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SELECTIONS
ADAPTED FROM XENOPHON

WITH ENGLISH NOTES AND MAPS

BY

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SCENES FROM GREEK HISTORY
FROM ARGUSAE TO MANTINEA

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PREFACE.

There is a real lack of Greek books for beginners, such, that is, as will satisfy the necessary criteria—

i. that the book should be easy enough;

ii. that it should mark clearly the main outlines of the form of the language;

iii. that the matter should be interesting, and form a connected story within a moderate compass.

There are admirable exercise-books which pass the first and second tests, but fail to satisfy the third; and if the main aim of education be to develop a pupil's intelligence, the third test is vital. Lucian's style is eminently lively; but his Greek is not what we want. Arrian is not the best model for the construction of sentences. Homer is unsurpassed for the interest it awakes, but the dialect unfits it for our purpose. When a boy has painfully learnt his Greek grammar, the book put into his hands should be one in which that grammar can be rigidly applied. The only text-book which supplies our wants at present is the Anabasis of Xenophon, and
that unaltered is too long. Travels are interesting, but if read at the rate of ten lines at a time the interest is apt to evaporate, and while the mere geographical framework gets a proportion of attention which was never intended by the writer, the unity of the story is lost to one who reads but one seventh of the whole, and that by fragments.

Here it has been attempted to forge Xenophon's Hellenics into another weapon for the teacher's armoury. An excerpt of the most interesting passages has been made, and difficult sentences have been so far simplified that, in the judgment of boys, the book is even easier than the Anabasis.

When this result was attained, I should have preferred to leave the book without notes, as I have no wish that my book should do a pupil's thinking for him: however, I have found by experience that notes are almost indispensable for a beginner, and so, while I have saved a little labour with the dictionary, I have given as few explanations as possible, and have made it my main purpose to lay stress on the laws of certain constructions. If the notes only teach boys to observe that there is a difference between imperfects and aorists, that different prepositions have different meanings, and that particles do affect the sentences in which they occur, and cannot be all alike translated by 'indeed,' my labour will have been amply repaid. The same notes have been repeated again and again, so that each Section is nearly always complete in itself.
The number of boys who either can or will look out references is so small that it seemed better to repeat than to refer. It is hoped that even the experienced teacher may economise his time by being able to make his pupils get up the main grammatical points by themselves, while the less experienced may be glad to have rules already framed for him, instead of having to adapt the rules he has framed for himself to the capacity of very young boys.

The last point on which these Selections differ from others of the same kind is in the amount of space given to the History. This is not merely for the sake of the history itself, though it is that of a period full of interest, and too often neglected both by Schools and Universities. It is to make the connection of the parts with the whole clear. The natural boy will probably never look at the Historical Introductions; he will at any rate gain but little from them, unless they are made the text of a lecture by his teacher. The teacher's work will be repaid if he thus teaches his class to read with their brains as well as with their eyes.

To prevent the length from being a bar to the interest, the ten thousand lines of the Hellenics have been reduced to two thousand; this smaller whole has again been divided into Sections adapted for some twenty lessons of from fifteen to twenty lines a time; while each of these Sections again has been distributed into some twenty or thirty paragraphs, with headings marking the progress of the story.
If Greek is to be retained in our curriculum, besides Latin, French, English, and Science, we must economise time in our methods. In the furtherance of this object it is hoped that this book will do its part.

Grote's History, Sturz's Lexicon, and the chief editions\(^1\) of Xenophon have been continually consulted. My thanks are also due to my colleagues for the many practical suggestions they have given in the four or five years during which they have used these Extracts in their Tutor-rooms.

\(^1\) Dindorf, Breitenbach, Büchsenschutz, and especially Sauppe, who has a most useful 'Annotatio Critica,' in which he discusses questions of text and the emendations of Cobet.

Rugby, Jan. 1871.
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SELECTIONS FROM XENOPHON.

SECTION I.

THE CLOSING SCENES

OF THE

PELOPONNESIAN WAR,

OR

THE BATTLES OF CYZICUS, NOTIUM, ARGINUSAE, AND AEGOSPOTAMI.

B.C. 410—405.
SECTION I.

THE CLOSING SCENES OF THE PELOPONNESIAN WAR.

B.C. 410—405.

HISTORICAL INTRODUCTION.

The Peloponnesian War was the great conflict between Athens and Sparta for the supremacy of Greece. Athens had won great glory in the first Persian war at Marathon, 490 B.C., and in the second at Salamis, 480 B.C., and had followed up her successes by taking the lead in carrying the war into the enemy's country, and liberating the Greek cities both of the Aegean and of the Asiatic coast from the dominion of Persia. Athens thus became recognised as the Protectress of Greece against Persia. From Protectress to Empress was but a step. She had required all the islands and cities that were exposed to Persian aggression to furnish her each with their quota of ships for their defence. If the Greek traders preferred to pay her with their pockets instead of their persons, and to give silver instead of ships and sailors, thus weakening their own navies while they strengthened hers, whose fault was it but their own that they became helpless in her grasp? And as long as she kept Persia in check, why should she not spend her income as she liked? Or rather what anti-Persian policy could be more far-sighted than to strengthen and beautify Athens and thus to make a visible centre, a bond of union for a great Federation of the Western World?

We praise the wisdom of the early Kings of France for welding her provinces into one whole, and putting an end to the perpetual quarrels of duchy against duchy, in fact for making Paris, once only the chief town of a county, into the capital of a nation, the pride of Frenchmen, the stronghold of French nationality. We applaud those who create a United Germany. Shall we deny the same praise to the policy of Pericles? It may have been, however, that the vigour of Greece was really rooted in disunion, in the variety and versatility of its
race, in the independence alike of the individual city and of the individual citizen, in the strength and self-assertion bred only by self-government? It was certainly unlikely that units so various would ever coalesce. It may have been impossible that they could so coalesce at a time, when they knew not yet the full power of that principle of representation by which the warming life-blood of freedom is kept ever coursing round the body politic, passing from heart to limbs and from limbs to heart in perpetual circulation.

We cannot tell what might have happened; what did happen we know. Pericles lived only long enough to carry the Athenians through the first fiery trial of the fight, yet at the end of five, of ten, of fifteen years, they still held their own; then one rash throw and all was lost. They wanted to be heads of Hellas in Sicily, in Western as in Eastern Greece. But the genius of the unprincipled Alcibiades passed over to their foes, and with divided counsels and a superstitious general they let golden opportunities slip by them; till finally their fleet was cut off in the harbour of Syracuse, and the flower of their forces, the chief part of their citizen soldiers, was killed or enslaved in the island, 413 B.C.

The hope of the West was gone for ever, and what means now remained to save what they had won in the East? ‘Quot servi, tot hostes,’ as the proverb says. Their subject-allies, bound to them by fear and not by love, rose against them at once and rushed into the arms of Sparta. The hopes of Persia had been crushed for half a century by the victory of the Athenian Cimon at the Eurymedon, 466 B.C., but they revived on the news of the Athenian disaster, and the navy of Sparta was assisted by the pay of Persia. Athens herself was distracted by domestic danger: her democracy stood disgraced in her own eyes by the Sicilian disaster; a revolution ensued, and the city fell under the rule of the oligarchy of the Four Hundred; and, though the army, which was engaged in quieting the revolt of Samos, refused to acknowledge the new government, and restored the popular government by a second revolution, yet the divisions at home were a fatal source of weakness abroad.

Meantime Alcibiades had quarrelled with the Spartans and had gone over to Persia. He appeared to have great weight with Tissaphernes, the satrap of Lower Asia, and by pretending that it was his influence which prevented Tissaphernes from helping Sparta heartily, he ingratiated himself with the Athenians and was allowed to return. Tissaphernes, though professedly an ally of Sparta, continued to pursue the wily policy
of giving no effectual help either to her or to Athens, in the hope that they might mutually dispose of each other; and it was this which made the Spartans glad to transfer the seat of war from Chios, which was under Tissaphernes, to the Hellespont, which was in the satrapy of Pharnabazus, a man of straightforward character, who had adopted the definite policy of doing his best to crush Athens. The Hellespont was important to Athens not only for its own sake, as one of the remaining parts of her sadly shrunk Eastern Empire, but also because it was the key to the Black Sea, the northern coast of which, then as now, was famed for its growth of corn, and was in fact as necessary to Athens then as Egypt in after-years became to Rome. The odds were greatly in favour of Sparta, whose troops had a ready paymaster in Pharnabazus; while the Athenian sailors had to divide their energies between fighting and buccaneering. Again, the one had a Persian land force to back her, whereas the nominal allies of the other were sure to go over to her foe the moment the Spartan force seemed strong enough to protect them. However, in the first battle, which was fought at Cynossema, the headland opposite Abydos, the Athenians won the day, and by this one stroke they were freed from danger at home, as the Spartan admiral was compelled to withdraw his ships from Euboea, and at the same time their spirits were cheered by a victory however incomplete. Soon afterwards they won a second victory at Abydos, owing to the timely appearance of Alcibiades with a reinforcement in the middle of the battle. At this point our history commences.

1 κυνὸς σῆμα, or the Dog's Tomb.
DATES OF GREEK HISTORY.

First Persian War. Marathon . . . . . . . 490
Second Persian War. Salamis . . . . . . . 480
Athenian Ascendancy . . . . . . . 480—430
Peloponnesian War, lasting three times nine (= 27) years 431—404
Peace of Nicias ends First Period . . . . . . . 421
Defeat in Sicily ends Second Period of nine years . . . 413
Fall of Athens ends Third Period of nine years . . . 404

Details of Third Period—
1st year, Alcibiades goes over to Persia . . . . . . 412
2nd ,, Rise and Fall of Four Hundred. Cynossema . 411
3rd ,, Cyzicus . . . . . . . . . . 410
4th ,, Athens defeated at Ephesus . . . . . . . 409
5th ,, Alcibiades recovers Byzantium and the Hellespont 408
6th ,, The last phase of the war. The arrival of Cyrus the younger at Sardis turns the scale in favour of Sparta. Lysander, the new Spartan admiral, catches the Athenian fleet in the absence of Alcibiades and defeats it at Notium. Alcibiades is banished. Ten generals appointed, Conon one. Callicratidas succeeds Lysander 407
7th ,, Conon blocked up at Mytilene in Lesbos: sends news to Athens: prodigious efforts to relieve him. Fight at Arginusae. Callicratidas killed . . . . . . . . . . 406
8th ,, Lysander admiral again. Aegospotami . 405
9th ,, Athens taken by Lysander, and Thirty Tyrants established there . . . 404
The Tyrants expelled by Thrasybulus . . . 403

Cyrus leads the unemployed Greek soldiers against his brother Artaxerxes Mnemon. Cyrus killed in battle of Cunaxa . 401

N.B.—The important period of Greek History is contained in a little more than a century and a half. It commences with the Persian War and closes with the victories of Alexander. The date of Alexander's victory at Issus is easy to be remembered as being composed of 3 threes (333). The Peloponnesian War began 100 years before this (431). The battle of Salamis was 50 years before the Peloponnesian War (480.)
SECTION I.

THE CLOSING SCENES OF THE PELOPONNESIAN WAR.

B.C. 410—405.

1. THE BATTLE OF CYZICUS.

B.C. 410.

Alcibiades as commander of Athenian fleet.

Τισσαφέρνησσα συλ-λαβών Ἀλκιβιάδην ἀφ-ικόμενον παρ’ ἀυτὸν μιὰ τριήρει ξένα τε καὶ δώρα ἀγοῦτα εἰρήνει ἐν Σάρδεσι, φάσκῶν βασιλέα κελεύειν αὐτὸν πολεμεῖν Ἀθηναῖοι. ἡμέραι δὲ τριάκοντα ύστερον Ἀλκιβιάδης, ἆπων εὐπορίας, νυκτὸς ἀπ-ἐδρα ἐκ Σάρδεσων πρὸς τοὺς Ἀθηναίους. οἳ δὲ, ἔπει ἐπώθουστο ὅτι Μίνδαρός τε ὁ Σπαρτιάτης μετὰ τοῦ ναυτικοῦ καὶ Φαρυάβαζος ὁ Πέρσης μετὰ τοῦ πεζοῦ ἡδῆ εἰεν ἐν Κυζικῷ, ταύτην μὲν τὴν ἡμέραν ἐν Προικονήσῳ ἐμειναν τῇ δὲ ύστεραιά Ἀλκιβιάδης παρεκελεύετο αὐτοῖς ὅτι ἀνάγκη εἰ δὲ καὶ ναυμαχεῖν καὶ πεζο-μαχεῖν καὶ πειρομαχεῖν ‘ον γὰρ ἔστιν,’ ἔφη, ἥρματα ἡμῖν, τοῖς δὲ πολέμιοις ἄφθονα παρὰ βασιλέως πάρ-εσται.' (τῇ δὲ προτεραίᾳ, ἐπειδὴ ὄρμοσαντο, συν-ήθροισε παρ’ ἑαυτὸν τὰ πλοία πάντα τὰ τε μεγάλα καὶ τὰ μικρὰ, ἐπι-εκήρυξε τε, τὴν ἐμιλαν ἐσεσθαι θάνατον παντὶ τωι, ὡς ἄν ἀλλισκηται εἰς τὸ πέραν δια-πλέων. τοῦτο δὲ ἐπολήσεν, ὅπως μνησίς ἡγεῖται τοῖς πολεμίοις τὸ πλήθος τῶν νεῶν αὐτοῦ πολὺ ἡδῆ ηὔξησθαι.)
The Battle. Success of his Tactics.

Τότε δὲ παρά-σκευασάμενος τὰς ναύς ὡς ἐπὶ ναυμαχίαν ἀν-ηγάγετο ἐπὶ τὴν Κυζίκου ὑπότεσσα πολλῷ· ἐπειδὴ δ' ἐγγὺς τῇς Κυζίκου ᾤν, αἰθρίας γενομένης καὶ τοῦ ἥλιου ἐκ-λάμψαντος, καθ-ορῷ τἀς τοῦ Μινδάρου ναῦς γυμναζο-μένας πόρρω ἀπὸ τοῦ λιμένος καὶ ἀπ-εἰλημμένας ἀπ' αὐτοῦ, ἐξήκοιτα οὐσας. οἱ δὲ Πελοποννήσιοι ἱδόντες τὰς τῶν 25 Ἀθηναίων τριήμεροι οὕςας πλείονες τecake πολλῷ ἢ πρότερον καὶ πρὸς τῷ λιμένι, ἐφυγον πρὸς τὴν γῆν· καὶ συν-ορμί-σαντες τὰς ναύς ἐμάχωντο τοῖς ἐναντίοις ἥδη ἐπὶ-πλέουσι. Ἀλκηβίάδης δὲ ταῖς έίκοσι τῶν νεῶν περι-πλεύσας ἀπ-ἐβη εἰς τὴν γῆν. ὁ δὲ Μίνδαρος ἱδὼν καὶ αὐτὸς ἄπο-βὰς/ἐν 30 τῇ γῇ μαχόμενοι ἀπ-ἐθανεν' οἱ δὲ μετ' αὐτοῦ οὕτε ἐφυγον. καὶ οἱ Ἀθηναίοι ἰδίων ἀγοντες εἰς Προκόν-νησον ἀπάσας τὰς ναύς τῶν πολεμιῶν πλην τῶν Συρακο-σίων ἐκείνας δὲ αὐτοὶ κατ-ἐκαύσαν οἱ Συρακόσιοι.

Γράμματα δὲ παρὰ Ἰπποκράτους τοῦ Μινδάρου ἐπιστο-35 λέως πεμφθέντα εἰς Λακεδαιμονία ἐλαύ εἰς Ἀθῆνας λέ-γοντα τάδε: ‘Ἐρρει τὰ κάλα. Μίνδαρος ἀπ-εσσοῦα. πεινῶτι τῶνδρες. ἀπορίομες τί χρῆ ὅρην.’

2. THE BATTLE OF NOTIUM.

B.C. 407.

Cyrus the paymaster of Sparta.

Τοστερον δὲ Λύσανδρος ἀν-ἐβη πρὸς Κύρου σὺν πρέσβεσι Λακεδαιμονίοις. δείπνου δὲ γενομένου, ἐπεὶ ὁ Κύρος προ-40 πίουν αὐτῷ ἥρετο τὶ ποιῶν μάλιστα ἄν χαρίζοιτο αὐτῷ, εἴπεν ὅτι Εἰ πρὸς τὸν μισθὸν ἐκάστῳ ναύτῃ ὀβολὸν προς-θείης. ἐκ δὲ τούτου τέσσαρες ὀβολοὶ ἢν ὁ μισθὸς, πρότερον δὲ τριῶβολον, ὥστε τὸ στράτευμα πολὺ προθυ-
ALCIBIADES
μότερον εἶναι. οἱ δὲ Ἀθηναῖοι ἀκούοντες ταῦτα ἀθύμως ἔχον.

Battle in absence of Aleibiades.

Γ’ Ἀλκιβιάδης δὲ δι-ἐπλέυσε πρὸς τὴν Φῶκαιαν, κατα-
λιπὼν ἐπὶ ταῖς ναυσὶν Ἀντίοχον τῶν αὐτοῦ κυβερνήτην,
ἐπι-στείλας αὐτῷ μὴ ἐπι-πλεῖν ἐπὶ τὰς Λυσάνδρον ναῦς.
ὁ δὲ Ἀντίοχος, εἰς-πλεύσας ἐκ Νοτίου εἰς τὸν ομένα τῶν
’Εφεσίων τῇ τε αὐτοῦ νη καὶ ἄλλῃ, παρ-ἐπλεί παρ’ αὐτῶς 50
τὰς πρώτους τῶν Λυσάνδρον νεῶν.] δὲ Λύσανδρος τὸ μὲν
πρῶτον καθ-ελκύσας ὀλύγας τῶν νεῶν ἐδίωκεν αὐτὸν, ἔπει
δὲ οἱ Ἀθηναίοι ἐβοήθουσιν τῷ Ἀντίοχῳ πλείσιον ναυσὶ, τότε
δὴ καὶ πάσας συν-τάξας ἐπ-ἐπλεί. μετὰ δὲ ταῦτα καὶ οἱ
’Ἀθηναίοι ἐκ τοῦ Νοτίου καθ-ελκύσαντες τὰς λοιπὰς τρυ̇-55
ρεῖς ἀν-ήχθησαν, ὡς ἐκαστὸς ἀν-ἐφεξεν. ἐκ τούτου δ’ ἐνα-
mάχησαν οἱ μὲν Λακεδαιμόνιοι ἐν τάξει, οἱ δὲ Ἀθηναίοι
δι-ἐσπαρμέναι ταῖς ναυσὶ, μέχρι ὡς ἐφύγον ἀπ-ολέσαντες
πεντεκαίδεκα τρυ̇-ρεῖς. τῶν δὲ νυκτῶν οἱ μὲν πλεῖστοι
ἐξ-ἐφύγον, οἱ δ’ ἐξωγρήθησαν. Λύσανδρος δὲ, τὰς τε ναῦς 60
ἀνα-λαβὼν καὶ τρόπαιον στήσας ἐπὶ τοῦ Νοτίου, δι-
ἐπλέυσεν εἰς ’Εφεσον, οἱ δ’ Ἀθηναίοι εἰς Σάμον.

3. THE BATTLE OF ARGINUSAE,
AND THE TRIAL OF THE COMMANDERS.
B.C. 406.

Conon blockaded.

Τῷ δ’ ἐπ-λόντι ἦτε Καλλικράτιδας κατ-ιδὼν ποτε τοὺς
’Αθηναίους ἀν-αγομένους ἐδίωκεν. Κόνων δὲ κατα-φεύγει
eἰς Μυτιλήνην τῆς Λέσβου. δ’ ἐπ’ εἰς-εἰς-ἐπλέυσεν εἰς 65
tῶν λιμένα διάκων ναυσίν ἐκατόν καὶ ἐβδομήκοντα, καὶ
ὅρμισάμενος ἐπολιόρκει ἐνταῦθα, τῶν ἐκ-πλοῶν ἔχων. καὶ
metapemφámevos tous Μηθυμναίουσ κατά γῆν, διεβίβασε
καὶ τὸ στράτευμα ἐκ Χλοῦ. χρήματὰ τε παρὰ Κύρου ἠλθεν
7ο aut̄̄ι.

His Stratagem to send News.

Ἐπεὶ δὲ ὁ Κόνων ἐπολιορκεῖτο καὶ κατὰ γῆν καὶ κατὰ
θάλατταν, καὶ οὐκ ἐδύνατο εὐπορῆσαι σιτῶν οὐδαμόθεν, οἱ
δὲ ἀνθρώποι οἱ ἐν τῇ πόλει πολλοὶ ἦσαν, καὶ οἱ Ἀθηναῖοι
οὐκ ἐβοήθουν διὰ τὸ μὴ πυθάνεσθαι τὴν πολιορκίαν, τότε
75 δὴ καθ-ελκύσας τῶν νεῶν τὰς ἀριστὰ πλεούσας δύο ἐπλη-
ρωσε πρὸ ἡμέρας, ἐξ ἀπασῶν τῶν νεῶν τοὺς ἀρίστους
ἐρέτας ἐκ-λέξας. ἔπειδὴ δὲ ἦδη μέσον ἡμέρας ἦν, καὶ οἱ
ἐφ-ορμοῦντες ὀλιγόφοροι εἶχον, καὶ ἔνιοι ἀν-επαύοντο, ἐξ-
ἐπλευσαν ἐξω τοῦ λιμένος, καὶ ἦ μὲν ἐπὶ Ἐλλησπόντου
80 ὀρμησεν, ἦ δὲ εἰς τὸ πέλαγος.

The Chase.

Οἱ δὲ ἐφ-ορμοῦντες ἐτυχον ἐν τῇ γῆ ἀριστο-ποιούμενοι.
εὐθὺς δὲ ἐγειρόμενοι τε καὶ εἰς-βάντες ὡς τάχιστα, ἀπο-
κόπτοντες τὰς ἀγκύρας ἐβοήθουν τεταγμένοι, ὡς ἑκαστοι
ἠνοιγον. οὔτω δὲ τὴν μὲν ἔτεραν ναῦν τὴν εἰς τὸ πέλαγος
85 ἀφ-ορμήσασαν ἐδίωκον, καὶ ἅμα τῷ ἡλίῳ δύοντι κατ-
ἐλαβον. ἦ δʼ ἔτερα ἦ ἐπὶ τοῦ Ἐλλησπόντου φυγοῦσα
ναῦς ἐπὶ ἐφυγε, καὶ ἀφ-ικομένη εἰς τὰς Ἀθήνας ἐξ-ἀγ-
γέλλει τὴν πολιορκίαν.

Reinforcements are sent.

Οἱ δὲ Ἀθηναῖοι, ἐπεὶ ἦκουσαν τὰ τε γεγενημένα καὶ
90 τὴν πολιορκίαν, ἐψηφίσασαι τοῦμθεὶν ταῖς συμ-πάσαις
ναυσίν. αἱ δὲ πάσαι ἐγένοντο πλεῖος ἢ πεντήκοντα καὶ
ἐκατόν. εἰς-ἐβήσαν δὲ οἱ ἐν τῇ ἡλικίᾳ ὃντες ἄπαντες, καὶ
ἐν τριάκοντα ἡμέραις ἀπ-ήραν. ἔπειτα δὲ ἀν-ἡχθησαν εἰς
Σάμου διὰ τάχους.
The Spartans go to meet them.

"O dè Kallikratídas ákoúwv tìn bohíthean ἥδη èn 95 Sámov óuvsav, autóv mév káτ-éíupé peýntíkouna vàvís kai árχontá 'Eteóíkou' taḯs dè éikosí kai ékaton án-axheís e-ðeipnvo-poiéito èpí tì Málèis ákra tìs Lésbou ántíon tìs Mútilímpis. tì d' autí ἦμéra ètvχou kai oi 'Aθναιοi deipnvo-poióumenoi èn taḯs 'Arxwvoúsas' àntai d' èisíw 100 ántíon tìs Lésbou. tìs dè vniktós Ídòn tà pýra, kai tìwv autòv èx-aggeiλántwv óti oí 'Aθναιοi èièn, àma tì ÷ìméra èπλεi èpì tās 'Arxwvoúsas.

The Tactics.


The Battle.

Mètā dè taḯta ènauμάχηsan xróνon plòv, πρòtov mév àðhróa, èpeita dè di-eskevdasmpénav. èpēl dè Kalλi- 115 kratídas ἀπo-pesòwv èm-βαλούσθς tìs véwos èis tìn thálat- tān ἡφασισθη, èntwíthev fúghi tòwv Peloponvνησίωv èγέ- νετο' oì dè 'Aθναιοi páλw èis tās 'Arxwvoúsas kat- èπλευναν. ἀπ-ωλοντο dè tòwv mév 'Aθναιοι νῆς πεύπε kai èikosw autòis ànvdrásiv, tòw dè Peloponvνησίωv 120
Δακωνικά μὲν ἔννεα, πασῶν οὖν ὅσῳ δέκα, τῶν δὲ ἄλλων συμμάχων πλείους ἢ ἐξήκοντα.

The Victors neglect to rescue their own drowning men.

"Εδοξέ δὲ τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπτὰ μὲν καὶ τεσσαράκοντα ναυσὶ Ὑπαρμένην τε καὶ Ὄρασυβοὺλον 125 πλεῖώ ἐπὶ τὰς κατα-δεδυκνίας ναύς καὶ τοὺς ἐπὶ αὐτῶν ἀνθρώπους σώζειν, ταῖς δὲ ἄλλαις ἐπὶ-πλεῖώ ἐπὶ τὰς μετ᾽ Ἐθεούκον τῇ Μυτιλήνῃ ἐφ-ομοῦσας. ἀνεμοὶ δὲ καὶ χειμῶν μέγας γενόμενοι δι-εκώλυσεν αὐτοῖς βουλομένους ταῦτα ποιεῖν' τρόπαιον δὲ στήσαντες αὐτοῦ ἡμίλιζοντο.

Inquiries are made.

130 Μετὰ δὲ ταῦτα ἐν τῇ βουλῇ οἱ στρατηγοὶ δι-ηγούντο περὶ τὴς ναυμαχίας καὶ τοῦ μεγέθους τοῦ χειμῶνος. μετὰ δὲ ταῦτα ἐκκλησία ἐγένετο, ἐν ἧ ἄλλοι τε καὶ Ὑπαρ-μένης μάλιστα κατ-ηγόρουν τῶν στρατηγῶν, διότι οὐκ ἀν-εἰλοντο τοὺς ναυαγοὺς.

The Defence of the Generals.

135 Οἱ δὲ στρατηγοὶ ἀπ-ελογῆσαντο, ὅτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν, Ὑπαρμένει δὲ καὶ Ὄρασυβοὺλῳ τοῖς τριήραρχοι προσ-τάξαεν τὴν ἀναίρεσιν τῶν ναυαγῶν καὶ 'ἕπερ γε,' ἐφασαν, 'δέοι αἰτιάσασθαι τίνος περὶ τῆς ἀναίρεσιος, ἔχετε οὐδένα ἄλλον αἰτιάσασθαι ἢ τούτους, 140 οίς προσ-ετάξηθη ἡ ἀναίρεσις. καὶ, οὐχ, ὅτι γε κατ-ηγοροῦσιν ἡμῶν, ψευσόμεθα φάσκοντες αὐτοὺς αἰτίους εἶναι, ἀλλὰ φαμεν τὸ μέγεθος τοῦ χειμῶνος εἶναι τὸ κωλύσαν τὴν ἀναίρεσιν,' τούτων δὲ μάρτυρας παρ-εἴχοντο τοὺς τε κυβερνήτας καὶ ἄλλους τῶν συμ-πλεόντων πολλούς.

145 τοιαῦτα λέγοντες τὸ μὲν πρῶτον ἐπειθοῦ τὸν δήμον'
Mourning at the Feast.

Metà dé tauta Œgêneto Ἀπατοῦρια, ἐν οἷς οἱ τε πατέρες καὶ οἱ συγγενεῖς σὺν-εἰσιν σφίσιν αὐτοῖς. οἱ οὖν περὶ τὸν Θηραμένην παρ-εσκεύασαν ἀνθρώπους μέλανα ἰμάτια ἔχοντας πολλοὺς ἐν ταύτῃ τῇ ἐορτῇ, ἵνα πρὸς τὴν ἐκκλησίαν ἥκοιεν, ὡς δὴ συγγενεῖς ὡτες τῶν ἀπολωλότων. 150

The Impeachment.

Καὶ μετὰ ταύτα ἔπεισαν Καλλίξενον κατ-ηγορεῖν τῶν στρατηγῶν ἐν τῇ βουλῇ. ἐντεύθεν ἐποίουν ἐκκλησίαν, εἰς ἡν ἡ βουλῇ εἰς-ήνεγκε τὴν ἐαυτῆς γνώμην Καλλίξενον εἰπόντος ὅτι δέοι κρίνειν ἀπαντας τοὺς στρατηγοὺς μιᾷ ψήφῳ. παρ-ήλθε δὲ τις εἰς τὴν ἐκκλησίαν φάσκων 155 σωθήναι ἐπὶ τεῦχους ἀλφάτων τοὺς ἀπολυμένους ἐπι-στέλλειν αὐτῷ, ἐὼν σωθῆ, ἀπ-αγγελαί τῷ δήμῳ ὅτι οἱ στρατηγοῦν οὐκ ἀν-εἴλοντο τοὺς ἀρίστους ὑπὲρ τῆς πατρίδος γενομένους.

Opposition to the Impeachment. The attitude of Socrates.

Εὐρυπτόλεμος δὲ καὶ ἄλλοι τινὲς πρὸς-εκαλέσαντο τῶν 160 Καλλίξενον φάσκοντες συγ-γεγραφέναι παράνομα. τὸ δὲ πλήθος ἔβας, δεινὸν εἶναι, ἐὰν μὴ ἔασε τὸν δήμου πράττειν ὃ ἂν βουλήται τῶν δὲ πρυτάνεων τινῶν φασκόντων οὐ προ-θήσειν τὴν διαψῆσιν παρὰ τοὺς νόμους, αὕτις Καλλίξενος ἀνα-βᾶς ἐπὶ δεῖν καὶ τούτους τῇ αὐτῇ 165 ψήφῳ κρίνεσθαι ἱπερ καὶ τοὺς στρατηγοὺς. καὶ ἐπὶ τού- τοις ἐπ-εθορύβησε πάλιν ὃ ὀχλος, καὶ οἱ πρυτάνεις φοβη-θέντες ὁμολόγους πάντες προ-θήσεις πλὴν Σωκράτος τοῦ Σωφρονίσκου ὤντος δὲ ἔφη οὖν δὲν παρὰ τόις νόμους ποιῆσεν. μετὰ δὲ ταύτα ἀνα-βᾶς Εὐρυπτόλεμος ἔλεξεν ὑπὲρ τῶν 170 στρατηγῶν, ὅτι πολὺ δικαιότερον εἰς στεφάνους γεραίρειν
4. **THE BATTLE OF AEGOSPOTAMI, AND ITS RESULTS.**

*Lysander takes Lampsacus.*

185 Τῷ δ᾽ ἐπ-ιόντι ἔτει Λύσανδρος ἢς Ἀβύδου παρ-ἐπλεί εἰς Λάμψακον σύμμαχον ὄνταν Ἄθηναίων καὶ οἱ Ἀβυ-δηνοί καὶ οἱ ἄλλοι παρ-ῄσαν πεζῷ καὶ προς-βαλόντες τῇ πόλει αἱροῦσιν αὐτὴν κατὰ κράτος, καὶ δι-ήρπασαν οἱ στρατιώται οὖσαν πλουσίαν καὶ πλήρη οἴνου καὶ σιτού

190 καὶ τῶν ἄλλων ἐπιτηδείων. οἱ δ᾽ Ἀθηναῖοι κατὰ πόδας πλέοντες ώρμίσαντο ἐν ᾿Ελαιοῦντι τῆς Χερσονήσου ναοῖν ὡγοῦκοντα καὶ ἕκατον. ἐνταῦθα δὴ ἀριστο-ποιοῦμένοις αὐτοῖς ἀγγέλλεται τὰ περὶ Λάμψακον, καὶ εὐθὺς ἀν-ήχθη-
I. THE PELOPONNESIAN WAR.

... σαν εἰς Σηστοῦ. ἑκείθεν δὴ εὐθὺς ἐπι-σιτισάμενοι ἐπλευ-σαν εἰς Αἰγός ποταμοὺς ἀντίον τῆς Λαμψάκου. δὲ-έχει 195 ὁ Ἑλλήσποντος ταύτη σταδίους πεντε-καὶ-δεκα. ἐν-ταῦθa δὲ ἐ-δείπνο-ποιοῦντo.

Tactics of Lysander.


210 Advice of Alcibiades rejected.

... Ἀλκιβιάδης δὲ κατ-ιδών ἐκ τῶν τειχῶν τοὺς μὲν Ἀθη-ναίους ἐν αἰγιαλῶ ὁμοίωντας καὶ πρὸς οὐδεμιᾷ πόλει, μετ-ιόντας δὲ τὰ ἐπιτίθεια ἐκ Σηστοῦ πεντε-καὶ-δεκα σταδίους ἀπὸ τῶν νεῶν, τοὺς δὲ πολεμίους ἐν λιμένι καὶ πρὸς πόλει ἐχαύνας πάντα, ἐφι ἄντων οὐκ ἐν καλῷ χωρῷ ὁμοίων, ἀλλὰ 215 παρ-ήνυε μεθ-ορμίζασ εἰς Σηστοῦ πρὸς τε λιμένα καὶ πρὸς πόλιν ὡς ὅντες ναυμαχήσετε, ἐφι, ὅταν βούλησθε. οἱ δὲ στρατηγοῦλ ἐκέλευσαν αὐτῶν ἀπ-ιέναι αὐτοὶ γὰρ νῦν στρατηγεῖν, οὐκ ἐκεῖνον. καὶ ὁ μὲν ἄχητo. οἱ δὲ Ἀθη-ναίοι ἐσκεδασθήσαν κατὰ τήν Χερρώνησον πολὺ μᾶλλον 220
καθ’ ἐκάστην ἡμέραν, τά τε σιτία πόρρωθεν ὄνωμενοι καὶ κατα-φρονοῦντες δὴ τοῦ Λυσάνδρου, ὃτι οὐκ ἀντ-ἀν-ἡγεν.

The Battle.

Λυσάνδρος δ', ἐπεὶ ἦν ἡμέρα πέμπτη ἐπι-πλέουσι τοὺς 'Αθηναίοις, εἰπε τοῖς παρ’ αὐτοῦ ἐπομένοις, ἐπιν
225 κατ-ιδὼσιν αὐτοὺς ἐκ-βεβηκότας καὶ ἐσκεδασμένους, ἀπο-πλέουσι τούμπαλιν παρ’ αὐτὸν ἄρα ἀστίδα κατὰ μέσον τὸν πλοῦν. οἱ δὲ ταῦτα ἐποίησαν ὡς ἐκέλευσεν. Λυσάνδρος δ’ εὐθὺς ἐσήμην τὴν ταχύτητιν πλεῖν’ Κόνων δὲ ἵδον τὸν ἐπι-πλοῦν, ἐσήμηνεν βοηθεῖν κατὰ κράτος.
230 δι-εσκεδασμένων δὲ τῶν ἀνθρώπων, αἱ μὲν τῶν νεῶν ὀίκροτοι ἦσαν, αἱ δὲ μονόκροτοι, αἱ δὲ παντελῶς κεναί’ ἢ δὲ Κόνωνος καὶ ἄλλας ἐπτὰ περὶ αὐτὸν πλήρεις ἀν-ἡχη- σαν ἄθροι καὶ ἡ Πάραλος, τὰς δ’ ἄλλας πάσας Λυσάνδρος ἔλαβε πρὸς τῇ γῇ. τοὺς δὲ πλείστους ἀνδρας ἑν τῇ γῇ
235 συν-ἐλαβεν’ οἱ δὲ καὶ ἐφυγον εἰς τειχύδρια. Κόνων δὲ ταῖς ἐννέα ναυσὶ φεύγων, ἐπεὶ ἐγνω τῶν 'Αθηναίων τὰ πράγματα δι-εφθαρμένα, ἀπ-ἐπλευσε παρ’ Ἑναγόραν εἰς Κύπρον, ἢ δὲ Πάραλος εἰς τὰς 'Αθήνας, ἀπ-αγγελοῦσα τὰ γεγονότα.

The News.

240 Ἑν δὲ ταῖς 'Αθήναις, τῆς Παράλου ἀφ-ικομένης νυκτὸς, ἔλεγετο ἡ ἕμμορφα, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν εἰς ἀστὶ δι-ήκεν, ὁ ἔτερος τῷ ἐτέρῳ παρ- αγγέλλων ὡστ’ ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπ-ολολότας πενθοῦντες, ἀλλὰ πολὺ μᾶλλον
245 ἐτὶ αὐτοῦ ἑαυτοῦς, νομίζοντες πείσεσθαι οἰα ἐποίησαν Μηλίους τε καὶ ἄλλους πολλοὺς τῶν Ἑλλήνων. τῇ δ’ ὑστεραίᾳ ἐκκλησίαν ἐποίησαν, ἐν γ’ ἐδοξε τοὺς τε λιμένας
The Peloponnesian War.

1. THE PELOPONNESIAN WAR.

17

Ἀπο-χώσαι πλὴρ ἔνος, καὶ τὰ τείχη εὐτρεπίζειν, καὶ φυλακὰς ἐφιστάναι, καὶ τῶλλα πάντα ὡς εἰς πολιορκίαν παρασκευάζειν τὴν πόλιν. καὶ οὐτοὶ μὲν περὶ ταῦτα ἦσαν. 250 εὐθὺς δὲ ἡ ἀλλὴ Ἑλλάς ἀφ-ειστήκει Ἀθηναίων μετὰ τὴν ναυμαχίαν πλὴρ Σαμίων· οὐτοὶ δὲ σφαγᾶς τῶν γυνώριμων ποιήσαντες κατ-εἰχόν τὴν πόλιν.

Siege of Athens.

Ἀύσανδρος δὲ μετὰ ταῦτα ἐπεμψε πρὸς Ἀγίν τε εἰς Δεκέλειαν καὶ εἰς Λακεδαιμόνα οὕτι προσ-πλεῖ σὺν δια- 255 κοσίως γαυσὶ. Λακεδαιμόνιοι δὲ ἔξ-ἡσαν πανδημεῖ καὶ οἱ ἄλλοι Πελοποννήσιοι πλὴρ Ἀργείων, παρ-αγγείλαντος τοῦ ἑτέρου Λακεδαιμονίων βασιλέως Παυσανίου. ἐπεὶ δὲ ἀπαντεῖ θήροισθησαν, ἀνα-λάβων αὐτοὺς πρὸς τὴν πόλιν, ἑστρατοπέδευσεν ἐν τῇ Ἀκαδημείᾳ τῷ καλουμένῳ γυμνα- 260 σῷ. Ἀύσανδρος δὲ ὄρμισατο πρὸς τὸν Πειραιά γαυσὶ πεντήκοντα καὶ ἐκατόν, καὶ τὰ πλοῖα ἐγρεῖ τοῦ εἰς-πλοῦ. Οἱ δ' Ἀθηναίοι, πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν, ἡπόρουν τῷ χρῆ ποιεῖν, οὔτε νεῶν οὔτε συμμάχων αὐτοῖς οὔτων οὔτε σίτου· ἐνόμιζον δ' οὐδεμίαν εἶναι σωτη- 265 ρίαν τοῦ μὴ παθεῖν τὰ δεινότατα. διὰ ταῦτα ἐκαρτέρουν, καὶ ἀπο-θυησκοῦντων ἐν τῇ πόλει λιμῷ πολλῶν οὐ δι-ελέ- γοντο περὶ δι-αλλαγῆς.

Terms refused.

Ἐπεὶ δὲ παντελῶς ἤδη ὁ σῖτος ἐπ-ελευφανεῖ, ἐπεμψαν πρέσβεις βουλόμενοι σύμμαχοι εἶναι Λακεδαιμονίοις ἔχον- 270 τε τὰ τείχη καὶ τὸν Πειραιᾶ, καὶ ἔπτι τούτοις συνθῆκας ποιεῖσθαι. οἱ δὲ αὐτοὺς ἐκέλευσαν ἀπ-τείνα, καὶ, εἰ τι δέον- ται εἰρήνης, ἦκει κάλλιον βουλευσαμένους. ἐπεὶ δὲ οἱ πρέσβεις ἤκουσαν σκάδος καὶ ἀπ-ήγγειλαν ταῦτα εἰς τὴν πόλιν,
275 ἀθυμία ἐν-ἐπεσε πᾶσιν ὄσον γὰρ ἀνδραποδισθήσεσθαι, καὶ ἐως ἃν πέμπωσιν ἐτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ἀπ-ολείσθαι. περὶ δὲ τῆς καθαίρεσεως τῶν τειχῶν οὐδεὶς ἐβούλετο συμ-βουλεύειν ἐγένετο γὰρ ψήφισμα μὴ ἐξ- εἶναι περὶ τούτων συμ-βουλεύειν.

Subtlety of Theramenes.

280 Τοιούτων δὲ ὄντων Θηραμένης ἐν ἐκκλησίᾳ εἰπεν ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Δύσανδρον, μαθήσεται, διὰ τὶ Δακεδαμώνιοι ἀπ-ἐχονσι περὶ τῶν τειχῶν, πότερον ἐξ-ανδραποδίσασθαι τὴν πόλιν βούλομενοι ἡ πλειστος ἐνεκα. πεμφθείς δὲ δι-ἐπτριβε τρεῖς μῆνας καὶ πλεῖον 285 παρὰ Δυσανδρῷ, ἐπι-τηρῶν, ὅποτε διὰ τὸ τὸν σύτον ἐπι- λεοπτέναι Ἀθηναῖοι ἔμελλον ὁμολογήσεων ἀπαντά ὅ τι τις λέγοι. ἐπεὶ δ’ ἦκε τετάρτῳ μην, ἀπ-ήγγελεν ἐν ἐκκλησίᾳ ὅτι Δύσανδρος τέως μὲν κατ-ἐχοι αὐτὸν, εἰτα κελεύοι εἰς Δακεδαμώνα λέναι· οὐ γὰρ εἶναι κύριος τού- 290 των, ἀλλὰ τοὺς ἐφόρους.

Capitulation required.

Μετὰ ταῦτα ἤρέθη πρεσβευτὴς εἰς Δακεδαμώνα αὐτο- κράτωρ δέκατος αὐτός. ἐπεὶ δὲ ἦσαν ἐν Σέλλασια, ἐρω- τώμενοι δὲ, ‘ἐπὶ τῶν λόγων ἦκοιεν,’ εἶπον ὅτι ‘αὐτοκρά- τορες περὶ εἰρήνης,’ μετὰ ταῦτα οἱ ἐφοροὶ ἐκέλευον αὐτοὺς 295 ἠκείνω. ἐπεὶ δ’ ἦκον, ἐκκλησίαν ἐπολήσαν οἱ ἐφοροὶ, καὶ ἐποιοῦντο εἰρήνην ἐπὶ τῷ ‘τά τε μακρὰ τείχῃ καὶ τὸν Πειραιά καθ-ελείν, καὶ τὰς ναὸς πλὴν δώδεκα παρα-δοῦναι, καὶ τοὺς φυγάδας καθ-είναι, καὶ τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας Δακεδαμῶνίοις ἐπεσθαί καὶ κατὰ γῆν 300 καὶ κατὰ θάλασσαν, ὅποι ἃν ἦγονται.’
Submission of Athens.

Οθραμένης δὲ καὶ οἱ σὺν αυτῷ πρέσβεις ἐπ-αυ-εφέροντο ταῦτα εἰς τὰς Ἀθῆνας. εἰς-ιόντας δὲ αὐτούς ὄχλος περι-εχεῖτο πολὺς, φοβούμενοι μὴ ἀπρακτοὶ ἦκοιεν οὐ γὰρ ἑτὶ ἐν-εχώρει μέλλειν διὰ τὸ πλῆθος τῶν ἀπ-ολλυμένων τῷ λιμῷ ἐὰς ὑπεραίᾳ ἀπ-ήγγελλον οἱ πρέσβεις, ἐφ' οἷς 305 οἱ Λακεδαιμόνιοι ποιοῦντο τὴν εἰρήνην προ-ηγορεῖ δὲ αὐτῶν Οθραμένης, λέγων ὅτι χρῆ πείθεσθαι Λακεδαιμο-νίοις καὶ τὰ τείχη περι-αιρεῖν. ἀντ-ευπόντων δὲ τινῶν αὐτῶ, πολὺ δὲ πλειόνων συν-επ-αινεσάντων, ἐδοξε δέχ-εσθαι τὴν εἰρήνην. μετὰ δὲ ταῦτα Δύσανδρος τε κατ- 310 ἐπλεῖε εἰς τὸν Πειραιᾶ, καὶ οἱ φυγάδες κατ-ήσαν, καὶ Πελοποννήσιοι κατ-έσκαπτον τὰ τείχη ὑπ' αὐλητριδῶν πολλῆ προβυμά, νομίζοντες ἐκείνην τὴν ἡμέραν ἄργειν τῆς ἔλευθερίας τῇ Ἑλλάδι.
SECTION II.

THE ATHENIAN REVOLUTION.

B.C. 404—403.
SECTION II.

THE ATHENIAN REVOLUTION.

B. C. 404—403¹.

HISTORICAL INTRODUCTION.

The great war of Sparta against Athens, which is commonly called the Peloponnesian War, lasted thrice nine years. In the first period Athens was successful; but in the second she made the fatal mistake of staking everything on the results of a distant expedition; it was like Napoleon's invasion of Russia, and the failure of the attempt on Sicily was for the time as disastrous as the burning of Moscow. The struggle was prolonged for nine years more. Athens had lost an army and a fleet, but she rallied with marvellous elasticity. The Spartans were baffled again and again in their attempt to wrest from her the Empire of the Aegean. The power of Persia was thrown into the scale against her, but still she fought on. At last, when she had despatched fleet after fleet till her force seemed superior on the sea, there came a tragic reverse of fortune. She had staked the whole of her navy: it was betrayed by the unaccountable carelessness of her generals: the 'wooden walls' of Athens were thus broken down, and the victorious Lysander followed up his success at Aegospotami by blockading the Piraeus, while another force invested the city on the land side.

The great war thus concluded was not merely a war of one state against another; it was a war of principles. Sparta fought as the representative of oligarchy, Athens as the champion of democracy. Such a war necessarily evoked feelings of intense bitterness; the national hostility against a foreign foe was aggravated by all the antagonistic prejudices of party politics. It was in this way like the Revolutionary War in Europe. France then appeared as a missionary

¹ For other dates, see p. 6.
democracy bent on converting the world to her principles by force if not by persuasion, and was in consequence opposed by the monarchical states. As when France was defeated the Allies established a monarchy in Paris, so on the capture of Athens an oligarchy was set up by Sparta on the ruins of the old democracy.

The general plan adopted by Sparta under such circumstances was to send out governors of their own and to elect under these a native Council of Ten. The Ten were in each case the richest and most vehement partisans of the oligarchical side. The government established at Athens was the same in reality, though in form it was speciously modified to avoid shocking Athenian prejudices too violently. Thirty of the bitterest opponents of the democracy were appointed 'Commissioners for amending the laws,' in other words, for subverting the constitution. They found themselves invested with absolute power, and, like the Decemvirs at Rome, had no wish to relinquish it. With this view they appealed to Sparta for a governor and mercenaries, and thus the favourite Spartan scheme for governing dependencies was fully developed.

A similar government was established twenty years later at Thebes\(^1\), and was overthrown by the conspiracy of Pelopidas and the other exiles who had found a friendly refuge in Attica. 'The Athenian Revolution' contains the history of a corresponding crisis at Athens; it describes the reign of terror established by the Thirty, the opposition of the moderate party under Theramenes, and the final overthrow of the oligarchical government by the return of the democratical exiles under Thrasybulus.

\(^1\) See pp. 86–97.
SECTION II.

THE ATHENIAN REVOLUTION.

B.C. 404—403.

1. THE OVERTHROW OF THE DEMOCRACY.

The Thirty Oligarchs rule fairly at first;

'Εγένετο ἡ ὀλιγαρχία οὖς. ἐδοξε τῷ δήμῳ ἔλεσθαι τριάκοντα ἀνδρας, οί τοὺς πατρίους νόμους συν-γράψουσι. καὶ ἤρεθησαν μετ' ἄλλων Κριτίας τε καὶ Ἐθραμένης. αἱρεθέντες δὲ οἱ τριάκοντα τοὺς μὲν νόμους ἀεὶ ἐμελλον συν-γράφειν, βουλὴν δὲ καὶ τὰς ἄλλας ἀρχὰς κατ-ἐστησαν 5 ὡς ἐδόκει αὐτοῖς. ἔπειτα πρῶτον μὲν συλ-λαμβάνοντες ὑπ-ήγον θανάτου τοὺς ἀνθρώπους, οὗς πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζώντας καὶ τοῖς καλοῖς καγαθοῖς βαρεῖς ὑντας· καὶ ἢ τε βουλὴ ἢδέως αὐτῶν κατ-ἐψηφίζετο, οὗ τε ἄλλους οὐδὲν ἤχοθυντο.

But when backed by a foreign garrison they soon earn the name of Tyrants.

'Ἐπειτα δὲ ἢρξαντο βουλεύεσθαι ὡς ἂν ἐξ-εἰς αὐτοῖς χρησθαι τῇ πόλει ὡς βουλουντο. καὶ ἐπιμάντες πρέσβεις εἰς Λακεδαίμονα ἐπεισαγαγον Λύσανδρον δοῦναι σφίς φρουροὺς τῶν Λακεδαίμονιν. αὐτοὶ δὲ ὑπ-ισχυνύντο
15 θρέψειν αυτούς. ο δὲ πεισθεὶς ἐπεμψε τοὺς τε φρουροὺς καὶ ἀρμοστὴν. οἱ δὲ, ἐπεὶ τὴν φρουράν ἔλαβον, τὸν μὲν ἀρμοστὴν ἔθεράπευον πάση θεραπεία, ὡς πάντα ἐπ-αινοία ἄ πράττοιεν, συν-ἐλάμβανον δὲ οὐκέτι τοὺς πολιτῶν μόνον, ἀλλὰ καὶ ὅσους τῶν πολιτῶν αὐτοὶ ἰδίᾳ χαλεπῶς ἔφερον.

Tberamenes protests.

Τῷ μὲν οὖν πρῶτῳ χρόνῳ ὁ Κριτίας τῷ Ῡηραμένει φίλος ἦν. ἐπείτα δὲ αὐτὸς μὲν ἐβούλετο πολλοὺς ἀποκτείνειν, ἀτε καὶ φυγὴν ὑπὸ τοῦ δήμου, ὁ δὲ Ῡηραμένης ἀντ-ἐκοπτεῖν. ἐλεγε γὰρ ὅτι οὐκ εἰκὸς εἴη θανατοῦν 25 ἀπαντας, ὅσοι ἐτιμῶντο μὲν ὑπὸ τοῦ δήμου εἰργάζοντο δὲ μηδὲν κακὸν τοὺς καλοὺς κἀγαθούς· 'καὶ γὰρ ἐγὼ τε, ἐφη, 'καὶ σὺ πολλὰ δὴ καὶ εἴπομεν καὶ ἐπράξαμεν τοῦ ἀρέσκειν ἕνεκα τῇ πόλει,.' ὁ δὲ οὕτως ἀντ-ἐλεγεν 'ἀλλὰ πάνυ δὴπον δεὶ τοὺς πλεονεκτεῖν βουλομένους ἐκποδῶν 30 ποιεῖσθαι] τοὺς μάλιστα δυσαμένους δια-κωλύειν εὑριστεῖ δὲ εἰ, εἰ οἶεi χρῆναι ἐπὶ-μελεῖσθαι ταύτης τῆς ἀρχῆς ἤττου ν πολυνίδος, ὅτι τριάκοντα ἐσμεν καὶ οὐχ εἰς.'

The Thirty appoint Three Thousand Citizens to share the Government with them.

Μετὰ δὲ ταύτα πολλῶν ἀπο-θυησκόντων ἄδικως, πολλοὶ 35 συν-ισταντό τε καὶ ἐθαύμαζον τί ἐσοιτο-ἡ πολιτεία· ἐπείτα δὲ πάλιν ἐλεγεν ὁ Ῡηραμένης ὅτι, εἰ μὴ αὐτὸι κοινωνοῦσ ἰκανοὺς λήψοιτο τῶν πραγμάτων, ἄδυνατον ἐσοιτο τὴν ὀλιγαρχίαν δια-μένειν. ἐκ τούτου μὲντοι Κριτίας καὶ οἱ ἄλλοι τριάκοντα ἢδη φοβοῦμενοι τὸν Ῡηραμένην 40 κατα-λέγουσι τρις-χιλίους τοὺς μεθ-ἐξοντας δὴ τῶν
They disarm the rest of the Citizens.

Οἱ δ’ ἑποιήσαν ἐξέτασιν τῶν μὲν τρίς-χιλίων ἐν τῇ 45 ἀγορᾷ, τῶν δ’ ἔξω τοῦ καταλόγου ἄλλων ἄλλαχον ἐπείτα, ἐν ὃ ἐκεῖνοι ἔπλευσαν ἀπ-ἐληλύθεσαν, πέμψαντες τοὺς φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογενοὺς αὐτοίς, παρ-εἴλουτο τὰ ὀπλα πάντων πλήν τῶν τρίς-χιλίων, καὶ ἀνα-κομίσαντες ταῦτα εἰς τὴν ἀκρόπολιν 50 συν-ἐθηκάν ἐν τῷ ναῷ. τούτων δὲ γενομένων, ὡς ἔσ-δυ ἡδη αὐτοῖς ποιεῖν ὁ τι βούλοιτο, ἀπ-ἐκτεινοῦν πολλοὺς μὲν ἐχθρας ἑνεκα πολλοὺς δὲ χρημάτων.

Their Mode of raising Money.

"Ὅπως δ’ ἑξοιεὶν χρήματα καὶ τοῖς φρουροῖς διδόναι, ἐδοξεὶν αὐτοῖς ἐκαστὸν λαβεῖν ἔνα τῶν μετοίκων καὶ 55 αὐτοὺς μὲν ἀπο-κτεῖναί, τὰ δὲ χρήματα αὐτῶν ἀποσημήνασθαι. ἐκέλευον δὲ καὶ τὸν Ἐθραμένην λαβεῖν ὄντως βοῦλοιτο. ὁ δ’ ἀπ-ἐκρίνατο: "Ἀλλ’ οὐ δοκεῖ μοι, ἐφη, ‘καλὸν εἶναι φάσκοντας βελτίστους εἶναι ποιεῖν ἀδικώτερα τῶν συκοφαντῶν. ἐκεῖνοι μὲν γὰρ ὁ τούτων παρ’ ὄν χρήματα λαμβάνοιεν ζῆν εἴων, ἤμεις δὲ ἀποκτενοῦμεν ἄνδρας μηδεὶς ἀδικοῦντας, ινα χρήματα λαμβάνωμεν; πῶς οὖν ταῦτα παντὶ τρόπῳ ἀδικώτερα ἐκεῖνων;"
2. THE FALL OF THERAMENES
WITH THE MODERATE PARTY.

Impeachment of Theramenes.

65 Oi de' nomizountes auton empodow einai t comedy poiei o
ti boylwnto epit-boleunousoi auto, kal idia allos
prds allon dv-eballon prods touvs boyleuntas ws lymai-
nomeun twn politelwn. kal par-agneilantres tois nea-
viskois, oI edokon autoi thrasutatoi einai, para-geveto-
70 theis exountas egxeirdia upo malhs, syn-ellezan twn
boulhn. ete de o Thrapamhnu par-wn, o Kritias ana-stas
ellezen oide.'

Speech of Critias:—i. 'Theramenes "a Jack of both sides."

'Iva eidhte, o andres boylevai, oti ou kawta taauta
outos poiei, alla fwsiei proodhtis estin, ana-mnhs
75 uma ta touto pepagmena. outos gar eI arxhis me
 timwmenos upo tov thmou protetostatos egvneto meta-
sthsai twn demokratian eis touvs tetrakosious, kal eprow-
tenev en ekheinw. ete de o ystheto autipalow ti tith
oliarxhia syn-istameun, prwtos au egvneto gremw tW
80 thmow epit touvs tetrakosious. othen thmou kai kodromos
epi-kaleitai. kai gar o kodromos dokei armodteiv am-
phoreois tois posin.

ii. 'He is sure to turn against his Friends.'

'Dei de, o o Thrapamhnu, andra ou pro-agew men
 touvs syn-onitas eis proamatata, meta-ballesthai de euvws,
85 hyn ti antikopti, alla dia-poneisthai, wosper oI vad-
tai dia-pouvonata eI vpi, eis oan oipos h' pws gar
an af-ikouvoi pote euvta dei, eis euvws eis tanauntia
II. THE ATHENIAN REVOLUTION.

πλέοιεν, ἑπειδὰν τι ἀντι-κόψῃ; καὶ εἰσὶ μὲν ὅπου πᾶσαι μεταβολαὶ πολιτείων θανατηφόροι, σὺ δὲ διὰ τὸ εὐμετάβολον εἶναι ἀτίος εἰ τοῦ πλείστους μὲν ἐξ ὀλι-90 γαρ χια̣ υπὸ τοῦ ὅμου ἀπ-ολωλέναι, πλείστους δ' ἐκ δημοκρατίας ὑπὸ τῶν βελτιῶν.

iii. 'You had better dispatch him at once.'

‘Τείμεις οὖν, ὦ ἀνδρεῖς, ἐὰν σωφρονῇτε, οὐ τούτου ἄλλ' ὑμῶν αὐτῶν φείσεσθε, ὡς οὗτος σωθεῖς μὲν ποιήσεις ἀν πολλοὺς τῶν ἐναντίων ύμῶν μέγα φρονεῖν, ἀπ-ολομένος 95 δὲ ὑπο-τέμοι ἀν τὰς ἐλπίδας πάντων καὶ τῶν ἐν τῇ πόλει καὶ τῶν ἔξω. 'Ὁ μὲν ταῦτ' εἰπὼν ἐκαθέξετο.

Theramenes' Defence:—i. 'I am a moderate man.'

Θηραμένης δὲ ἀνα-στὰς ἐλέγετο. 'Εμὲ μὲν, ὦ ἀνδρεῖς, κόθορυν ἀπο-καλεῖ ὁ Κριτίας, ὡς ἀμφοτέροις πειρῷ-μενον ἀρμόττειν. δοσὶ δὲ μηδετέροις ἀρέσκει, τοῦτον, 100 ὃ πρὸς τῶν θεῶν, τί ποτε καλέσαι χρῆ; σὺ γὰρ δὴ ἐν μὲν τῇ δημοκρατίᾳ πάντων μισο-δημοτάτος ἐνομίζου, ἐν δὲ τῇ ἄριστοκρατίᾳ πάντων μισο-χρηστότατος γεγένη-σαι. ἐγὼ δ', ὁ Κριτία, ἐκεῖνος μὲν ἀεὶ ποτὲ πολεμῶ τὸς οἰκομένους δημοκρατίαν οὐ καλὴν ἂν εἶναι, πρὶν καὶ 105 οἱ δοῦλοι καὶ οἱ δ' ἀπορίαν βουλόμενοι δραχμῆς ἀπο-δόσθαι τὴν πόλιν μετέχοιεν τῶν τε ἄρχων καὶ τῆς βουλῆς τούσδε δ' αὐ ἄει ἐναντίοις εἰμὶ, οὗ οὐκ ὁμοται καλὴν ἂν ἐγ-γενέσθαι ὀλιγαρχίαν, πρὶν κατα-στήσειαν τὴν πόλιν εἰς τὸ ὑπ' ὀλίγων τυραννείσθαι.

ii. 'I am consistent. I am against excluding worthy Citizens from the Rights of Citizenship.'

'Tοὺς μέντοι δυσναμένους καλ μετ' ἀσπίδων καὶ μεθ' ἐπιτω ὡφελεῖν τὴν πόλιν τούτους πολιτεύεσθαι πρόσθεν
Critias overawes the Senate and condemns Theramenes illegally.

'Ως δ' εἰπών ταῦτα ἐπαύσατο, ἡ βουλὴ εὕμενως ἐπιθορύβησεν. ἔγνω δὲ ὁ Κριτίας ὅτι ἀνα-φεύξετο, εἰ ἐπι-τρέψοι τῇ βουλῇ δια-ψηφίζεσθαι περὶ αὐτοῦ προσελθὼν οὖν καὶ δια-λεχθεὶς τὶ τοῖς τριάκοντα ἐξ-ήλθε, καὶ ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας ἐπι-στήματε

125 φανερῶς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις. πάλιν δ' εἰς-ελθὼν εἶπεν 'Ἐγώ, ὁ βουλή, νομίζω προστάτων ἔργον εἶναι, ἓν ὁρὰ τοὺς φίλους ἐξ-απατωμένους, μη ἐπι-τρέψειν. καὶ ἔγω οὖν τοῦτο ποιήσω. καὶ γὰρ οἶδε οἱ ἐφ-εστηκότες οὐ φασιν ἡμῶν ἐπι-τρέψειν, εἰ ἀν-ήσομεν

130 ἀνδρὰ τὸν φανερῶς τὴν ὀλιγαρχίαν λυμαινόμενον. ἔστι δὲ ἐν τοῖς κανοῖς νόμοις μηδένα τῶν ἐν τοῖς τρισχίλαις ὄντων ἀπο-θήσκειν ἄνευ τῆς ψυχής τῆς ψηφού, ἐξ-εἰναι δὲ τοῖς τριάκοντα θανατοῦν τῶν ἔξω τοῦ καταλόγου ὄντων ἀν βούλωνται. ἔγω οὖν,' ἔφη, 'Θηραμένην τούτοις ἐξ-

135 αλείφῳ ἐκ τοῦ καταλόγου. καὶ τοῦτον,' ἔφη, 'ἡμεῖς θανατοῦμεν.'

Theramenes appeals to the Senate against this Infraction of the Rights of a Member of the Three Thousand.

'Aκούσας ταῦτα ὁ Θηραμένης, ἀν-ἐπήδησεν ἐπὶ τὴν 'Εστίαν καὶ εἶπεν 'Ἐγώ δ', ἔφη, ὁ ἄνδρας, ἱκετεύω μη ἐπὶ Κριτία εἶναι ἐξ-αλείφειν μήτε ἐμὲ μήτε ὑμῶν
Κότταβος

(from an Attic vase painting)
II. THE ATHENIAN REVOLUTION.

"Ων ἄν βούληται, ἀλλὰ καὶ υμῖν καὶ ἐμοὶ ἡ κρίσις ἔστω κατὰ τοῦτον τὸν νόμον, ὅπερ οὗτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ. καὶ τούτῳ μὲν, ἐφη, 'μᾶ τοὺς θεοὺς οὐκ ἀγνοῶ, ὅτι οὐδὲν μοι ἀρκεῖ· οὐ δὲ βωμὸς, ἀλλὰ βούλομαι ἐπὶ-δείξαι καὶ τοῦτο, ὅτι οὗτοι οὐ μόνον εἰσὶν περὶ ἀνθρώπους ἀδικότατοι, ἀλλὰ καὶ περὶ θεοὺς ἀσεβέστατοι. υμῶν μὲν οίκοι, ἐφη, 'ὡς ἀνδρεὶς καλοὶ κάγαθοι, θαυμάζω, εἰ μὴ βοηθήσετε υμῖν αὐτοῖς καὶ ταῦτα γιγνώσκοντες ὅτι οὐδὲν τὸ ἐμὸν ὅνομα εὐ-εξ-αλειπτότερον ἦ τὸ υμῶν ἐκάστον.'

The End of Theramenes.

'Εκ δὲ τοῦτον ὁ τῶν τριάκοντα κηρὺς ἐκέλευσε τοὺς ἐνδεκα ἑναί ἐπὶ τὸν Θηραμένην. ἡ δὲ βουλὴ ἡ συναίνει εἰσεῖν, ὅρισα τοὺς ἐπὶ τοῖς δρυφάκτοις, καὶ οὐκ ἀγνοοῦν ὅτι ἐγχειρίδια ἔχοντες παρ-ήσαν. οἱ δὲ ἀπ-ήγαγον τὸν ἄνδρα διὰ τῆς ἁγορᾶς ἡξιλόντα οἱ ἔπασχε μᾶλα μεγάλῃ τῇ φωνῇ. ὡς δὲ εἶπεν ὁ Σάτυρος ὅτι οὐμω-ξοί τοῦτο, εἰ μὴ σιωπήσεις, ἐπ-ήρετο: 'Εὰν δὲ σιωπῶ, οὐκ ἂρ', ἐφη, 'οἷομένοιμα;' καὶ ἐπεὶ γε ἀπο-θυνῆσες ἀναγκαζόμενος ἔπει τὸ κόσμου ἐφασαν αὐτῶν ἀπο-κοτταβισαντα τὸ λειτόμενον εἰπεῖν, 'Κρίτης τούτῳ ἔστω τῷ καλῷ.' οὕτω τοῦ θανάτου παρ-ἐστηκότος οὐτὲ τὸ φρύνιμον οὐτε 160 τὸ παγγιώδες ἀπ-ἐλιπεν ἐκ τῆς ψυχῆς.

The Reign of Terror.

Θηραμένην μὲν δὴ οὗτος ἀπ-ἐδανεν. οἱ δὲ τριάκοντα, ὡς ἐξ-οὖν ἡδη αὑτοὶς τυραννεῖν ἀδεῶς, προ-εἰποῦν μὲν τοῖς ἐξῳ τοῦ καταλόγου μὴ εἰσ-ἐναί εἰς τὸ ἀστυ, ἀπ-ήγουν δὲ αὑτοὺς καὶ ἐκ τῶν χωρίων, ὦν αὑτοὶ καὶ οἱ φίλοι 165 τοὺς τοῦτον ἄργους ἔχοιεν. πολλοὶ δὲ ἐφυγον εἰς τὸν Πειραιᾶ, πολλοὶ δὲ εἰς τὰς Θῆβας.
3. THE COUNTER-REVOLUTION
UNDER THRASYBULUS.

The Exiles establish themselves at Phyle.

'Ek de toûton Θρασύβουλος ὅρμηθεις ἐκ Θηβῶν σὺν ἔβδομῆκοντα τῶν φυγάδων τῶν 'Αθηναίων κατα-λαμβάνει
170 Φυλῆν χωρίον ἵσχυρόν. οἱ δὲ τριάκοντα ἐβοήθοιν ἐκ τοῦ ἀστεοῦ σὺν τῇ τοῖς τρισ-χιλίοις καὶ σὺν τοῖς ἵππεισιν. ἐπεὶ δὲ ἀφ-ικοντο, εὑρὸς μὲν θραυσωμένοι τινες τῶν νέων προσ-ἐβαλον πρὸς τὸ χωρίον, καὶ ἔποιησαν μὲν οὐδὲν, τραύματα δὲ λαβόντες ἄτ-ήλθον. καὶ τέως
175 μὲν καὶ μᾶλ' εὐδία ἦν. βουλομένων δὲ τῶν τριάκοντα ἀπο-τείχισειν, ὅπως ἐκ-πολιορκήσειν αὐτοὺς ἀπο-κλείσαντες τὰς ἐφόδους τῶν ἐπιτηδείων, χιών παμπληθῆς ἐπι-γίγνεται τῆς νυκτὸς καὶ τῇ ύστεραλα. οἱ δὲ νυφόμενοι ἄτ-ήλθον εἰς τὸ ἁστυ, ἀπο-βαλόντες πολλοὺς
180 τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς.

The Success of the Exiles.

Γυνώσκουτες δὲ ὡτι καὶ ἐκ τῶν ἀγρῶν λειλατήσοιεν, εἰ μή τις φυλακὴ ἔσοιτο, ἐκ-πέμπτουσιν τοὺς τε Λακωνικοὺς πλὴν ἐλγύων φρουρῶς καὶ δύο φυλᾶς τῶν ἱππέων. οὕτω δὲ στρατοπεδευσάμενοι ἐν χωρίῳ λασίῳ
185 ἐφύλαττον. ὁ δὲ Θρασύβουλος, ἔπτακοσίων ἀνδρῶν ἡδὴ σω-ειλεγμένων εἰς τὴν Φυλῆν, λαβῶν αὐτοὺς κατα-βαίνει τῆς νυκτὸς' θέμενος δὲ τὰ ὄπλα τρία ἡ τέτταρα στάδια ἀπὸ τῶν φρουρῶν ἡσυχίαν εἴχεν. ἐπεὶ
190 δὲ πρὸς ἡμέραν ἐγίγνετο, καὶ ἡδὴ ἰν-ἰσταντο ἀπὸ τῶν ἀπλῶν, καὶ οἱ ἰπποκόμοι ψηχοῦντες τοὺς ἰπποὺς ψόφου ἐποίουν, ἐν τούτῳ οἱ περὶ Θρασύβουλον ἀνα-λαβόντες
II. THE ATHENIAN REVOLUTION.

τὰ ὑπλα δρόμῳ προς-ἐπιπτοῦν καὶ κατ-έβαλον ἐνίους αὐτῶν, πάντας δὲ τρεψάμενοι ἑδώξαν ἦς ἡ ἐπτὰ στάδια, καὶ ἀπ-ἐκτεναν τῶν μὲν ὀπλιτῶν πλέον ἡ ἐκκοσι καὶ ἐκατον τῶν δὲ ἱππέων τρεῖς, κατα-λαβόντες αὐτῶν ἐτὶ 195 ἐν ταῖς εὐναῖς ὄντας.

The Thirty, wishing to secure a Retreat in case of accident, arrest all the armed Inhabitants of Eleusis.

Ἐκ δὲ τούτου οἱ τριάκοντα, οὐκέτι νομίζοντες τὰ πράγματα εἶναι ἀσφαλῆς σφίσιν, ἐβουλήθησαν Ἐλευσίνα βεβαιῶς ἐχείν ὡστε εἶναι σφίσι κατα-φυγήν. καὶ παρ-αγγείλαντες τοῖς ἑπέδουν ἤλθον εἰς Ἐλευσίνα Κριτίας 200 τε καὶ οἱ ἀλλοι τῶν τριάκοντα ἐξέστασιν τε ποιήσαντες τῶν ὀπλιτῶν τῶν Ἐλευσίνων, φάσκοντες βούλεσθαι εἰδέναι πόσοι εἰεν καὶ πόσης φυλακῆς προσ-δείησοντο, ἐκέλευον ἀπο-γράφεσθαι πάντας, τὸν δ᾽ ἀπο-γραψά-μενον δὲ ἐξ-ῐέναι διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν. 205 ἐπὶ δὲ τῷ αἰγιαλῷ τούς μὲν ἱππέας ἐνθεν καὶ ἐνθεν κατ-έστησαν, τὸν δ᾽ ἐξ-ἱόντα δὲ οἱ ὑπηρέται συν-έδων. ἐπεὶ δὲ πάντες συν-εἰλημμένοι ἤσαν, ἐκέλευον τὸν ἱππαρχὸν ἀν-αγαγόντα αὐτοὺς παρα-δοῦναι τοῖς ἐνδεκα.

Critias compels the Three Thousand to condemn the innocent Eleusinians.

ταύτα ἡμῖν καὶ ἀρρητέ καὶ φοβηθῆσε· ἤ δεῖξας ἰ ὑ τι χωρίον, εἰς τοῦτο ἐκέλευσεν αὐτοὺς φανερὰν φέρειν τὴν ψήφου. οἱ δὲ Δακωνικοί φρουρὸν ἐν τῷ ἡμίσει τοῦ 'Ωδείου ἕξ-ωπλισμένοι ἦσαν.

The Exiles seize the Piraeus and establish themselves in Munychia.

'Εκ δὲ τούτου ὁ Ὁρασύβουλος, λαβὼν τοὺς ἀπὸ Φυλῆς συν-ειλεγμένους ἣδη περὶ χιλίους, ἀφ-ικνεῖται τῆς ὕφεις εἰς τὸν Πειραιᾶ. οἱ δὲ τριάκοντα, ἐπεὶ ἡσθοντο ταῦτα, ἐβοήθουν εὖθεια σύν τε τοὺς Δακωνικοῖς καὶ σὺν τοῖς ἢπεινυ καὶ τοῖς ὑπλίταις. ἔπειτα ἐχώ- ρον κατὰ τὴν εἰς τὸν Πειραιᾶ ὁδόν. οἱ δὲ ἀπὸ Φυλῆς, ἐπεὶ ὁ κύκλος τοῦ Πειραιέως μέγας ἦν καὶ πολλῆς φυλακῆς ἐδείτο, ἤσεαν εἰς τὴν Μομυχίαν. οἱ δὲ ἐκ τοῦ ἀστεοὶ πρῶτον μὲν συν-ετάξαντο ὡστε ἐμ-πλῆσαι τὴν 230 ὁδὸν ἢ φέρει πρὸς τὴν Μομυχίαν, καὶ ἐγένοντο βάθος οὐκ ἐλαττον ἢ ἐπὶ πεντήκοντα ἄσπιδων. οὐτω δὲ συν- τεταγμένοι ἐχώρον ἀνω. οἱ δὲ ἀπὸ Φυλῆς ἀντ-ευ-ἐπισεῖ αὐτὸς βάθος δὲ οὐ πλέου ἢ εἰς δέκα ὑπλίτας ἐγένοντο. ἐτάχθησαν μέντοι ἐπ’ αὐτοὺς ἀκοντισταῖ, ἐπὶ 235 δὲ τούτοις οἱ πετρο-βόλοι οὐτοὶ μέντοι πολλοὶ ἦσαν καὶ γὰρ αὐτόθεν πρὸς-ἐγένοντο.

Speech of Thrasybulus. 'The gods and the ground are on our side.'

Ἐν δὲ πρὸς-ήσαν οἱ ἐναντίοι, Ὁρασύβουλος κε- λεύσας τοὺς μετ’ αὐτοὺς θέσθαι τὰς ἀσπίδας καὶ αὐτὸς θέμενος, τὰ δ’ ἀλλὰ ὀπλα ἔχων, κατὰ μέσον στὰς 240 ἔλεξεν ὡς Ἄνδρες πολῖται, βούλομαι τοὺς μὲν ὑμῶν διδά- ξαι, τοὺς δὲ ἀναμυησάι ὅτι οἱ θεοὶ φανερῶς ἡμῖν συμ-
II. THE ATHENIAN REVOLUTION.

μαχοῦσι. καὶ γὰρ ἐν εὐδίᾳ χειμῶνα ποιοῦσιν ὡταν ἡμῖν συμ-φέρη, καὶ πολλῶν οὕτων ἐναντίων διδόσασιν ἡμῖν ὀλγοὺς οὕτω τρόπαια ἑσταθαι1 καὶ νῦν δὲ κεκομίσασιν ἡμᾶς εἰς χωρίον ἐν ὃ οὕτωι μὲν πρὸς ὀρθοῖν ἰασιν, 245 ἐνθα οὐ δύναιτ' ἄν οὔτε βάλλεω οὔτε ἀκοντίζειν ὑπὲρ τῶν προ-τεταγμένων, ἡμεῖς δὲ ἀνωθεν καὶ δόρατα ἁφ-ἐντες καὶ ἀκόντια καὶ πέτρους βάλλοντες εἰς τὸ κάταντες ἐξ-ιζόμεθα τε αὐτῶν καὶ πολλοὺς κατα-τρώ-σομεν. καὶ οὔθε οἱ πρωτο-στάται ἐκ τοῦ ἵσου μαχοῦνται: 250 ἐάν γὰρ ὑμεῖς, ὀστερ προσ-ήκει, προθύμως ἀφ-ιήτε τὰ βέλη, οὔθεις ἀμαρτήσεται τῶν πολεμίων, ὡς σε μεσθή ἡ ὁδός· ἐκεῖνοι δὲ φυλαττόμενοι ὄρατεύουσιν ἀεὶ ὑπὸ ταῖς ἀσπίσιν· ὥστε ἐξ-ἐστι τῇ ἡμῖν τύπτειν αὐτοὺς ὀστερ πυθλοῦσ ὧποι ἄν βουλόμεθα. ἐξ-ἀρξεὶ μὲν οὖν 255 ἐγώ, ἡμίκ' ἀν καιρὸς ἡ, παῖανα· τότε δὲ πάντες τιμω-ρώμεθα τοὺς ἀνδρας, ἀνθ' ἄν ὑβρίσθημεν.

The Augur devotes himself. The Victory of the Exiles.

Ταῦτα δ' εἰπὼν καὶ μετα-στραφεῖς πρὸς τοὺς ἐναν-τίους, ἦσυχίαν εἰχε· καὶ γὰρ ὁ μάντις παρ-ήγγειλεν αὐτοῖς μὴ ἐπὶ-τίθεσθαι, πρὶν τις τῶν σφετέρων ἡ 260 πέσοι ἡ τροπθεὶ 'ἐπειδὰν μέντοι τοῦτο γένηται, ἡγησό-μεθα μὲν,' ἐφη, 'ἡμεῖς, νίκη δ' υμῖν ἐσται ἐπομέ-νοις, ἐμοὶ μέντοι θάνατος, ὡς γέ μοι δοκεῖ.' καὶ οὐκ ἐψεῦσατο, ἀλλ' ἐπεί ἀν-έλαβον τὰ ὄσλα, αὐτὸς μὲν ὁ μάντις ὀστερ ὑπὸ μοίρας πολὺς ἄγομενοι ἐκ-πηδήσας 265 πρώτος, ἐμ-πεσὼν τοῖς πολεμίοις ἄπο-θυήσει: οἶ δ' ἄλλοι ἐνίκων καὶ κατ-εδίωξεν μέχρι τοῦ ὀμαλοῦ· ἀπ-έθανον δ' ἐντάθα τῶν μὲν τριάκοντα Κριτίας τε καὶ ἔτερος, τῶν δ' ἐν τῷ Περαίει δέκα ἀρχόντων εἰς, τῶν δ' ἄλλων περὶ ἐβδομήκοντα. 270
The Speech of an Exile.

'Επεὶ δὲ τοὺς νεκροὺς ὑπο-σπόνδους ἀπε-εἶδοσαν, πολλοὶ προσ-ώντες ἀλλήλους δι-ἐλέγουντο. καὶ δὴ καὶ τῶν ἐν Πειραιᾷ τις μάλ' εὑρὼν ὄν, ἔλεξεν "Ἀνδρέας πολίται, τί ἡμᾶς ἔξ-ελαύνετε; τί ἀπο-κτείναυ βούλεσθε; 275 ἡμεῖς γὰρ ὑμᾶς κακὸν οὐδὲν πῶς ποτὲ ἐποιήσαμεν. παύ-σασθε ἀμαρτάνουτε εἰς τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀν-οσιωτάτοις τριάκοντα, οἱ ἴδιων κέρδεων ἐνεκα ἀπ-ἐκτόνασιν ἐν ὁκτὼ μησίων πλείους 'Αθηναίων ἦ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες.' ὁ μὲν 280 τοιαῦτα ἔλεγεν οἱ δὲ λοιποὶ ἄρχοντες τοιαῦτα ἀκού-σαντες ἀπ-ήγαγον τοὺς μεθ' ἑαυτῶν εἰς τὸ ἀστυ.

The Thirty are deposed.


*A Council of Ten succeeds. Application to Sparta.*

Καὶ εἰλοντο δέκα, ἐνὰ ἀπὸ φυλῆς ἐκάστης. Καὶ οἱ μὲν τριάκοντα 'Ἐλευσινὰ-δε ἀπ-ἡλθον' οἱ δὲ δέκα, τῶν ἐν ἄστει ἀπιστοῦντων ἄλληλοι, ἀεὶ ἐφοβοῦντο, μὴ 295 ἐπ-εἰς-πέσοιεν αὐτοῖς τινες τῶν ἐκ τοῦ Πειραιέως. 'Αμφότεροι δὲ ἐπεμπον πρέσβεις εἰς Λακεδαίμονα, οἱ
II. THE ATHENIAN REVOLUTION.

Lysander attacks the Piraeus.

Λύσανδρος οὖν ἐλογίσατο, ὅτι ταὐτ ἐκ-πολιορκήσοι 300 τοὺς ἐν τῷ Πειραιεῖ κατὰ τε γῆν καὶ κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀπο-κλεισθῆσαι. οὔτω δὲ αὐτὸς μὲν κατὰ γῆν ἀρμοστὴς, ὦ δὲ ἀδέλφος αὐτοῦ ναυ-αρχῶν ἐξ-ἐπέμβη. Καὶ ξ-ελθὼν αὐτὸς μὲν Ἕλεον-δὲ συν-ελέγετο ὀπλίτας πολλοῦς Πελοποννησίων ὦ δὲ ναῦ-305 αρχὸς κατὰ θάλατταν ἐφύλαττεν, ὅπως μηδὲν τῶν ἐπιτηδείων εἰς-πλέοι αὐτοῦ· ὥστε ταὐτ ἑπλί πάλιν ἐν ἀπορία ἴσαν οἱ ἐν Πειραιεῖ, οἱ δὲ ἐν τῷ ἀστεῖ πάλιν αὐ μέγα ἐφρόνουν ἐπὶ τῷ Λυσάνδρῳ.

Pausanias prevents the Victory of Lysander.

Ὅτω δὲ προ-χωροῦντων, Παυσανίας ὁ βασιλεὺς ἐφ-310 θόνει Λυσάνδρῳ, πείσας δὲ τρεῖς τῶν ἑφόρων καὶ αὐτὸς ἐξ-άγει στράτευμα. ὦ δὲ Παυσανίας ἑστρατοπεδεύσατο μὲν πρὸς τῷ Πειραιεῖ δέξιον ἑχὼν κέρας, Λύσανδρος δὲ σὺν τοῖς μισθοφόροις τὸ εὐώνυμον. λάθρᾳ δὲ πέμπων ὁ Παυσανίας παρ-εκάλει τε τοὺς ἐν Πειραιεῖ 315 πρέσβεις πέμπει καὶ ἐδίδασκεν ὅτα χρή λέγειν αὐτοὺς. ἐπεὶ μέντοι οὕτω ψέχουτο εἰς Λακεδαίμονα, ἐπεμπόν ἄδη καὶ οἱ ἐκ τοῦ ἀστεος.

Peace at last.

'Ακούσαντες δὲ πάντων αὐτῶν οἱ ἑφοροὶ ἐξ-ἐπεμψαν πεντε-καὶ-δεκα ἀνδρὰς εἰς τὰς Ἀθήνας καὶ ἐπ-ἐταξαν 320 σὺν Παυσανία. οἱ-ἀλλάξας ὅτη δύναυτο κάλλιστα. Οἱ δὲ ὅ-ηλλαξαν ἐφ' ὅτε 'εἰρήνην μὲν ἑχειν πρὸς ἄλληνους,
ἀπ-ιέναι δὲ ἐπὶ τὰ έαυτῶν/ ἐκαστον πλὴν τῶν τριάκοντα καὶ τῶν ἐνδεκα καὶ τῶν ἐν τῷ Πειραιεὶ ἀρ-325 ἐλτῶν δέκα. Εἴ δὲ τινες τῶν ἔς ἀστεος φοβοῦντο,' ἐδοξεὶν αὐτοὶς Ἐλευσῖνα κατ-οικεῖν. Τούτων δὲ περανθέντων, Παυσανίας μὲν δι-ήκε τὸ στράτευμα, οἱ δὲ ἐκ τοῦ Πειραιέως ἀν-ελθόντες σὺν τοῖς ὀπλοῖς εἶς τὴν ἀκρόπολιν ἔθυσαν τῇ Ἀθηνᾷ.

The End of the Thirty.

330 Ὅ δὲ Ὀρασύβουλος οἰπῶν ὧτι οὐδὲν δέοι ταράττεσθαι, ἀλλὰ τοῖς νῦνοις τοῖς ἀρχαίοις χρήσθαι, ἀν-ἐστησε τὴν Ἐκκλησίαν. ύστέρη δὲ χρόνῳ ἀκούσατε τοὺς Ἐλευσῖνης μυσθοῦσθαι εἶνοις, στρατευσάμενοι ἐπ' αὐτοὺς, τοὺς μὲν στρατηγοὺς αὐτῶν ἀπ-ἐκτειναν, τοὺς δὲ ἄλλους ἔπεισαν 335 συν-ἀλλαγῆναί καὶ ὠμόσαστες μὴ μυθισκηθῆσεις, ἐτὶ καὶ τῶν ὀμοῦ τε πολιτεύονταί, καὶ ο δῆμος ἐμ-μένει τοῖς ὀρκοῖς.
SECTION III.

THE SPARTAN SUPREMACY.

B.C. 399—395.
SECTION III.

THE SPARTAN SUPREMACY.

B.C. 399—395.

HISTORICAL INTRODUCTION.

The expedition of Cyrus and the still more famous retreat under Xenophon were immortalised in the Anabasis. The story of a retreat successfully effected against such overwhelming odds inspired the Greeks with a supreme contempt for the imbecility of Persia. The Greek cities on the Asiatic coast were not inclined to submit patiently to the Persian yoke, and when Tissaphernes tried to re-conquer them they appealed to Sparta, as the great imperial power of Greece, to protect them from Barbarian domination.

1. SPARTAN POLICY IN ASIA.

B.C. 399.

How Sparta took part in the Anabasis of Cyrus.

"Ἡ μὲν δὴ Ἀθηνάισι στάσις οὕτως ἔτελεύτησεν. ἐκ δὲ τούτου Κῦρος πέμψας ἀγγέλους εἰς Λακεδαίμονα ἥξιον, Λακεδαιμονίους αὐτῶ γίγνεσθαι τοιούτους, οὐδέπερ αὐτῶς Λακεδαιμονίοις ἦν ἐν τῷ πρὸς Ἀθηναίους πολέμῳ. οἱ δὲ ἐφοροὶ, νομίζοντες αὐτῶν λέγειν δίκαια, ἔπ-ἐστειλαν 5 Σαμῖδος τῷ τότε ναυάρχῳ ὑπ-ηρετεῖν Κῦρῳ, εἰ τι δέοιτο. κάκεινος μὲντοι προθύμως ἐπραξεν ὅπερ ἐδεήθη δ Κῦρος· ἔχων γὰρ τὸ ἐαυτοῦ ναυτικὸν σὺν τῷ Κῦρου περι-ἐπλευσεν εἰς Κιλικίαν καὶ ἐποίησε τὸν τῆς Κιλικίας ἄρχοντα Σνέυ-νεσίων μὴ δύνασθαι κατὰ γῆν ἐναυτιοῦσθαι Κῦρῳ πορευο-
μένω ἐπὶ βασιλεὰ. ὡς μὲν οὖν Κύρος στράτευμα τε συν-έλεξε καὶ τούτ ἐχὼν ἀν-έβη ἐπὶ τὸν ἀδελφὸν καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς ἀπ-έθανε καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἔλληνες ἐπὶ θάλατταν, Ὁμιστογένει τῷ 15 Συρακοσίῳ γέγραπται.

Sparta sends out Thibron to help the Ionian cities against Tissaphernes.

Ἐπεὶ μέντοι Τισσαφέρνης, βασιλεῖ δόξας γεγενήσθαι πολλοῖς ἄξιοι ἐν τῷ πρὸς τὸν ἀδελφὸν πολέμῳ, κατ-επέμφθη σατράπης ὅν τε αὐτὸς πρόσθεν ἤρχε καὶ ὁν Κύρος, εὐθὺς ἡξίου τὰς Ἰωνικὰς πόλεις ἀπάσας ἔστη ἡ 20 ὑπηκόοις εἶναι. αἱ δὲ ἔπεμπον προσβείες εἰς Λακεδαιμονα καὶ ἡξίουν, ἔπει πάσης τῆς Ἐλλάδος προστάται εἰσὶν, ἐπι-μεληθῆναι καὶ σφῶν τῶν ἐν τῇ Ἀσίᾳ Ἔλληνων, ὅπως ἡ τε χώρα αὐτῶν μὴ δηοῖτο καὶ αὐτοῖς ἐλευθεροὶ εἰεν. οἱ οὖν Λακεδαιμόνιοι πέμπουσιν αὐτοὺς Θιβρωνα ἀρμοστὴν, 25 δόντες στρατιώτας τῶν μὲν νεοδαμώδων εἰς χιλίους, τῶν δὲ ἀλλῶν Πελοποννησίων εἰς τετρακις-χιλίους. ἡτήσατο δὲ ὁ Θιβρων καὶ παρ' Ἀθηναίων τριακοσίους ἱππέας εἰπὼν, ὅτι αὐτὸς μισθὸν παρ-ἐξει. οἱ δὲ ἐπεμψαν τοὺς ἐπὶ τῶν τριάκοντα ἱππεύσατας, νομίζοντες κέρδος ἄν εἰσα 30 τῷ δήμῳ, εἰς οὗτοι ἀπο-δημοῖεν καὶ ἐν-ἀπ-ἀλωντο. ἔπει δὲ εἰς τὴν Ἀσίαν ἀφ-ἀκοντο, συν-ήγαγε μὲν στρατιώτας καὶ έκ τῶν ἐν τῇ ἥπερφη ‘Ελληνιδῶν πόλεων’ πᾶσα γὰρ τότε αἱ πόλεις ἐπείθοντο ὁ τι Λακεδαιμόνιος ἀνὴρ ἐπι-τάττοι. ἔπειτα δὲ σωθέντες οἱ ἀνα-βάντες μετὰ Κύρου 35 συν-ἐμμεῖξαν αὐτῷ.

Dercylidas succeeds Thibron: he marches to Aeolis.

Ἐν Ἐφέσῳ δὲ ἴδῃ οὕτως αὐτοῦ ὡς ἐπὶ Καρίαν πορευο-μένου Δερκυλίδας ἄρξων ἀφ-ϊκετο ἐπὶ τὸ στράτευμα, ἀνὴρ
δοκών εἶναι μάλα μηχανητικός· καὶ ἐπ-εκαλεῖτο δὲ Σι- συφος. ὁ μὲν οὖν Ὁλβρων ἀπ-ήλθεν οἰκαδε, ὁ δὲ Δερ- κυλίδας παρ-ήγαγε τὸ στράτευμα διὰ τῆς φιλίας χώρας 4ο μέχρι τῆς Φαρναβάζου Αιολίδος.

2. THE STORY OF MANIA.

B.C. 399.

Hoμω she became Queen of Aeolis.

'Ἡ δὲ Αιολίς αὐτὴ ἦν μὲν Φαρναβάζον, ἑσαπράπτευε δ' αὐτῷ ταύτης τῆς χώρας, ἐως μὲν ἦς, Ζήνις· ἐπεδῆ δὲ ἐκείνος νόσῳ ἀπ-έθανε, παρ-ἐσκευάζετο μὲν ὁ Φαρναβάζος ἀλλὰ δοῦναι τὴν στρατείαν. Μανία δὲ ἢ τοῦ Ζήνιος 45 γυνῆ, ἀνα-ξεύξασα στόλον καὶ δῷρα λαβοῦσα, ἐπορεύετο πρὸς αὐτόν. ἐλθοῦσα δ' εἰς λόγους εἶπεν ὁ 'ΩΜ Φαρ- νάβαζε, ὁ ἀνήρ ὁ ἐμὸς καὶ ταλλα φίλος ἦν σοι καὶ τοὺς φόρους ἀπ-ἐδίδου, ὡστε σὺ ἐπ-αινών αὐτὸν ἐτίμας. ἦν οὖν ἐγὼ σοι μηδέν χείρον ἐκείνου ύπηρετῶ, τί σε δεῖ ἄλλον 5ο στατάπην καθ-ιστάναι; ἦν δὲ τι μὴ ἄρεσκω σοι, ἐπὶ σοι δήπου ἐσταὶ ἀφ-ελομένῳ ἐμὲ δοῦναι τὴν ἀρχήν ἄλλων.' ἀκούσας ταύτα ὁ Φαρνάβαζος ἔγνω δεῖν τὴν γυναῖκα στρατεύειν. ἦ δ' ἐπεὶ κυρία τῆς χώρας ἐγένετο, τοὺς τε φόρους οὐδὲν ἦπτον τοῦ ἀνδρὸς ἀπ-ἐδίδου καὶ πρὸς 55 τούτοις συν-εστρατεύετο τῷ Φαρναβάζῳ ὅποτε εἰς Μυσοῦς ἡ Πισόδας ἐμ-βάλλοι. ὡστε καὶ ἀντ-ετίμα αὐτὴν μεγα- λοπρεπῶς ὁ Φαρνάβαζος καὶ σύμβουλον ἔστιν ὅτε παρ- εκάλει.

The Usurpation of Midias.

'Ἡν δ' οὖσης αὐτῆς ἔτων πλέον ἦ τετταράκοντα, Μει- 60 διὰς, ἀνήρ ὃν θυγατρὸς αὐτῆς, ἀνα-πτεωθεὶς ὑπὸ τηνων,
The Arrival of Dercylidas.

'O dè Δερκυλίδας εὖ τούτῳ τῷ καρῷ ἀφ-ικνεῖται. ὃ dè Μειδίας προς-δοκῶν μὲν τὸν Φαρυαβάζου, ὁκνὼν ὃ' ἱδη τοὺς πολῖτας, ἐξ-ἡλθε καὶ συμ-μίξας τῷ Δερκυλίδα ήρώτα, ἐπὶ τίσιν ἀν σύμμαχος γένοιτο. ὃ δ' ἀπ-εκρίσατο ἐφ' 75 ὡτε 'τοὺς πολῖτας ἑλευθέρους τε καὶ αὐτοῦμοις ἐὰν.' ἀμα dè ταῦτα λέγων ἢε πρὸς τὰς πῦλας σὺν τῷ Μειδία, καὶ τὸ στρατεύμα ἡκολουθεί αὐτῷ εἰρηνικῶς εἰς ὑδό. οἱ δ' ἀπὸ τῶν πύργων καὶ μᾶλα υψηλῶν ὄντων ὀρῶντες τὸν Μειδίαν σὺν αὐτῷ οὖκ ἔβαλλον εἰπόντος δὲ τοῦ 80 Δερκυλίδου 'Κέλευσον, ὃ Μειδία, ἀν-οίξαι τὰς πῦλας, ἢν ἡγη μὲν σὺ, ἔγω δὲ σὺν σοι εἰς τὸ ἱερόν ἔλθω καὶ ἐνταῦθα θύσω τῇ 'Αθηνᾶ,' ὃ Μειδίας ὁκνεῖ μὲν ἀν-οίγειν τὰς πῦλας, φοβοῦμενος δὲ, μὴ παραχρῆμα συλ-ληφθῇ, ἐκέλευεν ἀν-οίξαι.

Midias admits Dercylidas into the city.

85 'Ο δ' ἐπεὶ εἰς-ἡλθεν, ἔχων αὖ τοῦ Μειδίαν ἐπορεύετο πρὸς τὴν ἀκρόπολιν καὶ τοὺς μὲν ἄλλους στρατιώτας ἐκέλευε θέσθαι τὰ ὀπλα περὶ τὰ τείχη, αὐτὸς δὲ σὺν τοῖς περὶ αὐτοῦ ἐθυε τῇ 'Αθηνᾶ. ἐπεὶ δ' ἐτέθυτο, ἀν-εἴπε
III. THE SPARTAN SUPREMACY.

καὶ τοὺς Μειδίους δορυφόρους θέσθαι τὰ ὅπλα ἐπὶ τῷ στόματι τοῦ ἑαυτοῦ στρατεύματος, ὡς μισθοφορήσουσας. 90
'Meidía γὰρ,' ἐφη, 'οὔδεν ἔτι δεινὸν ἐσταί. οὐ̃ μέντοι Μειδίας ἀπορῶν, οὐ τι ποιοῦ, εἴπεν, 'Ἐγὼ μὲν τούν ἄπ·-εμι,' ἐφη, 'ξενία σοι παρα-σκευάσων.' ὃ δὲ, 'Ὡν μὰ Δλ', ἐφη, 'ἐπεὶ αἰσχρῶν ἀν εἴη ἐμὲ τεθυκότα ἐξενίζεσθαι ὑπὸ σοῦ, ἀλλὰ μὴ ἐξενίζεων σέ. μὲνε οὖν παρ' ἦμων ἐν φ 95 ὃ ἂν τὸ δεῖπνον παρα-σκευάζηται, ἐγὼ καὶ σοῦ τὰ ὀδίκαια πρὸς ἀλλήλους καὶ δια-σκεφόμεθα καὶ ποιήσομεν.

Diamond cut Diamond.

'Επεὶ δ' ἐκαθέζουν, ἱρώτα ὁ Δερκυλίδας. 'Εἰπὲ μοι, ὁ Μειδία, ὁ πατὴρ σε ἄρχοντα τοῦ οἴκου κατ-έλυτε; 'Μάλιστα,' ἐφη. 'Καὶ πόσαι σοι οἰκίαι ἦσαν; πόσοι ἑο ἵνωροι; πόσαι δὲ νομαί;' ἀπο-γράφοντο δ' αὐτοῦ οἱ παρ-άντες τῶν πολιτῶν εἰπον. 'Ψεύδεται σε οὕτων, ὁ Δερκυλίδα.' 'Τμεῖς δὲ γ', ἐφη, 'μὴ λιαν μικρολο-γεῖσθε.' ἐπειδὴ δὲ ἀπ-εγέραππο τά πατρίδα, 'Εἰπὲ μοι,' ἐφη, 'Μανία δὲ τίνος ἦν;' οἱ δὲ πάντες εἰπον, ὅτι 'Φαρ- 105 ναβάζου.' 'Οὐκοῦν καὶ τὰ ἐκείνης,' ἐφη, 'Φαρναβαζός;' 'Μάλιστα,' ἐφασάν. 'Ἡμέτερ' ἂν εἴη,' ἐφη, 'ἐπεὶ κρατοῦμεν' πολέμιος γὰρ ἦμων Φαρναβαζῶς. ἀλλ' ἡγεί-σθω τις,' ἐφη, 'ὅπως κεῖται τὰ Μανίας καὶ τὰ Φαρνα-βάζου.' ἡγομένων δὲ τῶν ἄλλων ἐπὶ τὴν Μανίας οἶκησιν, ιε ἰπὶ παρ-εἰλήφει ὁ Μειδίας, ἦκολούθει κἀκεῖνος.

The Robber robbed.

'Επεὶ δ' εἰσ-ήλθεν, ἐκάλει ὁ Δερκυλίδας τοὺς ταμίας, φράσας δὲ τοῖς υπηρέταις λαβεῖν αὐτοὺς προ-εἰπεν αὐτοῖς, ὡς, εἰ τι κλέπτοντες ἀλώσουτο τῶν Μανίας, παραχρῆμα ἀπο-σφαγῆσουτο. οἱ δ' ἐδείκνυσαν. ὁ δ' ἐπεὶ εἶδε 115
3. SPARTAN TREATMENT OF ELIS.

B.C. 399.

HISTORICAL INTRODUCTION.

Sparta was now supreme in Greece. Athens was not only divested of all her former supremacy, but was numbered among the subject allies who were bound to follow the leadership of Sparta. This leadership was employed for somewhat different purposes from those for which the Athenian leadership had been. Whereas the aim of Athenian policy had been the formation of a great Greek confederation, the aims of Sparta were more directly addressed to her own aggrandisement. The one object which the Spartans constantly pursued was the dismemberment of the rest of Greece. They looked with peculiar jealousy on the little confederacies which naturally existed within the other cantons. They grudged Thebes her presidency over the Boeotian towns. They would not allow any union between Argos and Corinth, and now they make war on Elis because they will not tolerate her exercising any of the rights of a metropolis over the outlying villages of her canton.

Sparta demands the Dissolution of the Confederation of Elis.

Τούτων δὲ πραττομένων εν τῇ Ἀσίᾳ ὑπὸ Δερκυλίδα, Λακεδαιμόνιοι ώργίζουσι τοῖς Ἡλείοις. "Αγιά ἡρ
Agis invades Elis.

'Αγών δὲ τὸ στράτευμα Ἀγις ἐν-έβαλεν εἰς τὴν Ἡλείαν. Ἀρτί δὲ τοῦ στρατεύματος ὄντος ἐν τῇ πολέμῳ καὶ κοπτο-μένης τῆς χώρας σεισμὸς ἐπὶ-γίγνεται· ὁ δὲ Ἀγις θείον ἡγησάμενος ἥ-ελθὼν πάλιν ἐκ τῆς χώρας δι-αφ-ήκε τὸ στράτευμα. ἐκ δὲ τούτου οἱ Ἡλεῖοι πολὺ θρασύτεροι ἤσαν καὶ δι-επρεσβεύσοντο εἰς τὰς πόλεις, ὥσας ἤδεσαν δυσμενεῖς τοῖς Λακεδαιμονίοις οὖσαι. περι-ιόντι δὲ τῷ ἐναυτῷ φαίνοντι πάλιν οἱ ἐφοροὶ φρουράν ἐπὶ τὴν Ἡλίων, καὶ συν-εστρατεύσοντο τῷ Ἀγιϊς πλήν Βοωτῶν καὶ Κορινθίων οὐ τε ἄλλοι σύμμαχοι πάντες καὶ οἱ Ἀθηναῖοι. ὁ δὲ Ἀγις πρὸς τὸ ἄστυ ἐπορεύετο, κόπ-των καὶ καίων τὴν χώραν, καὶ ὑπέρπολλα μὲν κτήνη, ὑπέρπολλα δὲ ἄνδράποδα ἡλίσκετο ἐκ τῆς χώρας· ὥστε ἀκούοντες καὶ ἄλλοι πολλοὶ ἐκόντες ἤδεσαν συ-στρατευσόμενοι καὶ μετ-εἶχον τῆς ἄρπαγῆς. καὶ ἐγέ-

νετο αὐτῇ ἡ στρατεύσα ὀσπέρ ἐπιστισμὸς τῇ Πελο- πονήσῳ.
Oligarchical Conspiracy in Elis. Narrow escape of Thrasydaeus the Democrat.

Δημοψήφισις δὲ τῆς χώρας των ἐν τῷ ἄστει, βουλόμενοι τὸ λεγόμενον μεδίμνω ἀπὸ-μετρήσασθαι τὸ παρὰ τοῦ πατρὸς ἀργύριον, ἔφη ἔχοντες σφαγᾶς ποιοῦσι καὶ, ἀπο-κτείναντες ὁμοίων τινα Θρασύδαιῳ τῷ τοῦ δήμου προστάτῃ, φοντὸ Θρασύδαιον ἀπεκτονέαν, ὠςτε οἱ μὲν δήμοι παντελῶς κατ-ηθύμησαν καὶ ἠσυχίαν εἰχεν. οἱ δὲ σφαγεῖς πάντ' φοντο πεπραγμένα εἶναι, καὶ οἱ ὁμογνώμονες αὐτοῖς ἐξ-εφέροντο τὰ ὀπλα εἰς τὴν ἀγορὰν. οἱ δὲ Θρασύδαιος ἐτι καθεύδων ἐτύγχανεν οὕτερ ἐμεθύσθην. ὥς δὲ ἦσθεν ὁ δήμος, ὅτι οὐ τέθηκεν ὁ Θρασύδαιος, περί-επιλήσθη ἡ οἰκία ἔβδει καὶ ἔβδει, ὡστε ὑπὸ ἐσμοῦ μελιττῶν ὁ ἡγεμόν. ἑπειδὴ δὲ ἤγειτο ὁ Θρασύδαιος ἀνα-λαβὼν τὸν δήμον, γενομένης μάχης ἐκράτησεν ὁ δήμος, ἐξ-έπεσον δὲ πρὸς τοὺς Λακεδαιμονίους οἱ ἐγ-χειρήσαντες ταῖς σφαγαῖς.

Sparta achieves the Dismemberment of Elis.

'Επεὶ δ' αὖ ὁ Ἀγιος ἀπ-ὶδων δι-ἐβη πάλιν τὸν Ἀλφεῖον, φρουροὺς κατ-ἐλπίς πλησίου τοῦ Ἀλφεῖον καὶ ἀρμοστὴ καὶ τῶν Ἕλλος φυγάδας. καὶ τὸ μὲν λοιπὸν θέρος καὶ τὸν ἐπ-ἵντα χειμώνα ἐφέρετο καὶ ἦγετο ὁ τῶν Ἡλείων χώρα. τοῦ δ' ἐπ-ἵντας θέρους πέμψας Ὀρασύδαιος εἰς Λακεδαιμονία ἐκ-ὑπαιθρόν ἄφ-ἴει τὰς περιοικίδια πόλεις αὐτοῦμον. τότε δὲ συν-χωρηθέντων αἰρήμη τε γίγνεται καὶ συμμαχία Ἡλείων πρὸς Λακεδαιμονίους. καὶ οὕτω μὲν δὴ ὁ Λακεδαιμονίων καὶ Ἡλείων πόλεμος ἔληξε.
III. THE SPARTAN SUPREMACY.

4. SPARTAN AFFAIRS AT HOME. B.C. 398.

HISTORICAL INTRODUCTION.

The foreign policy of a nation is generally a fair index of the nature of its home-government. This was true in an especial degree in the case of Sparta. We have seen what her foreign policy was in the case of Athens and of Elis. Her home-government was marked by the same suspicious distrust, the same narrow-minded selfishness. In fact her rule in Laconia was little better than a military occupation of the country. There was no mingling of races, for the Spartans never forgot that they were descended from Dorian invaders of Achaean territory. Thus they marked themselves off as a military aristocracy, and continued to exclude the native population from all political rights, in order that they might maintain their own race as 'the Peers' or hereditary rulers of the country.

So entirely did these Peers get the power into their own hands that, in spite of the existence of two kings, the constitution was really an oligarchy in the strictest sense of the term. The five Ephors, as the representatives of the Peers, were supreme in the state; they were as jealous of the power of the kings above them as they were of any liberty among those below them. As in the case of the two consuls at Rome, the one king was a check on the power of the other; while the only important office which they were allowed to exercise was that of commander-in-chief. A capable or ambitious peer had no chance of aspiring to the dignities of royalty, limited though they were. The succession to the kingly power was fixed by the same unalterable principle of descent which regulated everything else in the stereotyped constitution of the state.

By a similar barrier of race, the Peers were separated from the Perioeci, or 'country people,' who were not admitted to the full rights of citizenship. These formed the middle class, and carried on the commerce and manufactures of the country,—professions which no true-born Spartan would deign to adopt.

The working classes, or Helots, were serfs attached to the soil: they were useful for fighting battles¹; but they were considered a dangerous class, and if they displayed unusual bravery were liable to be put out of the way.

In this Procrustean system there was no chance of rising, but there was a chance of falling: if any of the peers or true Spartans could not pay their quota of contribution to the common meal, they sank into the condition of 'inferiors' (ὀπομελόνες). As the wealth of the leading Spartans increased with their conquests, the scale of living probably rose and with it the amount of the contribution required; hence, in the lapse of years, the Inferiors were continually increasing in number, and

¹ See note on l. 25, p. 151.
being self-excluded from trade were rarely able to recover their position, so that the discontent at the disparity of fortunes became greater. The intense unpopularity of such a system can be easily conceived. If we picture to ourselves the antipathy which would have been felt in England towards the Norman conquerors if they had maintained themselves as a separate caste, we shall have some idea of the bitterness of feeling entertained towards the Spartan Peers. The Helots made continual attempts at revolt. The conspiracy of Cinadon showed that the discontent was not confined to the lower orders.

**Disputed Succession.**

Μετὰ δὲ τούτῳ Ἄγις ἀφ-ικόμενος εἰς Δέλφους καὶ τὴν δεκάτην ἀπο-θύσας, πάλιν ἀπ-ιων ἔκαμεν, γέρων ἡδή ὁυ, καὶ ἀπ-ηνέχθη μὲν εἰς Δακεδαλίμωνα ἐτι ζών, ἐκεὶ δὲ ταχὺ 185 ἐτελεύτησε  ἐπεὶ δὲ ἔδει βασιλεά καθ-ιστασθαι, ἀντ- ἐλεγον περὶ βασιλείας Δεστυχιδῆς, νῖος φᾶσκων Ἀγίδος εἰναι, Ἀγησίλαος δὲ ἀδελφός. εἰπόντος δὲ τοῦ Δεστυ- χιδοῦ, Ἀλλ’ ὦ νόμος, ὦ Ἀγησίλαε, όυκ ἄδελφοιν, ἄλλ’ νῖον βασιλείως βασιλεύειν κελεύει. εἰ δὲ νῖον ὁυ μὴ τυγ- 190 χάνοι, ὁ ἄδελφος ἄν βασιλεύνι.' ἀ-Εμὲ ἄν δέοι βασι- λεῦειν.' Ἡ Πῶς, ἐμοῦ γε ὄντος; Ἀ-Οτι ὦν σὺ καλεῖς πατέρα, όυκ ἐφὴ σε εἰναι εαυτοῦ.' Ἄ-Ἀλλ’ ἡ πολύ κάλλιον ἐκείνου εἰδυῖα μήτηρ καὶ νῦν ἐτι φησίν.'

**Oracle against a ‘lame king.’**

Οἱ μὲν τοιαῦτ’ ἐλέγον. Διοπείδης δὲ, μάλα χρη- 195 σμολόγος ἀνήρ, Δεστυχιδῆ συν-αγορεύων εἰπεν, ὡς καὶ Ἀπόλλωνος χρησμὸς εἰη ‘φυλάξασθαι τὴν χωλήν βα- σιλείαιν.’ Δύσανδρος δὲ πρὸς αὐτὸν ὑπέρ Ἀγησίλαον ἀντ-εἰπεν, ός ‘οὐκ οἴοιτο τὸν θεὸν τοῦτο κελεύειν φυλά- ξασθαι, μὴ προσ-πταίσας τις χωλεύσαι, ἀλλὰ μᾶλλον μὴ 200 οὐκ ὁυ τοῦ γένους βασιλεύσειε. παντάπασι γὰρ ἄν χωλὴν εἰναι τὴν βασιλείαν, ὅποτε μὴ οἱ ἀφ’ Ἰρακλέους ἡγούτο τῆς πόλεως: τοιαῦτα δ’ ἀκούσασα ἡ πόλις ἀμφοτέρων Ἀγησίλαον εἴλοντο βασιλέα.
III. THE SPARTAN SUPREMACY.

Discovery of the Conspiracy of Cinadon.

Οὔπω δ' ἐνιαυτὸν οὗτος ἐν τῇ βασιλείᾳ Ἀγγειλάου, θύοντος αὐτοῦ ὑπὲρ τῆς πόλεως ἐπεν οἱ μάντις, ὅτι ἐπὶ 205 βουλήν τινα φαύνοιει οἱ θεοὶ. ἔπει δὲ πάλιν ἔθυνεν, ἐτὶ δεινότερα ἔφη τὰ ἱερὰ φαύνεσθαι. τὸ τρίτον δὲ θύοντος ἐπεν· "Ὡ 'Ἀγγειλας, ἀσπερ εἰ ἐν αὐτοῖς εἴημεν τοῖς πολεμίοις, οὗτοι μοι σημαίνεται.' ληγοὺσης δὲ τῆς θυσίας έντος πένθος ἡμερῶν κατ-αγορεύει τις πρὸς τοὺς ἑφόρους 210 ἐπιβουλήν καὶ τὸν ἀρχηγὸν τοῦ πράγματος Κινάδωνα. οὗτος δ' ἦν νεανίσκος καὶ τὴν ψυχὴν εὑρωστος, οὐ μέντοι τῶν ὁμοίων.

Unpopularity of the Spartan Government.

'Ερμομένων δὲ τῶν ἑφόρων, 'πῶς φαίη τὴν πράξειν ἐσε-σθαι,' ἐπεν οἱ εἰσ-αγγελάς, ὅτι 'ὁ Κινάδων ἀγαγὸν αὐτὸν 215 ἐπὶ τὸ ἐσχατον τῆς ἁγορᾶς κελεύοι ἀριθμήσαι, ὁπόσοι εἴην Σπαρτιάται εν τῇ ἁγορᾷ.' 'καὶ εγώ,' ἔφη, 'ἀριθμῆσας βασιλεὰς καὶ ἑφόρους καὶ γέροντας καὶ ἄλλους ὡς τετταράκοντα, ήρόμην. "Τι δή με τούτου, ὁ Κινάδων, ἐκέλευσας ἀριθμήσαι;" ο δὲ εἶπε, "Τούτους νόμιζε σοι πολεμίους 220 εἶναι, τοὺς δ' ἄλλους πάντας συμμάχους πλέον ἡ τετρακίς-χιλιός οὗτας τους ἐν τῇ ἁγορᾷ."' ἔφη δὲ αὐτῶν ἐπι-δεικνύναι ἐν ταῖς ὁδοῖς ἔνθα μὲν ἐνα ἐνθα δὲ δύο πολεμίους ἀπ-ἀντώντας, τοὺς δ' ἄλλους ἀπαντας συμμάχους καὶ ὅσοι δὲ ἐν τοῖς χωρίοις Σπαρτιατῶν τύχοιεν οὕτε, ἐνα 225 μὲν πολέμιον τὸν δεσπότη, συμμάχους δ' ἐν ἑκάστῳ πολλοῦς. ἐρωτώντων δὲ τῶν ἑφόρων, 'πόσους φαίη καὶ τοὺς συν-ειδότας τὴν πράξειν εἶναι,' λέγειν καὶ περὶ τούτου ἔφη αὐτῶν, ὅσ 'ὅπου τις λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδένα δύνασθαι κρύπτειν τὸ μὴ ὁμοίως ἄν καὶ ὁμοιὸν 230 ἐσθίειν αὐτῶν.'
The Ephors get Cinadon to go unsuspectingly into the Lion's den.

'Ακούσαντες ταῦτα οἱ ἑφοροὶ ἕξ-ἐπλάγησαν καὶ ἐβουλεύσαντο πέμψαι τὸν Κινάδωνα εἰς Αἰλώνα σὺν ἄλλοις τῶν νεωτέρων καὶ κελεύσαν ἥκειν ἀγοῦτα τῶν Αἰλωνιτῶν τε τινὰς καὶ τῶν εἰλώτων τούς ἐν τῇ σκυτάλη γεγραμμένους. ὑπηρετήκει δὲ καὶ ἅλλ' ἦδη ὁ Κινάδων τοῖς ἑφόροις τοιαῦτα. καὶ τότε δὴ ἐδοσαν τῇν σκυτάλην αὐτῷ, ἐν ἣ γεγραμμένοι ἦσαν οὐς ἔδει συν-ληφθῆναι. ἐρωμένου δὲ, 'τίνας ἀγοί μεθ' ἐαυτοῦ τῶν νέων,' 'Ἰθι,' 460 εἶπον, 'καὶ τὸν πρεσβύτατον τῶν ἰππαγρετῶν κέλευσαν σὺν-πέμψαν ἐξ ἓ ἐπτα, οὗ ἄν τυχωσι παρ-όντες.' ἐμεμελήκει δὲ αὐτοῖς, ὅπως ὁ ἰππαγρήτης εἰδεῖ ὅσοι δέοι πέμπειν καὶ οἱ πεμπόμενοι εἰδεῖεν, ὅτι Κινάδων δέοι συν-λαβεῖν. εἶπον δὲ καὶ τοῦτο τῷ Κινάδωνι, 445 ὅτι πέμψωιν τρεῖς ἀμάξας, ἴνα μὴ πεζοῦσι ἀγωσι τοὺς ληφθέντας, ἀφαινῆσατ' ὡς ἐδώσαντο μάλιστα, ὅτι ἐφ' ἐνα ἐκεῖνον ἐπεμποῦν.

The Fall of the Conspirators.

'Ἐν δὲ τῇ πόλει οὐ συν-ελάμβανον αὐτῶν, ὃτι τὸ πράγμα οὐκ ἦδεν ὑπὸ συν-μέγεθος ἐην. ὡς δ’ ἀν-ήχθη δὲ 450 Κινάδων εἰλημμένος καὶ ἥλεγχετο καὶ ὠμολόγει πάντα καὶ τοὺς συν-εἰδοτας ἐλεγεν, οἷ' Ἐφοροι ήροντο αὐτῶν, 'τί καὶ βουλόμενος ταῦτα πράττου.' δ’ ὃ' ἀπ-ἐκρίνατο, 'μηδενὸς ήττων εἶναι ἐν Λακεδαίμονι.' ἐκ τοῦτο μέντοι ἦδη αὐτὸς τέ καὶ οἱ μετ’ αὐτοῦ τῆς δίκης ἔτυχον.
5. AGESILAUS IN ASIA.

B.C. 396, 395.

Fear of a Persian Armada. Agesilaus organizes a Crusade.

Μετὰ δὲ ταῦτα Συρακόσιος τις, ἐν Φοινίκῃ ὄψιν ἔδωκε 255 πολλὰς τρυπῆς Φοινίσσας κατα-σκευαζομένας, προσ-ακούσσας δὲ, ὅτι τριακοσίας αὐτὰς δέοι γενέσθαι, ἐπι-βᾶς ἐπὶ τὸ πρῶτον ἀν-αγόμενον πλοῖον εἰς τὴν Ἑλλάδα ἔξοδον ἔγγον ἐπὶ τοῖς Λακεδαίμονις, ὥς βασιλεὺς καὶ Τισσαφέρνης στόλον παρα-σκευάζοντο· ὅποι δὲ μέλλοι πλεῖν ὁ στόλος, οὐδὲν 260 ἐφή εἰδέναι. τῶν δὲ Λακεδαίμονίων βουλευομένων, τί χρὴ ποιεῖν, Λύσανδρος λογιζόμενος ὡς ἔσωθήσαν οἱ μετὰ Κύρου ἀνα-βάντες πεῖθε τὸν Ἀγγέλαον ὕπο-στήματι, ἦν αὐτῷ δῶσι τριάκοντα μὲν Σπάρτιατῶν, εἰς δισχιλίους δὲ τῶν νεοδαμώδων, εἰς ἔξακισχιλίους δὲ τῶν συμμάχων, 265 στρατεύεσθαι εἰς τὴν Ἀσίαν.

Duplicity of Tissaphernes.

Καὶ συν-λέξας τὸ στράτευμα ἔπλει εἰς Ἑφεσον. ἐπεὶ δὲ ἐκείσε ἄφ-משקτο, πρῶτον μὲν Τισσαφέρνης πέμψας ἔρετο αὐτῶν, 'τίνος δεόμενος ἤκοι.' ὁ δὲ εἶπε, 'δέομαι αὐτονομίας καὶ τὰς ἐν τῇ Ἀσίᾳ πόλεις ἐϊναι, ὡσπερ καὶ τὰς ἐν 270 τῇ παρ' ἡμῖν Ἑλλάδι.' πρὸς ταῦτ' εἶπεν ὁ Τισσα-φέρνης: 'Εἰ τούτων θέλεις σπείρασθαι, ἐως ἀν ἕγὼ πρὸς βασίλεα πέμψω, οἴμαι ἂν σε ταῦτα δια-πραξάμενον ἀπο-πλείν, εἴ βούλοικα.' 'Ἀλλὰ βουλοῦμην ἂν,' ἐφη, 'εἰ μὴ οἰκίμην γε ὑπὸ σοῦ ἐξ-απατάσθαι.' 'Ἀλλ' ὅμοιμαι,' ἐφη, 215 'σοι ἡ μὴ ἀδόλωσ σοῦ πράττοντος ταῦτα ἡμᾶς μηδὲν τῆς σῆς ὀρχήσει ἀδικήσειν ἐν ταῖς σπουδαῖς.' ὁ μὲν δὲ Τισσαφέρνης ὃ ὀμοσεν εὐθὺς ἐφεύσατο· ἀντὶ γὰρ τοῦ
εἰρήνην ἔχειν στράτευμα πολὺ πρὸς ὃ εἰχε μετ-επέμπετο
280 παρὰ βασιλέως. Ἦν Αγησίλαος δὲ καίπερ αἰσθανόμενος
ταῦτα ὁμος ἐπ-ἐμεν ταῖς σπουδαῖς.

Retort of Agesilaus.

"Ἑπειτα δὲ μέγα φρονήσας ὁ Τισσαφέρης ἐπὶ τῷ κατα-
βάντι στρατεύματι παρὰ βασιλέως προ-εἰπεν Ἦν Αγησιλάῳ
πόλεμον, εἰ μὴ ἀπ-λοι ἐκ τῆς Ἁσίας. καὶ οἱ μὲν ἄλλοι
285 μάλα ἐλυποῦντο νομίζοντες τὴν παρ-οὔσαν Ἦν Αγησιλάῳ
δύναμιν ἐλάττω εἶναι τῆς βασιλείας παρασκευῆς. Ἦν Αγη-
σίλαος δὲ μάλα φαιδρῷ τῷ προσώπῳ ἐκέλευεν τοὺς πρέ-
βεις ἀπ-αγγείλαι Τισσαφέρνει ὡς 'πολλὴν χάριν αὐτῷ
ἔχοι, ὃτι ἐπιορκήσας αὐτὸς μὲν πολεμίων τοὺς θεοὺς ἐκτη-
III. THE SPARTAN SUPREMACY.

Three Days’ foraging near Sardis.


The Enemy are taken in detail.

Oûtoi dé kàt-idòûres toûs tòw 'Ellìmìw ìàkolòûbous èspàrmènovs eis ìrrìpàgìaì pòllòs aûtòw ìp-ëkthèvàn. aûstômènovs dé ò' Ëugýsìlaos èkalèuse toûs èau-tòu ìppèas 320 bòstheíw. oì ò' àv Pèrsai, òës èidòn tìn bòstheinàv, ìûròiàstìsìs vàì autì-par-ëtàxàvto parìpíthèsi tòw ìppèwv tàìsiù. ènðà òì ò' Ëugýsìlaos ìglwòswkòw, òti toûs mèn pòlemìw oûpò par-ëìh tà peòù, aûtò' dé ouðèn àp-ëìh tòw par-eskevàsmènovs, kairóv ëugýstàto màxìw swv-àpsì, èi ðùnàito. 325 èvdûs òûn tìn mèn fàlàgga ìgìeì ëpû toûs parà-tetàg-mènovs ìppèas, tòw dé òûlòtw èkalèuse toûs neòtatów ðèìw ìmòsìs aûtóis, toûs dé pèlta-tàis èìpte ðrôìw òfì-ëgýsìsài. par-ìglgëlle dé kai toûs ìppèwsw èm-bàlìleìw, òûs aûtòu te kai pàntos toû stratèwmaùs èspòmènov. toûs 330 mèn òì ìppèas èdèxàvto oì Pèrsai' èpèì ò' ìmà pàntà tà dèwìpà par-ìì, èn-ëkliwà, kai oì mèn aûtòw èvdûs èn tò òpòràmò èpèwv, oì ò' ìllòi ìfègëwov. oì ò' 'Ellìmìs ëp-
akolouthoivtes airothi kai to stratopedon autwn. kai
335 alla te polla xriumata elphth, ei eure pleon h ebdoimikonta talanta, kai ai kamiloi de tote elphthesan, as 'Agnisiarios eis tin 'Ellada ap-hipayen.

Tithraustes beheads Tissaphernes, and requests Agesilaus to remove into the other Satrap's Province.

"Ote d' auti h makh egeveto, Tissapherwn en Sardeio
etuchew ou' woste htiwpto oi Persei pro-deidosaiv up'
340 auton. kai auton o Person basileus Tithrausthen kata-
pemvas apo-tevnei tihn kefalhen tou Tissapheronous.
tou to de poisias d' Tithrausthe pempeis prors tou 'Agn-
siarios prsebeis legontas: 'O 'Agnisiarios, o men autios
tovn pragmatow kai umin kai umin exei tihn dikei'
345 leos de axioi se men apo-plein oikade, tos d' en tih
'Asia poleis autonumous oussas tov arxaiou dasmou
autou apo-phereis. apo-krinamenou de tou 'Agnisiarios,
oth ouc an poisisei tauna anev tov oikoi telow, 'Sy d'
alla, eous an pitha ta parata tis polewos, meta-xwrisin,
350 ephi, 'eis tihn Pharabazou, epieidhi kai eugw tov soun exthron
tetimwrimai. 'EWAYS an toinu, ephi o 'Agnisiarios, 'ekieise
porewma, didou de tih stratia ta epistheidia.' ekieis men
dh o Tithrausthe didwsi triakonta talanta: o de labow
355 ephi eti tihn Pharabazou Phrygian.
III. THE SPARTAN SUPREMACY.

οὔτος οὖν εἰπε ποὺς τὸν Ἀγησίλαον, ὡς οἴοιτο συν-αγαγεῖν αὐτῷ ἂν εἰς λόγους περὶ φιλίας Φαρνάς 36ο βαζον. οὔτος δὲ σπουδᾶς λαβῶν παρ-ήν ἄγων τὸν Φαρνάβαζον εἰς συν-κείμενον χώριον, ἐνθα δῆ Ἀγησίλαος καὶ οἱ περὶ αὐτὸν χαμαὶ ἐν πόδι τινα κατα-κείμενοι ἀν-έμενον
do οἱ Φαρνάβαζος ήκεν ἔχων στολὴν πολλοῦ χρυσοῦ δέ Ταν. ὑπο-τιθέντων δὲ αὐτῷ τῶν θεραπόντων ῥαπτὰ, ἐφ᾽ ὃν 365 καθ-ξόουσιν οἱ Πέρσαι μαλακῶς, ἥσχυνθη ἐν-τρυφῆσαι ὅρων τοῦ Αγησιλάου τήν φαυλότητα· κατ-εκλίθη οὖν καὶ αὐτὸς ὦσπερ εἰχε χαμαί.

Speech of Pharnabazus. ‘I helped Sparta to get the Supremacy of Greece—you use that Supremacy to crush me.’

Μετὰ δὲ τοῦτο ἤρξε τοῦ λόγου ὁ Φαρνάβαζος· καὶ γὰρ ἤν πρεσβύτερος, ‘ὢ ὧν Ἀγησίλαος καὶ πάντες οἱ παρ-όντες 370 Ἀλκεδαιμόνιοι, ἐγὼ ὅμων, οτε τοῖς Ἀθηναίοις ἐπολεμεῖτε, φίλος καὶ σύμμαχος ἐγενόμην. καὶ γὰρ τὸ μὲν ναυτικὸν τὸ ὑμετέρου ἐποίουν ἱσχυρὸν χρήματα παρ-ἔχων, ἐν δὲ τῇ γῇ αὐτῶς ἀπὸ τοῦ ἔππον μαχόμενος μεθ᾽ ὑμῶν κατ-εἰδίωκον τοὺς πολεμίους εἰς τὴν θάλασσαν. καὶ διπλῶν 375 ὦσπερ Τισσαφέρνους/οὐδὲν πώποτε μου οὕτε ποιήσαντος οὔτ᾽ εἰπόντος πρὸς ὑμᾶς ἔχουτ᾽ ἀν κατ-ηγορήσαι. τοιοῦτος δὲ γενόμενος ὑν τὸν διά-κειμαι ὑφ᾽ ὑμῶν, ὡς οὐδὲ δεῖπνον ἔχω εἰς τῇ ἐμαυτοῦ χώρα, εἰ μὴ τι δὲν ἂν ὑμεῖς λίπτετε συλ-λέξομαι, ὦσπερ τὰ θηρία. ἀ δὲ μοι ὁ 380 πατὴρ καὶ οἰκήματα καλὰ καὶ παραδέσους δενδρῶν καὶ θηρίων μεστοὺς κατ-έλιπεν, ἐφ᾽ οῖς εὐφραίνομην, ταῦτα πάντα ὅρω τὰ μὲν κατα-κεκομένα τὰ δὲ κατα-κεκαμένα. εἰ οὖν ἔγω μὴ γιγνώσκω μήτε τὰ ὅσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξατε με, ὡπος ταῦτ᾽ ἐστὶν ἀνδὶν ἐπιστα-385 μένων χάριτας ἀπο-διδόναι.’
Reply of Agesilaus. ‘We are enemies to your Master, not to you.’

‘Ο μὲν ταύτ’ εἶπεν. οἱ δὲ Σπαρτιάται πάντες μὲν ἐπισκύνθησαν αὐτὸν καὶ ἐσιώπησαν’ ὁ δὲ ‘Αγησίλαος χρόνῳ ποτὲ εἶπεν ‘’Αλλ’ οἴμαι μὲν σε, ὁ Φαρνάβαζε, εἰδέναι, 390 ὑμιν καὶ ἐν ταῖς Ἑλληνικαῖς πόλεσι ἀνθρώπων γύρων εἶναι ἄλληλοις. οὖτοι δὲ, ὅταν αἱ πόλεις πολέματι γένωνται, σὺν ταῖς πατρίσι καὶ τοῖς ἑξευμένοις πολεμοῦσι, καὶ ἔναν οὕτω τύχωσιν, ἔστιν ὅτε καὶ ἀπ-ἐκτεινών ἄλληλοις. καὶ ἡμεῖς οὖν νῦν βασιλεῖ τῷ ὑμετέρῳ πόλει 395 μοῦντες πάντα ἡμαγκάσμεθα τὰ ἐκεῖνον νομίζειν πολέμιας σοί γε μέντοι φίλοι γενέσθαι περὶ παντὸς ἃν ποιησαίμεθα.

‘Leave your Master: be free, and we will be your friends.’

‘Καὶ εἰ μὲν ἔδει σε ἀλλάξασθαι ἡμᾶς δεσπότας ἀντὶ βασιλέως δεσπότου, οὐκ ἂν ἔγωγέ σοι σὺν-εβούλευον νῦν δὲ ἐξεστὶ σοι μεθ’ ἡμῶν γενομένῳ μηδένα δεσπότην 400 ἔχοντα ζήν καρπούμενον τὰ σεαυτοῦ. καίτοι ἐλεύθερον εἶναι ἐγὼ μὲν οἴμαι ἀντάξιον εἶναι τῶν πάντων χρημάτων. οὐδὲ μέντοι τούτῳ σε κελεύσομεν, πένθα μὲν ἐλεύθερον ὅ εἶναι, ἀλλ’ ἡμῖν συμμάχους χρώμενον αὖξειν μὴ τὴν βασιλείας, ἀλλὰ τὴν σαιντοῦ ἀρχὴν, τοὺς νῦν ὁμοθάλους σοι 405 κατα-στρεφόμενον, ὅστε σοὺς ὑπ-ηκόους εἶναι. καίτοι εἰ ἁμα ἐλεύθερος τ’ εἶχας καὶ πλούσιος γένοιο, τίνος ἃν δέοις μὴ οὐχὶ πάμπαν εὐδαίμον εἶναι;’

Pharnabazus gives his view of the Duties of Loyalty.

‘Οὐκοῦν,’ ἐφη ὁ Φαρνάβαζος, ἀπλῶς ὑμῖν ἀπο-κρίνω-μαι ἀπερ ποιῆσον;’ ‘Πρέπει γοῦν σοι.’ ‘Ἐγὼ τούτων,’ 410 ἐφη, ‘εἰπὶ βασιλεὺς ἄλλον μὲν στρατηγοῦν πέμπῃ, ἐμὲ δὲ
III. THE SPARTAN SUPREMACY.

Τούτων δὲ λεξόμενους δι-έλυσε τήν σύνοδον. καὶ ὁ μὲν Φαρνάβαζος ἀνα-βας ἐπὶ τὸν ἑπτὸν ἀπ-ἡμεῖς, ὁ δὲ 420 υἱὸς αὐτοῦ, προς-δραμὼν Ἐξέσων σε, ἔφη, ὡς Ἀγησίλαος, ποιοῦμαι. 'Ἐγὼ δὲ γε δέχομαι. 'Μέμησό νυν,' ἔφη. καὶ εὐθὺς τὸ παλτὸν, εἶχε δὲ καλὸν, ἐδώκε τῷ Ἀγησιλάῳ. ὁ δὲ δεξάμενος, φάλαρα περὶ-ἐλῶν ἀντ-ἐδωκεν αὐτῷ. τότε μὲν οὖν ὁ παῖς ἀνα-πηδήσας ἐπὶ τὸν ἑπτὸν μετ-ἐδώκε τὸν 425 πατέρα. ὡς δὲ φυγᾶς ἐποιήθη ὁ υἱὸς, τὰ τε ἄλλα ὁ Ἀγησίλαος ἐπ-ἐμελείτο αὐτοῦ, καὶ δὶ ἐκεῖνον πἀντ' ἐποίησεν ὑπὸς φίλος τις τοῦ παιδὸς ἥγ-κριθεὶ τὸ στάδιον ἐν Ὀλυμπίᾳ, καίπερ ἐκτὸς τῆς ἡλικίας ὄν.

Agesilaus goes to Lydia and prepares for a grand Crusade against Persia.

Καὶ τότε δὴ, ὡσπερ εἶπε πρὸς τὸν Φαρνάβαζον, ὁ Ἀγησί- 430 λαος εὐθὺς ἀπ-ἐπορεύετο ἐκ τῆς χώρας· σχεδὸν δὲ καὶ ἔαρ ἱδη ὑπ-ἐφαίνεν. ἀφ-ικόμενος δὲ εἰς Λαδίαν ἔκει πρὸς ὁ εἶχε σὺν-ἐλεγε πανταχόθεν παμπληθὲς στράτευμα. παρ-εσκευάζετο γὰρ πορευσόμενος ὡς δύνατο ἀνωτάτω, νομί- ἐων, ὡπόσα ὁπισθεν ποιήσατο ἔθυν, πάντα ἀπο-στήσειν 435 βασιλέως.
SECTION IV.

THE

COALITION AGAINST SPARTA.

B.C. 394—385.
SECTION IV.

THE COALITION AGAINST SPARTA.

B.C. 394—385.

HISTORICAL INTRODUCTION.

It is now ten years since the Peloponnesian War was ended by the fall of Athens. In that war Sparta had declared herself the champion of the independence of the Greek states against the aggressions of the 'despot-city' of Athens. On this ground she had forced her allies to share largely in the burden of the war; but when the victory was won, the real selfishness of her aims appeared, and it became clear that the fight had been not for the independence of the Greek states, but for the supremacy of Sparta. The recalcitrant cities were put under Spartan governors with oligarchical councils. The loyal cities were still expected to share in all the wars which were waged for the extension of the Spartan power. Thus not only was Athens indignant at being degraded to the position of a dependency of Sparta, but Thebes and Corinth were disgusted to find that they had been made the cat's-paw of a rival state. At last they refused to join in any further expeditions under her command; they were openly indifferent to her success and secretly hostile.

The only foe of Sparta in the field was Persia, but Persia was earnest in the cause; she had equipped a fleet and had secured the services of Conon the Athenian as her admiral, but her plans were for ever thwarted by the presence of Agesilaus, who was engaged in freeing the Greek cities from the Persian rule, thus securing to the Spartans the same supremacy in the Aegean which they already possessed in Greece itself. Her only chance of getting rid of this thorn in her side is to create a diversion in her favour; an envoy is despatched to Greece with gold to win a hearing, and the promise of foreign help fans the smouldering disaffection of the malcontents both in the Peloponnese and in Thebes.
The flame was kindled by a quarrel between Phocis and Locris. The Thebans supported Locris, so the Phocians appealed to Sparta. Sparta seized the opportunity of striking a blow at Thebes. Thebes applies to Athens. Athens, emboldened by assurances of support from Conon, joins hands with Thebes and revolts against Sparta. A plan for the united action of the two Spartan generals in Boeotia fails; one is killed and the other retreats. The prospects of the foes of Sparta look brighter; Argos and Corinth join the alliance, and the Boeotian dispute becomes an anti-Spartan war with its head-quarters at Corinth. Sparta is forced to recall Agesilaus from his career of conquest in Asia. On this, her foes there take more energetic measures; and the tidings of the battle of Cnidus, where the Spartan fleet under Pisander is defeated by the combined efforts of Pharmabazus and Conon, reaches Agesilaus as he is entering Boeotia. The army of the four anti-Spartan allies, Thebes, Athens, Corinth, and Argos bars his advance; so, before the news of Cnidus is fully known, he hastens on the battle of Coronea.
SECTION IV.

THE

COALITION AGAINST SPARTA.

B.C. 394—385.

1. THE BATTLE OF CORONEA.

B.C. 394.

Persian gold foments dislike of Sparta in Greece.

Ὁ μέντοι Τιθραυστης, κατα-μαθὼν τὸν Ἀγηςίλαον κατα-φρονοῦντα τῶν βασιλέως πραγμάτων καὶ οὐδαμῇ δια-νοοῦμενόν ἀπ-ιέναι ἐκ τῆς Ἀσίας ἀλλὰ μᾶλλον ἐπίδας ἔχουσα μεγάλας αἰρήσεων βασιλέα, πέμπει Τιμοκράτην τὸν Ῥόδιον εἰς Ἑλλάδα. δοὺς δὲ χρυσόν εἰς 5 πεντήκοντα τάλαντα ἀργυρίου κελεύει διδόναι ταῖς πόλεσιν ἐφ' ὅτε πόλεμον ἐξ-οίσεων πρὸς Λακεδαίμονίους. ἡκεῖνος δὲ ἐλθὼν δίδωσιν ἐν Θῆβαις μὲν 'Ἰσμηνία τε καὶ ἄλλους, ἐν Κορίνθῳ δὲ καὶ ἐν Ἀργεί τοῖς προ-εστηκόσιν. Ἀθηναῖοι δὲ καὶ οὐ μετα-λαβόντες τούτου τοῦ χρυσοῦ ὡμὸς 10 πρόθυμοι ἦσαν εἰς τὸν πόλεμον. οἱ μὲν δὴ δεξάμενοι τὰ χρήματα δι-έβαλλον τοὺς Λακεδαίμονίους εἰς τὰς οἰκελάς πόλεις; ἐπεὶ δὲ προ-ήγαγον ταύτας εἰς μίσος αὐτῶν, συν-ιστασαν καὶ τὰς μεγίστας πόλεις πρὸς ἄλληλας.
War breaks out between Phocis and Locris. Thebes helps Locris, Phocis appeals to Sparta.

15 Αγησιλαος μὲν δὴ ἐν τῇ Λυδίᾳ ἦν. ἐν δὲ τούτῳ ἐν τῇ Ἑλλάδι οἱ Φωκεῖς ἐμ-βαλόντες εἰς τὴν Λοκρίδα πολλαπλάσια χρήματα ἔλαβον. οἱ δὲ Θηβαῖοι ἐβοήθουν τοῖς Λοκροῖς. ἔπειτα δὲ οἱ Φωκεῖς πέμποντο πρεσβεῖς εἰς Λακεδαίμονα καὶ ἥξιον βοηθεῖν αὐτοῖς. οἱ μέντοι Λακε-δαιμόνιοι ἄσμενοι ἔλαβον τὴν πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαῖους, πάλαι ὁργιζόμενοι αὐτοῖς. ἐλογίζοντο δὲ καὶ καλὸν καίρον εἶναι τὸν ἔξ-ἀγεων στρατεύμα ἐπὶ αὐτοῦ καὶ παῦσαι τῆς εἰς αὐτοὺς ὑβρεῖς τὰ τε γὰρ ἐν Ἀσίᾳ καλὸς σφίσων ἔχεων κρατοῦντος Ἀγησιλαοῦ καὶ ἐν τῇ Ἑλλάδι οὐδένα ἄλλον πόλεμον ἐμποδῶν σφίσων εἶναι.

Coalition of Thebes, Athens, Corinth, and Argos. Recall of Agesilaus.

Οἱ μέντοι Κορινθιοὶ καὶ οἱ Ἀργεῖοι ἦδη δυσμενῶς εἶχον τοῖς Λακεδαίμονιοις. νῦν δὲ καὶ οἱ Ἀθηναῖοι ἐψηφίσαντο βοηθεῖν τοῖς Θηβαῖοις. Ἡ Ὀρασύβουλος δὲ καὶ τοῦτο ἐν-ἐδείκνυτο ὅτι καὶ ἀτείχιστο τοῦ Πειραιῶς οὖντο ὁμος παρα-κυνδυνεύσοιεν ἀπο-δόντες αὐτοῖς χάριτας μείζονας ἐκαταφέν. τοῖς ἐλαβον. ἢμεῖς μὲν γὰρ, ἔφη, οὐ συν-εστρατεύετε ἐφ’ ἤμας, ἢμεῖς δὲ γε μεθ’ ὑμῶν μαχούμεθα ἐκεῖνος ἐὰν ἵσων ἐφ’ ὑμᾶς. ἢ τοῖς Λακεδαίμονιοι, ἐπεὶ σαφῶς ἤσθοντο τὰς μεγίστας πόλεις συν-εστηκλῆς ἐπὶ πολέμῳ πρὸς ἑαυτοὺς, εὐθὺς καὶ ἐπὶ τὸν Ἀγησίλαον πέμποντον ἀγγελοῦν. δὲ ἡ Ἀγησίλαος, ἐπεὶ ἥκουσε, χαλέπως μὲν ἤμεγεκεν ἐν-θυμοῦ-μενος οἷον ἐλπίδων ἀπο-στέροιτο, ὁμος δὲ ἐῖτεν ὅτι ἄναγ-καίου εἰη βοηθεῖν τῇ πατρίδι.
Agesilaus marches from Asia.

'O oůn 'Aγησίλαος σπεύδων εκ τῆς Ἀσίας ἔβοηθει τοῖς Λακεδαιμονίοις. καὶ δι'-αλλάξας Μακεδονίαν εἰς Θεττα-λίαν ἀφ-ἰκετο. οἱ δὲ Θετταλοί, σύμμαχοι ὄντες Βουωτοῖς, ἐκακούργουν αὐτῶν ἐπ' ἀκολουθοῦντες. ὃ δὲ ἐν πλαυσίῳ ἤγε τὸ στράτευμα, τοὺς ἰππέας ἔχων τοὺς μὲν ἐμπροσθεν, τοὺς δὲ ἐπ' οὐρὰς ἐπεῖ δ' ἐπ'-ήλαυν οἱ Θετταλοί, παραπέμπει ἐπ' οὐρῶν καὶ τὸ ἀπὸ τοῦ στόματος ἰππικών. ὡς 45 δὲ τούτ' ἐγένετο, οἱ Θετταλοί ἐφυγον. εὖθεν δὲ διὰ φίλιας ἐπορεύετο μέχρι πρὸς τὰ Βουωτῶν ὄρια.

The news of the Defeat at Cnidus reaches him.

'Ἐμ-βάλλοντι δ' αὐτῷ εἰς τὴν Βουωτίαν ὁ ἡλίος ἔδοξε μηνοεῖδης φανῆναι, καὶ ἤγγελθη ὅτι ἤττημένοι εἰεν Λακεδαιμόνιοι τῇ ναυμαχίᾳ καὶ ὁ ναύαρχος Πεισάνδρος 50 τεθναίη. ἔλεγετο δὲ καὶ ὃ τρόπῳ ἦ ναυμαχία ἐγένετο. περὶ Κνίδου γὰρ οἱ πολέμιοι ἐπ'-ἐπελεύσαν τοῖς Λακεδαιμονίοις· ἐτέτακτο δὲ Φαρνάβαζος μὲν σὺν ταῖς Φοινίσσαις Κόνων δὲ σὺν ταῖς Ἐλληνικαῖς ἐμπροσθεν αὐτοῦ. ὃ δὲ αὐ Πεισάνδρος ἀντι-παρ-ἐτάξατο· ἐπεὶ δὲ αἱ νῆς τοῦ 55 Πεισάνδρου ἐπι-πλέουσαι ἐφάνησαν πολὺ ἠλάττουσ τοῦ μετὰ Κόνωνος Ἐλληνικοῦ, οἱ μὲν ἀπὸ τοῦ εὐωνύμου σύμμαχοι εὐθὺς ἔφευγον, αὐτὸς δὲ συμ-μίξας τοῖς πολέμιοις εξ-ἐώσθη πρὸς τὴν γῆν. καὶ οἱ μὲν ἄλλοι, ὅσοι εἰς τὴν γῆν εξ-ἐώσθησαν, ἀπο-λιποῦντες τὰς ναῦς ἐσώζοντο ὡπὶ 60 δυναμότε εἰς τὴν Κνίδου, ὁ δὲ Πεισάνδρος ἐπὶ τῇ νηὶ μαχόμενος ἀπ'-ἐθανεν.

He falsifies the news and declares a Victory.

'O oůn 'Αγησίλαος πυθόμενος ταῦτα τὸ μὲν πρῶτον χαλεπῶς ἧνεγκεν· ἐπείτα δὲ ἐν-εὕμηθη ὅτι οὐκ ἀνάγκη
The Armies meet at Coronea.

'Ἡσαυ δὲ οἱ μὲν ἄντι-τεταγμένοι τῷ Ἀγησιλάῳ Βοιωτοῖς, Ἀθηναίοι, Ἀργεῖοι, Κορίνθιοι σὺν Ἀγησιλάῳ δὲ Λάκεδαιμονίων μὲν μόρα ἦ ἐκ Κορίνθου δια-βάσα, 75 πρὸς δὲ τούτοις τὸ ξενικόν, ἐτί δ’ οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἐλληνίδων αὐτόθεν δὲ προσ-εγένοντο ὀπλίται Ὀρχομένοι. ἦ μὲν δὴ δύναμις αὐτή ἀμφοτέρων οἱ-ηγη- σομαι δὲ καὶ τὴν μάχην καὶ γὰρ ἔγενετο οἷα ὁ ἄλλη τῶν γ’ ἐφ’ ἡμῶν. συν-ήσαν οὖν εἰς τὸ κατὰ Κορώνειαν 80 πεδίον οἱ μὲν σὺν Ἀγησιλάῳ ἀπὸ τοῦ Κηφισοῦ, οἱ δὲ σὺν Ὑθβαίοις ἀπὸ Ἑλικῶνος. εἰκε δ’ Ἀγησιλαος μὲν δεξιὸν τοῦ μετ’ αὐτοῦ, Ὀρχομένοι δ’ αὐτοῦ ἔσχατοι ἦσαν τοῦ εὐνοῦμον. οἱ δ’ αὐ Θηβαίοι αὐτοὶ μὲν δεξιοί ἦσαν, Ἀργεῖοι δ’ αὐτοῖς τὸ εὐώνυμον εἰχον.

Success of the Spartan Right and Centre.

85 Συν-ιόντων δὲ τέως μὲν σιγὴ πολλή ἄπ’ ἀμφοτέρων ἦν. ἦν δ’ ἀπ-εἰχον ἀλλήλων ὅσον στάδιον, ἀλαλάζαντες οἱ Θηβαίοι ὁδήμω δόμοσε ἑφέροντο τοῖς Ὀρχομενίους. ἐπεὶγα δὲ οἱ τε Κυρεῖοι καὶ οἱ ἀπὸ τῶν ἐν Ἀσίᾳ πόλεων Ἐλληνίδων ἀντ-εξ-έδραμον ἀπὸ τοῦ μέσου τῆς φάλαγγος 90 καὶ εἰς δόρυ ἀφ-ικόμενοι ἐτρέψαυτο τὸ καθ’ αὐτοὺς. Ἀργεῖοι μέντοι οὐκ ἐδέξαντο τοῦς περὶ Ἀγησιλαο, ἅλλ’ ἐφυγον ἐπὶ τὸν Ἑλικῶνα.
HOPLITES ARMING

(FROM AN ATTIC VASE PAINTING)
IV. THE COALITION AGAINST SPARTA. 69

The Thebans defeat the Left and then charge the Right.

Καὶ ἐνταῦθα οἱ μὲν τινες τῶν ἔνων ἐστεφάνουν ἡδη τὸν Ἀγγίσλαιον, ἀγγέλλει δὲ τις αὐτῷ ὅτι οἱ Ὁθβαῖοι τοὺς Ὀρχομενίους δια-κόψαντες ἐν τοῖς σκευοφόροις ἐῖσαν. καὶ 95 ὃ μὲν εὐθὺς ἔξ-ελίξας τὴν φάλαγγα ἢγεν ἐπ’ αὐτοὺς· οἱ δ’ αὐ Θοβαῖοι ὡς εἴδον τοὺς συμμάχους πρὸς Ἐλικῶνι πε-φευγότας, βουλόμενοι δια-πεσεῖν πρὸς τοὺς ἑαυτῶν, συ-στειραθέντες ἐχόρουν ἐρρωμένους. ἐνταῦθα δὴ Ἀγγίσλαιον ἄνδρειον μὲν ἔξ-εστιν εἰπεὶν ἀναμφισβητήτως· οὐ μὲντοι 100 εἴλετο γε τὰ ἀσφαλέστατα. ἔξ-δυ γὰρ αὐτῷ παρ-ἐντι τοὺς δια-πίπτοντας ἀκολουθοῦντι χειροῦνθα τοὺς ὁπίσθεν, οὐκ ἐποίησε τοῦτο, ἀλλ’ ἀντιμέτωπος συν-έρραξε τοῖς Ὁθβαῖοις· καὶ συμ-βαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπ-ἐκτενον, ἀπ-ἔθνησκον. τέλος δὲ τῶν 105 Ὁθβαίων οἱ μὲν δια-πίπτοντι πρὸς τὸν Ἐλικώνα, πολλοὶ δὲ ἀπο-χωροῦντες ἀπ-ἐθανοῦ.

The Piety of Agesilaus.

Ἐπεὶ δὲ ἐνικὰ μὲν Ἀγγίσλαιος, τετρωμένοις δ’ αὐτὸς πρὸς-ἐνήνεκτο πρὸς τὴν φάλαγγα, πρὸς-ἐλάσαντές τινες τῶν ἰππέων λέγουσιν αὐτῷ ὅτι τῶν πολεμίων ὡς ὑγδοηκοντα 110 σὺν ὑπύο ὑπὸ τὸ νεφ’ εἰς, καὶ ἠρώτων τὸ χρῆ ποιεῖν. δ’ ὅ ὅ, καὶ πόλεα τραύματα ἔχων, ὀμοί οὐκ ἐπ-ἐλάθητο τοῦ θείου, ἀλλ’ έαν τ’ ἀπ-ιέναι, ἦ βούλοιτο, ἐκέλευε, καὶ ἀδικεῖν οὐκ εἰς. τοτε μὲν οὖν, καὶ γὰρ ἦν ἦδη οὐκ, δεισινον-ποιησάμενοι ἐκοιμήθησαν.

He claims a barren Victory and retreats.

Προὶ δὲ ἐκέλευε τὸν πολέμαρχον παρα-τάξα τε τὸ ἀτράτευμα καὶ ἑτάπαιον ἱστασθαί, καὶ στεφανοῦσθαι πάντας τῷ θεῷ καὶ τοὺς αὐλητὰς πάντας αὐλεῖν. καὶ οἱ
2. INCIDENTS OF THE WAR.

B. C. 388.

Aeginetan Privateers. The Athenians retaliate.

Ἐπεὶ δὲ φανερῶς κατὰ θάλατταν ὁ πόλεμος ἐπολεμεῖτο 125 οἱ Αἰγυπτιαὶ ληίζονταί ἐκ τῆς Ἀττικῆς. οἱ δὲ Αθηναῖοι πολιορκοῦμεν, ὑπ' αὐτῶν πέμψαντες εἰς Αἴγυπτον καὶ ὄπλιτα καὶ στρατηγὸν αὐτῶν Πάμφιλον ἐπ-ετείχισαν Ἀἰγυπτιαὶ καὶ ἐπολιορκοῦν αὐτούς καὶ κατὰ γῆν καὶ κατὰ θάλατταν δέκα τριήρεσιν. Τελευτίας μέντοι ἄκουσας 130 ταύτα περὶ τοῦ ἐπιτείχισμον ἐβοήθει τοῖς Αἰγυπτιαῖς καὶ τὸ μὲν ναυτικὸν ἀπ-ήλασε, τὸ δὲ ἐπιτείχισμα διεφύλαττεν ὁ Πάμφιλος.

The Popularity of the Spartan Teleutias.

Ἐκ δὲ τούτων ἀπὸ Δακεδαμονίων Ἡέραξ ναύαρχος ἀφ-ικνεῖται. κάκεινος μὲν παρὰ-λαμβάνει τὸ ναυτικὸν, 135 ὁ δὲ Τελευτίας μακαριώτατα δὴ ἀπ-ἐπελευσεν οἰκαδε. ἦνικα γὰρ ἐπὶ θάλατταν κατ-ἐβαίνει ἐπ' οἴκου ὅρμωσεν, οὐδὲς ἦν τῶν στρατιωτῶν ὅσ' ὤκ' ἐδεξιόσατο, καὶ ὁ μὲν ἐστεφάνωσεν, ὁ δὲ ἐταινώσεν, οἱ δ' υστερήσαντες ὅμως καὶ ἀν-αγομένου ἔρριπτον εἰς τὴν θάλατταν στεφάνους 140 καὶ εὐχοντο αὐτῷ πολλὰ καὶ ἀγαθά.
The Privateers again.

'O δ' αὐ 'Ιέραξ τὰς μὲν ἄλλας ναῦς λαβὼν πάλιν ἔπλει εἰς 'Ρόδου, ἐν Ἀιγύπτῳ δὲ τριήρεις δώδεκα κατ-έλυπε καὶ Γοργώπαν ἀμοστήν. καὶ ἐκ τούτου ἐπολυρκόντω τῷ 145 ὅστε Ἀθηναῖοι πληρώσαντες ναῦς πολλὰς ἀπ-ἐκομίσατο ἔξ Ἀιγύπτου τόσα ἐκ τοῦ φρουρίου. τούτων δὲ γενομένων ὁ Ἀθηναῖοι πάλιν αὐ τράγματα ἐἰχον ὑπὸ τὸν χητῶν καὶ τοῦ Γοργώπα καὶ ἀντι-πληροῦσι ναῦς τρεῖς-καὶ-δεκα καὶ ἀροῦνται Εὐνόμου ναύαρχου ἔπ' αὐτάς.

The Athenian Eunomus versus the Spartan Gorgopas.

'Ανταλκίδας δὲ, ἐπεὶ ἄφ-ἀκετο εἰς Ἀιγύπτων, συμ-παρα- λαβὼν τὰς τοῦ Γοργώπα ναῦς ἔπλευσε εἰς Ἑφέσου ἐνθὲν δὲ τῶν Γοργώπαν πάλιν ἀπο-πέμπει εἰς Ἀιγύπτων σὺν ταῖς δώδεκα ναυσίν. οὕτος οὖν ἀπο-πλέων ἔξ Ἑφέσου περι-τυγχάνει Εὐνόμῳ καὶ τότε μὲν κατ-ἐφυγεν εἰς Ἀιγύπτων μικρὸν πρὸ ἡλίου δυσμῶν ἕκ-βιβάσας δ' εὐθὺς ἐδείπνιζε 155 τοὺς στρατιώτας.

The successful Ruse of Gorgopas. The Night-pursuit and Surprise.

'Ὁ δ' Εὐνόμος ὅλιγον χρόνον ύπο-μείνας ἀπ-ἐπλευ- νυκτὸς δ' ἐπι-γενομένης, φῶς ἔχων, ὡσπερ νομίζεται, ἄφ-ηγετο, ὡποὶ μὴ πλανώνται αἱ ἐπόμεναι. ὡ δὲ Γορ- γώπας ἐμ-βιβάσας εὐθὺς ἐπ-ηλικολύθει κατὰ τῶν λαμπτῆρα, 160 ύπο-λειπόμενος, ὡποὶ μὴ φανερὸς εἶν, τῶν κελευστῶν χρωμένων λίθων τε ψοφὶς αὐτὶ φωνῆς καὶ παραγωγῇ τῶν κοπῶν. ἐπεὶ δὲ ἦσαν αἱ τοῦ Εὐνόμου πρὸς τῇ γῇ περὶ Ζωστῆρα τῆς Ἀττικῆς, ἐκέλευε τῇ σάλπιγγι ἐπι-πλεῖν. τῷ δὲ Εὐνόμῳ οἱ ναῦται εἰς ἐνών μὲν τῶν νεῶν ἄρτι 165
εξ-ἐβαινον, οί δὲ καὶ ἐτὶ ὄρμιζοντο, οί δὲ καὶ ἐτὶ κατ-ἐπλεον' ναυμαχίας δὲ πρὸς τὴν σελήνην γενομένης, τέτταρας τρύρεις λαμβάνει ὁ Γοργώπας καὶ ἀνα-δησά-μενος ἕχετο ἄγων εἰς Αἴγυπαν· αἱ δ' ἄλλαι νῆες αἱ τῶν

170 Ἀθηναίων εἰς τὸν Πειραία κατ-ἐφυγον.

The counter Ruse of Chabrias. The Ambuscade.

Μετὰ δὲ ταῦτα Χαβριάς εξ-ἐπλει, πελταστάς ἔχων ὀκτακοσίους καὶ δέκα τρύρεις. καὶ αὐτὸς μὲν τῆς νυκτὸς ἀπο-βᾶς εἰς τὴν Αἴγυπαν χώραν ἐν κοίλῳ χωρίῳ ἐν-ηδρευσεν ἔχων τοὺς πελταστάς. ἀμα δὲ τῇ ἡμέρᾳ, ὦσπερ συν-

175 ἐκεῖτο, ἦκον' Ἀθήνηθεν ἄλλα τε νῆες καὶ ὀπλίται· οὕτοι δὲ ἀπο-βάντες ἐπέκεινα τῶν προτέρων ἀν-ἐβαινον. ἀκούσας δὲ ταῦτα ὁ Γοργώπας ἔβοήθει μετά τε τῶν Αἰγυπτίων καὶ σὺν τοῖς τῶν νεῶν ἐπιβάταις καὶ ὀκτὼ Σπαρτιάταις οὐ ἔτυχον αὐτόθι παρ-όντες. καὶ ἀπὸ τῶν πληρωμῶν δὲ τῶν

180 εκ τῶν νεῶν ἐκήρυξε βοηθεῖν ὅσοι ἐλεύθεροι εἰεν' ὦστ' ἐβοήθουν καὶ τούτων πολλοί, ὁ τι ἐδύνατο ἐκαστὸς ὀπλον ἔχων. ἐπεὶ δὲ παρ-ήλλαξαν οἱ πρῶτοι τὴν ἐνέδραν, ἐξ-αν-ιστάνται οἱ περὶ τῶν Χαβριάν καὶ εὐθὺς ἥκοντιζον καὶ ἐβαλλον. ἐπ-ήρεαν δὲ καὶ οἱ εκ τῶν νεῶν ἀπο-

185 βεβηκότες ὀπλίται. καὶ οἱ μὲν πρῶτοι, ἄτε οὐδενὸς ἀθρόου όντος, ταχὺ ἀπ-ἐθανον, ὧν ἦν Γοργώπας τε καὶ οἱ Λακεδαιμόνιοι: ἐπεὶ δὲ οὕτοι ἐπεσον, ἑτράπησαν δὴ καὶ οἱ ἄλλοι. καὶ ἀπ-ἐθανον Αἰγυπτῖων μὲν ὡς πεντήκοντα καὶ ἐκατον, ἔνοι δὲ καὶ ναῦται κατα-δεδραμηκότες οὐκ

190 ἐλάττους διακοσίων. ἐκ δὲ τούτου οἱ μὲν Ἀθηναῖοι, ὦσπερ ἐν εἰρήνῃ, ἐπλεον τὴν θάλατταν τοῖς γὰρ Λακε-

δαιμονίοις οὐκ ἦθελον οἱ ναῦται ἀνα-βαίνειν τὰς ναῦς καὶ περ ἀναγκάζοντος τοῦ ναυάρχου, ἐπεὶ μισθὸν οὐκ ἐδίδου.
Τὸ δὲ τούτον οἱ Δακεδαίμονες Τελευτάτας αὖ ἐκ-πέμ- 195 ποιοῦν ἐπὶ ταῦτα τὰς ναῦς νάραρχον. ὃς δὲ εἶδον αὐτὸν ἡκοντα οἱ ναῦται, ὑπερ-ήσθησαν. ὦ δ' αὐτοῖς συν-καλέσας εἰπὲ τοιάδε: ἙΩ ἄνδρες στρατιῶται, ἐγὼ χρήματα μὲν οὐκ ἔχων ἦκω: ἐὰν μέντοι θεὸς ἔθελη καὶ ὑμεῖς συμ-προβιμήσθε, πειράσομαι πορίζειν τὰ ἐπιτήδεια ὑμῖν ὑς πλείστα. 200 εὖ δ' ὥστε, ἐγὼ ὅταν ὑμῶν ἄρχω, εὐχομαί τε οὕδεν ἦττον ζῆν ὑμᾶς ἦ καὶ ἐμαντόν, τὰ τ' ἐπιτήδεια ὑμᾶς μᾶλλον ἦ ἐμὲ ἔχειν: ἐγὼ δὲ νὴ τοὺς θεοὺς καὶ δεξαίμην ἄν αὐτὸς μᾶλλον δύο ἡμέρας ἁσιτος ἡ ὑμᾶς μίαν γενέσθαι: ἦ γε μὴν θύρα ἦ ἐμὴ ἀν-ἐφκτω μὲν ὀδητο καὶ πρόσθεν εἰς-τέναι 205 τῷ δεομένῳ τι ἐμοῦ, ἀν-εὐξέτατε δὲ καὶ νῦν. ὥστε ὅταν ὑμεῖς πλήρη ἔχητε τὰ ἐπιτήδεια, τότε καὶ ἐμὲ ὑφεσθε ἀφθονώτερον διαιτώμενον· ἦν δὲ ὅρατε μὲ ἀν-ἐχόμενον καὶ ψύχη καὶ θάλπη καὶ ἀγρυπνίαν, οἰεσθαι καὶ ὑμεῖς ταῦτα πάντα καρτερεῖν. οὕδεν γὰρ ἐγὼ τούτων κελεύω ὑμᾶς 210 ποιεῖν, ἵνα ἀνιάσθε, ἀλλ' ἵνα ἐκ τούτων ἀγαθὸν τι λαμ-βάνητε. καὶ ἡ πόλις δὲ τοι,' ἔφη, ὦ ἄνδρες στρατιῶται, ἡ ἡμετέρα, ἢ δοκεῖ εὐδαίμων εἶναι, εὖ ὅστε ὅτι τάγαθὰ καὶ τὰ καλὰ ἐκτήσατο οὐ ραθυμοῖσι, ἀλλ' ἐθέλουσα καὶ ποιεῖν καὶ κινδυνεύειν, ὅποτε ὑδεῖ. καὶ ὑμεῖς οὖν ἦτε 215 μὲν καὶ πρότερον, ὡς ἐγὼ ὁδά, ἄνδρες ἀγαθοί· νῦν δὲ πειράσθαι χρὴ ἐτὶ ἀμείνους γίγνεσθαι, ἢν ὕδεως μὲν συμ-πονώμεν, ὑδέως δὲ συμ-εὐδαιμονώμεν. τὸ γὰρ ὕδιον ἔτσι ἡ μηδένα ἁνθρώπων κολακεύειν μήτε "Ελληνα μήτε βάρβαρον ἐνεκα μισθοῦ, ἀλλ' ἑαυτοὶς ἰκανοῦς εἶναι τὰ 220 ἐπιτήδεια πορίζεσθαι, καὶ ταῦτα ὅθεντε κάλλιστον; ἢ γὰρ τοῦ ἐν πολέμῳ ἀπὸ τῶν πολεμίων ἀφθονία εὖ ὅστε
SELECTIONS FROM XENOPHON.

"οτι ἀμα τροφήν τε καὶ εὐκλειαν ἐν πᾶσιν ἀνθρώπως παρ- ἔχεται."

The bold Project of Teleutias.

215 'Ο μὲν ταῦτ' εἴπεν, οἱ δὲ πάντες ἀν-εβόησαν παραγγέλλειν ὁ τι ἂν δῆν, ὡς σφῶν ύπηρετησόντων. ὃ δὲ τεθυμένος ἑτύγχανεν εἶπε δὲ ο" Αγετε, ὦ ἄνδρες, δειπνήσατε μὲν, ὡσπερ καὶ ἐμέλλετε προ-παρά-σχεσθε δὲ μοι μίας ἡμέρας σῶτον. ἑπείτα δὲ ἤκετε ἐπὶ τὰς ναῦς αὐτίκα 230 μᾶλα, ὅπως πλεύσωμεν ἐνθα θεὸς ἐθέλει, ἐν καιρῷ ἀφιξόμενου.' ἐπειδὴ δὲ ἦλθον, ἐμ-βιβασάμενοι αὐτούς εἰς τὰς ναῦς ἐπλευ τής νυκτός εἰς τὸν λιμένα τῶν 'Αθηναίων.

His Calculations.

Οὐδὲ ἀφρόνως ἔπλευ δώδεκα τριήρεις ἔχων ἐπὶ πολλὰς ναῦς κεκτημένοις. ἐνόμισε γὰρ τοὺς 'Αθηναίους ἀμελεῖς 235 γενέσθαι περὶ τὸ ἐν τῷ λιμένι ναυτικὸν Γοργώπα ἀπολωλότος· εἴ δὲ καὶ εἶν τριήρεις ὁμοοῦσαι, ἀσφαλεστερον ἡγήσατο πλεάσθαι ἐπὶ εἴκοσι ναῦς 'Αθήνησιν οὕσας ἡ ἀλλοδιάδεκα. ἦδει γὰρ ὅτι ἔως μὲν αἱ νῆσες ἔξω ἦσαν οἱ ναῦται ἐμέλλουν σκηνήσειν καὶ ναῦν, ὅποτε δ' 'Αθή- 240 νῆσων ἔδει ἐγίγνυσκεν ὅτι οἱ μὲν τριήραρχοι οἶκοι καθ-εὐδήσοιεν, οἱ δὲ ναύται ἄλλος ἄλλη σκηνήσοιεν.

The Enterprise.

"Επλευ μὲν δὴ ταῦτα δια-νοηθές· ἐπειδὴ δὲ ἀπ-εἰχε πέντε ἡ ε ἑ στάδια τοῦ λιμένος, ἥσυχλαν εἰχε καὶ ἄν-ἐπανεν. ὡς δὲ ἡμέρα ὑπ-ἐφαίνεν, ἤγετο· οἱ δὲ ἐπ-ηκολούθουν. καὶ 245 στρογγυλούν μὲν πλοίον κατα-δύειν οὐκ εἶα αὐτούς, εἶ δὲ που τριήρη ἦδοιεν ὁμοοῦσαι, ταὐτὴν πειράσθαι ἄπλουν ποιεῖν, ἀνα-δουμένους δὲ τὰ φορτηγικὰ πλοία καὶ γέμωντα
IV. THE COALITION AGAINST SPARTA. 75

A bit of Buccaneeering.

"O dè tā mēn ploia ἀπ-ἐστειλεν εἰς Αἰγιναν καὶ τῶν τριήρων τρεῖς ἡ τέτταρας συν-ἀπ-αγαγεῖν ἐκείλευσε· ταῖς δὲ ἄλλαις παρὰ-πλέων παρὰ τὴν Ἀττικὴν, ἀτε ἐκ τοῦ λυμένος πλέων, πολλὰ καὶ ἀλευτικὰ ἔλαβε καὶ πορθμεῖα ἀνθρώπων μεστά κατὰ-πλέοντα ἀπὸ νῆσων. ἐπὶ δὲ Σοῦνον 260 ἐλθὼν ἔλαβε καὶ ὀλκάδας γεμοῦσας τὰς μὲν τινας σῖτου, τὰς δὲ καὶ ἐμπολῆς. ταῦτα δὲ ποιήσας ἀπ-ἐπλευσεν εἰς Αἰγιναν. καὶ ἀπο-δόμενος τὰ λάφυρα προ-έδωκε τῶς στρατιώταταις μηνὸς μισθῶν. καὶ τὸ λοιπὸν δὲ περι-πλέων ἐλάμβανεν ὁ τι ἐδύνατο. καὶ ταῦτα ποιῶν πλήρεις τε τὰς 265 ναῦς ἔτρεφε καὶ τοὺς στρατιώτας εἰχὲν ἠδέως καὶ ταχέως ὑπηρετοῦντας.

The Scene changes. Antalcidas at the Hellespont.

His Manœuvres.

Metà dê ταῦτα ὁ Ἀνταλκίδας λαβὼν τὸ ναυτικὸν ἐξ Ἀβύδου ἀν-ήγετο νυκτὸς, αἰσθόμενοι δὲ οἱ Ἀθηναῖοι ἐδώκον αὐτοῦ. ὁ δ', ἐπεὶ ἐκεῖνοι παρ-ἐπλευσαν, ὑπο- 270 στρέψας εἰς Ἀβύδον ἀφ-ίκετο. ἤκηκόει γὰρ ὅτι προς-πλέοιεν νῆες τινες τῶν πολεμίων. ἐπεὶ δὲ αὐτῷ οἱ σκοποὶ ἐσῆμηναν, ὅτι προς-πλέοιεν τριήρεις ὁκτὼ, ἐμ-βιβάζασας
3. THE PEACE OF ANTALCIDAS.

B.C. 387.

After the victory of Cnidus, Conon and Pharnabazus had become absolute masters of the Aegean. The policy of Persia was then to restore Athens as a counterpoise to Sparta. Conon, supported alike by the purse and the fleet of Pharnabazus, seized the golden opportunity for rebuilding the Long Walls of Athens, while the position of the allied force at Corinth prevented the passage of the Spartans across the Isthmus. Argos, Corinth, and Athens were still closely allied and held their own against the common foe in the field. But when Sparta finds she fails in war, she turns her hand to diplomacy. The support of Persia had, indeed, been the mainstay of the allies; but could not the great King be detached from their cause? With this object she sends an envoy to Tiribazus the satrap, who readily falls in with her plans. The career of Conon is cut short by an arbitrary arrest, and the Persian fleet goes over to the Spartans. Finally, Antalcidas, the Spartan envoy, succeeded in concerting a peace with Tiribazus which would admirably serve the purposes of both; by it Persia was to regain her sway over the Asiatic Greeks, while Sparta, whose motto was ‘Divide et impera,’ would secure the dissolution of the other confederacies in Greece,—a policy of the basest selfishness, which she speciously veiled under the high-sounding name of securing ‘the independence of the several Greek states, both small and great.’
Antalcidas the Spartan intrigues with Persia.

'Ο δὲ 'Antalkídas ναύαρχος ἔξ-ἐπέμφθη ὑπὸ τῶν Λακεδαιμονίων, ὅτι ἐνόμιζον οὕτω μάλιστ' ἂν χαρίζεσθαι Τιριβάζω τῷ βασιλέως στρατηγῷ. ὁ γὰρ 'Antalkídas 285 καὶ πάλαι λάθρα ἐπραττε πρὸς τὸν Τιριβάζων. ἐπεὶ δὲ ἦλθον αὐτῷ νῆες ἀπὸ τοῦ Τιριβάζου καὶ 'Ἀρισταρ-ζάνους, (καὶ γὰρ ἦν ξένοι ἐκ παλαιοῦ τῷ 'Ἀρισταρζάνει), ὁ 'Antalkídas ταῖς πάσαις ναυὶς γενομέναις πλέοσιν ἡ ὄγδοηκοντα ἐκράτει τῆς θαλάττης· ὥστε ἐκώ- 290 λυε τὰς ἐκ τοῦ Πόντου ναῦς κατὰ-πλείων 'Αθῆνας, κατ-ήγε ὁ' αὐτὰς εἰς τοὺς ἑαυτοῦ συμμάχους.

Athens, Sparta, and Argos all wish for Peace.

Οἱ μὲν οὖν 'Αθηναίοι, ὤραντες πολλὰς τὰς πολεμίας ναὺς, φοβούμενοι δὲ μὴ ὡς πρότερον κατα-πολεμηθεῖσαι, βασιλέως γεγενημένου συμμάχου Λακεδαιμονίως, ἵσχυρῶς 295 ἐπ-ἐθύμουν τῆς εἰρήνης. οἳ δ’ αὖ Λακεδαιμονίως, φυ-λαττοῦτες τὰς πόλεις, αὖ μὲν πισταὶ ἦσαν, μὴ ἀπ-ὁλούτω, αὖ δὲ ἀπιστοὶ, μὴ ἀπο-σταίεν, χαλεπῶς ἐφερον τὸν πόλεμον. οἳ γε μὲν 'Ἀργείοι, εἰδότες φρουρὰν πεφα-σμένην ἐφ’ ἑαυτοῦς, καὶ μάλα εἰς τὴν εἰρήνην πρόβυμοι 300 ἦσαν.

Persia dictates Peace to Greece.

Thebes tries to assert her Presidency over Boeotia.

'Akoivontes oon tauta oì àpò tòn póleis propòseis, 315 àp-ýggelellon épì tás eauton ekastoi póleis. Kai oì tên alloì pántes omýnusan empedosèsein tauta, oì de Ónbaioi ñgìoun upèr pántwn Bouwtôn omýnai. Ï de 'Agygílaos ouk èfhi deèxesthai toùs ñrkous, èfai ñì omýnousin, òspfer tā basileos gràmmata èlegven, autonômous ènai kai 320 mikràn kai megýlèn tòlin. Oì de tòw Ónbaion propòseis èlegon óti ouk èp-estalménei sphió tauta eìf. 'Ite vòv,' èfhi Ï 'Agygílaos, 'kai èrwtatè: àp-agýllète Ï autóis kai tauta, óti ei ñì tauta poúsousin, èk-spoudòi èsousai.' Oì mên Ï ñi ñçouto.

Thebes is forced to yield on account of the threatening attitude of Agesilaus.


Argos is forced to relinquish her hold on Corinth.

Oì Ï aù Korínthioi ouk èx-èpempon tòu tòn 'Argeiów phourán. All' Ï 'Agygílaos kai tòutois pro-eìpe, tôis
79

A general Disarmament. Sparta enforces the Peace.

'Επει δὲ ταύτ' ἐπράξθη καὶ ἀμωμόκεσαν αἱ πόλεις ἐμ-μενεὶν τῇ εἰρήνῃ ἤν κατ-έπεμψε βασιλεὺς, ἐκ τούτου δι-ελύθη μὲν τὰ πεζικὰ, δι-ελύθη δὲ καὶ τὰ ναυτικὰ 340 στρατεύματα. Δακεδαιμονίους μὲν δὴ καὶ Ἀθηναίοις καὶ τῶν συμμάχων οὔτω εἰρήνη ἔγενετο. οἱ δὲ Δακεδαιμόνιοι πολὺ ἐπικυδέστεροι ἔγενοντο ἐκ ταύτης τῆς εἰρήνης. προ- στάται γὰρ γενόμενοι τῆς ὑπὸ βασιλέως κατα-πεμφθείσης εἰρήνης τὴν αὐτονομίαν ταῖς πόλεις ἐπραττόν. καὶ οὖτω 345 προς-έλαβον μὲν σύμμαχον Κόρινθου, αὐτονόμους δὲ ἀπὸ τῶν Ὀηβαίων τὰς Βουωτίδας πόλεις ἐποίησαν, οὔπερ πάλαι ἐπ-εὐμόνων, ἔπαυσαν δὲ καὶ Ἀργείους Κόρινθου σφετεριζομένους.

4. THE DESTRUCTION OF MANTINEA.

B.C. 385.

Jealousy of Sparta against Mantinea.

Τούτων δὲ προ-κεχωρηκότων ὡς ἐβούλοντο, ἔδοξε τοῖς 350 Δακεδαιμονίους κολάσαι τοὺς συμμάχους, οἱ ἐν τῷ πολέμῳ τοῖς πολεμίους ἐυμενέστεροι ἦσαν ἡ τῇ Δακεδαιμονί. πρῶτον μὲν οὖν τοὺς Μαντινέας ἐκέλευσαν τὸ τεῖχος περι-αιρεῖν, λέγουτες, ὅτι οὐκ ἄν πιστεύσειν ἄλλως αὐτοῖς. αἰσθάνεσθαι γὰρ ἐφασαν καὶ ὡς σῖτον ἔς-ἐπεμ- 355
As the Mantineans refuse to demolish their own Walls, Sparta determines to do it for them.

The Spartans force Mantinea to surrender by Flooding it.
The Terms of the Capitulation. The Mantineans are reduced to the condition of Villagers.

Ωί δὲ Δακεδαμόνοι οὐκ ἔφασαν σπείρεσθαι, εἰ μὴ οἱ Μαντινεῖς καὶ δι-οἰκιοῦντο κατὰ κόμας. οἱ δ’ αὖ νομίζοντες ἀνάγκην εἶναι συν-έφασαν καὶ ταύτα ποιήσειν. σπονδῶν δὲ ἐπὶ τούτοις γενομένων οἱ τοῦ δήμου προσταταίαται ἀπ-ηλλάττουσι τὰ πόλεως. καὶ οἱ Δακεδαμόνοι ἐστασάν αμφοτέρως τῆς δοῦν ἔχοντες τὰ δόρατα, θεώμενοι τοὺς ἐξ-ιόντας. καὶ μισοῦντες αὐτούς ὁμοι τῶν ἀπ-εῖχοντο αὐτῶν ῥίον ἢ οἱ βέλτιστοι τῶν Μαντινέων. καὶ τούτω μὲν εἰρήσθω μέγα τεκμήριον πειθαρχίας. ἐκ δὲ τούτου καθ-ηρέθη μὲν τὸ 390 τεῖχος, δι-φωκίσθη δ’ ἡ Μαντινεία τετραχῆ, καθάπερ τὸ ἄρχαῖον ψκουν. καὶ τὸ μὲν πρῶτον ἡχοῦστο, ὅτι τὰς μὲν ὑπ-ἀρχοῦσας οἰκίας ἐδει καθ-αιρεῖν, ἄλλας δὲ οἰκοδομεῖν ἐπεὶ δὲ ἀριστοκρατία ἔχρωντο, ἀπ-ηλλαγμένοι δ’ ἦσαν τῶν βαρέων δημαγωγῶν, ἦδοντο τοῖς πεπραγμένοις. συν- 395 εστρατεύοντο δ’ ἐκ τῶν κωμῶν πολὺ προθυμότερον ἡ ὡτε ἑθημοκρατοῦντο. καὶ τὰ μὲν ὅτι περὶ Μαντινείας οὕτω δι-επετρακτο, σοφωτέρων γενομένων ταύτης γε τῶν ἀνθρώ- πων τὸ μὴ διὰ τειχῶν ποταμὸν ποιεῖσθαι.
SECTION V.

THE TRANSITION FROM SPARTAN GLORY TO SPARTAN DISGRACE.

B.C. 382—375.
SECTION V.

THE TRANSITION FROM SPARTAN GLORY TO SPARTAN DISGRACE.

B.C. 382—375.

HISTORICAL INTRODUCTION.

We have seen how soon the rule of the Spartans became unpopular in Greece; how, after dethroning Athens from her supremacy because as they said she made herself 'a despot city,' these liberators established throughout Greece Spartan governors and oligarchical councils, which formed, in fact, a separate despotism in every city. We saw in the second Section how the Athenians threw off this intolerable tyranny. In the fourth we saw how the other cities tried to do the same, and how Thebes came forward as the head of a coalition of malcontents and made a gallant stand at Coronea, and how, though Agesilaus had the best of it in the battle, he yet failed to crush the coalition.

In the same Section we saw how Sparta tried a subtler policy, and how, by abandoning the Asiatic Greeks to Persia, she persuaded Artaxerxes to dictate a peace to Greece, which, while in terms it only required that every town should be independent, and so sounded fair enough, was really a blow at the reviving empire of Athens, and at the supremacy of Thebes over the cities of Boeotia. By taking upon herself the office of carrying out the peace, she managed that every city should be isolated from its natural allies, and thus become an easy prey to her designs for self-aggrandisement.

But, even after this, Sparta found that the spirit of Thebes was only bowed, and not broken, and Agesilaus, who hated the very
name of Thebes, was always on the watch for an opportunity to crush her. Every Spartan general might know that no other service would be so acceptable to the ruling party at home as an advantage gained over their arch-enemy, Thebes. He might know too that he need not be scrupulous about means, as long as he attained this end. The use which Phoebidas made of this knowledge is told in the account of the Seizure\(^1\) of Thebes, B.C. 382. Three hundred of the citizens, including Pelopidas and Melon, fled to Athens. The remainder were overawed by the occupation of their citadel, and were probably glad to pay any price to insure the safety of their wives and daughters, who in the midst of their festival gathering had become hostages in the hands of their foe. The sequel was just what might have been anticipated; the Theban-hating king shielded his subordinate, and Sparta retained the Cadmeia. The patriotic Theban, Ismenias, on the other hand, was put on his trial before three Spartan commissioners, and was condemned; nominally, for having intrigued with the Persian king, and for having been the prime mover of the wars which had lately disturbed the peace of Greece; really, for having been a patriotic supporter of the independence of Thebes.

When the head of the Boeotian league was crushed, the Spartans went briskly to work with the expedition against the one confederacy which was not yet dismembered. The ambition of Sparta was not to make Greece united and strong against foreign aggression, but to stand out herself as the only figure among ciphers. Her policy was selfish to the core. Greece was to her just a bundle of sticks; she knew that she must take them singly before she could break them. Hence she looked with jealousy even on the attempt of Olynthus to form a Greek confederacy in the remote promontories of Chalcidice. Such a confederacy would have formed an efficient barrier against the aggressions of Macedon, and by checking the rise of Philip might have saved the independence of Greece from the fate it was destined to meet on the field of Chaeronea\(^2\). To prevent the Greek cities from clubbing together, Sparta allied herself with the natural foes of Greece.

\(^1\) pp. 91–94.
\(^2\) B.C. 338, when the united forces of Athens and Thebes were crushed by Philip and his son Alexander: after this the Boeotian league was again dissolved, and a foreign garrison again installed in the Cadmeia.
supported Persia against the Asiatic Greeks, and Macedon against the
Olynthian confederacy. In less than four years Olynthus surrendered,
and there was no city remaining in Greece that was not dependent upon
Sparta. The glory of Sparta was at its height, but her greatness
was undermined by a fundamental lack of principle, and we may even
then mark the steps of the transition to her decline. Then it was
that The Retribution\(^3\) came, and came from the victim who had
been most deeply injured.

'The government of Thebes was administered by a small faction consisting
only of the two Polemarchs with Leontiades the ex-Polemarch and another,
but it was backed by a garrison of 1500 Lacedaemonians in the Cadmeia,
and by other garrisons in Thespiae and the other Boeotian cities round.
Pelopidas was the most daring of the Theban exiles in Athens, and his
self-devotion soon communicated itself to a handful of comrades. They
felt assured of the sympathy of the citizens generally if they could once
strike a blow. Yet nothing less would suffice than the destruction of
the four rulers, nor would any one within the city devote himself to
so hopeless an attempt. The plan appeared desperate to many who
wished for its success. Epaminondas, the bosom friend of Pelopidas,
refused to become an accomplice in a plot which he thought would
only lead to terrible civil bloodshed. But when once the conspirators
had volunteered, others were ready to risk their lives to aid them. The
day for the enterprise was determined by Phyllidas, the secretary, who
had prepared an evening banquet for the Polemarchs, in celebration of
the period when they were going out of office. In concert with the
general body of Theban exiles at Athens, who held themselves ready
on the borders of Attica, Pelopidas and Melon and their five companions,
crossed Cithaeron from Athens to Thebes. It was wet weather, about
December, in the year 379; they were disguised as rustics or hunters,
with no other arms than a concealed dagger; and they got within the
gates of Thebes one by one at nightfall, just when the latest farming-
men were coming home from their fields. All of them arrived safe at
the house of Charon, the appointed rendezvous.

'It was, however, by mere accident that they had not been turned
back, and the whole scheme frustrated. For a Theban named Hippo-
sthenidas, friendly to the conspiracy but faint-hearted, who had been

\(^3\) pp. 95–97.
let into the secret against the will of Phyllidas, became so frightened
as the moment of execution approached, that he took upon himself,
without the knowledge of the rest, to despatch Chlidon, a faithful slave
of Melon, ordering him to go forth on horseback from Thebes, to meet
his master on the road, and to desire that he and his comrades would go
back to Attica, since circumstances had happened to render the project
for the moment impracticable. Chlidon, going home to fetch his bridle,
but not finding it in its usual place, asked his wife where it was. The
woman, at first pretending to look for it, at last confessed that she had
lent it to a neighbour. Chlidon became so irritated with this delay that
he got into loud altercation with his wife, who on her part wished him
ill luck with his journey. He at last beat her, until neighbours ran in to
interfere. His departure was thus accidentally frustrated, so that the
intended message of countermand never reached the conspirators on
their way.

'In the house of Charon they remained concealed all the ensuing day,
on the evening of which the banquet was to take place. Phyllidas had
laid his plan for introducing them at the banquet when the two Pole-
marchs had become full of wine. The hour had nearly arrived, they
were preparing to play their parts, when an unexpected messenger
knocked at the door, summoning Charon instantly into the presence of
the Polemarchs. All within were thunderstruck with the summons,
which seemed to imply that the plot had been divulged, perhaps by the
timid Hipposthenidas. It was agreed among them that Charon must
obey at once. Nevertheless he himself, even in the perilous uncertainty
which beset him, was most of all apprehensive lest the friends whom he
had sheltered should suspect him of treachery towards themselves and
their cause. Before departing therefore, he sent for his only son, a youth
of fifteen, and of conspicuous promise in every way. This youth he
placed in the hands of Pelopidas, as a hostage for his own fidelity. But
Pelopidas and the rest, vehemently disclaiming all suspicion, entreated
Charon to put his son away, out of the reach of that danger in which all
were now involved. Charon, however, could not be prevailed on to
comply, and left his son among them to share the fate of the rest. He
went into the presence of the Polemarchs, whom he found already half-
intoxicated, but informed by intelligence from Athens that some plot,
they knew not by whom, was afloat. They had sent for him to question
him, as a known friend of the exiles; but he had little difficulty, aided
by the collusion of Phyllidas, in blinding the vague suspicions of drunken men, anxious only to resume their conviviality. Nevertheless, soon after his departure—so many were the favourable chances which befell these improvident men—a fresh message was delivered to Archias the Polemarch, from his namesake Archias, the Athenian Hierophant, giving an exact account of the names and scheme of the conspirators, which had become known to the Philo-Laconian party at Athens. The messenger who bore this despatch delivered it to Archias with an intimation that it related to very serious matters. "Serious matters for to-morrow" said the Polemarch, as he put the despatch, unopened and unread, under the pillow of the couch on which he was reclining. The text tells us how admirably the conspiracy succeeded.

'After the deed was done, Epaminondas was the first who appeared in arms to sustain the cause, while proclamation was everywhere made aloud, through heralds, that the despots were slain—that Thebes was free—and that all Thebans who valued freedom should muster in arms in the marketplace. There were at that moment in Thebes many trumpeters who had come to contend for the prize at an approaching festival. Hipposthenidas engaged these men to blow their trumpets in different parts of the city, and thus everywhere to excite the citizens to arms.'

Next follows the Attempt of Sphodrias, which is the sequel to the Retribution at Thebes. Sphodrias is represented in the text as having been bribed by Thebes to make the attempt on Piraeus, but it is much more likely that he was emulating the conduct of Phoebidas and trying to render an impromptu service to Sparta, at a time when Sparta was burning with indignation against Athens for having not only harboured the Theban exiles, but even aided and abetted them in their attempt. He had been left in command of a considerable force; he was aware that the Piraeus, the great harbour of Athens, was without gates or nightwatch on the land side; it seemed that a brilliant opportunity was open to him, and that by a night march he might master at one stroke the whole naval and commercial marine of Athens. He miscalculated the time it would take to march from Thespiae to Piraeus, so that when the morning broke he was still more than an hour's march from Athens,
and all hopes of a surprise were over. That hour saved the Piraeus; for though Sparta disavowed his expedition when it had failed, there is no reason to doubt that she would have dealt with Athens as she had dealt with Thebes, and have accepted his acquisitions if he had succeeded. The result of failure was so disastrous to Sparta and so acceptable to Thebes, that those who wrote after the event might be excused for thinking that Sphodrias must have been bribed by the enemies of Sparta.

The story of the acquittal of Sphodrias gives a picture of the administration of justice at Sparta. We see how the citizens were divided into two factions, and how both factions were influenced more by considerations of party feeling than by any care for equity. The adherents of King Cleombrotus, of whom Sphodrias was one, dreaded not the moral indignation of Sparta at the treachery of Sphodrias, but the antipathy of the rival party of Agesilaus.
SECTION V.

THE TRANSITION FROM SPARTAN GLORY TO SPARTAN DISGRACE.

b.c. 382—375.

1. THE SEIZURE OF THEBES.

b.c. 382.

*The Spartans send off a Force against Olynthus.*

Πρέσβεις ἐξ Ἀκάνθου καὶ Ἀπολλωνίας, αἰτὴρ μέγισται τῶν περὶ Ὀλυμποῦ πόλεων εἰσίν, ἀφ' ἑκάμενοι εἰς Δακεδαίμονα κατ-ηγόρουν τῶν Ὀλυμπίων. οἱ δ' Ἐφοροι ἀκοῦσαντες, δὲν ἔνεκα ἥκον, προς-ήγαγον αὐτοὺς πρὸς τε τὴν ἐκκλησίαν καὶ τοὺς συμμάχους. καὶ οἱ πολλοὶ συν-ηγό-5 τυν ἑστάντιν ποιεῖν, καὶ ἔδοξεν ἀθροίζειν μεγάλην ὁμοσπονδίαν. ἐν ὧδε αὐτὴ ἡ παρασκευὴ ἡθροίζετο, οἱ Δακεδαμόνιοι ἐκ-πέμπτοσιν Ἐυδαμίδαν ὡς τάχιστα, καὶ σὺν αὐτῷ τοσαῦτην ὁμόσπονδίαν, ὅση ἐξ-ἔλθοι ἀν αὐτίκα. ὁ μέντοι Ἐυδαμίδας ἐξ-ιῶν ἐδεῆθη τῶν Ἐφόρων ἐκ-πέμπτειν Φοι-τίο βίδαν τὸν ἀδελφὸν σὺν τοῖς ὑπο-λειπομένοις τῶν ἑαυτῷ προς-τεταγμένων. αὐτὸς δὲ ὕχετο εἰς τὰ ἐπὶ Ἐράκης χωρία.
'Ο δὲ Φοιβίδας, ἐπεὶ οἱ ὑπο-λειφθέντες ἡδροίσθησαν 15 αὐτῷ, λαβὼν αὐτοῦς ἐπορεύετο. ὡς δ’ ἐγένοντο ἐν Θῆβαις, ἐστρατοπεδεύσαντο ἐξώ τῆς πόλεως περὶ τὸ γυμνάσιον. τότε δὲ οἱ Θῆβαι τοὺς ἑστάσιαζον, καὶ Ἰσμηνίας τε καὶ Λεοντιάδης, διάφοροι ὄντες ἀλλήλους, ἑτύγχανον πολε-μαρχοῦντες, ἐκάτερος ὁ ἄρχηγὸς τῶν ἐταιρεῖών. δ’ ἐμὲν 20 οὖν Ἰσμηνίας διὰ τὸ μίσος τῶν Λακεδαιμονίων οὐδὲ ἐπλησίαζε τῷ Φοιβίδᾳ: οἱ μέντοι Λεοντιάδης ἄλλως τε ἐθεράπευεν αὐτόν, καὶ ἐπεὶ εἰς-φκεισθῇ, ἔλεγε τάδε· 'ἐξ-εστὶ σοι, οἶ Φοιβίδα, τῆς τῆς ἡμέρα ὑπουργῆσαι μέγιστα ἀγαθὰ τῇ σεαυτοῦ πατρίδι· ἐὰν γὰρ ἀκολουθήσῃς 25 ἐμοὶ σὺν τοῖς ὁπλίταις, ἐγὼ εἰς-ἄξω σε εἰς τὴν ἀκρόπολιν. τούτου δὲ γενομένου, αἱ Θῆβαι ἔσονται παντάπασιν ὑπὸ τοὺς Λακεδαιμονίους καὶ ἡμῖν τοῖς ύμετέροις φίλοις. καίτοι νῦν μὲν, ὡς ὀρᾶς, ἀπο-κεκήρυκται, μηδένα Θῆβαι ὁμιλεῖ στρατεύειν μετὰ σοῦ ἐπ’ ὶλυνθίους· ἐὰν δὲ γε σὺ πράξῃς 30 ταῦτα μεθ’ ἡμῶν, εὐθὺς ἡμεῖς συμ-πέμψομεν σοι πολλοὺς μὲν ὀπλίτας πολλοὺς δὲ ἱππεὰς· ὡστε βοηθήσεις τῷ ἀδελφῷ πολλῇ δυνάμει, καὶ ἐν ὧ ἐκεῖνος μέλλει κατα-στρέφεσθαι ὸλυσθον, σὺ κατ-εστραμμένος ἐσεὶ Θῆβας, πόλιν πολὺ μείζω ὸλύσθον. ἀκούσας δὲ ταῦτα ἦσθι δ’ 35 Φοιβίδας. καὶ γὰρ ἦν ἐραστῆς τοῦ λαμπρῶν τι ποιῆσαι πολὺ μᾶλλον ἦ τοῦ ἦν, οὐ μέντοι ἐδόκει εἶναι λογιστικὸς γε οὐδὲ πάνω φρόνιμος. ἐπεὶ δὲ ὁ Φοιβίδας ὄμολογησε ταῦτα, ὁ Λεοντιάδης ἐκέλευσεν αὐτὸν προ-ορμῆσαι, ὡσπερ συν-εσκευασμένος ἦν εἰς τὸ ἀπ-ιέναι· ἢνικα δ’ ἂν ἦ 40 καὶρος, ἐγὼ ἦξω πρὸς σέ,’ ἐφη ὁ Λεοντιάδης, ‘καὶ αὐτὸς ἤγησομαι σοι.’
V. THE TRANSITION.

Success of the Plot.

Καλ ου πολλη υστερον προσ-ελάσας ἐφ' ὦππου ο Λεοντιάδης ἀπο-στρέφει τὸν Φοιβίδαν καὶ ἤγείται εὐθὺς εἰς τὴν ἀκρόπολιν. καὶ γὰρ μεσημβρία ἦν καὶ θέρους ὄντος αἱ δοῦλοι πάνω ἔρημαι ἦσαν· ἢ δὲ βουλὴ ἐκάθητο ἐν 45 τῇ ἐν ἀγορᾷ στοῖ, ὅτι αἱ γυναῖκες ἔθεσαν κόσμοφοραζόν ἐν τῇ Καδμείᾳ. κατα-στήσας δ' ἐκεί τὸν Φοιβίδαν καὶ τός μετ' αυτοῦ, καὶ παρα-δοὺς αὐτῷ τὴν βαλανάγραν τῶν πυλῶν, καὶ εἰπὼν, παρ-λέναι μηδένα εἰς τὴν ἀκρόπολιν, ὄντων μὴ αὐτὸς κελεύοι, εὐθὺς ἐπορεύετο πρὸς τὴν βουλήν. ἔλθων 50 δὲ εἰπὲ τάδε· 'μηδὲν ἄθυμεντε, ὦ ἀνδρεῖς, ὦτι Λακεδαιμόνιοι κατ-έχουσι τὴν ἀκρόπολιν' αὐτοῖ γάρ φασιν ἥκειν πολέμιοι οὐδενί, ὅστις μὴ ἔρῃ πολέμιον· ἐγὼ δὲ, τοῦ νόμου κελεύουσι τεσ-εἰναι πολεμάρχῳ λαβεῖν, εἴ θε δοκεῖ ποιεῖν ἀξία θανάτου, λαμβάνω τούτοις Ἰσμηνίαν, ὡς πολέμο- 55 ποιοῦντα. καὶ ἴμεις δὲ, οἱ λοχαγοὶ τε καὶ οἱ μετὰ τοῦτων τεταγμένοι, ἀν-λαστασθε, καὶ λαβόντες ἀπ-ἀγετε τούτον, ἔνθα εἰρήται.' οἱ μὲν δὴ εἴδότες τὸ πράγμα, παρ-ήσαν τε καὶ ἐπείδου τοι καὶ συν-ελάμβανον τῶν δὲ μὴ εἴδότων ἐναυτίων δὲ ὄντως τοῖς περὶ Λεοντιάδην, οἱ μὲν ἔφυγον 60 εὐθὺς ἔξω τῆς πόλεως, δεῖσαντες μὴ ἀπο-θάνοιεν, οἱ δὲ ἀπ-ἐχώρησαν οἴκαδε πρῶτον, ἐπεὶ δὲ ἑσθοῦντο τὸν Ἰσμηνίαν εἰργμένου ἐν τῇ Καδμείᾳ, τότε δὴ οἱ ταῦτα γιγνώ- λοχοτε Ἰσμηνία, μάλιστα τριακόσιοι, ἀπ-ἐχώρησαν εἰς Ἀθήνας.

The Tempter at Sparta.

'Ως δὲ ταῦτ' ἐπέπρακτο, εἶλοντο ἄλλον πολέμαρχον ἄντι Ἰσμηνίου, ὥ δὲ Λεοντιάδης εὐθὺς εἰς Λακεδαιμόνιον ἐπορεύετο. εὑρε δ' ἐκεῖ τοὺς μὲν Ἐφόρους χαλεπῶς ἐχοντα τῷ Φοιβίδα, ὃτι ἐπεπράχει ταῦτα οὐ προσ-
7ος ταχθέντα ύπο τῆς πόλεως· ὁ μεντός Ἀγησίλαος ἔλεγεν, ὅτι, εἰ μὲν πεπραχώς εἰη βλαβερὰ τῇ Λακεδαίμονι, δίκαιος εἰη ἄμμονθᾶν· εἰ δὲ ἀγαθὰ, ἀρχαῖον εἶναι νόμιμον, ἔξ-·

εἶναι αὐτοσχεδιάζειν τὰ τοιοῦτα. 'προσ-ήκει οὖν,' ἔφη, 'σκοπεῖν αὐτὸ τοῦτο, πότερον τα πεπραγμένα ἔστιν ἄγαθὰ ἡ

75 κακὰ.' ἔπειτα μέντοι ο Λεοντιάδης, ἐλθὼν εἰς τοὺς ἐκκλή-

τους, ἔλεγεν τοιάδε, 'ἀνδρες Λακεδαίμονιοι, καὶ ἦμεις αὐτοὶ

ἐλέγετε ὡς πολεμικῶς ὕμων εἰχον οἱ Ἐθβαῖοι, πρὶν τὰ

yssey πεπραγμένα γενέσθαι' ἔφεπτε γὰρ ἀεὶ τοῦτος τοῖς

μὲν ὑμετέρους δυσμενέσι φιλικῶς ἔχοντας, τοῖς δ' ὑμετέροις

80 φίλοις ἐξήροις ὄντας. καὶ γὰρ οὐκ ἡθέλησαν συ-στρατεύειν

ἐπὶ τῶν ἐν Πειραιεί δήμον, πολεμιώτατον ὄντα ὕμων,

Φώκευσι δὲ ἐπ-εστράτευον, ὅτι εἰὼν ὑμᾶς ὄντας εὑρευεῖς αὐτοῖς· ἀλλὰ μὴν καὶ συμμαχίαν ἐποιοῦντο πρὸς Ὀλυν-

θίους, εἰδότες ὑμᾶς ἐκ-φέροντα πόλεμον· καὶ ἦμεις γε

85 τότε μὲν ἀεὶ προσ-εἰχέτε τὸν νῦν αὐτοῖς, φοβοῦμενοι μὴ

βιάζοντο τὴν Βοιωτίαν ύψ' αὐτοῖς εἶναι· νῦν δ', ἔπει

tάδε πέρπακτα, οὐδὲν δὲν ὑμᾶς φοβεῖσθαι Ἐθβαίους·

ἀλλὰ μικρὰ σκυτάλη ἄρκεσιν ύμῖν, ὡστε πάντα, ὅσων ἄν

δέχησθε, ἐκεῖθεν ὑπηρετεῖσθαι, ἔαν, ὅσπερ ἦμεις ἐπι-μελοῦ-

90 μεθα ύμῶν, οὕτω καὶ ἦμεις ἐπι-μελήσθε ἡμῶν.'

Might versus Right.

*Εδοξεν οὖν τοῖς Λακεδαίμονίοις ἀκούοντι ταύτα φυλάπτειν

τε τῆν ἄκροπολιν ὡσπερ κατ-εἴληπτο, καὶ ποιῆσαι κρίσιν

Ἰσμηνίας. καὶ ἐκεῖνος μὲν κατ-ἐψηφίζῃ καὶ ἀπο-θυῃσκει·

οἱ δὲ περὶ Λεοντιάδην εἰχον τε τῆν πόλιν, καὶ ὑπηρέτουν

95 ἐτι πλεῖω τοῖς Λακεδαίμονίοις ἦ προσ-ετάττετο αὐτοῖς.

τούτων δὲ πεπραγμένων, οἱ Λακεδαίμονιοι συν-ἀπ-ἐστελ-

λον τῇν εἰς τῆν Ὀλυθον στρατιάν πολὺ δὴ προθυ-

μότερον.
2. THE RETRIBUTION.

B.C. 379.

Poetical Justice.

Οὖτω μὲν δὴ Θηβαῖοι καὶ οἱ ἄλλοι Βοιωτοὶ ἦσαν παντάπασιν ὑπὸ τοῖς Λακεδαιμονίωις· τὰ δὲ ἄλλα πράγματα οὖτω προ-εκεχωρῆκει αὐτοῖς ὡστε Κορίνθιοι μὲν πιστότατοι ἐγεγένητο, Ἀργεῖοι δὲ ἐτεταπείνωντο, Ἀθη-ναῖοι δὲ ἡρήμωντο φίλων· τῶν δὲ αὐτὸι συμμάχων, οἱ δυ-σμενῶς εἶχον αὐτοῖς, οἳ τε ἄλλοι καὶ οἱ Φλιάσιοι, κεκο-λασμένοι ἦσαν. καὶ δὴ καὶ παντάπασιν ἡδὴ καλῶς καὶ ἀσφαλῶς ἡ ἀρχὴ ἐδόκει αὐτοῖς κατ-εσκενάσθαι. ἀλλὰ θεοὶ οὔτε τῶν ἀσεβούντων οὔτε τῶν ἀνόσια ποιοῦντων ἀμελοῦσι· Λακεδαιμονίωι γὰρ, οἱ ὁμόσαντες αὐτούμονος εᾶσεν τὰς πόλεις, ἀκρόπολιν κατα-χύντες τὴν ἐν Θῆβαις ἐκολάσθησαν ὑπ’ αὐτῶν τῶν ἀδικηθέντων, πρότερον οὐδ’ ὑφ’ ἐνός τῶν πώποτε ἀνθρώπων κρατήθησαν· καὶ γὰρ ἐπτα μόνον τῶν φυγόντων ἤρκεσαν κατα-λύσας τὴν ἀρχὴν τούτων τῶν πολιτῶν, οἱ εἰς-ήγαγον εἰς τὴν ἀκρόπολιν αὐτοὺς καὶ ἐβουλήθησαν τὴν πόλιν δουλεύειν Λακεδαι-μονίωι ὡστε αὐτοὶ τυραννεῖν. ὡς δὲ τούτ’ ἐγένετο, 115 δι-ηγήσομαι.

The Counterplot. Phyllidas and Melon elude the warders and get safely into Thebes.

Φυλλίδας τις, ὃς ἐγραμμάτευε τοῖς πολεμάρχοις καὶ τάλλα ὑπηρετήκει (ὡς ἐδόκει) ἄριστα, ἄφ-ικετο Ἀθῆναζε κατὰ πράξιν τιμα. Μέλων δὲ τις τῶν Αθῆναζε πεφευγότων Θηβαίων τούτω καὶ πρόσθεν γυνώριμος ὄν συγ-γίγνεται, 120 καὶ δια-πυθόμενος μὲν τὴν τῶν πολεμαρχούστων τυραννίδα, γνώμ κ�行 ἐν τούτου μισοῦντα τὰ οἶκοι ἐτὶ μᾶλλον αὐτοῦ, πιστα
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SELECTIONS FROM XENOPHON.

δοὺς καὶ λαβῶν συν-έθετο ὡς δεῖ ἐκαστα γίγνεσθαι. ἐκ δὲ τούτου ὁ Μέλων, προσ-λαβῶν ἐξ τοῦς ἐπιτηδειοτάτους 125 τῶν φευγόντων ξιφίδια ἔχοντας καὶ ἄλλο ὅπλον οὐδὲν, ἔρχεται πρῶτον μὲν εἰς τὴν χώραν νυκτὸς· ἐπείτα δὲ, ἡμερεύσαντες ἐν τοῖς τόπῳ ἐρήμῳ, πρὸς τὰς πύλας ἤλθουν, ὡς δὴ ἀπ-ιώντες ἐξ ἀγροῦ, ἦνικα οἱ ἀπὸ τῶν ἔργων ὀψιαίταιοι ἀπ-ήσαν. ἐπεὶ δ’ εἰς-ήλθουν εἰς τὴν πόλιν, 130 ὁ-εὐνυκτέρευσαν μὲν ἐκείνην τὴν νύκτα παρὰ Χάρωνὶ τινι, καὶ τὴν ἐπ-ιούσαν δ’ ἡμέραν δι-ημέρευσαν.

The Fatal Carousel. The Veiled Ladies.


The Archtraitor killed by Treachery.

Λαβῶν δὲ ὁ Φυλλίδας τρεῖς τῶν ἁμὴρ Μέλωνα ἐπο-ρεύετο ἐπὶ τὴν τοῦ Λεοντιάδου οἰκίαν κύρος δὲ τὴν
SYMPOSIUM

(FROM AN ATTIC VASE PAINTING)
V. THE TRANSITION.


The Tables are turned.

3. THE ATTEMPT ON THE PIRAEUS.

B.C. 378.

The treacherous Attempt of Sphodrias to surprise the Piraeus.

Οἱ δὲ Ῥηβαίοι φοβούμενοι, εἰ μηδένες ἄλλοι ἢ αὐτοὶ πολεμήσωσιν τοῖς Λακεδαιμονίοις, τοιώνδε εὑρίσκουσι μη-χάνημα. πείθουσι τὸν ἐν ταῖς Θεσπιώις ἀρμοστὴν Σφο-
δρίαν, χρήματα δόντες (ὡς ὑπ-ωπτεύετο), ἐμ-βαλεῖν εἰς τὴν Ἀττικὴν, ὥς ἐκ-πολεμήσειε τοὺς Ἀθηναίους πρὸς τοὺς Λακεδαιμονίους. κάκεινοι πειθόμενοι αὐτοῖς, προσ-
ποιησάμενοι κατα-λήψεσθαι τὸν Πειραιᾶ, ὅτι δὴ ἀπολύσατο
ην, ἤγεν ἐκ τῶν Θεσπιῶν τοὺς στρατιώτας πρωὶ δειπνή-
185 σαντας, φάσκων πρὸ ἡμέρας κατ-ανύσεωι τὴν ὀδὸν εἰς τὸν Πειραιᾶ. ἡμέρα δὴ ἐφθη ἐπι-γενομένη αὐτῷ, καὶ
οὐδὲν ἐντεῦθεν ἑποίησεν ὡστε λαθεῖν, ἀλλ’, ἐπεὶ ἀπ-ετρά-
πετο, βοσκήματα δι-ήρπασε καὶ οἰκίας ἐπόρθησε. τῶν
dὲ ἐν-τυχόντων τινὲς τῆς νυκτὸς φεύγοντες εἰς τὸ ἄστυ
190 ἀπ-ήγγελλον τοὺς Ἀθηναίους ὅτι στρατευμα πάμπολυ
προσ-ίοι. οὶ μὲν δὴ ταχὺ ὀπλισάμενοι ἦσαν ἐν φυλακῇ
tῆς πόλεως:

The Spartan envoys at Athens disclaim all Connivance with
Sphodrias.

Τῶν δὲ Λακεδαιμονίων καὶ πρέσβεις Ἀθηναῖων ἐπίγγα-
νον ὄντες παρὰ τῷ προξένῳ οὖς οἱ Ἀθηναίοι, ἐπεὶ τὸ
195 πράγμα ἡγγελθη, συλ-λαβόντες ἐφύλαττον, ὡς καὶ τοὺ-
τους συν-ἐπι-βουλεύοντας. οἱ δὲ ἐκ-πεπληγμένοι τε ἦσαν
τῷ πράγματι καὶ ἀπ-ἐλογοῦντο ὡς, εἰ ὑδεσαν κατα-λαμβα-
vōmenon tôn Peiraiā, oúk ān potē oṵtōn mōroí ēsan ēste par-ēi̱coun ān autōn υποχειρίων ēn tō̰ ēstei, kal tauta para tō̰ προξένω, ou tāχiσt ēn eιρέθηsan. ēti o̱ 200 ēleγou̱n ὡς εὐδηλο̱ν ἔσοιτο kal tois Ἀθηναίων ou̱ tō̰ ἑ̱ pōlis tōn Lakε̱ daimo̱ nwn tauta syn-̱ ἱ δεi. eu̱ γαρ εἰ̱ dévai̱ εφασαν ou̱ tē̱ pe̱ ú̱ sō̱ u̱ ṉ ēv̱ Σφο̱ ḏ riān ἀπ-ολω̱ lōtā up̱ tēs pōle̱ sws. kā̱ kei̱ ṉ ou mēn kri̱ thêntes ἀφ̱-eĩ̱ thēsan.

But at Sparta Expedition triumphs over Justice.

Oi o̱ ēfopo̱ rōn ēn-ekaḻ e̱ s̱ an te tōn Σφο̱ ḏ riān kal ὑπ-ηγο̱ n 205 thana̱ tōv. eḵ ei̱ nos mēnto̱i̱ fōbo̱ umenos ou̱ x ὑπ-ηκου̱ σε̱ ṉ ω̱ s̱ de, kai̱ per ou̱ x ὑπ-ako̱ ō̱ wn eis tē̱n kris̱ s̱ ṉ , ἀπ̱-e̱ fυγε. kal po̱ llō̱ is̱ ēdoxe̱ ṉ aū̱ ṯ ẖ dia̱ ṉ ἡ̱ δī̱ ḵ ḵ ē̱ ṉ Ἀκ̱ e̱ dameḏ o̱ ṉ ̱ ἀ̱ ḏ i̱ kō-ṯ ṯ a ḵ rι̱ thēnai. ēg̱ ē̱ ṉ eto̱ de̱ tō̱ aitio̱ n.

The Attachment of Cleonymus, the son of Sphodrias, to Archidamus, the king’s son.

'Hen vīdōs tō̱ Σφο̱ ḏ riā. Κλε̱ o̱ w̱ νυ̱ mōs oṉ om̱ a, kāḻ ḻ i̱ stōs te 210 kal eυ̱ dikom̱ w̱ ṯ atos tōn ἡλι̱ kōn. tō̱ tō̱ f δē̱ fīḻ ṯ atos ὁν̱ ἑ̱ tūg̱ x̱ a̱ ṉ e̱ ṉ 'Αρχ̱ i̱ ḏ amo̱ ṉ o̱ Ἀγ̱ η̱ σιλ̱ λαο̱ ṉ . o̱ i̱ mēn ou̱ ṉ tōn Kle̱ oμη̱ brō̱ tōn fīlo̱ ṉ , ētα̱ i̱ ṟ o̱ ṉ tē̱ ṉ Σφο̱ ḏ riā, ἐ̱ pṟ o̱ thu̱ -mō̱ ṉ tō ἀπο-λυ̱ eiṟ aυ̱ tōṉ , tōn de̱ 'Ἀγ̱ η̱ σιλ̱ λαο̱ ṉ kal tō̱ x̱ e̱ ḵ ei̱ ṉ o̱ nī fīlo̱ ṉ ε̱ ρο̱ boḇ oν̱ ṯ o̱ . δει̱ να̱ γαρ ë̱ ò̱ ÷̱ kεi̱ p̱ e̱ poι̱ kέναι. 215 ë̱ ḵ tō̱ tō̱ y̱ ṉ de̱ o̱ mēn Σφο̱ ḏ riās εἰ̱ p̱ e̱ πρ̱ os tōn Kle̱ o̱ w̱ νυ̱ mōn, 'Ε̱ x̱ es̱ ṯ i̱ s̱ o̱ i̱ o̱ v̱ βι̱ e̱ , σως̱ e tōn pατε̱ rα, ε̱ ò̱ ṉ ṉ δε̱ ṉ θή̱ s̱ 'Αρχ̱ i̱ ḏ amo̱ ṉ para-σχε̱ i̱ ṉ Ἀγ̱ η̱ σιλ̱ λαο̱ ṉ ε̱ ρ̱ μει̱ ν̱ ἐμοί εἰς tē̱ ṉ kris̱ s̱ ṉ . δ̱ de̱ aḵ ou̱ s̱ π̱ ξ̱ o̱ m̱ ẖ σε̱ ṉ έλθει̱ ṉ πρ̱ os tōn 'Αρχ̱ i̱ ḏ amo̱ ṉ , κα̱ ḻ ε̱ ò̱ ei̱ ṯ o̱ ṯ o̱ v̱ ṯ e̱ ν̱ νέ̱ σθαι̱ σωτῆρα aυ̱ ṯ o̱ ṯ o̱ u̱ pατ̱ rος. o̱ mēnto̱i̱ 220 'Αρχ̱ i̱ ḏ amo̱ ṉ iδ̱ ò̱ w̱ mēn tōn Kle̱ o̱ w̱ νυ̱ mōn klai̱ ō̱ ntα σων̱ -ε̱ δάκρυν̱ παρ̱ -ε̱ στό̱ s. aḵ ou̱ s̱ π̱ e̱ ḏ e̱ ω̱ μεν̱ , ἀπ-εκρί̱ ṉ ato̱ , 'Ἀλλ', o̱
Kλεόνυμε, ὑσθι μὲν ὅτι ἔγω τῷ ἐμῷ πατρὶ οὐδ' ἀντιβλέπειν δύναμαι, ἀλλὰ κἂν βούλωμαι δια-πράξασθαι τι ἐν
tῇ πόλει, δέομαι πάντων ἀνθρώπων μᾶλλον ἥ τοῦ πατρὸς μου. ὅμως δ', ἐπεὶ σὺ κελεύεις, προ-θυμήσουμαι δια-πρά-
ξασθαί σοι ταύτα.'

The King seems inflexible.

Καὶ τὸτε μὲν δὴ ὁ Ἀρχίδαμος ἐκ τοῦ φιλιτίου εἰς τὸν
οἶκον ἑλθὼν ἀν-επαύετο· τοῦ δ' ὀρθρον ἀνα-στὰς ἐφυλάττε
230 μὴ λάθοι αὐτὸν ὁ πατὴρ ἐξ-ἐλθὼν. ἑπεὶ δὲ εἶδεν αὐτὸν
ἐξ-ἰόντα, πρῶτον μὲν, εἰ τις τῶν πολιτῶν παρ-ἡν, παρ-λει
tούτους δια-λέγεσθαι αὐτῷ ἐπείτα δ', εἰ τις ξέιος, ἐπείτα
δὲ καὶ τοῖς θεράπουσι παρ-εχώρει. τέλος δ', ἐπεὶ ἀπὸ
tοῦ Εὐρώτα ἀπ-ὡς ὁ Ἀγησίλαος εἰς-ήλθεν οἶκαδε, ἀπ-ὡς
235 ὑχετο οὐδὲ προσ-ἐλθὼν. καὶ τῇ ὑστεραῖα δὲ ταῦτα ταῦτα
ἐποίησεν. δ' ὁ Ἀγησίλαος ὑπ-ώπτευε μὲν ὄν ἑνεκεν
ἐφοίτα, οὐ μέντοι ἡρώτα, ἀλλ' εἰα αὐτόν. δ' αὖ Ἀρχί
dαμος ἐπ-εθύμει μὲν ὄραν τὸν Κλεόνυμον· οὐ μέντοι ἐτόλ-
μησεν ἐλθεῖν πρὸς αὐτὸν, μὴ δι-ἐλεγμένος τῷ πατρὶ περὶ
240 ὄν ἐκεῖνος ἐδεήθη. οὐ δὲ ἀμφὶ τὸν Σφοδρίαν οὐχ ὀρῶντες
τὸν Ἀρχίδαμον ἱόντα, πρόσθεν δὲ θαμίζοντα, ἐφοβοῦντο
μὴ λελοιθομένου εἰπ̣ ὑπ' Ἀγησίλαοι. τέλος μέντοι ὁ
Ἀρχίδαμος ἐτόλμησε πρὸς-ἐλθεῖν καὶ εἶπεῖν, Ὀδὲ πάτερ,
Κλεόνυμος κελεύει με δεηθήναι σου σώσαι οἱ τὸν πατέρα.
245 καὶ ἔγω ταὐτά σου δέομαι, εἰ δυνατόν·' ὁ δ' ἀπ-εκρύσετο,
'Ἀλλὰ σοι μὲν ἔγωγε συγγνώμην ἔχω· αὐτὸς μέντοι οὐχ
ὄρῳ ὅπως ἄν συγγνώμης τύχουμι παρὰ τῆς πόλεως, μὴ
κατα-γιγνώσκων ἄνδρα ἀδικεῖν, ὃς ἐπὶ κακῷ τῆς πόλεως
χρήματα αὐτρῶς ἐαυτῷ ἐκτίθησατο.' ὁ δὲ τὸτε μὲν πρὸς
250 ταύτα οὐδὲν εἶπεν, ἀλλ' εἰκὼν τῷ δικαίῳ ἀπ-ήλθεν. ὑστε-
ρον δὲ, ἡ αὐτὸς νοήσας ἡ διδαχθεῖς ὑπὸ τινος, εἶπεν ἐλθὼν,
'All' oïda óti méν, ò̂ πάτερ, eî múdeν ηδικήκει Σφοδρίας, ἀπ-έλυσας ἀν αὐτῶν νόν δὲ, eî ηδικήκε τι, ἡμῶν ἐνεκα συγγνώμης παρὰ σοῦ τυχέτω.' ο ò̂ δὲ εἶπεν, 'Εάν μέλλῃ καλὰ ταῦτα ἡμῶν εἶναι, οὕτως ἔσται.'

The hint of Etymocles.—Past services outweigh present faults.

'Ὁ μὲν δὴ ταῦτα ἀκούσας ἀπ-ήει μάλα δύς-ελπις ὡν. τῶν δὲ τοῦ Σφοδρίου φίλων τις δια-λεγόμενος 'Ετυμοκλῆς, ἐν τῶν πρότερου 'Αθήνας πεμφθέντων πρεσβεῶν, εἶπεν, 'Τιμεῖς μὲν, οὖραι, οἱ 'Αγησιλάοι φίλοι ἀπο-κτενεῖτε τὸν Σφοδρίαν.' καὶ ὁ 'Ετυμοκλῆς, 'Μὰ Δία οὐκ ἄρα ταῦτ,' 260 ἐφῆ, 'ποιήσομεν 'Αγησιλάω, ἐπεὶ ἐκείνος γε πρὸς πάντας, ὅσοις δι-εἴλεκται, ταῦτα λέγει, ἀδικεῖν μὲν Σφοδρίαν χαλεπῶν μέντοι εἶναι ἀπο-κτείνειν τοιούτων ἀνδράς· ὅστις ποὺς τε ὡν καὶ παιδίκους καὶ ηβῶν πάντα τὰ καλὰ ποιῶν δι-ἐτέλεσε· τὴν γὰρ Σπάρτην τοιούτων δεῖσθαι στρατιω- 265 τῶν.' ο ò̂ ἀκούσας ταῦτα ἀπ-ὁγγειλε τῷ Κλεωνύμῳ. ο ò̂ ἡσθεῖς, εὐθὺς ἐλθὼν πρὸς τὸν 'Αρχιδαμοῦ εἶπεν, 'Ὅτι σὺ μὲν ἡμῶν ἐπι-μελεῖ, ἢδη ὅσμεν' εὗ δ' ἐπίστω, 'Αρχι- δαμε, οτι καὶ ἡμεῖς πειρασώμεθα ἐπι-μελεῖσθαι ὡς μῆποτε σὺ αἰσχυνοῦς ἐπὶ τῇ ἡμετέρᾳ φιλίᾳ.' καὶ οὐκ ἐψεῦσατο, 270 ἀλλὰ καὶ ξὼν ἀπαυ' ἔποιεί, ὁσα νομίζεται καλὰ ἐν τῇ Σπάρτῃ, καὶ ἐν Δεύκτροι πρὸ τοῦ βασιλέως μαχόμενοι τρις πεσὼν καὶ τρὶς ἑξ-ανα-στὰς πρῶτος τῶν πολιτῶν ἐν μέσοις τοῖς πολεμίως ἀπ-έθανε. καὶ ἡνίασε μὲν εἰς τὰ ἐσχατὰ 'Αρχιδαμοῦ, ὡς ὁ ὑπ-ἐσχετο, οὐ κατ-ησχυνεν 275 αὐτῶν. τοιοῦτο μὲν δὴ τράπω Σφοδρίας ἀπ-ἐφυγε.
4. THE FIRST CHECKS TO SPARTAN SUPREMACY.

B.C. 378–375.

The Indignation of Athens.

Τῶν μέντοι Ἀθηναίων οἱ Βουωτιάζοντες ἐδίδασκον τὸν ὄμον, ὅσι οἱ Λακεδαιμόνιοι οὐ μόνον οὐκ ὑποτέκνουσαντο, ἀλλὰ καὶ ἐπ-ἀινέσειαν τὸν Σφοδρίαν, ὅτι ἐπ-ἐβούλευσε 180 ταῖς Ἀθηναίαις. καὶ ἐκ τοῦτον οἱ Ἀθηναίοι ναῦς τε ἐναν- πηγοῦντο καὶ ἐβοήθουν τοῖς Βουωτοῖς πάση προθυμίᾳ.

The Failure of Phoebidas.

'Ο δ' οὖ Φοιβίδας ἀρμοστὴς ἐν Θεσπιάις κατα-στὰς πολλὰς κατα-δρομὰς ποιοῦμενοι ἐκακοῦργει τὴν χώραν τῶν Θηβαίων. οἱ δὲ Θηβαίοι, βουλόμενοι ἀντι- 285 τιμωρεῖσθαι, στρατεύουσι πανδημεί ἐπὶ τὴν Θεσπιέων χώραν. ἔπει δ' ἔχασαν ἐν τῇ χώρᾳ, δ' Φοιβίδας σὺν τοῖς πελαστασίς προσ-κείμενοι οὐδαμῶς εἰά αὐτούς ἀπο-σκεδασ- νύσθαι τῆς φάλαγγας. οὐσί οἱ Θηβαίοι μάλα ἀχθόμενοι τῇ ἐμβολῇ θάττονα τὴν ἀποχώρησιν ἔποιησαν, καὶ οἱ 290 τάς ἡμιόνους ἐλαύνοντες ἀπο-ρηπτοῦντες καρπίν, ὅν εἰλήφεσαν, ἀπ-ήλαυνον οἰκαί δ' οὕτω δεῖνος φόβος τῷ στρατεύματι ἐν-ἐπεσε. δ' δὲ ἐν τούτῳ θρασεῖς ἐπι- ἐκεῖτο, περὶ ἐαυτὸν μὲν ἔχων τοὺς πελαστάς, τοὺς δ' ὁπλίτας κελεύσας ἐπεσοθαὶ ἐν τάξει. καὶ ἡλπίζει ποιή- 295 σαθαι τροπὴν τῶν ἀνδρῶν αὐτὸς τε γὰρ ἐρρωμένως ἡγεῖτο, καὶ τοὺς ἄλλους παρ-εκελεύετο ἐπι-τίθεσθαι τοῖς ἀνδρῶν, καὶ τοὺς τῶν Θεσπιέων ὁπλίτας ἐκελεύειν ἀκο- λουθεῖν. ὡς δὲ οἱ τῶν Θηβαίων ἐπιπείς ἀπο-χωροῦντες
V. THE TRANSITION.

Thebes appeals to Athens to make a Diversion in her favour.

Ἐκ δὲ τοῦτον πάλιν αὖ ὦ Θῆβαιοι ἤρέαντο εὔτυχεῖν, 310 καὶ ἐστρατεύοντο εἰς Θεσπίᾶς καὶ εἰς τὰς ἄλλας τὰς περι-οικίδας πόλεις. Παρα-σκευαζόμενοι δὲ τῶν Λακεδαμο-νίων δια-βιβάζειν στράτευμα ἐπὶ τοὺς Βουωτοὺς, οἱ Θῆ-βαιοι ἐδείχθησαν τῶν Ἀθηναίων πέμψαι στράτευμα περὶ Πελοπόννησον ἐνομίσαν γὰρ, ὅτι, εἰ τοῦτο γένοιτο, ὦ 315 ὅνυατον ἐσοιτο τοῖς Λακεδαμονίοις, ἀμα μὲν τὴν τε ἐαν-τῶν χώραν καὶ τὰς συμμαχίδας πόλεις φυλάττειν, ἀμα δὲ στράτευμα δια-βιβάζειν ἱκανὸν ἐπὶ σφᾶς.

Timotheus makes a most effective Diversion for them by securing the mastery of the sea.

Καὶ οἱ Ἀθηναίοι ὄργυζόμενοι τοῖς Λακεδαμονίοις διὰ τὸ Σφοδρὰ ἔργον προθύμως ἔξ-ἐπεμψαν περὶ τὴν Πελοπόννησον 320 ναῦς τε ἔξηκοντα καὶ στρατηγὸν αὐτῶν Τιμόθεον. καὶ τῶν πολεμίων οὐκ ἐμ-βεβληκότων εἰς τὰς Θῆβας, ἐν ὧ Τιμόθεος περὶ-ἐπελευσε, ὥρασε ὅτι στρατευόμενοι οἱ Θῆβαιοι τὰς περι-οικίδας πόλεις πάλιν ἄν-ελάμβανοι. ὦ δὲ Τιμόθεος
SECTION VI.

THE BATTLES OF LEUCTRA AND MANTINEA.

B.C. 371 AND B.C. 362.
SECTION VI.

1. THE BATTLE OF LEUCTRA,

B.C. 371.

HISTORICAL INTRODUCTION.

We have seen in the last Section how the Spartans seized the citadel of Thebes in time of peace, and held it till they were ousted by the famous conspiracy which restored the Theban power; we have also seen how a similar treacherous attempt was made on the Piraeus, which so irritated the Athenians, that, though no friends of Thebes, they made common cause with the Thebans for a time. At length the expulsion of their old allies the Plataeans raised a strong anti-Theban feeling at Athens. At the same time, in consequence of a disastrous expedition against Corcyra, the Spartans were inclined for a general peace. At the congress which ensued the Athenians proposed one on the basis of the peace of Antalcidas, requiring the independence of every city, small as well as great. Epaminondas claimed that Thebes should sign the treaty as the recognised head of the Boeotian federal union. Sparta had reserved her own rights over her allies, but vehemently repudiated the claim of Thebes to do the same.

This dispute led to the battle of Leuctra, important not only for its political results, which were no less than the transfer of the supremacy of Greece from Sparta to Thebes, but also for the momentous change in Greek military tactics which was there initiated. The account in the text is so meagre, that it is necessary to point out the nature and importance of the change.

The Greek armies had hitherto fought in line. Epaminondas, the Theban general, now formed his left wing in columns of fifty deep. He covered his advance with the redoubtable Theban cavalry. By marching his attacking force up obliquely or in echelon, he brought this left wing
into action first; his trained cavalry repulsed the inferior mounted yeo-
manry of the Spartans; the whole weight of the column was then
thrown on the Spartan right, where the king and the strength of his
army were posted, just when they were disorganized by their routed
cavalry falling back upon them. The Spartans were broken, and retired
within the lines of their camp, which was on the higher ground. The
allies on the left, who had not yet been engaged, did not even wait for
the Theban attack to follow their example. The terrible effect of the
charge of the Theban phalanx was marked by the number of the Spartan
dead.

The idea of 'bringing an irresistible force of attack to bear on one
point of the enemy's line, while the rest of the army is kept compara-
tively back until the action has been thus decided,' was first devised and
applied by Epaminondas at Leuctra. He employed it again successfully
in the masterly combinations which won the battle of Mantinea B.C. 362.
It was in imitation of this tactical arrangement of Epaminondas that
Philip formed the famous Macedonian Phalanx, which he made still
more irresistible by lengthening the pikes of the men in the rear.
Thus this great invention of Greek strategy was soon turned against
the independence of Greece¹: it was afterwards extensively used by
Alexander in the conquests which brought Asia under the influence of
Greek civilisation.

¹ See above, p. 86, note.
SECTION VI.

1. THE BATTLE OF LEUCTRA,

B.C. 371.

Athens finds that, though she hates Sparta much, she hates Thebes more.

Οἱ μὲν οὖν Ἀθηναῖοι καὶ Λακεδαίμονιοι περὶ ταῦτα ἤσαν. εὖ δὲ τούτῳ οἱ Θῆβαιοι κατ’ εστρέψαντό τε τὰς εἰς τὴν Βοιωτίαν πόλεις καὶ ἐστράτευον εἰς τὴν Φωκίδα. οἱ δὲ Ἀθηναῖοι, ὅρωτες Πλαταιάς καὶ περὶ ἐαυτοῖς φίλους ὄντας νῦν ἐκπεπτωκότας ἐκ τῆς Βοιωτίας καὶ Ἀθηναζε κατα-πεφευγότας, 5 οὐκέτι ἐπ-ήμουν τοὺς Θῆβαιον, ἀλλὰ πολεμεῖν μὲν αὐτοῖς τὰ μὲν ἡσύχουσο, τὰ δὲ ἀσυμφόρως ἔχειν ἐλογίζοντο. κοινωνεῖν γε μὴν αὐτοῖς ὃν ἐπραττόν οὐκέτι ἤθελον, ἐπεὶ ἐώραν στρατεύοντας τε αὐτοὺς ἐπὶ Φωκέας φίλους ἀρχαίως τῇ πόλει, καὶ ἀφανίζοντας πόλεις, πιστὰς τ’ ἐν τῷ 10 πρὸς τὸν βάρβαρον πολέμῳ καὶ φίλαις ἐαυτοῖς γενομένας. εὖ τούτων δὲ ψηφισάμενοι ὁ δῆμος εἰρήνην ποιήσασθαι, πρῶτον μὲν εἰς Θῆβας πρέσβειες ἐπεμψε παρα-καλοῦντας ἀκολουθεῖν, εἰ βούλοντο, εἰς Λακεδαίμονα περὶ εἰρήνης ἐπείτα δὲ ἐξ-ἐπεμψαν καὶ αὐτοὶ πρέσβεις.
Thebes has to relinquish her Supremacy over the Boeotian cities.

'Εψηφίσαντο δὲ καὶ οἱ Λακεδαίμονιοι δέχεσθαι τὴν εἰρήνην, ἔφ' οὖν 'τοὺς τε ἀρμοστὰς ἐκ τῶν πόλεων ἐξ-ἀγεων, τὰ τε στρατόπεδα δια-λύειν καὶ τὰ ναυτικὰ καὶ τὰ πεζικὰ, τὰς τε πόλεις αυτοῦμοις ἑαυτ. ἔπὶ τούτοις ὁμοσαν Λακε-20 δαμόνιοι μὲν ὑπὲρ αὐτῶν καὶ τῶν συμμάχων, 'Ἀθηναῖοι δὲ καὶ οἱ σύμμαχοι κατὰ πόλεις ἐκαστὸι. ἀπο-γραψαμέ-νων δὲ ἐν ταῖς ὁμομοιώσεις πόλεις καὶ τῶν Θῆβαιων, πρὸς-ελθόντες πάλιν τῇ ύστεραιᾳ οἱ πρέσβεις αὐτῶν ἐκέλευον μετα-γράφειν ἀντὶ Θῆβαιων Βοιωτοὺς ὁμομοκότας. ο δὲ 25 Ἀγνησίασα ἀπεκρίνατο ὅτι μετα-γράψει μὲν οὐδὲν ὅπερ τὸ πρῶτον ὁμοσάν τε καὶ ἀπ-εγράψαντο· ει μέντοι μὴ βου-λοῦντο ἐν ταῖς σπονδαῖς εἶναι, ἐξ-αλείφειν ἀν ἔφη, εἰ κελευσθείην. οὔτω δὴ εἰρήνην τῶν ἄλλων πεποιημένων, πρὸς δὲ Θῆβαιοις μόνοις ἀντιλογίας οὐσης, οἱ μὲν 30 Ἀθηναίοι ηλπίζουν Θῆβαιοις νῦν δεκατευθήμαι, αὐτοὶ δὲ οἱ Θῆβαιοι παντελῶς ἄδικωις ἔχοντες ἀπ-ηλθοῦν.

Sparta does not disarm herself, but tries to enforce the Submission of Thebes.

Ἐκ δὲ τούτοις οἱ μὲν Ἀθηναίοι τάς τε φρουράς ἐκ τῶν πόλεων ἀπ-ήγον καὶ ὅσα ύστερον ἐλαβον μετὰ τοὺς ὄρκους τοὺς ἐν Λακεδαίμονι γενομένους, πάντα ἀπ-εδοσαν. Λακε-35 δαμόνιοι μὲντοι ἐκ μὲν τῶν ἄλλων πόλεων τοὺς τε ἀρμο-στὰς καὶ τοὺς φρουροὺς ἀπ-ήγαγον, Κλεομβρότου δὲ ἔχον-τος τὸ ἐν Φωκεῦσι στράτευμα καὶ ἐπ-ερωτώντος τὰ οίκοι τέλη τῇ χρη ποιεῖν, Προθόδος μὲν ἔλεξεν ὅτι αὐτῷ δοκοῖ δια-λύσαι τὸ στράτευμα κατὰ τοὺς ὄρκους· οὔτω γὰρ ἔφη 40 ὑέσθαι τοὺς θεοὺς εὔμενεστάτους ἀν ἐγίναι καὶ τὰς πόλεις ἥκιστ' ἂν ἄχθεσθαι· ἡ δ' ἐκκλησίᾳ ἀκούσασα ταῦτα ἐκεῖνον
VI. THE BATTLE OF LEUCTRA.

μὲν φλυαρεῖν ἡγήσατο· ὡδη γὰρ, ὡς ἐοικε, τὸ δαμόνιον ἦγεν· ἐπ-ἐστειλαν δὲ τῷ Κλεομβρότῳ μὴ δια-λύειν τὸ στράτευμα, ἀλλ' εὐθὺς ἀγεῖν ἐπὶ τοὺς Θηβαῖους, εἰ μὴ αὐτονόμους ἀφ-ίοιεν τὰς πόλεις.

The two Armies meet at Leuctra. Both Spartans and Thebans determine to fight.

'Επεὶ οὖν ἤσθετο τοὺς Θηβαίους οὐχ ὅπως τὰς πόλεις ἀφ-ιέντας, ἀλλ' οὐδὲ τὸ στράτευμα δια-λύοντας, οὕτω δὴ ἦγε τὴν στρατιὰν εἰς τὴν Βοιωτίαν, καὶ ἐστρατοπεδεύ-σατο ἐν Λεύκτρω τῆς Θεσπικῆς. οἱ δὲ Θηβαίοι ἐστρατο-πεδεύσαντο ἐπὶ τῷ ἀπαντικρῷ λόφῳ, οὐδὲνας ἔχοντες συμ-50 μάχους ἀλλ' ἦ τοὺς Βοιωτοὺς. ἔνθα δὴ τῷ Κλεομβρότῳ οἱ μὲν φίλοι προσ-ιόντες ἔλεγον, ἦς Κλεόμβροτε, εἰ ἄφ-ήσεις τοὺς Θηβαίους ἀνευ μάχης, κινδυνεύσεις ὑπὸ τῆς πόλεως τὰ ἔσχατα παθεῖν. εἴπερ οὖν ἦ σαυτοῦ κύρη ἦ τῆς πατρίδος ἐπι-θυμεῖς, ἀκτέον ἐπὶ τοὺς ἀνδρας.' οἱ δ' ἐναν-55 τίοι, 'νῦν δὴ,' ἔφασαν, 'δήλωσεν ὅ ἄνιρ, εἰ τῷ οὐτὶ κύρεται τῶν Θηβαίων, ὀσπερ λέγεται.' οἱ μὲν δὴ Κλεομβροτος ταῦτα ἀκούσαν παρ-ωζύνετο πρὸς τὸ μάχην συν-ἀπείν. τῶν δ' αὖ Θηβαίων οἱ προ-εστῶτες ἐλογίζοντο ὡς, εἰ μὴ μαχοῦτο, ἀπο-στήσωντο μὲν αἱ περι-οικίδες αὐτῶν πόλεις, αὐτοὶ ὑπὸ δὲ πολιορκήσωντο· εἰ δὲ μὴ ἔξοι ὅ δῆμος ὅ Θηβαίων τὰ ἑπτήδεια, κινδυνεύσου καὶ ἡ πόλις αὐτῶς ἐναντία γενέσθαι. ἀτε δὲ καὶ πεφευγότες πρόσθεν πολλοὶ αὐτῶν ἐλογίζοντο κρείττον εἶναι μαχομένους ἀπο-θυήσκειν ἦ πάλιν φεύγειν.

Omens of success for Thebes.

Πρὸς δὲ τούτοις παρ-εθάρρυνε μὲν τι αὐτοὺς καὶ ὁ χρησμὸς ὁ λεγόμενος ὡς δέοι ἐνταῦθα Λακεδαιμονίους
ηττηθῆναι ἐνθα τὸ τῶν παρθένων ἡν μνήμα, αἱ λέγονται
dιὰ τὸ βιασθῆναι ὑπὸ Λακεδαιμονίων τινῶν ἀπο-κτείναι
70 ἔαντας. καὶ ἐκόσμησαν ὅτι τοῦτο τὸ μνήμα οἱ Ὑβαίοι
πρὸ τῆς μάχης. ἀπ-ηγγέλλετο δὲ καὶ ἐκ τῆς πόλεως
αὐτῶν ὡς οἱ τε νεὸ πάντες αὐτόματοι ἀν-εφόγουντο, αἱ τε
ἵρειαν λέγοιεν ὡς νίκην οἱ θεοὶ φαίνοιεν. ἐκ δὲ τοῦ
Ἡρακλείου καὶ τὰ ὑπάλα ἐφασαν ἀφαινὴ εἶναι, ὡς τοῦ
75 Ἡρακλέους εἰς τὴν μάχην ἔξωρμημένου. οἱ μὲν δὴ τινες
λέγουσιν ὡς ταῦτα πάντα τεχνάσματα ἴν τῶν προ-εστη-
κότων.

Blunders of the Spartans.

Εἰς δ' οὖν τὴν μάχην τοῖς μὲν Λακεδαιμονίωις πάντα
ἐγίγνετο ἐναυτία, τοῖς δὲ πάντα καὶ ὑπὸ τῆς τύχης κατ-
80 ωρθοῦτο. ἦν μὲν γὰρ μετ' ἀριστον τῷ Κλεομβρότῳ ἡ
τελευταία βουλὴ περὶ τῆς μάχης· ἐλεγον δὲ καὶ τὸν οἰνὸν
παρ-οξύναν τι αὐτῶς ἐν τῇ μεσημβρίᾳ ὑπο-πίνουτας. ἐπεὶ
δὲ ὁπλίζοντο ἐκάτεροι καὶ πρόδηλον ἦδη ἦν ὅτι μάχη
ἔσοιτο, πρῶτον μὲν οἱ τὴν ἀγορὰν παρ-εσκευακότες καὶ
85 σκευοφόροι τινὲς καὶ οἱ οὐ βουλόμενοι μάχεσθαι, ἀπ-ήσεαν
ἐκ τοῦ Βουωτίου στρατεύματος. οἱ δὲ μισθοφόροι τῶν
Λακεδαιμονίων περι-λόντες κύκλῳ ἐπι-θέμενοι τοῖς ἀπ-
ιοῦσιν ἐπ-ἐστρεψάν τε αὐτοὺς καὶ κατ-εδιώξαν πρὸς τὸ
στρατόπεδον τὸ τῶν Βουωτών· ὡστε ἐποίησαν τὸ τῶν
90 Βουωτῶν στράτευμα πολὺ μείζον τε καὶ ἀθροώτερον ἦ
πρόσθεν. ἔπειτα δὲ, ἄτε καὶ πεδίου ὄντος τοῦ μεταξὺ,
προ-ετάξαντο μὲν τῆς ἔαυτῶν φάλαγγος οἱ Λακεδαιμόνιοι
tοὺς ἵππεαν, ἀντ-ετάξαντο δ' αὐτοῖς καὶ οἱ Ὑβαίοι τοὺς
ἔαυτῶν. ἦν δὲ τοῦ μεν τῶν Ὑβαίων ἵππικον μεμελετηκός
VI. THE BATTLE OF LEUCTRA. 113

dia te tivn pròs 'Orchomenious polémon kai dia tivn pròs 95
Thestíæas, tois de Lakédæamônionis kat' ekeínon tivn xronon
pouerótatai hí tv Íppikon. Ýtrefonu mèn gar tivs ίππους
oi plousiasatótoi' épei de frourá phanthei, toté ðkev ò
sun-tetagménoi' labwv ð ãvn tivn Íppon kai ðpila, ðpouia
dothei autò, èk to ð paraxhíma an éstratéuevo. tvon ð 100
av stratìswtovn oi tois sómastrw ðduvatatovn kai ðkistta
phlóttimoi épi tivn Íppon ðsav. toisòtovn mèn oiv tv
Íppikon èkaterwv ðv. tivs de fállaggos oi mèn Lakédæa-
mônion eis treís tivn enwmatían ðgou' dia tvoto de égyeneto
ou pléou ð eis dòdeka tv ðévos. oî de ßetaiav oûk 105
èlattov ð èpì pventhíkounta ðspídovn sun-estram-
ménoi ðsav, logizómevoi ðs, eiv nikhsiai tò peri
tivn basileía, tò alllo pàv en-xeírwton èsoito.

The Engagement: signal Success of the Theban manoeuvre.

'Hýka de ðhréato ágei ò Klæómbratos pròs toivn
polémou, oi íppei ðh ðnu-ebëvelhîkasan kai tach 110
èttueto oû tivn Lakédæamónionv ðeuygoutes de ènu-evpató-
kasan toiv èautów ðpítaiv, eit de ènu-èballo oû tivn
ßetaiav lóchoi. épeita ðh kai autòs ò Klæómbratos
dóratì plhgeiè ðpesev. ouòw de ðs ap-èthavon ðeînwn
to ð polémarchos kai Þphðrias kai Klæóvmnos ò vîos 115
autòv, àpanties oû èn tiv ðexiò upò tivn ðkolou ððoû-
menoi ev-exhórouv, oû de tivn èwswn ðuntes ðs ðwarwv
to ðexiòv ððoûmenov, ènu-èklynav. ðmws de pòllwv te-
thnèotov kai ðttmémonoi, èpeti di-èbhsan tivn tàfroov, ð pro
to stratopèdov ètukev ðúsav autòs, èthenv tò ðpila kata 120
chráv èvthein ðrmnto. to gar stratopèdov ðv ou pàv
èn ètipèdeo, allà pròs ðrðíw mállov tu.
The extent of the Spartan loss forces them to acknowledge a Defeat.

'Εκ δέ τούτων ἦσαν μὲν τινες τῶν Λακεδαιμονίων οἱ ἀφόρητον τὴν συμφορὰν ἴγγομενοι ἐφασαν χρῆναι κωλύειν τοὺς πολεμίους ἵσταναι τὸ τρόπαιον, καὶ πειρᾶσθαι ἀν-αιρεῖσθαι τοὺς νεκροὺς μὴ ὑποσπόνδους, ἀλλὰ διὰ μά-χης. οἱ δὲ πολέμαρχοι ἐβουλεύοντο τί ἥρη ποιεῖν ἐώρων γὰρ τῶν μὲν συμπάντων Λακεδαιμονίων τεθνεώτας ἐγγὺς χιλίους, αὐτῶν δὲ Σπαρτιατῶν, (ὅτων τῶν ἔκει ὡς ἐπ-130 τακοσίων) τεθνηκότας περὶ τετρακοσίους· ἔτι δ' ἴσθάνοντο τοὺς συμμάχους πάντας μὲν ἅθυμως ἔχουται πρὸς τὸ μάχεσθαι, ἐνίους δὲ αὐτῶν οὐδὲ ἀχθομένους τῷ γεγενν-μένῳ. ἐπεὶ δὲ πᾶσιν ἐδόκει ὑποσπόνδους τοὺς νεκροὺς ἀν-αιρεῖσθαι, οὔτω δὴ ἐπεμψαν κήρυκα περὶ σπονδῶν. οἱ 135 μέντοι Θηβαίοι μετὰ ταῦτα καὶ τρόπαιον ἑστήσαντο καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπ-έδοσαν.

The heroic Self-command with which the news of the Catastrophe is received at Sparta.

Γενομένων δὲ τούτων, ὦ μὲν εἰς τὴν Λακεδαιμονίαν ἀγγε-λών τὸ πάθος ἀφ-ικνεῖται· ἦν δ' ἡ τελευταία Γυμνο-παιδίων, ὅτε ὁ ἀνδρικὸς χορὸς ἤγωνίζετο ἐν τῷ θεάτρῳ. 140 οἱ δὲ ἐφοροὶ, ἐπεὶ ἦκουσαν τὸ πάθος, ἐλυποῦντο μὲν, ὡσπερ, οἵματι, ἀνάγκη ἦν· τοῦ μέντοι χορὸν οὐκ ἐξ-ήγαγον, ἀλλὰ δι-ἀγωνίσασθαι εἰὼν. καὶ τὰ μὲν ὄνομα πρὸς τοὺς οἰκείους ἐκάστου τῶν τεθνεώτων ἀπ-έδοσαν· προ-εῖπον δὲ ταῖς γυναικὶ μὴ ποιεῖν κραυγήν, ἀλλὰ σιγῇ τὸ 145 πάθος φέρειν. τῇ δ' ὑστεραλίᾳ ἦν ὅραν, ὡς μὲν ἐτέθυναν ὦν προσ-ήκουσε, λιπαροῦς καὶ φαιδροὺς ἐν τῷ φαινέρῳ ἀνα-στρεφομένους, ὡς δὲ ζωτες ἤγελμένοι ἦσαν, ὄλγους ἄν εἴδες, τούτους δὲ σκυθρωποὺς καὶ ταπεινοὺς περι-ιόντας.
Νίκη AND Τρόπαιον

PELTAST
(FROM AN ATTIC VASE PAINTING)
VI. THE BATTLE OF LEUCTRA. 115

Athens refuses to retaliate on Sparta.

Οἱ δὲ Ὁηβαίοι εὐθὺς μετὰ τὴν μάχην ἐπεμψαν εἰς Ἀθηναίας ἀγγελοὺ ἐστεφανωμένου, καὶ ἀμα μὲν τῆς νίκης τὸ μέγεθος ἐφραζόν, ἀμα δὲ βοσθεῖν ἐκέλευον, λέγοντες ὡς νῦν εὖ-εἰς τιμωρήσασθαι Λακεδαιμονίους πάντων ὀδ᾿ ἐπεποίηκεσαν αὐτούς. τῶν δὲ ᾽Αθηναίων ἡ βουλὴ ἐτύγχανεν ἐν ἀκροπόλει καθ-ημένη. ἔπει δ᾿ ἦκουσαν τὸ γεγενημένον, πᾶσι δὴλον ἔγενετο ὅτι σφόδρα ἦνιάθησαν, οὐτε 155 γὰρ ἐπὶ ξένα τῶν κήρυκα ἐκάλεσαν, περὶ τε τῆς βοσθείας οὐδὲν ἀπ-εκρίναντο. καὶ ᾽Αθηνηθεῖσαν οὕτως ἀπ-ἡλθεν ὁ κήρυξ.

Sparta calls out her reserves. Intervention of Jason.

Οἱ δ᾿ ἐφοροὶ φρουρῶν ἐφαίνον ὡς τάχιστα μεχρὶ τῶν τετταράκοντα ἀφ᾿ ἡβής· καὶ τοὺς ἐπ᾿ ἄρχαις δὲ τότε καταλεύθεντας ἐκέλευον ἀκολουθεῖν. προθύμως δὲ καὶ οἱ 160 Μαντινεῖς ἐκ τῶν κωμῶν συν-εστρατεύοντο· ἀριστοκράτουμενοι γὰρ ἐτύγχανον. καὶ Κορώνθιοι δὲ καὶ ᾽Αχαιοὶ μᾶλα προθύμως ἠκολούθον. οἱ δ᾿ αὖ Ὁηβαῖοι ἐπεμπον σπουδὴ πρὸς Ἰάσονα τὸν τῶν Θετάλων τάγμα, σύμμαχον ἑαυτοῖς ὁντα, κελεύοντες βοσθεῖν· δι᾿ ἐλογιζοντο γὰρ πη τὸ 165 μέλλον ἀπο-βῆσιοντο. ο δ᾿ ἐπεὶ ἀφ-ίκετο ἀπ-ἔτρεπε τοὺς Ὁηβαίους τοῦ πάλιν ἐπι-τίθεσθαι τοῖς Λακεδαιμονίοις, μὴ δια-κινδυνεύσαντες στερηθεῖν καὶ τῆς γεγενημένης νίκης. ταῦτα δ᾿ ἐπράττεν ἰσως, ὅτως διάφοροι ἄλληλοι ὄντες ἀμφότεροι ἐκείνου δέοντο. σπουδῶν δὲ οὕτω γενομένων 170 ἀπο-χωροῦσι οἱ Λακεδαιμόνιοι εἰς τὴν Μεγαρικὴν· ἐκεῖ δὲ καὶ τῷ ἐτέρῳ στρατεύματι περι-τυχόντες οὕτω δη ἀπ-ἡλθον ἐπ᾿ οἴκου.
2. THE BATTLE OF MANTINEA.

B.C. 362.

HISTORICAL INTRODUCTION.

The battle of Leuctra was the death-blow to the power of Sparta. The supremacy of Greece was transferred to Thebes, and the genius of Epaminondas was exerted to make that supremacy permanent. To prevent a revival of the influence of Sparta in the Peloponnese, he determined to establish two new political powers within the peninsula itself. With these aims, he at once restored the city of Mantinea, which the Spartans had broken up\(^1\), and then assisted the scattered Arcadian villages in forming themselves into a federal union. This Arcadian confederation was to be a barrier to Sparta on the north. In furtherance of this policy, he made an expedition into the Peloponnese, and, with the assistance of his Arcadian allies, invaded Laconia and nearly took the town of Sparta. He then assisted the Messenians in recovering their independence. Messenia had been united to Sparta for three centuries; but as it was the natural result of the Spartan system of home-government\(^2\) that her worst foes were those of her own household, so in this case, so far from time having effected any amalgamation of race, it had only intensified the original bitterness of the Messenians against their Dorian invader. Thus Sparta was not only hemmed in by Arcadia on the north, but her other or western frontier was perpetually threatened by this Messenian encampment on her flank.

After Epaminondas had gained these successes in the south, Pelopidas made an expedition into Thessaly and Macedonia, to extend Theban influence on the north,—an expedition which was memorable for having brought the young Philip, afterwards the famous king of Macedon, as a hostage to Thebes. These successes were,

\(^1\) See above, iv. p. 79.  
\(^2\) See above, iii. p. 49.
however, somewhat counterbalanced by the death of Pelopidas himself, one of the two great men of Thebes, in another expedition against the tyrant of Thessaly. Thebes, meantime, was becoming generally unpopular; the liberal policy which Epaminondas had initiated in dealing with her subject-allies had been reversed by the Theban government in the case of Achaia. Athens, which had lately extended her maritime empire, was closely allied with Sparta, and was always ready to act with her against Thebes. War at length broke out between Arcadia and Elis, in which the Eleians were supported by Sparta. The conclusion of this war became the occasion of a split in the Arcadian confederation, as the Mantineans co-operated with Sparta to secure a favourable peace for Elis. This led to dissensions between Thebes and Mantinea, and it was to prevent the rise of an anti-Theban coalition, by the union of Mantinea with Sparta, Elis, and Athens, that Epaminondas made the famous expedition described in the text.

In the battle of Mantinea Epaminondas successfully employed the same tactics as at Leuctra, but, when he was killed, the Theban victory was rendered useless by the loss of the only man who would have known how to use it. The battle of Mantinea thus left Greece without a head, and paved the way for her subjection to Macedon.

_Epaminondas makes a sudden descent on Sparta._

'Επαμεινώνδας ἔξι-τεί Βοιωτῶν ἔχων πάντας καὶ Εὐ-βοέας καὶ Θετταλῶν πολλούς τὴν ἤρχον δὲ αὐτῷ καὶ ἐν 175 Πελοποννήσῳ Ἀργείοι τε καὶ Μεσσήνιοι καὶ Ἀρκάδων Τεγέαται τε καὶ Μεγαλοπολῖται. ἔτει δ’ ἐγένετο ἐν Τεγέα, κατ-εμάνθανε περὶ μὲν τὴν Μαντίνειαν τοὺς ἀντι-πάλους πεφυλαγμένους, μετα-πεμπομένους δὲ Ἀγησίλαον τε καὶ πάντας τοὺς Λακεδαιμόνιους ὡς δ’ ὦσθετο ἐξ-εστρα-180 τεμένων τὸν Ἀγησίλαον καὶ ὄντα ἤδη ἐν τῇ Πελλήνῃ, δειπνο-ποιησάμενος ἤγειτο τῷ στρατεύματι εὐθὺς ἐπὶ Σπάρτην. καὶ εἰ μὴ Κρής θέλα τοῖς μοίρας προσ-ελθὼν ἐξ-ήγειλε τῷ Ἀγησίλαῳ προσ-ών τὸ στράτευμα, ἔλαβεν ἀν τὴν πόλιν ὡσπερ νεοτιὰν παντάπασιν ἐρημοῦν τῶν 185 ἀμυνομένων. ἔτει μέντοι προ-πυθόμενος ταῦτα ὁ Ἀγη-
He receives a check and retreats to Tegea.

Περὶ δὲ τὸ ἐντεῦθεν γενόμενον ἔξ-εστι λέγειν ὡς τοὺς ἀπο-νευρημένους οὔδεις ἄν ὑπο-σταίη. ἐπεὶ γὰρ ἤγειτο Ἀρχίδαμος οὐδὲ ἐκατὸν ἔχων ἀνδρας, καὶ ἐπορεύετο πρὸς ὀρθοῦν ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα δὴ οἱ πύρ 195 πυέοιτες, οἱ νευκηκότες τοὺς Λακεδαιμονίους, οἱ τῷ παντὶ πλεονεκροὶ καὶ προσετέ ὑπερδέξια χωρία ἔχοντες, οὐκ ἐδε-ξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγ-κλίνουσι. καὶ οἱ μὲν πρῶτοι τῶν Ἐπαμεινόνδα ἀπο-θυήσκουσιν ἐπεὶ μέντοι ἀγαλλόμενοι τῇ νίκῃ οἱ ἐνδοθεὶν ἐδίωξαν πορρω-200 τέρω τοῦ καιροῦ, οὔτοι αὖ ἀποθύησκουσί· περί-εγέραττο γὰρ, ὡς έοικεν, μέχρι οὖν ἡ νίκη ἐδέδοτο αὐτοῖς. καὶ οἱ μὲν δὴ Ἀρχίδαμος τρόπαιον τε ἢστατο ἐνθα ἐπ-εκράτησε καὶ τοὺς ἐνταῦθα πεσόντας τῶν πολεμίων ὑποστόνδους ἀπ-εδίδουν. ο ά έπαμεινόνδας λογιζόμενοι οὐτὶ οἱ Ἀρ-205 κάδες ὑπήρχοιεν εἰς τὴν Λακεδαιμονίαν, ἐκείνως μὲν οὐκ ἐβούλετο καὶ πᾶσι Λακεδαιμονίοις ὁμοῦ γενομένοις μά-χεσθαι, ἀλλ' οἱ καὶ εὐτυχηκόσι ἀπο-τετυχηκώς πάλιν δὲ πορευθέντως ὡς ἐδύνατο τάχιστα εἰς τὴν Τεγέαν τοὺς μὲν ὀπλίτας ἀν-ἔπαυσε.

His cavalry are prevented by the Athenian cavalry from making a raid on Mantinea.

210 Τοὺς δ' ἵππεις ἐπεμψεν εἰς τὴν Μαντινείαν, δεθεῖς αὐτῶν προς-καρπερήσας, καὶ διδάσκον ὡς εἰκός εἰη πάντα μὲν ἔξω εἶναι τὰ τῶν Μαντινέων βοσκήματα, πάντας δὲ τοὺς
VI. THE BATTLE OF MANTINEA.

ἀνθρώπους, ἀλλ' ὅ τε καὶ σῖτον συγκομιδῆς οὕς. καὶ οἱ μὲν ἄχωντο· οἱ δὲ 'Αθηναίοι ἵππεῖς ὀρμηθέντες ἐξ Ἐλευσίνον ἐ-δειπνό-ποιήσαντο μὲν ἐν Ἰσθμῷ, δι-ελθόντες 215 δὲ τὰς Κλεωνᾶς ἐτύγχανον πρὸς οἴντες εἰς τὴν Μαντίνειαν καὶ κατα-στρατοπεδευσάμενοι ἑντὸς τελχοὺς ἐν ταῖς οἰκίαις. εἶπε δὲ δήλου ἦσαν πρὸς-ελαύοντες οἱ πολέμιοι, ἐδέοντο οἱ Μαντινεῖς τῶν Ἀθηναίων ἱππέων βοηθῆσαι, εἰ τι δύναοντο ἐξω γὰρ εἶναι καὶ τὰ βοσκήματα πάντα 220 καὶ τοὺς ἐργάτας, πολλοὺς δὲ καὶ παῖδας καὶ γεραιτέρους· ἀκούσαντες δὲ ταῦτα οἱ 'Αθηναίοι ἐκ-βοηθοῦσιν, ἔτι οὕτε ἀνάριστοι καὶ αὐτοὶ καὶ οἱ ὑποί. οὕτω δὲ, καὶ πολὺ πλείονας ὄρωντες τοὺς πολεμίους καὶ μέλλοντες μάχεσθαι θηβαίοις καὶ Θεταλοῖς τοῖς κρατίστοις ἱππεύσι δοκοῦσιν 225 εἶναι, ὡμοι, ὡς εἴδον τάχιστα τοὺς πολεμίους, συν-ἐρραξαν, ἐρώτες ἀνα-σώσασθαι τὴν πατρίαν δόξαν. καὶ μαχο-μενοι ἔσωσαν μὲν τὰ ἔξω πάντα τοὺς Μαντινεύσιν, αὐτῶν δὲ ἀπ-ἐθανον ἄνδρες ἀγαθοί, καὶ ἀπ-ἐκτενῶν δὲ τοιούτων· οὐδὲν γὰρ οὕτω βραχὺ ὀπλον ἐκάτεροι εἶχον ὃς οὐκ ἔξ- 230 ικνοῦντο ἀλλήλων.

Preparations for Battle.

'Ὁ δ' αὐ 'Ἐπαμεινώνδας εἴπετο τοὺς ὀπλίτας ἄγων. παρ-εσκευάκει δὲ τὸ στράτευμα ὡς πόνον τε μηδένα ἀπο-κάμμευν μήτε νυκτὸς μήτε ἥμερας, κῳδὸν τε μηδενὸς ἀφ-ἰστασθαι, σπανία τε τὰ ἐπιτήδεια ἔχοντας ὡμοί πεῖ- 235 θεσθαι ἔθελεν. καὶ ὅτε τὸ τελευταῖον παρ-ἡγγειλεν αὐτοῖς παρα-σκευάζεσθαι ὡς μάχης ἐσομένης, προθύμως μὲν ἐλευκοῦντο οἱ ἵππεῖς τὰ κράνη κελεύοντος ἐκείνου, ἐπ-εγράφοντο δὲ καὶ οἱ τῶν Ἀρκάδων ὀπλίται ἡπάλα, ὡς θῆβαιοι οὐτες, πάντες δὲ ἱκοῦντο καὶ λόγχας καὶ μαχαῖ- 240 ρας καὶ ἐλαμπρύνοντο τὰς ἀσπίδας.
Tactics of Epaminondas; a pretended halt.

'Επεί μέντοι οὖτω παρ-εσκενασμένους ἕξ-ήγαγε, πρῶτον μὲν, ὥσπερ εἰκὸς, συν-ετάττετο. τούτο δὲ πράττων ἐδόκει σαφῆνις εἰς μάχην παρ-εσκενάζετο. ἔπει γε μὴν 245 ἐτέτακτο αὐτῷ τὸ στράτευμα ὡς ἐβούλετο, τῇ μὲν συντο-μωτάτην ὄδον πρὸς τοὺς πολεμίους οὐκ ἦγε, πρὸς δὲ τὰ πρὸς ἐσπέραν ὅρη καὶ ἀντιπέραν τῆς Τεγέας ἤγειτο. ὥστε δόξαν παρ-ἐιχὲ τοῖς πολεμίοις μὴ ποιήσεσθαι μάχην ἐκεῖνη τῇ ἡμέρᾳ. καὶ γὰρ ὅτι ὃς πρὸς τῷ ὀρεὶ ἐγένετο, ἔπει 250 ἕξ-ετάθη αὐτῷ ἡ φάλαγξ, ὕπο τοῖς ὕψηλοις ἔθετο τὰ ὀπλα, ὥστε εἰκάσθη στρατοπεδευμένως. τοῦτο δὲ ποιῆσας ἐλυσε μὲν τῶν πλείστων πολεμίων τῇ ἐν ταῖς ψυχαῖς πρὸς μάχην παρασκευῆν, ἐλυσε δὲ τῇ ἐν ταῖς συντάξεσιν.

He then masses troops on his Left Wing, and takes the enemy by Surprise.

'Επεί γε μὴν, παρ-αγαγὼν τοὺς ἐπὶ κέρως πορευομένους 255 λόχους εἰς μέτωπον, ἱσχυρῶν ἐποίησατο τὸ περὶ ἐαυτὸν ἐμβολον, τότε δὴ παρ-αγγείλας τὰ ὀπλα ἀνα-λαβεῖν ἤγειτο· οἱ δὲ ήκολούθουν. οἱ δὲ πολέμιοι ὡς εἶδον παρὰ δόξαν ἐπ-ιόντας, οὐδεὶς αὐτῶν ἱσυχίαν ἔχειν ἠδύνατο, ἀλλ' οἱ μὲν ἔθεσον εἰς τὰς τάξεις, οἱ δὲ παρ-ετάττοντο, οἱ 260 δὲ ἵππους ἔχαλίνουν, οἱ δὲ θάρακας ἐν-εὐδῦντο, πάντες δὲ πεισομένοις τι μᾶλλον ή ποιήσουσιν ἐφκεσαν. ο δὲ προσ-ήγε τὸ στράτευμα ἀντίπρωπον ὅσπερ τρυήριν, νομίζων, ὅτι ἐμ-βαλὼν δια-κόψεις, δια-φθείρειν ὀλον τὸ τῶν ἐναντίων στράτευμα· καὶ γὰρ τῇ μὲν ἱσχυροτάτῳ παρ-εσκενάζετο 265 ἀγωνίζεσθαι, τὸ δὲ ἀσθενεστάτου πόρρω ἀπ-ἐστήσεν, εἰ-δὼς ὅτι ἦττηθεν ἄθυμαν ἀν παρα-σχοι τοῖς μεθ' ἑαυτοῦ,
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ρόμην δὲ τοὺς πολεμίους. καὶ μὴν τοὺς ἱππεὰς οἱ μὲν πολέμιοι ἀντι-παρ-ετάξαντο, βάθος ὤσπερ ὀπλιτῶν φάλαγγα, ἐφεξῆς καὶ ἔρημον πεζῶν ἀμύπτου ὁ ἐ̂ 'Επαμεινώνδας αὖ καὶ τοῦ ἱππικοῦ ἐμβολον ἱσχυρὸν ἐποιήσατο, καὶ ἀμύπτους 270 πεζῶν συν-ετάξεν αὐτοῖς, νομίζον, τὸ ἱππικὸν ἐπεὶ διακόψειεν, ὦλον τὸ ἀντίπαλον νευκηκῶς ἐσεσθαι: μάλα γὰρ χαλεπὸν εὑρεῖν τοὺς ἑθελήσοντας μένειν, ἐπειδὰν τινας φεύγοντας τῶν ἑαυτῶν ὀρὼσι.

Καὶ ὁπως μὴ ἐπι-βοηθῶσιν οἱ Ἀθηναῖοι ἀπὸ τοῦ εὐω- 275 νύμου κέρατος ἐπὶ τὸ ἔχόμενον, κατ-ἐστησεν ἐπὶ γηλόφων τινῶν ἑαυτίας αὐτοῖς καὶ ἱππεὰς καὶ ὀπλίτας, φόβον θουλόμενος καὶ τούτοις παρ-έχειν ὦς, εἰ βοηθήσοιεν, ὑπε-σθεν οὗτοι ἐπι-κέλσοιτο αὐτοῖς.

Victory of Thebes, and Death of Epaminondas.

Διαφανής Αποτέλεσμα αυτού των μεγάλων Ελληνικών Πολιτικών Αγώνων.

Τούτων δὲ πρακτικών τούναντίων ἐγγενήτω σὺ ἐνόμισαν πάντες ἀνθρώποι ἔσεσθαι. συν-ελληνικά γὰρ 295 σχεδόν ἀπάσης τῆς Ἑλλάδος καὶ ἀντι-τεταγμένης, οὐδεὶς ἤν ὀστίς οὐκ ἤτο, εἰ μάχη ἔσοιτο, τοὺς μὲν κρατήσαντας ἀρξεῖν, τοὺς δὲ κρατήθεντας ὑπηκόους ἔσεσθαι. τρόπαιον δὲ ἀμφότεροι ἑστήσαντο ὥς νευκηκότες νεκροὺς δὲ ἀμφότεροι μὲν ὡς νευκηκότες ὑποσπόνδους ἅπ-ἐδοσαν, ἀμφό-300 τεροὶ δὲ ὡς ἡττημένου ὑποσπόνδους ἅπ-ελάμβανον νευκηκέναι δὲ καλπερ φάσκοντες ἐκάτεροι, ὡμος οὗτε χώρα οὗτε πόλει οὗτ' ἀρχῇ οὐδέτεροι οὐδὲν πλέον ἔχοντες ἐφάνησαν, ἢ πρὶν τὴν μάχην γενέσθαι ἀκρισία δὲ καὶ ταραχὴ ἔτι πλείων μετὰ τὴν μάχην ἐγένετο ὃ πρόσθεν ἐν τῇ Ἑλλάδι.
SECTION I.

THE PELOPONNESIAN WAR.

B.C. 410—405.

(For the history of these battles see Grote, lxiii, lxiv, lxv; Student’s Greece, xxxii. pp. 358–368, or, in smaller ed. xiii. pp. 127–134.)

N.B. ‘n.’ stands for ‘note;’ so ‘l. 144’ refers to a passage in the text, but ‘l. 144 n.’ would refer to the note on line 144.

1. THE BATTLE OF CYZICUS, B.C. 410.

Line 1. Τισσαφέρνης. Athens, the old foe of Persia, seems to be recovering her former power; Tissaphernes is anxious to regain the confidence of Sparta; he seizes Alcibiades, who is now the declared friend of Athens, with this object, but the wily Persian meets his match in the williest of the Greeks.

l. 2. τριηρής, (τρίς, ἄρω, ‘to fit’), ‘triply fitted;’ hence sc. ναῦς, ‘a trireme,’ i.e. a galley with three banks of oars arranged one above the other, the common form of the Greek ship-of-war.

ξένος, ‘hospitalable;’ hence neut. pl. ξένια, ‘friendly gifts,’ given to a ξένος, or guest-friend, i.e. a foreigner with whom one had a treaty of hospitality.

l. 3. φάσκων; φάνω, ‘to say,’ φάσ-σκειν, ‘to begin to say,’ ‘assert,’ generally implying a doubt of the truth of the assertion. So l. 141 φάσκων goes with ψευσόμεθα, of a false story, but φαμέν expresses what they really believed. So again, l. 155, φάσκων is used of the man who told a story of his having been saved.

βασιλεὺς, used familiarly for the ‘King of Persia,’ without the article, as if it were a proper name.

l. 5. εὐπορέω, (εὖ, ‘well,’ πόρος ‘ways and means’), ‘to be well off in respect of,’ ‘to be provided with’ a thing, which is put in the genitive.

ἐδρα, according to form, might be either from ἑδρα, ‘to do,’ imperf. ἑδραν-ασ-α, or from δι-ἐδρα-σκω, ‘to run away,’ 2nd aor. ἐδραν; the sense determines the question. (The root ἑδρα appears in ἑδρα-μείν).

l. 6. πυθόμαχος, ‘to learn by inquiry.’ This is one of the many doubly nasal presents, like λαγθ-άν-α, in which the stem (πυθ) is first strengthened by ν, as in πίνω, and Lat. ‘si-no,’ ‘ce-ro,’ and then the termination α is added as well. The stem πυθ has an historical interest as it represents the Sanskrit ‘budh,’ from which we get ‘Buddh-ism,’ the religion of the
followers of Buddha the 'learned' prophet. The arrangement of Greek verbs according to the changes of their stems divests Greek verbs of much of their apparent irregularity: cp. Curtius Grk. Gr. § 320–327, and Marshall's Table of Irregular Greek Verbs.

1. 8. πεζός, (πούς), 'on foot;' hence πεζός στρατός, or simply τὸ πεζὸν, either 'foot-soldiery,' 'infantry,' opp. to 'cavalry,' or, as here, 'land-force,' 'army,' opp. to τὸ ναυτικόν, 'navy.'

Κυμικῶ. Cyzicus and the other places here mentioned will be found in N.E. corner of map of Hellas at end.

1. 9. υπεράθ, here the fem. termination marks that ἡμέρα is understood. The termination -αίοις (implying time 'when') is also used by itself to imply 'days,' as in τεταρταῖος ἕστη, '(Lazarus) is four days dead.'

1. 10. ναύακε-ῶ, πεξομαχ-ῶ, πειχομαχ-ῶ. Compounds which are not made with prepositions are generally formed from compound nouns and fall under the later or contract conjugation in ἐω; thus while προς-μάχ-ομαι is formed directly from πρός and μάχομαι, ναυ-μαχ-ῶ is not formed from ναυαλ μάχομαι, but from ναυάκος, and so πεξομαχ-ῶ from πεξομάχος, and not from πεζ-μάχομαι: similarly πειχομαχ-ῶ, 'to assault a fortified place,' comes from πειχομαχής, 'an engineer.' The knowledge of this law explains the terminations of some English words; thus we have 'epigram,' from ἐπι-γράφω (γε-γραμ-μαι), ἐπιγραμμα; but we ought to use 'telegraph,' not 'telegram,' from τῆλε-γραφ-έω (γε-γραφ-ημαι), τῆλε-γράφημα. 'Monogram,' meaning 'a cipher drawn by a single line,' does not come under this class as it is a compound of γραμμή, 'a line,' and is thus distinguished from 'monograph,' 'a writing on a single subject.'

1. 12. ἄφθονα, (ἄ, φθόνος, 'envy'), 'without grudging,' 'in plenty;' sc. χρήματα.

1. 13. προτεραία. Cp. l. 9 n.

ὁρμίζω, 'to anchor a ship,' (with ὀρμίζομαι or ὀρμέω, intrans. 'to lie at anchor'), is a word that naturally occurs frequently in the account of naval actions: so συν-ὁρμίζω, 'to bring to anchor together;' ἐφορμέω, 'to blockade;' ὀρμ-έω must be carefully distinguished from ὀρμάω, (or ἀφ-ὁρμάω), 'to hasten.' ὀρμέω is rarely used except in pres. and impf., as ὀρμίζομαι supplies the 1st aor.; so ὀρμώσα is always from ὀρμάω.

ἄφθονε, 'to muster forces,' (ἄφθος, 'crowded'); hence συν-ἀφθοίζω, 'to gather together into one body.'

1. 16. ἀλίσκομαι, which acts as the passive of αἰρέω, 'to catch,' with the participle means to be 'caught or detected in.'

1. 18. ηὔξησθαι, from αὔξανω, to 'increase:' the augment can only remain in the infinitive when it stands for the reduplication, hence a glance will show that this must be the perfect: it must not be confounded with εὐξάσθαι, 1st aor. inf. of εὔχομαι, 'to pray.'

1. 20. ὑντος, sc. τοῦ Δίως, 'when Zeus was raining,' 'in the rain.'

πολλοῦ, sc. βετοῦ, which is supplied from ὑντος, 'with much rain,' 'heavily.'

1. 21. αἰθρία, 'fine weather;' αἰθήρ, the 'upper' or 'clear air,' is opposed to ἄηρ, the 'lower' or 'misty air.'

1. 22. γυμνάζω, act. 'to train some one,' mid. 'to train oneself,' so here, 'practise manoeuvres.'
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l. 23. πόρρω, or πρόσω, 'further,' then 'far from;' sometimes as a pre-
position with the genitive, sometimes as an adverb with ἀπό added.
ἀπολαμβάνω, to 'take from,' hence 'cut off,' 'intercept.'
l. 26. ὀρμάσαντες ... ἐμάχοντο ... ἐπιπλέοντο. These words mark
well the difference between the aorist and the present or imperfect in Greek.
The aorist is of one act completed at once, the present or imperfect of con-
tinuous acts, dramatically represented as still going on. 'They anchored (once
for all), and then they went on fighting with the enemy as they kept sailing
against them.'
l. 31. οἴχομαι, with perfect sense, 'to be gone,' or 'have gone;' it is
often used with participles, as here with ἀγών, 'I have gone off carrying,' i.e. 'I
have carried off.' So οἶχεται φεύγων, 'he is fled and gone.' In these cases
it is generally best to translate the participle as if it were the main verb and
express the meaning of οἴχομαι by some adverb, as 'away' or 'right off.' So
λαυτάνω ἱών, 'I escape notice going;' i.e. 'I slip off unobserved.' Compare
ἐτυχών ἄριστοποιούμενον, l. 81 n.
l. 34. γράμμα, 'a letter of the alphabet,' hence plur. like Lat. 'litterae,' a
'letter.'
ἐπιστολέως, 'a letter-writer' or 'secretary;' hence 'second in command,
or 'vice-admiral.'
l. 36. ἔρροι, lit. 'to go slowly,' then 'to go to one's own loss or harm,'
hence to 'perish,' 'or be done for:' cp. Lat. 'erro,' 'to go astray.'
τά κάλα, 'the timber,' probably Doric for αἱ νῆς. The common reading
is ἔρρει τά καλά, 'our honour is gone;' the objections to this are, (1) it
would be superfluous to state this in so short a letter, (2) it would omit the
most important fact of all—that all their ships were carried off.
ἀπεσσοῦα, Doric for ἀπεσσώθη, 2nd aor. pass. of ἀποστοῦω, 'to rush off,
a euphemism for 'is dead,' just as we say 'he is gone:' so we speak of 'the
departed,' meaning 'the dead.'
l. 37. πεινάντες . . . ἐρήν, in Attic this would be πεινώσαν οἱ ἀνδρεῖς, ἀπο-
ροῦμεν τι ἥρη δρᾶν. The peculiar forms used in this Spartan letter mark
the difference of the Greek dialects: Xenophon, being an Athenian, writes in
the Attic dialect; the Spartan commander uses the broad Doric.

2. THE BATTLE OF NOTIUM, B.C. 407.

(Grote, lxiv.)
l. 39. προ-πίνω, 'to drink before another.' The Greek custom, when
you asked another person to drink wine with you, was for you to drink first
yourself and then pass the cup on to the person you pledged; hence προ-πίνω
comes to mean 'to drink with another person,' 'pledge him.'
l. 40. αὐτῷ, 'to his health.'
ἥρετο, 2nd aor. from ἔρομαι or ἔρωταω, 'to ask:' it must not be con-
founded with (1) ἥρειτο, impf. mid. of ἀπείρω, 'to take,' (2) ἥρετο, impf.
mid. of αἵρω, 'to raise,' (3) ἥρατο, impf. of ἄραμαι, 'to pray.' It is con-
nected with ἔρω, 'I will say,' and with Lat. 'v-er-bum,' Eng. 'w-or-d.' The
present ἔρομαι is not used, the tense being supplied by ἔρωταω.
NOTES.

1. 41. εἰπεν ὁτι,—ὅτι is used thus in Greek before a direct speech, though we use our corresponding word ‘that’ only before an indirect. Both the Greek ὁτι and the English ‘that’ are really relatives, as he said [this], that (or which) follows.

Εἰ...προσθείης, an elliptical sentence to be supplied from the preceding. It would be in full, [Μάλιστα ἀν χαρίζοι μοι,] εἰ...προσθείης, ‘you would gratify me most, if you were to add.’

ὅβολον, the Greek coinage was more like the French than the English, so 1 obol = ½ half-pence; τριῳβολον or 3 obols = half a franc (nearly), or 5d.; 6 obols = 1 drachma = ½ franc (nearly), or 10d.; 100 drachmas = 1 mina = 5 napoleons (of 10s. a-piece) = 4l.; 60 minae = 1 talent = 300 napoleons = 240l.

1. 44. ἀθύμως εἶχον,—ἐχω is often used intransitively, like Lat. ‘se habere,’ and in this sense is used with an adverb, so that ἀθύμως εἶχον is nearly = ἀθύμως ἐσον, but the former phrase involves more of a sense of condition, ‘were in a desponding state of mind;’ so ὄλγωρως εἴχον, ‘were careless,’ l. 78. Cp. l. 110 n.

1. 52. καθ-ἐλκω, ‘draw down to the sea,’ ‘launch,’ Lat. ‘deducere naves.’ The Greeks did not generally moor their ships but drew them up like boats.

ἐδώκεν: for the force of the tense, cp. l. 26 n.

1. 53. τότε ἦν κατ, ἦν means ‘surely’ and emphasizes the τότε, ‘then and not till then,’ ἦν then in fine; the κατ properly belongs to πᾶσας, he started in pursuit and, what’s more, put all his ships in line.

1. 56. ἀν-ἀγομαι, ‘go up on the high seas,’ ‘put to sea.’

ἀν-οἶγω, or ἀν-οἴγνυμι, (οἶγο) ‘to open,’ then intrans. ‘to get into the open sea,’ ‘get clear of land;’ 1st aor. ἤνοιγα, or with double augment ἄνεφεξα, so impf. ἤνοιγον or ἄνεφεξον, see below l. 84.

1. 58. ταῖς ναυσί, ‘with their ships;’ the article being used for the possessive pronoun in Greek where there is no ambiguity, so in French ‘je me suis blessé la main,’ ‘I have hurt my hand.’ In Latin this would be expressed by ‘navibus, not ‘navis navibus.’

διεσπαρμέναις is here a predicate not an epithet: ταῖς διεσπ. ναυσί would mean ‘their scattered ships,’ but διεσπ. ταῖς ναυσί states the fact that ‘their ships were scattered’ when they fought.

μέχρι οὗ. The full construction would be μέχρι τοῦ χρόνου ἐν ἄ, ‘until that time in which,’ then by attraction this is shortened into μέχρι οὗ [χρόνου]; μέχρι, ‘as far as,’ is connected with μακρός, ‘long,’ and is generally used as a preposition with the genitive.

1. 61. στῆσαι, in ἵστημι the present with impf., and future with 1st aor., are transitive; the 2nd aor. and perfect with pluperfect are intransitive.

3. THE BATTLE OF ARGINUSAE, B.C. 406.

(Grote, lxiv.)

1. 67. ὁμισαμενος...ἐπολιορκει. See note on the tenses in l. 26.

τοῦ ἐκ-πλουν ἐχον, ‘holding’ or ‘having command of the exit,’ so as to keep them from sailing out; so εἰργευν τοῦ εἰς-πλοου, ‘to keep from sailing in,’ l. 262.

Therefore ὅτι must not be translated here at all.
1. 68. διαβιβάζω is the transitive form of διαβάνω, and means 'to make
to go over,' 'transport.'

1. 72. οὐδαμόθεν; -θεν is the old termination of an ablative case and
implies 'from,' as -δε implies 'to;' οὐδ-αμός, 'not even one,' is almost declined
in adverbs, e.g. οὐδαμόθεν or οὐδαμοῦ, 'nowhere;' οὐδαμόθεν, 'from no quarter,'
οὐδαμύ, 'in no way;' οὐδαμόσε or οὐδαμοῦ, 'to no place;' οὐδαμῶς, 'in no
wise.' The two negatives οὐκ and οὐδ-αμόθεν, which in English would make
an affirmative, in Greek only strengthen one another: so in early English,
'chance is nothing' is expressed by 'Hap n-ys naught in no wise;' so in
Shakespeare, Falstaff says, 'I paid nothing for it neither.'

1. 78. ἔφοροιμοῦντες. See l. 13 n.

διηγομένω, (διηγος, 'little,' ὁρα, 'care'). See note on ἄνθων εἰχον, l. 44.
ἐνοι, like εἰσιν οἱ, means 'there are who,' Lat. 'sunt qui,' 'some.'

1. 79. ἐπὶ Ἐλλησπόντου, 'on the line of the Hellespont,' 'in the direction
of.' Compare our use of the preposition on in 'he marched straight on Paris.'
ἐπί with the genitive is thus of direction towards, when we should rather
expect the accusative of motion to; perhaps the distinction here is that the
ships never meant to make for the Hellespont (ἐφ’ Ἐλλησπόντου), but for
Athens (ἐπ’ Ἀθῆνας), starting however on the line of the Hellespont.

1. 80. ὡρμήσε, —ὁρμᾶ, 'to hasten,' must not be confounded with ὡρμε, 'to anchor;' ὡρμάω is only used in pres. and imperf., ὡρμίζω supplying the
other tenses; cp. l. 13 n.

εἰς τὸ πέλαγος, 'on to the open sea,' i.e. westwards towards the Aegean.

1. 81. ἑτυχον ἄριστο-ποιούμενον, (ἄριστον, 'breakfast'), 'were just then
taking their breakfast,' as we say, 'they happened to be at breakfast;' τυγχάνω
often implies 'at that moment,' rather than 'by chance:' in translating
τυγχάνω, λανθάνω and οἴχομαι with participles, allowance must be made for
the difference of the Greek and English idioms, cp. l. 31 n.

1. 89. τὰ γεγενημένα, 'what had taken place;' i.e. the course of events
which led to the blockade.

1. 90. ἐνεπίσαντο βοηθεῖν, 'voted to send help,' i.e. to raise the
blockade.

ταῖς σφυ-πάσαις ναῦσιν, 'with their whole navy.' Observe the usage of
πάς with and without the article: πᾶς ἄνηρ or πάντες ἄνδρες, 'every
man,' πάντες οἱ ἄνδρες or οἱ ἄνδρεσ πάντες, 'all those men,' but when the
article is joined to πᾶς itself, it denotes 'the whole,' οἱ πάντες ἄνδρωτινοι, 'the
whole world,' so here αἱ σφυ-πάσαι νῆς or αἱ πάσαι, 'their whole fleet with-
out exception.'

1. 92. ἡλικία, 'time of life,' (ἡλιξ, 'of the same age'), then 'manhood,'
esp. 'the military age,' from eighteen to sixty, so that οἱ ἐν τῇ ἡλικίᾳ ὄντες
means 'those who were fit for service.'

1. 93. ἀπο-ἀρω, 'to lift off,' 'remove;' hence sc. τὰς ναῦς, as if intrans.,
'to sail away;' so in English, 'to put off' from shore.

1. 97. ταῖς εἰκοσὶ καὶ ἐκατόν, the article marks that it is not merely any
120 ships but 'the remaining 120.'

1. 98. ἅκρα, in apposition to Μαλέα, 'which is a headland of Lesbos.' This
Malea was the narrow strip of land or promontory south of Mytilene, called
'Malea of Lesbos,' to distinguish it from the more famous Malea, the S. F.
point of Laconia.
1. 101. τῆς νυκτὸς. The genitive implies close connection, 'a part of,' 'within,' the dative accidental nearness 'at.' So here the genitive of time, 'in the night,' cp. l. 204 ὧνε τῆς ἡμέρας, 'in the late part of the day,' 'late in the day.'

1. 105. ἐπὶ δυοίν [νεών] τάσσεται, 'to draw up in line on a base of two ships,' 'two deep,' so l. 107 ἐπὶ μᾶς, 'in single file.' Compare ἐπὶ κέρας, 'on a horn,' i.e. 'in column,' as opposed to ἐν μετώπῳ, 'in line.'

1. 108. δι-ἐκ-πλοῦς, 'sailing through the enemies' line.'

περί-πλοῦς, sailing round the line, so as to attack the ships on the rear. Greek ships were chiefly used as 'rams,' the beaks were accordingly made very strong; it was of little use to charge 'beak to beak,' hence the great object of nautical manoeuvres was to get at the sides or sterns of the enemies' vessels. διὰ τὸ βιβλίον-πλέιον, for article making infin. a noun: cp. on ii. 27.

1. 110. καλῶς ἔχω. Greek and English verbs are often used both transitively and intransitively; so ἔχω means not only 'to hold' something, but to 'hold oneself,' esp. with adverbs, so καλῶς ἔχει, Lat. 'bene habet,' 'it holds well,' 'it is the best course,' cp. l. 44 n.

1. 112. κάκιον is the comparative of the adverb κακῶς, as βέλτιον of καλῶς above.

οἰκίζω, to 'build a house,' hence 'to people' with settlers: the words in direct speech were Ἡ Σπαρτῆς οὐδὲν κάκιον οἰκεῖται ἐμοί ἀπο-θανόντος. The general sense is 'that it would not make much difference in the census of Sparta if she had one citizen less,' i.e. 'that she would get on just as well without him.'—The death of Callicratidas was, however, an irreparable loss to Greece, if not to Sparta. He was a Grecian patriot, and would probably have made peace with Athens instead of crushing her, as the 'worst of the Greeks,' Lysander, did. Knowing that Persia wished to play the jackal's game, he did not wish that Sparta and Athens should play out the lion and tiger's part, and let Persia carry off the prey, which was no less than the empire of Eastern Greece.

1. 116. ἐμ-βαλοῦσας,—βάλλω, like ἀπαίρω (l. 93), and ἔχω (l. 110), is used intransitively, as in English, 'to dash;' so here 'as the ship had dashed on another ship,' or 'had charged.' Observe the force of the tense ἐμ-βαλοῦσας, (he fell overboard from the shock) after the ship had charged.

1. 117. ἀ-φαί-ίω, (ἀ, φαίνω, 'to show,' φαίνομαι, 'to show oneself') 'to disappear,' hence ἡφαίνασθαι is a euphemism for 'he was drowned;' so in English, 'he was made away with,' or 'put out of the way,' is a milder way of saying that a man was killed: cp. note on ἀπεσσοῦα, l. 36.

ἐντεῦθεν, 'thereupon,' is formed from ἐνθευ'v, Lat. 'inde,' as ἐνταῦθα, 'there,' or 'then,' from ἐνθα, Lat. 'ibi.' cp. note on ὑσαμέθνει, l. 72.

1. 120. αὐτοῖς ἀνδρᾶσιν, 'with the men themselves,' i.e. 'crew and all;' except in idiomatic expressions with αὐτός, this use of the dative to imply accompaniment is marked by the preposition σὺν.

1. 123. ἐδοξεῖ τοῖς στρατηγοῖς, 'it seemed good to the commanders-in-chief,' i.e. 'they decreed:' by 'the commanders-in-chief' at Athens were meant ten officers elected every year to command the army and navy, and to act as a kind of war-ministers at home; they would answer to our War Office and Board of Admiralty.

1. 125. κατα-δῦω, 'to sink,' or rather 'to water-log' or 'disable.' The
perfect and 2 aor. are intransitive, and mean 'to be water-logged.' As the ships had no ballast they did not go down; hence the crews are described as still clinging to them, or rather as still on board them, in τοῦς ἐπ᾽ αὐτῶν ἀνδρῶντι σώζειν.

1. 126. τᾶς-μετ᾽-Ετεοκίκου-τῇ-Μυριάνῃ-ἐφορμοῦσας,—the article τὰς binds this together as one word; everything which comes between the article τᾶς and what it agrees with (viz. ναισ, which is understood after ἐφορμοῦ- σας) is considered as an epithet. After the death of Callicratidas, Conon was still blockaded by Eteonicus, the second in command.

1. 128. μέγας γενόμενος, 'because it became violent,' Lat. 'quum magnus sit factus,' the participle without the article implying cause: whereas the participle with the article merely expresses a fact; so ὁ γενόμενος μέγας would be 'which became violent,' Lat. 'qui magnus factus est.' So in the next line, βουλομένους is 'though they wished it,' Lat. 'quum vellent,' whereas τοῦς βουλομένους would be 'those who wished it,' Lat. 'eos qui volebant.'

1. 129. στήσαντες, cp. l. 61 n.

αὐτοῦ, an adverb, being properly a genitive, 'there,' 'on the spot,' Lat. illico.' Cp. οὐδαμῶθι or οὐδαμοῦ, 'nowhere,' l. 72 n.

1. 130. ἡ βουλή, the Athenian 'senate' of 500 members, who were chosen by lot.

δι-γεόμαι περι, 'to give full details about.'

1. 132. ἐκκλησία, (ἐκ, καλῶ, 'to summon'), 'the great assembly of the citizens at Athens.' It would answer in its powers to our House of Commons, but, as the people themselves voted and not their representatives, in numbers it was a body of more than ten times the size of our lower House. In the New Testament the word is used for 'an assembly of Christians,' 'an Ecclesia' or 'Church,' whence our words 'ecclesiastic, etc.

ἄλλοι τε καὶ, 'both others and,' 'others, and above all' Theramenes: so ἄλλως τε καὶ, 'both for other reasons and,' 'especially.'

1. 133. κατ-γήγορον τῶν στρατηγῶν: κατά here has the sense of 'down upon,' i.e. 'against;' so κατα-ψηφίζομαι, 'to vote against,' 'condemn,' l. 176.

διότι οὐκ ἀν-εἰλοντο, 'because they bad not picked up,' the Greek aorist, when it occurs in a dependent sentence, must often be rendered in English by the pluperfect; the reason of this is that in English we count time from the present, so we should say 'they accused the generals, because they bad not picked the men up,' but a Greek would throw himself so much into the time he was speaking of, that he would say, 'they were accusing the generals, because they did not;' in fact, we should expect one of the accusers to use the aorist, and an historian to use the pluperfect, but a Greek historian throws himself for the moment into the position of the accusers, and uses the tense which they would have used.

1. 135. ἀπο-λογέομαι, 'to plead in defence;' so Plato's Defence of Socrates is called 'The Apology;' ἀπὸ implies 'from' or 'off,' in the same sense as we use 'to get a person off.'

ὅτι πλέοιεν, after a past tense ὅτι with optative marks the oratio obliqua.

1. 137. προς-τάσσω, 'to assign to,' hence with τὴν ἀναίρεσιν, 'deputed them to pick up the dead.'

1. 138. εἰπερ...ἀναίρεσεως, 'if you must blame some one for [neglect-
ing] the rescue [of the shipwrecked men], then you have no one else to blame but . . . ;' the γε makes εἰπερ emphatic, 'if that is to say,' 'if really,' 'if, which I do not for a moment believe;' the optative also marks improbability, 'if it were necessary.'

1. 140. ὅτι γε, 'just because,' 'for no other reason than because.'
2. 141. φάσκοντες, cp. l. 3 n.
3. 142. τὸ κολυκάν, Lat. 'id quod prohibuit.'
4. 143. μάρτυρας, being separated from τοὺς κυβερνήτας, has a predicative force, 'brought forward the pilots as witnesses.'
5. 145. τὸ μὲν πρῶτον,—the μὲν is taken up by the δέ in μετὰ δέ ταῦτα. εἰπεῖν. Observe the force of the imperfect, they did not really persuade the people, but only 'seemed likely to persuade,' cp. l. 26 n.
6. 146. Ἀπατούρια, 'the Apaturia,' a great festival of the Athenians, when they had family gatherings, as we have at Christmas.
7. 147. σὺν-εἰς σφίσαν αὐτῶις, 'are with themselves,' 'meet one another,' 'meet together,' cp. Lat. 'inter se.'

οἱ περὶ τὸν Ῥημαίνην, lit. 'those round Theramenes,' meaning, 'the party of Theramenes, including himself,' 'Theramenes and his party.'

1. 150. ὡς δή, 'as of course,' or 'as forsooth;' δή is often used, like Lat. 'scilicet,' in irony, so ἁ γνώας δή is used to describe 'men dressed up in women's clothes,' v. 145 n.

4. 151. εἰπεῖσαν . . . ἐπολοῦν,—the aorist describes 'the persuading' Calli-xenus as finished; the imperfect depicts the ecclesia as sitting, cp. l. 26 n.

5. 152. ἐκ-κλησίαν ποιεῖν,—ποιεῖν, to 'make' or 'produce' a result, so 'to perform' a ceremony, 'hold' a meeting, as we say of Parliament, 'to make a House.'

6. 153. εἰς ἡν ἡ βουλή εἰς-ηνεγκε τὴν εὐαυτής γνώμην,—the council or senate investigated all questions before they were discussed in the ecclesia, and passed resolutions (προ-βουλεύμα-τα) which only became statutes (ψηφισματα) if passed by the ecclesia. So here 'the senate brought in their own resolution (γνώμη) as a bill before the assembly.'

7. 154. εἰπόντος, 'having proposed it,' or 'made a motion,' Lat. 'auctor factus est.'

ὁτι δέω,—in past time the optative is used in Greek with ὅτι, where the accusative and infinitive would be used in Latin, to mark oblique oration.

κρίνειν, 'pass sentence on,' 'give a verdict on.'

1. 155. μᾶ δ' ᾗπηφο,—his proposal was, that instead of putting the question 'guilty or not guilty?' about each commander separately, they should lump them all together in one vote, 'are the generals guilty?' Besides being otherwise unfair, this was absolutely illegal, being expressly forbidden by a law called 'Cannonus' Act' (just as we call laws by the names of their proposers, e.g. 'Lord Campbell's Act,' etc.). So in English law, the question of 'guilty or not guilty?' must be put to the jury separately for each prisoner, παρ-ηλθε, παρά implies 'beside,' with accusative to come 'to' or 'before,' esp. 'to come forward to speak,' so here 'came into the assembly and spoke.'

φάσκων [αὐτῶις] σωθῆναι. The subject of the infinitive mood is often omitted in Greek where it is the same as the subject of the verb which governs
the infinitive mood. In cases where the subject is the same, the Greek construction differs from the Latin in two points, (1) the subject of inf. may be omitted, whereas 'se' could not be omitted in Latin, (2) if expressed it must be in the same case as the original subject, i.e. the nominative, whereas in Lat. it is in the accusative. So ἐξῆν ὁκεύτοις ἄλλα ἕκεινον στρατηγεῖν, 'he said that he was not general, but the other man was;' L.at. would be 'dixit non seipsum, illum contra imperare;' for examples in this book, cp. ll. 218, 289.

l. 156. τοὺς δ' ἀπολλυμένους, κ. τ. λ., sc. φάσκων, 'he declared that the other drowning men were giving him special injunctions;' observe the tense in ἀπολλυμένους, only an Irishman could have used the aorist.

l. 157. εὖν σωθήν. The conjunctive present being dramatically used instead of the past εἰ σωθεῖν. 1. 160. προς-καλέω, Mid. 'summon.'

l. 158. τοὺς-ἀριστούς-ὑπὲρ-τῆς-πατρίδος-γενομένους, 'those who had showed themselves,' etc., cp. l. 126 n.

l. 162. πλῆθος (πολύς), 'the many,' 'the popular party,' called properly ὁ δῆμος, the commons, plebs; improperly called ὁχλός, 'the mob,' below, to throw contempt on them. συν-γράφω, 'to write' or 'draw up a form of motion' or 'bill' to be submitted to a vote. παρά-νομος, 'contrary to the law.' To propose a bill which was against the provisions of an existing act, without first stating that it was so, and proposing the repeal of the other act, made a man liable to severe penalties. He could be indicted by a παρανόμον γραφή, or 'indictment for acting unconstitutionally.'

δεινόν . . . βουλητήν, 'that it was a monstrous thing to stop the sovereign people from having their own way,' as some one (τίς, i.e. Euryptolemus and his friends) did by asking them to obey their own laws. There is a touch of sarcasm in the sentence. Xenophon was a high Tory, and delights in having a hit at the democracy.

l. 163. πρύτανες (πρό), 'a foreman,' 'deputy,' or 'committee-man.' There were ten tribes; fifty deputies from each made up the council of five hundred. Each tribe had its turn of πρυτάνεια, or presidency of the βουλή, lasting onethenth of the year, during which time their deputies, called πρυτάνεις, were a kind of standing committee, in fact, almost the Executive or government of the day, holding cabinet councils, and so forth.

l. 164. προ-τίθημι, 'put forward,' 'propose,' 'put' to the vote. The πρύτανες of the day acted as the Speaker in our House of Commons, and was the only person who might 'put the question.'

δια-ψηφίσται, 'a decision by vote,' 'the question' proposed.

l. 165. ἀνα-βαίνω [ἐπὶ τὸ βῆμα], 'to go up' [to the tribune or raised platform for addressing the assembly], 'to rise to speak.'

καὶ τούτον . . . στρατηγούς, 'he proposed that the prytanes too should be impeached by the same vote by which they impeached the generals.'

τῇ αὐτῇ . . . ὑπὲρ, Lat. 'eodem suffragio quo.'

l. 167. ἐπι-θορυβέω, 'to make a noise (θορυβός) at,' here, of applause, 'to cheer.'

Lat. 'ac-clamare.'

l. 168. προ-θησεν, 'put the question,' cp. above, l. 164.

πλῆν Ζωκράτους,—this was not the only occasion on which Socrates withstood the threats of those in power: cp. Historical Note at the end of notes on Section ii. The stubborn simplicity of the reply, 'I will do nothing against the law,' was eminently characteristic of the philosopher.
NOTES.

l. 172. ἵμμουν, from the old form of the infinitive -εν instead of -ειν: ἵμμο-εν would have made ἵμμουν. So we have τιμᾶν from τιμά-εν, whereas τιμά-εν would make τιμᾶν.

πειθομένους, 'through obeying:' cp. note on μέγας γενόμενος, l. 128.

l. 173. γράφω, 'to put in writing,' 'propose' in due form. γνώμη (γνώμωσκα, 'to judge'), here in its technical sense, one's deliberate judgment expressed in a 'motion.'

l. 175. δια-χειρο-τονία, 'a stretching out (τείνω) of hands on different sides (δία), i.e. 'for and against the motion,' hence 'a division.' κρίνω, prop. 'to separate,' 'then pick out,' 'choose,' 'prefer,' 'decide in favour of:' hence, as we should speak of the proposer 'carrying' his γνώμη (i.e. across all opposition), 'the resolution of the upper house was carried.'

l. 177. ἀπο-θνήσκω, often pass. of ἀπο-κτείνω, 'to be put to death.'

l. 178. μετ-έμελε τοῖς Ἀθηναίοις, Lat. 'poenitebat Athenienses:' μετά implies 'change,' as in μετά-νοια, 'change of mind,' 'repentance,' 'metamorphosis,' etc.

l. 179. προβολαί, plur. (προ-βάλλω, 'to put forward a person's name for accusation'), 'a vote ordering that a man should be publicly prosecuted,' Lat. 'praec-judicium,' hence 'a vote ordering an impeachment.' It might be compared to a presentment of the grand jury at assizes.

ἐξ-απατάω, 'to deceive,' 'cajole' the house into condemning the innocent.

l. 180. προ-εβλήθεσαν, see note on προβολαί, l. 179.

l. 183. κατ-ελθόν, 'came back (κατά) from exile;' cp. τοῦς φύγαδας καθ-είναι, l. 298, κατά adds force of 'back,' i.e. 'home from exile.'

4. THE BATTLE OF AEGOSPOTAMI, B.C. 405.

(Grote, lxv.)

l. 187. προσ-βάλλω, sc. εὐνούς, 'throw themselves against,' 'attack,' cp. 116, ἐμβαλόντος τῆς νέως.

l. 188. κατά κράτος, 'according to force,' i.e. 'by storm.'

l. 190. κατά πόδας, 'along the tracks of,' 'in full pursuit of;' αὐτῶν must be supplied; cp. Thuc. v. 65 λέναι κατά πόδας αὐτῶν εἰς Τεγέαν. So in English, 'follow him at foot.' Hamlet, iv. 3.

l. 192. ἐνταῦθα δή, 'when they were already there,' Lat. 'hic jam:' the δή emphasizes the ἐνταῦθα.

l. 193. τὰ περὶ Λάμψακον, 'the [news] about Lampsacus,' i.e. 'the taking of Lampsacus.'

l. 194. ἐπι-σιτιζομαι, 'to furnish oneself with food' (σῖτος), to 'take in provisions.'

l. 195. Ἀϊγὸς ποταμός, 'the goat's river,' 'Aegos-potami.'

δι-έξω, trans. 'to keep apart,' Lat. 'distinere,' διά having the sense of division: here it is intransitive, 'to stand apart,' 'be so many furlongs wide.'

l. 198. ὀρθός, (ὁρ-νυμ, Lat. 'or-ior,' ὀρθός, 'upright'), 'rising' of sun, 'daybreak.'
I. PELOPONNESIAN WAR.

σημαίνω, (σήμα, 'a sign'), 'to give the signal,' 'give orders.'
1. 199. ἀριστο-ποιημένοις,—the force of the aorist would be expressed in Latin by 'postquam prandum curavit': cp. l. 133 n.
1. 200. ὡς εἰς ναυμαχιάν, i.e. ὡς ναυμαχήσαν, ὡς expressing the motive, 'intending to be ready for.'
προ-εἰτεν, 'give public (πρό) orders,' 'proclaim.'
1. 203. μετώπον, (μετά, ὑφ), 'the middle of the face,' 'the forehead;' hence ἐν μετώπῳ, 'front-wise,' 'in line,' as opposed to ἐπὶ κέρας, 'in column,' i.e. two or four abreast. Cp. note on vi. 254.
1. 204. ὡς τῆς ἰμέρας, see on τῆς νυκτὸς, l. 101 n.
1. 207. ἐκβαίνω, 'to disembark:' so in l. 208, ἐκ-βιβάζω, the causal or transitive form of ἐκ-βαίνω, 'to make to go out,' 'disembark.'
κατ-ιδόντας, agreeing with τοὺς ναύτας, understood in τὰς ταχίστας τῶν νεῶν above. κατά strengthens the verb; ἰδεῖν, 'to see,' κατ-ιδεῖν, 'to notice what one sees:' so κατ-οἶδα, 'I know well.'
1. 209. ἥκον, 'bad come;' ἥκω like ὤχομαι has the sense of a perfect.
1. 210. ἐπ-αν-ἀγομαι,—ἐνί has the force of 'against them,' ἀνά of 'out to sea.'
1. 211. ἐκ τῶν τειχῶν, 'from his (private) fort.' τεῖχος is used in plural of a single fort, like Lat. 'moenia,' 'sedes,' 'tecta,' etc. It had been one of the charges against Alcibiades, that he had built private fortifications for himself in the Chersonese, as if he meant to act treacherously, and then shelter himself there from the vengeance of the Athenians.
1. 212. αἰγιαλῶς, 'sea shore,' or 'open beach,' as opposed to ἐν λιμένι.
πρὸς . . . πόλει. The meaning of prepositions is modified by the cases to which they are attached. So πρὸς is a stronger form of πρό and means 'in front;' but the accusative adds its own meaning of 'to' or 'with reference to;' the genitive 'from' and the dative 'at.' So here πρὸς πόλει means 'in front of' or 'hard by a city.'
1. 216. μεθ-ορλίσα. μετά implies change: see above, l. 178 n.
1. 217. οὗ ὄντες, Lat. 'ubi quum sitis.'
1. 218. αὐτοὶ . . . ἐκεῖνον,—see on φάκας σωθήναι, l. 155 n.
1. 220. κατά τὴν Χερσόνησον.—κατά, 'down:' then, as accusative conveys the idea of 'along,' 'up and down,' 'all over the Chersonese.'
1. 221. καθ' ἐκάστην ἰμέραν.—κατά with acc. meaning 'along,' comes to mean 'according to;' so κατά φύλα, 'according to tribes,' with a distributive sense 'tribe by tribe;' so here, 'day by day,' more and more each day.
1. 222. δή, 'already,' 'in fine.'
τοῦ Λυσανδροῦ,—the article adds the force of 'this Lysander,' the one mentioned above, hence it is generally only used with proper names where a man has been mentioned before. The genitive follows κατα-φρονέω, 'to look down upon,' as it does κατ-ηγορέω above, l. 133.
1. 224. τοῖς παρ' αὐτοῦ ἐπομένοις,—παρά means 'beside,' the genitive adds the force of 'from:' so παρ' αὐτοῦ means 'from beside him,' i.e. those whom he sent from his own side to follow the Athenians and see what they did.
1. 226. τὸ ἐμπαλιν, (πάλιν, 'again'), 'the reverse way,' 'back.'
ἀραὶ ἀσπίδα. The same signal was used by traitors after Marathon, to induce the Persians to send their fleet round to Athens before the army returned but Miltiades saw the unwonted sight of the flashing of the
polished steel on the summit of Mount Pentelicus, and marched the same night to the city.

1. 228. τὴν ταχεῖτην, sc. ἀδεόν, 'the quickest way,' 'as quickly as possible.'

1. 229. κατὰ κράτος, 'according to force,' i.e. 'with might and main:' cp. l. 188 n.

1. 231. δἰ-κρότος, (κροτέω, 'to strike'), 'doubly beating,' hence 'double- oared,' i.e. 'with only two banks of oars manned on each side,' whereas a trireme had three banks of oars one above the other. So μονόκρότος, 'with only one bank of oars manned on each side.'

1. 232. ἀλλαὶ . . . καὶ, 'others (which I need not name) and:' ἀλλαοὶ τε καὶ often means 'especially.'

1. 233. Πάρο-άλος (παρά, ἄλσ), 'naval,' then ἥ Πάραλος (ναῦς), 'the Admiralty yacht,' the name of one of the two Athenian galleys for state-service. After the battle the Paralus is sent home with the news: cp. l. 238.

1. 236. ταῖς ἐννέα ναυσὶ, 'his nine ships.'

ἐγνο, 'perceived,' γιγνώσκω, 'to learn,' 'perceive,' must be distinguished from οἴδα, as the French 'connaître' from 'savoir.'

1. 237. δἰ-εφιλαμένα, 'ruined,' 'lost.'

Εὐαγάρην,—Evagoras was a prince of Salamis in Cyprus. Conon took refuge with him because he did not choose to go home after such a defeat. The history of Conon shows how important a general's life is, and how foolish it is of commanders to throw away their lives even in a defeat. Conon's escape after Aegospotami enabled the Athenians to win the great naval victory at Cnidus ten years afterwards: in fact he was the one man who made a revival of Athenian power possible: cp. Historical Introduction to Section iv. Contrast with this the rash charge of Cyrus at Cunaxa, which made his victory useless, and the desperate attack of Pelopidas on the tyrant of Thessaly, which deprived Thebes of the life of one of the two great men on whom her greatness rested.

1. 238. ἀν-αγγελοῦσα, Lat. 'nunciatura,' 'ut nunciarer.'

1. 241. Περαιαῖος, ἐως, acc. ἄ, 'the Piraeus,' the chief harbour of Athens, joined to it by the long walls.

ἀὰ τῶν μακρῶν τεῖχῶν,—ἀὰ means 'through,' and the genitive 'from,' 'out of:' so we get a compound meaning of 'out through,' 'right through and out at other end.' The long walls were two parallel walls which joined the city of Athens (ἀστυ) to its harbour, the Piraeus.

1. 242. ὁ ἐτέρος τῷ ἐτέρῳ παραγγέλλων,—the nominativus pendens or absolute, in a kind of opposition to ἥ οἰμωγῇ διήκεν, as if it had been 'men groaned—one telling it to the other.'

1. 243. κοιμάω, act. 'to put to sleep,' pass. 'to go to sleep;' the word κοιμητήριον, 'a sleeping room,' was used by the early Christians for 'burial-place,' hence our word 'cemetery.'

II. 244, 245. πενθοῦντες . . . νομίζοντες,—observe the change from singular to plural, and from negative to positive: οὐδεὶς αὐτῶν ἐκοιμήθη, πενθοῦντες, i.e. πάντες γὰρ ἐπένθουν.

1. 245. ἐαυτοῦ, sc. πενθοῦντες.

ἐποίησαν,—for the quasi-pluperfect use of the aorist here, 'had done,' see
note on διότι οὐκ ἄνειλοντο, l. 133 n. Observe the double accusative after
ποιεῖν, 'to do anything to anyone.'

l. 246. Μηλίους,—the Athenians took Melos (a Spartan colony in
the Aegean) by blockade, and treated the inhabitants with most
unjustifiable cruelty, in the second period of the Peloponnesian War,
B. C. 416.

l. 248. ἀπο-χώννυμι, 'to cut off by a mound,' 'block up.'

εὔρηπιζεῖν, (εὖ, τρέπω, 'to turn'), 'to put straight,' i.e. 'repair the
breaches.'

l. 251. ἀφ-ειστήκει,—ιστημι means 'to place,' ιστήκα, 'I have placed
myself,' 'I stand,' intrans. but with a present force; hence ειστήκειν means
not 'I had stood' but 'I was standing,' so ἀφ-ειστήκει, 'began to stand
aloof' or 'revolt.'

l. 252. γνώριμοι, (γιγνώσκω), 'well known,' 'distinguished,' οἱ γρ. the
notables' or 'nobles,' as opposed to the δῆμος.

l. 254. Ἀγις, one of the two kings of Sparta.

l. 255. Δεῖκλεα,—the fort which the Spartans had built in Attica, by
the advice of Alcibiades, that they might overrun the country.

προς-πλεῖ, historic present dramatically put for προς-πλέω.

l. 256. πανδημεῖ, an adv. in meaning, like the dative πανδημία, πανστρα-
νία, 'with all their forces.'

l. 258. τοῦ ἑτέρου, 'the other of the two' kings; for the kings of Sparta,
cp. Historical Introduction to the 4th Division of Section iv.

l. 259. ἀνα-λαμβάνω, to 'take up' or 'into one's hands,' 'to take with
one;' hence the aor. part. often = Erg. 'with.'
> l. 260. Ἀκαδήμεια (from the hero Academus), a gymnasia or school in
the suburbs of Athens. Afterwards Plato taught here, and Plato's
followers were called Academics.

l. 261. πρὸς τὸν Πειραιᾶ, 'off-Piraeus.' Cp. l. 212; here the accusative
implies motion 'to.'

l. 264. ἡπόρουν τῷ χρῆ ποιεῖν,—the present χρῆ is dramatically put for
the past χρεῖν. χρῆ is χρεῖα εἰστίν, χρεῖν is χρεῖα εἶν.

l. 265. σωτηριαν τοῦ μῆ παθεῖν, Lat. 'ne paterentur.'

l. 267. ἀπο-θνησκόντων, Lat. 'quamquam multi moriebantur;' cp. note
on participles, l. 128.

l. 269. ἐπι-λείπο, 'to leave anything behind,' or conversely of a thing
'failing' a person, Lat. 'deficio,' hence simply 'to fail,' intr.

l. 270. ἔχοντες, Lat. 'si tenerent,' 'on condition that they were allowed
to hold.' Compare the conditional force of the participle in ὅς ἔστε, l.
217.

l. 271. τὰ τεῖχῃ, 'the long walls:' cp. l. 241 n.

l. 273. ἢκείν κάλλιον βουλευσαμένους,—observe the force of the tense,
'to come when they had,' i.e. 'not to come till they had taken better
counsel.' κάλλιον is comparative of adv. καλῶς.

l. 276. τῷ λυμῷ, 'the famine' which had been already described as carry-
ing off many victims in l. 267.

l. 278. συμ-βουλεύω,—βουλεύω, 'to deliberate.' σὺν adds the force of
'with others;' hence 'to advise' or 'propose in the assembly,' Lat. 'avctor
sententiae esse.'
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1. 283. βουλόμενοι, 'with the wish,' Lat. 'ex eo quod vellent.' cp. l. 148 n.

1. 285. παρά Λυσάνδρω,—παρά meaning 'beside,' and dative having force of 'at' or 'near,' παρά with dat. means 'with' or 'at the house of,' Lat. 'apud,' Fr. 'chez.'

δ-πότε. δότε, 'when,' 'quum,' 'at the same time as.' πότε, 'when?' direct interrogative, Lat. 'quando.' δ-πότε, 'when,' indirect interrogative, 'waiting (to see) when;' it is also used for 'whenever' with the optative.

1. 288. τέως, demonstrative of ἔως ('as long'), 'so long,' then 'for some time.' So we have τότε, 'then,' δότε, 'when.'

1. 289. οὐ γὰρ εἰναι κύριος, '(saying) that he was not master of these things'—'had not power to settle these matters.' Cp. note on φάσκων σοφηναι, l. 155 n.

1. 290. ἔφορος, (ἔφ-οράω), 'an overseer.' at Sparta 'the Ephors' were the five magistrates who controlled all the rest, even the two kings. So in the oligarchy at Venice, the Council of Ten kept even the Doge, or Duke, himself in order. Cp. Hist. Introd., iii. 4 (p. 49).

1. 291. αἰρέω, 'to take;' mid. always 'to take for oneself,' 'choose;' passive sometimes referring to the act. sense, 'to be taken' (in which sense ἄλισκομαι is more often used), sometimes to the sense of the middle, 'to be chosen.'

αὐτο-κράτωρ, (κράτος), 'himself with power,' 'with full' or 'independent power to act without reference to the home authorities,' a 'plenipotentiary.'

1. 292. δέκατος αὐτός, himself the tenth, the Greek way of expressing 'himself with nine others.'

Σέλλαστα, on the borders of Laconia.

1. 293. ἐπί τῷ, sc. ἡμείν.

1. 296. ἐπὶ τῷ,—ἐπὶ meaning 'upon,' and dative implying 'rest at,' ἐπί with dative means 'resting on basis of,' hence often 'on terms of,' of an agreement 'based on certain conditions.'

1. 298. καθ-ήμι,—κατά means 'down,' then 'back,' so here 'to bring back the exiles,' i. e. allow them to return: κάθοδος was the regular term for the return of exiles. As Greek wars were generally political, the 'opposition' were generally exiled in time of war, and were brought back by the conquerors in case of success: so here the aristocratical party return, and with the help of Sparta overthrow the democracy, establishing the Thirty Tyrants: see Hist. Introd. to next Section.

τὸν αὐτὸν ἔθρον καὶ φίλον νομίζοντας, 'have the same enemies and friends (as the Spartans),' i. e. 'conclude an offensive and defensive alliance,' in this case as subjects, not as equals.

1. 303. ἀπρακτοι, Lat. 're infectā.'

1. 304. ἐν-ἐχώρει,—ν before gutturals or throat sounds (κ, γ, χ), is changed into γ, hence this comes from ἐγ-χώρεω, 'to give room,' then ἐγχώρει, impers., 'it is possible,'—Lat. 'neque enim fieri poterat ut diutius moraretur.'

1. 305. ἐφ' οἷς, Lat. 'quibus conditionibus:' see note on ἐπὶ τῷ, l. 296.

1. 306. τὴν εἰρήνην, 'ibe peace' proposed above, l. 296.

προ-ηγόρει,—πρό means 'in front of,' hence 'in defence of,' 'in behalf
of; hence when compounded with ἀγορεύω, 'to speak,' 'advocated acceptance of the propositions they brought.'
1. 308. περι-αίρεω, 'take away the walls all round.'
1. 310. κατα-πλέω,—κατά means 'down,' so here 'down from high seas,' 'into port.'
1. 311. εἰς τὸν Πειραιᾶ, 'into the harbour;' hitherto he had only been πρὸς τὸν Π., 'off the Piraeus?' cp. l. 261.
1. 312. ὑπ' αὐλητρίδων,—ὑπό, 'under,' then with genitive, 'from under' here, as we say 'under a person's rule,' 'to the tune given by.'
SECTION II.

THE ATHENIAN REVOLUTION.

B.C. 404—403.

1. THE OVERTHROW OF THE DEMOCRACY.

(Grote, lxv, Student's Greece, pp. 373–380, Smith's smaller Hist., xiv.)

1. 1. ἡ ὀλυ-ἀρχία, 'the rule of a few,' the hated 'oligarchical government,' or 'aristocracy,' which supplanted the old δημοκρατία, or 'popular government' of Athens. By the old constitution every citizen could vote in the Assembly (slaves and foreigners could not). This constitution had lasted, with the exception of one brief interval (cp. l. 78 n.), uninterruptedly for 100 years. Now all the powers of an Assembly, composed of 10,000 citizens, pass into the hands of Thirty of the partisans of Sparta.

ἐδοξε τῷ δημο, lit. 'it seemed good to the Commons,' i.e. 'they decreed.' By ὁ δῆμος is meant the popular Assembly or Ecclesia.

Lysander, the Spartan general, was present and forced the Athenians to pass the resolution by which the Assembly ceased to exist till it was restored by Thrasybulus (l. 330).

ἐλέσθαι,—αἴρε-ω means, 'I take;' αἴρε-ομαι, 'I take for myself,' 'choose:' passive sometimes referring to the active sense 'to be taken' (in which sense ἀλακομαί is generally used), more often to the sense of the middle 'to be chosen.'

1. 2. συγ-γράφειν τοὺς νόμους, like Lat. 'con-scribere,' 'to write the laws together, in one code or systematic order,' 'draw up a code of laws,' i.e. 'frame a new constitution.' So at Rome the decemvirs were appointed to 'codify the laws,' and usurped the whole power as the Thirty Tyrants did.

1. 6. ὃς ἐδόκει, 'as they felt inclined in each case.' Contrast the aorist ἐδοξε (l. 1.) of a single action with the imperfect here of a course of action.

1. 7. ὑπ-ἄνω θανάτου [ὑπὸ τὸ δικαστήριον], lit. 'bring a culprit under [the court] for death,' i.e. 'impeach on a capital charge.' θανάτου being the genitive of close connection, 'concerning death,' a meaning of the genitive which is often marked by περί, Lat. 'de.'

1. 8. συκοφαντία, 'making false (or frivolous) accusations against people,' 'carrying on the trade of informers.' Our word sycophant has come to mean rather 'a flatterer' than 'an informer.' The derivation is from σῶκος and φαίνω, probably to 'show figs' concealed under the leaves; hence, to point out rich men, whose property might be confiscated.

ζώντας, the Greeks use the participle after 'verba sentiendi,' to express a fact; so οἶδα αὐτὸν ζώντα would be 'I know that he is living.' The in-
finitive is used for ‘I know bow;’ so οἶδα γιν would be ‘I know how to live.’

1. 8. τοῖς καλοῖς κάγαθοις, ‘the noble and brave (or good),’ i.e. ‘the upper classes,’ as opposed to mechanics or traders and the democratic party generally. The question-begging epithet is the natural expression of an oligarchical writer.

The bias of Xenophon in favour of the aristocratic party already appears here. What he describes as only clearing off some of the worst elements of the democracy was in fact a proscription, in which some of the generals and all the chief leaders of the democratic party were included. For the bias of Xenophon’s writing see below, note at end of Section iv.

1. 9. βαρύς, ‘heavy to bear,’ hence with ᾠν, ‘oppressing.’

ηδέως, ‘sweetly,’ i.e. ‘with pleasure,’ ‘gladly.’

1. 10. κατ’ευνιδέσετο αὐτῶν, i.e. ευνιδέσετο [θάνατον] κατ’ αὐτῶν. Observe the imperfect ‘kept passing sentences of death against them.’ κατά means ‘down’ and the genitive implying close connection of any kind, (‘of,’ ‘in,’ or ‘on,’) is used after several compounds of κατά, with the combined sense of ‘down on,’ as we say ‘to come down upon a person,’ hence ‘against,’ e.g. κατ’ηγορέω, ‘to speak against,’ ‘accuse;’ κατά-φρονέω, ‘to feel contempt for.’

1. 11. βούλ-εύ-εσθαι, βουλ-εύ-ω, ‘to give counsel (to others),’ mid. ‘to take counsel (for oneself),’ must be carefully distinguished from βούλ-ομαι, ‘to wish,’ so, in 1. 12, ὅπως βουλουτο is ‘as they might wish,’ i.e. ‘arbitrarily.’ ὅπως ἰν ἐξεῖη, the direct question which they put themselves was πῶς ἰν ἐξεῖη, ‘how would it be possible?’ ὅπως marks that the question is put indirectly.

1. 12. χράομαι, ‘I use,’ often has the sense of ‘I treat,’ e.g. φιλικῶς χρ. τίνι, ‘I treat some one in a friendly manner.’ It is followed by the dative, as ‘UTOR’ in Latin by the ablative.

1. 13. Λύσανδρος. Lysander, though not king, had been the successful commander-in-chief of the Spartans: he had given Athens the final defeat at Aegos-potami, and had afterwards taken the city. He had overthrown the democracies, or popular governments, in the Greek cities, and established oligarchies, or governments of the few, in which the power was generally placed in the hands of ten of the richest men. These governments were so arbitrary and so unpopular that they had to be supported by a governor and a garrison sent out from Sparta, who kept the cities under the thumb of Sparta. Lysander gained enormous influence in Greece by these arrangements, and as he was of the royal family he intrigued to be made king. Hence it was that he aroused the jealousy of Pausanias.

1. 15. φρον-δς, ‘a guard,’ but φρον-α (in 1. 16), collective, ‘the body of guards,’ ‘the garrison.’ It is contracted from προ-οφός, (cp. φεχ-ος 'Αχαίων, ‘guardian of the Greeks’), as φρονίδος, ‘disappeared,’ from πρό δοῦ.

1. 16. ἄρμοστῆς, (ἄρμος, ‘I arrange’), ‘an arranger,’ the technical title of a Spartan ‘governor.’

1. 19. χαλεπός φέρω, ‘to bear ill,’ ‘dislike,’ ‘have a grudge against.’

1. 21. μέν, ‘on the one hand,’ prepares the reader for a δέ, ‘on the other hand;’ μέν marks that this sentence is merely prefatory or introductory to ἐπειτα δέ, κ. τ. λ. The joint effect of μέν and δέ here might be expressed
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by 'though they were friends at first, yet afterwards.' So l. 22, αὐτὸς μὲν ἐβούλετο... ὁ δὲ Θηραμένης, 'while or whereas Critias was inclined for severity, Theramenes began to oppose him.'

οὐν, 'certainly then,' confirming what precedes, and continuing the narrative, 'so,' 'accordingly.'

The various particles are one of the great beauties of the Greek language: the Greeks treat a subject as an artistic whole; the particles weld the different parts together and show their relation to this whole. English sentences generally follow one another without any such links of connection, and the reader has to find out for himself whether one sentence confirms another or limits it. Observing the usage of the Greek particles will thus teach the analysis of English paragraphs. This analysis is not only necessary for reading English intelligently, but is also indispensable for writing Latin prose.

l. 22. ἀπο-κτείνειν, 'to kill off,' especially of judges, 'to condemn to death,' 'put to death.'

l. 23. ἄτε, literally, 'which [things he did], then with part. 'as having been exiled by,' etc.

καὶ,—care must be taken in distinguishing between the uses of καὶ, (1) 'and,' coupling words or sentences, (2) 'also,' or 'even,' emphasizing single words or expressions; so here, 'Critias was inclined for severity [not merely on public grounds, but] also because he had been banished by them:' the καὶ in fact introduces the new and special motive of revenge: we might render it by 'as having been actually exiled by.'—Nothing makes greater nonsense of a Greek sentence than to confound the different uses of καὶ: cp. l. 25 n.

φυγων ὑπὸ,—φεύγειν, 'to fly,' has the technical meaning of 'to be exiled;' hence, though active in form, it is followed by ὑπό, which generally marks the agent after a passive verb, like 'ab' in Latin.

l. 24. ἀντι-κόττω, (Fr. couper, Eng. 'cut'), 'to beat against,' 'come into collision with,' 'check,' especially of an adverse wind (cp. l. 85).

l. 26. καὶ γὰρ, lit, 'and [it is so] for,' 'aye for.'

ἐγώ τε καὶ σὺ, 'both I and you,' i. e. 'you as well as I.'

l. 27. πολλά δὴ,—δὴ emphasizes πολλά, 'full many.'

καὶ... καὶ, 'both... and,' Lat. 'cum... tum.'

τοῦ-ἀρέσκειν ἔνεκα, 'for the sake of pleasing,' 'to curry favour with.' ἔνεκα, like Lat. 'causâ,' follows its case. The article with the infinitive marks that the verb is used as a gerund or substantive: so l. 88, διὰ τὸ-εἰμετάβολος-ἐῖναι, and ὑπὸ τοῦ-πλείστους-ἐξ-ὅλιγαρχίας-ὑπὸ-τοῦ-δήμου-ἀπολλαλεῖναι.

l. 29. πλεονεκτεῖν, (πλέον ἕχω), 'to have more (than one's share), 'get an advantage,' especially, 'get the chief power.'

ποιεότατοι ἐκποδῶν, 'to put away from one's feet,' 'put out of the way.'

l. 31. χρῆναι, from impers. χρῆ, 'it is needful,'——'if you think it is less necessary for us.'

l. 34. ἀπό-θνησκεῖν, serves as passive of ἀπο-κτείνω (l. 22): so here it is not merely 'to die,' but 'to be put to death.'

l. 35. ἐθαύμαζον, 'wondering what the constitution was going to be,' or 'what was going to become of it,' i.e. were questioning the proceedings
of the Thirty, who, though only appointed as temporary commissioners to frame a constitution, were acting as if they were a permanent government.

l. 37. τὰ πράγματα, 'the affairs,' 'the government.'

l. 38. μέν-τοι, two particles combined often have a new sense; so here μέν is 'indeed,' (being used in its simple sense as a weaker form of μήν, 'doubtless,' and not as answering to δέ); and τοί means, 'let me tell you;' but μέντοι has the sense of 'however,' or 'as a matter of fact.' Though Critias disagreed with Theramenes, yet, as a matter of fact, he followed his advice.

l. 40. κατα-λέγω, lit. 'lay down,' then 'pick out,' 'make a list of.'

τοῖς μεθ-ἐξονται δή. The particle δή means 'assuredly,' 'then since he asked for it.' Often there is an implied idea of irony; so in the account of the conspiracy at Thebes, τὰς γυναῖκας δή, 'the women since they asked for them,' means 'the pretended women' who were really armed men, v. 145 n.

l. 41. αὖ means 'back,' 'again,' then, as 'again' is connected with 'against,' it comes to mean 'on the contrary,' i.e. 'in answer.'

πρὸς ταὐτα, 'in reference to this,' i.e. 'he had a reply ready to meet this move too.'

l. 42. έαυτῷ γε,—γε, 'at least,' 'at any rate,' lays an emphasis on the single word έαυτῷ: it may often be expressed in English by merely emphasizing the word either by underlining it in writing or laying an accent on it in speaking. Theramenes said that [whatever the views of the Thirty were] 'his view was that Critias was trying to combine two most incompatible things.'

l. 44. ἡμέρα, κ. τ. λ.;—3000 being after all but a small part of the total number of citizens, the government, though still avowedly arbitrary and unpopular, would yet not be supported by a force equal to the number of those over whom they proposed to tyrannize. In consequence of this criticism, the Thirty resort to the expedient of disarming all but the 3000.

l. 46. ἐξω τοῦ καταλόγου, 'not in the list [of the 3000],' i.e. 'the rest of the citizens.'

ἄλλων ἄλλαξόν, lit. 'others otherwhere,' i.e. 'some in one place, some in another.'

l. 47. εὖ ὧν [χρόνῳ], ['in the time] in which, 'while.'

l. 48. δύο-γνωμῶν, (δύο, 'uniform,' γνώμη, 'sentiments'), 'agreeing with,' 'favouring' themselves, i.e. 'of their own party.'

l. 49. παρ-εἰλοντο,—παρά with the middle implies 'to one's own side,' 'removed to a place under their own protection,' 'secured.'

l. 50. τὴν ἀκρό-πολιν, the ἀκρα πόλις, or 'higher city,' of Athens—a steep fortified hill commanding the rest of the city: it was on this the Spartan guards were posted to hold it for the Thirty.

l. 51. ὁ ναὸς, the temple of Athene on the acropolis. Cp. l. 329.

ὡς ἔδω, lit. 'as [they thought] it was possible for them,' i.e. 'since they could now.'

l. 54. καὶ τοῖς φρουροῖς, 'the [Spartan] garrison,' which they had promised to maintain (l. 14). The καὶ implies it was a new expense, for the guards too [as well as for themselves and their supporters].

l. 55. ἐδοξεύν οὔτοις, 'it seemed good to them,' esp. like Lat. 'placuit,' 'they decreed' that each, etc.: cp. l. 1,
1. 55. μέτ-οικος, 'one who has changed his home,' 'a resident alien.'—Citizenship, which in modern times is generally based on residence, was in ancient times generally based on birth or descent. Hence the descendants of foreigners could never become citizens, though their family might have resided in a city for generations. Thus at Athens many of the richest merchants were only resident aliens, and could never become citizens.

1. 56. ἀπο-σημαίνω, lit. 'mark off by signs,' hence mid. 'seal up as confiscated to one's own use,' 'confiscate.'

1. 59. φάσκοντας βελτίστους εἶναι, 'asserting that they are the best or most enlightened:' i.e. by claiming the government for their own small clique they practically 'asserted they were the fittest to rule,' but did not obey the maxim 'Noblesse oblige,' or consider that 'rights imply duties.'

1. 60. συκοφαντής: see 1. 8 n.

2. THE FALL OF THERAMENES.

1. 67. λομαίνωμαι, 'to bring harm (λύμη) upon,' 'damage' the constitution.

1. 68. παρ-αγγέλλω, 'pass on a message,' 'give the watchword,' which was passed from man to man, hence, 'give orders.'

1. 70. ἐγ-χειρ-ίδιον, ἐν χείρι, 'a hand-knife,' 'a short sword,' or 'dagger.' μάλη or μασχάλη, 'the arm-pit;' ὑπὸ μάλης, 'under the arm.'

1. 71. Τῆς Βουλῆς. The council or senate of 500 was in fact a standing committee of the Assembly to prepare measures for it. The members were generally elected by lot, but the Thirty had managed to fill it with their own partisans: cp. l. 5.

1. 73. εἰδήτε, from οἶδα, but εἰδήτε would be from εἰδον.

καίνος, 'new,' 'done for the first time.' oὗ καίνα is the real predicate of the sentence, 'these things [which] lie does [are] not new:' if it was not the predicate it would have the article, τὰ οὗ κ.

1. 75. γάρ generally causal, and translated 'for,' is here explanatory, 'I say:' it is often thus used to begin a story, where we use 'now,' 'well,' or 'let me tell you then,' introducing the details of something which has only been alluded to before.

1. 76. μεθ-ιστημι,—μετά in comp. generally means 'change,' as here. μετά originally means 'among,' 'between;' this implies 'participating,' as in μετέχω (1. 39), hence 'exchange of one condition for another.' The 2nd aorist and perfect (with plupf.) of ἰστημι are intransitive, the present and imperfect, future, and 1st aorist are transitive.

προ-πετής, (προ-πίπτω), 'falling forward,' 'prone,' 'headlong,' 'eager.'

1. 77. τετρακοσίους, 'the 400;' this was the name of an oligarchical government established at Athens by a conspiracy in the spring of 411 B.C. and deposed in the summer of the same year. 'The 400' were only a modification of the Senate but usurped the functions of the Assembly as well.

1. 79. πρώτος αὖ ... For the conduct of Theramenes, see Smith's History of Greece (smaller ed.), pp. 125, 126; and (larger ed.), pp. 350, 356.

1. 80. δήπου, 'then,' 'I suppose,' 'I imagine,' 'naturally.'

κοθόρνος, 'buskin,' or 'long boot,' which fitted either foot equally well;
II. THE ATHENIAN REVOLUTION.

hence of one who changed sides in politics. Compare the epitaph on some 'trimmer' of Cromwell's time,

'Reader, John Newton, who erst plaid
the Jack on both sides, here is laid.'

Witt's Recreations, 1654.

A turncoat is the analogous metaphor: by a different metaphor we call a man who leaves the sinking ship of the losing side 'a rat.'

l. 84. πράγματα, 'affairs,' especially of 'trouble.'

l. 85. ἀντι-κόπτη. Cp. l. 24 n.

δια-πονέω, 'to work out a thing,' mid. intransitive, 'to labour on to the end' (διά, meaning 'through,' or 'thoroughly'). The infinitive depends on διά.

l. 86. πῶς ἀν ἀφ-ίκουντο, 'how could they arrive? 'ἀν, 'in that case,' implies a condition which is here supplied by 'if they veered round.'

l. 89. διά τὸ-ἐμπεμβάλον-εἰναι. Cp. l. 27 n.

l. 91. δῆμος, the members of the δῆμος-κρατία (l. 90).

τοῦ . . . ἀπ-ολωλέναι, 'of very many being destroyed by the democracy.'

Cp. l. 27 n.

l. 92. βελτιών, 'the upper class,' 'the aristocracy,' (who prejudged their cause by assuming the better names ἀριστοῖ, etc., cp. l. 103 n.) Compare βελτιστοῖς, l. 58 n., and καλοὶ κἀγαθοὶ, l. 8 n.

l. 94. ἀν, 'in that case,' implies an 'if,' which is here supplied by σωθεῖς, i.e. εἰ σωθεῖν.

l. 95. μέγα φρονεῖν, 'to think great things of themselves,' 'to be proud,' 'rebellious.'

l. 100. μῆ-δ-ἐτέροις, not οὐ-δ-ἐτέροις, because it is a supposition, 'whoever,' i.e. 'if any one does not please.' If it was οὐ-δ-ἐτέροις it would be 'this man who does not, as a matter of fact.

l. 103. μισο-χρηστός, 'hating (μισῶ) the good,' i.e. 'opposed to an aristocracy.' Compare the use of καλοὶ κἀγαθοὶ, βελτιστοῖς, βελτιῶνες.

l. 106. καὶ . . . καὶ. Cp. l. 27 n.

δραχμῆς, gen. of price, 'who would sell the city for a franc;' 'who would be easily bribed.'

l. 107. ἀπο-δίωμι, act. 'give back,' mid. 'give away of one's own,' or 'for one's own benefit,' 'sell.'

l. 110. εἰς τὸ-ὑπ'-ὁλίγων-τυραννεῖσθαι, 'into the state of being tyrannised over by a few.' Cp. l. 27 n.

l. 112. πολιτεύεσθαι, 'should play the part of citizens,' 'govern the state.' so πολιτεία, in l. 115, means 'the rights of citizens.'—Theramenes' view was that all who could serve in the regular infantry or cavalry at their own expence, should have the franchise, leaving only the poorer freemen disfranchised, whereas the Thirty had selected only 3000, about one-fourth of the whole number of citizens.

l. 114. ἔκω has often the sense of 'to be able,' 'if you have [an instance] to give where.'

l. 116. ἂν ἠλέγχθω,—ἀν is always followed by the subjunctive, 'if ever I shall have been convicted of. The condition is taken up by παθῶν ἂν δικαίως ἀπο-δύσκειν, 'in such a case it would be right that I should suffer . . . and be put to death.'

l. 118. ἐσχατώτατα. ἐσχατός is itself a superlative, 'last,' or 'utter-
most'. Shakespeare uses double superlatives in the same way, for greater emphasis, e.g. 'most boldest,' 'most unkindest,' 'most unpleasantest.'

1. 120. θορυβέω, 'make a noise,' (θόρυβος), 'shout'; ἐπι means 'at' something, so ἐπι-θορυβέω. Lat. 'ac-clamare;' here of applause.

γιγνώσκω is not 'to know,' but 'to perceive.' So γιγνώσκοντες, l. 181.

1. 122. δια-ψηφίζεσθαι, (ψήφοι, 'the pebbles for voting'), 'vote to the end,' (διά meaning 'through,' or 'thoroughly'), 'decide by voting.' Cp. l. 85 n.

1. 123. δια-λέγομαι, 'discuss,' 'talk with one another; διά means cutting 'through,' then 'in different directions,' Lat. 'dis-' here simply 'one with another,' the middle having a reciprocal meaning, cp. Lat. 'inter se.' The aorist is passive in form but middle in meaning, cp. ἐδείχθην, iii. 7 n.

1. 124. ἐπι-στήναι, cp. l. 76 n.

1. 125. ψανερῶς τὴ βουλή, lit. 'visibly to the senate.'

δρυφακτος, or δρυφρακτος, (δρῦς, 'oak,' φρίττω, 'to hedge in'), any 'raised platform,' or 'barrier,' which enclosed the members of an assembly, separated them from spectators, etc., Lat. 'cancelli;' so 'barristers' are those who are admitted to the 'bar' in a court of justice.

1. 126 προ-στάτης, 'one who stands in front,' 'a champion,' 'the head of a party.'


1. 129. οὐ φασίν ἡμῖν ἐπὶ-τρέψεων, 'say they will not put up with our conduct if,' etc. The Greeks express 'I say it is not so,' by οὐ φημι εἶναι. So in Latin, 'nego esse.'

1. 131. μηδένα, κ. τ. λ. The μη marks the prohibition: 'it is enacted that no one is to be put to death.'

1. 132. ὑμετέρας, referring to ὃς βουλή, l. 124.

1. 134. τουτον-τα,—the final ι is called the demonstrative iota; it is used in pointing at persons: cp. Lat. 'hic-ce.' Cp. v. 55.

ἐξ-αλείφω, 'to rub out,' the tablet being of wax; i.e. 'strike off' his name.

1. 138. Εὔστα, 'the image and altar of Vesta in the senate-house.' So βουλός, l. 141.

1. 139. ἐπὶ Κριντα,—ἐπι meaning 'upon,' and the dative implying 'rest at;' ἐπὶ, with the dative of the person, means, 'in the power of,' 'depending upon.'

1. 144. ἐπι-δείκνυσι, δείκνυμι, δείκω, δείκα, 'to show,' must never be confounded with δείκνυμι, δείκομαι, δεικάμην, 'to receive.'

1. 146. ὑμῶν θαμάζω εἰ μή. 'I wonder at you if you will not'—that is, 'I can hardly imagine that you will not.' θαμάζω is followed by εἰ, 'if,' where we should use 'that' (ὅτι). It is here used with a genitive implying close connection, 'of,' or 'in you.'

1. 147. καὶ ταύτα, 'and that too.'

1. 150. οἱ ένδεκα, the 'eleven officers of the prison' who superintended executions, etc. 'The Board of Eleven' were most useful agents of the Thirty; they managed the business of police and the public force for them.

1. 151. έναν ἐπὶ, 'to go against,' i.e. 'to arrest.'

1. 154. μᾶλα μεγάλη τῇ φωνῇ, lit. 'with his voice very loud,' i.e. 'as loud as he could shout;' the article with φωνῇ marks that μεγάλη has the force of a predicate. Cp. l. 218 n.
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1. 155. ὁ Σάτυρος, Satyrus was chief of 'the Eleven' and one of the most violent partisans of the Thirty.

1. 158. κῶνειον, 'hemlock.' Drinking hemlock was the Athenian form of capital punishment.

ἀπο-κοταβίζω, 'to throw the dregs of wine from a cup so as to hit a basin put for the purpose.' This was a common game at feasts; each drank to the health of his love and threw the dregs away, and if the basin was hit hard enough to make any noise, it was a good omen for the success of his love. So Theramenes says, 'Let this throw be to [the health of] the pretty Critias.' Death was what he wished for Critias, and his wishes were soon gratified. Cp. Cic. Tusc. i. 40.

1. 160. τὸ φρόνιμον, 'what is sensible,' 'presence of mind.'

1. 161. παιγνιῶσε, (παίζω, 'to play,' παῖς, 'a boy'), 'playfulness,' sense of 'humour.'

ἀπο-λείπω is here intransitive, 'leave,' 'fail.'

1. 162. Ὡηραμένης μὲν ἄν, — ἄν often follows μὲν thus in continuing a narrative, 'so then,' 'so;' ἄν, like 'in fact,' briefly sums up the result of what has preceded: for μὲν, cp. l. 20 n.

1. 163. ὑς ἐξ-όν, cp. l. 51 n.

1. 165. χωρίον, (dim. of χώρος, Lat. 'agere'), 'a spot' as in l. 184: so in l. 170, 'a position,' 'fort;' here, 'a farm,' 'estate,' or 'country-house.'

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1. 168. ὅρμα, active, 'to set in motion,' or 'start;' both transitive and intransitive:—middle and passive, 'to set oneself in motion.'

1. 171. ἐπειεῖς. Of the four classes at Athens, 'the knights,' or 'citizen-cavalry,' were the second in point of wealth. They were naturally warm partisans of oligarchy.

1. 173. νέων, from νέος, 'young;' νεὼν, would come from ναῦς.

1. 175. καί μάλ' εὐδία—εὐδία (εὖ-διος 'fine,' from Ζεῦς, genitive Διός, 'the sky'), 'fine weather;' μάλα means 'very;' and emphasizes εὐδία: καί emphasizes μάλα, 'even very fine,' 'exceedingly fine.'

1. 176. ὁσος ἐκ-πολυτρίχιων, Lat. 'ut expugnarent, 'force to capitulate.' Cp. l. 300. πολυτρίχω, 'to blockade a town;' ἔκτρ. 'to take it by blockade,' ἔκτρ, like our 'out, out,' implying completion.

1. 178. ὑπεραία, sc. ἡμέρα: the termination -αιος is specially used of days; cp. τεταρατάιος ἐστι, 'he is four days dead.'

1. 181. γιγνύναις. Cp. l. 120 n.

λειληπτώ, (λεία, 'plunder;' ἐλάτης or ἐλατηρ, (ἐλαύνω), 'a driver'), 'to carry off plunder.' Cp. note on ναυμαχέω, i. 10.

1. 183. φυλή, 'a tribe,' then a 'squadron of cavalry,' or 'a regiment of infantry,' as the divisions of tribes were observed in military as well as in civil matters.

1. 184. λάσιος, 'hairy,' 'rough,' 'woody.'

1. 186. εἶς,—ἐν τῇ Φυλῇ would merely express that the men were there; εἶς, with acc. of motion to, implies their having flocked in from all quarters. This is called a pregnant use of the preposition. Cp. l. 221 n.
1. 187. κατα-βαίνω, 'come down into the plain,' Phyle being in the mountains north of Attica; it was a frontier fortress about 10 miles from Athens lying on the direct road to Thebes.

τῆς νυκτός, genitive of time, 'in the night;' so l. 221.

θέμενος τὰ ὑπλα,—the shields were heavy to carry, so whenever Greek soldiers halted they rested their shields and spears on the ground. So 'grounding (or ordering) arms' means little more than 'halting.'

τῆς νυκτός, the genitive implying 'a part of' is used of time for 'at some point in.'

τρία ἡ τέταρτα στάδια, rather less than 'half a mile,' στάδιον being about a furlong; the plural is generally στάδια. Observe the accusative of distance or extension in space meaning 'over,' or 'along.'

l. 189. πρός ἠμέραν ἐγίνετο, impers. 'it was getting towards daylight.'

l. 191. οἱ περὶ Θ. 'Thrasylbus with his troops;' so οἱ περὶ Παῦλον, 'Paul and his companions.' The Greek expression always includes the person mentioned; in fact in later Greek it is sometimes used of the man himself alone.

l. 192. δρόμῳ πρὸς-ἐπίπτων,—δρόμω, 'at a run,' is especially used of a charge of infantry 'at the double;' πρὸς implies motion towards, hence πρὸς-πίπτω, 'fall upon,' 'charge.' Observe the dramatic imperfect which describes the charge as it was going on, while the others were dressing their horses.

l. 201. ἕξετασις, (ἕξετάξω, 'to search out'), 'a review,' 'inspection.'

l. 204. ἀπο-γράφω, 'write off,' 'enter in a list,' mid. 'enter one's own name in a list,'—that all should give in their names.'

l. 205. ἄει, often means 'successively,' 'each when he had given in his name in his turn should go,' etc. So ὅ ἄει βασιλεὺς, means 'the successive kings.'

l. 206. αἰγαλός, (ἀἰσθῶ, 'to rush'), 'where the waves beat,' 'the beach.'

l. 207. κατ-ἐποτήσαν, according to its form, might be either 1st aorist or 2nd aorist; the 1st aorist is transitive, the 2nd intransitive: the sense decides. Cp. l. 76. n.

l. 209. ἵππ-αρχός, at Athens one of the two generals of cavalry.

l. 210. Μαδείον, (μάθαι, 'a song'), a kind of 'music-hall' or 'opera-house.' This Odeum was a circular building with a peaked roof, and was sometimes used for a law court. See map of Athens at end.

l. 216. τῶν Ἐ. κατα-ψυχιστέον ἔστιν,—the verbal adjective in -τέω implies 'necessity,' like the Lat. '-nitus:' 'a vote of condemnation must be passed,' i. e. 'you must condemn.' For the genitive, cp. l. 10. n.

l. 217. ταύτα, i. e. τὰ αὐτά, must not be confounded with ταύτα; ὁ αὐτός with dative ἤμιν, means 'the same as we do.'

l. 218. φανεράν φέρειν τὴν ψήφον, when the adjective is separated from its substantive and article, and comes before or after but not between them, it is a predicate, as φανεράν is here.—Voting was ordinarily by ballot. In this case each was to put his black or white ball openly on a certain spot, according as he was in favour of condemning or acquitting the Eleusinians. Observe the collective use of ψήφος, 'their votes,' as in τῆς ὠμετέρας ψήφου, l. 132.

l. 221. τοὺς ἄνδρος Φυλῆς, 'taking those in Phyle from Phyle' is briefly expressed in Greek by 'those from Phyle,' where we say, 'those in Phyle.' This is called a pregnant use of the preposition, cp. l. 186. n.
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1. 222. περί, with numbers, 'about,' 'more or less.'
1. 227. ὁ κύκλος, 'the circle' or 'wall' round a city.
1. 228. Μονυχία. Munychia was the name of a small harbour, with a temple or citadel overlooking it, abutting on the Piraeus: see Plan at end.
1. 229. συν-τάσσω, 'to arrange together,' mid. 'put oneself in order of battle,' 'form.'
1. 230. βάθος,—the adverbial accusative, meaning 'along,' 'over,' or 'as regards,' here 'they were in depth up to.' So ὑψος, 'in height,' etc.
1. 231. ἐπὶ πεντήκοντα ἀσπίδων, lit. 'upon [a base of] fifty shields,' i.e. 'in a column fifty deep.'
1. 233. εἰς is used distributively: εἰς δύο, 'two and two;' εἰς δέκα, 'at the rate of ten to each front rank man.'
1. 234. ἐπὶ αὐτοῖς, 'upon (i.e. behind) them,' 'to back them.'
1. 236. αὐτόθεν, lit. 'from [the spot] itself,' 'on the ground,' so αὐτόθεν is used for, 'on the very spot,' 'there.' The sympathizing citizens joined them on the ground and acted as amateur stone-throwers.
1. 244. καὶ νῦν δέ,—when καὶ and δέ come together, δέ belongs to the sentence, καὶ to the word which follows it, 'and now also.'
1. 245. ὅρθος, (ὁρθός, 'upright'), 'uphill.'
1. 249. ἐξικνεόμει in the sense of 'to come ὑπον,' 'reach,' i.e. 'hit with our darts;' αὐτῶν, the genitive implying any form of close connection, 'of,' 'in,' or 'on;' ἐξ, implying completion, like our 'out and out:' cp. l. 176. n.
1. 250. πρωτο-στάτης, 'standing first,' 'front-rank man,' i.e. 'the head of the column.'
1. 252. ὃν γε, like Lat. 'quippe qui,' 'since the road is full of them,' lit. 'we can't miss those at any rate, of whom,' etc.
1. 253. δραπετεύω, (δραπέτης, 'a run-away slave,' δρα-δρα-σκω),—'run away,' covered by their shields (ὑπ’ ἀσπίδων).
1. 255. ἐξ-ἀρχω, 'begin with,' hence 'dictate' of an oath; so with παίαν, 'begin a hymn to Mars,' 'address' it to him.
1. 257. ἄνθον ὃν, i.e. ἀντὶ τῶν ὑβρισμάτων & ὑβρισθημέν; an instance of Attic attraction, by which the relative is attracted into the case of the antecedent; the relative or adjectival sentence being logically only an adjective agreeing with the antecedent. To avoid ambiguity this idiom is only used when the relative would have been in the accusative.
1. 266. ἀπο-θνήσκει, historical present. Cp. the use of the dramatic imperfect, l. 192. n.
1. 267. ἐνίκων καὶ κατ-εδίωξαν. νικάω is 'to be conqueror,' hence impf.
1. 269. τῶν ἐν τῷ Πειραιάι δέκα ἀρχόντων. The whole executive of Athens at this time consisted of fifty-one persons—the Thirty, the Eleven, and 'the Ten Magistrates of the Piraeus,' who were the deputies of the Thirty there.
1. 271. ὑπο-σπόνδους ἀπ-εἰδοståv, observe the tense of ἀπ-εἰδοståv, and that ὑποσπόνδους, without the article, is a part of the predicate. The recognised mode of acknowledging a defeat was to ask for a truce to recover the dead, as it implied that those who granted this had possession of the field.
1. 272. δι-ελέγυντο, cp. l. 123. n.
καὶ δῆ καὶ, 'and so among others...'-the first καὶ couples the sen-
tences: δή, 'so,' implies that this particular speech was a natural outcome of the general conversation implied in διελέγοντο: the second καί means this man also made a speech as well as others.

l. 273. τῶν ἐν Πειραιῶι, 'the party in Piraeus,' i.e. the democrats under Thrasybulus who had seized the Piraeus, and had concentrated their force in Munychia; so τῶν ἐν Πειραιῶι in l. 287. They must not be confounded with the oligarchical 'magistrates in Piraeus,' mentioned in l. 269.

l. 275. παύσασθε,—παῦ-ω is transitive, 'to make to cease,' 'to stop some one else;' so κατα-παῦσαι ἐκείνους, (l. 290), 'put an end to their reign.' παῦ-ομαί is intransitive, 'to cease,' (i.e. 'stop oneself'): so παύσασθε, κ. τ. λ. 'Cease to sin against your country.'

l. 279. δέκα ἐτῶν πολεμοῦντες, i.e. during the third or last period of the Peloponnesian war; this period was often called the Decelian war, because during it the Spartans occupied Decelea, which was a fortified post about 10 miles from Athens.

l. 284. ἐκαστος, 'each party of them,' whereas ἐκαστος would be 'each separately,'—so in Latin, 'utereque, 'both persons,' 'utrique, 'both parties.'

l. 287. ἐπιστευόν μη ἡδικήκεια, 'were feeling confident [that] they had done no wrong.' The subject of an infinitive mood in Greek is generally omitted, when it is the same as that of the verb which governs the infinitive mood: cp. Section i. l. 155, note on φάσκων σωθήναι.

l. 288. οὗκ ἔφασαν, see l. 129. n.

l. 289. τὸ τελευταίον, adverbial accusative.

l. 292. ἔνα ἀπὸ φυλῆς ἐκαστῆς. There had been four clans at Athens; these were changed by Cleisthenes into ten 'tribes,' divided, like our 'hundreds,' or 'counties,' according to local habitation.

The death of Critias had deprived the Thirty of their head, and they had become thoroughly unpopular. The election of the Ten was an attempt of the moderate oligarchs to eliminate the more violent members of their own party, and thus to stem the tide of the popular feeling, which was running strongly in favour of the democratic party.

l. 302. οὔτω, 'so,' 'therefore,' 'with this view.'

l. 303. ναύ-αρχέω, 'to act as ναύ-αρχος' (l. 305), a kind of lord high admiral.

l. 308. μέγα ἐφρόνων ἐπὶ τῷ Λυσανδρῷ,—ἐπί meaning 'upon,' and the dative implying rest 'at;' hence ἐπί with dat. is used of the basis or cause of a feeling, μ. φ. ἐφ' ἵππικη, 'he is proud of his riding;' μ. φ. ἐφ' ἐαυτῷ, 'he is confident of his own powers':—so here, 'were greatly animated by [the presence of] Lysander.'

l. 309. τῷ Λυσανδρῷ, observe the addition of the article to the proper name; 'the Lysander' who was mentioned above. The first time a proper name is mentioned it cannot have the article; so Λυσανδρός simply, l. 300. After the first time it may either have the article or not, according as the writer may wish to lay emphasis on the fact that it has been mentioned before or not; so Λυσανδρός simply, l. 311, and Λυσανδρός, l. 313. Compare also Παυσανίας, l. 310, (the first mention), but ὁ Παυσανίας afterwards, ll. 312, 315. So εἰς τὰς Ἀθῆνας, (l. 320), 'the Athens of the revolution,' and τῇ 'Ἀθηνᾷ, (l. 329), 'the Athenes of the acropolis.'

l. 311. τῶν ἐφόρων τρεις, 'three out of the five' ephors: a bare majority, καὶ αὐτῶς. Cp. l 23, note on καὶ.
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1. 317. ὰχοmem, 'have gone,' is a perfect, like ἣκω, 'I have come:' ἐρχομαι, 'to go,' or 'come,' is the strict present of both.

ἢ, 'then at last,' the ἢ marks the apodosis or important part of the sentence, and answers to ἦμι.

1. 322. ἐφ' ὀστ, more fully ἐπὶ τοῦτον [τῷ λόγῳ] ἐφ' ὀστ, 'upon these terms upon which,' i.e. on these conditions, that: it is followed by an infinitive like ὀστ, 'so that,' i.e. 'on condition that.'

1. 324. ἀρξάντων. Observe the tense, which marks that their rule is over; when the Thirty were still in power these men were called ἀρχόντες. See l. 269 and note.

1. 326. ἔδοξεν αὐτοῖς, cp. l. 55 n.

1. 327. δι-ήκε, from δι-ημι, δι-ήσω, I aor. δι-ήκα, is transitive, 'to send away,' whereas δι-ήκω would be intransitive, 'to have come through.'

1. 328. ἄν-ελθόντες,—observe the preposition, 'up to the acropolis.'

1. 331. ἄν-ἐστησε, 'raised up again,' 'restored,' ἄνα, 'up,' is often used thus of restoration or 'setting up again': the Assembly had been practically abolished by the election of the Thirty. Cp. l. 1 n.

1. 332. Ἐκκλησία,—(ἐκ-καλεῖ, 'to summon,' cp. our word 'convocation,' from 'to convoke'),—the Ecclesia, legislative assembly, or parliament of Athens. Restoring the Ecclesia is equivalent to restoring the democracy. All free citizens could vote in it. It therefore differed essentially from our House of Commons, because the Commons voted not through representatives but in person. The word is used in the New Testament for 'the congregation' or 'Church'; hence Fr. église, Eng. 'ecclesiastic,' etc.

Ἐλευσίνη, adverb, or rather old locative case, like Ἀθῆνας, iii. 1 n., otherwise ἐν Ἐλευσίνη.

1. 333. μιθόω, 'let out for hire,' mid. 'hire' for oneself.

1. 335. μη μησι-κακήσειν, 'not to remember evil,' 'to have an amnesty.

HISTORICAL NOTE.

There are two incidents of the Reign of Terror under the Thirty which are not recorded in the Text, but are too characteristic to be omitted. The first gives a picture of the treatment of citizens, the second of the treatment of resident foreigners.

Besides murder and spoliation, the Thirty had a farther purpose, if possible, still more nefarious. In the work of seizing their victims, they not only employed the hands of these paid satellites, but also sent along with them citizens of station and respectability, whom they constrained, by threats and intimidation, to lend their personal aid in a service so thoroughly odious. By such participation, these citizens became compromised and imbued in crime, and, as it were, consenting parties, in the public eye, to all the projects of the Thirty; exposed to the same general hatred as the latter, and interested, for their own safety, in maintaining the existing dominion. Pur-
suant to their general plan of implicating unwilling citizens in their mis-
deeds, the Thirty sent for five citizens, and ordered them, with terrible
menaces, to cross over to Salamis and bring back Leon as prisoner. Four
out of the five obeyed; the fifth was the philosopher Sokrates, who refused
all concurrence and returned to his own house, while the other four went to
Salamis and took part in the seizure of Leon. Though he thus braved all
the wrath of the Thirty, it appears that they thought it expedient to leave
him untouched. But the fact that they singled him out for such an atrocity
—an old man of tried virtue, both private and public, and intellectually
commanding, though intellectually unpopular—shows to what an extent
they carried their system of forcing unwilling participants; while the farther
circumstance that he was the only person who had courage to refuse, among
four others who yielded to intimidation, shows that the policy was for the
most part successful. The inflexible resistance of Sokrates on this occasion
stands as a worthy parallel to his conduct as Prytanis in the public assembly
held on the conduct of the generals after the battle of Arginusae, wherein he
obstinately refused to concur in putting an illegal question.

The orator Lysias, and his brother Polemarchus, were both taken into
custody. Both were metic, wealthy men, and engaged in a manufactory
of shields, wherein they employed 120 slaves. Theognis and Peison, with
some others, seized Lysias in his house while entertaining some friends at
dinner; and having driven away his guests, left him under the guard of
Peison, while the attendants went off to register and appropriate his valuable
slaves. Lysias tried to prevail on Peison to accept a bribe and let him
escape, which the latter at first promised to do; and having thus obtained
access to the money-chest of the prisoner, laid hands upon all its contents,
amounting to between three and four talents. In vain did Lysias implore
that a trifle might be left for his necessary subsistence; the only answer
vouchsafed was, that he might think himself fortunate if he escaped with
life. He was then conveyed to the house of a person named Damnippus,
where Theognis already was, having other prisoners in charge. At the
earnest entreaty of Lysias, Damnippus tried to induce Theognis to connive
at his escape, in consideration of a handsome bribe; but while this con-
versation was going on, the prisoner availed himself of an unguarded
moment to get out through the back door, which fortunately was open,
together with two other doors through which it was necessary to pass.
Having first obtained refuge in the house of a friend in Peiraeus, he took
boat, during the ensuing night, for Megara. Polemarchus, less fortunate, was
seized in the street by Eratosthenes, one of the Thirty, and immediately
lodged in the prison, where the fatal draught of hemlock was administered
to him without delay, without trial, and without liberty of defence.'
(GROTE, lxxv.)
SECTION III.

THE SPARTAN SUPREMACY.

B.C. 399—395.

1. SPARTAN POLICY IN ASIA. B.C. 399.

(Grote, lxxii.)

1. 1. Ἐκ τούτου,—ἐκ ‘out of,’ resulting ‘from,’ comes to mean ‘after.’ The Athenian Revolution ended with the expulsion of the Thirty Tyrants by Thrasybulus B.C. 403. The expedition of Cyrus was in B.C. 401.

1. 2. δῆλον, ‘to make (or think) worthy,’ hence c. inf. ‘to claim that.’

It must be remembered that Greek syntax has much more resemblance to English syntax than it has to Latin: so in the case of oblique petitions, ‘I tell you to do so and so,’ the Greeks would almost invariably use the infinitive, as we do, whereas the Latins would use ‘ut’ and the subjunctive. So here we might say in English ‘thought they ought to act so to him.’

1. 4. ἐν τῷ πρὸς Ἀθηναίων πολέμῳ,—it was the energetic assistance of Cyrus that turned the scale against Athens in the latter part of the Peloponnesian war when the battle-ground was on the coast of Asia Minor. Cp. Section i. p. 8, ll. 38–45.

1. 5. οἱ ἔφοροι, (ἔφοροι, ‘to overlook’), lit. ‘the overseers,’ at Sparta ‘the Ephors,’ or five chief magistrates, a kind of Cabinet Council, who could control even the kings. See Hist. Intr., p. 49.

1. 6. τῷ τότε ναυάρχῳ, lit. ‘the then navarch,’ i.e. the lord high admiral for that year.

δέοιτο, the middle form of δέω, ‘I lack,’ means ‘to want’ or ‘require’: the active form is not common, but is used both personally and impersonally, as in πολλοῦ δέω, ‘I want much,’ ‘I am far from,’ and πολλοῦ δέι, ‘far from;’ δεῖ in the other sense, ‘it is binding on one,’ ‘one must,’ seems to come from δέω, ‘to bind.’

1. 7. ἐδεήθην, the perfect and aorist passive of deponent verbs are generally used with a middle and not a passive sense; all verbs may be counted as deponents which have a new sense in the middle, as δέομαι has, cp. l. 6.

1. 8. σὲν τῷ Κύρου, sc. ναυτικῷ.

1. 9. ἐποίησε... μὴ δύνασθαι, ‘made him not able,’ i.e. prevented him.
1. 11. βασιλεία,—βασιλεύς when used thus as a *proper name* for the king of Persia is generally found without the article.

δος depends on γέγραπτοι (l. 15).

μέν, answering to μέντοι (l. 16), which is here equivalent to δέ; the two particles contrast the Anabasis and the Hellenics, the μέν dismissing the one, the μέντοι introducing the other.

1. 12. ἀν-ἐβην, ‘marched up,’ i. e. ‘inland;’ hence the name ἀνά-βασις, or the expedition up to Cunaxa; the Retreat is properly called κατά-βασις, ‘the march down to the coast.’

1. 13. ἡ μάχη, the battle at Cunaxa, in which Cyrus the younger defeated his brother Artaxerxes; but as Cyrus was killed in the battle, the object of the expedition was gone, and there was nothing left for the Greeks but to retreat.

1. 14. Ἐκμιστογένει, the dative of the *agent*, especially used after *perfect* passives, instead of the more usual ὑνός c. gen. Plutarch says that Xenophon attributes his own work to this unknown Themistogenes, in order that the account of his exploits in the Retreat might gain more credence from its not being supposed to be an autobiography.

1. 17. πόλλοι δέκας, genitive of price, ‘worth much,’ ‘a very useful servant.’

Tissaphernes was nominally commissioned to conduct the Greek army homeward and supply it with provisions according to the terms of the truce made after Cunaxa, but under pretence of a peaceful conference he secured Clearchus and the other Greek generals, and having treacherously put them to death, showed great energy in harassing the retreating columns of the Greeks.

κατ-ἐπέμφθη, for the force of κατά, see l. 12 n.

1. 18. ἄν ... ἦρος,—ἀρχω in Attic generally has the sense of ‘to be a leader of,’ and is followed by the genitive (or dative); while ἄρχω-ομα is used for ‘to begin.’ ἄν ἦρος, therefore, is not a case of Attic attraction, as this is only employed where the relative would have been in the accusative; the full construction is οἱ ἄρχοντες [τῶν χωρῶν] ἄν αὐτοὺς ἦρος καὶ ἄν Κύρος [ἄρχειν].

1. 22. εἰσίν, there are two points to be noted about this, (1) that though in oblique oration it is dramatically put in the *present*, thus suggesting that the actual words were ἔστιν ... ἔστε, and (2) that the nom. οἱ Λακεδαίμονοι has to be supplied from οἱ Λακεδαίμονα.

σφῶν, gen. plur. of σφὸν, must not be confounded with σφῶν, gen. dual of σφυ: it represents the Lat. ‘sui,’ and would have been ἥμων in direct oration.

1. 24. Θίβρωνα. Thibron, or Thimbron, recruited from among the 10,000 Greeks at Pergamus, took several cities, but permitted plundering and lax discipline among his troops, he was therefore recalled to Sparta, tried, fined, and went into exile. He was again employed about eight years afterwards, but again failed in discipline, and was defeated and slain.

1. 25. νεο-δαμ-ώδεις, under the general name of ‘Lacedaemonians’ were included two distinct classes, (1) the Σπαρτανεῖς or the Dorian invaders, the only free hereditary citizens, (2) the *original inhabitants* of the country. Of these last there were three grades, (1) the Perioeci, (περι-οικοι) dwelling in the country-towns round about Sparta, who were not serfs, and yet had no votes; (2) the freed serfs or νεοδαμ-ώδεις, i. e. those who had been newly made
part of the people, (δῆμος, Doric for δήμος); (3) the Helots or actual serfs.
The Spartan government was the type of national exclusiveness, they never
admitted the original inhabitants to full citizenship: it was as if the Norman
conquerors of England had refused ever to amalgamate with their Saxon
subjects. The fate of Sparta was the just punishment of her exclusiveness;
the race died out for want of fresh blood. Observe the tyrannical nature of
the Spartan supremacy, she wishes to send out a force of 5000; she does not
send any of her own citizens, except as officers, but 1000 of her 'freed serfs,'
whom she probably wished out of the way, while the remaining 4000 are
supplied by other states of the Peloponnesian, her subject-allies, who probably
exceedingly disliked sending their contingents on such distant service. See
further 'Spartan affairs at home,' Hist. Intr. to 4th Division of Section iii. p. 49.

\[eis \chi\lambda\iota\nu\sigma, -eis (e\nu-s)\] is related to \(\epsilon\nu\) as \(\pi\rho\omega\) to \(\pi\rho\delta\), hence by itself
it would mean 'in,' and then from the accusative to which it is always
joined it gets the idea of 'to,' so 'into' or 'to,' so of any limit, as here, \[eis \chi\lambda\iota\nu\sigma 'up to 1000.'\]

1. 29. \(t\omega\upsilon\iota\ \iota\mu\nu\tau\o\nu\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\alpha\tau\α
NOTES.

1. 51. ἐπὶ σοὶ ἐσται,—ἐπὶ meaning ‘upon,’ and dative implying ‘rest at; ἐπὶ σοὶ, c. dat. pers., means ‘resting upon you,’ i.e. ‘it will be in your power.’ ἐπὶ Κριτία, sect. ii. l. 139 n.

1. 52. δῆποι, ‘perhaps,’ or ‘I presume’; δῆ meaning ‘then’ or ‘assuredly,’ ποι, lit. ‘somewhere,’ then ‘in some degree,’ ‘possibly.’ ἀφ-ελομένῳ ἐρέ, ἀφ-αἱρέωμαι, ‘to take away for oneself,’ from having the general meaning of ‘to deprive a person of anything,’ is used with an accusative of the person as well as of the thing.

1. 53. ἔγνω, ‘decided;’ γνωσκὼ is not ‘to know,’ but to ‘perceive,’ ‘judge.’

1. 55. πρὸς τοῦτοι,—πρὸς originally meaning, like πρό, ‘in front of,’ practically gets its meaning almost entirely from the cases to which it is joined: so πρὸς ταῦτα is ‘with reference to these things,’ ‘therefore,’ πρὸς τοῦτων, ‘from these things,’ πρὸς τοῦτοι, ‘in addition to this.’

1. 56. ὀπότε...ἐμ-βαλλον, cp. l. 33 n.

1. 58. ἐστίν ὅτε, lit. ‘there is when,’ i.e. ‘sometimes.’

1. 60. ἔτοι, lit. ‘of more than forty years,’ i.e. ‘more than forty years old;’ compare the English ‘of age,’ ‘of years of discretion,’ where ‘of’ is much the same as ‘in.’

1. 61. ἀνα-πτερῶ, ‘to furnish with wings;’ hence metaphorically, ‘set on the wing;’ ‘put on the tiptoe’ of expectation. So here ‘excited,’ or ‘nettled by the remark that’ the metaphor is perfect but untranslatable.

1. 64. τὸ ἔδος, the accusative having notion of ‘to’ or ‘about;’ τὸ ἔδος here is like an adverbial accusative, ‘as regards looks;’ cp. ii. 230.

1. 68. ἀπεκρίνατο φυλάττειν, ‘answered that he should keep them,’ ‘told him in answer to keep them,’ where the same sense is conveyed by our word ‘tell.’ In direct oration it would be φυλαττειν αὐτά. Cp. l. 88, and εἶπον κεκλεισθαι, v. 155 n.

1. 69. ἦς τε (perhaps for ἦς ὅτε), exactly answers to Lat. ‘us-que,’ ‘up to,’ ‘until,’ (1) with reference to the past, ἦς τε ἔλαβε would be ‘until he took,’ but (2) when it refers to the future, ἄν, ‘in any case,’ is joined with it, and then, like all conjunctions compounded with ἄν, it is followed by the subjunctive as here, ἦς τε ἄν λάβῃ: the sentence in direct oration would be φυλαττειν ἔται ἄν λάβω, and the present form λάβη is dramatically used after ἀπεκρίνατο instead of the past λάβοι.

σὺν αὐτῷ ἐκεῖνο, ‘take the gifts, and Midias himself too:’ so αὐτοῖς ἀνδράσιν is used of a ship sinking crew and all.

1. 70. οὐκ ἄν ἐφη, Lat. ‘negativit,’ ‘he said he would not.’ ἄν, ‘in that case,’ belongs to βούλεσθαι and is explained by ‘in case he did not punish.’

μῆ τιμωρήσας, i.e. εἰ μῆ τιμωρήσεις; μῆ with part. marks a supposition: οὐ τιμωρήσας would mean ‘because he did not punish,’ stating a fact (which would not make sense here). τιμωρών, in act. ‘to bring aid to’ or ‘avenge,’ hence with dative; the middle, meaning ‘to avenge oneself on,’ is used transitively for ‘to punish,’ with accusative, so we might have here τιμωρήσαμενος Μεδίαν.

1. 74. ἐπὶ τίς, —ἐπὶ with dative of the thing generally means ‘resting on terms of,’ so here, ‘on what terms;’ ἡρωτά ἐπὶ τίς ἦνοικο σύμμαχος would mean ‘asked him on what terms he became an ally,’ the addition of ἄν makes it conditional, ‘on what terms he would become.’

ἐφ’ ὅτε, ‘on [those terms on] which:’ ἐφ’ ὅτε, like ὅτε, is followed by
an infinitive, 'on condition that he should leave:' cp. ἐφ' ἔτε εἰρήνην ἔχειν, ii. 322 n.

1. 76. ᾽μα goes with the part. λέγων, 'even while he was speaking,' lit. 'speaking at the same time.'

1. 77. εἰς δύο, 'up to two,' 'two deep,' i.e. 'two and two;' εἰς being used distributively as in εἰς δήκα, ii. 233 n.

1. 78. οἱ ἀπὸ τῶν πῦργων... οὐκ ἐβαλλον, i.e. οἱ ἐν τοῖς πῦργοις οὐκ ἐβαλλον ἀπὸ τῶν πῦργων; this is called a pregnant use of the preposition. Cp. ii. 186.

καὶ μᾶλα ὑψηλῶν,—'[they were not only on towers, but these towers themselves] also were very high and commanded the entrance.'

1. 81. ίνα ἡγη,—ίνα answers to Latin final 'ut,' and is followed by the subjunctive after a primary tense as here, and by the optative (or past subjunctive) after a past tense.

1. 85. αὖ, 'again,' 'once more,' so here 'still:' in ii. 41, αὖ means 'on the contrary,' as in Eng. 'again' is connected with 'against.'

1. 87. θέσθαι τὰ ὀπλα, 'to ground their arms,' i.e. 'to halt,' so in England 'to halt' generally implies to 'order arms.'

1. 88. ἀν-ἐίπε,—ἐδ, 'up,' has the force of 'aloud:' cp. our 'speak up' as opposed to speaking 'low.' εἰπεῖν with the infinitive has here the meaning of 'to order' as above, 1. 68 n.

1. 90. στόμα, 'mouth,' 'face,' 'front,' hence of 'front ranks' of an army.

μισθοφόρησοντας, sc. ἐαυτῷ, 'as they were to serve him (Dercylidas).'

1. 91. Μείδια γὰρ οὐδὲν δεινὸν ἔσται, 'Midias will have nothing more to fear,' a bit of irony: 'Midias cannot want any bodyguard, [as he is hencethrough only a private person].'

1. 92. ἀπορῶν ὅ τι ποιήσῃ is not 'not knowing what he did,' where the optative would simply mark the indirect question of past term, but 'being at a loss what he should do,' where the optative has a deliberative force. The subjunctive often expresses doubt or deliberation; so τὶ ποιῆσαι, 'what am I to do,' ἀπορῶν ὅ τι ποιῆσαι, 'not knowing what he is to do.' This in past time becomes ὅ τι ποιήσῃ, as here.

1. 94. τεθυκότα ἐγείρεσθαι,—those who had made an offering used to feast their friends on part of the victim. So Samuel gave Saul the shoulder of a victim when there was a feast in the high place (1 Sam. ix. 13, 23). In later times the victims were sold; hence the question of 'eating meat which had been offered to idols' (1 Cor. x. 25).

1. 95. παρ' ἡμῖν,—παρὰ meaning 'beside,' and dative implying 'rest at,' parath with dative means 'at house of...,' Fr. chez moi, Lat. 'apud me.'

ἐν ὃ, sc. χρόνῳ, 'whilst.'

1. 100. μάλιστα, 'most,' in answers as a strong affirmative, 'most certainly,' Lat. 'vel maxime.'

1. 102. ψεύδεται σε,—the active is commonly used in the sense of 'to belie,' 'deceive by lies,' the middle being generally intransitive.

1. 105. τίνος ἥν, 'of whom,' 'belonging to whom,' i.e. 'whose vassal;' Mania as a sub-satrap being regarded as the slave or servant of Pharnabazus: so 'vassal' properly means 'slave,' being the same word as 'valet' or 'varlet.' a 'boy' or 'slave.'
3. SPARTAN TREATMENT OF ELIS. B.C. 392.

1. 106. Φαρναβάζου, possessive genitive, 'belonging to Pharnabazus,' as τίνος above, repeated in τὸ ἐκεῖνη [ἐστίν] Φαρναβάζου and τὸ Μανίας καὶ τὸ Φαρναβάζου below.

1. 107. ἄν, 'in that case,' i.e. if they belong to Pharnabazus.

1. 114. ἀλίσκομαι, with part. 'to be caught' or 'detected in.'

1. 116. κατα-σμαλνομαι,—κατά ('down,' like our 'downright') intensifies the force of the verb, 'to seal securely;' the middle implies 'for oneself,' 'for one's own use'; so ἀπο-σμαλνομαι, 'to confiscate,' sect. ii. l. 56 n.

1. 118. ᾧμῖν, dat. of agent after ἐφρασται: this dative is especially used after the perfect passive. Cp. l. 14 n.

1. 119. ἐναιστοῦ, 'of a year,' i.e. 'for a year;' so δις ἐναιστοῦ, 'twice a year.' τοῦ ἐναιστοῦ would be 'for the year,' i.e. yearly. ἐγγύς is sometimes used as a preposition taking a genitive of place, but here an adverb, 'nearly.'

ἀκταις-χιλίαις ἀνδράσιν is in apposition to τῇ στρατιᾷ, the dativus commodi. whereas ᾧμῖν is dative of agent after perf. pass., see above.

1. 127. Δερκυλίδα, observe the Doric genitive, often retained in Attic in the names of foreigners, especially of Laconians.

1. 128. ποτέ, in the Peloponnesian War against Athens. There were other pretexts alleged for the War, but the real reason was that Sparta thought Elis was becoming too powerful.

1. 129. ἐκώλυν μη προσ-εὔχεσθαι, Lat. 'prohibebant quominus pre-carentur;' for the use of the Greek infinitive to express oblique petition, cp. above on ἄξιον, l. 2 n. μη is always used with the infinitive where it would have been used with the indicative in direct oration; so here it would have been μη προσ-εὔχεσθε.

1. 130. νίκην πολέμου, 'victory in war,' the genitive here being really equivalent to ἐν πολέμῳ.

καὶ τὸ ἄρχαῖον,—the accusative implying 'to,' 'along,' is often used of time for 'during,' so here adverbially, 'even of old,' 'in earliest times.'

1. 132. ἐψ' Ἐλληνον πολέμῳ,—ἐπί with dative meaning 'on terms of,' also means 'for purpose of,' as here.

1. 133. ἐδοξεῖ τοῖς ἐφόροισ, lit. 'seemed good,' i.e. 'they decreed.'

τῇ ἐκκλησίᾳ, 'the assembly,' probably the ἐκκλησίας, 'a committee of Spartan citizens chosen to report on certain questions.'

1. 134. εἰπον ὅτι δοκοῖ,—the optative in Greek is the mood which marks oblique oration: it is thus used with ὅτι after a past tense, after verbs of saying and thinking, where the accusative and infinitive would be used in Latin.

1l. 137, 138. ποιήσοιειν... ἔχοιειν,—observe the optative marking the oblique oration.


φρουρᾶν φαίνειν, to give notice that a φρουρά, or levy, was wanted, 'proclaim an expedition.'
III. SPARTAN SUPREMACY. 159

1. 140. ἐμβάλλω is here intransitive, 'to throw oneself into,' 'invade.'

1. Ἡλέα, sc. γῆ, 'the land of Elis,' so ἡ πολεμία in the next line.

1. 143. δι-αφ-ήμα,—αφ-ήμα is 'to send away,' διά adds the sense 'in different directions,' when the forces were 'disbanded' they returned to their separate cities; διά has the same meaning in διεξεσθέναντο, l. 145.

1. 145. ὅσα ἡδεσαν οὖσας,—verbs of knowing and feeling are generally followed by the participle to express a fact; so οὖσας ἡδεσαν ζώντας, 'whom they knew were living,' ii. 8, whereas οἶδα ζήν would mean, 'I know bow to live.' With verbs of thinking, reporting and saying, the construction with ὅς is more common.

1. 149. οἳ τε ἄλλοι καὶ, 'both others [whom one need not mention] and,' hence it comes to mean 'more particularly.' The remarkable fact was not that Sparta's regular allies followed her, but even her old rivals the Athenians.

1. 158. τὸ λεγόμενον, adverbial accusative, 'according to the proverb.'

μεδίμνῳ ἀπομετρήσασθαι ἀργύριον, [to be so rich as to] 'measure off one's money by the bushel,' cp. Lat. 'dives ut metiretur nummos.' With the addition of τὸ παρὰ τοῦ πατρός, meaning 'the money a son expects to inherit at his father's death,' the proverb was especially used of those who expected a great windfall of wealth or good fortune, or as we should say, who 'counted their chickens before they were hatched.' The oligarchy within the city of Elis, in their delight at the support of a Spartan army, made a premature attempt to overthrow the established government, and get all the power into their own hands by an internal revolution.

1. 164. καθ' εὐδόω ἐνύγχανεν, 'was asleep at the time,' τυγχάνω implies coincidence rather than chance; for the difference of the Greek and English idioms in the case of verbs like τυγχάνω, φθάνω, and οἴχομαι, see note on ἡτυχον ἄριστον ποιούμενοι, i. 8. and φένοντο γροτες, i. 31.

1. 167. ὁ ἡγεμών, sc. περὶ-ἐχεται, 'as the queen bee [is surrounded] by the swarm.'

1. 168. ἀνα-λαμβάνω, 'to take up into one's hands,' 'take with one,' is especially used of mobilising an army.

1. 169. ἐκ-πίπτω is generally used as the passive of ἐκβάλλω, 'to turn out,' 'expel,' as ἀπο-θνήσκω is used for the passive of ἀποκτείνω.

1. 175. φέρω καὶ ἀγω,—'to carry off and lead away' is the regular expression for 'to plunder' or 'harry' a country, 'carrying off the moveables and driving the live stock,' Lat. 'ferre et agere.'

1. 176. τοῦ ἐπ-εὐντος θέρους,—the genitive implies close connection, 'a part of' or 'in;' so of a point of time, 'in the course of the ensuing summer;' observe the difference between this and the accusative τοῦ ἐπιόντα χειμῶνα above, which means 'during the ensuing winter.'

4. SPARTAN AFFAIRS AT HOME. B.C. 398.

1. 182. μετὰ τοῦτο, 'after this,' i.e. after the conclusion of the war with Elis, a war which left Sparta as triumphant over her Peloponnesian allies as Lysander's successes in the Peloponnesian war had left her over her Athenian enemies. The meaning of the preposition μετὰ, 'together with,' is modified
by the cases to which it is attached, (1) with the accusative implying *coming among,* it means *after,* as here; (2) with the genitive implying *in,* it means *with,* Lat. *cum,* so μετὰ τοῦτο means *after this,* but μετὰ τοῦτον would mean *with this man.*

l. 182. τὴν δεκάτην, *the tenth part* or *tithe* [of the booty taken in Elis]; chiefly cattle from the rich pastures of the state.

l. 183. καμύνω, lit. *to labour,* then *to fall sick.* Cp. *to travail,* from Fr. *travailler.*

l. 185. ἀντέλεγον, κ. τ. λ. *Leotychides* was young and untried, and was further suspected of being the son of Alcibiades, who had been received in the king’s house during his exile from Athens. *Agesilaus* was an undisputed Heracleid, of mature age and proved bravery, supported moreover by Lysander, the most powerful man in Sparta, who hoped to advance his own interests by the accession of his own old school-friend to power. But he was lame, and the oracles had specially warned Sparta to beware of a *lame reign.* How the oracle was turned in this case (as by Themistocles before Salamis) is described in the text. The misfortunes of Sparta at the close of the reign of Agesilaus will be recounted in the Sixth Section.

l. 186. νῦν φάσκων εἶναι, observe that the nominative is used with the infinitive where the person is the same as that of the verb on which the infinitive depends. Cp. αὐτοῖς νῦν στρατηγεῖν οὖν ἐκεῖνον, i. 218, and note on i. 155.

l. 189. εἷς μην τυγχάνωι . . . ἄν βασιλεύσωι, the optative with ἄν is really a *potential* mood, the optative without ἄν is merely the past tense of the Greek subjunctive (or dependent) mood.

l. 190. ἐμὲ is emphatic, the short form μέ is used when the word is not to be emphasized.

l. 191. πῶς, sc. ἄν δέοι σε βασιλεύσωι.

ἐμοὶ γε ὄντος,—*ge* means *at least,* *as long at least as* Ι am alive.*

l. 192. οὐκ ἐφη σε εἶναι, Lat. *nagabat te esse,* the negative being put in Greek with the verb of saying, instead of as in English with the infinitive.

ἐαυτοῦ, sc. νῦν. Cp. Σωκράτης ὁ Ἐφρονίσκου [νῦν], i. 168.

l. 193. καὶ νῦν ἔτι, *even now still says,* i.e. not only said (ἐφη) but adheres to it now.

l. 196. χρησμός,—the oracle is thus given by Plutarch:—

φράζειν δὴ, Σπάρτη, καίτερ μεγάλαιοι ἑούσα, 
μὴ σέθεν ἄρτιπόδος βλάστη χαλῆ βασιλεία.
δηρῶν γαρ μόχθοι σε κατασχίζουσιν ἄελπτοι,
φθισίβροτον τ᾿ ἐπὶ κύμα κυλινδόμενον πολέμοιο.

Beware, then, Sparta, lest in spite of all thy vaunted fame,
Thy firm foot fail, and thou become a kingdom of the lame,
Then long shall troubles bear thee down, and woes unknown before,
And high shall rise o'er all thy race the rolling wave of war.

l. 201. οἱ ἄφ' Ἡρακλέους,—the royal family at Sparta, though probably of Dorian origin, claimed Heracles as their founder. According to tradition, Heracles, as the descendant of Perseus, was the rightful king of Argos, but was kept out of his kingdom by Eurystheus: his children were exiles, but in the fourth generation were assisted by the Dori..
sessions in the Peloponnese: hence the Dorian migration or conquest is often called the Return of the Heraclidæ: there were three Heraclid chiefs, one took Argos, another Messenia, Sparta fell to the lot of the third (Aristodemus), who had been killed, but was represented by his twin sons, Eury- sthenes and Procles; hence the two families of kings at Sparta. By these legends, in spite of the fact that the Dorians had no mythical story, the kings of Sparta claimed connection with the kings of Argos, the great heroes of Achaean Greece, Perseus and Heracles, Agamemnon and Orestes.

1. 202. ἡγοῦντο τῆς πόλεως,—ἡγεῖομαι with dative means 'to go before,' 'be a leader to,' then with gen. = ἡγεῖομαι εἶμι, as here: cp. Horace's 'regnavit populorum.'

tοιαύτα ἀκούσας ἀμφιτέρων, here ἀκούω has its full construction, viz. an accusative of thing heard, and a genitive of the person from whom it is heard.

1. 207. δεινότερα ἔφη τὰ ἱερὰ φαίνεσθαι,—there are two parts of a sentence, the subject, i.e. 'what you are talking of, and the predicate, or 'what you say of it;' so in 'the omens are more alarming,' we call 'omens' the subject, and 'alarming' the predicate: thus an adjective may play two parts in the sentence; it may either be a mere epithet of the subject, or it may by itself be the predicate or important part of the sentence: there is no difficulty in Greek in deciding whether an adjective is epithet or predicate, as the English idiom is just like the Greek: the subject is marked by the presence of the article, the predicate by the absence of it, so in 'the more alarming omens,' τὰ δεινότερα ἱερὰ, 'more alarming,' is a part of the subject; and the same in τὰ ἱερὰ τὰ δεινότερα, 'the omens, the more alarming ones, I mean:' but in 'the omens appeared more alarming,' δεινότερα ἐφαίνετο τὰ ἱερὰ, 'alarming' is the predicate: the Greeks mark the predicate not only by the absence of the article but by position, as they generally put some other word (as ἔφη here) between the adjective and the noun of which it is predicated. Cp. v. 289.

1. 208. αὑτοῖς,—αὐτός in nominativo ipse, in obliquis is: this is the general rule, but αὐτός not only means 'self' in the nominative, but also, (1) when it comes first in the sentence, and so is made emphatic by position, (2) when it is joined to a substantive, as here, and v. 110. δ αὐτός is Lat. 'idem.'

1. 212. τὴν ψυχὴν, the accusative implies 'to,' 'along,' or 'over,' in fact any relation not marked by one of the other cases, hence it is used for 'as regards.'

1. 213. τῶν δομοίων, partitive genitive, 'one of the peers.'—Even the families of true Spartan descent could only count their members among the peers as long as they severally subscribed to the mess-table and performed the requisite drill: Cinadon, it appears, underwent all the drill, but could not pay the fees; hence he became one of the 'inferiors,' and being still as a Spartan gentleman excluded from trade, had no chance of recovering his position except by a revolution.

1. 214. ἐρωτάων πῶς φαίνη,—the past ἐρωτάω is from the aor. ἐρώτησι, not from the unused present ἐρωταί, the place of which is supplied by ἐρωτάω: the optative answers to the Lat. past subjunctive, and marks the indirect question ἢρωτεντ πῶς φαίνη; with the present the indicative is used, so it
would be ἐρωτῶσιν πῶς φησίν: the same optative occurs in ὅποσοι ἔλεν, l. 216.

l. 218. γέροντας, 'councillors' or 'senators,' Lat. 'patres.'

τεταράκοντα.—notice the enormous disproportion of numbers: even in Sparta itself, where all the true Spartans lived, only 1 in 100 were Peers; all others were inferiors, Perioeci or Helots. Formerly the prospect of becoming a Peer by a change of fortune kept the inferiors strongly on the side of the Peers as being all Spartans; now we see them beginning to range themselves on the side of the lower orders, owing to the exclusiveness of the Peers.

l. 219. τι δή, 'why then?'

l. 223. ἐνθα μεν...ἐνθα δέ, 'here...there,' 'in one place...in another.

l. 225. ἐν τῶν χωρίων, 'on their estates' in the country; these estates were worked by the Helots, who were in a position similar to that of the Russian 'serfs' or the 'villains' in the middle ages; they worked the land, and had to pay over the profits to the owners; these owners were the full Spartan gentlemen, who, having no time for anything but their drill and State duties, had to depend on the family property for the power to pay their fees. Thus a large family, a series of bad harvests, or a long war, might turn them from the position of Peers to that of inferiors.

l. 230. οὐδὲνα δύνασθαι κρύπτειν τὸ μὴ οὐκ ἐσθιεν,—μὴ οὗ is used after verbs implying a negative, so (1) with the subjunctive after verbs of fear or anxiety, δέδουκα μὴ οὗ γένηται, 'I fear this is not so,' whereas δέδουκα μὴ γένηται would be 'I fear this is so:' so (2) with the infinitive; but here two usages must be distinguished, (1) where the οὗ in μὴ ο⊨ε retains its negative force, as κρύπτει μὴ οὐκ ἐσθιεν ἄν, 'hides (i.e. does not confess) that he would not like to eat,' (2) where the ο ε is merely a repetition of the original negative ο in the main clause, as in οὐδεὶς κρύπτει τὸ μὴ οὐκ ἐσθιεν ἄν, where the οὐκ being disregarded as being merely a repetition of the ο in οὐδεὶς, the sentence must be translated, 'no one could help confessing that he would like to eat them:' in this case the infinitive with μὴ ο/orders has usually the article as here. The Greek rule generally is, wherever you have a negative in the main clause you insert one in the dependent clause, whether it makes sense or not: so here you put μὴ to balance the suppressed negative in κρύπται, and you put οὗ to balance the οὗ in οὐδεὶς. Although this apparent redundancy of negatives seems odd to us, it is really the natural expression; the untaught boy says, 'I don't know nothing,' without any idea of implying his omniscience; so, as in a comparison the very idea of preference implies rejection or denial, we have in Thucydides (iii. 36), πόλιν ὁλὴν διαφθείρειν μᾶλλον ἃ ὡς τῶν αἰτίων, 'to destroy the whole city rather than the guilty only,' which is nearly parallel to the rustics' 'it's more nor that:' compare 'les Allemands se battent mieux que l'on ne pense,' 'the Germans fight better than people think.'

ἡδέως is the important word in the sentence: hence the ἄν is attached to it: Germ. 'gern essen.'

καὶ ὡμῶν, a proverbial expression: cp. II. 4. 35 ὡμῶν βεβράδοις Πρίαμον, and Anab. 4. 8. 14 τούτους καὶ ὡμῶν δεῖ καταψαγεῖν. The καὶ implies 'whether cooked or] even raw.' The genitive is partitive, like our 'eat of.'

l. 233. Αὐλῶν, the place cannot be identified; the meaning of the word is
'a channel' or 'ravine,' and there appear to have been several places of the name in Messenia and Laconia: it was like the word 'Combe' in North Devon.

l. 235. σκυτάλη, 'a staff,' then a cypher for writing dispatches. The receipt for using the staff was this: roll a strip of parchment or paper slantwise round it, write lengthwise on the edges of the strip: when unrolled the writing appeared only here and there on the edges, and was quite unintelligible except to the commander, who had a staff of precisely the same size and shape, on which he rolled it, and then read off the dispatch.

τὸὺς γεγραμμένους, 'those whose names were written;' Cinadon was intended to imagine he was engaged on a κρυπτεία or 'secret commission,' a frequent employment of young Spartans, by which it is supposed the Ephors reduced the number of discontented Helots by secret assassination.

l. 236. ἄλλα τοιαύτα, 'similar commissions,' acc. after ὑπηρετήθηκε. l. 240. ἰππαγρέται, (ἀγέρται), or 'collectors of ἰππεία,' were three Spartan officers who chose the 300 cavalry for the king's body-guard.

l. 241. τύχωσι παρ-όντες, see above, l. 164 n.

l. 242. ἐμεμέληκεν ὅπως εἶδεν, Lat. 'curaverant ut scirent.'

l. 243. Κινάδωνα δένι συλ-λαβείν, the position of Κινάδωνα makes it emphatic 'that it was Cinadon they were to arrest.'

l. 245. πεζοῦς, 'on foot,' a predicate: cp. note on δεινότερα, l. 207.

l. 246. ἐφ' ἐνα ἐκείνον, 'for (i. e. to arrest) him alone:' cp. ii. 151 n.

l. 248. τὸ πράγμα, acc. after ὑδεσαν, 'about the matter,' hence it = οὐκ ὑδεσαν ὅποιον τὸ μέγεθος [τῷ πράγματος] εἶν. l. 251. τι καὶ βουλόμενος, 'what he meant,' καὶ emphasizes the main point of the question, as in τί ποτε καὶ καλέσαι χρή, Hell. 2. 47.

5. AGESILAUS IN ASIA. B.C. 396, 395.

l. 256. προς-ακούσας, the preposition adds the force of 'besides.'

l. 257. τριακοσίας αὐτῶς δέοι γενέσθαι, 'that they were to be made up to the number of 300;' δέοι means 'must,' i. e. according to the king's orders. It was by the recommendation of Pharmabazus that the Persian king equipped this fleet: it was to be put under the command of Conan the Athenian, who had fled to Cyprus after the defeat of Aegospotami (i. 237 n.) and was to act against Sparta. This was the fleet which won the battle of Cnidus, (iv. 50-60.)

l. 258. εἰς τὴν Ἑλλάδα depends on ἀναγόμενον, 'the first ship which started for Greece:' for ἀνάγομαι, see i. 56.

l. 260. οὕδεν ἐφ' εἰδέναι, 'said he did not know at all:' οὐ φημι answers to Lat. 'nego,' and means not 'I do not say I do so and so,' but 'I say I do not,' the pronoun αὐτός is omitted before εἰδέναι. Cp. φάσκων σωθήναι, i. 155 n.: observe it is οὕδεν not οὐδέν for οὐδέν, which would mean 'that no one knew.'

l. 262. ἔσωθησαν, 'got safely home:' cp. Introd. p. 41.

l. 263. ὑπο-στήναι, ἵστημι is 'to place;' and ὑπό, 'under,' hence in the

1 This is called the Attic schema or construction: by it the subject of the minor sentence is made the object of the major; as Attic attraction, by making the relative agree with its antecedent like an adjective, shows that a relative sentence is adjectival (ii. 257), so the Attic schema shows that the minor sentence is really an object of the major.
middle and intransitive tenses of the active 'to place oneself under an engagement,' 'undertake.'

1. 263. ἢν for ἦν: ἦν, 'was,' is marked by a circumflex; ἦν, acc. fem. from ὦς, by the aspirate.

1. 264. τριάκοντα Σαρτατῶν. Twenty years before this the Spartan oligarchy had made a law that a certain number of Spartans should accompany a king on every expedition, as a check on his proceedings; the cause of this was that the Ephors were jealous of the powers of the kings as commanders-in-chief: the occasion of the law was when Agis made an improvident truce with the Argives at a time when he might have crushed their army altogether, and so have saved the necessity of fighting the first Battle of Mantinea against an Argive and Athenian coalition. B.C. 418.

εἰς διεχιλίους, 'up to 2000.' Cp. εἰς χιλίων, l. 25.

1. 265. νεο-δαμώδεσ, ('newly enfranchised,' or 'newly entered in the δαμός or δήμος'), these were Helots who had been freed for their services. The conspiracy of Cinadon showed that there was a great deal of discontent and that the number of the dangerous classes was large: it was necessary to provide some outlet for the brave malcontents; this was supplied by this expedition, which was doubtless encouraged in the interests of the Spartan oligarchy. We must observe again here the nature of the Spartan Supremacy; besides the 30 Commissioners there are no Spartans sent, but 2000 of the freed Helots, who were probably intended to be killed off, and 6000 of the allies, who had no particular interest in the expedition. Cp. l. 25 n.

1. 269. ἤκοι, optative marking the indirect question after a past tense: ἤκοι like ὅχομαι is a perfect: ἔρχομαι acts as the present of it.

1. 271. παρ' ἤμιν,—παρά means 'besides,' dative 'rest at,' hence παρά with dat. 'with us,' 'at our home.'

1. 272. τοίνυν,—τοι (perhaps an old form of σοι), 'let me tell you,' 'in sooth;' νυν, 'now,' colloquially in the sense of 'come now,' where 'now' means rather 'then' or 'therefore' than 'at the present time;' the two together mean little more than 'therefore.'

ἐως ἄν . . . πέμψω, all conjunctions compounded with ἄν are followed by the subjunctive mood; ἄν adds an idea of future time to the ἐως, so that it means 'until I have sent,' when ἐως means 'while' or 'as long as,' it is generally followed by the indicative, as ἐως ἤτι ἔλπις ἦν, 'while there was yet hope.'

1. 273. ταῦτα δια-πραξάμενον, this participle contains the main idea of the sentence and must be translated in English by a finite verb.

1. 275. οἴοιμην, 'expect that I should be;' οἴομαι frequently implies an idea of future time, even when joined with an aorist or present as here.

1. 276. ἡ μὴ,—ἡ means 'in truth;' μὴν, a strengthened form of μέν, 'indeed,' means much the same as Lat. .entero: 'the two are generally combined in oaths, like verily.'

μηδέν, observe that μη here follows δμυμι 'to swear,' as in ii. 335, δομάντας μὴ μηςικακησέων; in more dramatic Greek, ὦ might have been put, as in Plato Apol. 35 C δομοκεν ὦ χαριεῖσθαι, where ὦ is the actual negative which would have been used in direct oration; but μη is often attached to the infinitive, even in cases where it would not have been used in direct speech.
III. SPARTAN SUPREMACY.

1. 277. τῆς στῆς ἄρχης, partitive genitive after μηδέν.

1. 279. πρὸς ϕικηλε, i.e. πρὸς τοῦτω δε εἰκε, 'in addition to that which he had.' this is an instance of Attic attraction, a construction only employed where the relative would have been in the simple accusative; it serves to bring out the relation of a relative sentence as an adjective agreeing with the noun to which it belongs; for the meaning of πρὸς with dative, see above on l. 55.

1. 280. καλχαρ,-περ is probably a shortened form of πέρι in the sense of 'very much,' 'however much;' in Attic it is only used with relatives, where it adds the sense of 'just' or 'exactly,' and with other particles as with καὶ here: the two combined mean 'even however much,' i.e. 'although,' Lat. 'quamvis;' it is rarely used with anything except a participle.

1. 282. φρονέω, 'to be minded,' is generally attached to a neuter adjective, as with μέγα, 'to be high minded,' 'presume.'

1. 287. φαιδρω τῷ προσωπῷ, the adjective has here a predicative force.

1. 288. χάριν ἐχεω, 'to feel gratitude,' Lat. 'gratiam habere.'

1. 289. πολεμίως, a predicate: cp. above on δεινότερα, l. 207.

1. 291. ὑποφαίνω, properly 'to show,' then, as most verbs in Greek as in English can be used intrinsurally, 'to appear;' ὑπό, 'under,' adds the idea of 'being half revealed,' 'to appear a little,' so ὑποφαίνει ἡμέρα is used for 'the day is just breaking.'

1. 293. ἦτις ἀρίστα σωμάτων ἐχοι,—ἐχειν with an adverb means 'to find oneself in a certain condition;' a genitive is often added to show 'in what.'

1. 296. προς-ήκω, 'to have come to,' hence 'to bestit,' or 'belong to.'

1. 302. ὑπό, with the genitive implying close connection, means 'under,' esp. of the agent 'under whose hand,' i.e. 'by' or 'through whom the act takes place;' so here ὑπὸ τῶν λιθστῶν = Lat. 'a latronibus.' ὑπό with the dative of 'rest at,' generally implies 'submission under;' with accusative, 'to bring into subjection under:' cp. ὑπὸ τῶ ν ἔνω, iv. 111.

1. 303. διὰ-τὸ-μηδέποτε-ἐκδύςεθαι, cp. note on διὰ-τὸ-εὑμετάβολος εἴναι, ii. 89.

1. 305. δι-οἴσεω ἕλ, as difference implies comparison, so διαφέρω, 'to be different,' is used not only with genitive 'from' but with ἕ, 'than.'

1. 306. γυναῖκι, observe the position, the word is emphatic.

1. 308. τὰ κράτιστα τῆς χώρας, 'the best parts of the country,' meaning 'the country round Sardis,' or the heart of Lydia.

αὐτόθεν, 'from the spot,' or 'at once.'

1. 311. πάλιν, the year before Tissaphernes had expected an attack in his own district of Caria; but instead of that, when Agesilaus saw Tissaphernes' troops were concentrated in the south, he had turned northwards and ravaged Phrygia.

1. 312. τῶ ὄντι, 'in reality,' 'really,' from τῶ ὄν, 'that which really is.'

1. 315. Σάρδιανος τόπος, 'the district round Sardis.'

1. 318. κατ-εἶδον, for the force of κατά see on καθ-operand, i. 207.

1. 328. θεῖν ὁμοῦς αὐτοῖς, 'to run to meet them,' 'charge;' ὁμοῦς εἴναι answers to the Lat. 'cominus ire,' 'to come to close quarters;' ὁμοῦ is
I. 330, to pass on the ground.
1. 330, as in 330, tropov, an imperfect tense, implies 'they were still flying, while the Greeks sacked the camp.'
1. 333, ephoros, the imperfect tense implies 'they were still flying, while the Greeks sacked the camp.'
1. 335, apokteino, 'to pass on the ground.'
1. 336, at the point of death, the subject: ephoros. is the subject; ephoros is used technically of medical practice, to cause death, in the sense of 'to pass on the ground.'
1. 338, before the audience of the Greeks and the Persians, while katathistai, 'to pass on the ground.'
1. 339, as in 330, tropov, an imperfect tense, implies 'they were still flying, while the Greeks sacked the camp.'
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III. SPARTAN SUPREMACY.

1. 356. ἐκαίε or ἐκας, 'went on setting fire to.'
2. 350. σὺν-ἀγαγεῖν αὐτῷ ἄν,—ἄν always implies a condition, 'he thought he could bring Pharnabazus to a meeting with him [if he wished it];' ἄν generally after the verb is here put after αὐτῷ, because σὺν-ἀγαγεῖν-αὐτῷ form one idea.
3. 365. ῥαπτός, 'sewn,' (ῥαπτό, 'to sew'), neut. 'a sewn' or 'embroidered carpet.'
4. 367. φαυλότης, generally 'vileness,' here 'simplicity,' (φαύλος or φλαύρος, 'paltry,' akin to παύρος, 'few,' and Lat. 'paullum').
5. 368. ἔστηρ εἰς, —ἔχω here intrans. 'to find oneself,' 'to be.' observe the force of ἐπερ, 'exactly,' 'just as he was.'
6. 369. καὶ γάρ, 'and [no wonder] for,' i.e. 'for in fact,' introducing an additional fact which makes the previous statement more probable.
7. 371. δετε...ἐπολεμεῖτε, observe the tense and the distinction between δετε and ἐπετεί, l. 338 n.
8. 374. αὐτὸς ἀπὸ τοῦ ἵππου μαχόμενος, an incident of the Battle at Abydos; when Alcibiades suddenly arrived with fresh ships in the midst of the battle, the Spartans fled in panic, but Pharnabazus, who was coming up to the rescue, jumped on his horse and went into the sea, fighting, as far as he could, and helped to save some of the Spartan ships front being carried off by the Athenian fleet. This was B.C. 411, just before the battle of Cyzicus, see p. 5.
9. 375. διπλός, 'twofold,' hence 'doubled-minded,' 'treacherous,' Lat. 'duplex,' and opp. to ἄπλος, which is used for 'simple,' as in 'if thine eye be single.'
10. 377. κατ-ηγορήσας,—observe the construction: δίπλων is an accusative of the charge, and Τισσαφέρνους and μοῦ are the genitives of the person against whom the charge is made: observe that the participles ποιήσαντος and εἶπόντος which agree with μοῦ, not having the article, have a causal sense, 'for having done.'
11. 378. διά-κειμαι is used as perf. pass. of διατίθημι, 'I have been so handled.'
12. ως οὗδε δεῖπνον ἔχω,—ως for ὡστε, the indicative laying stress on the fact, 'so...that I actually cannot get:' οὗδε, 'not even,' Lat. 'ne coenam quidem.'
13. 383. κατα-κεκομένα refers to the παραδείσους δείνον, and κατακεκαμένα to the οἰκήματα. τὰ μὲν and τὰ δὲ answer to one another as 'the one' and 'the other.'
14. 384. ὁσια καὶ δικαια,—ὁσιος, 'what is sanctioned by law of God or Nature' is often thus opposed to δίκαιος, 'what is held right by the law of men,'
15. 385. ύμείς δὲ διδάξατε,—the particle δὲ is often thus used to mark the apodosis or main sentence, especially after a previous conditional clause; the conditional clause is really equivalent to a clause with μὲν; 'if I do not understand what is right...why you must tell me.'
16. οὕτως ταῦτα ἐστίν, 'how these things are,' ὡσιο marking the indirect question, like Lat. 'ut,' 'quomodo,' cp. ii. 11 n.: observe that in Greek the indirect question is more dramatic than in Latin, as it is always put in the indicative, like the direct question, when the time is present; in past time the normal construction is the optative, but the indicative is often dramatically used.
NOTES.

1. 385. επισταμένων,—επίσταμαι, ‘to know,’ must never be confounded with ἐφίσταμαι, ‘to be set over.’

1. 387. ἐπ-ησυχύνθησαν αὐτόν,—the accusative is not elsewhere used with ἡσυχύννομαι, ‘to be ashamed at [what he said].’

1. 388. χρόνῳ, ‘after some time,’ ποτὲ, ‘at last’: cp. Lat. ‘tandem aliquando.’

1. 392. τοῖς ἐξενωμένοις, dat. after πολεμοῦσι, ‘fight against.’

1. 393. εάν οὕτω τύχουσι, sc. πράττοντες.

ἐστιν-οτε, ‘there is when,’ i.e. ‘sometimes’ = ἐνιότε.

1. 396. περὶ παντὸς ἀν ποιησάμεθα,—ποιεόμαι, ‘to make to oneself,’ i.e. ‘consider,’ περὶ means ‘around,’ then, like Lat. ‘præ,’ ‘beyond’ or ‘before,’ also of value, as here, ‘worth everything,’ as we say ‘embracing all other advantages’: so περὶ πολλὸν ποιεῖσθαι, Lat. ‘magni facere.’

1. 397. ἀλλάττω, ‘to change,’ hence especially in mid. ‘to take in exchange.’

1. 398. συν-εβούλευον ἢν,—ἀν with the past tenses of the indicative is especially used of unfulfilled conditions, (i.e. of contingencies which have not come off), expressed in English by the past conditional ‘should have,’—‘in that case I should not have been now advising to take this step.’

1. 399. ἐξεστὶ σοι γενομένῳ . . . ἔχοντα,—observe that the dative passes into the accusative with infinitive, because the construction of accusative and infinitive is so common.

1. 400. καίτοι, generally ‘and yet,’ to mark an objection: here rather ‘and let me tell you,’ ‘and indeed.’

1. 401. τὸν πάντων χρημάτων,—πᾶς when between article and substantia-

1. 402. means ‘absolutely all,’ cp. i. 90.

1. 403. μη,—after κελεύσομεν above.

1. 404. διοδούλους σοι,—observe that the satraps or viceroys are considered as slaves: cp. above, l. 105, where Mania is said to belong to Pharnabazus.

1. 406. τίνος ἂν δεός μὴ οὐχὶ εὐδαιμῶν εἰναι, ‘in what would you be short of being absolutely happy?’ here δεός means ‘to want,’ i.e. ‘not to have,’ a quasi-negative, hence followed by μη: while the interrogative τίνος really = οὐδένος, since ‘what would you want?’ is only a rhetorical way of saying ‘you would want nothing’: see above note on οὐδένα κρύπτειν μὴ οὐκ ἐσθίειν, l. 230.

1. 408. οὐκόν άπο-κρίνωμαι,—the 1st pers. subj. is used absolutely for ‘let me answer,’ hence with an interrogative, ‘shall I answer?’ (often with βούλε added, ‘do you wish me to answer?’)—deliberative subj. cp. l. 92 n.

1. 409. γούν, i.e. γε οὖν, ‘at least then,’ ‘at any rate,’ ‘anyhow.’

1. 414. λαμβάνω, mid. with genitive, ‘to take hold of.’

1. 415. οὖν, ‘but then,’ i.e. ‘be that as it may,’ breaking off, like Lat. ‘ceterum.’

1. 416. ἐπιστῶ, cp. l. 385 n.

1. 417. τοῦ λοιποῦ, genitive of time, ‘at any point in the future:’ cp. νυκτός, i. 5.

ἐως ἂν ἐξωμέν, cp. l. 351. ἔχω here has the sense of ‘being able,’ cp. sect. ii. 114, εἰ ἔχεις εἰσίν.
III. SPARTAN SUPREMACY.

1. 422. ἐγὼ δέ γε δέχομαι,—γε is often used in answers, 'Yes truly, and I accept it.'

νω without the circumflex is like 'come now,' i.e. 'come, I pray.'

1. 424. περι-ελών,—the force of the preposition is 'from round' his horse's neck.

1. 425. μετ-εδίωκε,—μετά here means 'after.'

1. 427. δι' ἐκείνου,—διά, 'through,' with genitive, 'by means of;' with accusative implying 'to,' 'going through to come to,' of the object aimed at, 'for his sake.'

1. 428. ἐγκρίνω, 'to reckon in or among,' 'admit to,' here with acc. τὸ στάδιον, 'allowed to enter in the foot-race:' according to Plutarch it was a boys' race, and he was over age. In this story we have the key to Agesilaus' character, chivalry combined with unscrupulousness; he neglected his duty of fairness to all Greece in order to discharge his romantic debt of honour to this boy. Disinterested with regard to himself, he promoted the encroachments and screened the injustices of others.

1. 434. άνω, 'up,' i.e. into the interior.

1. 435. ἀπο-στήσειν, transitive, 'make to revolt.' How this great crusade against Persia was interrupted will be told in the beginning of the next Section.
SECTION IV.

THE COALITION AGAINST SPARTA.

B.C. 394—385.

1. THE BATTLE OF CORONEA, B.C. 394.

(Grote, lxxiv. Smith, p. 446; smaller ed. p. 154.)

1. δ' μέντοι Τιθραυστης, the 'however' refers back to the end of the last Section, which described Agesilaus as proceeding to march into the interior of Asia Minor. Tithraustes had beheaded Tissaphernes and succeeded him as satrap.

1. 2. κατα-φρονοῦντα, verbs of judging, feeling, knowing, etc., are usually followed by the participle where we say, 'that he does,' and where the Latins would use the infinitive, cp. ἦδεσαν ζῶντας, ii. 8.

των πραγμάτων, 'the affairs,' 'the government' or 'power,' Cp. ii. 37 κοινοῦσ τῶν πραγμάτων.

1. 4. αἴρεω, lit. 'take,' hence 'conquer,' 'overpower.'

1. 5. εἰς πεντήκοντα τάλαντα, 'up to 50 talents,' cp. iii. 25 n.: a talent (i.e. 60 lb. weight in silver) would be nearly 250 l. = 60 minae = 6000 drachmae or francs. Cp. note on δβολόν, i. 41.

1. 7. ἐφ' ὧτε ... ἐξ-οίσειν,—ἐφ' ὧτε or more fully ἐπὶ τοῦτῳ ἐφ' ὧτε, 'on the terms on which' is followed by the infinitive, as if it were ἐπὶ τῷ ἐξοίσειν or ὧτε ἐξοίσειν, cp. iii. 74 ἐφ' ὧτε ἐκάν.

1. 8. Ἰσμηνία, the patriotic Theban democrat, who had helped Thrasybulus and the exiles in re-establishing the Democracy at Athens; his fate is recorded in sect. v. Hist. Intr. p. 86.

1. 9. τοῖς προ-εστηκάσιν, ἐστηκα means 'I have placed myself,' or 'I stand,' hence this means those who were placed at the head of affairs: the perfect (with plupf.) and 2nd aor. of ἔστημι are intransitive, the present (with impf.), future and 1st aor. are transitive, so συνιστασαν, l. 14.

1. 11. εἰς τὸν πόλεμον, observe the εἰς does not merely mean 'into,' but as here 'for,' i.e. 'to enter into;' so with words of speaking it means 'to' or 'before,' as in διεβάλλων εἰς, below.

δεξάμενοι, δέχομαι, δέχομαι, ἐδεξάμην, 'to receive,' must be carefully distinguished from δείκνυμι, δεῖσω, δείεισα, 'to show.'
IV. COALITION AGAINST SPARTA.

1. 12. δι-ἐβαλλον, observe the tense; ‘kept maligning.’
1. 13. ἐπεὶ, ‘after that,’ Lat. ‘postquam;’ ὅτε would be ‘at the same time as.’
1. 15. ἐν τούτῳ, sc. τῷ χρόνῳ, ‘in this time,’ ‘meanwhile.’
1. 16. ἐμ-βαλόντες, here intrans. ‘having thrown themselves or their army into it,’ ‘having invaded it.’ Cp. i. 116 n.
1. 19. ἁζεῖω, ‘to claim’ or ‘beg;’ the infinitive is used as freely in Greek as in English, hence ἑοθεῖν, an oblique petition, ‘begged them to aid;’ so in next line we have ὀπατεῖένων depending on a noun, ‘welcomed the excuse to attack.’
1. 22. τοῦ ἐξ-ἀγεῖν, ‘an opportunity of marching;’ the Greek infinitive with the article answers to the English gerund in ‘-ing,’ which is really a corrupt form of a noun ending in ‘-ing,’ and is not to be confounded with the participle in ‘-ing.’
1. 23. παῦω in active is transitive. So it is ‘to make them to cease from,’ in mid. intrans. ‘to cease from.’

tά τε γάρ ἐν ἀσίᾳ depends on ἐλογίσοντο [they considered] ‘that both their policy in Asia was successful.’ καλῶς ἔχειν, is ‘to find itself well,’ ‘be in a successful state,’ so l. 26 δυσμενῶς ἔχον αὐτῶι, ‘were ill-disposed towards them;’ ἔχω is very commonly used thus with adverbs. Cp. καλῶς ἔχειν, i. 110.
1. 28. ἔρασοβουλος, the restorer of the Athenian Democracy, ii. 168.
1. 29. καὶ . . . ὄντος, ‘even though it was,’ like καίτερ with part., iii. 280.
1. 31. οὐ συν-εστατεύετε, ‘merely refused to assist Sparta in attacking as;’ this was when Sparta joined with the Tyrants in attacking the Democratic leaders in the Pireaus during the Athenian Revolution. Thrasybulus contrasts the mere neutrality of the Thebans on that occasion, with the actual assistance he now offers them.
1. 34. συν-εστηκνιάς, for the part., cp. l. 2 n. ἐπὶ πολέμω,—ἐπι, meaning ‘upon,’ and dative ‘rest at,’ ἐπί with dative means ‘on terms of’ or ‘for the purpose of,’ cp. ἐφ’ ἐλλήνων πολέμω, iii. 132 n.
1. 36. χαλεπῶς φέρειν, Lat. ‘aegrè ferre,’ ‘to be discontented.’
1. 37. ἀπο-στριούτο, the optative here marks the indirect question after the past tense.
1. 39. ἐβοθῆει, observe use of imperf., ‘was on his way to assist the L.’ For the difference between imperfect. and aor., compare ἐγραφόμεναι ἔριστον, ἐγραφομέναι ἔδειπνον, ‘they used to take their breakfast while they were at work, and their supper when they had done it.’ (Mem. 2. 7, 12.)
1. 40. δι-αλλάσσω, ‘interchange,’ hence, ‘change one land for another,’ ‘pass through.’
1. 42. πλαίσιαν, (cp. πλατύς, ‘broad,’ and our ‘flat’), an oblong figure, esp. of an army marching in an oblong mass or square, as opp. to marching in long columns: this formation was generally only adopted in a retreat.
1. 44. ἐπ-ήλαμνον, ‘as soon as the enemy began to ride against them or charge.’
1. 45. καὶ το ἀπὸ τοῦ στόματος ἰπτικόν,—καὶ ‘as well’ [as the cavalry already in the rear]. στόμα, ‘the mouth,’ hence ‘the front’ of an army, cp. iii. 90: an army is spoken of metaphorically as a wild beast, hence στόμα.
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'jaws,' i.e. 'van' or 'front;' μέτωπον, 'forehead,' 'for line of battle;'
kέρας, 'horn,' for what we call 'the wing' of an army (only in Greek an army might be considered as two wings with no centre); πλευραί, 'flanks:'
vόρα, 'tail' or 'rear.'

1. 46. φίλος, 'friendly,' esp. in fem. sc. χαρά, 'a friendly country,' i.e. belonging to a friendly power, as opp. to ἡ πολεμία. This was when he crossed Mt. Othrys and came into Doris and Phocis. See Map of Hellas.

1. 47. μέχρι πρὸς,—μέχρι being (1) properly an adverb, 'to a given point,' is joined to prepositions as here, like Lat. 'usque ad:' it is also used (2) as prep. with genitive, and also (3) as a conjunction. Cp. i. 58, vi. 201.

1. 48. ἐμ-βαλλοντι, observe the force of the tense, 'just as he was entering,' whereas in the case of ἐμβαλλόντες, l. 16, it was not till the act of invasion was completed that they could have got the spoils.

1. 49. μηνο-εὐδής (μήνη, 'moon'), 'crescent-shaped,' Lat. 'lunatus,' i.e. partially eclipsed. An eclipse was considered a sign of calamity.

1. 50. τῇ ναυμαχίᾳ,—'the [long expected] sea-fight' for which 300 ships had been put into commission by the Persians, cp. iii. 257: the article is used as if the reader already knew that the battle had taken place.

Πείσανδρος,—Agisilaus had been made the head of the naval as well as of the land force, two commands never before united in a single Spartan: he had appointed Pisander, who was his brother-in-law, as admiral.

1. 51. τεθναίν. θνησκεῖν 'to be dying,' θανεῖν, 'to die,' τεθνάναι or τεθνησκεῖν, 'to be dead' or 'lie dead,' the perfect implying that 'it is all over.' The optative is used with ὅτι to mark oblique oration.

1. 54. Κόνων,—Conon was the Athenian admiral who had escaped from the defeat at Aegospotami (i. 237 n.): he had been living with Evagoras, king of Rhodes, and was selected by Pharnabazus, as the ablest naval officer, for the command of the combined Greek and Phoenician fleet, which was raised with the money sent from Artaxerxes.

1. 56. τὸ Ἐλληνικὸν; sc. στρατευμα or μέρος τῶν νεῶν, 'the Greek contingent' as opposed to the Phoenician ships under Pharnabazus: this contingent was raised by Conon as a mercenary force: the Athenians had taken no part in his enterprise.

1. 60. ἐσώζοντο εἰς, 'were getting safely into,' while he was fighting: the imperfect dramatically depicts their escape as in progress. For the sense of σώζω here, cp. iii. 262, ἐσώθησαν, 'got safely home,' of the 10,000 Greeks.

1. 62. ἀποθνησκεῦ, 'to be killed,' being used as passive of ἀποκτεῖνω.

1. 64. χαλεπός ἄρειν, like Lat. 'aegrè ferre,' 'to bear with difficulty,' 'take to heart,' here 'feel dismayed.'

1. 65. χαλεπῶν, 'disadvantageous,' or 'disastrous.'

1. 66. ἀγγέλλοιτο ... νική,—the simple construction would be νικῶν: 'it is reported that Pisander has won a victory, though he fell himself;' both the victory and the death of Pisander depending on ἀγγέλλοιτο, that is, on the truth of the report; but the subtle Greek, by making νική directly dependent on ἔλεγεν and not on ἀγγέλλοιτο, makes it seem as if the victory was certain but Pisander's death was uncertain, being merely dependent on the truth of the report.

1. 67. τετελευτηκός,—in Greek, verbs of the senses are followed by participles: Greek 'I feel being alive' = Eng. 'I feel that I am alive,' Lat.
IV. COALITION AGAINST SPARTA.

sentio me vivere;’ cp. ἓσσαν ἐκβάς, ii. 8: so less commonly with ‘verba declarandi,’ as here, but compare ἐκβάς ἠγελέμενοι ἓσαν, ‘it had been reported that they were alive,’ vi. 147 n. Copulative verbs are used personally in Greek as in Latin, ‘he is said to be,’ where we say ‘it is said that he is.’

1. 70. δὴ, ‘then,’ ‘accordingly;’ often of pretences, ‘according to what was said,’ ‘forsooth.’ Cp. v. 145.

1. 71. μοίρα ἢ διαβάσα, ‘a division which had crossed over [the Corinthian gulf],’ the Isthmus being in the hands of the Coalition; so Agesilaus had himself to return on shipboard, ἀπελέυσεν ἐπ’ οἴσου, l. 122. A Spartan division or regiment contained some four or five companies of under 100 men: besides these 400 the only other reinforcement he received from Greece was the contingent from Orchomenus, which joined him from jealousy of the Theban ascendency in Boeotia.

1. 79. τῶν γ’ ἐφ’ ἡμῶν, ‘at least of those in our time,’ ἐπί meaning ‘upon,’ and the genitive implying ‘of’ or ‘in,’ ἐπί with gen. is often used for ‘in the time of:’ cp. τοὺς ἐπὶ τῶν τρίακοντα ἵππεισαντας, iii. 29 n.

1. 80. Κηφισσόν,—the Cephissus was north of the battle-field: it was a river running from the west into the Lake Copais. (There was another Cephissus at Athens.) Remember that the Spartan army came overland from Asia, and was therefore descending from the north. See Plan at end.

1. 81. Ἐλὐκώνος,—Helicon was a range of hills south of the battle-field.

1. 82. τοῦ μετ’ αὐτοῦ, sc. στρατεύματος, as τὸ Ἑλληνικόν above, l. 56.

1. 86. ἤνικα marks an exact point of time, ‘at the moment when.’

1. 87. ὑδάτης ἐφέροντο, ‘began to charge,’ cp. iii. 328 n.

1. 88. οἱ Κυρέας, ‘the Cyreians,’ i.e. the remnant of the 10,000 Greeks who had marched with Cyrus. Xenophon himself was among them, and fought against the Athenians.

1. 90. εἰς δόρυ, i.e. εἰς δορᾶτος πληγήν, ‘within spear’s thrust,’ as we say ‘crossing bayonets.’

ἐτρέψαντο,—the 1 aor. mid. is used in an active sense, ‘to turn an enemy away from oneself,’ ‘to rout him.’

τὸ καθ’ αὐτοῦς [μέρος τοῦ στρατεύματος],—κατά meaning ‘down,’ then with accusative (implying ‘over’ or ‘along’) ‘near;’ hence of an enemy, ‘facing one,’ ‘opposite:’ ‘those who faced them’ must have been the Athenians and the Corinthians.

1. 91. μέντοι, ‘[the centre had made some resistance], the Argives however made none.’ The prowess of the Thebans had not yet dispelled the awe in which the Spartan infantry was held.

τοὺς περὶ Ἀγοσίλαον,—this was the battalion of Spartan infantry which had crossed over the gulf of Corinth, and having joined Agesilaus before the battle (l. 74), were now posted with him on the right.

1. 93. οἱ μὲν τῶν,—one party, consisting of some of his foreign allies, the τῶν τῶν ἔξων specifies who the οἱ μὲν were: τῖς is sometimes used quite pleonastically, οἱ μὲν τίς . . . οὶ δὲ τίς: in the phrases οἱ μὲν and οἱ δὲ the article δ retains its demonstrative force even in Attic, as also in phrases like τοῦ μετ’ αὐτοῦ, l. 82, τὸ καθ’ αὐτοῖς, l. 90, and τοὺς ἐκατόν, ‘those of their own side,’ l. 98.

1. 96. ἕξ-ἐλίσσω, ‘to unroll,’ often like Lat. ‘explicate,’ ‘to increase the front by deploying,’ here ‘to change front to the rear.’
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1. 97. πρὸς Ἐλυκῶν. The dative implies 'rest in' not 'motion towards,' so it is not 'having fled to Helicon,' but 'at Helicon, having fled there.'

1. 98. δια-πεσεῖν, 'cut their way through,' 'effect their retreat through,' cp. note on vi. 289, where it also means 'fell back through.'

συ-σπειρᾶν, (σπεῖρα, Lat. 'spira,' a 'coil' of rope, or 'close body' of men), 'to roll up together,' 'form in close order.'

1. 100. ἄνδρεῖον, a predicate, 'to say that he was brave;' τόν ἄνδρεῖον would be an epithet of Αγγείλαον: see on δεινότερα τὰ ἵππα, iii. 207.—Xenophon took Agesilaus for his hero; he wrote an account of him, which is simply an elaborate panegyric, and disgusts the reader by its monotony; and so here he brings in a commendation of his bravery where it is rather undeserved, as what he did was simply the most obvious thing to do under the circumstances. Grote remarks that Agesilaus, from never having fought with the Thebans, probably underrated their prowess, and adds that if he had adopted what Xenophon calls 'the safest course' he could not have pursued the Thebans far, as they could soon have rejoined the rest of their forces: this, however, Xenophon seems to have seen, as he only says 'he might have cut down those in the rear' (τοὺς ὄπισθεν).

ἄμψις-βητ-ἐώς, (βαίνω), is 'to go both ways,' 'go asunder,' 'dispute;' hence adv. ἠττως, with a negative (ἀ- or ἄν-), 'indisputably,' 'undoubtedly.'

1. 101. ὡς strengthens the μέντοι, and means 'whatever else he did.'

ἐξ-όν, neut. part. from ἐξ-οστι, 'it being possible for him:' the accusative being used to imply any relation which is not one of the more definite local expressions expressed by the other cases, is often thus absolutely, 'during a time when:' cp. τέλος, l. 105, and τὸ τελευταῖον, 'at last.'

παρ-ἐντι. παρ-ῶν is pres. part. of πάρ-ειμ, 'to be present;' παρ-ιμ, of πάρ-ειμ, 'to go by;' παρ-εἰς, 2 aor. part. of παρ-ίμ, 'to allow to go by,' 'let pass.'

1. 102. χειρόδομαι, (χείρ), 'to bring into one's hand,' 'overpower.'

1. 103. ἄντι-μέτωπος, 'face against face;' the word comes from μέτωπον, 'the forehead' (μετά, ἄψ, 'between the eyes'), hence 'the line of an army which fronts you.'

συρ-ράσσω, (or συρ-ῥήγνυμι), intr. 'to dash together,' 'fight with;' Lat. 'confligere.'

1. 104. συμ-βάλλω τὰς ἀσπίδας, 'strike shield against shield.'

ἐωθοῦντο, κ. τ. λ. A pell-mell fight could hardly be described more graphically than by these four verbs: the omission of any conjunction between them marks the rapidity of the actions. Cp. Cyrop. 7. 1, 38 προσπεσοῦντες ἐμάχομεντο ἐωθοῦν, ἐωθοῦντο ἐπαίνον, ἐπάλλοντο: so also Caesar's words 'veni, vidi, vici.' This construction is called a-syn-detom from ἄ, σύν, δέω, because the verbs are not bound together by conjunctions.

1. 105. τέλος, the adverbial accusative, 'at the end,' 'at last.'

1. 107. ἀπο-χωροῦντες, 'as they were retreating;' observe the force of the imperfect.

1. 110. ὅς, 'as it were,' hence with numbers 'about.'

1. 111. ὑπὸ τῷ νεῦ.—ὑπὸ meaning 'under' and the dative implying 'rest at,' ὑπὸ with the dative is the proper construction to express 'rest under;' but as a matter of fact ὑπὸ is generally used in prose with the genitive in this sense: ὑπὸ with dative for 'under' being more common in poetry: here

1 γε generally implies another sentence beginning with 'whatever else...'; cp. l. 204.
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perhaps there is implied 'under the protection of,' but cp. vi. 250. ὑπὸ τῶν νεῶν would be used for 'going under.' Observe the distinction between the former νεῶ from νεῶσ or ναῶ, νέω from ναῶσ and νη from ναῦσ.

1. 113. τὸ θεῖον, 'the divine,' i. e. 'the reverence due to the temple.' In Greek the neuter article is frequently used to make a substantive out of an adjective.

ὃς. Observe the distinction between ὦς, 'if,' and ὢς = ὑς (or rather ἔς, cp. ἐς, i. 172 n.), inf. of ὰς; the full construction would be ἴκελευς [ἀυτοῦς] ὦς [τοὺς πολεμικοὺς] ἦν-ἐναὶ ἡ [ὁδό] βούλευτο.

1. 116. πολέμαρχος.—a Polemarch at Sparta was a commander of a division, so here the head of the μόρα which had crossed over from Corinth (l. 74 n.). At Thebes the Polemarch was one of the chief officers of state (v. 18).

1. 118. τῷ θεῷ,—dative of remote object, 'for a sacrifice to' or 'in honour of the god.'

1. 120. ὑπο-σπόνδους. Asking leave to recover the dead under a truce was the regular form of admitting a defeat, as it implied that those who granted the truce had remained in possession of the field. The Spartans had drawn the Theban dead within their lines on purpose to get this honour (cp. Xen. Agesil.)

1. 122. ἀπ-ἐπλευσε,—Agesilaus and the Spartans had to cross the gulf of Corinth, because the allies held the isthmus; the other troops on his side had no occasion to cross as they returned to Asia, Orchomenus, etc.

1. 123. ἐπ' οἰκου, 'home-wards,' lit. 'on [the line of] home.' Cp. i. 79 n.

2. INCIDENTS OF THE WAR, B.C. 388.

(Grote, lxxv.)

1. 126. πολι-ορκεῖω, from πόλις and εἶργος, 'to shut in,' (ἐρκος, 'a fence'); hence 'to blockade a city.'

1. 129. Τελευταίας, brother of Agesilaus.

1. 131. ἀπ-ῆλασε, sc. ὁ Τελευτάς.

1. 135. μακριώτατα δῆ,—δῆ, 'then,' 'certainly,' adds force to the superlative, 'in the happiest way possible.'

1. 136. ἐπ' οἴκου, cp. l. 123 n.

1. 137. δεξιόμα, 'to grasp with the right hand' (δεξιά).

1. 138. ταυνίον, 'to deck with a fillet (ταυνία) or ribbon of twisted wool,' such as was given to successful athletes.

ὑστερέω, (ὑστερος), 'to be too late.'

1. 139. καὶ ἄν-αγομένου, 'even when he was putting off;' for καί, cp. l. 29 n., and for ἄν-αγομέν, i. 56 n.

1. 140. πολλὰ καὶ ἄγαθά, 'many blessings;' the Greeks say 'many and good things' and 'large and rough stones,' etc., where we should use no conjunction.

1. 146. τοὺς ἐκ τοῦ φρουρίου,—a pregnant use of the preposition, 'took those in the fort out of it.' Cp. ii. 186 n.
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NOTES.

1. 147. πράγματα ἔχω, 'to have trouble,' 'be troubled by.' The active is supplied by πράγματα παρέχω, 'to give trouble.'

1. 150. Ἀνταλκίδας, see Introduction to 'Peace of Antalcidas,' p. 76.

1. 153. ταῖς δύο δεκα, 'the twelve' mentioned above.

1. 154. τότε μέν,—the μέν shows that the flight was merely preliminary to immediate preparations for a pursuit; though he fled then, yet he fed his crew at once, and soon followed (l. 160). Observe the dramatic accuracy of the tenses here: he 'finished disembarking his crew, then was giving them their meal while Eunomus was sailing away; then he embarked and kept following.'

1. 158. ὠσπερ νομίζεται, 'as is held customary,' i.e. for the commanding ship to have a light. νομίζω is here used in its primary sense, 'to hold as a custom' (νόμος).

1. 159. πλανῶνται for πλανώντο. To gain greater dramatic vividness the Greeks often disregard the rule of the sequence of tenses, and put a present tense instead of a past.

1. 160. κατά, 'down along,' 'according to,' 'after the light.'

1. 161. κελευστής, (κελεω, 'to exhort'), 'a boatswain.' The boatswains generally gave the time with their voices; on this occasion they dropped stones at the time for beginning the stroke, that the enemy might not hear them.

1. 162. παρ-ἀγωγή, lit. 'leading by,' then of 'sliding motion' of oars, so that they made no noise going in or out of the water; π. τῶν κωπών, 'with muffled oars.'

1. 163. πρὸς τῇ γῇ, cp. πρὸς πόλει, i. 212.

1. 164. τῇ σάλπιγγι, 'with the trumpet;' dative of the instrument with which he gave the signal.

1. 166. κατ-ἐπλεον, i.e. 'before they had reached the shore;' observe the force of the tense.

1. 169. ψέκτο ἄγων,—when οἴχωμα occurs with a participle, the participle is to be translated as if it were the main verb, οἴχωμα, 'I am gone;' being rendered adverbially 'away,' 'off;' so with τυγχάνω, as below, l. 179, ἔτυχον παρ-όντες, 'they were present at the time.' Cp. i. 31 n.

1. 173. ἄνω-βάσα, Lat. 'egressus [nave], 'when he had disembarked.' So ἔξεβαινον, l. 166, 'were in the act of disembarking,'

1. 174. σύγ-κευμα, 'to lie or be placed together,' hence 'to be agreed,' as if it were the passive of συντίθημι.

1. 175. ἦκω acts as the perfect of ἐρχομαι, so ἦκον is used here; they had arrived, had disembarked, and already ἀνέβαινον.

1. 176. ἐπ-ἐκεῖνα, i.e. ἐπ' ἐκεῖνα, 'to that side of,' 'beyond,' c. gen. ἄνα-βαίνω, 'to go up,' 'off from the coast,' 'march inland.' So Xenophon's Ἀνά-Βασις is the 'march inland.'

1. 178. ἐπι-βάτης, (βάτιν), 'a soldier on board ship,' 'a marine.'

Σπαρτάτης, one of the aristocracy or ruling class at Lacedaemon: their numbers being few, their lives were proportionably valuable. (See p. 49, and the account of Leuctra, sect. vi.)

1. 179. πλήρωμα, (πληρώκω, 'to fulfil;' πληρής, 'full'), 'the complement of a ship,' or 'crew,' = oi ἄρεται, hence δι-ω below in the masculine.

ἔτυχον παρ-όντες, cp. l. 169 n.
IV. COALITION AGAINST SPARTA. 177

1. 181. δι τι ... ἔχων, i.e. ἔχοντες [τὰ ὁπλα] δι τι ὁπλον ἐκαστο ἐδώνατο [ἐκείνω].

1. 182. παρ-ἀλλάσσω, 'to interchange,' hence 'to change one's position relatively to another person,' 'to pass by.'

1. 183. οἱ περὶ τὸν Χαβρίαν. In English the expression 'those about Chabrias' would not necessarily include Chabrias himself: in Greek it necessarily includes him, so that it is 'Chabrias and his men;' οἱ ἄμφι Κρίτωνα is even used for Crito (and no one else).

1. 185. ἄτε, an adverbial accusative from ὅστε, lit. 'along of which,' i.e. 'as,' 'since,' like ὅς.

1. 186. ἀθρόος, 'crowded together,' 'in close order.'

1. 186. ἀπ-ἐθανον, cp. l. 62 η.

1. 187. ἑτράπτησαν δὴ καὶ οἱ ἀλλοι, 'then in fine the rest too were put to flight.'

1. 192. οὐκ ἔθελω is not merely 'not to wish' but to 'refuse;' so οὐ φημι, not 'I do not say,' but 'I deny.'

1. 200. ὡς πλείστα [ὁναμα], Lat. 'quam plurima,' 'as much as possible.'

1. 201. εὐ ἵστε ... εὐχομαι, κ. τ. λ. εὐ ἵστε is parenthetical; the sense is, 'be well assured, as (τε) I care as much for your lives as for my own, so (τε) in the matter of provisions I care more for your having them than I do for having them myself.'

1. 202. ἦ καὶ ἐμαυτόν. καὶ is often thus attached to a single word, where we put also, even, or the pronoun self: here it gives emphasis to 'myself,' or 'my own life.'

1. 203. νη (ἐμνυμι) τοὺς θεοὺς, 'yea, [I swear] by heaven.' νη and μά are frequently thus used in oaths.

δεχομαι, δέχομαι, ἐδέχαμαι, 'to receive,' 'accept gladly,' 'choose,' or with μᾶλλον as here, 'prefer,' must not be confounded with δέκνυμι, δέχω, ἐδείξα, 'to show,' 'point out.'

1. 204. ἦ γε μὴ θύρα, κ. τ. λ. This sentence illustrates the use of several of the Greek particles: γε μὴν,—γε, 'at any rate,' 'whatever else you deny you cannot deny this;' μὴν (μὲν, 'firstly'), 'indeed,' 'assuredly;' the two together meaning 'yet certainly.'—ἀνέφηκτο μὲν,—μὲν, 'firstly,' as opposed to δὲ, 'secondly,' marking the preliminary or unimportant part of the sentence:—ἀνέφηκτο,—ἀνέφηκτο, 'then,' 'accordingly;' ποῦ, 'somehow' or 'I fancy so;' so δῆπον, 'I imagine,' 'perhaps.'—καὶ πρόσθεν,—καὶ with πρόσθεν, 'before also' [as well as now].—ἀνέφηκται δὲ,—δὲ marking the important part of the sentence, 'much more;' καὶ νῦν,—καὶ with νῦν, 'now' [as well as then], even under these new circumstances.

[You might wonder at my saying that I care more about getting food for you than for myself:] yet as a matter of fact (γε μὴν, i.e. 'I can only say'), if (μὲν) my door was opened in former times for any one to come who wanted anything of me, much more (δὲ) shall it be open to you now.'

Observe (1) that if γε was alone it would belong to θύρα only, 'my door,' if not everything else of mine;' but γε μὴν combined belong to the whole sentence.

(2) though μὲν does not mean 'if' but 'firstly,' yet 'if,' 'while,' 'although,' mark that a sentence is merely preliminary, which is just what μὲν does.

1 δῆπον, testily, 'as you will perhaps grant it was.'

N
(3) to translate all particles at such length as is here done in the case of ἔτος would destroy the balance of a sentence. It is often enough merely to emphasize a word, e.g. by raising the voice in speaking, or by underlining it in writing as 'was opened' (ἔτος).

l. 207. πλήρη τα ἐπιτηδεία, cp. on ἀνδρεῖον, l. 100, and iii. 207.

l. 208. ἀ-φθινως, 'without envy,' 'ungrudgingly,' 'luxuriously.' The comparative is in ἐστερον or in ὁ-τερον.

l. 209. ψύχος, plur. ψυχα -ης, 'cold;' ψυχη, 'life,' acc. ψυχήν. Observe that in both ψύχος and θάλπος the Greeks use the plural.

ἀγρυπνία, (ἀγρ-υπνος = ἀ-υπνος), 'sleeplessness.'

οἴεσθε ... καρτέρειν, 'think it your duty to bear manfully.' οὗτοι often means 'to think right,' so φόντο ἀπ-ιέναι=φόντο ναὶ ἀπ-ιέναι. It might also mean 'expect to bear manfully.'

l. 210. καρτέρεσσα, (καρτέρος, 'staunch,' κράτος or κάρτος, 'strength'), intrans. 'to be patient,' or trans. 'bear manfully,' 'endure.'

l. 212. καὶ ἡ πόλις δὲ τοι. When καὶ and δὲ come together, δὲ couples the sentences, and καὶ belongs only to the word which it precedes. 'This is not only true as regards ourselves' but our state too, as I need hardly remind you ...' τοι means 'as you know,' and is used especially in proverbial expressions.

l. 219. μηδένα ... κολακεύεν, i.e. [ἡμᾶς] κολακεύεν μηδένα, the negative being put first to mark the nature of the sentence, μη is used not ωv because an 'if' is implied.

l. 220. ἄντουες, i.e. ἡμῖν ἄντους; but the statement is put generally.

ἰκανός εἰμι, c. inf. means 'to be sufficient,' 'able' or 'strong enough to.'

l. 221. καὶ ταῦτα, 'and that too.'

ὁθενπερ κάλλιστον, sc. ἐστι πορίσεσθαι.

ἡ ἀπὸ πολεμίων (sc. πορισείες, ἀφθονία, 'the plenty [which is obtained] from [pillaging] one's foes'.

l. 224. παρ-ἐξεταί, mid. 'supplies of itself,' or 'from its own means,' or as we say, 'can show for itself.'

l. 225. ἀν-εβόνσαν, 'bade him with shouts.' Cp. οὗτοι l. 209, and εἰπεῖν or λέγειν in sense of 'to tell,' i.e. 'to order.' Cp. εἶπον κεκλεισθαί, v. 155 n.

l. 226. ὃς σφῶν ὑπηρετησόντων,—ός c. part. expresses the motive, 'since they would.' σφῶν from οὗ, Lat. 'sui,' must not be confounded with σφῶν dual of σῦ; σφῶν would have been ἡμῶν in direct oration.

l. 234. ἐτί ... κεκτημένον, perfect passives of deponent verbs have an active meaning, 'against those who had.'

l. 235. Γοργώπα ἀπ-ολωλότος, 'since Gorgopas had been killed,' as recounted above, l. 186.

l. 238. ἐξω, 'outside,' i.e. 'abroad,' 'on foreign service.'

l. 241. ἄλλος ἄλλη, 'one in one place, one in another.'

l. 245. στρογγύλων [πλοῖων], 'a round vessel,' i.e. 'a merchantman,' as opposed to a 'trireme,' or 'naviga longa' ('a man of war').

l. 246. ἀ-πλοῦσ or ἀ-πλοὺς, 'unfit for sailing,' e.g. by being scutted: ἀπλόος, ἀπλούσ, 'simple.'

l. 247. φορτηγικός, (φέρω), 'fit for carrying burdens,' of a trader or merchant vessel.

γέμω, 'to be full of [a cargo].'
IV. COALITION AGAINST SPARTA. 179

1. 249. Δείγμα, (δείκνυμι, 'to show'), where they exposed wares for sale, 'the bazaar,' 'pier,' or 'docks,' of the Piræus.
ναῦ-κληρος, (κλῆρος, 'a lot or possession'), 'ship-owner.'
1. 258. ἄτε, adverbial accus. of ἄτε, 'according to which,' 'as,' 'as if.'
1. 259. ὀλιγυτκά, sc. πλοία, 'fishing-boats,' from ὀλο-εὖω, 'to be engaged
on the sea,' 'to fish.'
πορθμεῖον. πορθμός (Lat. 'port-are,' Eng. 'ford,' 'frith,' Greek περάω,
'to cross'), 'a ferry,' so πορθμεῖον, 'a ferry-boat,' 'passage-boat.' For the
change of Greek 'p' into English 'ph' or 'f,' compare πόρος, 'a thorough-
fare,' πατήρ, 'father;' πέντε, Germ. 'fünf,' 'five,' πρό, 'for,' 'before,' πήγ-νυμι,
'fix,' πῶλος, 'flet,' πλέος, 'full.' So 't' is changed into 'th.'
1. 260. κατα-πλέοντα. See l. 291 n. Σοῦνον, see Map of Attica at end.
1. 261. ἐλκάς, (ἐλκω, 'to draw'), 'a merchant-vessel.'
τάς μὲν τινάς. See above of μὲν τινες, l. 93.
1. 263. ἄπο-δίδομι, 'to give back;' mid. 'for one's own benefit,' 'to sell.'
1. 265. πλῆρες is marked as the predicate by being separated from τάς
ναύς. Cp. iii. 207 n.
1. 266. τρέφω, 'nourish,' 'maintain,' then simply, like ἔχειν, 'to keep.'
1. 278. πρωτό-πλοις, 'sailing first,' 'leading ships.'
1. 279. ἐμ-βάλλω, intr. 'to attack.'
προ-έχω, 'to be in front,' 'ahead.'

3. PEACE OF ANTALCIDAS, B.C. 387.

(Grote, lxxvi. Smith, p. 454; smaller ed. p. 159.)

1. 286. ἐπραττε,—ποιέω is 'to make,' 'produce,' Lat. 'facere;' but
πράττω (connected with περ-άω, 'to pass over') means 'to be busy with,
'to do,' so here 'to negotiate' or 'inquire,' Lat. 'agere.'
1. 288. ἐκ παλαιοῦ, sc. χρόνου.
1. 291. κατα-πλεῖν...κατ-ήγειν: κατά means 'down,' here 'down from
the high seas to land,' or 'into port.'—Athens depended for its sup-
plies on the great corn-producing country north of the Black Sea, just
as Rome depended on Sicily and Egypt. Hence the importance of the
Hellespont.
1. 293. πολλάς, is marked as a predicate by being separated from τάς
πολεμίας ναύς, 'that the enemies' ships were many.' Cp. iii. 207 n.
1. 294. ὡς πρότερον, sc. κατ-ἐπολεμήθησαν, 'as they were [crushed]
before,' by the battle of Aegospotami (p. 14), which led to the capture of
Athens, B.C. 404.
1. 299. ο' γε μήν Ἀργείωι, '[whatever the Spartans wished], the
Argives undoubtedly were eager for peace:' for the force of γε μήν, cp.
1. 204 n.
φουράν φαίνειν, 'to give notice that a φουρά was wanted,' 'to pro-
claim a levy,' 'call out troops;' φουρά, 'a garrison,' or 'body of men ready
for service.'
1. 303. ἐπ-ἀκούσα τῇ εἰρήγῃ, 'obey [the stipulations of] the peace,' i.e.
to accept whatever terms the king offered.

N 2
NOTES.

1. 303. κατα-πέμποι, ‘send down to the coast (κατά) [from Susa].
1. 305. σημείον, ‘a mark,’ here for σφάλμα, ‘a seal.’
1. 308. έαυτον είναι, ‘should be [the property] of himself.’ Cp. iii. 41 n.
1. 309. αυτόνομος ἀφ-είναι, ‘to leave independent.’ Distinguish ἀπ-είναι, ‘to be absent;’ ἀπ-είναι, ‘to go away;’ ἀφ-είναι, 2 aor. inf. of ἀφ-ημι, ‘to send away’ or ‘set free.’—This clause contained the gist of the treaty, for it meant no less than that Athens should give up all supremacy, and that the Boeotian league should be dissolved and Thebes resign her presidency. It was qualified by a clause which left three of the islands (Lemnos, Imbros, and Scyros) still dependent on Athens.
1. 311. ἐγὼ πολεμήσω, observe the change from oblique oration to direct.
1. 317. ἄξιος, ‘to think worthy’ (άξιος); generally, as here, ‘to claim as one’s right.’

ὑπὲρ πάντων. If the Thebans ‘took the oath in the name of all the Boeotian cities’ they would be recognised as presidents of the Boeotian league, and so the Spartans would not gain what they wished, viz. the splitting up of all the rest of Greece into single cities, severally too weak to oppose the supremacy of Sparta.

1. 318. οὔ φημι is like Lat. ‘nego,’ so with δέξεσθαι, it means ‘I say I will not receive:’ the Greek idiom negating the verb of saying instead of the verb depending on it; this seems to be owing to a wish to have the negative as early as possible in the sentence, a principle also to be observed in Latin Prose.

1. 321. ἐπι-στέλλω, ‘send to,’ ‘instruct,’ ‘enjoin.’
1. 323. αὐτοῖς, i. e. ‘the home-authorities.’
1. 325. διὰ τὴν πρὸς Θηβαίους ἔχθραν, ‘owing to his hatred towards the Thebans,’ for which see p. 86: observe that διὰ with acc. means ‘on account of,’ whereas διὰ with gen. ‘by means of:’ and also that the Greek article must continually be rendered by the English possessive ‘his.’

1. 327. πρὶν αὐτὸν ὑμηθήναι, ‘before his starting:’ πρὶν is properly the adverb of πρό, but is mostly used as a conjunction, like Lat. ‘priusquam,’ (1) most commonly with the infinitive, as above, like the English ‘before starting,’ but also (2) with the indicative, laying stress on the fact, πρὶν ἡλθε, ‘before he came,’ and (3) after negatives, with ἄν and subj., as μὴ προκατα-γίγνωσκε πρὶν ἄν ἀκούσῃς, ‘don’t condemn before you have heard.’

Τεγέα. Tegea was on the northern border of Laconia: cp. Maps at end.
1. 335. πόλεμον ἔκφεραν, ‘to bring war out of one’s own country into another,’ i. e. ‘begin war,’ Lat. ‘inferre bellum.’
1. 337. αὐτῇ ἐφ’ ἐαυτῆς, ‘herself [resting] upon herself,’ ‘independent.’
1. 347. ὑπὲρ, ‘just-the-very-thing (περ) which;’ περ adds to a relative the meaning of ‘precisely,’ ‘exactly.’
1. 349. σφετερίζομαι, ‘to make one’s own,’ ‘annex,’ from σφέτερος, ‘one’s own.’ The democratic party at Corinth in their dread lest the Spartans should put them under an oligarchy had formed so close a union with Argos that the boundary marks between the two states were removed. So the Arcadians identified themselves with the Thebans, vi. 239 n.
IV. COALITION AGAINST SPARTA. 181

4. THE DESTRUCTION OF MANTINEA, B.C. 385.

(Grote, lxxvi.)

l. 355. ἔφαγαν [αὐτοί] αἰσθάνεσθαι, Lat. ‘dixerunt se animadvertere.’ If the subject to the infinitive mood be not expressed, it is the same as that of the verb which governs the infinitive mood.

l. 356. τοὺς Ἀργείους, in the recent war when Argos was allied with Corinth, Athens, and Thebes against Sparta.

σφών αὐτοῖς πολεμοῦντων, Lat. ‘dum ipsi illos oppugnabant;’ in direct oration it would be ‘when we [Spartans] were at war with them [the Argives].’ σφών from σφόν (or properly φῶν or (σ)φων), Lat. ‘sui,’ must not be confounded with σφών, i.e. σφων, gen. dual of σφόν.

1. 357. οὐδὲ συ-στρατεύοντες, ‘did not even serve with them,’ i.e. refused to send any contingent at all. οὐδὲ, Lat. ‘ne . . . quidem.’ The fact that it was considered high treason for Mantinea to have declined to send a contingent at the bidding of Sparta, shows how little independence was left to the allies of Sparta during her supremacy. Cp. iii. 149, 265 nn.

ὀπότε δὲ καὶ ἀκολουθοῦν, ‘but whenever they did follow;’ the force of καὶ (‘even’), as well as of other particles, can often be best expressed by emphasizing the word to which it is attached.

l. 358. γιγνώσκειν . . . φθονοῦντας αὐτοῖς,—γιγνώσκω is not ‘to know’ but ‘to perceive;’ it is followed like other verbs of feeling by the participle in Greek, where the Latins would have used the infinitive; remember that φθονέω, like Lat. ‘invidéo,’ would have a dative for its object, and therefore αὐτοῖς must be the subject referring to the Argives.

l. 361. αἱ σπονδαὶ . . . ἐξ-ἐλπιδόναι. ‘The truce running out,’ could only be a reason for war on the theory that states were naturally at war, if there was nothing settled to the contrary. So the Greeks talk of a thirty years’ peace, we of a thirty years’ war.

1. 362. τὴν ἐν Μαντινείᾳ μάχην. There were two battles of Mantinea; the first, thirty-three years before this, B.C. 418, in the Peloponnesian War, in which the Spartans defeated the Argives, Mantineans, and Athenians; the second in B.C. 362, twenty-three years after this, when the Thebans under Epaminondas defeated Sparta. The peace referred to must of course be the peace made after the first battle of Mantinea, but that (1) was for fifty not for thirty years, and (2) if it had been for thirty years would have run out before this year. We may observe however that the statement is qualified by the words ‘it was said that;’ when the Spartans meant to go to war they would not be particular about the accuracy of the reasons alleged.

l. 364. οὐκ ἔθελον is ‘to refuse.’ cp. οὐ ψημ, l. 318.

φρουράν φαίνειν, see l. 299 n.

l. 365. Ἀγαστόπολις was one of the two kings of Sparta: he was the son of Pausanias, who was deposed for his failure in an expedition against Boeotia, just before the battle of Coronea: his father was still alive in exile. His great-grandfather, the first Pausanias, who as regent had defeated the Persians at Plataea nearly 100 years before this, had also been deposed.
1. 367. ὄνδ' ὀὔτω, 'not even thus,' i.e. 'not even then,' when their land was laid waste.

1. 368. τοῖς ἡμίσεωι, cp. Nehemiah iv. 16, when 'half wrought in the work, and the other half of them held the spears, shields, and the bows.' The more natural construction would have been τῷ ἡμίσει τῶν ἀστρατιωτῶν, but in Attic ἡμισός is attracted into the number and gender of the genitive which follows it. The dative expresses the instrument or useful accompaniment, and so is often used to express 'the troops who carry out a general's operations.' cp. ἐτέλεσε τοῖς παρῶσιν, 'he began to build with the troops who were with him,' Cyrop. 3. 2. 11.

1. 372. πολύς, a predicate, 'the stock of provisions which was in the city was considerable;' cp. iii. 207 n.

1. 373. ἀπο-χώννυμι (χέω), 'to heap up,' 'dam up.' In 1627, during the Thirty Years' War, Pappenheim, the Austrian general, took Wolfenbüttel in Brunswick in the same way, by damming up an affluent of the Weser, called the Ocker, which flowed through it.

1. 374. εὐ-μεγέθης, 'considerable.' The river was called the Ophis. Probably all the water-courses of the surrounding plain were then collected into one channel above the city. The regulation of this stream was a frequent subject of dispute between Mantinea and Tegea, the plain being so level that trenches had to be made to carry the water off to one of the katavothra or chasms in the mountains through which it made its escape. Agis in 418 B.C. let the waters over the plain of Mantinea (Thuc. 5. 65). The plain is now covered with pools of stagnant water.

ἀπόρροια or ἀπορροή (ῥέω, 'to flow'), 'the exit or passage of the stream.'

1. 375. ἑρετο. Distinguish ἑρετο from ἔρομαι 'to ask;' ἑρετο impf. pass. from αἰρω, 'to raise;' ἑρετο from αἱρόμαι, 'to take for oneself.'

1. 377. τὰς ἄνω, sc. πάλινθους (fem.) (They were only sun-burnt bricks.)

1. 380. ἡττάομαι, 'to be defeated,' means lit. 'to be made weaker (ἡσών) than,' and therefore is naturally followed by the genitive of comparison; (τοῦ ὕστατος), i.e. 'when the force of the water was too much for them.'

1. 383. καὶ δι-αικιῶντο, [not only raze their walls but] 'also break up their city into villages:' the demolition of their fortifications had been required (l. 354) and acceded to (l. 381), but much harder terms were required on their actual capitulation. The καὶ has the same force in καὶ ταύτα, l. 384. διά implies 'into different villages,' Lat. 'dis:' cp. iii. 143 n.

1. 386. ἐστασαν, ἐστησαν might either be 1 aor. or 2 aor. according as it is trans. or intrans.: ἐστασαν, pluperf. from ἐσταα or ἐστησκα, is clearly distinguished from this, both by the α and by the aspirate, which supplies the place of the reduplication. Since ἐστησκα means 'I have placed myself' or 'I am standing,' the pluperf. has the force of an imperf.

1. 388. ἡδόν, 'more easily;' i.e. they had less difficulty in controlling themselves than the aristocratical party of the Mantineans had.

οἱ βέλτιστοι, 'the best,' i.e. the members of the 'oligarchical party.' A question-begging epithet, the relic of times when Greek governments were more generally oligarchical. So καλοὶ κἀγαθοὶ, 'the noble and good,' often stands for the rich, whom some now call the 'better' and others the 'idle' or 'lounging' classes.
IV. COALITION AGAINST SPARTA.

1. 391. τετραχηί, 'in four parts;' probably part of Mantinea was left as one of the villages, making five in all.

τὸ ἀρχαίον, adverbial acc.

1. 395. Ἴδοντο τοῖς πεπραγμένοις, 'began to feel pleased at the result.' Against this statement we have to set, first, the improbability of the fact, that the change of government could reconcile the Mantineans to this terrible blow of the destruction of their homes; secondly, the other statement of Xenophon (Hell. 6. 5, 3,) that one of the first results of the defeat of Sparta at Leuctra was, that 'the Mantineans, on the recovery of their independence, unanimously voted to restore Mantinea.' This statement must then either have come from some of the extreme oligarchs among the Mantineans, or else have been drawn from Xenophon's own imagination. (See note on the Spartan bias of Xenophon.)

1. 398. ταύτη γε, κ.τ.λ., 'in this point at any rate' [if not in any other], viz. as to not letting a river go through their walls.

τών ἄνθρώπων, 'the citizens!': when they rebuilt Mantinea fifteen years afterwards, they either changed the site or artificially diverted the course of the river, perhaps making it flow round the city. There are still remains of the rebuilt city, which is nearly in the lowest part of the plain, but was regularly fortified. The topography of the plain seems to have been frequently altered by the change of the watercourses.

1. 399. τὸ μή ποιεῖσθαι is the accusative expressing 'in regard to:' μή is used because it means 'so that they should not,' like ἦστε μή.

NOTE ON THE SPARTAN BIAS OF XENOPHON.

In criticizing an historian we must discover both what his materials were, and what he added to them; in other words, there are two tests of the truth of the statements of an historian, (1) whether he had the means of knowing the truth; (2) whether he had any motive for falsifying it. Xenophon passes the first test; he had the best means of knowing. He was an Athenian by birth, a friend of Sparta by choice, he was living in the Peloponnesse at the time, and had some years to collect information, living on as he did till after the battle of Mantinea (B.C. 362). The question then is, does he pass the second test? Has he any bias as an historian? We must remember that he was oligarchical by birth and position, that he was indignant, and justly so, with the Athenian democracy for the condemnation of his master Socrates, that he was closely connected with the Spartans in the expedition of the 10,000, that he followed Agesilaus to Coronea, and fought there against Thebes while his countrymen were fighting for her (iv. 88 n.), and that he was banished by the Athenians and lived under Spartan protection in Elis. He dwells continually and at great length upon points which were very unfavourable to Athens, such as the condemnation of the generals after Arginusae (i. 135–184); he attacks the democratical constitution of Athens; he dislikes the Theban democracy, and does not even mention the name of Epaminondas at Leuctra, ascribing the defeat of Sparta there rather to ill-luck than to inferior generalship.

1 ἄνθρωπων without the article would be 'mankind' generally.
(vi. 79); he praises the policy of Sparta, and writes an elaborate panegyric on Agesilaus, and he here explains away one of the most inexcusable acts of Spartan oppression. On the other hand, it is to be said that he gives a very favourable picture of Thrasybulus, the restorer of the Athenian democracy (ii. 330 and Hell. 4. 8, 31), that he emphatically condemns Sparta for the seizure of Thebes (v. 107) and more or less for the unjust acquittal of Sphodrias (v. 209), that he eulogizes Epaminondas for the enthusiasm he inspired in his troops (vi. 233), and that two of his sons fought for Athens, one of them dying in her cause in the cavalry skirmish which preceded the battle of Mantinea. In the majority of passages, however, he certainly does show a strong bias in favour of the oligarchical parties generally, and the Spartan government in particular.
SECTION V.

THE TRANSITION.

b.c. 382—375.

1. THE SEIZURE OF THEBES, B.C. 382.

(Grote, lxvii. Smith, p. 458; smaller ed. p. 160.)

1. 4. ἔνεκα ἤκον ' [the reasons] on account of which they had come:' ἔνεκα, like Lat. causā,' is always put after its case: ἤκον, though present in form is perfect in meaning, like οἴχομαι.

ἡ ἐκκλησία, 'the assembly [of Spartans]' = οἱ ἐκκλησίαι, a committee on foreign affairs composed of Spartan citizens chosen to report on certain questions: by ἦ τε ἐκκλησία (οἱ τε ἐκκλησίαι) καὶ οἱ σύμμαχοι is meant a general assembly of the representatives of Sparta with those of her allies.

1. 5. οἱ πολλοί, 'the many,' i.e. 'the majority.'

1. 6. ἔδοξεν, 'it seemed good,' i.e. 'they finally resolved.' Observe the difference in tense between συν-ηγόρευον and ἔδοξεν.

1. 7. ἐν φ., i.e. ἐν [τούτω τῷ χρόνῳ ἐν] φ., 'while.'

ἡδροίζετο, observe the tense, 'while the troops were being assembled,' i.e. 'before the various contingents from the different subject states had come.'

The use of the aorist is simple enough, but care must be taken to translate every Greek imperfect as a real imperfect in English: we are too apt to use our aorist 'I did,' alike for aorist and for imperfect: this will not do in translating Greek, as the Greeks never put the imperfect without meaning to depict something as going on before our eyes. There is an idea of continuance in it quite foreign to the aorist, which would rather describe an act as done with, so that one could pass on to something else.

1. 8. ἐκ-πέμπουσιν, the historical present, used to describe the past dramatically, as if it was going on before our eyes.

ὡς τάξιμα [δύναναι ἐκπέμπειν], 'so quickly' as [they can] most quickly,' as soon as they possibly could:' Lat. quam' or 'quum celerrime.'

1. 9. ἐκλήθοι ἄν,—ἄν with the optative forms a potential mood, 'could proceed:' the optative without ἄν may either be a past subjunctive depending on a conjunctive, or a pure optative expressing a wish.

1. 10. ἐξ-nown, Lat. 'ex-itusurus,' 'before his departure from home:' εἴμι, 'ibo,' retaining its future sense in the participle.
1. 10. ἐδεήθη,—both the aorist and perfect passive of deponent verbs retain the meaning of the middle, notwithstanding their passive form.

1. 11. τὸν ἀδελφόν, Lat. 'suum fraterm:' the article in Greek must often be rendered in English by the possessive pronoun 'his:' so in French with reflexive verbs, 'je me suis blessé la main,' 'I have hurt my hand.'

1. 12. εἰς τὰ ἐπὶ Ῥώμης χωρία, 'to the forts [lying] upon [the line of] Thrace,' 'to the towns [of Macedonia, etc. which lay] Thraceward.'

1. 14. ὑπολειπθέντες, 'those who had been left behind by Eudamidas: when he was starting they were called ὑπολειπόμενοι (l. 10), because they were then in the act of being left behind.

1. 15. ἐγένοντο ἐν Θῆβαις. The direct line from the Peloponnese to Olynthus lay through the Theban territory. See Map at end.

ἐν Θῆβαις, 'in the district of Thebes,' i.e. in the environs.

1. 16. περί τὸ γυμνάσιον,—περί, 'around,' when joined with acc. (implying motion 'to'), implies 'flocking round,' then less exactly 'in the sphere of,' or 'about a place where motion is only implied, as here, 'they came and encamped near.'

1. 18. ένοχανον πολεμαρχοῦντες, 'were polemarchs at the time:' τογχάνω implies rather a coincidence than an accident: for the Greek idiom, cp. i. 81.

At Thebes the office of polemarchs, or 'leaders in war,' was like that of the Roman consuls. Ismenias was head of the democratical, patriotic, or Anti-Spartan party, Leontiades of the oligarchical party, now in a minority, but hoping to defeat their opponents by the aid of Sparta.

1. 19. τῶν ἐταιρειῶν, 'of their [respective] clubs.' When party-feeling ran high in Grecian cities, the citizens formed secret political clubs: hence a city, though outwardly one, was often really divided into two hostile camps, and when party-feeling was stronger than patriotism, the minority, who were defeated in the elections, were not unwilling to call in the aid of the common enemy of the state. Cp. ii. 10-20, 296-299, and iii. 157-171.

1. 20. διὰ τὸ μίσος τῶν Λακεδαιμονίων, 'on account of his hatred of the Lacedaemonians:' observe that the genitive here does not refer to the subject or person who feels the hatred, but to the object for whom the hatred is felt; the distinction can always be seen by turning the governing substantive into a verb, as here, 'because he hated the Lacedaemonians' (object), whereas τὸ μίσος αὐτῶν might express 'the hate be felt for them,' where 'he' would be the subject.

οὐδὲ, 'not even:' Lat. 'ne adibat quidem:' oūdē here loses its conjunctive force and is simply adverbial.

1. 21. ἀλλως τε...καί, lit. 'both in other ways [which I will not mention] and [the important point]:' hence 'especially,' 'above all,' or, as here, 'not only went on paying him various attentions, but also...'

1. 22. εἰς-ωκειώθη,—the termination -ωσ means 'to make' so and so, as χρυσ-ωσ, 'to make golden;' so from oikeios, 'at home with,' we get oikei-ωσ, 'to make at home with;' and in pass. 'to become intimate,' 'be closeted with.'

1. 23. ὑπουργεῖων, (ὑπὸ, ἔργον), 'lit. 'to be an under-worker;' then 'to serve,' 'assist,' and with cognate acc. ἀγαθά, expressing the assistance given, 'render services,' 'confer a boon.'
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1. 25. ἐμοὶ, 'me,' the emphatic form; if there was no emphasis to be laid on the word, μοι would be used. So the insertion of ἔγὼ makes 'I' emphatic.

1. 26. τοῦτο γενομένου, i.e. ἐὰν τοῦτο γένηται; the participle often contains a conditional sentence.

αἱ Θῆβαι, plural proper names of places may arise in two ways, if masc., the name of the tribe may have given the name to the town, as the Treveri to Treves: if fem., the plural form probably denoted a group of villages eventually combined into one town, as in the case of αἱ Ἀθήναι, Athens.

uname tois Λακεδαμινώνως,—μόρο harmonizes (1) with genitive of close connection, 'under,' of place, and also the agent 'under whose hand,' or, as we say, 'by whom a thing is done;' (2) as here, with dative, 'under the thumb of;' (3) with accusative of motion 'under.'

1. 28. ἀπο-κηρύσσω,—ἀπό, 'away from,' often has a negative sense in composition, as ἀγορεύω, 'to speak,' ἀπο-ἀγορεύω, 'to forbid,' so here κηρύσσω, 'to proclaim,' ἀπο-κηρύσσω, 'to forbid by public proclamation.'

μοδέα, implying a prohibition or oblique petition 'that no one should:' οὐδένα would be 'that no one does.'

1. 29. ἔὰν δὲ γε,—γε strengthens ἔὰν, 'but if you will really carry out this policy:' cp. Lat. 'si-quidem.'

1. 31. ὥστε βοηθήσατε, the indicative emphasizing the fact: cp. iii. 49.

1. 32. ἐν ὃ, cp. l. 7 n.

1. 33. κατ-εστραμμένος ἑσεῖς,—this is formed like the English future passive, 'will-be-subdued,' but as in deponent verbs the perfect passive is generally used as a perfect middle, it has a middle and not a passive sense, 'you will have subdued to yourself,' καταστρέφεσθαι, 'to turn-down-under oneself,' 'to subdue,' being practically deponent.

1. 35. ἡσθη, distinguish from ἡσθετο.

1. 37. γε, 'at any rate,' 'he certainly was not prudent whatever else he was.'

1. 38. προ-ορμάω is 'to start in front,' or 'proceed on one's march.' Distinguish ὅρμω-άω, 'to start,' from ὅρμω-έω, 'to lie at anchor;' the 1 aor. of both would be the same, but ὅρμω-έω is rarely used except in the present and imperfect. Cp. i. 13 n.

ὕστερ συν-εσκευασμένος ὑψι, κ. τ. λ., 'just as he had packed up, or made all arrangements for marching away,' συν-σκευάζεσθαι is 'to pack up one's baggage (τὰ σκευά),' Lat. 'vasa colligere,' for the middle sense, cp. l. 33.

1. 39. ἥνικα, 'at the moment when,' marks a point of time, more exactly than ὅτε, 'during the time when;' ἄν, 'in any case,' adds the force of 'ever,' 'at whatever moment;' conjunctions when combined with ἄν are always followed by the subjunctive.

1. 43. ἀπο-στρέφει, 'turns him from his course,' 'makes him face about and return,'

1. 46. θεσμοφοριάζω, (θεσμός, 'a law,' φέρω), 'to keep the Thesmophoria, the feast of Demeter the lawgiver.' Demeter being the goddess of tillage, like the Latin Ceres, was considered as having put an end to nomadic or pastoral habits, and to the lawless customs of quasi-gipsy life: hence she was worshipped as the goddess of marriage: cp. Virg. Aen. 4. 58, where Dido sacrifices to 'Ceres legifera' on this very ground. Women only might attend this festival.
1. 47. Καδμεία, 'the citadel' of Thebes, so called from Cadmus, the
mythical founder.
καταστήσας,—remember that the present, imperfect, future, and 1st
aorist of ἵστημι are transitive; while the 2nd aorist, perfect, and pluperfect
form the intransitive group.
1. 48. βαλανάγρα. The Greek doors were fastened by a bar pushed right
across on the inner side; this bar was shot home into a hole in the door-
post, and was secured there by a peg (βάλανος) passing through a
hole in the door-post into a corresponding hole in the bar, so that it could
only be pulled out by a particular hook or key, which was called βαλανάγρα
from catching (ἀγρα) the βάλανος: some of these hooks or keys had only
one tooth, others more.
1. 49. παρέκιναι, here transitive: and therefore from παρέκιμοι, 'to send by'
or 'let pass;' if intransitive it would be from πάρεκιμοι, 'to go by.'
ὅντινα μή. Lat. ' nisi si quem.'
1. 53. οὐδείν, not μηδείν, after φασίν, because οὐ harmonizes with state-
ments of fact, whether direct or oblique: 'they state the fact that they have
not come as enemies to any one,' ὅστις μή, μή after ὅστις, because ὅστις is
the same as ἐλτίς, and is conditional. Above, l. 51, μηδείν goes with ἄμυμείτε
because it is a petition.
1. 54. λαβείν, εἴτις.—λαβείν τίνα, εἰ κείνος δοκεί, 'to arrest any one if
he...':= 'to arrest any one who...'
1. 55. τοῦτοι, the same as τούτοι, the ἦ emphatic, and implies that he
points at Ismenias as he says it. The termination is much used in the comic
writers, and was no doubt a common way of talking at Athens. Cp. ii. 1.34 n
1. 56. καὶ ὑμείς δέ,—where δέ and καὶ both occur, δέ couples the sen-
tences, while καὶ merely emphasizes the word to which it is prefixed.
1. 57. ἄπαγετε ἐνθα εἰρήται, 'lead him away [to that place] where you
have been told [to take him],' i.e. to Spartan custody in the Cadmea.
1. 59. τῶν μή εἰδότων, the partitive genitive, the regular construction after
οἱ μὲν—οἱ δὲ, 'some... others:' μή not οὐ is generally used with the article,
because 'those who do not' is equivalent to 'if any do not,' and μή is always used
where an 'if' is implied: so here οἱ μή εἰδότες = ἐλ τίνες μή ἠδεισον. There
are two main uses of μή, (1) prohibitive, with a direct or oblique petition,
implying either 'don't,' or 'I beg you won't,' as in μηδείν ἄμυμείτε, l. 51, and
παρείναι μηδένα, l. 49 above: (2) conditional, implying 'if,' as here, and in
ὅστις μή ἔργ. l. 53.
1. 60. τοῖς περὶ Δευτησίδην, 'Leontiades and his party,' the Greek idiom
including the person mentioned, cp. οἱ περὶ Θρασύβουλον, ii. 191 n.
1. 61. δεισαντες μῆ ἀπαθάνοις, Lat. 'veriti ne intercerentur,' 'fearing
that they would be put to death.' In Latin 'veeror ne' is thus used because
'I fear that I shall be put to death ' implies an endeavour 'that I may not,'
whereas 'I fear I shall not get off' implies an anxiety 'that I may get off,
for which reason 'ut' is used for our 'that not.' In Greek μή seems to be
used after verbs of fearing, simply because the Greeks were more sensitive
about the presence of a negative than we are: if we wish to negative a
major and minor sentence as a whole, we put a negative in the major
sentence only, as 'I don't wish to be killed,' whereas the Greeks would
have negatived both major and minor sentence alike: cp. μή οὐκ, iii. 2.30 n.
Mr. Farrar aptly quotes, 'Who can forbid water that these should not be baptized?' Acts x. 47, where we should now say 'for baptizing them,' and, 'If any know just impediment why these two should not be joined together,' i.e. 'anything to prevent their being joined.'

1. 62. ὑπόθοντο εἰργαμένον, after verbs of feeling, perceiving, etc., the Greeks use the participle where the Latins use the acc. and infin. In English we use 'that,' as here, 'that he was imprisoned.' cp. ὑδεσαν ἰόντας, ii. 8.

1. 63. ταυτά, the breathing marks the beginning of a word, so this is τὰ αὐτὰ from ὁ αὐτὸς ('idem'), and must not be confounded with ταυτά from οὐτὸς ('hic'). 'Ισμύνια, dative after ὁ αὐτὸς, 'the same with' or 'as.'

γιγνώσκω is not = οἴδα, 'to know,' but 'to perceive' or 'hold an opinion.'

1. 64. μάλιστα, 'especially,' then 'more than any other number,' or 'about:' so Lat. 'maxime.'

1. 67. ἀντὶ Ἰσμύνιον,—the Greek ἀντὶ means 'instead of,' whereas the Latin 'ante' means 'before:' the original meaning of the word was 'opposite,' 'facing,' and the Latin meaning, 'before,' comes from the idea of 'being in front of:' the same root reappears in the English au-sw'er, 'to speak against,' or 'in turn,' as in Germ. 'ant-worten.'

1. 68. χαλεπός ἐχόντας τῷ Φοιβίδα,—ἐχόντας, 'having' or 'finding oneself,' is here intransitive: so with adv., 'angrily disposed towards,' with a dative of the recipient: cp. l. 44 n.

1. 71. πεπραχὼς εἰπ, this compound form is generally used instead of the simple πεπραχώς.

δικαίος εἰπ,—as the Latins do not say 'dicitur Ciceronem erravisse,' but 'Cicero dicitur erravisse,' so the Greeks do not say 'it is just that he,' but 'he is just to be,' i.e. 'he deserves.'

1. 73. αὐτο-σχεδίαζειν, (αὐτός, 'of oneself,' σχέδον, 'near'), 'to extemporize' or 'use one's discretion about...on the spur of the moment,' 'to act according to one's discretion.' So σχεδία means 'a raft' or 'extemporised vessel.'

1. 75. οἱ ἐκ-κλήτοι, lit. 'those who were summoned,' 'the council,' i.e. a select committee of Spartan citizens: this committee seems also to have represented Spartan interests in the large assembly, at which the representatives of the allies were present: cp. l. 5, where the Ephors brought the embassy from Acanthus 'before the assembly and the allies.'

1. 77. πολεμικός ὑμῖν ἐχον, an exactly similar expression to χαλεπῶς ἐχόντας τῷ Φοιβίδα, l. 68 n.

πρὶν τὰ νῦν πεπραγμένα γενέθαι, in English we can say either 'before the present revolution was accomplished,' or 'before the accomplishment of the revolution:' the Greek idiom is an intermediate step between these two: the Greek infinitive depends on 'before,' just as a noun depends on a preposition; but it has a subject ('the revolution'), as if it was a finite verb. πρὶν as a conjunction may be used in three ways, (1) as above, with infinitive, πρὶν ἀκούσας, 'before hearing,' (2) with ind., πρὶν ἤκουσε, 'before he heard it,' drawing attention to the fact that he did hear, (3) after negatives, πρὶν ἄν with subjunctive, μὴ προκαταγιγνώσκει πρὶν ἄν ἀκούσῃς, 'don't condemn before you hear.' Cp. iv. 327 πρὶν αὐτὸν ὄρμηθησαι.

1. 80. οὐκ ἰθέλω is 'to refuse,' as οὐ̣ φημὶ is 'to deny.'
NOTES.

1. 81. ἐπὶ τὸν ἐν Πειρατεῖ δῆμον, i.e. Thrasylalus and the exiles, who established themselves in the Piraeus, and overthrew the oligarchy of the Thirty Tyrants, which had been set up by Sparta in Athens: cp. ii. 223, iv. 31, and the end of Hist. Intr. to Section ii.

1. 82. Φωκέατα, just before the battle of Coronea, cp. iv. 17.

1. 83. ἀλλὰ μήν καὶ,—ἀλλὰ means 'nay,' or 'but;' μήν, 'certainly,' yet; καί, 'also,' emphasizes συμμαχίαν: 'nay, but they were even making,' 'why, they were actually...': Lat. 'verum enimvero.'

1. 84. ἐκ-φέροντας, for the participle after εἰδότες compare ὡθοντο εἰρ-γυμένον, l. 62. ἐκ-φέρειν πόλεμον is 'to carry war out of one's own country [into one's neighbours],' 'to invade,' Lat. 'inferre bellum.'

1. 85. προσ-ἐξω τὸν νοῦν, to 'turn one's mind to,' so here 'were waiting anxiously.'

1. 86. ὑπ' αὐτοῖς, for ὑπὸ with the dative, cp. l. 26 n. Observe the aspirate in αὐτοῖς which marks that it is put for ἐαυτοῖς, otherwise it would be ὑπ' αὐτοῖσ.

1. 88. σκυτάλη, lit. 'a staff,' then 'a letter' or 'despatch in cipher.' These secret despatches were thus managed. There were several sticks made of exactly the same shape: the government had one, the generals in command on foreign service had others. The parchment being rolled round the stick, the despatch was then written lengthwise upon it; then it was unrolled and sent; but no one could decipher it without first rolling it round a stick of exactly the same size, and making the ends of the several lines fit.

The 'short despatch' required was merely that Leontiades should arrest all the partizans of Ismenias, and so complete his coup d'État.

πάντα ὑπηρετεύειν, ὑπηρετέω is 'to serve,' first as a rower (ἐρέτης or ὑπηρέτης), then by extension simply 'to serve,' with accusative of the service done, and a dative of the person served, so l. 94 ὑπηρετέων πλείον τοῖς Ἀκεδαμονίοις, 'they were doing more service to the Spartans.' When, as here, the verb is in the passive, the service done is the nominative, as in the case of πάντα here, 'that all service should be done to you.'

1. 89. δέσθε, there are two verbs, (1) δέω, 'to bind,' whence δεῖ, as in δεῖ με δράν τοῦτο, 'it is binding on me to do this,' 'I must,' (2) 'to want,' as in πολλὸν δέω, 'I want much of,' 'I am far from,' so πολλὸν δεῖ: this latter is mostly used in the middle, as a deponent, δέομαι τίνος, 'I am in want of something,' as here, and frequently also for 'to beg' or 'request.'

1. 93. καταφυσίβας καὶ ἀποδήνησει,—observe the tenses, the aorist marks that the trial was over and the sentence was given, but the historical present dramatically depicts his execution as going on before our eyes: ἀποδήνησεν, 'to die,' 'to be put to death,' acts as the passive of ἀποκτείνω.

1. 97. πολὺ δὴ προθυμότερον, the addition of δὴ makes πολὺ emphatic, 'very much,' or 'undoubtedly much;' it is often used thus with superlatives, μέγιστος δὴ, 'quite the biggest:' cp. iv. 135.

2. THE RETRIBUTION, B.C. 379.

1. 99. ὑπὸ μὲν δὴ, the particles μὲν δὴ are often thus used together to continue a narrative or to sum up: 'so then,' 'so:' cp. vi. 280 n.

1. 103. δυσμενῶς εὐχὸν αὐτοῖς, cp. χαλεπῶς ἐχοντας, l. 68 n.
V. THE TRANSITION.

1. 104. οἱ τε ἄλλοι καὶ, lit. 'both the others [who are unimportant] and above all': so ἄλλοι τε καὶ, 'especially.'

οἱ Φλιάστροι, 'the people of Phlius,' a city near Sicyon and the Isthmus of Corinth (see map); there had been a democratic revolution there, and the oligarchs were banished; these exiles were afterwards restored to Sparta, and when they complained they could not get all their rights, Agesilaus besieged the city and took it, and then set up an oligarchical government there.

1. 105. καὶ δὴ καὶ, 'and so even,' here summing up, 'and in fine:' the first καὶ links the sentences, the second emphasizes the word παυτάπασιν.

1. 110. αὐτῶν τῶν ἀδικηθέντων,—αὐτός means 'self' in the nominative always, and also in the oblique cases, (1) when it is emphasized by being placed first in the sentence, or (2) when, as here, it is joined with a noun, and therefore cannot be a simple pronoun. Cp. iii. 108.

οὐδ’ υφ’ ἐνὸς ὑπ’ οὐδενός, οὐδεῖς being often divided by the insertion of prepositions (or by the particle ἀν’).

1. 111. τῶν πώποτε ἀνθρώπων,—adverbs are often joined with the article, thus receiving an adjectival force; οἱ νῦν [ἀνθρώποι], οἱ τότε, etc., so here, 'by no human beings up to that date.'

κρατηθέντες, not simply 'defeated,' which they had been, but 'overcome,' 'overpowered.'

1. 112. φεύγω often means not merely 'to flee,' but 'to be exiled.'

1. 115. ὁποτε αὐτόι τυραννεῖν, Lat. 'ea conditione ut ipsi regnarent:' observe that the Greeks do not shrink from putting the nominative with the infinitive when the subject is the same as that of the main verb.

1. 117. γραμματεύω, 'to act as secretary' (γραμματεύομαι): so βασιλεύω, to act as king, to be king, to reign.

1. 118. Αθηνάζε, i.e. 'Ἀθηνάς-δε, 'to Athens.'

1. 119. κατὰ πρᾶξιν των, 'on a certain business:' κατά meaning 'down,' with acc. of motion 'to,' often means on, for, or after a purpose, as in the Homeric phrase, Od. 3. 72:—

ἡ τι κατὰ πρᾶξιν ἡ μαφιδίως ἀλάλησσε;
'Do you rove on business or without reason?'

1. 120. τούτῳ refers to Phyllidas, and depends on both συγγίγνεται and on γνώριμος.

1. 122. γνώσε, 'having ascertained:' for the participle μεσοῦντα, cp. l. 62 n. τὰ οἶκοι, sc. πράγματα, 'the [state of things] at home;' cp. l. 111 n.

1. 126. νυκτός, gen. of point of time, 'by night.'

1. 128. ὡς δὴ, 'as if then,' 'under the pretense of,' cp. τὰς γυναικὰς δὴ, l. 145.

1. 130. παρά with dative, 'in house of:' Lat. 'apud,' Fr. chez.

καὶ τὴν ἐπούσαν δὴ ἡμέραν,—when καὶ and δὲ occur together, δὲ connects the sentences, while καὶ belongs to the word which follows it; 'they passed not only (μὲν) that night, but (δὲ) the next day also (καὶ).'

1. 133. καὶ δὴ καὶ, cp. l. 105 n., the καὶ here emphasizes the γυναῖκας, which is put here instead of with τὰς σεμνοτάτας, the adjective agreeing with it, because it is to be emphasized by this καὶ; the point of the story being about women.

πάλαι ὑπερχνόμενος,—πάλας, 'long ago,' like Lat. 'dudum,' is often thus used with a present, where the English idiom requires a perfect, so πάλας ὑπῖ, Lat. ‘jamdudum video,’ 'I have long seen.'
l. 135. τοιοῦτοι, of such a character, i.e. fond of wine and women.

l. 138. τοὺς περὶ Μέλωνα, cp. l. 60 n.

l. 141. οὗ φασιν εἰς-εἰθειν ἀν, 'say they will not come in:' cp. iv. 318 n.

l. 144. εἰς ἑνός, sc. τὴν οἰκίαν, just as we say, 'to Fortnum and Mason's,' etc.: so εἰς Αἰδοῦ, 'to [the house of] Hades,' cp. Lat. 'ad Dianae.'

l. 145. τὰς γυναῖκας δὴ—δὴ, 'assuredly,' used ironically, marks the pretence, 'the women forsooth.' Fr. les soi-disantes femmes: cp. Lat. 'scilicet,' and ἡ δὲ ἀπίστωτες, l. 128 n.

l. 146. ἐπεὶ καθίζοντο, the optative is the mood of oblique oration: here it marks that the minor sentence is a part of the oblique oration: 'it was an agreement, that when they sat down, they should strike.'

l. 151. ἐτύγχανε κατακείμενος, cp. ἐτύγχανον πολεμαρχοῦτες, l. 18 n.

l. 155. εἴπων τὴν θυραν κεκλείθαι, this might be construed, 'said that the door had been shut,' 'that they had shut the door,' but εἴπων obviously means here 'told' in the sense of ordered: cp. iv. 225 n. εἰλικρότες is imperfect: 'as they went out they ordered that the door should be kept shut.' κεκλείθαι would mean 'it should be in the act of being shut,' κεκλείθηναι, 'it should be shut' (simply), but κεκλείθαι means 'it should be shut and kept [in the state of having been] shut.'

l. 156. εἰ λύψοντο, the optative marks that the speech is reported; their actual words would have been εἰ λύψωμεθα: cp. ἐπεὶ καθίζοντο, l. 146 n.

l. 158. δύο τῶν ἀνδρῶν. Phyllidas took three of the conspirators to attack Leontiades, but only two to attack the gaoler. We learn from the fuller account in Plutarch that the third had been killed in the encounter with Leontiades. 'Leontiades, on being attacked, started up and mortally wounded one of the conspirators: a desperate struggle then ensued between him and Pelopidas in the narrow doorway, where there was no room for a third to approach: at length, however, Pelopidas overthrew and killed him.' Cp. Grote, lxvii.

l. 159. εἰργοσφυλαξ, 'the gaoler.' The word is derived from εἰργοω, which means to bar a person's way, either by shutting in or shutting out.

l. 163. τὰ ἐκ τῆς στοὰς ὀπλα; these were arms taken in war and hung up as trophies in public places, as in the colonnade round the market-place or the temples. So in the porch of the portico of Solomon's palace were hung 1000 shields, 500 of which were trophies of David's Syrian wars, and 500 were for Solomon's guard. King David's shields and spears were treasured up in the porch of the first temple, and arms were hung round the walls of the second temple. In Athens the round marks where they were hung can still be traced on the walls of the Pantheon, and in Rome the temple of Bellona was studded with such shields. Cp. Stanley's Jewish Church, Lect. xxvi. Observe the pregnant use of the preposition ἐκ, which acts for itself and for ἐν too: the sentence would run in full thus, καθ- ἐλύτες τὰ [ἐν τῆς στοὰ] ὀπλα ἐκ τῆς στοὰς. Cp. iii. 78.

l. 164. Ἀμφιεῖον or Ἀμφιεῖον, the shrine or tomb of Amphiion, who had made the walls of Thebes rise to the sound of his marvellous music.

θέσθαι τὰ ὀπλα, 'to ground arms,' like our 'order arms,' often simply 'to halt:' the shields being heavy the Greek soldiers always rested spear and shield on the ground when they were not marching.

l. 166. ὡς with part., 'on the ground that,' expressing the motive.
V. THE TRANSITION. 193

1. 167. ἔγνωσαν ὅλην ὑντες, 'perceived that they were few,' l. 62 n.
1. 168. τὰ κρύψατα μεγάλα ... ἄναβασιν, 'that the rewards proclaimed for the first who got up were large.' Observe that μεγάλα is a predicate.
1. 169. ἄναβασιν, sc. εἰς τὴν ἀκρόπολιν.
1. 171. ἀποστέατη, Lat. 'ea lege ut abirent,' 'if they went.'
1. 173. ἐπὶ τοῦτοι,—ἐπὶ meaning 'upon,' and the dative implying 'rest at,' ἐπὶ with dative means 'resting on a certain basis,' hence 'on terms of.'
1. 175. ὅσως Ἰεσαυ, sc. παπέρες, 'all who had children.'

3. THE ATTEMPT ON THE PIRAEEUS, B.C. 378.
1. 177. φοβοῦμενοι εἰ, lit. 'fearing if,' i.e. 'that they would have to fight single-handed;' similarly after words of wondering the Greek idiom uses if where we use that.

ἄλλοι ἦ, the Greeks say 'others than,' where we say 'others besides' themselves: than is used because difference implies comparison.
1. 179. ἀρμοστής, (ἀρμόσω, 'to arrange'), a Spartan 'governor.'
1. 181. ἐκπολεµησεῖσι,—the optative in Greek has three main uses, (1) pure optative, expressing a wish, (2) potential with ἄν, (3) dependent, and this in four ways, (a) conditional, 'if I were to,' with εἰ; (β) final after ἵνα, ὅπως, etc. of past time, as here1; (γ) in indirect questions after past time: these usages being like the Latin impf. subjunctive; (δ) in oratio obliqua, after ὅτι, etc.: cp. 146 n.
1. 182. προσ-ποιόµαι, lit. 'to add to oneself,' esp. 'to take to oneself,' 'profess,' hence with fut. inf., 'make as if one would.'
1. 183. ὅτι δὴ, 'because it really was.' The walls had not been repaired since Lysander took them, i. 312.
1. 186. ἐφοθῇ ἐπι-γενοµένη, lit. 'anticipated him having come upon him:' but φθάνω is one of the verbs which in English must be translated adverbially, 'came upon him too soon,' or 'before he got there;' so τυγχάνω, 'at the time,' l. 18.
1. 191. προσ-λου, cp. under 3. δ. in note on l. 181.
1. 193. τῶν δὲ Λακεδαιμονίων καὶ πρέσβεις, cp. on καὶ ὑµεῖς δὲ, l. 56 n.
1. 194. παρὰ τῷ προξένῳ, the προξένοι, lit. 'a public guest-friend,' i. e. a guest-friend of a foreign state, as a ξένος was of an individual foreigner: hence the προξένοι answered to our 'consuls;' they were themselves natives of the state where they resided, and assisted the ambassadors and other citizens of the states whom they represented.
1. 196. ἐκπλήσσω, 'to strike out of one's senses' by a sudden shock, 'astonish,' hence pass. with dative, 'to be amazed' or 'utterly disconcerted at': cp. Lat. 'attonitus' and 'perculus.'
1. 197. ἧθεσαν καταλαμβανόµενον τὸν Πειραιᾶ, observe the tense, 'if they had known that the Piraeeus was being seized,' 'that an attempt was being made to seize Piraeeus.'
1. 198. ἄν Ἰησαυ,—ἄν with the optative is a simple conditional; so ἄν εἰερ means 'they would be:' the past conditional, 'would have,' is supplied by the past tenses of the indicative with ἄν, so here ἄν Ἰησαυ means, literally, 'were
1 πείθοντι, being an historical present, has the idea of past time.
in that case,' i. e. 'would have been,' l. 253 ἀν ἀπέλυσας, 'you would have acquitted him.' ἀν means 'in that case,' and always refers to an if either expressed, as in the two instances above, or implied, as in ἀν εὐρέθησαν (l. 200,) 'must have been found [if any one wanted to find them].'

l. 198. ὥστε παρεῖχον ἂν αὐτούς, 'as that they should have put themselves in their power,' i. e. 'as to have put themselves in their power,' as they had done by going to the consul's house.

l. 199. καὶ ταύτα, 'and [have done] that too:' καὶ οὕτος, Lat. 'isque' or 'is quidem,' are used just like Eng. 'and that too,' to heighten the effect of a previous statement.

l. 200. οὗ, Lat. 'ubi,' 'apud quem.' Distinguish from οὗ, 'not.'

l. 205. ἀνεκάλεσαν, 'called up,' 'summoned:' it is used both of citing before a court and of recalling generals from command.

ὑπήγον θανάτου,—the full construction is ὑπάγεω τινά (sc. ὑπὸ τὸ δικαστήριον) δἰκὴ θανάτου, 'impeach of a capital charge.'

l. 206. ὑπακούω, 'to listen:' esp. 'obey a summons,' 'put in an appearance.'

l. 207. ἀπέφυγε. The Greeks described an action at law in metaphors drawn from the battle field: so διώκω, 'to pursue,' means 'to prosecute,' (the Scottish term 'pursuer:') αἰρέω, 'to catch,' is 'to convict;' φεύγω, 'to flee,' is 'to be a defendant,' ἀποφεύγω, 'to get off,' or 'be acquitted,' thus acting as the passive of ἀπολλύω, 'to release' or 'acquit.'

l. 210. ὁνόμα,—the accusative is often used loosely to express 'as regards,' so here, 'by name.'

l. 212. ὁ Ἀγγειλάου, the ellipse of ὑδός is very common in Greek. Cp. iv. 308.

l. 217. εὰν δεηθῆς, observe that δεόμαι, 'to want' or 'beg from,' is followed by a genitive of the person (Ἀρχιδάμου), and an infinitive of the petition made. The Greek infinitive is used in much the same way as the English, and much more widely than the Latin infinitive. The Greek subjunctive is generally only used, (1) as here, after conjunctions compounded with ἀν, and (2) in final sentences of present time after ἴνα, ὅπως, etc.

l. 220. σωτῆρα, this refers to αὐτόν, but the infinitive attracts it into the accusative.

l. 224. καὶ βούλωμαι, observe that καὶ must be for καὶ εὰν and not for καὶ ἂν, as ἂν can never occur with a subjunctive unless it is annexed to a conjunction, cp. on εὰν δεηθῆς above.

διαπράξασθαί, 'manage for oneself,' esp. like Lat. 'impetrare,' 'to gain by asking.'

l. 228. φιλίτον, the 'friendly' or 'common meal' at the public tables at Sparta (συσσίτια). This public meal of the Spartan citizens was instituted by Lycurgus, to train them for acting together in public service: only men dined at it: in fact it was like an officers' mess, only the fare was the reverse of luxurious. The word is also spelt φειδίτον or φιδίτον, originally perhaps comic forms of the name, as if it was 'spare-meal,' from φείδομαι.

l. 229. τοῦ ὁ δρόμου, genitive of point of time, cp. νυκτός, l. 126.

ἐφυλάττε μη λάθοι,—φυλάττω μη, c. subj., 'to watch lest...,' Lat. 'cavebat ne:' the optative is here a past subjunctive marking a strong final sense (cp. l. 217 n.): φυλάττω μη ποιεῖν would be simply to 'guard against doing.'
V. THE TRANSITION.

λανθάνω may often be rendered by 'unobserved,' or 'without his being aware of it;' cp. ἐνυχανον πολεμαρχῶντες, l. 18 n.

l. 231. πρῶτον μὲν...ἐπεῖτα δέ, Archidamus seems to have dogged his father's steps for the day.

παριεῖ,—observe that the 2nd and 3rd sing. impf. are usually παρ-ίεις, -ίει, as if from contract present παριέω, -ώ, and not παρίης, -η, from παρίημι.

l. 235. ταυτά ταυτά,—observe the difference: the one is τα αὐτά, from ὁ αὐτός, Lat. 'idem,' the other from οὗτος, Lat. 'hic:' the breathing on ταυτά marks that there are two words, and that the second begins with a vowel.

l. 239. μὴ διελέγμενος = εἰ μὴ διελεκτό,—μὴ with a participle always implies an if, and is equivalent to εἰ μὴ with the finite verb, whereas οὐχ ὑφώντες in the next line means 'because they did not see him.' The middle δια-λέγομαι, 'to converse,' being practically a deponent, the perf. pass. is used as a perf. middle: cp. l. 33 n.

l. 241. ιῶντα here has the sense of 'coming to him.'

l. 242. τέλος, adv. acc., 'at last.'

l. 244. σῶσαι οὐ,—observe that οὐ throws back its accent on the last syllable, or, in other words, is an enclitic: the dative of οὗ, Lat. 'sui,' is thus distinguished in form as well as in sense from the nom. plur. of the article.

l. 246. ἀλλά, 'nay but,' is often thus used in quick answers and objections, esp. when the answer 'no' is implied: 'Well, but though I can forgive, I do not see...'. The Greeks rarely express the direct answer, whether 'yes' or 'no.'

l. 247. ὅπως ἄν τύχωμι,—observe that the ἄν must belong to the verb here and not to the conjunction, as conjunctions compounded with ἄν require the conjunctive mood. Cp. l. 217 n.

μὴ καταγιγνώσκων, cp. l. 239 n.

l. 248. ἄνδρα, the genitive would be more usual after κατα-γιγνώσκω, but here ἄνδρα ἄνδικεσ is one idea, and the two words form a cognate accusative expressing the verdict which is pronounced, viz. 'that a man is guilty.'

ἐπὶ κακοῦ,—ἐπὶ c. dat. 'on the terms of,' 'with the result of,' so here, 'to the injury of.'

l. 250. τῷ δικαίῳ, 'to the justice of the argument.'

l. 253. ἀπέλυσας ἄν, for ἄν cp. l. 198, and for ἀπολύω, l. 207.

l. 250. μά is used in oaths, and is followed by the accusative, like the Latin 'per;' in itself it is neither affirmative nor negative, but often takes a negative meaning from the context, so here, 'no, by Zeus.'

ἄρα, 'then,' 'accordingly,' i. e. 'if we do that.'

tαυτά Ἀγνησιάω, see on l. 235, 'the same with [or as] Agesilaus.' cp.l.63 n.

l. 262. δι-ειλεκταί, l. 239 n.

l. 264. παῖς τε ἄν καὶ παιδίσκος καὶ ἡβὼν, 'both as a boy, and lad, and young man.'

παιδίσκος, here 'a youth,' half-way between παῖς and ἄνηρ.

l. 265. δι-εἰτεσε ποιῶν, 'went on doing to the end,' i. e. 'always did:' cp. ἐνυχανον πολεμαρχῶντες, l. 18 n.

l. 268. ἐπιστῶ. The verb ἐφ-ισταμαι, imperat. ἐφ-ιστασο or ἐφ-ιστω, subj. ἐφιστῶμαι, κ.τ.λ., 'to stand over,' must not be confounded with ἐπισταμαι, ἐπιστασο or ἐπιστῶ, ἐπιστωμαι, κ.τ.λ., 'to know,' which is marked by the absence of the rough breathing.

l. 272. Δεύκτροις, cp. vi. 115.

1. 277. Βοιωτάκω, 'to favour the Bocotians;' so Μηδίας is 'to favour the Medes,' or 'support the king of Persia.'

1. 278. τιμωρέω, mid. iii. 70 n.

1. 289. θάττωνα τήν ἀποκυρήσῃν ἐποτύντο, 'began to hasten their retreat:' adjectives (1) are mere epithets of the substantive when they are between the article and its noun, but (2) when they are either before or after the article and its noun and not between the two, they form part of the predicate, as θάττωνα does here.

1. 292. ἐν τούτῳ, sc. χρόνῳ, 'in the mean time:' whereas ἐν τούτῳ, ll. 280, 310, means 'after this.'

1. 299. ἐν ὑπάτη,—ἐν means 'upon,' and dative implies rest at: ἐν c. dat. loci must be translated in or at.

1. 300. ἄναστρέφω is 'to turn upside down,' hence 'to draw back;' here intrans. sc. ἐστρατόν, 'to turn back;' often it means 'to retreat,' but here they were retreating, and then turned back on their foes. Observe the imperfect of the uncompleted movement, 'were preparing' to turn back,' as contrasted with the aorist ἠθροίσθηςαν, marking the completion of their forming into close order. The whole of this piece is full of imperfects, which must be carefully marked in translation. διαβάζειν, deliberative, cp. iii. 92 n.

1. 306. μέγα φρονοῦντες μὴ ὑπεξέειν, lit. 'having high thoughts that they would not,' i.e. 'haughty in their resolution not to.'

1. 309. πρὶν ἐγένοντο,—πρὶν is used much like the English 'before' either, (1) with a gerundial infinitive, 'before being,' (2) with aor. indicative, as here, marking a fact, 'before they got within the wall,' as they eventually did, Lat. 'donec tandem' (here after a negative), (3) it is joined to ἄν only after negatives, and is followed by a subjunctive, referring to future time. Cp. l. 77 and πρὶν αὐτῶν ὁρισθήκατο, iv. 327.

1. 313. διαβιβάζειν, 'to send across,' i.e. by sea: the Thebans had been regularly invaded by the Spartans every year, but now the Theban and Athenian force guarded the passes of Mount Cithaeron.

ll. 316, 318. τήν ἑαυτῶν χώραν...ἐνι σφάς, observe that ἑαυτῶν is the direct reflexive referring to 'the Lacedaemonians,' the subject of φυλάττειν, on which χώραν directly depends, whereas σφάς is the indirect reflexive referring to 'the Thebans,' the subject of ἐνόμισαν, the main verb of the sentence, and not to διαβιβάζειν, on which ἐνι σφάς directly depends.

1. 320. Σφοδρία, the genitive of a Spartan (or Doric) name; the Attic would be Σφοδρίου.

1. 322. ἐν ὁ, sc. χρόνῳ, 'while,' cp. ll. 71, 132 n.

1. 323. θρασέως δή,—δή emphasizes θρασέως, 'very boldly,' cp. πολύ δή; l. 97 n.

1. 325. Κερκύρα, or Corcyra (supposed to be the same as the old Phaeacia), now Corfu, the chief of the Ionian Islands, off the coast of Epirus, lately given over to the Greek Government by the English.

ὑφ' ἑαυτῷ,—ὑπὸ with dat. 'under the thumb of,' cp. ὑπὸ τοῖς Λακεδαιμονίοις, l. 26 n.

1. 333. μετα-πέμπομαι, 'I send after for myself;' hence, like Lat. 'arcesso,' 'to send for.'
SECTION VI.

1. THE BATTLE OF LEUCTRA,

B.C. 371.

1. 1. **πέρι ταύτα,—πέρι** meaning 'round about,' and the acc. implying the object to which one turns, **πέρι** c. acc. is esp. used of 'being engaged in matters.'

1. 4. **Πλαταῖας**, Plataea was on the northern slope of Mount Cithaeron, and so, though in Boeotia, was close to the frontier of Attica: though but a small town, its Athenian sympathies gave it an eventful history. In quite early times Plataea deserted the Boeotian confederacy and joined Athens: 1000 Plataeans fought for Athens at Marathon in 490 B.C.: ten years afterwards Xerxes destroyed their city at the instigation of Thebes: after the Greek victory at Plataea the town was rebuilt, and prospered under the fifty years of Athenian supremacy, but in the Peloponnesian war the Spartans took it, after a siege of two years, and razed it to the ground: it was not rebuilt till after the peace of Antalcidas in 387 B.C., and is now again destroyed by the Thebans. **ἐκ-πάπτω**, pass. of **ἐκ-βάλλω**, cp. p. 159.

1. 7. **τὰ μὲν . . . τὰ δὲ**, 'in some respects...in others,' i.e. 'partly...partly:' so **οἱ μὲν . . . οἱ δὲ** is used for 'some...others.'

Δυσμφόρως ἔχειν, 'to be inexpedient:' ἔχω with adverbs being intrans., cp. i. 44.

1. 8. **κοινωνεῖν δὲν ἔπραττον**, i.e. **κ. τῶν πραγμάτων & ἔπραττον**, 'share their policy with them.' This is an instance of Attic attraction, by which the relative is attracted into the case of the antecedent (the same idiom is used with the English relative 'what,' as in 'take part in what they were doing'): the attraction only takes place where the relative would have been in the accusative.—The Athenians in their indignation at Sparta, on account of the treacherous attempt of Sphodrias, had before been making common cause with Thebes against Sparta, and had saved Thebes from an invasion by menacing the coast of Laconia with their navy, cp. v. 319.

γε μὴν, 'yet certainly:' '[though they did not declare war against them] yet **co-operate** with them they certainly would not.'
1. 9. Φωκέας φίλος ἀρχαῖος τῇ πόλει, the Phocians were included in the great Athenian confederacy after the defeat of the Thebans at Oenophyta, 456 B.C., about eighty years before this. Thebes was an inveterate enemy of Phocis; hence it was that twenty years after this the Thebans took the fatal step of calling in Philip of Macedon to crush the Phocians.

1. 10. ποστάς ἐν τῷ πρὸς τὸν βαρβαρὸν πολέμω, cp. l. 4 n.

1. 17. ἐφ' ὃ... ἔδαγεν,—ἐφ' ὃ is for ἐπὶ τοῦτο τῷ λόγῳ ἐφ' ὃ, 'on these terms on which,' after which one would expect ἔδαγεν, 'they were to remove them,' but ἐφ' ὃ ἔδαγεν is used as if it was ἐπὶ τῷ ἔδαγεν: ἐφ' ὃ is in fact practically equivalent to ὁστε. 1. 19. ἐὰν, distinguish from ἐὰν, iv. 13 n.

1. 21. ἀπο-γράφω, 'to write off,' or 'copy into a list,' hence mid. 'to register one's own name.'

1. 24. μετα-γράφειν,—μετά generally gives the idea of change to the verb with which it is compounded: the original meaning was 'with' or 'between;' hence came the notion of combination and interchange.

1. 28. πεποιημένων,—ποεῖν would mean 'to cause' a peace, ποιεῖσθαι means 'to make peace for oneself;' hence the middle, having a special meaning of its own, is treated as a deponent, and the perf. pass. is used with a middle or deponent sense: cp. v. 33 n, so here it has ἐφήγησα for its object.

1. 30. δεκατευθύνω, 'should be tithed;' the Greeks often use the inf. aor. thus after verbs of hoping, where we should use the future, as if it were 'hoped for the Thebans being tithed.' This was in reference to the old oath made by the Greeks at the invasion of Xerxes, 480 B.C., that 'those who helped Persia should be tithed,' i. e. pay a tenth of their produce (or perhaps of their land) to the god at Delphi: cp. Hdt. vii. 132.

1. 31. ἄθυμως ἔχοντες, 'in a state of despair,' implying more continuance than ἄθυμοι ὄντες would, cp. i. 44 n.

1. 37. τὸ ἐν Φωκείων στράτευμα, which had been defending Phocis against an invasion of the Thebans.

τὸ οἶκοι τέλη, 'the magistrates at home;' i. e. 'the Ephors;' τέλη, lit. 'ends,' hence 'a final authority;' and then used like our Foreign Office, War Office, etc., for the members of the government.

1. 40. ἄν ἔφαν,—ἀν, 'in that case,' always refers to an 'if,' here the if is implied in οὕτω, 'if this were done.'

1. 41. ηκίστ' ἄν ἀχθεῖσθαι, 'would be least likely to be indignant.' If the Spartans broke the treaty they would incense not only the gods by whom they had sworn, but also the other cities, who, like Athens, had promptly obeyed the provisions of the treaty even to their own loss.

1. 42. τὸ δαμόνιον, a misguiding 'inspiration' or 'infatuation;' it was really their intense hatred of Thebes.

1. 45. ἄφ-λοιεν, the optative present of ἔται is generally formed like that of a verb in -ω, hence we have ἄφ-λοιμ, not ἄφ-εἰμι.

1. 46. οὐχ ὡτες, 'not only not,' or 'so far from.' Compare οὐχ ὡτες ἐφυγεν ἀλλ' ἐνικήσα, 'not only did he not flee, but he conquered.' The full construction is οὐ [λέγω] ὡτες ἐφυγεν, κ.τ.λ., 'I do] not [say] that he fled, but he conquered;' so here, 'so far from giving up the cities, they refused even to disband;' or in full, οὐ [λέγω] ὡτες [ὑποθέτο] ἀφιένται: similarly in Lat. 'non modo' is said to be put for 'non modo non.'

1. 50. οὐδένας ἀλλ' ἦ, 'none besides' or 'except;' lit. 'none otherwise
than: one would rather expect οὐδένας ἄλλους ἥ, but compare ἐπαινεῖν οὕτως ἄλλως ἐγὼ, 'no one else struck but I.'

1. 52. ἀφ-ηεις, no verb has tense-forms differing so much from the present indicative as ἢμι; thus of ἀφήμι we have fut. ἀφήσω, 1 aor. ἄφηκα, perf. ἀφείκα, perf. pass. ἀφείκας, 1 aor. pass. ἀφείδην, 1 fut. ἀφεθήκομαι, with the still greater variety caused by the first aor. ἄφηκα being supplied by the 2nd aor., not only in the plural of the indicative ἀφείμεν, ἀφείτε, ἀφείσαν, but in the other moods ἀφεῖ, ἀφὼ, ἀφεῖν, ἀφείναι, ἀφεῖ, mid. ἀφείμην, ἀφοῦ, ἀφώμαι, ἀφέλην, ἀφέσθαι, ἀφέμενος. The forms of the compounds of ἢμι are so various and of such common occurrence, that beginners, perplexed by the variety of Greek forms, have been seriously advised 'to try ἢμι first, when in doubt' as to verbs beginning with a preposition; the forms should be thoroughly familiar to eye and ear alike. It is a great omission in Wordsworth's Grammar that the forms of ἢμι are not tabulated at length. Cp. l. 45 n.

1. 53. κνύσεις παθεῖν, 'will run a risk of suffering:' κνύσεω is often used where we should use an adverb, 'probably,' or 'possibly,' as in κνύσεις ἄληθῆ λέγειν, 'you may perhaps be right;' cp. κνύσεως ὀλγέσθαι, l. 62.

1. 54. κήθη, think what parts of verbs have ι subscript.

1. 55. τῆς πατρίδος ἐπι-θυμεῖς, 'have any desire or love for your country;' i.e. 'desire to see your country again,' wish 'not to be exiled.'

1. 56. τῷ ὀνει,—ελμι being opp. to ὄκειν, as 'being' to 'appearing,' Lat. esse' to 'videri: τὸ ὄν is used for 'what really is,' 'the truth:' cp. iii. 312.

1. 61. πολυρήσουντο, Homer regularly uses the future middle for the future passive and the same usage is partly retained in Attic: (1) most frequently in verbs with a purely vowel or contract termination, so ποιήσωμαι, ἄδικήσωμαι, μαστίγωσομαι, etc.; (2) less frequently with verbs of the 1st, 2nd, and 3rd, or mute conjugations (π, β, φ—κ, γ, χ—τ, δ, θ), as βλάψωμαι, ἄρξομαι, ταράξομαι, and others: (3) very rarely with verbs of the 4th or liquid conjugation (λ, μ, ν, ρ). The middle form, being more closely related to the present, has properly more sense of continuance than the pass. form, which comes from the aorist, so here it is, 'shall undergo the state of being besieged,' whereas εἰ μέλλοι πολυρήσουσθαι, Hell. 4. 8, 5, means simply, 'if a blockade is to be established there.'

1. 63. ἄτε, neut. plur. of ὄστε, an accusative used adverbially as a conjunction, (1) for 'just as,' (2) for 'seeing that,' 'inasmuch as,' with a participle: Lat. quippe.' cp. l. 91.

πεφευγότες πρόσθεν, 'having fled,' i.e. 'been exiled before:' φεύγω was the regular term for 'to be exiled.'

1. 72. οἱ νεω,—νεως, another form of ναός, 'a temple,' is declined like λεώς, the peculiarity of the declension being that ω is retained throughout, ν or s being added where they would otherwise have come, and ι being put subscript to represent the nom. plur. οι as well as the dative, so here we have νεωορ ναόι. Distinguish from νεοτ 'youths,' and νης 'ships,' iv. 111 n. ἀν-εύγοντο, observe that ἀνοιγων or ἀνοιγνυμι, 'to open,' here takes a double augment. l. 73. φαίνομαι, oblique of φαίνωνων; 'did (not 'would') declare.'

1. 74. Ἑρακλεῖον, sc. ἑρών, 'shrine of Hercules,' so Ἄμφειον, 'shrine of Amphiion,' v. 164.

ός, with part., 'as if,' expressing the supposed reason or motive.

1. 75. οἱ μὲν τίνες, this pleonastic form is often used where there is no οἱ
δὲ to answer to the oi μέν, so here, the μέν is taken up by δ' οὖν, but the oi μέν tīnes is simply = tīnes, and has nothing to answer to it, cp. iv. 93.

1. 85. oi ou βουλόμενοι μάχεσθαι, = oi ouκ ἐβουλώντο, 'those particular persons who did not mean to fight,' whereas oi μη βουλόμενοι would = ei tīnes μη ἐβουλώντο, 'any who did not wish:' cp. v. 239 n.

1. 91. ἀτε, cp. l. 63 n. πεδίον is marked as the predicate of τοῦ μεταξί, 'the intervening [ground], by the absence of the article, cp. iii. 207 n.

1. 94. ἦν μεμελετηκός, sc. το ἰππομαχεῖν, 'had practised [fighting], i.e. was well trained.

1. 97. επεί φανέρη, opt. gives sense of 'as often as,'

1. 98. φρονῶν φαίνειν, lit. 'make a φρονέω appear,' 'call out a levy.' ἐπεί is followed by conditional optative φανέρη (cp. v. 181), used of indefinite frequency, 'as often as;' cp. ὀποία δοθή, l. 99.

ηκεν in form might be either 1 aor. of ἤμι, 'to send,' or imperf. of ἥκω, 'to come; the sense decides.

l. 99. συν-τάσσω, 'to draw up along with others;' here, 'to call out as a conscript.'

λαβὼν ἄν... ἄν ἐστρατεύετο,—ἄν is here repeated because it affects λαβὼν as well as ἐστρατεύετο; ἄν marks that an if is implied [if a levy was called out,] 'in such a case (ἄν), he used to take whatever arms were given him, and then start on the expedition;' ἄν is often thus used with the impf. ind. to express something which was done as opportunity offered, of an action repeated in past time, as ἔλεγεν ἄν, 'he used to say so and so [if he spoke at all];' cp. our usage of 'would,' 'he would take up his gun in a morning, and go out by himself.'

l. 100. ἐκ τοῦ παραχρῆμα, 'on the spur of the moment:' παραχρῆμα is an adverb formed from παρά το χρῆμα, lit. 'close by the affair,' i.e. 'on the spot; like other adverbs it can be used with the article and declined like a substantive.

l. 104. εἰς τρεῖς, 'up to three' in breadth, 'three abreast.' τῆν, 'each.'

ἐνομοσία (ἐν, ὅμωμ), lit. 'a body of men who are sworn in,' then a 'company' of twenty-five men or upwards: in this case the company must have consisted of thirty men; we see in the next line that it gave a depth (βάδος) of twelve when marching three abreast in column.

l. 106. ἐπὶ πεντήκοντα ἄσπιδων, lit. 'upon-a-basis of fifty shields,' 'with a depth of fifty shielded men,' 'fifty deep.' It was not merely the depth of the column of attack, but the tactical arrangement, by which Επαμι-

l. 111. ἔτηντο, plupf. must be distinguished from ἔττωντο, imperf.

l. 112. λόχου are bodies of infantry, not cavalry; 'besides [the cavalry] the battalions of Theban infantry were attacking them.'

l. 116. ὑπὸ τοῦ ὀχλου, 'the crowd,' i.e. 'the massive phalanx.'

l. 120. ἐτυχὲν οὖσα, 'happened on this occasion to be in front of their camp:' τυχαίων marks that the Spartans had not dug the trench. Polybius (vi.42) tells us that whereas the Romans always made their camps of a regular form, and dug trenches round them, the Greeks chose strong positions for their camps, which they shaped according to the lie of the ground, but rarely did much to add to the natural strength of a position.

ἠθέντο τὰ ὁπλα, the Greek shields being heavy, the soldiers always rested them on the ground when they halted; hence τίθεσθαι τὰ ὁπλα sometimes
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means merely to ‘halt in arms,’ or ‘take up a position,’ sometimes to ‘bivouac’ for the night, esp. if in the face of an enemy. Cp. vi. 250.

κατὰ χώραν, ‘on the spot.’

1. 121. πάνυ qualifies ἐπιπέδω, ‘not quite level.’

1. 122. πρὸς ὥρθω, —πρὸς (προτί) is a stronger form of πρό, ‘before,’ with the dative implying ‘rest at,’ it means ‘hard by;’ so here, ‘on a slope.’

2. 123. τὰ πρὸς ποσὶν, ‘what is before or at one’s feet :’ with the genitive, πρὸς receives the meaning ‘from,’ when combined with the accusative, ‘to.’

1. 124. ἀφόρητον τὴν συμφράν, the adjective is a predicate when it is before or after and not between the article and its noun: cp. iii. 207 n.

1. 126. ἄν-αἰρεῖν, ‘to take up,’ mid. ‘to take up for one’s own purposes,’ esp. ‘for burial.’

μὴ ὑποστόνδους, to ask for a truce to recover the dead was an admission of a defeat, as it implied that the enemy were in possession of the battlefield.

1. 128. τῶν συμπάντων Λακεδαιμονίων, ‘the whole body of Laconians, including the Perioeci,’ cp. τοῖς συμπάσαις ναυσί, i. 90.

1. 129. αὐτῶν Σπαρταστῶν, —αὐτός means ‘self’ not only in the nominative but also in the oblique cases, (1) when it comes first in the sentence, or (2) when, as here, it is used with a noun, and therefore cannot be a simple pronoun.

The Spartanae, or real Spartans, were the ruling caste in Laconia, they were Dorian invaders, who kept the native population of Laconia and Messenia in perpetual subjection. The Spartanae were very few in number, but made up for their fewness in numbers by their discipline. There are said to have been originally 10,000, but their numbers gradually dwindled, till in the time of Aristotle, about forty years later than this, there were only 1000. Aristotle (Pol. ii. 10) says, ‘the state could not support one blow (this defeat at Leuctra), but was ruined for want of men.’

1. 137. ὁ μὲν ἄγγελων, —distinguish by their accents ἄγγελων, fut. part of ἄγγελλω, with the circumflex marking a contraction, from ἄγγέλλων gen. plur. of ἄγγελος.

1. 138. η ἑλευταία, sc. ἑμέρα, cp. i. 9.

Συμποσιαί, a yearly festival in honour of those who fell in a battle at Thyrrea: it was celebrated with gymnastic games and war-dances, which were considered an important part of a soldier’s training.

1. 145. ἤν ὅραν = ἐξήν ὅραν, ‘it was [possible] to see,’ ‘one might see.’

1. 146. οἱ προσ-ήκοντες, —προσ-ήκω is ‘to come near to,’ hence part. ‘near of kin.’

1. 146. ἐν τῷ φανερῷ, ‘in public.’

1. 147. ἄν δὲ ἔποντες ἑγεμόνι ημῶν, sc. οἱ προσήκοντες: ἔκωντες, ‘as alive,’ ‘to be alive:’ the participle is not so common after verbs of reporting as it is after verbs of judging, thinking, etc.: cp. ἰδεῶν ἔκωντας, ii. 8 n.

1. 148. ἂν εἰδέσ, ‘you would have seen [if you had been there]:’ the past tenses of the indicative when combined with ἄν are thus used for a past conditional; the construction generally implies that the condition (e.g. your being there) was not fulfilled. Cp. v. 198.
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B.C. 362.

1. 175. ὄπ-ἡρχον, 'were already there' before his arrival: ὑπάρχω is esp. used of things already existing.

1. 179. πεφυλαγμένου,—φυλάττω, act. 'to guard something,' mid. 'to be on one's guard,' a semi-deponent, hence with perf. pass. acting as perfect middle: cp. v. 33 n. For the participle expressing 'that they were,' after verbs of 'perceiving,' cp. ii. 8.

1. 180. ἐξ-εστρατευμένον,—an augment only remains in a participle when it is put for a reduplication, hence whenever there is an augment in any mood but the indicative it marks a perfect tense: στρατεύω is 'to march out,' mid. 'to take the field:' perf. pass. 'to be in the field.'

1. 181. Πελλῆν, a village in Laconia, on the Eurotas, N. of Sparta, and generally called Pellana to distinguish it from the more important Pellene in the western corner of Achaia.

1. 184. προσ-άν, for the participle, cp. l. 147.

ἐλαβεν ἄν,—the English past conditional 'would have' is expressed in Greek by the past indicative, qualified by ἄν, 'in that case': 'if the Cretan had not told it, he would have caught the city,' implying 'but the Cretan did tell it, and so he did not catch the city.'

1. 187. ἐφθη ἀπ-ελθὼν,—φθάνω, 'to anticipate,' is best rendered by an adverb, 'had got away to the city first,' cp. ἐφθη ἐπιγενομένη, v. 186, and i. 31 n.

δια-ταξάμενοι, observe the force of δι, 'in different directions,' like Lat. 'dis-:' so of men at their different posts, 'posted in battle-order.'
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1. 188. καὶ ὄντες, like καίπερ, 'even though they were.'

1. 190. οἱ τρεῖς, the article is generally used in Greek of numbers, where they are parts of a specified whole: we say 'three battalions' generally, or 'three out of twelve,' but in the latter case the Greeks would have said 'thee three out of twelve.'

1. 192. ἀπο-νενομένοις, from the deponent verb ἀπονοῆμαι, cp. l. 179 n.

1. 195. οἱ νευκηκότες, cp. Hell. 6. 5. 23 ἀγαλλάμενοι τῇ ἐν Λεύκτροις μάχῃ, so οἱ πῦρ πνεύντες, 'fire' seeming irresistible, cp. ll. 20. 371. τῷ πάντι, 'in the whole matter,' 'in every way.'

1. 197. τοὺς περὶ τὸν Ἀρχίδαμον,—the Greek idiom generally includes the person named.

1. 198. ἀποθνῄσκω, here pass. of ἀποκτεῖνα, 'to be killed,' cp. i. 177.

1. 199. πορρωτέρω τοῦ καρπὸ = προσωτέρῳ ἢ καρπῷ ἢν, καρπὸς meaning the 'right point,' not of time only: Lat. 'justo longius.'

1. 201. μέχρι ὅσον, Lat. 'quatenus; μέχρι, an adverb, 'to a given point,' is often used as a preposition for 'even to,' Lat. 'usque;' cp. μέχρι οὗ, i. 58.

1. 205. ἐκεῖνος μὲν,—μέν, unless in composition with other particles, must have a δέ to follow it; here the δέ is in παλὶν δὲ πορευθέσις.

1. 207. άλλως τε καὶ, 'especially;' cp. iii. 149.

1. 211. προσ-καρτερεῖν, 'to bear up under the fatigue of another forced march;' πρόσ implies an additional hardship.

1. 218. δῆλοι ἦσαν προσ-ελαύνοντες, 'were seen coming up;' here we can nearly preserve the Greek idiom, but generally we must translate δῆλος εἴμι with part, as if it was δῆλον ἐστιν δτι...: the Greeks prefer the personal construction, so δικαίος εἴμι is used for 'it is right that I...:' cp. v. 71.

1. 220. ἔξω γὰρ εἶναι,—λέγοντες being understood in ἐδεόντο.

1. 223. καὶ ὅρωντες,—καὶ has the force of καίπερ, 'even though they saw.'

1. 225. τοῖς κρατίστοις ἵππεύσι. Thessaly consisted mainly of the basin of the Peneus, the one large plain in Greece; from the level nature of the country it afforded special facilities for the training of mounted troops: the Thessalian cavalry was generally considered to rank first in Greece, and were most successfully employed by Alexander in his expeditions. The Boeotian cavalry also ranked high, as their country was more level than any part of Greece south of Thessaly.

1. 226. συρράσσω, another form of συρρῆγνυμι, is esp. used for 'to dash together,' 'engage at close quarters,' Lat. 'configere.'

1. 227. ἐρώτεις, 'full of eagerness,' from ἐρῶ 'to love,' must be distinguished from ἐρωτεῖτε, 'about to say,' and from ἐρωτεύμονι, 'having asked.'

1. 233. ὡς...ἀποκάμων,—ὡς is often thus used, like ὡστε c. inf., Lat. 'adeo ut': ἀποκάμων, 'to grow quite (ἀπό) weary,' is here used c. acc. for 'to flinch from toll,' Lat. 'detrectare laborem.'

1. 236. τὸ τελευταῖον, adv. accusative.

1. 237. ὡς...ἐσομένης, 'on the ground that there would be.'

1. 238. ἐλευκοῦντο τὰ κράνη, these helmets were probably not of metal.
but of wood or wicker-work, as they are expressly said to be in Hell. 2. 4. 25, where they are also described as being whitened.

1. 239. ἐπ-ἐγράφωντο ῥοπαλα, 'were engraving clubs' as the crest on their shield. A club was the crest adopted by the Thebans in honour of Heracles, the son of the Theban Alcmene: a club with a shield was stamped on some of their coins. The Roman shields were similarly distinguished by the emblems engraved on them, and there is a gem with a figure of Victory inscribing on some hero's shield his name and exploits. The Arcadians, by adopting the Theban crest, identified themselves with the Thebans in much the same way as the Corinthians had once united themselves with the Argives.

[Mr. Grote adopts a reading which inserts ἔχοντες after ῥοπαλα, translating it, 'men armed with clubs,' and says, 'the Arcadian villagers, who had nothing but clubs in place of sword or spear, inscribed upon their shields the Theban ensign:' but the authority of the best manuscripts seems decisive against ἔχοντες, which may perhaps have been introduced by copyists, who did not understand that the 'clubs' in this case were 'crests.]

1. 240. ἴκονωτο, from ἴκονω, the imperfects depict the men at work.
1. 246. τὰ πρὸς ἐστέραν ὅη, see Plan at end.

The plain of Mantinea is a piece of high table-land 2000 feet above the sea, so closely shut in by mountains that there is no escape for the water except through the mountains themselves. It is bounded by mount Maenalus on the west and by the ranges of Artemision and Parthenion on the east. Its breadth varies from eight miles to one mile. Mantinea is about ten miles north of Tegea. About four miles south of Mantinea low ridges project from the ranges on each side, which narrow the valley and form a defensible pass; on this position the Lacedaemonian army was concentrated. This army consisted of troops from Sparta, Elis, Arcadia, Achaea, and Athens. Epaninondas, marching from Tegea on the south, arrayed his army in columns proper for advancing against the enemy; himself with the Theban columns forming the van. First he marched straight towards the enemy, then he turned to the left till he reached the western or Maenalian range, fronting towards Tegea, thus nearing the enemy's position on the right flank, on which he meditated his attack, at the same time that he seemed to have abandoned the idea of an immediate engagement. See Grote, lxxx.

1. 248. μὴ ποιήσεσθαι, 'that he would not offer battle;' infin. depending on δοκεῖν, 'an expectation:' the subject of the infinitive being omitted because it is the same as that of the main verb παρεῖχε.
1. 249. πρὸς τὸ ὅριον,—πρὸς is connected with πρό, 'before;' with the dative implying 'rest at,' it means 'near,' cp. i. 212.
1. 250. ἐκ-τείνειν τὴν φάλαγγα is 'to extend a line,' i.e. make its length greater, as opposed to βαθύνειν, 'to make its depth greater,' cp. Cyrop. 8 5. 8. The expression is sometimes translated here, 'when he had formed his main army into a line of battle,' as if ἐκτείνειν meant 'to deploy into line,' but it seems rather to mean 'when what was a phalanx or compact body was extended into long thin columns:' 'forming line' before halting would have suggested to the enemy that an engagement was imminent, whereas the point of the manoeuvre was to throw the enemy off his guard: after the manoeuvre the two companies were still ἐπὶ κέρας, and did not 'form line' till later, cp. l. 254.

[The meaning of an expression must be fixed by comparing the passages
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where it is used; — Anaxibius, when he was surprised on the flank by Iphicrates, saw that fighting was impossible, because his army was ἐπὶ πολὺ τε καὶ στενὸν ἐκ-τεταμένον, i.e. 'in a long, narrow, straggling column' (Hell. 4. 8. 38). So ἐκτεταμέναι ταῖς ἀμφαῖς παρενεά is used of 'passing a town with the baggage train in a long line,' ἐκτεταμένου and ἐπὶ μακρὸν πορευομένου being used of the troops marching in thin weak columns (Cyrop. 5. 4. 20). So when Agesilaus was encamped with his rear in a narrow glen, and was in danger of an attack from the heights above it, he marched the rear columns up to the right of his line, thus doubling the depth of his line at the same time that he got them out of the narrow pass: then, when he was clear out on the plain, he opened the whole army out again into files of nine or ten in strength, έξ-έτεινε τὸ στρατεύμα πάλιν ἐπ' ἐννέα ἡ ἡδέα ἀσπίδων (Hell. 6. 5. 19). The last is the only passage where the expression could mean 'forming line,' and there it does not mean 'forming line from column,' which would be καταστήσας ἐκ κέρατος εἰς φάλαγγα (Cyrop. 8. 5. 8), but 'extending a line already formed.

1. 250. θέτο τὰ ὀπλα, 'grounded arms' or 'halted,' cp. i. 212. 1. 254. παρ-αγαγὼν τοὺς ἐπὶ κέρως πορευομένους λόχοις εἰς μέτωπον, 'having deployed the battalions which were marching in column into line.' The metaphor in μέτωπον ('a face') is taken from a stag or bull charging with its head to the foe, hence of a line of battle fronting the enemy: the κέρατα or 'horns' on each side of the animal's head were hence naturally used for the right and left wings of the army. 'Επὶ κέρως πορεύσθαι, 'to march after one wing of the army,' is the regular expression for 'to march in column;' thus if the line at Leuctra, which was formed in companies of thirty-six men, in three files each of twelve deep, had moved off in column, the company on the extreme right would have marched straight to its front three abreast, and the rest would have filed off in the same manner, till the whole army was marching in a long column with three abreast. παράγειν, 'to lead a battalion beside another,' is the technical expression for 'deploying' or 'bringing columns up into a line' parallel with the present head of the column. Supposing the enemy is found posted in line in front of the leading files of the column, it is obvious that merely turning every man to his right would only give you a line three deep, and in the wrong direction: wheeling this long line up would be a perilous operation, and would still leave your line only three deep. But the operation would have been thus performed: — every company halts except the last, which inclines slightly to its right, and then marches along the right side of the company in front of it, till it gets its leading file of three in line (ἐν μετώπῳ) with the leading file of the next company: these two companies then march up on the right of the next company, and so on, till all the rear companies are in a line with the front company: this front company, with the commander-in-chief at its head, would thus occupy the extremity of the left wing of the line now formed. Compare Cyrop. 2. 3. 9—4. 5, and Lac. Rep. 11, with Smith's Dict. of Antiquities, s.v. Exercitus.

1. 255. ἵππωρόν ἐπονήσατο τὸ περὶ ἐκτὸν ἐμβολον, 'strengthened his own phalanx of attack,' ἐμβολον meaning 'anything which is thrust in,' as 'a jutting headland,' or 'the beak of a ship.' The Theban phalanx was probably fifty deep, as at Leuctra. If Epaminondas had 30,000 troops with

Or more commonly acc. ἐπὶ κέρας.
him, and there were 10,000 in the left wing, this left wing would thus have formed a front of 200 files, each file being fifty deep: while, if the rest of the army were formed eight deep, they would have formed an additional front of 2500. According to the usual Greek arrangement, if each company was fifty strong, the 200 captains of companies would have formed the front rank, and the rest of their companies would have been arranged in single file behind them. If the left wing was marched off first, the weaker part of the line would not come into action till the onset of the left wing had broken the enemy’s line. Cp. Cyrop. 2. 4. 1, where there is a description of a line 100 deep similarly formed.

1. 256. παρ-αγγειλας, ‘having passed the word’ (along the line). Observe the force of the preposition παρά.

1. 257. παρά δόξαν,—παρά means ‘beside,’ hence, like our ‘beside the mark,’ ‘beside oneself,’ etc., with an idea of opposition, ‘against their expectation’ hence the English ‘para-dox.’

1. 258. οὐδεὶς αὐτῶν takes up ὦ πολέμιοι as if it were οὐδεὶς τῶν πολέμιων.

1. 259. ἔθεον...ἐν-ἐδύνοντο, observe the imperfects.

1. 261. πεισομένους,—πάσχω is often thus used as pass. of ποιέω: ποιεῖν τι κακόν τινα being ‘to do harm to any one,’ πάσχειν, ‘to have it done to oneself.’

1. 262. ἀντίπρωφον, ‘like a trireme with beak first,’ i. e. ‘as a ship turns its prow towards the enemy and charges end on.’ the left wing being like the beak which strikes while the rest of the ship is, so to speak, out of action. [The same expression is used Rep. Lac. 11. 10, ‘if an enemy appears on the right when they are marching in column, the Spartans merely wheel each battalion towards the foe like a trireme charging with its beak, and thus the rear battle atoms is the right of the line,’ where the words are τῶν λόχων ἐκαστὸν ὠσπερ τριήρη ἀντίπρωφον τοῖς ἐναντίον στρέφουσι, the same idea being conveyed as here, viz. that the depth of each battalion is much greater than its breadth, as a column leading up thus by separate battalions with intervals between them would give just the appearance of a line of ships charging.]

1. 263. δια-κόψεις, the word is specially appropriate, as the column of attack is represented as the ἕμπολον or beak of a ship.

1. 265. τὸ ἀσθενέστατον, i. e. the right wing, on which the Argives were posted: see Plan at end.

ἂν-ἴστησεν, the pres. with imperf. and the future with 1 aor. of ἱστημι are transitive: the 2 aor. and perfect with plupf. being intransitive.

1. 266. ἦττθέθεν = εἰ ἦττθέθη, the ἄν (‘in that case’) which follows implying an if preceding.

1. 267. καὶ μήν, ‘and further,’ ‘and besides,’ it is esp. used in Att. poets to introduce a new person on the stage; so in Prose, to introduce a new subject, as the cavalry here.

1. 268. βάθος, adv. acc. ‘in depth.’

ὡσπερ φάλαγγα, ‘just as a line,’ i. e. about four, six, or eight deep, (cp. ὡσπερ φάλαγξ ἐπὶ τεσσάρων, Hell. 3. 4. 13). It is important here to notice that φάλαγξ by no means necessarily means a phalanx or compact mass, the meaning being apparently, first ‘a pole’ or ‘trunk’ of a tree, then ‘a rank’
or 'line' of men, then sing, used for the plur. of several ranks of men forming a 'line of battle:' ἐπὶ φάλαγγας being the technical term for 'in line,' as opp. to ἐπὶ κέρως, 'in column.' Our use of the term comes from the Macedonian 'line of battle,' which was a compact mass. Here the point of the statement is, that the Spartan cavalry were not massed into what we should call a phalanx, but fought in line.

l. 269. ἐφέξις, 'in a row,' 'one close to the other,' i.e. without intervals between their ranks to admit light infantry being intermingled with them. ἔρμον agrees with φάλαγγα.

l. 271. τὸ ἰπικόν, i.e. τῶν πολεμίων, the acc. case after διακόψειν, Epaminondas being the subject to the whole sentence.

l. 273. εὑρεῖν, inf. after ἐνόμιζεν, understood from νομίζων.

l. 274. τῶν ἐκατών [στρατιωτῶν], 'of the troops on their own side.'

l. 275. ἐπι-βοηθῆσαι, the subjunctive being dramatically used for the optative ἐπιβοηθῆσθαι, as if κατέστησεν was a present tense. Cp. iv. 159 n.

l. 276. ἐπὶ τὸ ἐκόμενον, 'to the troops which were next to them,' i.e. to the centre or right. These reserves, which were posted on the heights on the right of the Theban line, would have taken the Athenians in the rear if they had wheeled round to attack Epaminondas on the flank.

l. 277. φόβον...ός, verbs of fearing are followed, (1) generally by μὴ, but they are also followed by (2) ὅπως, 'how,' with subj., (3) by the simple infinitive, and (4) as here, by ὃτι or ὃς, 'that,' which is the same as the infinitive, and is only used because a fresh subject, οὕτως, is introduced: cp. Demosth. p. 141 τὸν φόβον ὃς οὐ στήσεται τοῦτο ἀνευ μεγάλου τινὸς κακοῦ. For φόβον παρέχειν, cp. δόξαν παρείχε μὴ, l. 248.

l. 280. μὲν δὴ, 'so then,' these particles are often thus used in closing a statement, cp. v. 99, and τοιαύτα μὲν δὴ ταύτα, an expression often used in passing to a new subject.

l. 281. τῆς ἐλπίδος,—ψευδομαί, 'to be cheated of,' is followed by a genitive, like its converse τυγχάνω, 'to hit upon,' 'succeed in getting,' so ἀμαρτάνω τινὸς, 'to miss something,' or 'fail.' The fundamental idea of the genitive appears to be close connection, 'a part of,' or 'inside,' hence with verbs of an active possessive sense, 'to get at,' 'to get hold of:' so with verbs of touching, etc.

ἡ, Lat. 'qua,' 'where,' must be clearly distinguished from ἥ 'or,' ἥ fem. article, ἥ nom. fem. of ὃς, and ἥ 3 sing. subj. of εἰμῖ.

l. 288. ἡττώμενος, contrast the imperfect, 'in the act of being beaten,' with the perfect ἡττήμενοι, l. 300.

l. 289. δια-πίπτω, like our expression 'to fall through,' is used esp. in the sense of failure, to 'slip away,' 'escape,' so here, 'fell back through the receding enemies with the timidity of beaten men' (Grote): so of those who wished to effect their retreat, iv. 98.

καὶ μὴν, cp. l. 267 n.

l. 291. ἀφίκοντο ἐπὶ τοῦ ἐωνύμου, 'came upon [the left of the enemy's army];' in ii. 37 we have ἀφίκετο ἐπὶ τὸ στράτευμα, so ἐπὶ Γεραστόν, ll. 3. 4. 1; but with verbs of 'reaching,' if no stress is laid on the motion 'to,' the genitive is naturally used: cp. l. 281 n. and i. 79.

l. 292. ἀπέθανον ὑπό, the preposition which marks the agent is used, because ἀποθνῄσκω is used as the passive of ἀποκτείνω.
NOTES.

1. 283. ἐναντίον οὗ = ἐναντίον τούτου δὲ, — ἐναντίως, c. dat. ot opposition implying hostility, c. gen. implying rather 'contradiction,' 'difference,' as here. Distinguish οὗ from οὗ 'not.'

1. 298. νεκροῦς ὑποσπόνδους ἀπέδοσαν, generally the regular acknowledgment of defeat, implying that the enemy were in possession of the field.

1. 300. νικηκέναι φάσκοντες, Lat. 'se victoriam reportasse prae se ferentes.' Ср. φάσκων σωθήναι, i. 155 n.
DATES OF GREEK HISTORY.

All the important part of Greek history comes within the fifth and fourth centuries before Christ; in fact in the 150 years between the defeat of the Persians at Salamis, 480, and the victories of Alexander the Great in 330.

FIFTH CENTURY.

500—480. First Period of Twenty Years. Persian War. Ionian Revolt. The Greek cities in Asia Minor revolt from Persia and are helped by Athens. The revolt is crushed at the Battle of Lade, near Miletus.

490. Marathon. Darius sends Datis and Artaphernes to take vengeance on Athens. They land on the coast of Attica at Marathon, but are defeated by Miltiades.

'The mountains look on Marathon—
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free;
For standing on the Persians' grave,
I could not deem myself a slave.'

480. Salamis. Xerxes annihilates Leonidas and the 300 Spartans at the Pass of Thermopylae, which is just to the south of Thessaly; he then destroys Athens, but sees his fleet defeated through the tactics of Themistocles, who forced it to an engagement in the narrow channel between the island of Salamis and the shore of Attica, where the advantage of superior numbers was neutralised by the want of room to manoeuvre.

'A king sate on the rocky brow
Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men in nations;—all were his!
He counted them at break of day—
And when the sun set where were they?'

Xerxes retreats, leaving his dispirited army under the command of Mardonius, who is defeated by Pausanias in the next year at Plataea.
FIFTH CENTURY (continued).

480—430. Second Period of Fifty Years. Supremacy of Athens. After the victories of the Persian War, Themistocles and Aristides established a great league as a permanent defence for the Ionian Greeks (of Asia Minor and the Aegean) against the power of Persia. This league was called the Confederacy of Delos, because the island of Delos was the central sanctuary of the Ionian race, and Athens was the chief of the Ionian cities, as Sparta was of the Dorian.

430—400. Third Period of Thirty Years. Peloponnesian War. In this war, which lasts thrice nine years, 431—404, Sparta, supported by the Dorian and oligarchical States, disputes the supremacy of Athens, the recognised head of the Ionian and democratical States. Athens is weakened by the destruction of her forces in an expedition to Sicily, and after the annihilation of her fleet at Aegospotami (B.C. 405), surrenders to Sparta (B.C. 404).

404—403. This surrender was followed by the Athenian Revolution, in which an oligarchy of Thirty Tyrants was established by Sparta and then overthrown by Thrasybulus.

401. Retreat of the Ten Thousand. Cyrus hires some of the Spartan and other Greek troops which were disbanded after the surrender of Athens, and makes an expedition against his brother Artaxerxes Mnemon, but is killed at the battle of Cunaxa, 401.
FOURTH CENTURY.

400—370. First Period of Thirty Years. Supremacy of Sparta.
Beginning with her victory over Athens at Aegospotami, 405,
ending with her defeat by Thebes at Leuctra, 371.

390. Sparta is menaced by a coalition of Thebes and Athens. The
coalition have been checked at Coronea, 394, and are checkmated
by the peace of Antalcidas, 387.

380. Sparta has seized Thebes, 383. Thebes freed again by Pelopidas,
379.

371. Epaminondas wins the battle of Leuctra by concentrating
his forces against a single part of the enemy's line.

370—360. Second Period of Ten Years. Supremacy of Thebes.
Beginning with Leuctra, 371, and ending with the Battle of
Mantinea, 362, in which Epaminondas employed the same
tactics as at Leuctra; but when he was killed the Theban victory
was rendered useless by the loss of the only man who would
have known how to use it.

360—300. Third Period of Sixty Years. Supremacy of Macedon.
The accession of Philip was in 359. The death of Epaminondas
and the indecisive result of Mantinea left Greece without a head,
and paved the way for its subjection to Macedon.

350. Philip is attacked by the speeches of Demosthenes, who
tries to rouse Athens to resist him, but in vain.

340. The independence of Greece is finally extinguished by Philip
and his son Alexander on the plains of Boeotia, 338, through

'That dishonourable victory,
At Chaeronea, fatal to liberty.'

330. Alexander invades Persia and successively defeats Darius
Codomannus at the Granicus, at Issus 333, and at Arbela 331.

'He sung Darius great and good,
By too severe a fate
Fallen, fallen, fallen, fallen,
Fallen from his high estate,
And weltering in his blood.'

Alexander dies, 323, ten years after the Battle of Issus.

320—300. The remainder of the century is occupied by the quarrels
of the generals of Alexander about the partition of his empire.
* The date of Alexander’s victory at Issus, 333 B.C., is easy to remember as being composed of three threes.

I. 1. The Macedonian supremacy had then lasted thirty years; adding this gives the date of its origin in the indecisive result of Mantinea, 362 B.C.

2. The Theban supremacy lasted ten years; adding this gives the date of its origin in the defeat of Sparta at Leuctra, 371 B.C.

3. The Spartan supremacy lasted thirty years; adding this gives the date of its commencement in the taking of Athens, 404 B.C.

4. The Peloponnesian War lasted thirty years, or more exactly thrice nine years, 404 + 27 = 431 B.C.

5. The Athenian supremacy lasted fifty years; adding this gives the date of its origin in the battle of Salamis, 480 B.C.

II. Thus the Peloponnesian War (431) began 100 years before Issus (333).

The Battle of Salamis (480) was fifty years before the Peloponnesian War.

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