

CHAPTER XIX. Seventeenth Year of the War—Parties at Syracuse—Story of Harmodius and Aristogiton—Disgrace of Alcibiades

Meanwhile at Syracuse news came in from many quarters of the expedition, but for a long while met with no credence whatever. Indeed, an assembly was held in which speeches, as will be seen, were delivered by different orators, believing or contradicting the report of the Athenian expedition; among whom Hermocrates, son of Hermon, came forward, being persuaded that he knew the truth of the matter, and gave the following counsel:

"Although I shall perhaps be no better believed than others have been when I speak upon the reality of the expedition, and although I know that those who either make or repeat statements thought not worthy of belief not only gain no converts but are thought fools for their pains, I shall certainly not be frightened into holding my tongue when the state is in danger, and when I am persuaded that I can speak with more authority on the matter than other persons. Much as you wonder at it, the Athenians nevertheless have set out against us with a large force, naval and military, professedly to help the Egestaeans and to restore Leontini, but really to conquer Sicily, and above all our city, which once gained, the rest, they think, will easily follow. Make up your minds, therefore, to see them speedily here, and see how you can best repel them with the means under your hand, and do be taken off your guard through despising the news, or neglect the common weal through disbelieving it. Meanwhile those who believe me need not be dismayed at the force or daring of the enemy. They will not be able to do us more hurt than we shall do them; nor is the greatness of their armament altogether without advantage to us. Indeed, the greater it is the better, with regard to the rest of the Siceliots, whom dismay will make more ready to join us; and if we defeat or drive them away, disappointed of the objects of their ambition (for I do not fear for a moment that they will get what they want), it will be a most glorious exploit for us, and in my judgment by no means an unlikely one. Few indeed have been the large armaments, either Hellenic or barbarian, that have gone far from home and been successful. They cannot be more numerous than the people of the country and their neighbours, all of whom fear leagues together; and if they miscarry for want of supplies in a foreign land, to those against whom their plans were laid none the less they leave renown, although they may themselves have been the main cause of their own discomfort. Thus these very Athenians rose by the defeat of the Mede, in a great measure due to accidental causes, from the mere fact that Athens had been the object of his attack; and this may very well be the case with us also.

"Let us, therefore, confidently begin preparations here; let us send and confirm some of the Sicels, and obtain the friendship and alliance of others, and dispatch envoys to the rest of Sicily to show that the danger is common to all, and to Italy to get them to become our allies, or at all events to refuse to receive the Athenians. I also think that it would be best to send to Carthage as well; they are by no means there without apprehension, but it is their constant fear that the Athenians may one day attack their city, and they may perhaps think that they might themselves suffer by letting Sicily be sacrificed, and be willing to help us secretly if not openly, in one way if not in another. They are the best able to do so, if they will, of any of the present day, as they possess most gold and silver, by which war, like

everything else, flourishes. Let us also send to Lacedaemon and Corinth, and ask them to come here and help us as soon as possible, and to keep alive the war in Hellas. But the true thing of all others, in my opinion, to do at the present moment, is what you, with your constitutional love of quiet, will be slow to see, and what I must nevertheless mention. If we Siceliots, all together, or at least as many as possible besides ourselves, would only launch the whole of our actual navy with two months' provisions, and meet the Athenians at Tarentum and the Iapygian promontory, and show them that before fighting for Sicily they must first fight for their passage across the Ionian Sea, we should strike dismay into their army, and set them on thinking that we have a base for our defensive—for Tarentum is ready to receive us—while they have a wide sea to cross with all their armament, which could with difficulty keep its order through so long a voyage, and would be easy for us to attack as it came on slowly and in small detachments. On the other hand, if they were to lighten their vessels, and draw together their fast sailers and with these attack us, we could either fall upon them when they were wearied with rowing, or if we did not choose to do so, we could retire to Tarentum; while they, having crossed with few provisions just to give battle, would be hard put to it in desolate places, and would either have to remain and be blockaded, or to try to sail along the coast, abandoning the rest of their armament, and being further discouraged by not knowing for certain whether the cities would receive them. In my opinion this consideration alone would be sufficient to deter them from putting out from Corcyra; and what with deliberating and reconnoitring our numbers and whereabouts, they would let the season go on until winter was upon them, or, confounded by so unexpected a circumstance, would break up the expedition, especially as their most experienced general has, as I hear, taken the command against his will, and would grasp at the first excuse offered by any serious demonstration of ours. We should also be reported, I am certain, as more numerous than we really are, and men's minds are affected by what they hear, and besides the first to attack, or to show that they mean to defend themselves against an attack, inspire greater fear because men see that they are ready for the emergency. This would just be the case with the Athenians at present. They are now attacking us in the belief that we shall not resist, having a right to judge us severely because we did not help the Lacedaemonians in crushing them; but if they were to see us showing a courage for which they are not prepared, they would be more dismayed by the surprise than they could ever be by our actual power. I could wish to persuade you to show this courage; but if this cannot be, at all events lose not a moment in preparing generally for the war; and remember all of you that contempt for an assailant is best shown by bravery in action, but that for the present the best course is to accept the preparations which fear inspires as giving the surest promise of safety, and to act as if the danger was real. That the Athenians are coming to attack us, and are already upon the voyage, and all but here—this is what I am sure of."

Thus far spoke Hermocrates. Meanwhile the people of Syracuse were at great strife among themselves; some contending that the Athenians had no idea of coming and that there was no truth in what he said; some asking if they did come what harm they could do that would not be repaid them tenfold in return; while others made light of the whole affair and turned it into ridicule. In short, there were few that believed Hermocrates and feared for the future. Meanwhile Athenagoras, the leader of the people and very powerful at that time with the masses, came forward and spoke as follows:

"For the Athenians, he who does not wish that they may be as misguided as they are supposed to be, and that they may come here to become our subjects, is either a coward or a traitor to his country; while as for those who carry such tidings and fill you with so much alarm, I wonder less at their audacity than at their folly if they flatter themselves that we do not see through them. The fact is that they have their private reasons to be afraid, and wish to throw the city into consternation to have their own terrors cast into the shade by the public alarm. In short, this is what these reports are worth; they

do not arise of themselves, but are concocted by men who are always causing agitation here in Sicily. However, if you are well advised, you will not be guided in your calculation of probabilities by what these persons tell you, but by what shrewd men and of large experience, as I esteem the Athenians to be, would be likely to do. Now it is not likely that they would leave the Peloponnesians behind them, and before they have well ended the war in Hellas wantonly come in quest of a new war quite as arduous in Sicily; indeed, in my judgment, they are only too glad that we do not go and attack them, being so many and so great cities as we are.

"However, if they should come as is reported, I consider Sicily better able to go through with the war than Peloponnesian, as being at all points better prepared, and our city by itself far more than a match for this pretended army of invasion, even were it twice as large again. I know that they will not have horses with them, or get any here, except a few perhaps from the Egestaeans; or be able to bring a force of heavy infantry equal in number to our own, in ships which will already have enough to do to come all this distance, however lightly laden, not to speak of the transport of the other stores required against a city of this magnitude, which will be no slight quantity. In fact, so strong is my opinion upon the subject, that I do not well see how they could avoid annihilation if they brought with them another city as large as Syracuse, and settled down and carried on war from our frontier; much less can they hope to succeed with all Sicily hostile to them, as all Sicily will be, and with only a camp pitched from the ships, and composed of tents and bare necessities, from which they would not be able to stir far for fear of our cavalry.

"But the Athenians see this as I tell you, and as I have reason to know are looking after their possessions at home, while persons here invent stories that neither are true nor ever will be. Nor is this the first time that I see these persons, when they cannot resort to deeds, trying by such stories and by others even more abominable to frighten your people and get into their hands the government: it is what I see always. And I cannot help fearing that trying so often they may one day succeed, and that we, as long as we do not feel the smart, may prove too weak for the task of prevention, or, when the offenders are known, of pursuit. The result is that our city is rarely at rest, but is subject to constant troubles and to contests as frequent against herself as against the enemy, not to speak of occasional tyrannies and infamous cabals. However, I will try, if you will support me, to let nothing of this happen in our time, by gaining you, the many, and by chastising the authors of such machinations, not merely when they are caught in the act—a difficult feat to accomplish—but also for what they have the wish though not the power to do; as it is necessary to punish an enemy not only for what he does, but also beforehand for what he intends to do, if the first to relax precaution would not be also the first to suffer. I shall also reprove, watch, and on occasion warn the few—the most effectual way, in my opinion, of turning them from their evil courses. And after all, as I have often asked, what would you have, young men? Would you hold office at once? The law forbids it, a law enacted rather because you are not competent than to disgrace you when competent. Meanwhile you would not be on a legal equality with the many! But how can it be right that citizens of the same state should be held unworthy of the same privileges?

"It will be said, perhaps, that democracy is neither wise nor equitable, but that the holders of property are also the best fitted to rule. I say, on the contrary, first, that the word *demos*, or people, includes the whole state, oligarchy only a part; next, that if the best guardians of property are the rich, and the best counsellors the wise, none can hear and decide so well as the many; and that all these talents, severally and collectively, have their just place in a democracy. But an oligarchy gives the many their share of the danger, and not content with the largest part takes and keeps the whole of the profit; and this is what the powerful and young among you aspire to, but in a great city cannot possibly obtain.

"But even now, foolish men, most senseless of all the Hellenes that I know, if you have no sense of the wickedness of your designs, or most criminal if you have that sense and still dare to pursue them—even now, if it is not a case for repentance, you may still learn wisdom, and thus advance the interest of the country, the common interest of us all. Reflect that in the country's prosperity the men of merit in your ranks will have a share and a larger share than the great mass of your fellow countrymen, but that if you have other designs you run a risk of being deprived of all; and desist from reports like these, as the people know your object and will not put up with it. If the Athenians arrive, this city will repulse them in a manner worthy of itself; we have moreover, generals who will see to this matter. And if nothing of this be true, as I incline to believe, the city will not be thrown into a panic by your intelligence, or impose upon itself a self-chosen servitude by choosing you for its rulers; the city itself will look into the matter, and will judge your words as if they were acts, and, instead of allowing itself to be deprived of its liberty by listening to you, will strive to preserve that liberty, by taking care to have always at hand the means of making itself respected."

Such were the words of Athenagoras. One of the generals now stood up and stopped any other speakers coming forward, adding these words of his own with reference to the matter in hand: "It is not well for speakers to utter calumnies against one another, or for their hearers to entertain them; we ought rather to look to the intelligence that we have received, and see how each man by himself and the city as a whole may best prepare to repel the invaders. Even if there be no need, there is no harm in the state being furnished with horses and arms and all other insignia of war; and we will undertake to see to and order this, and to send round to the cities to reconnoitre and do all else that may appear desirable. Part of this we have seen to already, and whatever we discover shall be laid before you." After these words from the general, the Syracusans departed from the assembly.

In the meantime the Athenians with all their allies had now arrived at Corcyra. Here the generals began by again reviewing the armament, and made arrangements as to the order in which they were to anchor and encamp, and dividing the whole fleet into three divisions, allotted one to each of their number, to avoid sailing all together and being thus embarrassed for water, harbourage, or provisions at the stations which they might touch at, and at the same time to be generally better ordered and easier to handle, by each squadron having its own commander. Next they sent on three ships to Italy and Sicily to find out which of the cities would receive them, with instructions to meet them on the way and let them know before they put in to land.

After this the Athenians weighed from Corcyra, and proceeded to cross to Sicily with an armament now consisting of one hundred and thirty-four galleys in all (besides two Rhodian fifty-oars), of which one hundred were Athenian vessels—sixty men-of-war, and forty troopships—and the remainder from Chios and the other allies; five thousand and one hundred heavy infantry in all, that is to say, fifteen hundred Athenian citizens from the rolls at Athens and seven hundred Thetes shipped as marines, and the rest allied troops, some of them Athenian subjects, and besides these five hundred Argives, and two hundred and fifty Mantineans serving for hire; four hundred and eighty archers in all, eighty of whom were Cretans, seven hundred slingers from Rhodes, one hundred and twenty light-armed exiles from Megara, and one horse-transport carrying thirty horses.

Such was the strength of the first armament that sailed over for the war. The supplies for this force were carried by thirty ships of burden laden with corn, which conveyed the bakers, stone-masons, and carpenters, and the tools for raising fortifications, accompanied by one hundred boats, like the former pressed into the service, besides many other boats and ships of burden which followed the armament voluntarily for purposes of trade; all of which now left Corcyra and struck across the Ionian Sea

together. The whole force making land at the Iapygian promontory and Tarentum, with more or less good fortune, coasted along the shores of Italy, the cities shutting their markets and gates against them, and according them nothing but water and liberty to anchor, and Tarentum and Locri not even that, until they arrived at Rhegium, the extreme point of Italy. Here at length they reunited, and not gaining admission within the walls pitched a camp outside the city in the precinct of Artemis, where a market was also provided for them, and drew their ships on shore and kept quiet. Meanwhile they opened negotiations with the Rhegians, and called upon them as Chalcidians to assist their Leontine kinsmen; to which the Rhegians replied that they would not side with either party, but should await the decision of the rest of the Italiots, and do as they did. Upon this the Athenians now began to consider what would be the best action to take in the affairs of Sicily, and meanwhile waited for the ships sent on to come back from Egesta, in order to know whether there was really there the money mentioned by the messengers at Athens.

In the meantime came in from all quarters to the Syracusans, as well as from their own officers sent to reconnoitre, the positive tidings that the fleet was at Rhegium; upon which they laid aside their incredulity and threw themselves heart and soul into the work of preparation. Guards or envoys, as the case might be, were sent round to the Sicels, garrisons put into the posts of the Peripoli in the country, horses and arms reviewed in the city to see that nothing was wanting, and all other steps taken to prepare for a war which might be upon them at any moment.

Meanwhile the three ships that had been sent on came from Egesta to the Athenians at Rhegium, with the news that so far from there being the sums promised, all that could be produced was thirty talents. The generals were not a little disheartened at being thus disappointed at the outset, and by the refusal to join in the expedition of the Rhegians, the people they had first tried to gain and had had had most reason to count upon, from their relationship to the Leontines and constant friendship for Athens. If Nicias was prepared for the news from Egesta, his two colleagues were taken completely by surprise. The Egestaeans had had recourse to the following stratagem, when the first envoys from Athens came to inspect their resources. They took the envoys in question to the temple of Aphrodite at Eryx and showed them the treasures deposited there: bowls, wine-ladles, censers, and a large number of other pieces of plate, which from being in silver gave an impression of wealth quite out of proportion to their really small value. They also privately entertained the ships' crews, and collected all the cups of gold and silver that they could find in Egesta itself or could borrow in the neighbouring Phoenician and Hellenic towns, and each brought them to the banquets as their own; and as all used pretty nearly the same, and everywhere a great quantity of plate was shown, the effect was most dazzling upon the Athenian sailors, and made them talk loudly of the riches they had seen when they got back to Athens. The dupes in question—who had in their turn persuaded the rest—when the news got abroad that there was not the money supposed at Egesta, were much blamed by the soldiers.

Meanwhile the generals consulted upon what was to be done. The opinion of Nicias was to sail with all the armament to Selinus, the main object of the expedition, and if the Egestaeans could provide money for the whole force, to advise accordingly; but if they could not, to require them to supply provisions for the sixty ships that they had asked for, to stay and settle matters between them and the Selinuntines either by force or by agreement, and then to coast past the other cities, and after displaying the power of Athens and proving their zeal for their friends and allies, to sail home again (unless they should have some sudden and unexpected opportunity of serving the Leontines, or of bringing over some of the other cities), and not to endanger the state by wasting its home resources.

Alcibiades said that a great expedition like the present must not disgrace itself by going away without having done anything; heralds must be sent to all the cities except Selinus and Syracuse, and efforts be made to make some of the Sicels revolt from the Syracusans, and to obtain the friendship of others, in order to have corn and troops; and first of all to gain the Messinese, who lay right in the passage and entrance to Sicily, and would afford an excellent harbour and base for the army. Thus, after bringing over the towns and knowing who would be their allies in the war, they might at length attack Syracuse and Selinus; unless the latter came to terms with Egesta and the former ceased to oppose the restoration of Leontini.

Lamachus, on the other hand, said that they ought to sail straight to Syracuse, and fight their battle at once under the walls of the town while the people were still unprepared, and the panic at its height. Every armament was most terrible at first; if it allowed time to run on without showing itself, men's courage revived, and they saw it appear at last almost with indifference. By attacking suddenly, while Syracuse still trembled at their coming, they would have the best chance of gaining a victory for themselves and of striking a complete panic into the enemy by the aspect of their numbers—which would never appear so considerable as at present—by the anticipation of coming disaster, and above all by the immediate danger of the engagement. They might also count upon surprising many in the fields outside, incredulous of their coming; and at the moment that the enemy was carrying in his property the army would not want for booty if it sat down in force before the city. The rest of the Siceliots would thus be immediately less disposed to enter into alliance with the Syracusans, and would join the Athenians, without waiting to see which were the strongest. They must make Megara their naval station as a place to retreat to and a base from which to attack: it was an uninhabited place at no great distance from Syracuse either by land or by sea.

After speaking to this effect, Lamachus nevertheless gave his support to the opinion of Alcibiades. After this Alcibiades sailed in his own vessel across to Messina with proposals of alliance, but met with no success, the inhabitants answering that they could not receive him within their walls, though they would provide him with a market outside. Upon this he sailed back to Rhegium. Immediately upon his return the generals manned and victualled sixty ships out of the whole fleet and coasted along to Naxos, leaving the rest of the armament behind them at Rhegium with one of their number. Received by the Naxians, they then coasted on to Catana, and being refused admittance by the inhabitants, there being a Syracusan party in the town, went on to the river Terias. Here they bivouacked, and the next day sailed in single file to Syracuse with all their ships except ten which they sent on in front to sail into the great harbour and see if there was any fleet launched, and to proclaim by herald from shipboard that the Athenians were come to restore the Leontines to their country, as being their allies and kinsmen, and that such of them, therefore, as were in Syracuse should leave it without fear and join their friends and benefactors the Athenians. After making this proclamation and reconnoitring the city and the harbours, and the features of the country which they would have to make their base of operations in the war, they sailed back to Catana.

An assembly being held here, the inhabitants refused to receive the armament, but invited the generals to come in and say what they desired; and while Alcibiades was speaking and the citizens were intent on the assembly, the soldiers broke down an ill-walled-up postern gate without being observed, and getting inside the town, flocked into the marketplace. The Syracusan party in the town no sooner saw the army inside than they became frightened and withdrew, not being at all numerous; while the rest voted for an alliance with the Athenians and invited them to fetch the rest of their forces from Rhegium. After this the Athenians sailed to Rhegium, and put off, this time with all the armament, for Catana, and fell to work at their camp immediately upon their arrival.

Meanwhile word was brought them from Camarina that if they went there the town would go over to them, and also that the Syracusans were manning a fleet. The Athenians accordingly sailed alongshore with all their armament, first to Syracuse, where they found no fleet manning, and so always along the coast to Camarina, where they brought to at the beach, and sent a herald to the people, who, however, refused to receive them, saying that their oaths bound them to receive the Athenians only with a single vessel, unless they themselves sent for more. Disappointed here, the Athenians now sailed back again, and after landing and plundering on Syracusan territory and losing some stragglers from their light infantry through the coming up of the Syracusan horse, so got back to Catana.

There they found the Salaminia come from Athens for Alcibiades, with orders for him to sail home to answer the charges which the state brought against him, and for certain others of the soldiers who with him were accused of sacrilege in the matter of the mysteries and of the Hermae. For the Athenians, after the departure of the expedition, had continued as active as ever in investigating the facts of the mysteries and of the Hermae, and, instead of testing the informers, in their suspicious temper welcomed all indifferently, arresting and imprisoning the best citizens upon the evidence of rascals, and preferring to sift the matter to the bottom sooner than to let an accused person of good character pass unquestioned, owing to the rascality of the informer. The commons had heard how oppressive the tyranny of Pisistratus and his sons had become before it ended, and further that that had been put down at last, not by themselves and Harmodius, but by the Lacedaemonians, and so were always in fear and took everything suspiciously.

Indeed, the daring action of Aristogiton and Harmodius was undertaken in consequence of a love affair, which I shall relate at some length, to show that the Athenians are not more accurate than the rest of the world in their accounts of their own tyrants and of the facts of their own history. Pisistratus dying at an advanced age in possession of the tyranny, was succeeded by his eldest son, Hippias, and not Hipparchus, as is vulgarly believed. Harmodius was then in the flower of youthful beauty, and Aristogiton, a citizen in the middle rank of life, was his lover and possessed him. Solicited without success by Hipparchus, son of Pisistratus, Harmodius told Aristogiton, and the enraged lover, afraid that the powerful Hipparchus might take Harmodius by force, immediately formed a design, such as his condition in life permitted, for overthrowing the tyranny. In the meantime Hipparchus, after a second solicitation of Harmodius, attended with no better success, unwilling to use violence, arranged to insult him in some covert way. Indeed, generally their government was not grievous to the multitude, or in any way odious in practice; and these tyrants cultivated wisdom and virtue as much as any, and without exacting from the Athenians more than a twentieth of their income, splendidly adorned their city, and carried on their wars, and provided sacrifices for the temples. For the rest, the city was left in full enjoyment of its existing laws, except that care was always taken to have the offices in the hands of some one of the family. Among those of them that held the yearly archonship at Athens was Pisistratus, son of the tyrant Hippias, and named after his grandfather, who dedicated during his term of office the altar to the twelve gods in the market-place, and that of Apollo in the Pythian precinct. The Athenian people afterwards built on to and lengthened the altar in the market-place, and obliterated the inscription; but that in the Pythian precinct can still be seen, though in faded letters, and is to the following effect:

Pisistratus, the son of Hippias, Sent up this record of his archonship In precinct of Apollo Pythias.

That Hippias was the eldest son and succeeded to the government, is what I positively assert as a fact upon which I have had more exact accounts than others, and may be also ascertained by the following circumstance. He is the only one of the legitimate brothers that appears to have had children; as the

altar shows, and the pillar placed in the Athenian Acropolis, commemorating the crime of the tyrants, which mentions no child of Thessalus or of Hipparchus, but five of Hippias, which he had by Myrrhine, daughter of Callias, son of Hyperechides; and naturally the eldest would have married first. Again, his name comes first on the pillar after that of his father; and this too is quite natural, as he was the eldest after him, and the reigning tyrant. Nor can I ever believe that Hippias would have obtained the tyranny so easily, if Hipparchus had been in power when he was killed, and he, Hippias, had had to establish himself upon the same day; but he had no doubt been long accustomed to overawe the citizens, and to be obeyed by his mercenaries, and thus not only conquered, but conquered with ease, without experiencing any of the embarrassment of a younger brother unused to the exercise of authority. It was the sad fate which made Hipparchus famous that got him also the credit with posterity of having been tyrant.

To return to Harmodius; Hipparchus having been repulsed in his solicitations insulted him as he had resolved, by first inviting a sister of his, a young girl, to come and bear a basket in a certain procession, and then rejecting her, on the plea that she had never been invited at all owing to her unworthiness. If Harmodius was indignant at this, Aristogiton for his sake now became more exasperated than ever; and having arranged everything with those who were to join them in the enterprise, they only waited for the great feast of the Panathenaea, the sole day upon which the citizens forming part of the procession could meet together in arms without suspicion. Aristogiton and Harmodius were to begin, but were to be supported immediately by their accomplices against the bodyguard. The conspirators were not many, for better security, besides which they hoped that those not in the plot would be carried away by the example of a few daring spirits, and use the arms in their hands to recover their liberty.

At last the festival arrived; and Hippias with his bodyguard was outside the city in the Ceramicus, arranging how the different parts of the procession were to proceed. Harmodius and Aristogiton had already their daggers and were getting ready to act, when seeing one of their accomplices talking familiarly with Hippias, who was easy of access to every one, they took fright, and concluded that they were discovered and on the point of being taken; and eager if possible to be revenged first upon the man who had wronged them and for whom they had undertaken all this risk, they rushed, as they were, within the gates, and meeting with Hipparchus by the Leocorium recklessly fell upon him at once, infuriated, Aristogiton by love, and Harmodius by insult, and smote him and slew him. Aristogiton escaped the guards at the moment, through the crowd running up, but was afterwards taken and dispatched in no merciful way: Harmodius was killed on the spot.

When the news was brought to Hippias in the Ceramicus, he at once proceeded not to the scene of action, but to the armed men in the procession, before they, being some distance away, knew anything of the matter, and composing his features for the occasion, so as not to betray himself, pointed to a certain spot, and bade them repair thither without their arms. They withdrew accordingly, fancying he had something to say; upon which he told the mercenaries to remove the arms, and there and then picked out the men he thought guilty and all found with daggers, the shield and spear being the usual weapons for a procession.

In this way offended love first led Harmodius and Aristogiton to conspire, and the alarm of the moment to commit the rash action recounted. After this the tyranny pressed harder on the Athenians, and Hippias, now grown more fearful, put to death many of the citizens, and at the same time began to turn his eyes abroad for a refuge in case of revolution. Thus, although an Athenian, he gave his daughter, Archedice, to a Lampsacene, Aeantides, son of the tyrant of Lampsacus, seeing that they had great influence with Darius. And there is her tomb in Lampsacus with this inscription:

Archedice lies buried in this earth, Hippias her sire, and Athens gave her birth; Unto her bosom pride was never known, Though daughter, wife, and sister to the throne.

Hippias, after reigning three years longer over the Athenians, was deposed in the fourth by the Lacedaemonians and the banished Alcmaeonidae, and went with a safe conduct to Sigeum, and to Aeantides at Lampsacus, and from thence to King Darius; from whose court he set out twenty years after, in his old age, and came with the Medes to Marathon.

With these events in their minds, and recalling everything they knew by hearsay on the subject, the Athenian people grow difficult of humour and suspicious of the persons charged in the affair of the mysteries, and persuaded that all that had taken place was part of an oligarchical and monarchical conspiracy. In the state of irritation thus produced, many persons of consideration had been already thrown into prison, and far from showing any signs of abating, public feeling grew daily more savage, and more arrests were made; until at last one of those in custody, thought to be the most guilty of all, was induced by a fellow prisoner to make a revelation, whether true or not is a matter on which there are two opinions, no one having been able, either then or since, to say for certain who did the deed. However this may be, the other found arguments to persuade him, that even if he had not done it, he ought to save himself by gaining a promise of impunity, and free the state of its present suspicions; as he would be surer of safety if he confessed after promise of impunity than if he denied and were brought to trial. He accordingly made a revelation, affecting himself and others in the affair of the Hermae; and the Athenian people, glad at last, as they supposed, to get at the truth, and furious until then at not being able to discover those who had conspired against the commons, at once let go the informer and all the rest whom he had not denounced, and bringing the accused to trial executed as many as were apprehended, and condemned to death such as had fled and set a price upon their heads. In this it was, after all, not clear whether the sufferers had been punished unjustly, while in any case the rest of the city received immediate and manifest relief.

To return to Alcibiades: public feeling was very hostile to him, being worked on by the same enemies who had attacked him before he went out; and now that the Athenians fancied that they had got at the truth of the matter of the Hermae, they believed more firmly than ever that the affair of the mysteries also, in which he was implicated, had been contrived by him in the same intention and was connected with the plot against the democracy. Meanwhile it so happened that, just at the time of this agitation, a small force of Lacedaemonians had advanced as far as the Isthmus, in pursuance of some scheme with the Boeotians. It was now thought that this had come by appointment, at his instigation, and not on account of the Boeotians, and that, if the citizens had not acted on the information received, and forestalled them by arresting the prisoners, the city would have been betrayed. The citizens went so far as to sleep one night armed in the temple of Theseus within the walls. The friends also of Alcibiades at Argos were just at this time suspected of a design to attack the commons; and the Argive hostages deposited in the islands were given up by the Athenians to the Argive people to be put to death upon that account: in short, everywhere something was found to create suspicion against Alcibiades. It was therefore decided to bring him to trial and execute him, and the Salaminia was sent to Sicily for him and the others named in the information, with instructions to order him to come and answer the charges against him, but not to arrest him, because they wished to avoid causing any agitation in the army or among the enemy in Sicily, and above all to retain the services of the Mantineans and Argives, who, it was thought, had been induced to join by his influence. Alcibiades, with his own ship and his fellow accused, accordingly sailed off with the Salaminia from Sicily, as though to return to Athens, and went with her as far as Thurii, and there they left the ship and disappeared, being afraid to go home for trial with such a prejudice existing against them. The crew of the Salaminia stayed some time looking for Alcibiades and his companions, and at length, as they were nowhere to be found, set sail

and departed. Alcibiades, now an outlaw, crossed in a boat not long after from Thurii to Peloponnese; and the Athenians passed sentence of death by default upon him and those in his company.

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