

# Book V

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## CHAPTER XV. Tenth Year of the War—Death of Cleon and Brasidas—Peace of Nicias

The next summer the truce for a year ended, after lasting until the Pythian games. During the armistice the Athenians expelled the Delians from Delos, concluding that they must have been polluted by some old offence at the time of their consecration, and that this had been the omission in the previous purification of the island, which, as I have related, had been thought to have been duly accomplished by the removal of the graves of the dead. The Delians had Atramyttium in Asia given them by Pharnaces, and settled there as they removed from Delos.

Meanwhile Cleon prevailed on the Athenians to let him set sail at the expiration of the armistice for the towns in the direction of Thrace with twelve hundred heavy infantry and three hundred horse from Athens, a large force of the allies, and thirty ships. First touching at the still besieged Scione, and taking some heavy infantry from the army there, he next sailed into Cophos, a harbour in the territory of Torone, which is not far from the town. From thence, having learnt from deserters that Brasidas was not in Torone, and that its garrison was not strong enough to give him battle, he advanced with his army against the town, sending ten ships to sail round into the harbour. He first came to the fortification lately thrown up in front of the town by Brasidas in order to take in the suburb, to do which he had pulled down part of the original wall and made it all one city. To this point Pasitelidas, the Lacedaemonian commander, with such garrison as there was in the place, hurried to repel the Athenian assault; but finding himself hard pressed, and seeing the ships that had been sent round sailing into the harbour, Pasitelidas began to be afraid that they might get up to the city before its defenders were there and, the fortification being also carried, he might be taken prisoner, and so abandoned the outwork and ran into the town. But the Athenians from the ships had already taken Torone, and their land forces following at his heels burst in with him with a rush over the part of the old wall that had been pulled down, killing some of the Peloponnesians and Toroneans in the melee, and making prisoners of the rest, and Pasitelidas their commander amongst them. Brasidas meanwhile had advanced to relieve Torone, and had only about four miles more to go when he heard of its fall on the road, and turned back again. Cleon and the Athenians set up two trophies, one by the harbour, the other by the fortification and, making slaves of the wives and children of the Toroneans, sent the men with the Peloponnesians and any Chalcidians that were there, to the number of seven hundred, to Athens; whence, however, they all came home afterwards, the Peloponnesians on the conclusion of peace, and the rest by being exchanged against other prisoners with the Olynthians. About the same time Panactum, a fortress on the Athenian border, was taken by treachery by the Boeotians. Meanwhile Cleon, after placing a garrison in Torone, weighed anchor and sailed around Athos on his way to Amphipolis.

About the same time Phaeax, son of Erasistratus, set sail with two colleagues as ambassador from Athens to Italy and Sicily. The Leontines, upon the departure of the Athenians from Sicily after the pacification, had placed a number of new citizens upon the roll, and the commons had a design for redividing the land; but the upper classes, aware of their intention, called in the Syracusans and expelled the commons. These last were scattered in various directions; but the upper classes came to an agreement with the Syracusans, abandoned and laid waste their city, and went and lived at Syracuse, where they were made citizens. Afterwards some of them were dissatisfied, and leaving Syracuse occupied Phocaeae, a quarter of the town of Leontini, and Bricinniae, a strong place in the

Leontine country, and being there joined by most of the exiled commons carried on war from the fortifications. The Athenians hearing this, sent Phaeax to see if they could not by some means so convince their allies there and the rest of the Sicilians of the ambitious designs of Syracuse as to induce them to form a general coalition against her, and thus save the commons of Leontini. Arrived in Sicily, Phaeax succeeded at Camarina and Agrigentum, but meeting with a repulse at Gela did not go on to the rest, as he saw that he should not succeed with them, but returned through the country of the Sicels to Catana, and after visiting Bricinniae as he passed, and encouraging its inhabitants, sailed back to Athens.

During his voyage along the coast to and from Sicily, he treated with some cities in Italy on the subject of friendship with Athens, and also fell in with some Locrian settlers exiled from Messina, who had been sent thither when the Locrians were called in by one of the factions that divided Messina after the pacification of Sicily, and Messina came for a time into the hands of the Locrians. These being met by Phaeax on their return home received no injury at his hands, as the Locrians had agreed with him for a treaty with Athens. They were the only people of the allies who, when the reconciliation between the Sicilians took place, had not made peace with her; nor indeed would they have done so now, if they had not been pressed by a war with the Hipponians and Medmaeans who lived on their border, and were colonists of theirs. Phaeax meanwhile proceeded on his voyage, and at length arrived at Athens.

Cleon, whom we left on his voyage from Torone to Amphipolis, made Eion his base, and after an unsuccessful assault upon the Andrian colony of Stagirus, took Galepsus, a colony of Thasos, by storm. He now sent envoys to Perdiccas to command his attendance with an army, as provided by the alliance; and others to Thrace, to Polles, king of the Odomantians, who was to bring as many Thracian mercenaries as possible; and himself remained inactive in Eion, awaiting their arrival. Informed of this, Brasidas on his part took up a position of observation upon Cerdylum, a place situated in the Argilian country on high ground across the river, not far from Amphipolis, and commanding a view on all sides, and thus made it impossible for Cleon's army to move without his seeing it; for he fully expected that Cleon, despising the scanty numbers of his opponent, would march against Amphipolis with the force that he had got with him. At the same time Brasidas made his preparations, calling to his standard fifteen hundred Thracian mercenaries and all the Edonians, horse and targeteers; he also had a thousand Myrcinian and Chalcidian targeteers, besides those in Amphipolis, and a force of heavy infantry numbering altogether about two thousand, and three hundred Hellenic horse. Fifteen hundred of these he had with him upon Cerdylum; the rest were stationed with Clearidas in Amphipolis.

After remaining quiet for some time, Cleon was at length obliged to do as Brasidas expected. His soldiers, tired of their inactivity, began also seriously to reflect on the weakness and incompetence of their commander, and the skill and valour that would be opposed to him, and on their own original unwillingness to accompany him. These murmurs coming to the ears of Cleon, he resolved not to disgust the army by keeping it in the same place, and broke up his camp and advanced. The temper of the general was what it had been at Pylos, his success on that occasion having given him confidence in his capacity. He never dreamed of any one coming out to fight him, but said that he was rather going up to view the place; and if he waited for his reinforcements, it was not in order to make victory secure in case he should be compelled to engage, but to be enabled to surround and storm the city. He accordingly came and posted his army upon a strong hill in front of Amphipolis, and proceeded to examine the lake formed by the Strymon, and how the town lay on the side of Thrace. He thought to retire at pleasure without fighting, as there was no one to be seen upon the wall or coming out of the gates, all of which were shut. Indeed, it seemed a mistake not to have brought down engines with him; he could then have taken the town, there being no one to defend it.

As soon as Brasidas saw the Athenians in motion he descended himself from Cerdylum and entered Amphipolis. He did not venture to go out in regular order against the Athenians: he mistrusted his strength, and thought it inadequate to the attempt; not in numbers—these were not so unequal—but in quality, the flower of the Athenian army being in the field, with the best of the Lemnians and Imbrians. He therefore prepared to assail them by stratagem. By showing the enemy the number of his troops, and the shifts which he had been put to to arm them, he thought that he should have less chance of beating him than by not letting him have a sight of them, and thus learn how good a right he had to despise them. He accordingly picked out a hundred and fifty heavy infantry and, putting the rest under Clearidas, determined to attack suddenly before the Athenians retired; thinking that he should not have again such a chance of catching them alone, if their reinforcements were once allowed to come up; and so calling all his soldiers together in order to encourage them and explain his intention, spoke as follows:

"Peloponnesians, the character of the country from which we have come, one which has always owed its freedom to valour, and the fact that you are Dorians and the enemy you are about to fight Ionians, whom you are accustomed to beat, are things that do not need further comment. But the plan of attack that I propose to pursue, this it is as well to explain, in order that the fact of our adventuring with a part instead of with the whole of our forces may not damp your courage by the apparent disadvantage at which it places you. I imagine it is the poor opinion that he has of us, and the fact that he has no idea of any one coming out to engage him, that has made the enemy march up to the place and carelessly look about him as he is doing, without noticing us. But the most successful soldier will always be the man who most happily detects a blunder like this, and who carefully consulting his own means makes his attack not so much by open and regular approaches, as by seizing the opportunity of the moment; and these stratagems, which do the greatest service to our friends by most completely deceiving our enemies, have the most brilliant name in war. Therefore, while their careless confidence continues, and they are still thinking, as in my judgment they are now doing, more of retreat than of maintaining their position, while their spirit is slack and not high-strung with expectation, I with the men under my command will, if possible, take them by surprise and fall with a run upon their centre; and do you, Clearidas, afterwards, when you see me already upon them, and, as is likely, dealing terror among them, take with you the Amphipolitans, and the rest of the allies, and suddenly open the gates and dash at them, and hasten to engage as quickly as you can. That is our best chance of establishing a panic among them, as a fresh assailant has always more terrors for an enemy than the one he is immediately engaged with. Show yourself a brave man, as a Spartan should; and do you, allies, follow him like men, and remember that zeal, honour, and obedience mark the good soldier, and that this day will make you either free men and allies of Lacedaemon, or slaves of Athens; even if you escape without personal loss of liberty or life, your bondage will be on harsher terms than before, and you will also hinder the liberation of the rest of the Hellenes. No cowardice then on your part, seeing the greatness of the issues at stake, and I will show that what I preach to others I can practise myself."

After this brief speech Brasidas himself prepared for the sally, and placed the rest with Clearidas at the Thracian gates to support him as had been agreed. Meanwhile he had been seen coming down from Cerdylum and then in the city, which is overlooked from the outside, sacrificing near the temple of Athene; in short, all his movements had been observed, and word was brought to Cleon, who had at the moment gone on to look about him, that the whole of the enemy's force could be seen in the town, and that the feet of horses and men in great numbers were visible under the gates, as if a sally were intended. Upon hearing this he went up to look, and having done so, being unwilling to venture upon the decisive step of a battle before his reinforcements came up, and fancying that he would have time to retire, bid the retreat be sounded and sent orders to the men to effect it by moving on the left wing in

the direction of Eion, which was indeed the only way practicable. This however not being quick enough for him, he joined the retreat in person and made the right wing wheel round, thus turning its unarmed side to the enemy. It was then that Brasidas, seeing the Athenian force in motion and his opportunity come, said to the men with him and the rest: "Those fellows will never stand before us, one can see that by the way their spears and heads are going. Troops which do as they do seldom stand a charge. Quick, someone, and open the gates I spoke of, and let us be out and at them with no fears for the result." Accordingly issuing out by the palisade gate and by the first in the long wall then existing, he ran at the top of his speed along the straight road, where the trophy now stands as you go by the steepest part of the hill, and fell upon and routed the centre of the Athenians, panic-stricken by their own disorder and astounded at his audacity. At the same moment Clearidas in execution of his orders issued out from the Thracian gates to support him, and also attacked the enemy. The result was that the Athenians, suddenly and unexpectedly attacked on both sides, fell into confusion; and their left towards Eion, which had already got on some distance, at once broke and fled. Just as it was in full retreat and Brasidas was passing on to attack the right, he received a wound; but his fall was not perceived by the Athenians, as he was taken up by those near him and carried off the field. The Athenian right made a better stand, and though Cleon, who from the first had no thought of fighting, at once fled and was overtaken and slain by a Myrcinian targeteer, his infantry forming in close order upon the hill twice or thrice repulsed the attacks of Clearidas, and did not finally give way until they were surrounded and routed by the missiles of the Myrcinian and Chalcidian horse and the targeteers. Thus the Athenian army was all now in flight; and such as escaped being killed in the battle, or by the Chalcidian horse and the targeteers, dispersed among the hills, and with difficulty made their way to Eion. The men who had taken up and rescued Brasidas, brought him into the town with the breath still in him: he lived to hear of the victory of his troops, and not long after expired. The rest of the army returning with Clearidas from the pursuit stripped the dead and set up a trophy.

After this all the allies attended in arms and buried Brasidas at the public expense in the city, in front of what is now the marketplace, and the Amphipolitans, having enclosed his tomb, ever afterwards sacrifice to him as a hero and have given to him the honour of games and annual offerings. They constituted him the founder of their colony, and pulled down the Hagnonic erections, and obliterated everything that could be interpreted as a memorial of his having founded the place; for they considered that Brasidas had been their preserver, and courting as they did the alliance of Lacedaemon for fear of Athens, in their present hostile relations with the latter they could no longer with the same advantage or satisfaction pay Hagnon his honours. They also gave the Athenians back their dead. About six hundred of the latter had fallen and only seven of the enemy, owing to there having been no regular engagement, but the affair of accident and panic that I have described. After taking up their dead the Athenians sailed off home, while Clearidas and his troops remained to arrange matters at Amphipolis.

About the same time three Lacedaemonians—Ramphias, Autocharidas, and Epicydidas—led a reinforcement of nine hundred heavy infantry to the towns in the direction of Thrace, and arriving at Heraclea in Trachis reformed matters there as seemed good to them. While they delayed there, this battle took place and so the summer ended.

With the beginning of the winter following, Ramphias and his companions penetrated as far as Pierium in Thessaly; but as the Thessalians opposed their further advance, and Brasidas whom they came to reinforce was dead, they turned back home, thinking that the moment had gone by, the Athenians being defeated and gone, and themselves not equal to the execution of Brasidas's designs. The main cause however of their return was because they knew that when they set out Lacedaemonian opinion was really in favour of peace.

Indeed it so happened that directly after the battle of Amphipolis and the retreat of Ramphias from Thessaly, both sides ceased to prosecute the war and turned their attention to peace. Athens had suffered severely at Delium, and again shortly afterwards at Amphipolis, and had no longer that confidence in her strength which had made her before refuse to treat, in the belief of ultimate victory which her success at the moment had inspired; besides, she was afraid of her allies being tempted by her reverses to rebel more generally, and repented having let go the splendid opportunity for peace which the affair of Pylos had offered. Lacedaemon, on the other hand, found the event of the war to falsify her notion that a few years would suffice for the overthrow of the power of the Athenians by the devastation of their land. She had suffered on the island a disaster hitherto unknown at Sparta; she saw her country plundered from Pylos and Cythera; the Helots were deserting, and she was in constant apprehension that those who remained in Peloponnese would rely upon those outside and take advantage of the situation to renew their old attempts at revolution. Besides this, as chance would have it, her thirty years' truce with the Argives was upon the point of expiring; and they refused to renew it unless Cynuria were restored to them; so that it seemed impossible to fight Argos and Athens at once. She also suspected some of the cities in Peloponnese of intending to go over to the enemy and that was indeed the case.

These considerations made both sides disposed for an accommodation; the Lacedaemonians being probably the most eager, as they ardently desired to recover the men taken upon the island, the Spartans among whom belonged to the first families and were accordingly related to the governing body in Lacedaemon. Negotiations had been begun directly after their capture, but the Athenians in their hour of triumph would not consent to any reasonable terms; though after their defeat at Delium, Lacedaemon, knowing that they would be now more inclined to listen, at once concluded the armistice for a year, during which they were to confer together and see if a longer period could not be agreed upon.

Now, however, after the Athenian defeat at Amphipolis, and the death of Cleon and Brasidas, who had been the two principal opponents of peace on either side—the latter from the success and honour which war gave him, the former because he thought that, if tranquillity were restored, his crimes would be more open to detection and his slanders less credited—the foremost candidates for power in either city, Pleistoanax, son of Pausanias, king of Lacedaemon, and Nicias, son of Niceratus, the most fortunate general of his time, each desired peace more ardently than ever. Nicias, while still happy and honoured, wished to secure his good fortune, to obtain a present release from trouble for himself and his countrymen, and hand down to posterity a name as an ever-successful statesman, and thought the way to do this was to keep out of danger and commit himself as little as possible to fortune, and that peace alone made this keeping out of danger possible. Pleistoanax, again, was assailed by his enemies for his restoration, and regularly held up by them to the prejudice of his countrymen, upon every reverse that befell them, as though his unjust restoration were the cause; the accusation being that he and his brother Aristocles had bribed the prophetess of Delphi to tell the Lacedaemonian deputations which successively arrived at the temple to bring home the seed of the demigod son of Zeus from abroad, else they would have to plough with a silver share. In this way, it was insisted, in time he had induced the Lacedaemonians in the nineteenth year of his exile to Lycaeum (whither he had gone when banished on suspicion of having been bribed to retreat from Attica, and had built half his house within the consecrated precinct of Zeus for fear of the Lacedaemonians), to restore him with the same dances and sacrifices with which they had instituted their kings upon the first settlement of Lacedaemon. The smart of this accusation, and the reflection that in peace no disaster could occur, and that when Lacedaemon had recovered her men there would be nothing for his enemies to take hold of (whereas, while war lasted, the highest station must always bear the scandal of everything that went wrong),

made him ardently desire a settlement. Accordingly this winter was employed in conferences; and as spring rapidly approached, the Lacedaemonians sent round orders to the cities to prepare for a fortified occupation of Attica, and held this as a sword over the heads of the Athenians to induce them to listen to their overtures; and at last, after many claims had been urged on either side at the conferences a peace was agreed on upon the following basis. Each party was to restore its conquests, but Athens was to keep Nisaea; her demand for Plataea being met by the Thebans asserting that they had acquired the place not by force or treachery, but by the voluntary adhesion upon agreement of its citizens; and the same, according to the Athenian account, being the history of her acquisition of Nisaea. This arranged, the Lacedaemonians summoned their allies, and all voting for peace except the Boeotians, Corinthians, Eleans, and Megarians, who did not approve of these proceedings, they concluded the treaty and made peace, each of the contracting parties swearing to the following articles:

The Athenians and Lacedaemonians and their allies made a treaty, and swore to it, city by city, as follows:

1. Touching the national temples, there shall be a free passage by land and by sea to all who wish it, to sacrifice, travel, consult, and attend the oracle or games, according to the customs of their countries.
2. The temple and shrine of Apollo at Delphi and the Delphians shall be governed by their own laws, taxed by their own state, and judged by their own judges, the land and the people, according to the custom of their country.
3. The treaty shall be binding for fifty years upon the Athenians and the allies of the Athenians, and upon the Lacedaemonians and the allies of the Lacedaemonians, without fraud or hurt by land or by sea.
4. It shall not be lawful to take up arms, with intent to do hurt, either for the Lacedaemonians and their allies against the Athenians and their allies, or for the Athenians and their allies against the Lacedaemonians and their allies, in any way or means whatsoever. But should any difference arise between them they are to have recourse to law and oaths, according as may be agreed between the parties.
5. The Lacedaemonians and their allies shall give back Amphipolis to the Athenians. Nevertheless, in the case of cities given up by the Lacedaemonians to the Athenians, the inhabitants shall be allowed to go where they please and to take their property with them: and the cities shall be independent, paying only the tribute of Aristides. And it shall not be lawful for the Athenians or their allies to carry on war against them after the treaty has been concluded, so long as the tribute is paid. The cities referred to are Argilus, Stagirus, Acanthus, Scolus, Olynthus, and Spartolus. These cities shall be neutral, allies neither of the Lacedaemonians nor of the Athenians: but if the cities consent, it shall be lawful for the Athenians to make them their allies, provided always that the cities wish it. The Mecenaeans, Sanaeans, and Singaeans shall inhabit their own cities, as also the Olynthians and Acanthians: but the Lacedaemonians and their allies shall give back Panactum to the Athenians.
6. The Athenians shall give back Coryphasium, Cythera, Methana, Lacedaemonians that are in the prison at Athens or elsewhere in the Athenian dominions, and shall let go the Peloponnesians besieged in Scione, and all others in Scione that are allies of the Lacedaemonians, and all whom Brasidas sent in there, and any others of the allies of the Lacedaemonians that may be in the prison at Athens or

elsewhere in the Athenian dominions.

7. The Lacedaemonians and their allies shall in like manner give back any of the Athenians or their allies that they may have in their hands.

8. In the case of Scione, Torone, and Sermylum, and any other cities that the Athenians may have, the Athenians may adopt such measures as they please.

9. The Athenians shall take an oath to the Lacedaemonians and their allies, city by city. Every man shall swear by the most binding oath of his country, seventeen from each city. The oath shall be as follows; "I will abide by this agreement and treaty honestly and without deceit." In the same way an oath shall be taken by the Lacedaemonians and their allies to the Athenians: and the oath shall be renewed annually by both parties. Pillars shall be erected at Olympia, Pythia, the Isthmus, at Athens in the Acropolis, and at Lacedaemon in the temple at Amyclae.

10. If anything be forgotten, whatever it be, and on whatever point, it shall be consistent with their oath for both parties, the Athenians and Lacedaemonians, to alter it, according to their discretion.

The treaty begins from the ephoralty of Pleistolas in Lacedaemon, on the 27th day of the month of Artemisium, and from the archonship, of Alcaeus at Athens, on the 25th day of the month of Elaphebolion. Those who took the oath and poured the libations for the Lacedaemonians were Pleistoanax, Agis, Pleistolas, Damagetis, Chionis, Metagenes, Acanthus, Daithus, Ischagoras, Philocharidas, Zeuxidas, Antippus, Tellis, Alcinadas, Empedias, Menas, and Laphilus: for the Athenians, Lampon, Isthmonicus, Nicias, Laches, Euthydemus, Procles, Pythodorus, Hagnon, Myrtilus, Thrasyclus, Theagenes, Aristocrates, Iolcius, Timocrates, Leon, Lamachus, and Demosthenes.

This treaty was made in the spring, just at the end of winter, directly after the city festival of Dionysus, just ten years, with the difference of a few days, from the first invasion of Attica and the commencement of this war. This must be calculated by the seasons rather than by trusting to the enumeration of the names of the several magistrates or offices of honour that are used to mark past events. Accuracy is impossible where an event may have occurred in the beginning, or middle, or at any period in their tenure of office. But by computing by summers and winters, the method adopted in this history, it will be found that, each of these amounting to half a year, there were ten summers and as many winters contained in this first war.

Meanwhile the Lacedaemonians, to whose lot it fell to begin the work of restitution, immediately set free all the prisoners of war in their possession, and sent Ischagoras, Menas, and Philocharidas as envoys to the towns in the direction of Thrace, to order Clearidas to hand over Amphipolis to the Athenians, and the rest of their allies each to accept the treaty as it affected them. They, however, did not like its terms, and refused to accept it; Clearidas also, willing to oblige the Chalcidians, would not hand over the town, averring his inability to do so against their will. Meanwhile he hastened in person to Lacedaemon with envoys from the place, to defend his disobedience against the possible accusations of Ischagoras and his companions, and also to see whether it was too late for the agreement to be altered; and on finding the Lacedaemonians were bound, quickly set out back again with instructions from them to hand over the place, if possible, or at all events to bring out the Peloponnesians that were in it.



The allies happened to be present in person at Lacedaemon, and those who had not accepted the treaty were now asked by the Lacedaemonians to adopt it. This, however, they refused to do, for the same reasons as before, unless a fairer one than the present were agreed upon; and remaining firm in their determination were dismissed by the Lacedaemonians, who now decided on forming an alliance with the Athenians, thinking that Argos, who had refused the application of Ampelidas and Lichas for a renewal of the treaty, would without Athens be no longer formidable, and that the rest of the Peloponnese would be most likely to keep quiet, if the coveted alliance of Athens were shut against them. Accordingly, after conference with the Athenian ambassadors, an alliance was agreed upon and oaths were exchanged, upon the terms following:

1. The Lacedaemonians shall be allies of the Athenians for fifty years.
2. Should any enemy invade the territory of Lacedaemon and injure the Lacedaemonians, the Athenians shall help in such way as they most effectively can, according to their power. But if the invader be gone after plundering the country, that city shall be the enemy of Lacedaemon and Athens, and shall be chastised by both, and one shall not make peace without the other. This to be honestly, loyally, and without fraud.
3. Should any enemy invade the territory of Athens and injure the Athenians, the Lacedaemonians shall help them in such way as they most effectively can, according to their power. But if the invader be gone after plundering the country, that city shall be the enemy of Lacedaemon and Athens, and shall be chastised by both, and one shall not make peace without the other. This to be honestly, loyally, and without fraud.
4. Should the slave population rise, the Athenians shall help the Lacedaemonians with all their might, according to their power.
5. This treaty shall be sworn to by the same persons on either side that swore to the other. It shall be renewed annually by the Lacedaemonians going to Athens for the Dionysia, and the Athenians to Lacedaemon for the Hyacinthia, and a pillar shall be set up by either party: at Lacedaemon near the statue of Apollo at Amyclae, and at Athens on the Acropolis near the statue of Athene. Should the Lacedaemonians and Athenians see to add to or take away from the alliance in any particular, it shall be consistent with their oaths for both parties to do so, according to their discretion.

Those who took the oath for the Lacedaemonians were Pleistoanax, Agis, Pleistolas, Damagetus, Chionis, Metagenes, Acanthus, Daithus, Ischagoras, Philocharidas, Zeuxidas, Antippus, Alcinadas, Tellis, Empedias, Menas, and Laphilus; for the Athenians, Lampon, Isthmionicus, Laches, Nicias, Euthydemus, Procles, Pythodorus, Hagnon, Myrtilus, Thrasyclus, Theagenes, Aristocrates, Iolcius, Timocrates, Leon, Lamachus, and Demosthenes.

This alliance was made not long after the treaty; and the Athenians gave back the men from the island to the Lacedaemonians, and the summer of the eleventh year began. This completes the history of the first war, which occupied the whole of the ten years previously.

# **CHAPTER XVI. Feeling against Sparta in Peloponnese—League of the Mantineans, Eleans, Argives, and Athenians—Battle of Mantinea and breaking up of the League**

After the treaty and the alliance between the Lacedaemonians and Athenians, concluded after the ten years' war, in the ephorate of Pleistolas at Lacedaemon, and the archonship of Alcaeus at Athens, the states which had accepted them were at peace; but the Corinthians and some of the cities in Peloponnese trying to disturb the settlement, a fresh agitation was instantly commenced by the allies against Lacedaemon. Further, the Lacedaemonians, as time went on, became suspected by the Athenians through their not performing some of the provisions in the treaty; and though for six years and ten months they abstained from invasion of each other's territory, yet abroad an unstable armistice did not prevent either party doing the other the most effectual injury, until they were finally obliged to break the treaty made after the ten years' war and to have recourse to open hostilities.

The history of this period has been also written by the same Thucydides, an Athenian, in the chronological order of events by summers and winters, to the time when the Lacedaemonians and their allies put an end to the Athenian empire, and took the Long Walls and Piraeus. The war had then lasted for twenty-seven years in all. Only a mistaken judgment can object to including the interval of treaty in the war. Looked at by the light of facts it cannot, it will be found, be rationally considered a state of peace, where neither party either gave or got back all that they had agreed, apart from the violations of it which occurred on both sides in the Mantinean and Epidaurian wars and other instances, and the fact that the allies in the direction of Thrace were in as open hostility as ever, while the Boeotians had only a truce renewed every ten days. So that the first ten years' war, the treacherous armistice that followed it, and the subsequent war will, calculating by the seasons, be found to make up the number of years which I have mentioned, with the difference of a few days, and to afford an instance of faith in oracles being for once justified by the event. I certainly all along remember from the beginning to the end of the war its being commonly declared that it would last thrice nine years. I lived through the whole of it, being of an age to comprehend events, and giving my attention to them in order to know the exact truth about them. It was also my fate to be an exile from my country for twenty years after my command at Amphipolis; and being present with both parties, and more especially with the Peloponnesians by reason of my exile, I had leisure to observe affairs somewhat particularly. I will accordingly now relate the differences that arose after the ten years' war, the breach of the treaty, and the hostilities that followed.

After the conclusion of the fifty years' truce and of the subsequent alliance, the embassies from Peloponnese which had been summoned for this business returned from Lacedaemon. The rest went straight home, but the Corinthians first turned aside to Argos and opened negotiations with some of the men in office there, pointing out that Lacedaemon could have no good end in view, but only the subjugation of Peloponnese, or she would never have entered into treaty and alliance with the once detested Athenians, and that the duty of consulting for the safety of Peloponnese had now fallen upon Argos, who should immediately pass a decree inviting any Hellenic state that chose, such state being independent and accustomed to meet fellow powers upon the fair and equal ground of law and justice,

to make a defensive alliance with the Argives; appointing a few individuals with plenipotentiary powers, instead of making the people the medium of negotiation, in order that, in the case of an applicant being rejected, the fact of his overtures might not be made public. They said that many would come over from hatred of the Lacedaemonians. After this explanation of their views, the Corinthians returned home.

The persons with whom they had communicated reported the proposal to their government and people, and the Argives passed the decree and chose twelve men to negotiate an alliance for any Hellenic state that wished it, except Athens and Lacedaemon, neither of which should be able to join without reference to the Argive people. Argos came into the plan the more readily because she saw that war with Lacedaemon was inevitable, the truce being on the point of expiring; and also because she hoped to gain the supremacy of Peloponnese. For at this time Lacedaemon had sunk very low in public estimation because of her disasters, while the Argives were in a most flourishing condition, having taken no part in the Attic war, but having on the contrary profited largely by their neutrality. The Argives accordingly prepared to receive into alliance any of the Hellenes that desired it.

The Mantineans and their allies were the first to come over through fear of the Lacedaemonians. Having taken advantage of the war against Athens to reduce a large part of Arcadia into subjection, they thought that Lacedaemon would not leave them undisturbed in their conquests, now that she had leisure to interfere, and consequently gladly turned to a powerful city like Argos, the historical enemy of the Lacedaemonians, and a sister democracy. Upon the defection of Mantinea, the rest of Peloponnese at once began to agitate the propriety of following her example, conceiving that the Mantineans not have changed sides without good reason; besides which they were angry with Lacedaemon among other reasons for having inserted in the treaty with Athens that it should be consistent with their oaths for both parties, Lacedaemonians and Athenians, to add to or take away from it according to their discretion. It was this clause that was the real origin of the panic in Peloponnese, by exciting suspicions of a Lacedaemonian and Athenian combination against their liberties: any alteration should properly have been made conditional upon the consent of the whole body of the allies. With these apprehensions there was a very general desire in each state to place itself in alliance with Argos.

In the meantime the Lacedaemonians perceiving the agitation going on in Peloponnese, and that Corinth was the author of it and was herself about to enter into alliance with the Argives, sent ambassadors thither in the hope of preventing what was in contemplation. They accused her of having brought it all about, and told her that she could not desert Lacedaemon and become the ally of Argos, without adding violation of her oaths to the crime which she had already committed in not accepting the treaty with Athens, when it had been expressly agreed that the decision of the majority of the allies should be binding, unless the gods or heroes stood in the way. Corinth in her answer, delivered before those of her allies who had like her refused to accept the treaty, and whom she had previously invited to attend, refrained from openly stating the injuries she complained of, such as the non-recovery of Sollium or Anactorium from the Athenians, or any other point in which she thought she had been prejudiced, but took shelter under the pretext that she could not give up her Thracian allies, to whom her separate individual security had been given, when they first rebelled with Potidaea, as well as upon subsequent occasions. She denied, therefore, that she committed any violation of her oaths to the allies in not entering into the treaty with Athens; having sworn upon the faith of the gods to her Thracian friends, she could not honestly give them up. Besides, the expression was, "unless the gods or heroes stand in the way." Now here, as it appeared to her, the gods stood in the way. This was what she said on the subject of her former oaths. As to the Argive alliance, she would confer with her friends and do

whatever was right. The Lacedaemonian envoys returning home, some Argive ambassadors who happened to be in Corinth pressed her to conclude the alliance without further delay, but were told to attend at the next congress to be held at Corinth.

Immediately afterwards an Elean embassy arrived, and first making an alliance with Corinth went on from thence to Argos, according to their instructions, and became allies of the Argives, their country being just then at enmity with Lacedaemon and Lepreum. Some time back there had been a war between the Lepreans and some of the Arcadians; and the Eleans being called in by the former with the offer of half their lands, had put an end to the war, and leaving the land in the hands of its Leprean occupiers had imposed upon them the tribute of a talent to the Olympian Zeus. Till the Attic war this tribute was paid by the Lepreans, who then took the war as an excuse for no longer doing so, and upon the Eleans using force appealed to Lacedaemon. The case was thus submitted to her arbitrament; but the Eleans, suspecting the fairness of the tribunal, renounced the reference and laid waste the Leprean territory. The Lacedaemonians nevertheless decided that the Lepreans were independent and the Eleans aggressors, and as the latter did not abide by the arbitration, sent a garrison of heavy infantry into Lepreum. Upon this the Eleans, holding that Lacedaemon had received one of their rebel subjects, put forward the convention providing that each confederate should come out of the Attic war in possession of what he had when he went into it, and considering that justice had not been done they went over to the Argives, and now made the alliance through their ambassadors, who had been instructed for that purpose. Immediately after them the Corinthians and the Thracian Chalcidians became allies of Argos. Meanwhile the Boeotians and Megarians, who acted together, remained quiet, being left to do as they pleased by Lacedaemon, and thinking that the Argive democracy would not suit so well with their aristocratic government as the Lacedaemonian constitution.

About the same time in this summer Athens succeeded in reducing Scione, put the adult males to death, and, making slaves of the women and children, gave the land for the Plataeans to live in. She also brought back the Delians to Delos, moved by her misfortunes in the field and by the commands of the god at Delphi. Meanwhile the Phocians and Locrians commenced hostilities. The Corinthians and Argives, being now in alliance, went to Tegea to bring about its defection from Lacedaemon, seeing that, if so considerable a state could be persuaded to join, all Peloponnese would be with them. But when the Tegeans said that they would do nothing against Lacedaemon, the hitherto zealous Corinthians relaxed their activity, and began to fear that none of the rest would now come over. Still they went to the Boeotians and tried to persuade them to alliance and a common action generally with Argos and themselves, and also begged them to go with them to Athens and obtain for them a ten days' truce similar to that made between the Athenians and Boeotians not long after the fifty years' treaty, and, in the event of the Athenians refusing, to throw up the armistice, and not make any truce in future without Corinth. These were the requests of the Corinthians. The Boeotians stopped them on the subject of the Argive alliance, but went with them to Athens, where however they failed to obtain the ten days' truce; the Athenian answer being that the Corinthians had truce already, as being allies of Lacedaemon. Nevertheless the Boeotians did not throw up their ten days' truce, in spite of the prayers and reproaches of the Corinthians for their breach of faith; and these last had to content themselves with a de facto armistice with Athens.

The same summer the Lacedaemonians marched into Arcadia with their whole levy under Pleistoanax, son of Pausanias, king of Lacedaemon, against the Parrhasians, who were subjects of Mantinea, and a faction of whom had invited their aid. They also meant to demolish, if possible, the fort of Cypsela which the Mantineans had built and garrisoned in the Parrhasian territory, to annoy the district of Sciritis in Laconia. The Lacedaemonians accordingly laid waste the Parrhasian country, and the

Mantineans, placing their town in the hands of an Argive garrison, addressed themselves to the defence of their confederacy, but being unable to save Cypsela or the Parrhasian towns went back to Mantinea. Meanwhile the Lacedaemonians made the Parrhasians independent, razed the fortress, and returned home.

The same summer the soldiers from Thrace who had gone out with Brasidas came back, having been brought from thence after the treaty by Clearidas; and the Lacedaemonians decreed that the Helots who had fought with Brasidas should be free and allowed to live where they liked, and not long afterwards settled them with the Neodamodes at Lepreum, which is situated on the Laconian and Elean border; Lacedaemon being at this time at enmity with Elis. Those however of the Spartans who had been taken prisoners on the island and had surrendered their arms might, it was feared, suppose that they were to be subjected to some degradation in consequence of their misfortune, and so make some attempt at revolution, if left in possession of their franchise. These were therefore at once disfranchised, although some of them were in office at the time, and thus placed under a disability to take office, or buy and sell anything. After some time, however, the franchise was restored to them.

The same summer the Dians took Thyssus, a town on Acte by Athos in alliance with Athens. During the whole of this summer intercourse between the Athenians and Peloponnesians continued, although each party began to suspect the other directly after the treaty, because of the places specified in it not being restored. Lacedaemon, to whose lot it had fallen to begin by restoring Amphipolis and the other towns, had not done so. She had equally failed to get the treaty accepted by her Thracian allies, or by the Boeotians or the Corinthians; although she was continually promising to unite with Athens in compelling their compliance, if it were longer refused. She also kept fixing a time at which those who still refused to come in were to be declared enemies to both parties, but took care not to bind herself by any written agreement. Meanwhile the Athenians, seeing none of these professions performed in fact, began to suspect the honesty of her intentions, and consequently not only refused to comply with her demands for Pylos, but also repented having given up the prisoners from the island, and kept tight hold of the other places, until Lacedaemon's part of the treaty should be fulfilled. Lacedaemon, on the other hand, said she had done what she could, having given up the Athenian prisoners of war in her possession, evacuated Thrace, and performed everything else in her power. Amphipolis it was out of her ability to restore; but she would endeavour to bring the Boeotians and Corinthians into the treaty, to recover Panactum, and send home all the Athenian prisoners of war in Boeotia. Meanwhile she required that Pylos should be restored, or at all events that the Messenians and Helots should be withdrawn, as her troops had been from Thrace, and the place garrisoned, if necessary, by the Athenians themselves. After a number of different conferences held during the summer, she succeeded in persuading Athens to withdraw from Pylos the Messenians and the rest of the Helots and deserters from Laconia, who were accordingly settled by her at Cranii in Cephallenia. Thus during this summer there was peace and intercourse between the two peoples.

Next winter, however, the ephors under whom the treaty had been made were no longer in office, and some of their successors were directly opposed to it. Embassies now arrived from the Lacedaemonian confederacy, and the Athenians, Boeotians, and Corinthians also presented themselves at Lacedaemon, and after much discussion and no agreement between them, separated for their several homes; when Cleobulus and Xenares, the two ephors who were the most anxious to break off the treaty, took advantage of this opportunity to communicate privately with the Boeotians and Corinthians, and, advising them to act as much as possible together, instructed the former first to enter into alliance with Argos, and then try and bring themselves and the Argives into alliance with Lacedaemon. The Boeotians would so be least likely to be compelled to come into the Attic treaty; and the

Lacedaemonians would prefer gaining the friendship and alliance of Argos even at the price of the hostility of Athens and the rupture of the treaty. The Boeotians knew that an honourable friendship with Argos had been long the desire of Lacedaemon; for the Lacedaemonians believed that this would considerably facilitate the conduct of the war outside Peloponnese. Meanwhile they begged the Boeotians to place Panactum in her hands in order that she might, if possible, obtain Pylos in exchange for it, and so be more in a position to resume hostilities with Athens.

After receiving these instructions for their governments from Xenares and Cleobulus and their friends at Lacedaemon, the Boeotians and Corinthians departed. On their way home they were joined by two persons high in office at Argos, who had waited for them on the road, and who now sounded them upon the possibility of the Boeotians joining the Corinthians, Eleans, and Mantineans in becoming the allies of Argos, in the idea that if this could be effected they would be able, thus united, to make peace or war as they pleased either against Lacedaemon or any other power. The Boeotian envoys were pleased at thus hearing themselves accidentally asked to do what their friends at Lacedaemon had told them; and the two Argives perceiving that their proposal was agreeable, departed with a promise to send ambassadors to the Boeotians. On their arrival the Boeotians reported to the Boeotarchs what had been said to them at Lacedaemon and also by the Argives who had met them, and the Boeotarchs, pleased with the idea, embraced it with the more eagerness from the lucky coincidence of Argos soliciting the very thing wanted by their friends at Lacedaemon. Shortly afterwards ambassadors appeared from Argos with the proposals indicated; and the Boeotarchs approved of the terms and dismissed the ambassadors with a promise to send envoys to Argos to negotiate the alliance.

In the meantime it was decided by the Boeotarchs, the Corinthians, the Megarians, and the envoys from Thrace first to interchange oaths together to give help to each other whenever it was required and not to make war or peace except in common; after which the Boeotians and Megarians, who acted together, should make the alliance with Argos. But before the oaths were taken the Boeotarchs communicated these proposals to the four councils of the Boeotians, in whom the supreme power resides, and advised them to interchange oaths with all such cities as should be willing to enter into a defensive league with the Boeotians. But the members of the Boeotian councils refused their assent to the proposal, being afraid of offending Lacedaemon by entering into a league with the deserter Corinth; the Boeotarchs not having acquainted them with what had passed at Lacedaemon and with the advice given by Cleobulus and Xenares and the Boeotian partisans there, namely, that they should become allies of Corinth and Argos as a preliminary to a junction with Lacedaemon; fancying that, even if they should say nothing about this, the councils would not vote against what had been decided and advised by the Boeotarchs. This difficulty arising, the Corinthians and the envoys from Thrace departed without anything having been concluded; and the Boeotarchs, who had previously intended after carrying this to try and effect the alliance with Argos, now omitted to bring the Argive question before the councils, or to send to Argos the envoys whom they had promised; and a general coldness and delay ensued in the matter.

In this same winter Mecyberna was assaulted and taken by the Olynthians, having an Athenian garrison inside it.

All this while negotiations had been going on between the Athenians and Lacedaemonians about the conquests still retained by each, and Lacedaemon, hoping that if Athens were to get back Panactum from the Boeotians she might herself recover Pylos, now sent an embassy to the Boeotians, and begged them to place Panactum and their Athenian prisoners in her hands, in order that she might exchange them for Pylos. This the Boeotians refused to do, unless Lacedaemon made a separate alliance with

them as she had done with Athens. Lacedaemon knew that this would be a breach of faith to Athens, as it had been agreed that neither of them should make peace or war without the other; yet wishing to obtain Panactum which she hoped to exchange for Pylos, and the party who pressed for the dissolution of the treaty strongly affecting the Boeotian connection, she at length concluded the alliance just as winter gave way to spring; and Panactum was instantly razed. And so the eleventh year of the war ended.

In the first days of the summer following, the Argives, seeing that the promised ambassadors from Boeotia did not arrive, and that Panactum was being demolished, and that a separate alliance had been concluded between the Boeotians and Lacedaemonians, began to be afraid that Argos might be left alone, and all the confederacy go over to Lacedaemon. They fancied that the Boeotians had been persuaded by the Lacedaemonians to raze Panactum and to enter into the treaty with the Athenians, and that Athens was privy to this arrangement, and even her alliance, therefore, no longer open to them—a resource which they had always counted upon, by reason of the dissensions existing, in the event of the noncontinuance of their treaty with Lacedaemon. In this strait the Argives, afraid that, as the result of refusing to renew the treaty with Lacedaemon and of aspiring to the supremacy in Peloponnese, they would have the Lacedaemonians, Tegeans, Boeotians, and Athenians on their hands all at once, now hastily sent off Eustrophus and Aeson, who seemed the persons most likely to be acceptable, as envoys to Lacedaemon, with the view of making as good a treaty as they could with the Lacedaemonians, upon such terms as could be got, and being left in peace.

Having reached Lacedaemon, their ambassadors proceeded to negotiate the terms of the proposed treaty. What the Argives first demanded was that they might be allowed to refer to the arbitration of some state or private person the question of the Cynurian land, a piece of frontier territory about which they have always been disputing, and which contains the towns of Thyrea and Anthene, and is occupied by the Lacedaemonians. The Lacedaemonians at first said that they could not allow this point to be discussed, but were ready to conclude upon the old terms. Eventually, however, the Argive ambassadors succeeded in obtaining from them this concession: For the present there was to be a truce for fifty years, but it should be competent for either party, there being neither plague nor war in Lacedaemon or Argos, to give a formal challenge and decide the question of this territory by battle, as on a former occasion, when both sides claimed the victory; pursuit not being allowed beyond the frontier of Argos or Lacedaemon. The Lacedaemonians at first thought this mere folly; but at last, anxious at any cost to have the friendship of Argos they agreed to the terms demanded, and reduced them to writing. However, before any of this should become binding, the ambassadors were to return to Argos and communicate with their people and, in the event of their approval, to come at the feast of the Hyacinthia and take the oaths.

The envoys returned accordingly. In the meantime, while the Argives were engaged in these negotiations, the Lacedaemonian ambassadors—Andromedes, Phaedimus, and Antimenidas—who were to receive the prisoners from the Boeotians and restore them and Panactum to the Athenians, found that the Boeotians had themselves razed Panactum, upon the plea that oaths had been anciently exchanged between their people and the Athenians, after a dispute on the subject to the effect that neither should inhabit the place, but that they should graze it in common. As for the Athenian prisoners of war in the hands of the Boeotians, these were delivered over to Andromedes and his colleagues, and by them conveyed to Athens and given back. The envoys at the same time announced the razing of Panactum, which to them seemed as good as its restitution, as it would no longer lodge an enemy of Athens. This announcement was received with great indignation by the Athenians, who thought that the Lacedaemonians had played them false, both in the matter of the demolition of Panactum, which

ought to have been restored to them standing, and in having, as they now heard, made a separate alliance with the Boeotians, in spite of their previous promise to join Athens in compelling the adhesion of those who refused to accede to the treaty. The Athenians also considered the other points in which Lacedaemon had failed in her compact, and thinking that they had been overreached, gave an angry answer to the ambassadors and sent them away.

The breach between the Lacedaemonians and Athenians having gone thus far, the party at Athens, also, who wished to cancel the treaty, immediately put themselves in motion. Foremost amongst these was Alcibiades, son of Clinias, a man yet young in years for any other Hellenic city, but distinguished by the splendour of his ancestry. Alcibiades thought the Argive alliance really preferable, not that personal pique had not also a great deal to do with his opposition; he being offended with the Lacedaemonians for having negotiated the treaty through Nicias and Laches, and having overlooked him on account of his youth, and also for not having shown him the respect due to the ancient connection of his family with them as their proxeni, which, renounced by his grandfather, he had lately himself thought to renew by his attentions to their prisoners taken in the island. Being thus, as he thought, slighted on all hands, he had in the first instance spoken against the treaty, saying that the Lacedaemonians were not to be trusted, but that they only treated, in order to be enabled by this means to crush Argos, and afterwards to attack Athens alone; and now, immediately upon the above occurring, he sent privately to the Argives, telling them to come as quickly as possible to Athens, accompanied by the Mantineans and Eleans, with proposals of alliance; as the moment was propitious and he himself would do all he could to help them.

Upon receiving this message and discovering that the Athenians, far from being privy to the Boeotian alliance, were involved in a serious quarrel with the Lacedaemonians, the Argives paid no further attention to the embassy which they had just sent to Lacedaemon on the subject of the treaty, and began to incline rather towards the Athenians, reflecting that, in the event of war, they would thus have on their side a city that was not only an ancient ally of Argos, but a sister democracy and very powerful at sea. They accordingly at once sent ambassadors to Athens to treat for an alliance, accompanied by others from Elis and Mantinea.

At the same time arrived in haste from Lacedaemon an embassy consisting of persons reputed well disposed towards the Athenians—Philocharidas, Leon, and Endius—for fear that the Athenians in their irritation might conclude alliance with the Argives, and also to ask back Pylos in exchange for Panactum, and in defence of the alliance with the Boeotians to plead that it had not been made to hurt the Athenians. Upon the envoys speaking in the senate upon these points, and stating that they had come with full powers to settle all others at issue between them, Alcibiades became afraid that, if they were to repeat these statements to the popular assembly, they might gain the multitude, and the Argive alliance might be rejected, and accordingly had recourse to the following stratagem. He persuaded the Lacedaemonians by a solemn assurance that if they would say nothing of their full powers in the assembly, he would give back Pylos to them (himself, the present opponent of its restitution, engaging to obtain this from the Athenians), and would settle the other points at issue. His plan was to detach them from Nicias and to disgrace them before the people, as being without sincerity in their intentions, or even common consistency in their language, and so to get the Argives, Eleans, and Mantineans taken into alliance. This plan proved successful. When the envoys appeared before the people, and upon the question being put to them, did not say as they had said in the senate, that they had come with full powers, the Athenians lost all patience, and carried away by Alcibiades, who thundered more loudly than ever against the Lacedaemonians, were ready instantly to introduce the Argives and their companions and to take them into alliance. An earthquake, however, occurring, before anything



definite had been done, this assembly was adjourned.

In the assembly held the next day, Nicias, in spite of the Lacedaemonians having been deceived themselves, and having allowed him to be deceived also in not admitting that they had come with full powers, still maintained that it was best to be friends with the Lacedaemonians, and, letting the Argive proposals stand over, to send once more to Lacedaemon and learn her intentions. The adjournment of the war could only increase their own prestige and injure that of their rivals; the excellent state of their affairs making it their interest to preserve this prosperity as long as possible, while those of Lacedaemon were so desperate that the sooner she could try her fortune again the better. He succeeded accordingly in persuading them to send ambassadors, himself being among the number, to invite the Lacedaemonians, if they were really sincere, to restore Panactum intact with Amphipolis, and to abandon their alliance with the Boeotians (unless they consented to accede to the treaty), agreeably to the stipulation which forbade either to treat without the other. The ambassadors were also directed to say that the Athenians, had they wished to play false, might already have made alliance with the Argives, who were indeed come to Athens for that very purpose, and went off furnished with instructions as to any other complaints that the Athenians had to make. Having reached Lacedaemon, they communicated their instructions, and concluded by telling the Lacedaemonians that unless they gave up their alliance with the Boeotians, in the event of their not acceding to the treaty, the Athenians for their part would ally themselves with the Argives and their friends. The Lacedaemonians, however, refused to give up the Boeotian alliance—the party of Xenares the ephor, and such as shared their view, carrying the day upon this point—but renewed the oaths at the request of Nicias, who feared to return without having accomplished anything and to be disgraced; as was indeed his fate, he being held the author of the treaty with Lacedaemon. When he returned, and the Athenians heard that nothing had been done at Lacedaemon, they flew into a passion, and deciding that faith had not been kept with them, took advantage of the presence of the Argives and their allies, who had been introduced by Alcibiades, and made a treaty and alliance with them upon the terms following:

The Athenians, Argives, Mantineans, and Eleans, acting for themselves and the allies in their respective empires, made a treaty for a hundred years, to be without fraud or hurt by land and by sea.

1. It shall not be lawful to carry on war, either for the Argives, Eleans, Mantineans, and their allies, against the Athenians, or the allies in the Athenian empire: or for the Athenians and their allies against the Argives, Eleans, Mantineans, or their allies, in any way or means whatsoever.

The Athenians, Argives, Eleans, and Mantineans shall be allies for a hundred years upon the terms following:

2. If an enemy invade the country of the Athenians, the Argives, Eleans, and Mantineans shall go to the relief of Athens, according as the Athenians may require by message, in such way as they most effectually can, to the best of their power. But if the invader be gone after plundering the territory, the offending state shall be the enemy of the Argives, Mantineans, Eleans, and Athenians, and war shall be made against it by all these cities: and no one of the cities shall be able to make peace with that state, except all the above cities agree to do so.

3. Likewise the Athenians shall go to the relief of Argos, Mantinea, and Elis, if an enemy invade the country of Elis, Mantinea, or Argos, according as the above cities may require by message, in such way as they most effectually can, to the best of their power. But if the invader be gone after plundering

the territory, the state offending shall be the enemy of the Athenians, Argives, Mantineans, and Eleans, and war shall be made against it by all these cities, and peace may not be made with that state except all the above cities agree to it.

4. No armed force shall be allowed to pass for hostile purposes through the country of the powers contracting, or of the allies in their respective empires, or to go by sea, except all the cities—that is to say, Athens, Argos, Mantinea, and Elis—vote for such passage.

5. The relieving troops shall be maintained by the city sending them for thirty days from their arrival in the city that has required them, and upon their return in the same way: if their services be desired for a longer period, the city that sent for them shall maintain them, at the rate of three Aeginetan obols per day for a heavy-armed soldier, archer, or light soldier, and an Aeginetan drachma for a trooper.

6. The city sending for the troops shall have the command when the war is in its own country: but in case of the cities resolving upon a joint expedition the command shall be equally divided among all the cities.

7. The treaty shall be sworn to by the Athenians for themselves and their allies, by the Argives, Mantineans, Eleans, and their allies, by each state individually. Each shall swear the oath most binding in his country over full-grown victims: the oath being as follows:

"I STAND BY THE ALLIANCE AND ITS ARTICLES, JUSTLY, INNOCENTLY, AND SINCERELY, AND I WILL NOT TRANSGRESS THE SAME IN ANY WAY OR MEANS WHATSOEVER."

The oath shall be taken at Athens by the Senate and the magistrates, the Prytanes administering it: at Argos by the Senate, the Eighty, and the Artynae, the Eighty administering it: at Mantinea by the Demiurgi, the Senate, and the other magistrates, the Theori and Polemarchs administering it: at Elis by the Demiurgi, the magistrates, and the Six Hundred, the Demiurgi and the Thesmophylaces administering it. The oaths shall be renewed by the Athenians going to Elis, Mantinea, and Argos thirty days before the Olympic games: by the Argives, Mantineans, and Eleans going to Athens ten days before the great feast of the Panathenaea. The articles of the treaty, the oaths, and the alliance shall be inscribed on a stone pillar by the Athenians in the citadel, by the Argives in the market-place, in the temple of Apollo: by the Mantineans in the temple of Zeus, in the market-place: and a brazen pillar shall be erected jointly by them at the Olympic games now at hand. Should the above cities see good to make any addition in these articles, whatever all the above cities shall agree upon, after consulting together, shall be binding.

Although the treaty and alliances were thus concluded, still the treaty between the Lacedaemonians and Athenians was not renounced by either party. Meanwhile Corinth, although the ally of the Argives, did not accede to the new treaty, any more than she had done to the alliance, defensive and offensive, formed before this between the Eleans, Argives, and Mantineans, when she declared herself content with the first alliance, which was defensive only, and which bound them to help each other, but not to join in attacking any. The Corinthians thus stood aloof from their allies, and again turned their thoughts towards Lacedaemon.

At the Olympic games which were held this summer, and in which the Arcadian Androstenes was victor the first time in the wrestling and boxing, the Lacedaemonians were excluded from the temple by the Eleans, and thus prevented from sacrificing or contending, for having refused to pay the fine specified in the Olympic law imposed upon them by the Eleans, who alleged that they had attacked Fort Phyrus, and sent heavy infantry of theirs into Lepreum during the Olympic truce. The amount of the fine was two thousand minae, two for each heavy-armed soldier, as the law prescribes. The Lacedaemonians sent envoys, and pleaded that the imposition was unjust; saying that the truce had not yet been proclaimed at Lacedaemon when the heavy infantry were sent off. But the Eleans affirmed that the armistice with them had already begun (they proclaim it first among themselves), and that the aggression of the Lacedaemonians had taken them by surprise while they were living quietly as in time of peace, and not expecting anything. Upon this the Lacedaemonians submitted, that if the Eleans really believed that they had committed an aggression, it was useless after that to proclaim the truce at Lacedaemon; but they had proclaimed it notwithstanding, as believing nothing of the kind, and from that moment the Lacedaemonians had made no attack upon their country. Nevertheless the Eleans adhered to what they had said, that nothing would persuade them that an aggression had not been committed; if, however, the Lacedaemonians would restore Lepreum, they would give up their own share of the money and pay that of the god for them.

As this proposal was not accepted, the Eleans tried a second. Instead of restoring Lepreum, if this was objected to, the Lacedaemonians should ascend the altar of the Olympian Zeus, as they were so anxious to have access to the temple, and swear before the Hellenes that they would surely pay the fine at a later day. This being also refused, the Lacedaemonians were excluded from the temple, the sacrifice, and the games, and sacrificed at home; the Lepreans being the only other Hellenes who did not attend. Still the Eleans were afraid of the Lacedaemonians sacrificing by force, and kept guard with a heavy-armed company of their young men; being also joined by a thousand Argives, the same number of Mantineans, and by some Athenian cavalry who stayed at Harpina during the feast. Great fears were felt in the assembly of the Lacedaemonians coming in arms, especially after Lichas, son of Arcesilaus, a Lacedaemonian, had been scourged on the course by the umpires; because, upon his horses being the winners, and the Boeotian people being proclaimed the victor on account of his having no right to enter, he came forward on the course and crowned the charioteer, in order to show that the chariot was his. After this incident all were more afraid than ever, and firmly looked for a disturbance: the Lacedaemonians, however, kept quiet, and let the feast pass by, as we have seen. After the Olympic games, the Argives and the allies repaired to Corinth to invite her to come over to them. There they found some Lacedaemonian envoys; and a long discussion ensued, which after all ended in nothing, as an earthquake occurred, and they dispersed to their different homes.

Summer was now over. The winter following a battle took place between the Heracleots in Trachinia and the Aenianians, Dolopians, Malians, and certain of the Thessalians, all tribes bordering on and hostile to the town, which directly menaced their country. Accordingly, after having opposed and harassed it from its very foundation by every means in their power, they now in this battle defeated the Heracleots, Xenares, son of Cnidis, their Lacedaemonian commander, being among the slain. Thus the winter ended and the twelfth year of this war ended also. After the battle, Heraclea was so terribly reduced that in the first days of the summer following the Boeotians occupied the place and sent away the Lacedaemonian Agesippidas for misgovernment, fearing that the town might be taken by the Athenians while the Lacedaemonians were distracted with the affairs of Peloponnese. The Lacedaemonians, nevertheless, were offended with them for what they had done.

The same summer Alcibiades, son of Clinias, now one of the generals at Athens, in concert with the Argives and the allies, went into Peloponnese with a few Athenian heavy infantry and archers and some of the allies in those parts whom he took up as he passed, and with this army marched here and there through Peloponnese, and settled various matters connected with the alliance, and among other things induced the Patrians to carry their walls down to the sea, intending himself also to build a fort near the Achaean Rhium. However, the Corinthians and Sicyonians, and all others who would have suffered by its being built, came up and hindered him.

The same summer war broke out between the Epidaurians and Argives. The pretext was that the Epidaurians did not send an offering for their pasture-land to Apollo Pythaeus, as they were bound to do, the Argives having the chief management of the temple; but, apart from this pretext, Alcibiades and the Argives were determined, if possible, to gain possession of Epidaurus, and thus to ensure the neutrality of Corinth and give the Athenians a shorter passage for their reinforcements from Aegina than if they had to sail round Scyllaeum. The Argives accordingly prepared to invade Epidaurus by themselves, to exact the offering.

About the same time the Lacedaemonians marched out with all their people to Leuctra upon their frontier, opposite to Mount Lycaem, under the command of Agis, son of Archidamus, without any one knowing their destination, not even the cities that sent the contingents. The sacrifices, however, for crossing the frontier not proving propitious, the Lacedaemonians returned home themselves, and sent word to the allies to be ready to march after the month ensuing, which happened to be the month of Carneus, a holy time for the Dorians. Upon the retreat of the Lacedaemonians the Argives marched out on the last day but three of the month before Carneus, and keeping this as the day during the whole time that they were out, invaded and plundered Epidaurus. The Epidaurians summoned their allies to their aid, some of whom pleaded the month as an excuse; others came as far as the frontier of Epidaurus and there remained inactive.

While the Argives were in Epidaurus embassies from the cities assembled at Mantinea, upon the invitation of the Athenians. The conference having begun, the Corinthian Euphamidas said that their actions did not agree with their words; while they were sitting deliberating about peace, the Epidaurians and their allies and the Argives were arrayed against each other in arms; deputies from each party should first go and separate the armies, and then the talk about peace might be resumed. In compliance with this suggestion, they went and brought back the Argives from Epidaurus, and afterwards reassembled, but without succeeding any better in coming to a conclusion; and the Argives a second time invaded Epidaurus and plundered the country. The Lacedaemonians also marched out to Caryae; but the frontier sacrifices again proving unfavourable, they went back again, and the Argives, after ravaging about a third of the Epidaurian territory, returned home. Meanwhile a thousand Athenian heavy infantry had come to their aid under the command of Alcibiades, but finding that the Lacedaemonian expedition was at an end, and that they were no longer wanted, went back again.

So passed the summer. The next winter the Lacedaemonians managed to elude the vigilance of the Athenians, and sent in a garrison of three hundred men to Epidaurus, under the command of Agesippidas. Upon this the Argives went to the Athenians and complained of their having allowed an enemy to pass by sea, in spite of the clause in the treaty by which the allies were not to allow an enemy to pass through their country. Unless, therefore, they now put the Messenians and Helots in Pylos to annoy the Lacedaemonians, they, the Argives, should consider that faith had not been kept with them. The Athenians were persuaded by Alcibiades to inscribe at the bottom of the Laconian pillar that the Lacedaemonians had not kept their oaths, and to convey the Helots at Cranii to Pylos to plunder the

country; but for the rest they remained quiet as before. During this winter hostilities went on between the Argives and Epidaurians, without any pitched battle taking place, but only forays and ambushades, in which the losses were small and fell now on one side and now on the other. At the close of the winter, towards the beginning of spring, the Argives went with scaling ladders to Epidaurus, expecting to find it left unguarded on account of the war and to be able to take it by assault, but returned unsuccessful. And the winter ended, and with it the thirteenth year of the war ended also.

In the middle of the next summer the Lacedaemonians, seeing the Epidaurians, their allies, in distress, and the rest of Peloponnese either in revolt or disaffected, concluded that it was high time for them to interfere if they wished to stop the progress of the evil, and accordingly with their full force, the Helots included, took the field against Argos, under the command of Agis, son of Archidamus, king of the Lacedaemonians. The Tegeans and the other Arcadian allies of Lacedaemon joined in the expedition. The allies from the rest of Peloponnese and from outside mustered at Phlius; the Boeotians with five thousand heavy infantry and as many light troops, and five hundred horse and the same number of dismounted troopers; the Corinthians with two thousand heavy infantry; the rest more or less as might happen; and the Phliasians with all their forces, the army being in their country.

The preparations of the Lacedaemonians from the first had been known to the Argives, who did not, however, take the field until the enemy was on his road to join the rest at Phlius. Reinforced by the Mantineans with their allies, and by three thousand Elean heavy infantry, they advanced and fell in with the Lacedaemonians at Methydrium in Arcadia. Each party took up its position upon a hill, and the Argives prepared to engage the Lacedaemonians while they were alone; but Agis eluded them by breaking up his camp in the night, and proceeded to join the rest of the allies at Phlius. The Argives discovering this at daybreak, marched first to Argos and then to the Nemean road, by which they expected the Lacedaemonians and their allies would come down. However, Agis, instead of taking this road as they expected, gave the Lacedaemonians, Arcadians, and Epidaurians their orders, and went along another difficult road, and descended into the plain of Argos. The Corinthians, Pellenians, and Phliasians marched by another steep road; while the Boeotians, Megarians, and Sicyonians had instructions to come down by the Nemean road where the Argives were posted, in order that, if the enemy advanced into the plain against the troops of Agis, they might fall upon his rear with their cavalry. These dispositions concluded, Agis invaded the plain and began to ravage Saminthus and other places.

Discovering this, the Argives came up from Nemea, day having now dawned. On their way they fell in with the troops of the Phliasians and Corinthians, and killed a few of the Phliasians and had perhaps a few more of their own men killed by the Corinthians. Meanwhile the Boeotians, Megarians, and Sicyonians, advancing upon Nemea according to their instructions, found the Argives no longer there, as they had gone down on seeing their property ravaged, and were now forming for battle, the Lacedaemonians imitating their example. The Argives were now completely surrounded; from the plain the Lacedaemonians and their allies shut them off from their city; above them were the Corinthians, Phliasians, and Pellenians; and on the side of Nemea the Boeotians, Sicyonians, and Megarians. Meanwhile their army was without cavalry, the Athenians alone among the allies not having yet arrived. Now the bulk of the Argives and their allies did not see the danger of their position, but thought that they could not have a fairer field, having intercepted the Lacedaemonians in their own country and close to the city. Two men, however, in the Argive army, Thrasyllus, one of the five generals, and Alciphron, the Lacedaemonian proxenus, just as the armies were upon the point of engaging, went and held a parley with Agis and urged him not to bring on a battle, as the Argives were ready to refer to fair and equal arbitration whatever complaints the Lacedaemonians might have

against them, and to make a treaty and live in peace in future.

The Argives who made these statements did so upon their own authority, not by order of the people, and Agis on his accepted their proposals, and without himself either consulting the majority, simply communicated the matter to a single individual, one of the high officers accompanying the expedition, and granted the Argives a truce for four months, in which to fulfil their promises; after which he immediately led off the army without giving any explanation to any of the other allies. The Lacedaemonians and allies followed their general out of respect for the law, but amongst themselves loudly blamed Agis for going away from so fair a field (the enemy being hemmed in on every side by infantry and cavalry) without having done anything worthy of their strength. Indeed this was by far the finest Hellenic army ever yet brought together; and it should have been seen while it was still united at Nemea, with the Lacedaemonians in full force, the Arcadians, Boeotians, Corinthians, Sicyonians, Pellenians, Phliasians and Megarians, and all these the flower of their respective populations, thinking themselves a match not merely for the Argive confederacy, but for another such added to it. The army thus retired blaming Agis, and returned every man to his home. The Argives however blamed still more loudly the persons who had concluded the truce without consulting the people, themselves thinking that they had let escape with the Lacedaemonians an opportunity such as they should never see again; as the struggle would have been under the walls of their city, and by the side of many and brave allies. On their return accordingly they began to stone Thrasyllus in the bed of the Charadrus, where they try all military causes before entering the city. Thrasyllus fled to the altar, and so saved his life; his property however they confiscated.

After this arrived a thousand Athenian heavy infantry and three hundred horse, under the command of Laches and Nicostratus; whom the Argives, being nevertheless loath to break the truce with the Lacedaemonians, begged to depart, and refused to bring before the people, to whom they had a communication to make, until compelled to do so by the entreaties of the Mantineans and Eleans, who were still at Argos. The Athenians, by the mouth of Alcibiades their ambassador there present, told the Argives and the allies that they had no right to make a truce at all without the consent of their fellow confederates, and now that the Athenians had arrived so opportunely the war ought to be resumed. These arguments proving successful with the allies, they immediately marched upon Orchomenos, all except the Argives, who, although they had consented like the rest, stayed behind at first, but eventually joined the others. They now all sat down and besieged Orchomenos, and made assaults upon it; one of their reasons for desiring to gain this place being that hostages from Arcadia had been lodged there by the Lacedaemonians. The Orchomenians, alarmed at the weakness of their wall and the numbers of the enemy, and at the risk they ran of perishing before relief arrived, capitulated upon condition of joining the league, of giving hostages of their own to the Mantineans, and giving up those lodged with them by the Lacedaemonians. Orchomenos thus secured, the allies now consulted as to which of the remaining places they should attack next. The Eleans were urgent for Lepreum; the Mantineans for Tegea; and the Argives and Athenians giving their support to the Mantineans, the Eleans went home in a rage at their not having voted for Lepreum; while the rest of the allies made ready at Mantinea for going against Tegea, which a party inside had arranged to put into their hands.

Meanwhile the Lacedaemonians, upon their return from Argos after concluding the four months' truce, vehemently blamed Agis for not having subdued Argos, after an opportunity such as they thought they had never had before; for it was no easy matter to bring so many and so good allies together. But when the news arrived of the capture of Orchomenos, they became more angry than ever, and, departing from all precedent, in the heat of the moment had almost decided to raze his house, and to fine him ten thousand drachmae. Agis however entreated them to do none of these things, promising to atone for

his fault by good service in the field, failing which they might then do to him whatever they pleased; and they accordingly abstained from razing his house or fining him as they had threatened to do, and now made a law, hitherto unknown at Lacedaemon, attaching to him ten Spartans as counsellors, without whose consent he should have no power to lead an army out of the city.

At this juncture arrived word from their friends in Tegea that, unless they speedily appeared, Tegea would go over from them to the Argives and their allies, if it had not gone over already. Upon this news a force marched out from Lacedaemon, of the Spartans and Helots and all their people, and that instantly and upon a scale never before witnessed. Advancing to Orestheum in Maenalia, they directed the Arcadians in their league to follow close after them to Tegea, and, going on themselves as far as Orestheum, from thence sent back the sixth part of the Spartans, consisting of the oldest and youngest men, to guard their homes, and with the rest of their army arrived at Tegea; where their Arcadian allies soon after joined them. Meanwhile they sent to Corinth, to the Boeotians, the Phocians, and Locrians, with orders to come up as quickly as possible to Mantinea. These had but short notice; and it was not easy except all together, and after waiting for each other, to pass through the enemy's country, which lay right across and blocked up the line of communication. Nevertheless they made what haste they could. Meanwhile the Lacedaemonians with the Arcadian allies that had joined them, entered the territory of Mantinea, and encamping near the temple of Heracles began to plunder the country.

Here they were seen by the Argives and their allies, who immediately took up a strong and difficult position, and formed in order of battle. The Lacedaemonians at once advanced against them, and came on within a stone's throw or javelin's cast, when one of the older men, seeing the enemy's position to be a strong one, hallooed to Agis that he was minded to cure one evil with another; meaning that he wished to make amends for his retreat, which had been so much blamed, from Argos, by his present untimely precipitation. Meanwhile Agis, whether in consequence of this halloo or of some sudden new idea of his own, quickly led back his army without engaging, and entering the Tegean territory, began to turn off into that of Mantinea the water about which the Mantineans and Tegeans are always fighting, on account of the extensive damage it does to whichever of the two countries it falls into. His object in this was to make the Argives and their allies come down from the hill, to resist the diversion of the water, as they would be sure to do when they knew of it, and thus to fight the battle in the plain. He accordingly stayed that day where he was, engaged in turning off the water. The Argives and their allies were at first amazed at the sudden retreat of the enemy after advancing so near, and did not know what to make of it; but when he had gone away and disappeared, without their having stirred to pursue him, they began anew to find fault with their generals, who had not only let the Lacedaemonians get off before, when they were so happily intercepted before Argos, but who now again allowed them to run away, without any one pursuing them, and to escape at their leisure while the Argive army was leisurely betrayed. The generals, half-stunned for the moment, afterwards led them down from the hill, and went forward and encamped in the plain, with the intention of attacking the enemy.

The next day the Argives and their allies formed in the order in which they meant to fight, if they chanced to encounter the enemy; and the Lacedaemonians returning from the water to their old encampment by the temple of Heracles, suddenly saw their adversaries close in front of them, all in complete order, and advanced from the hill. A shock like that of the present moment the Lacedaemonians do not ever remember to have experienced: there was scant time for preparation, as they instantly and hastily fell into their ranks, Agis, their king, directing everything, agreeably to the law. For when a king is in the field all commands proceed from him: he gives the word to the Polemarchs; they to the Lochages; these to the Pentecostyes; these again to the Enomotarchs, and these last to the Enomoties. In short all orders required pass in the same way and quickly reach the troops; as

almost the whole Lacedaemonian army, save for a small part, consists of officers under officers, and the care of what is to be done falls upon many.

In this battle the left wing was composed of the Sciritae, who in a Lacedaemonian army have always that post to themselves alone; next to these were the soldiers of Brasidas from Thrace, and the Neodamodes with them; then came the Lacedaemonians themselves, company after company, with the Arcadians of Heraea at their side. After these were the Maenalians, and on the right wing the Tegeans with a few of the Lacedaemonians at the extremity; their cavalry being posted upon the two wings. Such was the Lacedaemonian formation. That of their opponents was as follows: On the right were the Mantineans, the action taking place in their country; next to them the allies from Arcadia; after whom came the thousand picked men of the Argives, to whom the state had given a long course of military training at the public expense; next to them the rest of the Argives, and after them their allies, the Cleonaeans and Orneans, and lastly the Athenians on the extreme left, and lastly the Athenians on the extreme left, and their own cavalry with them.

Such were the order and the forces of the two combatants. The Lacedaemonian army looked the largest; though as to putting down the numbers of either host, or of the contingents composing it, I could not do so with any accuracy. Owing to the secrecy of their government the number of the Lacedaemonians was not known, and men are so apt to brag about the forces of their country that the estimate of their opponents was not trusted. The following calculation, however, makes it possible to estimate the numbers of the Lacedaemonians present upon this occasion. There were seven companies in the field without counting the Sciritae, who numbered six hundred men: in each company there were four Pentecostyes, and in the Pentecosty four Enomoties. The first rank of the Enomoty was composed of four soldiers: as to the depth, although they had not been all drawn up alike, but as each captain chose, they were generally ranged eight deep; the first rank along the whole line, exclusive of the Sciritae, consisted of four hundred and forty-eight men.

The armies being now on the eve of engaging, each contingent received some words of encouragement from its own commander. The Mantineans were, reminded that they were going to fight for their country and to avoid returning to the experience of servitude after having tasted that of empire; the Argives, that they would contend for their ancient supremacy, to regain their once equal share of Peloponnese of which they had been so long deprived, and to punish an enemy and a neighbour for a thousand wrongs; the Athenians, of the glory of gaining the honours of the day with so many and brave allies in arms, and that a victory over the Lacedaemonians in Peloponnese would cement and extend their empire, and would besides preserve Attica from all invasions in future. These were the incitements addressed to the Argives and their allies. The Lacedaemonians meanwhile, man to man, and with their war-songs in the ranks, exhorted each brave comrade to remember what he had learnt before; well aware that the long training of action was of more saving virtue than any brief verbal exhortation, though never so well delivered.

After this they joined battle, the Argives and their allies advancing with haste and fury, the Lacedaemonians slowly and to the music of many flute-players—a standing institution in their army, that has nothing to do with religion, but is meant to make them advance evenly, stepping in time, without break their order, as large armies are apt to do in the moment of engaging.

Just before the battle joined, King Agis resolved upon the following manoeuvre. All armies are alike in this: on going into action they get forced out rather on their right wing, and one and the other overlap



with this adversary's left; because fear makes each man do his best to shelter his unarmed side with the shield of the man next him on the right, thinking that the closer the shields are locked together the better will he be protected. The man primarily responsible for this is the first upon the right wing, who is always striving to withdraw from the enemy his unarmed side; and the same apprehension makes the rest follow him. On the present occasion the Mantineans reached with their wing far beyond the Sciritae, and the Lacedaemonians and Tegeans still farther beyond the Athenians, as their army was the largest. Agis, afraid of his left being surrounded, and thinking that the Mantineans outflanked it too far, ordered the Sciritae and Brasideans to move out from their place in the ranks and make the line even with the Mantineans, and told the Polemarchs Hipponoidas and Aristocles to fill up the gap thus formed, by throwing themselves into it with two companies taken from the right wing; thinking that his right would still be strong enough and to spare, and that the line fronting the Mantineans would gain in solidity.

However, as he gave these orders in the moment of the onset, and at short notice, it so happened that Aristocles and Hipponoidas would not move over, for which offence they were afterwards banished from Sparta, as having been guilty of cowardice; and the enemy meanwhile closed before the Sciritae (whom Agis on seeing that the two companies did not move over ordered to return to their place) had time to fill up the breach in question. Now it was, however, that the Lacedaemonians, utterly worsted in respect of skill, showed themselves as superior in point of courage. As soon as they came to close quarters with the enemy, the Mantinean right broke their Sciritae and Brasideans, and, bursting in with their allies and the thousand picked Argives into the unclosed breach in their line, cut up and surrounded the Lacedaemonians, and drove them in full rout to the wagons, slaying some of the older men on guard there. But the Lacedaemonians, worsted in this part of the field, with the rest of their army, and especially the centre, where the three hundred knights, as they are called, fought round King Agis, fell on the older men of the Argives and the five companies so named, and on the Cleonaeans, the Orneans, and the Athenians next them, and instantly routed them; the greater number not even waiting to strike a blow, but giving way the moment that they came on, some even being trodden under foot, in their fear of being overtaken by their assailants.

The army of the Argives and their allies, having given way in this quarter, was now completely cut in two, and the Lacedaemonian and Tegean right simultaneously closing round the Athenians with the troops that outflanked them, these last found themselves placed between two fires, being surrounded on one side and already defeated on the other. Indeed they would have suffered more severely than any other part of the army, but for the services of the cavalry which they had with them. Agis also on perceiving the distress of his left opposed to the Mantineans and the thousand Argives, ordered all the army to advance to the support of the defeated wing; and while this took place, as the enemy moved past and slanted away from them, the Athenians escaped at their leisure, and with them the beaten Argive division. Meanwhile the Mantineans and their allies and the picked body of the Argives ceased to press the enemy, and seeing their friends defeated and the Lacedaemonians in full advance upon them, took to flight. Many of the Mantineans perished; but the bulk of the picked body of the Argives made good their escape. The flight and retreat, however, were neither hurried nor long; the Lacedaemonians fighting long and stubbornly until the rout of their enemy, but that once effected, pursuing for a short time and not far.

Such was the battle, as nearly as possible as I have described it; the greatest that had occurred for a very long while among the Hellenes, and joined by the most considerable states. The Lacedaemonians took up a position in front of the enemy's dead, and immediately set up a trophy and stripped the slain; they took up their own dead and carried them back to Tegea, where they buried them, and restored

those of the enemy under truce. The Argives, Orneans, and Cleonaeans had seven hundred killed; the Mantineans two hundred, and the Athenians and Aeginetans also two hundred, with both their generals. On the side of the Lacedaemonians, the allies did not suffer any loss worth speaking of: as to the Lacedaemonians themselves it was difficult to learn the truth; it is said, however, that there were slain about three hundred of them.

While the battle was impending, Pleistoanax, the other king, set out with a reinforcement composed of the oldest and youngest men, and got as far as Tegea, where he heard of the victory and went back again. The Lacedaemonians also sent and turned back the allies from Corinth and from beyond the Isthmus, and returning themselves dismissed their allies, and kept the Carnean holidays, which happened to be at that time. The imputations cast upon them by the Hellenes at the time, whether of cowardice on account of the disaster in the island, or of mismanagement and slowness generally, were all wiped out by this single action: fortune, it was thought, might have humbled them, but the men themselves were the same as ever.

The day before this battle, the Epidaurians with all their forces invaded the deserted Argive territory, and cut off many of the guards left there in the absence of the Argive army. After the battle three thousand Elean heavy infantry arriving to aid the Mantineans, and a reinforcement of one thousand Athenians, all these allies marched at once against Epidaurus, while the Lacedaemonians were keeping the Carnea, and dividing the work among them began to build a wall round the city. The rest left off; but the Athenians finished at once the part assigned to them round Cape Heraeum; and having all joined in leaving a garrison in the fortification in question, they returned to their respective cities.

Summer now came to an end. In the first days of the next winter, when the Carnean holidays were over, the Lacedaemonians took the field, and arriving at Tegea sent on to Argos proposals of accommodation. They had before had a party in the town desirous of overthrowing the democracy; and after the battle that had been fought, these were now far more in a position to persuade the people to listen to terms. Their plan was first to make a treaty with the Lacedaemonians, to be followed by an alliance, and after this to fall upon the commons. Lichas, son of Arcesilaus, the Argive proxenus, accordingly arrived at Argos with two proposals from Lacedaemon, to regulate the conditions of war or peace, according as they preferred the one or the other. After much discussion, Alcibiades happening to be in the town, the Lacedaemonian party, who now ventured to act openly, persuaded the Argives to accept the proposal for accommodation; which ran as follows:

The assembly of the Lacedaemonians agrees to treat with the Argives upon the terms following:

1. The Argives shall restore to the Orchomenians their children, and to the Maenaliens their men, and shall restore the men they have in Mantinea to the Lacedaemonians.
2. They shall evacuate Epidaurus, and raze the fortification there. If the Athenians refuse to withdraw from Epidaurus, they shall be declared enemies of the Argives and of the Lacedaemonians, and of the allies of the Lacedaemonians and the allies of the Argives.
3. If the Lacedaemonians have any children in their custody, they shall restore them every one to his city.

4. As to the offering to the god, the Argives, if they wish, shall impose an oath upon the Epidaurians, but, if not, they shall swear it themselves.
5. All the cities in Peloponnese, both small and great, shall be independent according to the customs of their country.
6. If any of the powers outside Peloponnese invade Peloponnesian territory, the parties contracting shall unite to repel them, on such terms as they may agree upon, as being most fair for the Peloponnesians.
7. All allies of the Lacedaemonians outside Peloponnese shall be on the same footing as the Lacedaemonians, and the allies of the Argives shall be on the same footing as the Argives, being left in enjoyment of their own possessions.
8. This treaty shall be shown to the allies, and shall be concluded, if they approve; if the allies think fit, they may send the treaty to be considered at home.

The Argives began by accepting this proposal, and the Lacedaemonian army returned home from Tegea. After this intercourse was renewed between them, and not long afterwards the same party contrived that the Argives should give up the league with the Mantineans, Eleans, and Athenians, and should make a treaty and alliance with the Lacedaemonians; which was consequently done upon the terms following:

The Lacedaemonians and Argives agree to a treaty and alliance for fifty years upon the terms following:

1. All disputes shall be decided by fair and impartial arbitration, agreeably to the customs of the two countries.
2. The rest of the cities in Peloponnese may be included in this treaty and alliance, as independent and sovereign, in full enjoyment of what they possess, all disputes being decided by fair and impartial arbitration, agreeably to the customs of the said cities.
3. All allies of the Lacedaemonians outside Peloponnese shall be upon the same footing as the Lacedaemonians themselves, and the allies of the Argives shall be upon the same footing as the Argives themselves, continuing to enjoy what they possess.
4. If it shall be anywhere necessary to make an expedition in common, the Lacedaemonians and Argives shall consult upon it and decide, as may be most fair for the allies.
5. If any of the cities, whether inside or outside Peloponnese, have a question whether of frontiers or otherwise, it must be settled, but if one allied city should have a quarrel with another allied city, it must be referred to some third city thought impartial by both parties. Private citizens shall have their disputes decided according to the laws of their several countries.

The treaty and above alliance concluded, each party at once released everything whether acquired by war or otherwise, and thenceforth acting in common voted to receive neither herald nor embassy from the Athenians unless they evacuated their forts and withdrew from Peloponnese, and also to make neither peace nor war with any, except jointly. Zeal was not wanting: both parties sent envoys to the Thracian places and to Perdiccas, and persuaded the latter to join their league. Still he did not at once break off from Athens, although minded to do so upon seeing the way shown him by Argos, the original home of his family. They also renewed their old oaths with the Chalcidians and took new ones: the Argives, besides, sent ambassadors to the Athenians, bidding them evacuate the fort at Epidaurus. The Athenians, seeing their own men outnumbered by the rest of the garrison, sent Demosthenes to bring them out. This general, under colour of a gymnastic contest which he arranged on his arrival, got the rest of the garrison out of the place, and shut the gates behind them. Afterwards the Athenians renewed their treaty with the Epidaurians, and by themselves gave up the fortress.

After the defection of Argos from the league, the Mantineans, though they held out at first, in the end finding themselves powerless without the Argives, themselves too came to terms with Lacedaemon, and gave up their sovereignty over the towns. The Lacedaemonians and Argives, each a thousand strong, now took the field together, and the former first went by themselves to Sicyon and made the government there more oligarchical than before, and then both, uniting, put down the democracy at Argos and set up an oligarchy favourable to Lacedaemon. These events occurred at the close of the winter, just before spring; and the fourteenth year of the war ended. The next summer the people of Dium, in Athos, revolted from the Athenians to the Chalcidians, and the Lacedaemonians settled affairs in Achaëa in a way more agreeable to the interests of their country. Meanwhile the popular party at Argos little by little gathered new consistency and courage, and waited for the moment of the Gymnopaedic festival at Lacedaemon, and then fell upon the oligarchs. After a fight in the city, victory declared for the commons, who slew some of their opponents and banished others. The Lacedaemonians for a long while let the messages of their friends at Argos remain without effect. At last they put off the Gymnopaediae and marched to their succour, but learning at Tegea the defeat of the oligarchs, refused to go any further in spite of the entreaties of those who had escaped, and returned home and kept the festival. Later on, envoys arrived with messages from the Argives in the town and from the exiles, when the allies were also at Sparta; and after much had been said on both sides, the Lacedaemonians decided that the party in the town had done wrong, and resolved to march against Argos, but kept delaying and putting off the matter. Meanwhile the commons at Argos, in fear of the Lacedaemonians, began again to court the Athenian alliance, which they were convinced would be of the greatest service to them; and accordingly proceeded to build long walls to the sea, in order that in case of a blockade by land; with the help of the Athenians they might have the advantage of importing what they wanted by sea. Some of the cities in Peloponnese were also privy to the building of these walls; and the Argives with all their people, women and slaves not excepted, addressed themselves to the work, while carpenters and masons came to them from Athens.

Summer was now over. The winter following the Lacedaemonians, hearing of the walls that were building, marched against Argos with their allies, the Corinthians excepted, being also not without intelligence in the city itself; Agis, son of Archidamus, their king, was in command. The intelligence which they counted upon within the town came to nothing; they however took and razed the walls which were being built, and after capturing the Argive town Hysiae and killing all the freemen that fell into their hands, went back and dispersed every man to his city. After this the Argives marched into Phlius and plundered it for harbouring their exiles, most of whom had settled there, and so returned home. The same winter the Athenians blockaded Macedonia, on the score of the league entered into by Perdiccas with the Argives and Lacedaemonians, and also of his breach of his engagements on the

occasion of the expedition prepared by Athens against the Chalcidians in the direction of Thrace and against Amphipolis, under the command of Nicias, son of Niceratus, which had to be broken up mainly because of his desertion. He was therefore proclaimed an enemy. And thus the winter ended, and the fifteenth year of the war ended with it.

# CHAPTER XVII. Sixteenth Year of the War—The Melian Conference—Fate of Melos

The next summer Alcibiades sailed with twenty ships to Argos and seized the suspected persons still left of the Lacedaemonian faction to the number of three hundred, whom the Athenians forthwith lodged in the neighbouring islands of their empire. The Athenians also made an expedition against the isle of Melos with thirty ships of their own, six Chian, and two Lesbian vessels, sixteen hundred heavy infantry, three hundred archers, and twenty mounted archers from Athens, and about fifteen hundred heavy infantry from the allies and the islanders. The Melians are a colony of Lacedaemon that would not submit to the Athenians like the other islanders, and at first remained neutral and took no part in the struggle, but afterwards upon the Athenians using violence and plundering their territory, assumed an attitude of open hostility. Cleomedes, son of Lycomedes, and Tisias, son of Tisimachus, the generals, encamping in their territory with the above armament, before doing any harm to their land, sent envoys to negotiate. These the Melians did not bring before the people, but bade them state the object of their mission to the magistrates and the few; upon which the Athenian envoys spoke as follows:

Athenians. Since the negotiations are not to go on before the people, in order that we may not be able to speak straight on without interruption, and deceive the ears of the multitude by seductive arguments which would pass without refutation (for we know that this is the meaning of our being brought before the few), what if you who sit there were to pursue a method more cautious still? Make no set speech yourselves, but take us up at whatever you do not like, and settle that before going any farther. And first tell us if this proposition of ours suits you.

The Melian commissioners answered:

Melians. To the fairness of quietly instructing each other as you propose there is nothing to object; but your military preparations are too far advanced to agree with what you say, as we see you are come to be judges in your own cause, and that all we can reasonably expect from this negotiation is war, if we prove to have right on our side and refuse to submit, and in the contrary case, slavery.

Athenians. If you have met to reason about presentiments of the future, or for anything else than to consult for the safety of your state upon the facts that you see before you, we will give over; otherwise we will go on.

Melians. It is natural and excusable for men in our position to turn more ways than one both in thought and utterance. However, the question in this conference is, as you say, the safety of our country; and the discussion, if you please, can proceed in the way which you propose.

Athenians. For ourselves, we shall not trouble you with specious pretences—either of how we have a right to our empire because we overthrew the Mede, or are now attacking you because of wrong that you have done us—and make a long speech which would not be believed; and in return we hope that you, instead of thinking to influence us by saying that you did not join the Lacedaemonians, although their colonists, or that you have done us no wrong, will aim at what is feasible, holding in view the real sentiments of us both; since you know as well as we do that right, as the world goes, is only in

question between equals in power, while the strong do what they can and the weak suffer what they must.

Melians. As we think, at any rate, it is expedient—we speak as we are obliged, since you enjoin us to let right alone and talk only of interest—that you should not destroy what is our common protection, the privilege of being allowed in danger to invoke what is fair and right, and even to profit by arguments not strictly valid if they can be got to pass current. And you are as much interested in this as any, as your fall would be a signal for the heaviest vengeance and an example for the world to meditate upon.

Athenians. The end of our empire, if end it should, does not frighten us: a rival empire like Lacedaemon, even if Lacedaemon was our real antagonist, is not so terrible to the vanquished as subjects who by themselves attack and overpower their rulers. This, however, is a risk that we are content to take. We will now proceed to show you that we are come here in the interest of our empire, and that we shall say what we are now going to say, for the preservation of your country; as we would fain exercise that empire over you without trouble, and see you preserved for the good of us both.

Melians. And how, pray, could it turn out as good for us to serve as for you to rule?

Athenians. Because you would have the advantage of submitting before suffering the worst, and we should gain by not destroying you.

Melians. So that you would not consent to our being neutral, friends instead of enemies, but allies of neither side.

Athenians. No; for your hostility cannot so much hurt us as your friendship will be an argument to our subjects of our weakness, and your enmity of our power.

Melians. Is that your subjects' idea of equity, to put those who have nothing to do with you in the same category with peoples that are most of them your own colonists, and some conquered rebels?

Athenians. As far as right goes they think one has as much of it as the other, and that if any maintain their independence it is because they are strong, and that if we do not molest them it is because we are afraid; so that besides extending our empire we should gain in security by your subjection; the fact that you are islanders and weaker than others rendering it all the more important that you should not succeed in baffling the masters of the sea.

Melians. But do you consider that there is no security in the policy which we indicate? For here again if you debar us from talking about justice and invite us to obey your interest, we also must explain ours, and try to persuade you, if the two happen to coincide. How can you avoid making enemies of all existing neutrals who shall look at case from it that one day or another you will attack them? And what is this but to make greater the enemies that you have already, and to force others to become so who would otherwise have never thought of it?

Athenians. Why, the fact is that continentals generally give us but little alarm; the liberty which they enjoy will long prevent their taking precautions against us; it is rather islanders like yourselves, outside our empire, and subjects smarting under the yoke, who would be the most likely to take a rash step and

lead themselves and us into obvious danger.

Melians. Well then, if you risk so much to retain your empire, and your subjects to get rid of it, it were surely great baseness and cowardice in us who are still free not to try everything that can be tried, before submitting to your yoke.

Athenians. Not if you are well advised, the contest not being an equal one, with honour as the prize and shame as the penalty, but a question of self-preservation and of not resisting those who are far stronger than you are.

Melians. But we know that the fortune of war is sometimes more impartial than the disproportion of numbers might lead one to suppose; to submit is to give ourselves over to despair, while action still preserves for us a hope that we may stand erect.

Athenians. Hope, danger's comforter, may be indulged in by those who have abundant resources, if not without loss at all events without ruin; but its nature is to be extravagant, and those who go so far as to put their all upon the venture see it in its true colours only when they are ruined; but so long as the discovery would enable them to guard against it, it is never found wanting. Let not this be the case with you, who are weak and hang on a single turn of the scale; nor be like the vulgar, who, abandoning such security as human means may still afford, when visible hopes fail them in extremity, turn to invisible, to prophecies and oracles, and other such inventions that delude men with hopes to their destruction.

Melians. You may be sure that we are as well aware as you of the difficulty of contending against your power and fortune, unless the terms be equal. But we trust that the gods may grant us fortune as good as yours, since we are just men fighting against unjust, and that what we want in power will be made up by the alliance of the Lacedaemonians, who are bound, if only for very shame, to come to the aid of their kindred. Our confidence, therefore, after all is not so utterly irrational.

Athenians. When you speak of the favour of the gods, we may as fairly hope for that as yourselves; neither our pretensions nor our conduct being in any way contrary to what men believe of the gods, or practise among themselves. Of the gods we believe, and of men we know, that by a necessary law of their nature they rule wherever they can. And it is not as if we were the first to make this law, or to act upon it when made: we found it existing before us, and shall leave it to exist for ever after us; all we do is to make use of it, knowing that you and everybody else, having the same power as we have, would do the same as we do. Thus, as far as the gods are concerned, we have no fear and no reason to fear that we shall be at a disadvantage. But when we come to your notion about the Lacedaemonians, which leads you to believe that shame will make them help you, here we bless your simplicity but do not envy your folly. The Lacedaemonians, when their own interests or their country's laws are in question, are the worthiest men alive; of their conduct towards others much might be said, but no clearer idea of it could be given than by shortly saying that of all the men we know they are most conspicuous in considering what is agreeable honourable, and what is expedient just. Such a way of thinking does not promise much for the safety which you now unreasonably count upon.

Melians. But it is for this very reason that we now trust to their respect for expediency to prevent them from betraying the Melians, their colonists, and thereby losing the confidence of their friends in Hellas and helping their enemies.



Athenians. Then you do not adopt the view that expediency goes with security, while justice and honour cannot be followed without danger; and danger the Lacedaemonians generally court as little as possible.

Melians. But we believe that they would be more likely to face even danger for our sake, and with more confidence than for others, as our nearness to Peloponnese makes it easier for them to act, and our common blood ensures our fidelity.

Athenians. Yes, but what an intending ally trusts to is not the goodwill of those who ask his aid, but a decided superiority of power for action; and the Lacedaemonians look to this even more than others. At least, such is their distrust of their home resources that it is only with numerous allies that they attack a neighbour; now is it likely that while we are masters of the sea they will cross over to an island?

Melians. But they would have others to send. The Cretan Sea is a wide one, and it is more difficult for those who command it to intercept others, than for those who wish to elude them to do so safely. And should the Lacedaemonians miscarry in this, they would fall upon your land, and upon those left of your allies whom Brasidas did not reach; and instead of places which are not yours, you will have to fight for your own country and your own confederacy.

Athenians. Some diversion of the kind you speak of you may one day experience, only to learn, as others have done, that the Athenians never once yet withdrew from a siege for fear of any. But we are struck by the fact that, after saying you would consult for the safety of your country, in all this discussion you have mentioned nothing which men might trust in and think to be saved by. Your strongest arguments depend upon hope and the future, and your actual resources are too scanty, as compared with those arrayed against you, for you to come out victorious. You will therefore show great blindness of judgment, unless, after allowing us to retire, you can find some counsel more prudent than this. You will surely not be caught by that idea of disgrace, which in dangers that are disgraceful, and at the same time too plain to be mistaken, proves so fatal to mankind; since in too many cases the very men that have their eyes perfectly open to what they are rushing into, let the thing called disgrace, by the mere influence of a seductive name, lead them on to a point at which they become so enslaved by the phrase as in fact to fall wilfully into hopeless disaster, and incur disgrace more disgraceful as the companion of error, than when it comes as the result of misfortune. This, if you are well advised, you will guard against; and you will not think it dishonourable to submit to the greatest city in Hellas, when it makes you the moderate offer of becoming its tributary ally, without ceasing to enjoy the country that belongs to you; nor when you have the choice given you between war and security, will you be so blinded as to choose the worse. And it is certain that those who do not yield to their equals, who keep terms with their superiors, and are moderate towards their inferiors, on the whole succeed best. Think over the matter, therefore, after our withdrawal, and reflect once and again that it is for your country that you are consulting, that you have not more than one, and that upon this one deliberation depends its prosperity or ruin.

The Athenians now withdrew from the conference; and the Melians, left to themselves, came to a decision corresponding with what they had maintained in the discussion, and answered: "Our resolution, Athenians, is the same as it was at first. We will not in a moment deprive of freedom a city that has been inhabited these seven hundred years; but we put our trust in the fortune by which the gods have preserved it until now, and in the help of men, that is, of the Lacedaemonians; and so we

will try and save ourselves. Meanwhile we invite you to allow us to be friends to you and foes to neither party, and to retire from our country after making such a treaty as shall seem fit to us both."

Such was the answer of the Melians. The Athenians now departing from the conference said: "Well, you alone, as it seems to us, judging from these resolutions, regard what is future as more certain than what is before your eyes, and what is out of sight, in your eagerness, as already coming to pass; and as you have staked most on, and trusted most in, the Lacedaemonians, your fortune, and your hopes, so will you be most completely deceived."

The Athenian envoys now returned to the army; and the Melians showing no signs of yielding, the generals at once betook themselves to hostilities, and drew a line of circumvallation round the Melians, dividing the work among the different states. Subsequently the Athenians returned with most of their army, leaving behind them a certain number of their own citizens and of the allies to keep guard by land and sea. The force thus left stayed on and besieged the place.

About the same time the Argives invaded the territory of Phlius and lost eighty men cut off in an ambush by the Phliasians and Argive exiles. Meanwhile the Athenians at Pylos took so much plunder from the Lacedaemonians that the latter, although they still refrained from breaking off the treaty and going to war with Athens, yet proclaimed that any of their people that chose might plunder the Athenians. The Corinthians also commenced hostilities with the Athenians for private quarrels of their own; but the rest of the Peloponnesians stayed quiet. Meanwhile the Melians attacked by night and took the part of the Athenian lines over against the market, and killed some of the men, and brought in corn and all else that they could find useful to them, and so returned and kept quiet, while the Athenians took measures to keep better guard in future.

Summer was now over. The next winter the Lacedaemonians intended to invade the Argive territory, but arriving at the frontier found the sacrifices for crossing unfavourable, and went back again. This intention of theirs gave the Argives suspicions of certain of their fellow citizens, some of whom they arrested; others, however, escaped them. About the same time the Melians again took another part of the Athenian lines which were but feebly garrisoned. Reinforcements afterwards arriving from Athens in consequence, under the command of Philocrates, son of Demeas, the siege was now pressed vigorously; and some treachery taking place inside, the Melians surrendered at discretion to the Athenians, who put to death all the grown men whom they took, and sold the women and children for slaves, and subsequently sent out five hundred colonists and inhabited the place themselves.