

## 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 Toronaeans 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 Toronaeans, 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 Cerdylium 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 Cerdylium 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.