

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

A.

ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθύς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν 5 προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντες τε ἦσαν ἐς αὐτὸν ἀμφοτέρω παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ διανοούμενον. κίνησις γὰρ 2

I.

The subject of this history is the Peloponnesian war; a far more important war than Greece had ever known before. To prove its greater importance, Thucydides

2. τῶν Ἀθηναίων καὶ Πελοποννησίων I. ἐπολέμησαν I. 6. τῇ] om. I. 7. ἄλλον c.e. συνιστάμενον c.e. πρὸς ἑκατέρους] om. H.I.a.c.e. et pr. F. 8. κίνησις τε γὰρ g.

3. ἀρξάμενος — ἐλπίσας] This preface was apparently written after the conclusion of the war, when Thucydides began to digest the information which he had previously collected into the form of a regular history. In this way he lived to complete six books entirely; to the seventh, as some think, his final touches are wanting; and the eighth is altogether unfinished. The materials which he had collected for the last years of the war were probably lost at his death, unless we conceive it possible that Xenophon might have availed himself of them for his continuation of Thucydides' History.

VOL. I.

5. ὅτι ἀκμάζοντες τε ἦσαν, καὶ — ὄρων] Transit a construction per ὅτι ad participium. Nam καὶ pertinet ad præcedens τε post ἀκμάζοντες. HAACK.

ἀκμάζοντες ἦσαν ἐς αὐτὸν] “They were most excellently provided “with resources for war.”

8. διανοούμενον.] Repete ξυνιστάσθαι. Conf. I. 24. ὅστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, i. e. διανοεῖσθαι ἄρχειν. Conf. etiam V. 80. GOELLER.

κίνησις γὰρ αὕτη — ἀνθρώπων] “For this was the greatest general movement which the Greeks had ever experienced; nay it was shared by some of the Barbarians, and one may “almost say by a large propor-

B

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Excerpt

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2

ΘΟΥΚΥΔΙΔΟΥ

reviews the state of Greece from the earliest times down to the commencement of the Peloponnesian war. Chapp. 2—19.

2.

Its earliest state was one of mere barbarism: its inhabitants were migratory tribes,

αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο καὶ μέρος τι τῶν βαρβάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλείστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εἶρεν διὰ χρόνου πλήθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μεγάλα νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα. * φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ πρότερα, καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζόμενοι ὑπὸ τινῶν αἰεὶ πλειόνων. τῆς γὰρ ἐμπορίας οὐκ οὐ-

1. αὕτη δὴ μεγίστη F.H.I.c.e. 4. ἀδύνατα A.B.N.O.Q.c.e.f.g.h. et margo L. cum Suida v. ἀδύνατα ἦν et Schol. Eurip. Hippol. 269; ceteri ἀδύνατον cum Dionysio p. 164 & 858 & 871. 6. ξυμβαίνει B. E.a.b.f.g. συμβαίνειν I. συμβαίνει ceteri. 7. γὰρ] μὲν A. 9. μετανάστης τε οὔσα g. 10. ἕκαστος Dionys. p. 872. 11. ὑπὸ τινῶν αἰεὶ E, qui raro vel nunquam αἰεὶ; αἰεὶ ὑπὸ τινῶν P.Q. ἐμπορίας i.

“tion of all mankind.” The structure is confused; for *μεγίστη δὴ* refers only to *τοῖς Ἑλλησιν*: in the subsequent part of the sentence he means to speak only of the extent of the war, without reference to its magnitude.

2. For the expression *ἐπὶ πλείστον ἀνθρώπων*, see note to I. 49.

4. *Lectio altera, ἀδύνατα*, eundem omnino sensum efficit: sed magis Thucydideam (utpote veteri linguae Atticæ, qua potissimum utitur Thucydides, magis convenientem) esse crediderim. Sic certe I. 59. *νομίσαντες δὲ οἱ στρατηγῶν ἀδύνατα εἶναι πρὸς τε Περδικκῶν πολεμεῖν*. Sic etiam III. 88. *θέρους γὰρ δὲ ἀνδρῶν ἀδύνατα ἦν ἐπιστρατεύειν*. Et alibi, *ὅστ' ἀδύνατα ἐφαίνετο Ἀργείοις καὶ Ἀθη-*

ναίοις ἅμα πολεμεῖν. Nec vero isto tantum nomine in plurali potius quam in singulari uti solet, sed *παριτητέα* itidem atque *ἐπιχειρητέα*, quin etiam, *πλευστέα*, pro *παριτητέον*, et *ἐπιχειρητέον*, atque *πλευστέον*, dicit. STEPH. Cf. Valcken. ad Eurip. Hippol. p. 203. Koen. ad Gregor. p. 53. BEKK.

5. ὧν—πιστεῦσαι ξυμβαίνει] Ad ὧν repetenda præpositio ἐξ, ut monuit Schæfer; ad Dionys. p. 325. Conf. I. 28. *παρὰ πόλεσιν—αἷς ἂν ξυμβῶσιν ἀμφότεροι*, i. e. *παρ' αἷς*. GOELLER.

9. *μεταναστάσεις τε οὔσαι*] Sup-
ply φαίνονται.

10. *βιαζόμενοι ὑπὸ τινῶν αἰεὶ πλειόνων*] Coacti ab iis quicunque majore numero ipsos invaderent. ΗΛΑΣΚ.

ΞΥΓΓΡΑΦΗΣ Α. Ι. 2.

3

σης, οὐδ' ἐπιμγνύντες ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν
οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι
ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων οὐκ ἔχοντες
οὐδὲ γῆν φυτεύοντες, ἄδηλον ὃν ὀπότε τις ἐπελθὼν,
5 καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται, τῆς
τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγού-
μενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι'
αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρα-
σκευῇ. μάλιστα δὲ τῆς γῆς ἡ ἀρίστη αἰὲ τὰς μετα- 3
10 βολὰς τῶν οἰκητόρων εἶχεν, ἥ τε νῦν Θεσσαλία καλ-
ουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ,
πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. διὰ 4
γὰρ ἀρετὴν γῆς αἶ τε δυνάμεις τισὶ μείζους ἐγγιγνό-
μεναι στάσεις ἐνεποιοῦν, ἐξ ὧν ἐφθείροντο, καὶ ἅμα
15 ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. τὴν γοῦν 5
Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ τὸ λεπτόγεων ἀστα-

1. ἀλλήλους I. 2. ἐαυτῶν Q.a.e.f. cum Dionysio p. 169. 5.
ἀτειχίστων ὄντων ἀφαιρήσεται a. 6. τε] om. Dionysius p. 165. καθ'
ἡμέραν] om. L.O. ἀναγκαίως f. 7. ἀνίσταντο f. cum Dionysio
l. l. qui ἀπανίσταντο p. 805. 10. εἶχεν] ἐλάμβανεν Maximus Ty-
rius 2. p. 84. Reisk. 13. ἐγγιγνόμεναι A.F.H.a.b.c. γιγνόμεναι e.
γενόμεναι f. ceteri ἐγγιγνόμεναι. 16. Ἀττικὴν διὰ τὸ λεπτόγεων εἶναι
ἀστασ. Maximus l. l.

3. ἀποζῆν] To get a living
from. To live on.

4. ἄδηλον ὃν] Compare a si-
milar construction in Livy, VIII.
17. Alexander, incertum qua
fide culturus, pacem cum Ro-
manis fecit.

10. ἥ τε νῦν Θεσσαλία καλουμένη]
See Herodot. VII. 176. Θεσσα-
λοὶ ἦλθον ἐκ Θεσπρωτῶν, οἰκήσαντες
γῆν τὴν Αἰολίδα, τήνπερ νῦν ἐκτέεται.

16. ἐκ τοῦ ἐπὶ πλείστον—οὔσαν]
The Scholiast and Götter appear

to explain this rightly, in con-
sidering οὔσαν as used, according
to the English construction, in-
stead of εἶναι. Two modes of
expression are in fact confound-
ed; either it should have been
ἐκ τοῦ—ἀστασίαστον εἶναι, or τὴν
γοῦν Ἀττικὴν—ἀστασίαστον οὔσαν,
leaving out ἐκ τοῦ. Comp. notes
to IV. 63. V. 7.

διὰ τὸ λεπτόγεων] Erat enim
solum Atticum parum uber: ipsi

6 σίαστων οὖσαν ἄνθρωποι ᾠκουν οἱ αὐτοὶ ἀεί. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθὺς ἀπὸ παλαιῶν μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πό-

1. οἱ] om. I. 3. ἀποικίας O.P.d.i. et γρ. Q. 4. ἄλλης] om. e. οἱ] ἢ b. 5. οἱ δυνατώτατοι] om. N. βεβαίως I. 6. ὄν] om. pr. g. γενόμενοι N.Q.

deparci victus, qualis hominum pauperum: tota vitæ ratio adstricta et diligens. Vide Casaub. Animadvers. in Athenæum, pag. 95. HUDS. Et Schol. Aristoph. Acharn. v. 75. et Av. 123. Videtur etiam eo respicere Lucian. Encom. Patr. p. 480. Add. Spanh. ad Julian. Orat. I. p. 78. et ad Aristoph. Nub. v. 298. DUK.

1. ᾠκουν οἱ αὐτοὶ ἀεί] Herodot. lib. 7. c. 161. Ἐόντες Ἀθηναῖοι, ἀρχαῖότατον μὲν ἔθνος παρεχόμενοι, μόνου δὲ ἔόντες οὐ μετανάσται Ἑλλήνων. HUD.

καὶ παράδειγμα — αὐξηθῆναι] “And the truth of my assertion, that the constant migrations prevented Greece from improving in other respects, as it otherwise would have done, is shewn by the following instance: Attica, which escaped these changes, was the general resort of emigrants from other countries; and its population in consequence grew so speedily, as to be obliged not long after to relieve itself by sending out colonies to Ionia.” The subject of the verb αὐξηθῆναι is τὴν

Ἑλλάδα, and ἐς τὰ ἄλλα is what he had before expressed by οὔτε τῇ ἄλλῃ παρασκευῇ. The emigrations of course diminished the population, but they did more; they checked the improvement of those who remained behind them, by the unsettled habits and want of confidence which they occasioned. Whereas in Attica the absence of emigration produced a positive influx of population, and a general improvement in wealth and power, by the confidence which it inspired in the stability of the state of society. It is strange that Poppo should restrict the sense of μετοικία to that of sojourning or dwelling with any one; when its derivation sufficiently shews that it is capable also of the sense of μεταναστώσεις; for μέτοικος is properly “one who has got a second dwelling, having lost his first.” See also Lycurgus against Leocrates, p. 152. Ed. Reiske. μετοικεῖν ἐς γειτόνων τῆς ἐκθρεψάσης αὐτὸν πατρίδος.

6. Ἀπὸ παλαιῶν] Vid. Petit. Leg. Attic. p. 130. DUK.

ΞΥΓΓΡΑΦΗΣ Α. Ι. 3.

5

λιν, ὥστε καὶ ἐς Ἴωνίαν ὕστερον, ὡς οὐχ ἰκανῆς οὐ-
σης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. * δηλοῖ δέ
μοι καὶ τότε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ
γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐρ-
5 γασαμένη ἢ Ἑλλάς. δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο 2
ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ
Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἢ ἐπικλησις αὐτῆ,
κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖ-
στον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἑλλη-
10 νος δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυ-
σάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελεία ἐς τὰς

3.
Nor had
they even
in common
the very
name of
Greeks or
Hellenians.

3. ἀσθένειαν] om. pr. g. 4. εἰργασμένη α. 6. πως N. 7. καὶ
πάνυ] om. d. 8. κατὰ] καὶ τὰ H. καὶ Salmasius de Hellenist. p.
274 et 283. 10. φθιωτίη A.B.F.H.I.a.g.h. 11. ἐς] καὶ d.

6. τὰ μὲν πρὸ Ἑλληνος—Ἑλληνος
δὲ κ.τ.λ.] Two periods are here
distinguished; the first before
the birth of Hellen, when the
Hellenian name had conse-
quently no existence at all; the
second when Hellen and the
other chiefs of his race had
been called in by different states
to assist them against their ene-
mies, and by turning protection
into dominion, like the Saxons
in Britain, had communicated
their name very extensively to
the people whom they had con-
quered.

9. Ἑλληνος etc.] Antiquitus ea
tantum portio priscæ et avitæ
Græciæ Ἑλλάς appellabatur, quæ
posterioribus Thessalia dicta est.
Hinc doctissimus Grammaticus
(Servius in 2. Æn.) Græcos pro-
prie Thessalos esse dicit; et
Didym. ad 1. Il. Ἀρίσταρχος παρ'
Ὁμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλά-

δα εἶναι φησιν, καὶ Θετταλοὺς τοὺς
Ἑλληνας, παρακολουθῶν τῷ Θουκυ-
δίδῃ. Aristarchus, auctoritatem
nimirum Thucydidis sequutus,
Thessalos ἀρχαϊκῶς καὶ κυρίως a-
pud Homerum Ἑλληνας sive Græ-
cos esse scripsit, Thessaliam au-
tem ipsam solam dici Græciam;
Ἑλληνας insuper proprie appel-
lari, qui eam Thessaliæ partem
inhabitarunt, ubi est urbs La-
rissa, testis est Apollodoros apud
Strabonem, l. 13. Vide Cas-
sauboni Diatribam in Dionem
Chrysost. c. 12. et Salmasium in
Solinum p. 100. De tempore au-
tem, quo Hellenum nomen per
totam Græciam obtinuerit, vide
notas in Chronicon Marmor. p.
133. Palmer. Gr. Antiq. 3. Cas-
saub. in Strab. p. 240. Huds.

11. καὶ ἐπαγομένων αὐτοὺς] i. e.
τῶν ἐν ταῖς ἄλλαις πόλεσιν ἐπαγο-
μένων τὸν Ἑλληνα καὶ τοὺς παῖδας
αὐτοῦ. Comp. VIII. 44. ἐπικηρυ-

ἄλλας πόλεις, καθ' ἑκάστους μὲν ἤδη τῇ ὁμίλῳ μᾶλλον καλεῖσθαι Ἑλληνας, οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι. τεκμηριοὶ δὲ μάλιστα Ὅμηρος· πολλῶ γὰρ ὕστερον ἔτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ τοὺς ζύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἑλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεσι καὶ Ἀργείους καὶ Ἀχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους εἶρηκε, διὰ τὸ μηδὲ Ἑλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἐν ὄνομα ἀποκεκρίσθαι. 10 οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες κατὰ πόλεις τε, ὅσοι

1. μᾶλλον] om. e. 2. πολλοῦ γε] γε πολλοῦ d.i. 3. ἐδύνατο f. 4. ὕστερον A.B.E.F.G.H.L.N.O.P.a.b.c.d.e.f.h.i.om. I. ὕστερος reliqui. ὕστερον Haack. Porpo. Goell. 5. οὐδαμοῦ οὕτως τοὺς Reiskius. ὠνόμασεν Ἑλληνας Augustus Matthæi. 6. φθιώτιος i. φθιωτίας d. 8. ἀντικαλεῖ I. 10. ὡς ἐμοὶ δοκεῖ] in margine ponit a. εἰς ἀντίπαλον εἰς a. 11. ὡς] om. I. κατὰ] om. a. τε] om. d.

κενομένων ἀπὸ τῶν δυνατοτάτων ἀνδρῶν.

6. Φθιώτιδος] Vid. Schol. ad Il. i. 395. et Il. π'. 595. et Dicæarchum p. 22. Ed. Huds. Contra Nostrum disputat Strabo 8, 370. et 14, 661. Wass. Salmas. l. d. p. 349. remouet ea, quæ veteres quidam aduersus Thucydidem disputauerunt. Versum Homeri, quem hic adfert Enarrator Græcus ex Il. β'. 530. spurium esse etiam ibi adnotat parvus Scholiastes. Et sic Salmas. l. d. p. 350. Duk.

8. οὐ μὴν οὐδὲ βαρβάρους εἶρηκε] Non negat Thucydides, vocem βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse: (Il. β'. 867. Καρῶν βαρβαροφώνων.) negat eam omnes exteros, tan-

quam Hellenibus oppositos, complexam esse. HAACK.

11. οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες] "Thus the several Hellenic tribes, meaning by this term all those people, who, though dispersed in different cities, yet spoke one common language, and who afterwards (though not so early as the time of Homer) were distinguished by one common name, were never united in one joint enterprise before the Trojan war." Perhaps no writer has treated the subject of the origin of the Pelasgians and Hellenians with more good sense than Kruse, in his recent work entitled *Hellas*, (Leipzig, 1825, 1826, 1827,) vol. I. p. 404, &c.

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ΞΥΓΓΡΑΦΗΣ Α. Ι. 4.

7

ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμυξίαν ἀλλήλων ἀθροοὶ ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρα- 6
τείαν θαλάσση ἤδη πλείω χρώμενοι ξυνῆλθον. * Μίνωσ γὰρ παλαιάτατος ὦν ἀκοῆ ἴσμεν ναυτικὸν ἐκτί-
σατο, καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἠρξέ τε καὶ οἰ-
κιστῆς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξέλα-
σας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας.

4.

The first beginning of civilization was the reign of Minos, king of Crete, who acquired a naval power, and

1. ἀλλήλων ξυνίεσαν] ἀλλήλων ὁμόφρονι ἦσαν ξυνίεσαν L.O. ὁμόφρονι ἦσαν ἀλλήλοις ξυνίεσαν Q. ἀλλήλων ὁμόφρονι ἦσαν ἀλλήλοις ξυνίεσαν P. ἀλλήλων ξυνήεσαν a.d.i. et correctus E. ξυνήεσαν etiam Jac. Tusanus, cujus lectiones et correctiones Aldinæ Vindobonensi adscriptas edidit Alterus. 3. στρατιᾶν A.B.E.I.P. 4. πλείω A.B.E.F.G. H.L.e.f.h. et pr. g. τὰ πλείω reliquit. πλείω Poppo. Goeller. ἐξῆλθον e. μινρος d. 5. παλαιότατος G.I.L.O.a.c.d. παλαιώτατος H. 6. νῦν] om. b. θαλάσσης. ἐπὶ τόπου νῦν τὸ πλείστον. ἐπὶ πλείστον E. ἐπὶ πλείστον] om. a. 8. τῶν πλείστων] om. a. 9. ἡγεμονίας B.

3. ἀλλὰ καὶ ταύτην—ξυνῆλθον] “Nay they only united in the expedition against Troy, because they were by this time become more familiar than formerly with the sea.” Πλείω, instead of τὰ πλείω, has been properly edited by Bekker, Poppo, and Göller, on the authority of all the best MSS.

4. Μίνωσ γὰρ—ναυτικὸν ἐκτίσαστο] Compare Herodot. I. 171. His statement may be reconciled with that of Thucydides as follows: Minos availed himself of his naval power to conquer the Cyclades, which were then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his autho-

city in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right, and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of socii navales in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language.

B 4

cleared the
Ægean of
pirates.

5.

For ancient-
ly robbery
and piracy
prevailed
everywhere;
in the seas,
and in the
mainland of
Greece.

τό τε ληστικὸν, ὡς εἰκὸς, καθήρει ἐκ τῆς θαλάσσης,
ἐφ' ὅσον ἠδύνατο, τοῦ τὰς προσόδους μᾶλλον ἔναι
αὐτῷ. * οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβά-
ρων οἱ τε ἐν τῇ ἠπείρῳ παραθαλάσσιοι καὶ ὅσοι νῆ-
σους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον περαιούσθαι ναυ- 5
σιν ἐπ' ἀλλήλους, ἐτράποντο πρὸς ληστείαν, ἡγου-
μένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους τοῦ σφε-
τέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ
προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κόμας
οἰκουμέναις ἤρπαζον, καὶ τὸν πλείστον τοῦ βίου ἐν- 10
τεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνῃν τούτου
2 τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. δηλοῦσι
δὲ τῶν τε ἠπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος
καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς
πίστεις τῶν καταπλέοντων πανταχοῦ ὁμοίως ἐρωτῶν- 15

1. ληστικὸν I.N.O.P.a.c.d.e.f.i. καθάρει L. 2. ἠδύνατο N.f.
τοῦ] τὸ a. 4. οἱ τε] ὅσοι a. 5. μᾶλλον] om. a. 6. ἐπ'] πρὸς a.
8. αὐτῶν A.B.E.F.H.L.N.O. om. I.e. αὐτῶν ceteri et Bekk. αὐτῶν
Haack. Poppo. Goell. εἕνεκα L. 10. οἰκουμένης F. τὸν] τὸ
I.L.N.d.e. et γρ. Q. πλείστον πόρον τοῦ P. 11. omnia post
οὐκ usque ad verba τὰ πρὸ αὐτῆς ad fin. cap. 9. [p. 15. l. 12.] om. i.
πω] που e.g. τοῦτου] om. a. 12. δόξης] τιμῆς P.Q. 14. καλῶς E.

1. καθήρει] Conf. Lobeck.
Phrynich. p. 242. Plato Menexen.
p. 391, 9. ed. Berolin. Βεκκ.

9. πόλεσιν—κατὰ κόμας οἰκου-
μέναις] Comp. c. 10. and III. 94.
Any society of men united to-
gether as one commonwealth
under the same laws, is called
in Greek πόλις. Thus a πόλις
may be a mere collection of
huts in a forest; or, like La-
cedæmon itself, a number of
straggling houses, unenclosed
by walls, and forming there-
fore only a large village.

14. οἱ παλαιοὶ τῶν ποιητῶν] Ex-
stat testimonium apud plurimos,
imprimis vero antiquissimum
Homerum, Odys. 3, 71. et
Hymn. Apollinis 452. ubi Schol-
iastes: οὐκ ἀδοξον ἦν παρὰ τοῖς πα-
λαιοῖς τὸ ληστεύειν, ἀλλ' ἔδοξον.
Huds. Add. Eustath. in Od.
γ'. p. 1457. et Justin. 43, 3.
ibique Bern. Duk.

τὰς πίστεις—ἐρωτῶντες] i. e.
interrogare facientes, nam non
ipsi poëtæ interrogant. GOEL-
LER.

15. πίστεις] Inter Thucyd. γλωτ-

ΞΥΓΓΡΑΦΗΣ Α. Ι. 5, 6.

9

τες, εἰ λησταί εἰσι, ὡς οὔτε ὦν πυνθάνονται ἀπαξι-
 ούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι, οὐκ ὄνει-
 διζόντων. ἐλήζοντο δὲ καὶ κατ' ἠπειρον ἀλλήλους·³
 καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ
 5 τρόπῳ νέμεται, περί τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰ-
 τωλοὺς καὶ Ἀκαρνανάσας καὶ τὴν ταύτη ἠπειρον. τό⁴
 τε σιδηροφορεῖσθαι τούτοις τοῖς ἠπειρώταις ἀπὸ τῆς
 παλαιᾶς ληστείας ἐμμεμένηκε· * πᾶσα γὰρ ἡ Ἑλλὰς
 10 ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν δί-
 αιταν μεθ' ὄπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι.
 σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὔτω νεμό-²
 μενα τῶν ποτὲ καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐν³
 15 τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν τε σίδηρον κατέθεντο
 καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστη-

6.

So that the
 Greeks in
 those days
 always car-
 ried arms,
 like the Bar-
 barians of
 the age of
 Thucydides.

1. ὑπαξιόντων A. 2. εἰδέναι] om. a. 4. τοῦδε τὰ πολλὰ f.
 6. ταύτης Q. ταύτην I. 12. ταῦτα] ἅττα Wytttenbach. Select.
 Hist. οὔτω ἔτι P.Q. 13. καὶ] om. d. ὁμοίως I.Q. 14. δὲ]
 μὲν Q. τε e. 15. τρυφερώτατον I.c.

τάδῃ ponit Suidas in περιωπή. ἐρώ-
 τησις etiam expl. Hesych. D.
 Halic. Ant. I. 81. εἰδέναι κατὰ
 ΠΥΣΤΙΝ τοῦ τρέφοντος. Sic MS.
 Vatic. v. eundem de Thucyd.
 §. 29. Gloss. πύσμα percontatio.
 Eurip. Electra 690. ἦν μὲν ἔλθη
 ΠΥΣΤΙΣ εὐτυχῆς σέθεν, Ὀλολύξε-
 ται πᾶν δῶμα. α. πύσω πύστις, ἢ
 δὲ ἀκοῆς μάθησις. Eustath. ad
 Odys. α'. WASS.

5. Αἰτωλοῦς] Ætoli olim præ-
 dones. Polyb. 4. 377. WASS.

13. ἐν τοῖς πρώτοι δὲ] The same
 expression occurs again III. 17.
 81. VII. 24. See Matthiæ, Gr.
 Gram. §. 289. Eng. trans. It

is elliptical, and the dative case
 of the superlative should per-
 haps be understood between the
 article and the nominative
 case that follows it. Ἐν τοῖς
 πρώτοις πρώτοι, "Of the first a-
 mong the first;" i. e. "Among
 the very earliest." See note
 on VII. 19.

15. ἀνειμένη τῇ διαίτῃ] *Soluta,*
neque certis legibus adstricta vi-
vendi ratione; illustrat Wytttenb.
 Anim. ad Jul. Or. I. Bibl. Crit.
 Vol. III. P. I. p. 68. sive ex edit.
 Schæferi (Lips. 1802.) p. 159.
 BEKKER.

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10

ΘΟΥΚΥΔΙΔΟΥ

σαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγε- 5 νὲς ἐπὶ πολὺ αὐτῇ ἢ σκευὴ κατέσχε. μετρία δ' αὖ

2. λινους A.g. 3. ἐνέρσει A.B.E.F. et Parisini omnes. vulgo ἐν ἔρσει. ἐνέρσει Edd. recentiores. 4. κρωβύλον A.F.a.c.f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B. 6. ἐπὶ πολὺ αὐτῇ] αὐτῇ ἐπὶ πολὺ f. κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

1. διὰ τὸ ἀβροδίατον] These words explain why they wore the linen dress, not why they left it off. A similar confusion in the structure occurs at the end of c. 32. For the dative αὐτοῖς, see Matthiæ, Gr. Gr. §. 392. 1. Perhaps it may be best expressed in English as follows: "It is not long since *they saw* "their elderly men of the richer "classes *leave off* their linen "under-garments," &c.

3. καὶ χρυσῶν τεττίγων, &c.] Hic capillorum congestus mulieribus Romanis (nam et illæ crines ad verticem convolutos gestabant) vocabatur Tutulus, ut auctor est M. Varro. Huds.

4. κρωβύλον] εἶδος τι ἐμπλοκῆς. Harpocrat. unde Etymologus v. κρωβύλος. Κορδύλην vocant Cyprii, Persæ Κίθαριν. WASS.

5. καὶ Ἰώνων] Poll. VII. 71. λινοῦς χιτῶν, ὃν Ἀθηναῖοι ἐφόρουσιν παθήρη, καὶ αἰθίς Ἰώνες. add. Clem. Alex. l. d. et Excerpt. Peiresc. p. 234. DUK.

6. μετρία δ' αὖ ἐσθῆτι] A common dress. Herodot. I. 178.

τοῦ μετρίου πήχεος. II. 32. ἄνδρας μετρίων ἐλάσσονας ἀνδρῶν. The Lacedæmonian dress consisted principally of two parts, the χιτῶν, and the χλαῖνα. The first was a narrow kind of frock, without sleeves, coming down to the knees: the other was a sort of large square shawl, which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end finally thrown over the left shoulder. Both this and the χιτῶν were of woollen. See Müller, *Dorier*, vol. II. p. 266. It was on account of the general simplicity of the Spartan dress that Pythamus, when sent by the Ionians to Lacedæmon to request assistance against Cyrus, appeared in public in a scarlet robe, that such an unwonted exhibition might induce the people to attend the assembly, and thus bring them within reach of his eloquence. See Herodot. I. 152.