

***XENOPHON,
THUCYDIDES***



***THE HISTORY
OF THE PELOPONNESIAN WAR***

Xenophon, Thucydides

The History of the Peloponnesian War

Including "Hellenica"

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Chapter I.

The State of Greece from the earliest Times to the Commencement of the Peloponnesian War

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Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians, beginning at the moment that it broke out, and believing that it would be a great war and more worthy of relation than any that had preceded it. This belief was not without its grounds. The preparations of both the combatants were in every department in the last state of perfection; and he could see the rest of the Hellenic race taking sides in the quarrel; those who delayed doing so at once having it in contemplation. Indeed this was the greatest movement yet known in history, not only of the Hellenes, but of a large part of the barbarian world — I had almost said of mankind. For though the events of remote antiquity, and even those that more immediately preceded the war, could not from lapse of time be clearly ascertained, yet the evidences which an inquiry carried as far back as was practicable leads me to trust, all point to the conclusion that there was nothing on a great scale, either in war or in other matters.

For instance, it is evident that the country now called Hellas had in ancient times no settled population; on the contrary, migrations were of frequent occurrence, the several tribes readily abandoning their homes under the pressure of superior numbers. Without commerce, without freedom of communication either by land or sea, cultivating

no more of their territory than the exigencies of life required, destitute of capital, never planting their land (for they could not tell when an invader might not come and take it all away, and when he did come they had no walls to stop him), thinking that the necessities of daily sustenance could be supplied at one place as well as another, they cared little for shifting their habitation, and consequently neither built large cities nor attained to any other form of greatness. The richest soils were always most subject to this change of masters; such as the district now called Thessaly, Boeotia, most of the Peloponnese, Arcadia excepted, and the most fertile parts of the rest of Hellas. The goodness of the land favoured the aggrandizement of particular individuals, and thus created faction which proved a fertile source of ruin. It also invited invasion. Accordingly Attica, from the poverty of its soil enjoying from a very remote period freedom from faction, never changed its inhabitants. And here is no inconsiderable exemplification of my assertion that the migrations were the cause of there being no correspondent growth in other parts. The most powerful victims of war or faction from the rest of Hellas took refuge with the Athenians as a safe retreat; and at an early period, becoming naturalized, swelled the already large population of the city to such a height that Attica became at last too small to hold them, and they had to send out colonies to Ionia.

There is also another circumstance that contributes not a little to my conviction of the weakness of ancient times. Before the Trojan war there is no indication of any common action in Hellas, nor indeed of the universal prevalence of

the name; on the contrary, before the time of Hellen, son of Deucalion, no such appellation existed, but the country went by the names of the different tribes, in particular of the Pelasgian. It was not till Hellen and his sons grew strong in Phthiotis, and were invited as allies into the other cities, that one by one they gradually acquired from the connection the name of Hellenes; though a long time elapsed before that name could fasten itself upon all. The best proof of this is furnished by Homer. Born long after the Trojan War, he nowhere calls all of them by that name, nor indeed any of them except the followers of Achilles from Phthiotis, who were the original Hellenes: in his poems they are called Danaans, Argives, and Achaeans. He does not even use the term barbarian, probably because the Hellenes had not yet been marked off from the rest of the world by one distinctive appellation. It appears therefore that the several Hellenic communities, comprising not only those who first acquired the name, city by city, as they came to understand each other, but also those who assumed it afterwards as the name of the whole people, were before the Trojan war prevented by their want of strength and the absence of mutual intercourse from displaying any collective action.

Indeed, they could not unite for this expedition till they had gained increased familiarity with the sea. And the first person known to us by tradition as having established a navy is Minos. He made himself master of what is now called the Hellenic sea, and ruled over the Cyclades, into most of which he sent the first colonies, expelling the Carians and appointing his own sons governors; and thus

did his best to put down piracy in those waters, a necessary step to secure the revenues for his own use.

For in early times the Hellenes and the barbarians of the coast and islands, as communication by sea became more common, were tempted to turn pirates, under the conduct of their most powerful men; the motives being to serve their own cupidity and to support the needy. They would fall upon a town unprotected by walls, and consisting of a mere collection of villages, and would plunder it; indeed, this came to be the main source of their livelihood, no disgrace being yet attached to such an achievement, but even some glory. An illustration of this is furnished by the honour with which some of the inhabitants of the continent still regard a successful marauder, and by the question we find the old poets everywhere representing the people as asking of voyagers —“Are they pirates?”— as if those who are asked the question would have no idea of disclaiming the imputation, or their interrogators of reproaching them for it. The same rapine prevailed also by land.

And even at the present day many of Hellas still follow the old fashion, the Ozolian Locrians for instance, the Aetolians, the Acarnanians, and that region of the continent; and the custom of carrying arms is still kept up among these continentals, from the old piratical habits. The whole of Hellas used once to carry arms, their habitations being unprotected and their communication with each other unsafe; indeed, to wear arms was as much a part of everyday life with them as with the barbarians. And the fact that the people in these parts of Hellas are still living in the old way points to a time when the same mode of life was

once equally common to all. The Athenians were the first to lay aside their weapons, and to adopt an easier and more luxurious mode of life; indeed, it is only lately that their rich old men left off the luxury of wearing undergarments of linen, and fastening a knot of their hair with a tie of golden grasshoppers, a fashion which spread to their Ionian kindred and long prevailed among the old men there. On the contrary, a modest style of dressing, more in conformity with modern ideas, was first adopted by the Lacedaemonians, the rich doing their best to assimilate their way of life to that of the common people. They also set the example of contending naked, publicly stripping and anointing themselves with oil in their gymnastic exercises. Formerly, even in the Olympic contests, the athletes who contended wore belts across their middles; and it is but a few years since that the practice ceased. To this day among some of the barbarians, especially in Asia, when prizes for boxing and wrestling are offered, belts are worn by the combatants. And there are many other points in which a likeness might be shown between the life of the Hellenic world of old and the barbarian of to-day.

With respect to their towns, later on, at an era of increased facilities of navigation and a greater supply of capital, we find the shores becoming the site of walled towns, and the isthmuses being occupied for the purposes of commerce and defence against a neighbour. But the old towns, on account of the great prevalence of piracy, were built away from the sea, whether on the islands or the continent, and still remain in their old sites. For the pirates

used to plunder one another, and indeed all coast populations, whether seafaring or not.

The islanders, too, were great pirates. These islanders were Carians and Phoenicians, by whom most of the islands were colonized, as was proved by the following fact. During the purification of Delos by Athens in this war all the graves in the island were taken up, and it was found that above half their inmates were Carians: they were identified by the fashion of the arms buried with them, and by the method of interment, which was the same as the Carians still follow. But as soon as Minos had formed his navy, communication by sea became easier, as he colonized most of the islands, and thus expelled the malefactors. The coast population now began to apply themselves more closely to the acquisition of wealth, and their life became more settled; some even began to build themselves walls on the strength of their newly acquired riches. For the love of gain would reconcile the weaker to the dominion of the stronger, and the possession of capital enabled the more powerful to reduce the smaller towns to subjection. And it was at a somewhat later stage of this development that they went on the expedition against Troy.

What enabled Agamemnon to raise the armament was more, in my opinion, his superiority in strength, than the oaths of Tyndareus, which bound the suitors to follow him. Indeed, the account given by those Peloponnesians who have been the recipients of the most credible tradition is this. First of all Pelops, arriving among a needy population from Asia with vast wealth, acquired such power that, stranger though he was, the country was called after him;

and this power fortune saw fit materially to increase in the hands of his descendants. Eurystheus had been killed in Attica by the Heraclids. Atreus was his mother's brother; and to the hands of his relation, who had left his father on account of the death of Chrysippus, Eurystheus, when he set out on his expedition, had committed Mycenae and the government. As time went on and Eurystheus did not return, Atreus complied with the wishes of the Mycenaeans, who were influenced by fear of the Heraclids — besides, his power seemed considerable, and he had not neglected to court the favour of the populace — and assumed the sceptre of Mycenae and the rest of the dominions of Eurystheus. And so the power of the descendants of Pelops came to be greater than that of the descendants of Perseus. To all this Agamemnon succeeded. He had also a navy far stronger than his contemporaries, so that, in my opinion, fear was quite as strong an element as love in the formation of the confederate expedition. The strength of his navy is shown by the fact that his own was the largest contingent, and that of the Arcadians was furnished by him; this at least is what Homer says, if his testimony is deemed sufficient. Besides, in his account of the transmission of the sceptre, he calls him

Of many an isle, and of all Argos king.

Now Agamemnon's was a continental power; and he could not have been master of any except the adjacent islands (and these would not be many), but through the possession of a fleet.

And from this expedition we may infer the character of earlier enterprises. Now Mycenae may have been a small place, and many of the towns of that age may appear comparatively insignificant, but no exact observer would therefore feel justified in rejecting the estimate given by the poets and by tradition of the magnitude of the armament. For I suppose if Lacedaemon were to become desolate, and the temples and the foundations of the public buildings were left, that as time went on there would be a strong disposition with posterity to refuse to accept her fame as a true exponent of her power. And yet they occupy two-fifths of Peloponnese and lead the whole, not to speak of their numerous allies without. Still, as the city is neither built in a compact form nor adorned with magnificent temples and public edifices, but composed of villages after the old fashion of Hellas, there would be an impression of inadequacy. Whereas, if Athens were to suffer the same misfortune, I suppose that any inference from the appearance presented to the eye would make her power to have been twice as great as it is. We have therefore no right to be sceptical, nor to content ourselves with an inspection of a town to the exclusion of a consideration of its power; but we may safely conclude that the armament in question surpassed all before it, as it fell short of modern efforts; if we can here also accept the testimony of Homer's poems, in which, without allowing for the exaggeration which a poet would feel himself licensed to employ, we can see that it was far from equalling ours. He has represented it as consisting of twelve hundred vessels; the Boeotian complement of each ship being a hundred and twenty men,

that of the ships of Philoctetes fifty. By this, I conceive, he meant to convey the maximum and the minimum complement: at any rate, he does not specify the amount of any others in his catalogue of the ships. That they were all rowers as well as warriors we see from his account of the ships of Philoctetes, in which all the men at the oar are bowmen. Now it is improbable that many supernumeraries sailed, if we except the kings and high officers; especially as they had to cross the open sea with munitions of war, in ships, moreover, that had no decks, but were equipped in the old piratical fashion. So that if we strike the average of the largest and smallest ships, the number of those who sailed will appear inconsiderable, representing, as they did, the whole force of Hellas. And this was due not so much to scarcity of men as of money. Difficulty of subsistence made the invaders reduce the numbers of the army to a point at which it might live on the country during the prosecution of the war. Even after the victory they obtained on their arrival — and a victory there must have been, or the fortifications of the naval camp could never have been built — there is no indication of their whole force having been employed; on the contrary, they seem to have turned to cultivation of the Chersonese and to piracy from want of supplies. This was what really enabled the Trojans to keep the field for ten years against them; the dispersion of the enemy making them always a match for the detachment left behind. If they had brought plenty of supplies with them, and had persevered in the war without scattering for piracy and agriculture, they would have easily defeated the Trojans in the field, since they could hold their own against them with

the division on service. In short, if they had stuck to the siege, the capture of Troy would have cost them less time and less trouble. But as want of money proved the weakness of earlier expeditions, so from the same cause even the one in question, more famous than its predecessors, may be pronounced on the evidence of what it effected to have been inferior to its renown and to the current opinion about it formed under the tuition of the poets.

Even after the Trojan War, Hellas was still engaged in removing and settling, and thus could not attain to the quiet which must precede growth. The late return of the Hellenes from Ilium caused many revolutions, and factions ensued almost everywhere; and it was the citizens thus driven into exile who founded the cities. Sixty years after the capture of Ilium, the modern Boeotians were driven out of Arne by the Thessalians, and settled in the present Boeotia, the former Cadmeis; though there was a division of them there before, some of whom joined the expedition to Ilium. Twenty years later, the Dorians and the Heraclids became masters of Peloponnese; so that much had to be done and many years had to elapse before Hellas could attain to a durable tranquillity undisturbed by removals, and could begin to send out colonies, as Athens did to Ionia and most of the islands, and the Peloponnesians to most of Italy and Sicily and some places in the rest of Hellas. All these places were founded subsequently to the war with Troy.

But as the power of Hellas grew, and the acquisition of wealth became more an object, the revenues of the states increasing, tyrannies were by their means established

almost everywhere — the old form of government being hereditary monarchy with definite prerogatives — and Hellas began to fit out fleets and apply herself more closely to the sea. It is said that the Corinthians were the first to approach the modern style of naval architecture, and that Corinth was the first place in Hellas where galleys were built; and we have Ameinocles, a Corinthian shipwright, making four ships for the Samians. Dating from the end of this war, it is nearly three hundred years ago that Ameinocles went to Samos. Again, the earliest sea-fight in history was between the Corinthians and Corcyraeans; this was about two hundred and sixty years ago, dating from the same time. Planted on an isthmus, Corinth had from time out of mind been a commercial emporium; as formerly almost all communication between the Hellenes within and without Peloponnese was carried on overland, and the Corinthian territory was the highway through which it travelled. She had consequently great money resources, as is shown by the epithet “wealthy” bestowed by the old poets on the place, and this enabled her, when traffic by sea became more common, to procure her navy and put down piracy; and as she could offer a mart for both branches of the trade, she acquired for herself all the power which a large revenue affords. Subsequently the Ionians attained to great naval strength in the reign of Cyrus, the first king of the Persians, and of his son Cambyses, and while they were at war with the former commanded for a while the Ionian sea. Polycrates also, the tyrant of Samos, had a powerful navy in the reign of Cambyses, with which he reduced many of the islands, and among them Rhenea, which he

consecrated to the Delian Apollo. About this time also the Phocaeans, while they were founding Marseilles, defeated the Carthaginians in a sea-fight. These were the most powerful navies. And even these, although so many generations had elapsed since the Trojan war, seem to have been principally composed of the old fifty-oars and long-boats, and to have counted few galleys among their ranks. Indeed it was only shortly the Persian war, and the death of Darius the successor of Cambyses, that the Sicilian tyrants and the Corcyraeans acquired any large number of galleys. For after these there were no navies of any account in Hellas till the expedition of Xerxes; Aegina, Athens, and others may have possessed a few vessels, but they were principally fifty-oars. It was quite at the end of this period that the war with Aegina and the prospect of the barbarian invasion enabled Themistocles to persuade the Athenians to build the fleet with which they fought at Salamis; and even these vessels had not complete decks.

The navies, then, of the Hellenes during the period we have traversed were what I have described. All their insignificance did not prevent their being an element of the greatest power to those who cultivated them, alike in revenue and in dominion. They were the means by which the islands were reached and reduced, those of the smallest area falling the easiest prey. Wars by land there were none, none at least by which power was acquired; we have the usual border contests, but of distant expeditions with conquest for object we hear nothing among the Hellenes. There was no union of subject cities round a great state, no spontaneous combination of equals for confederate

expeditions; what fighting there was consisted merely of local warfare between rival neighbours. The nearest approach to a coalition took place in the old war between Chalcis and Eretria; this was a quarrel in which the rest of the Hellenic name did to some extent take sides.

Various, too, were the obstacles which the national growth encountered in various localities. The power of the Ionians was advancing with rapid strides, when it came into collision with Persia, under King Cyrus, who, after having dethroned Croesus and overrun everything between the Halys and the sea, stopped not till he had reduced the cities of the coast; the islands being only left to be subdued by Darius and the Phoenician navy.

Again, wherever there were tyrants, their habit of providing simply for themselves, of looking solely to their personal comfort and family aggrandizement, made safety the great aim of their policy, and prevented anything great proceeding from them; though they would each have their affairs with their immediate neighbours. All this is only true of the mother country, for in Sicily they attained to very great power. Thus for a long time everywhere in Hellas do we find causes which make the states alike incapable of combination for great and national ends, or of any vigorous action of their own.

But at last a time came when the tyrants of Athens and the far older tyrannies of the rest of Hellas were, with the exception of those in Sicily, once and for all put down by Lacedaemon; for this city, though after the settlement of the Dorians, its present inhabitants, it suffered from factions for an unparalleled length of time, still at a very early period

obtained good laws, and enjoyed a freedom from tyrants which was unbroken; it has possessed the same form of government for more than four hundred years, reckoning to the end of the late war, and has thus been in a position to arrange the affairs of the other states. Not many years after the deposition of the tyrants, the battle of Marathon was fought between the Medes and the Athenians. Ten years afterwards, the barbarian returned with the armada for the subjugation of Hellas. In the face of this great danger, the command of the confederate Hellenes was assumed by the Lacedaemonians in virtue of their superior power; and the Athenians, having made up their minds to abandon their city, broke up their homes, threw themselves into their ships, and became a naval people. This coalition, after repulsing the barbarian, soon afterwards split into two sections, which included the Hellenes who had revolted from the King, as well as those who had aided him in the war. At the end of the one stood Athens, at the head of the other Lacedaemon, one the first naval, the other the first military power in Hellas. For a short time the league held together, till the Lacedaemonians and Athenians quarrelled and made war upon each other with their allies, a duel into which all the Hellenes sooner or later were drawn, though some might at first remain neutral. So that the whole period from the Median war to this, with some peaceful intervals, was spent by each power in war, either with its rival, or with its own revolted allies, and consequently afforded them constant practice in military matters, and that experience which is learnt in the school of danger.

The policy of Lacedaemon was not to exact tribute from her allies, but merely to secure their subservience to her interests by establishing oligarchies among them; Athens, on the contrary, had by degrees deprived hers of their ships, and imposed instead contributions in money on all except Chios and Lesbos. Both found their resources for this war separately to exceed the sum of their strength when the alliance flourished intact.

Having now given the result of my inquiries into early times, I grant that there will be a difficulty in believing every particular detail. The way that most men deal with traditions, even traditions of their own country, is to receive them all alike as they are delivered, without applying any critical test whatever. The general Athenian public fancy that Hipparchus was tyrant when he fell by the hands of Harmodius and Aristogiton, not knowing that Hippias, the eldest of the sons of Pisistratus, was really supreme, and that Hipparchus and Thessalus were his brothers; and that Harmodius and Aristogiton suspecting, on the very day, nay at the very moment fixed on for the deed, that information had been conveyed to Hippias by their accomplices, concluded that he had been warned, and did not attack him, yet, not liking to be apprehended and risk their lives for nothing, fell upon Hipparchus near the temple of the daughters of Leos, and slew him as he was arranging the Panathenaic procession.

There are many other unfounded ideas current among the rest of the Hellenes, even on matters of contemporary history, which have not been obscured by time. For instance, there is the notion that the Lacedaemonian kings

have two votes each, the fact being that they have only one; and that there is a company of Pitane, there being simply no such thing. So little pains do the vulgar take in the investigation of truth, accepting readily the first story that comes to hand. On the whole, however, the conclusions I have drawn from the proofs quoted may, I believe, safely be relied on. Assuredly they will not be disturbed either by the lays of a poet displaying the exaggeration of his craft, or by the compositions of the chroniclers that are attractive at truth's expense; the subjects they treat of being out of the reach of evidence, and time having robbed most of them of historical value by enthroning them in the region of legend. Turning from these, we can rest satisfied with having proceeded upon the clearest data, and having arrived at conclusions as exact as can be expected in matters of such antiquity. To come to this war: despite the known disposition of the actors in a struggle to overrate its importance, and when it is over to return to their admiration of earlier events, yet an examination of the facts will show that it was much greater than the wars which preceded it.

With reference to the speeches in this history, some were delivered before the war began, others while it was going on; some I heard myself, others I got from various quarters; it was in all cases difficult to carry them word for word in one's memory, so my habit has been to make the speakers say what was in my opinion demanded of them by the various occasions, of course adhering as closely as possible to the general sense of what they really said. And with reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I

did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible. My conclusions have cost me some labour from the want of coincidence between accounts of the same occurrences by different eye-witnesses, arising sometimes from imperfect memory, sometimes from undue partiality for one side or the other. The absence of romance in my history will, I fear, detract somewhat from its interest; but if it be judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it, I shall be content. In fine, I have written my work, not as an essay which is to win the applause of the moment, but as a possession for all time.

The Median War, the greatest achievement of past times, yet found a speedy decision in two actions by sea and two by land. The Peloponnesian War was prolonged to an immense length, and, long as it was, it was short without parallel for the misfortunes that it brought upon Hellas. Never had so many cities been taken and laid desolate, here by the barbarians, here by the parties contending (the old inhabitants being sometimes removed to make room for others); never was there so much banishing and blood-shedding, now on the field of battle, now in the strife of faction. Old stories of occurrences handed down by tradition, but scantily confirmed by experience, suddenly ceased to be incredible; there were earthquakes of unparalleled extent and violence; eclipses of the sun

occurred with a frequency unrecorded in previous history; there were great droughts in sundry places and consequent famines, and that most calamitous and awfully fatal visitation, the plague. All this came upon them with the late war, which was begun by the Athenians and Peloponnesians by the dissolution of the thirty years' truce made after the conquest of Euboea. To the question why they broke the treaty, I answer by placing first an account of their grounds of complaint and points of difference, that no one may ever have to ask the immediate cause which plunged the Hellenes into a war of such magnitude. The real cause I consider to be the one which was formally most kept out of sight. The growth of the power of Athens, and the alarm which this inspired in Lacedaemon, made war inevitable. Still it is well to give the grounds alleged by either side which led to the dissolution of the treaty and the breaking out of the war.

Chapter II.

Causes of the War - The Affair of Epidamnus - The Affair of Potidaea

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The city of Epidamnus stands on the right of the entrance of the Ionic Gulf. Its vicinity is inhabited by the Taulantians, an Illyrian people. The place is a colony from Corcyra, founded by Phalius, son of Eratocleides, of the family of the Heraclids, who had according to ancient usage been summoned for the purpose from Corinth, the mother country. The colonists were joined by some Corinthians, and others of the Dorian race. Now, as time went on, the city of Epidamnus became great and populous; but falling a prey to factions arising, it is said, from a war with her neighbours the barbarians, she became much enfeebled, and lost a considerable amount of her power. The last act before the war was the expulsion of the nobles by the people. The exiled party joined the barbarians, and proceeded to plunder those in the city by sea and land; and the Epidamnians, finding themselves hard pressed, sent ambassadors to Corcyra beseeching their mother country not to allow them to perish, but to make up matters between them and the exiles, and to rid them of the war with the barbarians. The ambassadors seated themselves in the temple of Hera as suppliants, and made the above requests to the Corcyraeans. But the Corcyraeans refused to accept their supplication, and they were dismissed without having effected anything.

When the Epidamnians found that no help could be expected from Corcyra, they were in a strait what to do next. So they sent to Delphi and inquired of the God whether they should deliver their city to the Corinthians and endeavour to obtain some assistance from their founders. The answer he gave them was to deliver the city and place themselves under Corinthian protection. So the Epidamnians went to Corinth and delivered over the colony in obedience to the commands of the oracle. They showed that their founder came from Corinth, and revealed the answer of the god; and they begged them not to allow them to perish, but to assist them. This the Corinthians consented to do. Believing the colony to belong as much to themselves as to the Corcyraeans, they felt it to be a kind of duty to undertake their protection. Besides, they hated the Corcyraeans for their contempt of the mother country. Instead of meeting with the usual honours accorded to the parent city by every other colony at public assemblies, such as precedence at sacrifices, Corinth found herself treated with contempt by a power which in point of wealth could stand comparison with any even of the richest communities in Hellas, which possessed great military strength, and which sometimes could not repress a pride in the high naval position of an island whose nautical renown dated from the days of its old inhabitants, the Phaeacians. This was one reason of the care that they lavished on their fleet, which became very efficient; indeed they began the war with a force of a hundred and twenty galleys.

All these grievances made Corinth eager to send the promised aid to Epidamnus. Advertisement was made for

volunteer settlers, and a force of Ambraciots, Leucadians, and Corinthians was dispatched. They marched by land to Apollonia, a Corinthian colony, the route by sea being avoided from fear of Corcyraean interruption. When the Corcyraeans heard of the arrival of the settlers and troops in Epidamnus, and the surrender of the colony to Corinth, they took fire. Instantly putting to sea with five-and-twenty ships, which were quickly followed by others, they insolently commanded the Epidamnians to receive back the banished nobles —(it must be premised that the Epidamnian exiles had come to Corcyra and, pointing to the sepulchres of their ancestors, had appealed to their kindred to restore them)—and to dismiss the Corinthian garrison and settlers. But to all this the Epidamnians turned a deaf ear. Upon this the Corcyraeans commenced operations against them with a fleet of forty sail. They took with them the exiles, with a view to their restoration, and also secured the services of the Illyrians. Sitting down before the city, they issued a proclamation to the effect that any of the natives that chose, and the foreigners, might depart unharmed, with the alternative of being treated as enemies. On their refusal the Corcyraeans proceeded to besiege the city, which stands on an isthmus; and the Corinthians, receiving intelligence of the investment of Epidamnus, got together an armament and proclaimed a colony to Epidamnus, perfect political equality being guaranteed to all who chose to go. Any who were not prepared to sail at once might, by paying down the sum of fifty Corinthian drachmae, have a share in the colony without leaving Corinth. Great numbers took advantage of this proclamation, some being ready to start directly, others

paying the requisite forfeit. In case of their passage being disputed by the Corcyraeans, several cities were asked to lend them a convoy. Megara prepared to accompany them with eight ships, Pale in Cephallonia with four; Epidaurus furnished five, Hermione one, Troezen two, Leucas ten, and Ambracia eight. The Thebans and Phliasians were asked for money, the Eleans for hulls as well; while Corinth herself furnished thirty ships and three thousand heavy infantry.

When the Corcyraeans heard of their preparations they came to Corinth with envoys from Lacedaemon and Sicyon, whom they persuaded to accompany them, and bade her recall the garrison and settlers, as she had nothing to do with Epidamnus. If, however, she had any claims to make, they were willing to submit the matter to the arbitration of such of the cities in Peloponnese as should be chosen by mutual agreement, and that the colony should remain with the city to whom the arbitrators might assign it. They were also willing to refer the matter to the oracle at Delphi. If, in defiance of their protestations, war was appealed to, they should be themselves compelled by this violence to seek friends in quarters where they had no desire to seek them, and to make even old ties give way to the necessity of assistance. The answer they got from Corinth was that, if they would withdraw their fleet and the barbarians from Epidamnus, negotiation might be possible; but, while the town was still being besieged, going before arbitrators was out of the question. The Corcyraeans retorted that if Corinth would withdraw her troops from Epidamnus they would withdraw theirs, or they were ready to let both parties

remain in statu quo, an armistice being concluded till judgment could be given.

Turning a deaf ear to all these proposals, when their ships were manned and their allies had come in, the Corinthians sent a herald before them to declare war and, getting under way with seventy-five ships and two thousand heavy infantry, sailed for Epidamnus to give battle to the Corcyraeans. The fleet was under the command of Aristeus, son of Pellichas, Callicrates, son of Callias, and Timanor, son of Timanthes; the troops under that of Archetimus, son of Eurytimus, and Isarchidas, son of Isarchus. When they had reached Actium in the territory of Anactorium, at the mouth of the mouth of the Gulf of Ambracia, where the temple of Apollo stands, the Corcyraeans sent on a herald in a light boat to warn them not to sail against them. Meanwhile they proceeded to man their ships, all of which had been equipped for action, the old vessels being undergirded to make them seaworthy. On the return of the herald without any peaceful answer from the Corinthians, their ships being now manned, they put out to sea to meet the enemy with a fleet of eighty sail (forty were engaged in the siege of Epidamnus), formed line, and went into action, and gained a decisive victory, and destroyed fifteen of the Corinthian vessels. The same day had seen Epidamnus compelled by its besiegers to capitulate; the conditions being that the foreigners should be sold, and the Corinthians kept as prisoners of war, till their fate should be otherwise decided.

After the engagement the Corcyraeans set up a trophy on Leukimme, a headland of Corcyra, and slew all their captives except the Corinthians, whom they kept as