PLUTARCH'S LIVES

VI
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Volume I.
Theseus and Romulus.
Lycurgus and Numa.
Solon and Publicola.

Volume II.
Themistocles and Camillus.
Aristides and Cato Major.
Cimon and Lucullus.

Volume III.
Pericles and Fabius Maximus.
Nicias and Crassus.

Volume IV.
Alcibiades and Coriolanus.
Lysander and Sulla.

Volume V.
 Agesilaüs and Pompey.
Pelopidas and Marcellus.
PLUTARCH'S LIVES
WITH AN ENGLISH TRANSLATION BY BERNADOTTE PERRIN
IN ELEVEN VOLUMES
VI
DION AND BRUTUS
TIMOLEON AND AEMILIUS PAULUS

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As in the preceding volumes of this series, agreement between the Sintenis (Teubner, 1873–1875) and Bekker (Tauchnitz, 1855–1857) editions of the Parallel Lives has been taken as the basis for the text. Any preference of the one to the other, and any departure from both, have been indicated in the brief critical notes. An abridged account of the manuscripts and editions of Plutarch’s Lives may be found in the Introduction to the first volume. None of the Lives presented in this volume is contained in either of the two oldest and best manuscripts. No attempt has been made, naturally, to furnish either a diplomatic text or a full critical apparatus. For these, the reader must still be referred to the major edition of the Lives by Sintenis (Leipzig, 1839–1846, 4 voll., 8vo). The reading which follows the colon in the critical notes is that of the Teubner Sintenis, and also, unless otherwise stated in the note, of the Tauchnitz Bekker.
PREFATORY NOTE

Some use has been made of the Siefert-Blass edition of the Timoleon (Leipzig, Teubner, 1879), and also of Holden's edition of the same Life (Cambridge, Pitt Press Series, 1889).

All the standard translations of the Lives have been carefully compared and utilized, including that of the Brutus by Professor Long.

B. PERRIN.

New Haven, Connecticut, U.S.A.

December, 1917.
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ΔΙΩΝ

Ι. Ἡ Δρά γε, ὁ συμμόνιδης φησίν, ὁ Σόσσιε Σενεκίων, τοῖς Κορινθίοις οὐ μηνεῖν τὸ Ἡλιον ἐπιστρατεύσασι μετὰ τῶν Ἀχαϊῶν, ὅτι κἀκεῖνος οἱ περὶ Γλαύκου ἕξ ἀρχῆς Κορινθίου γεγονότες συνεμάχουν προθύμως, οὕτως εἰκός τῇ Ἀκαδημείᾳ μήτε Ῥωμαίοις μήτε Ἑλλήνας ἐγκαλεῖν ἵσον φερομένους ἐκ τῆς γραφῆς ταύτης, ἢ τὸν τε Βροῦτον περιέχει βίον καὶ τὸν Δίωνος, δῶν ὁ μὲν αὐτῷ Πλάτων πλησιάσας, ὃ δὲ τοῖς λόγοις ἐντραφεῖς τοῖς Πλάτωνοι, ὃσπερ ἐκ μιᾶς ὀρμησάν ἀμφότεροι παλαιόστρας ἐπὶ τοὺς μεγάλους 2 ἀγῶνιας. καὶ τὸ μὲν ὀμοίως πολλὰ καὶ ἠδέλφα πράξανται μαρτυρῆσαι τῷ καθηγεμόνι τῆς ἀρετῆς ὅτι δεῖ φρονῆσει καὶ δικαιοσύνη δύναμιν ἐπὶ τὸ αὐτὸ καὶ τύχην συνελθεῖν, ἵνα κάλλος ἀμα καὶ μέγεθος αἰ πολιτικὰ πράξεις λάβωσιν, οὐ θαυμαστῶν ἔστιν. ὡς γὰρ Ἰππόμαχος ὁ ἀλείπτης ἔλεγε τοὺς γεγυμνασμένους παρ' αὐτῷ καὶ κρέας ἕξ ἀγορᾶς ἱδὼν φέροντας ἐπιγνῶναι πόρρωθεν, οὕτω τὸν λόγον ἔστιν εἴκος τῶν πεπαίδευμένων ὀμοίως ἐπεσθαί ταῖς πράξεσιν, ἐμμέλειαν τινά καὶ ῥυθμὸν ἐπιφέρον τοῖς πρόποντος.
DION

I. If it be true, then, O Socius Senecio,¹ as Simonides says,² that Ilium "is not wroth with the Corinthians" for coming up against her with the Achaeans, because the Trojans also had Glaucus, who sprang from Corinth, as a zealous ally, so it is likely that neither Romans nor Greeks will quarrel with the Academy, since they fare alike in this treatise containing the lives of Dion and Brutus, for Dion was an immediate disciple of Plato, while Brutus was nourished on the doctrines of Plato. Both therefore set out from one training-school, as it were, to engage in the greatest struggles. And we need not wonder that, in the performance of actions that were often kindred and alike, they bore witness to the doctrine of their teacher in virtue, that wisdom and justice must be united with power and good fortune if public careers are to take on beauty as well as grandeur. For as Hippomachus the trainer used to declare that he could recognize his pupils from afar even though they were but carrying meat from the market-place, so it is natural that the principles of those who have been trained alike should permeate their actions, inducing in these a similar rhythm and harmony along with their propriety.

¹ One of the many friends whom Plutarch made during his residence at Rome. See on Theseus, i. 1.
² Fragment 50; Bergk, Poet. Lyr. Graeci, iii.⁴ p. 412.
II. Αἱ δὲ τύχαι, τοῖς συμπτώμασι μᾶλλον ἢ ταῖς προαιρέσεσιν οὐσαί αἱ αὐταί, συνάγουσι τῶν ἀνδρῶν τοὺς βίους εἰς ὁμοίότητα. προανηρε
tησαν γὰρ ἀμφότεροι τοῦ τέλος, εἰς ὃ προὔθεντο τὰς πράξεις ἐκ πολλῶν καὶ μεγάλων ἁγώνων καταθέσθαι μὴ δυνηθέντες. δὲ πάντων θαυμασιώτατον, ὅτι καὶ τὸ δαίμονι ἀμφότεροι ὑπεδῆλωσε τὴν τελευτήν, ὁμοίως ἐκατέργα θάσμα-
tος εἰς ὡσιν οὐκ εὔμενοις παραγενομένου. καὶ τοιοῦ πόγος τῖς ἐστὶ τῶν ἀναὶροντων τὰ τοιαύτα, μηδὲν ἂν νοῦν ἔχοντι προσπεσεῖν φάντασμα δαίμονος μηδὲ εἰδωλοῦ, ἀλλὰ παιδαρία καὶ γύ-
ναία καὶ παραφόρους δι᾽ ἀσθενείαν ἀνθρώπους ἐν τινὶ πλάσῃ ψυχῆς ἢ δυσκρασία σώματος
gενομένους δόξας ἐφέλκεσθαι κενᾶς καὶ ἀλλοκό-
tους, δαίμονα ποιηρὸν ἐν αὐτοῖς τὴν δεισίδαι-
μονίαν ἕχοντας. εἰ δὲ Δίων καὶ Βροῦτος, ἀνδρὲς ἐμβριθεῖς καὶ φιλόσοφοι καὶ πρὸς οὐδὲν ἀκρο-
σφαλεῖς οὐδ᾽ εὐάλωτοι πάθος, οὔτως ὑπὸ φάσμα-
τος διετέθησαν ὡστε καὶ φράσια πρὸς ἑτέρους, οὐκ ὀίδα μὴ τῶν πάνω παλαιῶν τὸν ἀτοπώτατον ἀναγκασθῶμεν προσδέχεσθαι λόγον, ὡς τὰ φαύλα
dαιμόνια καὶ βάσικα, προσφθονοῦντα τοῖς ἁγα-
θοῖς ἀνδράσι καὶ ταῖς πράξεσιν ἐνιστάμενα,
tαραχὰς καὶ φόβους ἐπίγει, σείωντα καὶ σφάλ-
λοντα τὴν ἀρετήν, ὡς μὴ διαμείναντες ἀπτώτες
ev tò καλῶ καὶ ἀκέραιοι βελτίων ἐκείνων μοῖρας
μετὰ τὴν τελευτήν τύχωσιν. ἀλλὰ ταύτα μὲν
eis ἀλλων ἀνακείσθω λόγον. ἐν τούτῳ δὲ, δωδε-

1 τὴν δεισιδαιμονίαν Coraës and Bekker, instead of the εἰναί
deisidaimonian of the MSS.: deisidaimonian.
II. Moreover, the fortunes of the two men, which were the same in what befell them rather than in what they elected to do, make their lives alike. For both were cut off untimely, without being able to achieve the objects to which they had determined to devote the fruits of their many and great struggles. But the most wonderful thing of all was that Heaven gave to both an intimation of their approaching death, by the visible appearance to each alike of an ill-boding spectre. And yet there are those who deny such things and say that no man in his right mind was ever visited by a spectre or an apparition from Heaven, but that little children and foolish women and men deranged by sickness, in some aberration of spirit or distemper of body, have indulged in empty and strange imaginings, because they had the evil genius of superstition in themselves. But if Dion and Brutus, men of solid understanding and philosophic training and not easily cast down or overpowered by anything that happened to them, were so affected by a spectre that they actually told others about it, I do not know but we shall be compelled to accept that most extraordinary doctrine of the oldest times, that mean and malignant spirits, in envy of good men and opposition to their noble deeds, try to confound and terrify them, causing their virtue to rock and totter, in order that they may not continue erect and inviolate in the path of honour and so attain a better portion after death than the spirits themselves. But this subject must be reserved for discussion elsewhere, and in this, the twelfth book

1 The Pericles was part of the tenth “book” (chapter ii. 3), the Demosthenes part of the fifth (chapter iii. 1). The ordinary arrangement of the Lives is purely arbitrary.
κάτω τῶν παραλλήλων ὅντι βίων, τὸν τοῦ πρεσβυτέρου προεισαγάγομεν.

III. Διονύσιος ὁ πρεσβύτερος εἰς τὴν ἀρχὴν καταστὰς εὐθὺς ἐγγειμε τὴν Ἐρμοκράτους τοῦ Συρακούσιον θυγατέρα. ταύτην, οὕτω τῆς τυραννίδος ἰδρυμένης βεβαιῶς, ἀποστάντες οἱ Συρακούσιοι δεινὰς καὶ παρανόμους ὑβρεῖς εἰς τὸ σῶμα καθύβρισαν, ἐφ' αἷς προῆκατο τὸν βίον ἐκουσίως.

2 Διονύσιος δὲ τῇ ἁρχῇ ἀναλαβὼν καὶ κρατυνάμενος αὖθις ἀγετεῖ δύο γυναῖκας ἁμα, τὴν μὲν ἐκ Δοκρῶν ὄνομα Δωρίδα, τὴν δὲ ἐπιχώριον Ἀριστομάχην, θυγατέρα Ἱππαρίουν, πρωτεύσαντος ἀνδρὸς Συρακούσιων καὶ Διονυσίως συνάρξαντος ὁτὲ πρῶτον αὐτοκράτωρ ἐπὶ τὸν πόλεμον ἱρέθη στρατηγὸς. λέγεται δ' ἡμέρα μὲν ἀμφοτέρας ἁγαγέθαι μιᾷ καὶ μηδεὶς γενέσθαι φανερὸς ἀνθρώπου ὀποτέρα προτέρα συνέλθοι, τὸν δὲ ἄλλον χρόνον ἵππον εὐμόν ἔαυτὸν διατελεῖν ἐκατέρα, κοινῇ μὲν εἰδισμένων δειπνεῖν μετ' αὐτοῦ, παρά

3 νύκτα δὲ ἐν μέρει συναναπαυμένων. καίτοι τῶν Συρακούσιων ἐβούλετο τὸ πλῆθος τῆς ἐγχειρή πλέον ἐχειν τῆς ξένης· ἄλλα ἐκείνη προτέρα ύπήρχε τεκούση τὸν πρεσβεύοντα τῆς Διονυσίου γενεάς ἵππον αὐτῇ βοηθεῖν πρὸς τὸ γένος. ἡ δὲ Ἀριστομάχη πολὺν χρόνον ἄπαις συνώκει τῷ Διονυσίῳ καίτερ σπουδάζοντι περὶ τὴν ἐκ ταύτης τέκνωσιν, ὃς γε καὶ τὴν μητέρα τῆς Δοκρίδος αἰτιασάμενος καταφαρμακεύειν τῆς Ἀριστομάχης ἀπέκτεινε.

IV. Ταύτης ἁδελφὸς δὲν ὁ Δίων ἐν ἁρχῇ μὲν εἶχε τιμῆν ἀπὸ τῆς ἁδελφῆς, ὦστερον δὲ τοῦ
of my Parallel Lives, I shall begin with that of the elder man.

III. Dionysius the Elder, after assuming the reins of government, at once married the daughter of Hermocrates the Syracusan. But she, since the tyranny was not yet securely established, was terribly and outrageously abused in her person by the seditious Syracusans, and in consequence put an end to her own life. Then Dionysius, after resuming the power and making himself strong again, married two wives at once, one from Locri, whose name was Doris, the other a native of the city, Aristomache, daughter of Hipparinus, who was a leading man in Syracuse, and had been a colleague of Dionysius when he was first chosen general with full powers for the war. It is said that he married both wives on one day, and that no man ever knew with which of the two he first consorted, but that ever after he continued to devote himself alike to each; it was their custom to sup with him together, and they shared his bed at night by turns. And yet the people of Syracuse wished that their countrywoman should be honoured above the stranger; but Doris had the good fortune to become a mother first, and by presenting Dionysius with his eldest son she atoned for her foreign birth. Aristomache, on the contrary, was for a long time a barren wife, although Dionysius was desirous to have children by her; at any rate, he accused the mother of his Locrian wife of giving Aristomache drugs to prevent conception, and put her to death.

IV. Now, Dion was a brother of Aristomache, and at first was honoured because of his sister; after-

1 In 405 B.C.
φρονεῖν διδοὺς πείραν, ἣδη καὶ ἐαυτὸν ἡγαπᾶτο παρὰ τῷ τυράννῳ. καὶ πρὸς ἀπασί τοῖς ἄλλοις εἰρήτῳ τοῖς ταμίαις ὁ τι ἄν αἰτὴ Δίων διδόναι, δόντας δὲ πρὸς αὐτὸν αὐθημερῶν φράζειν. ὡς δὲ καὶ πρότερον ὑψηλὸς τῷ ἥθει καὶ μεγαλόφρων καὶ ἀνδρόδης, ἐτί μᾶλλον ἐπέδωκε πρὸς ταύτα θεία τυχῇ Πλάτωνος εἰς Σικελίαν παραβαλόντος, κατ’ οὐδένα λογισμὸν ἀνθρώπινον ἀλλὰ δαίμονας τις, ὡς έσικε, πόρρωθεν ἄρχὴν ἐλευθερίας βαλλόμενοι Συρακούσιοι, καὶ τυραννίδος κατάλυσιν μηχανόμενον, ἐκόμισεν εἰς Ἰταλίας εἰς Συρακούσας Πλάτωνα καὶ Δίωνα συνήγαγεν εἰς λόγους αὐτῶ, νέων μὲν ὄντα κομιδὴ, πολὺ δὲ εὐμαθέστατον ἀπάντων τῶν Πλάτωνι συγγεγονότων καὶ δεξιότατον ὑπακοῦσαι πρὸς ἀρετὴν, ὡς αὐτὸς γέγραφε Πλάτων, καὶ τὰ πράγματα μαρτυρεῖ. 

3 τραφεῖς γὰρ ἐν ἠθεσίν ὑπὸ τυράννῳ ταπεινοῖς, καὶ βίου μὲν ἀνίσου καὶ καταφόβου, θεραπείας δὲ νεοπλοῦτου καὶ τρυφῆς ἄπειροκόλου καὶ διαίτης ἐν ἠθοναῖς καὶ πλεονέξιας τιθεμένης τὸ καλὸν ἔθας καὶ μεστὸς γενόμενος, ὡς πρῶτον ἐγεύσατο λόγου καὶ φιλοσοφίας ἡγεμονικῆς πρὸς ἀρετὴν, ἀνεφλέξθη τὴν ψυχὴν ταχύ, καὶ τῇ περὶ αὐτῶν εὐπεθείᾳ τῶν καλῶν ἄκακως πάνι καὶ νεωτερικῶς προσδοκήσας ὑπὸ τῶν αὐτῶν λόγων ὡμοια πείσεσθαι Διονύσιον, ἐσπούδασε καὶ διε- πράξατο ποιησάμενος σχολὴν αὐτῶν ἐντυχεῖν Πλάτωνι καὶ ἀκούσαι.
wards, however, he gave proof of his wisdom, and was presently beloved by the tyrant for his own sake. In addition to all his other favours, Dionysius ordered his treasurers to give Dion whatever he asked, although they were to tell Dionysius on the same day what they had given. But though Dion was even before of a lofty character, magnanimous, and manly, he advanced still more in these high qualities when, by some divine good fortune, Plato came to Sicily. This was not of man's devising, but some heavenly power, as it would seem, laying far in advance of the time a foundation for the liberty of Syracuse, and devising a subversion of tyranny, brought Plato from Italy to Syracuse and made Dion his disciple. Dion was then quite young, but of all the companions of Plato he was by far the quickest to learn and the readiest to answer the call of virtue, as Plato himself has written, and as events testify. For though he had been reared in habits of submission under a tyrant, and though he was fully accustomed to a life that was subservient and timorous, as well as to ostentatious service at court and vulgar luxury and a regimen that counts pleasures and excesses as the highest good, nevertheless, as soon as he got a taste of a rational philosophy which led the way to virtue, his soul was speedily on fire; and since he very artlessly and impulsively expected, from his own ready obedience to the call of higher things, that the same arguments would have a like persuasive force with Dionysius, he earnestly set to work and at last brought it to pass that the tyrant, in a leisure hour, should meet Plato and hear him discourse.

1 About 388 B.C., if this first visit be not a myth.
2 Epist. vii. p. 327.
V. Γενομένης δὲ τῆς συνουσίας αὐτοῖς τὸ μὲν ὀλον περὶ ἀνδρὸς ἀρετῆς, πλείστων δὲ περὶ ἀνδρείας διαπορθήντων, ὡς πάντας ἡμᾶλλον ὁ Πλάτων ἡ τούς τυράννους ἀπεφαινεν ἀνδρείους, ἐκ δὲ τούτου τραπόμενος περὶ δικαιοσύνης ἐδίδασκεν ὡς μακάριος μὲν ὁ τῶν δικαίων, ἄθλιος δὲ ὁ τῶν ἀδίκων βίος, οὕτε τοὺς λόγους ἐφερεν ὁ τύραννος ὀσπέρ ἐξελεγχόμενος, ἡχθετό τε τοῖς παροῦσι θαυμαστώς ἀποδεχομένως τὸν ἀνδρα καὶ

2 κηλουμένως ὑπὸ τῶν λεγομένων. τέλος δὲ θυμω-θείς καὶ παραξυνθεὶς ἡρώτησεν αὐτὸν ὁ τι δὴ βούλομενος εἰς Σικελίαν παραγενοῦτο. τοῦ δὲ φήσαντος ἁγαθὸν ἀνδρα ξητεῖν, ὑπολαβὼν ἐκεῖνος, "Ἀλλὰ νὰ τοὺς θεούς," εἶπε, "καὶ φαίνῃ μὴ πω τοιούτων εὐρήκως." οἱ μὲν οὖν περὶ τὸν Δίωνα τούτο τέλος ὄντω τῆς ὁργῆς γεγονέναι, καὶ τὸν Πλάτωνα σπεύδοντα συνεξέπεμπον ἐπὶ τριήρους, ἢ Πόλλιν ἐκομίζειν εἰς τὴν Ἑλλάδα τὸν

3 Σπαρτιάτην. ὁ δὲ Διονύσιος κρύφα τοῦ Πόλλιδος ἐποιήσατο δέσιν μᾶλλον μὲν ἀποκτείναι τὸν ἀνδρα κατὰ πλοῦν, εἰ δὲ μὴ, πάντως ἀποδόσθαι βλαβῆσεσθαι γὰρ οὐδὲν, ἀλλ’ εὐδαιμονήσεν ὁμοίως, δίκαιον ὄντα, κἂν δοῦλος γένηται. διὸ καὶ λέγεται Πόλλις εἰς Διγίναν φέρων ἀποδόσθαι Πλάτωνα, πολέμου πρὸς Ἀθηναίους ὡς αὐτοῖς καὶ ψηφίσματος ὡς ὁ ληφθεῖς Ἀθηναίων ἐν Δίγινῃ πιτράσκεται.

4 Ὡν μὲν ὁ γε Δίων ἐλαττον εἰχὲ παρὰ τῷ Διονυσίῳ τιμῆς ἢ πίστεως, ἀλλὰ πρεσβείας τε τὰς μεγίστας διάκει καὶ πεμπόμενος πρὸς Kar-

1 πάντας Coraës and Bekker, after Reiske: πάντα.
V. At this meeting the general subject was human virtue, and most of the discussion turned upon manliness. And when Plato set forth that tyrants least of all men had this quality, and then, treating of justice, maintained that the life of the just was blessed, while that of the unjust was wretched, the tyrant, as if convicted by his arguments, would not listen to them, and was vexed with the audience because they admired the speaker and were charmed by his utterances. At last he got exceedingly angry and asked the philosopher why he had come to Sicily. And when Plato said that he was come to seek a virtuous man, the tyrant answered and said: “Well, by the gods, it appears that you have not yet found such an one.” Dion thought that this was the end of his anger, and as Plato was eager for it, sent him away upon a trireme, which was conveying Pollis the Spartan to Greece. But Dionysius privily requested Pollis to kill Plato on the voyage, if it were in any way possible, but if not, at all events to sell him into slavery; for he would take no harm, but would be quite as happy, being a just man, even if he should become a slave. Pollis, therefore, as we are told, carried Plato to Aegina and there sold him; for the Aeginetans were at war with the Athenians and had made a decree that any Athenian taken on the island should be put up for sale.

In spite of all this, Dion stood in no less honour and credit with Dionysius than before, but had the management of the most important embassies, as, for instance, when he was sent to Carthage and won...
χηδονίους ἑθαυμασθη διαφερόντως· καὶ τὴν παρ-
ρησίαν ἔφερεν αὐτοῦ μόνου σχεδὸν ἄδεως λέγοντος
tὸ παριστάμενον, ὡς καὶ τὴν περὶ Γέλωνος ἐπί-
πληξιν. χλευαζομένης γὰρ, ὡς ἔοικε, τῆς Γέ-
λωνος ἀρχῆς, αὐτοῦ τε τοῦ Γέλωνα τοῦ Διονυσίου
gέλωτα τῆς Σικελίας γεγονέναι φήσαντος, οἱ μὲν
άλλοι τὸ σκῶμμα προσεποιοῦντο θαυμάζειν, ὁ δὲ
Δίων δυσχεράνας, "Καὶ μὴν," ἐφη, "σὺ τυραν-
νεὶς διὰ Γέλωνα πιστευθές· διὰ σὲ δὲ οὐδεὶς
ἐτερος πιστευθῆσεται." τὸ γὰρ ὑπινοὶ φαίνεται
κάλλιστον μὲν Γέλων ἐπιδειξάμενος θέαμα μοναρ-
χουμένην πόλιν, αἰσχιστον δὲ Διονύσιος.

VI. "Οὐτων δὲ Διονυσίῳ παιδῶν τριῶν μὲν ἐκ
τῆς Δοκρίδου, τεττάρων δὲ ἐξ Ἀριστομάχης, ὧν
δύο ἦσαν θυγατέρες, Σωφροσύνη καὶ Ἀρέτη,
Σωφροσύνη μὲν Διονυσίῳ τῷ νῦν συνώκησεν,
Ἀρέτη δὲ Θεαρίδη τῷ ἄδελφῳ. τελευτήσαντος
dὲ τοῦ ἄδελφου Θεαρίδου Δίων ἔλαβε τὴν Ἀρέτην
2 ἄδελφιδὴν ὑπαίτιν. ἐπεὶ δὲ νοσῶν ἔδοξεν ὁ Διονύ-
σιος ἀβιώτως ἔχειν, ἐπεχείρησεν αὐτῷ διαλέ-
γεσθαι περὶ τῶν ἐκ τῆς Ἀριστομάχης τέκνων ὁ
Δίων, οἱ δ' ἰατροὶ τῷ μέλλοντι τὴν ἀρχὴν διαδέ-
χεσθαι χαριζόμενοι καιρὸν οὐ παρέσχοι· ὡς δὲ
Τιμαιός φησι, καὶ φάρμακον ὑπνωτικὸν αἰτοῦντι
dόντες ἀφείλουτο τὴν αἰσθησίν αὐτοῦ, θανάτῳ
συνόψαντες τὸν ὑπνον.

3 Οὐ μὴν ἀλλὰ συνλόγου πρῶτον τῶν φίλων
γενομένου παρὰ τὸν νέον Διονύσιον οὕτω διελέ-
χθη περὶ τῶν συμφερόντων πρὸς τὸν καιρὸν ὁ.
DION

great admiration. The tyrant also bore with his freedom of speech, and Dion was almost the only one who spoke his mind fearlessly, as, for example, when he rebuked Dionysius for what he said about Geron. The tyrant was ridiculing the government of Geron,¹ and when he said that Geron himself, true to his name, became the laughing-stock ("gelos") of Sicily, the rest of his hearers pretended to admire the joke, but Dion was disgusted and said: "Indeed, thou art now tyrant because men trusted thee for Geron's sake; but no man hereafter will be trusted for thy sake." For, as a matter of fact, Geron seems to have made a city under absolute rule a very fair thing to look upon, but Dionysius a very shameful thing.

VI. Dionysius had three children by his Locrian wife, and four by Aristomache, two of whom were daughters, Sophrosyne and Arete. Sophrosyne became the wife of his son Dionysius,² and Arete of his brother Thearides, but after the death of Thearides, Arete became the wife of Dion, her uncle. Now, when Dionysius was sick and seemed likely to die, Dion tried to confer with him in the interests of his children by Aristomache, but the physicians, who wished to ingratiate themselves with the heir apparent, would not permit it; moreover, according to Timaeus, when the sick man asked for a sleeping potion, they gave him one that robbed him of his senses and made death follow sleep.³

However, in the first conference held between the young Dionysius and his friends, Dion discoursed upon the needs of the situation in such a manner

¹ Geron had been tyrant of Syracuse circa 485–478 B.C.
² Cf. chapter iii. 3.
³ In 367 B.C.
Δίων ὡστε τοὺς ἄλλους ἀπανταὶ τῇ μὲν φρονίμησε παίδας ἀποδείξαι, τῇ δὲ παρασκεία δούλους τῆς τυραννίδος ἀγενώς καὶ περιφόβως τὰ πολλὰ πρὸς χάριν τῷ μειρακίῳ συμβουλεύοντας. μάλιστα δὲ αὐτοὺς ξέπληξε τὸν ἀπὸ Καρχερίδονος κύνδυνον ἐπικρεμάμενον τῇ ἀρχῇ δεδοικότας, ὑποσχόμενος, εἰ μὲν εἰρήνης δέοιτο Διονύσιος, πλεύσας εὐθὺς εἰς Διβύνην ὡς ἀριστα διαθήσεσθαι τὸν πόλεμον, εἰ δὲ πολέμειν προθυμοῖτο, θρέψειν αὐτὸς ἱδίους τέλει καὶ παρέξειν εἰς τὸν πόλεμον αὐτῷ πεντήκοντα τριήμερες εὐ πλεύσας.1

VII. Ὁ μὲν οὖν Διονύσιος ὑπερφυὸς τὴν μεγαλοψυχίαν ἔθαύμασε καὶ τὴν προθυμίαν ἠγάπησεν. οἱ δὲ ἐλέγχεσθαι τῇ λαμπρώτητι καὶ ταπεινοῦσθαι τῇ δυνάμει τοῦ Δίωνος οἴομενοι, ταύτην εὐθὺς ἁρχὴν λαβόντες, οὐδεμιᾶς ἐφείδουσαν φωνῆς ἢ τὸ μειράκιον ἐξαγριάινειν ἐμελλὸν πρὸς αὐτὸν, ὡς ὑπερχόμενον διὰ τῆς θαλάττης τυραννίδα καὶ περισσῶντα ταῖς ναυσὶ τὴν δύναμιν εἰς τοὺς Ἀριστομάχης παίδας, ἀδελφίδους ὄντας 2 αὐτῷ. φανερότατα δὲ καὶ μεγίστα τῶν εἰς φθόνον καὶ μίσος αἰτιῶν ὑπήρχοι ἢ τοῦ βίου διαφορὰ καὶ τὸ τῆς διαίτης ἁμικτὸν. οἱ μὲν γὰρ, εὐθὺς ἔξ ἁρχῆς νέου τυραννοῦ καὶ τεθραμμένου φαύλως ὁμίλιαν καὶ συνήθειαν ἡδοναῖς καὶ κολακείαις καταλαμβάνοντες, ἐκ τινὰς ἔρωτας καὶ διατριβὰς ἐμηχανώντο ῥεμβώδεις περὶ πότους 3 καὶ γυναῖκας, καὶ παιδίας ἐτέρας ἀσχήμονας, ύφ' ὄν ἡ τυραννίς, ὡσπερ σίδηρος, μαλασσομένη, τοῖς μὲν ἁρχομένοις ἐφάνης φιλάνθρωπος, καὶ τὸ λίαν ἀπάνθρωπον ὑπανήκειν, οὐκ ἐπιεικεῖά τινι 1 εὐ πλεύσας van Herwerden: πλεύσας.
that his wisdom made all the rest appear children, and his boldness of speech made them seem mere slaves of tyranny, who were wont to give their counsels timorously and ignobly to gratify the young man. But what most amazed them in their fear of the peril that threatened the realm from Carthage, was Dion's promise that, if Dionysius wanted peace, he would sail at once to Africa and put a stop to the war on the best terms possible; but if war was the king's desire, he himself would furnish him with fifty swift triremes for the war, and maintain them at his own costs.

VII. Dionysius, then, was greatly astonished at his magnanimity and delighted with his ardour; but the other courtiers, thinking themselves put out of countenance by Dion's generosity and humbled by his power, began hostilities forthwith, and said everything they could to embitter the young king against him, accusing him of stealing into the position of tyrant by means of his power on the sea, and of using his ships to divert the power into the hands of the children of Aristomache, who were his nephews and nieces. But the strongest and most apparent grounds for their envy and hatred of him lay in the difference between his way of life and theirs, and in his refusal to mingle with others. For from the very outset they obtained converse and intimacy with a tyrant who was young and had been badly reared by means of pleasures and flatteries, and were ever contriving for him sundry amours, idle amusements with wine and women, and other unseemly pastimes. In this way the tyranny, being softened, like iron in the fire, appeared to its subjects to be kindly, and gradually remitted its excessive
μάλλον ἡ ῥαθυμία τοῦ κρατοῦντος ἀμβλυνομένη. ἔκ δὲ τούτου προϊόνσα καὶ νεμομένη κατὰ μικρὸν ἡ περὶ τὸ μειράκιον ἀνέσις τοὺς ἀδαμαντίνους δεσμοὺς ἐκείνους, οἷς ὁ πρεσβύτερος Διονύσιος ἐφὴ δεδεμένην ἀπολέιπειν τὴν μοναρχίαν, ἔξετηξε καὶ διέφθειρεν. ἦμέρας γάρ, ὡς φασιν, ἐνενήκοντα συνεχῶς ἐπινευ ἀρξάμενος, καὶ τὴν αὐλὴν ἐν τῷ χρόνῳ τούτῳ σπουδαίοις ἀνδράσι καὶ λόγοις ἄβατον καὶ ἀνείσοδον οὕσαν μέθαι καὶ σκώμματα καὶ ψαλμοὶ καὶ ὀρχήσεις καὶ βωμολοχίας κατείχον.

VIII. Ἡν οὖν, ὡς εἰκὸς, ὁ Δίων ἐπαχθής εἰς οὐδὲν ἦδυ καὶ νεωτερικὸν ἐνδιὸς ἔαυτόν. διὸ καὶ πιθανὰ κακιῶν προσρήματα ταῖς ἀρεταῖς ἐπιφέροντες αὐτοῦ διέβαλλον, ὑπεροψίαν τὴν σεμιότητα καὶ τὴν παρρησίαν αὐθαίειαν ἀποκαλοῦντες· καὶ νουθετῶν κατηγορεῖν ἔδοκει καὶ μὴ 2 συνεξαμαρτάνων καταφρονεῖν. ἀμέλει δὲ καὶ φύσει τινὰ τὸ ἴθος ὅγκον εἰχὲν αὐτοῦ καὶ τραχύτητα δυσπρόσοδον ἐντεύξει καὶ δυσξύμβολον. οὐ γὰρ μόνον ἀνδρὶ νέῳ καὶ διατεθρυμμένῳ τὰ ὅτα κολακείαις ἁχαρίς ἦν συγγενέσθαι καὶ προσάντης, πολλοὶ δὲ καὶ τῶν πάνω χρωμένων αὐτῷ καὶ τὴν ἀπλότητα καὶ τὸ γενναῖον ἀγαπώντων τοῦ τρόπου κατεμέφωντο τῆς ὀμιλίας, ὡς ἀγροικότερον καὶ βαρύτερον πολιτικῶν χρείων τοῖς δεομένοις 3 συναλλάσσοντα. περὶ δὲ καὶ Πλάτων ύστερον ὥσπερ ἀποθεσπίζων ἔγραψε πρὸς αὐτὸν ἐξευ-
cruelty, though its edge was blunted not so much by any clemency in the sovereign as by his love of ease. As a consequence, the laxity of the young king gained ground little by little, until at last those "adamantine bonds" with which the elder Dionysius said he had left the monarchy fastened, were melted and destroyed. For it is said that the young king once kept up a drinking bout for ninety consecutive days from its beginning, and that during this time his court gave no access or admission to men or matters of consequence, but drunkenness and raillery and music and dancing and buffoonery held full sway.

VIII. Dion, then, as was natural, was obnoxious to these men, since he indulged in no pleasure or youthful folly. And so they tried to calumniate him by actually giving to his virtues plausible names of vices; for instance, they called his dignity haughtiness, and his boldness of speech self-will. Even when he admonished, he was thought to denounce, and when he would not share men's sins, to despise. And in very truth his character had naturally a certain majesty, together with a harshness that repelled intercourse and was hard to deal with. For not only to a man who was young and whose ears had been corrupted by flattery was he an unpleasant and irksome associate, but many also who were intimate with him and who loved the simplicity and nobility of his disposition, were apt to find fault with the manner of his intercourse with men, on the ground that he dealt with those who sought his aid more rudely and harshly than was needful in public life. On this head Plato also afterwards wrote to him,\(^1\) in a tone almost prophetic, that he should

\(^1\) Epist. iv. ad fin.
λαβεῖσθαι τὴν αὐθαίδειαν ὃς ἐρημίᾳ συνοικοῦσαν. οὐ μὴν ἀλλὰ τὸτε πλείστου δοκῶν ἄξιος ὑπάρχειν διὰ τὰ πράγματα καὶ μόνος ἡ μάλιστα τήν τυραννίδα σαλεύουσαν ἀνορθοῦν καὶ διαφυλάττειν, ἐγίνωσκεν οὐ πρὸς χάριν, ἀλλ' ἀκοντος ὑπὸ χρείας τοῦ τυράννου πρότοσ ὁν καὶ μέγιστος.

IX. Αἰτίαν δὲ τούτων τῆς ἀπαίδευσίας εἶναι νομίζων ἐμβαλεῖν αὐτὸν εἰς διατριβὰς ἑλευθερίαν ἐφιλοτιμεῖτο καὶ γεύσαι λόγων καὶ μαθημάτων ἰδιοποιῶν, ὡς ἀρετὴν τε παύσατο δεδικαίως καὶ τοῖς καλοῖς χαίρειν ἑθισθείη. φύσει γὰρ οὐ γεγόνει τῶν φαυλοτάτων τυράννων ὁ Διονύσιος, ἀλλ' ὁ πατήρ, δεδοικὼς μὴ φρονήματος μεταλαβὼν καὶ συγγενόμενος νοῦν ἔχουσιν ἀνθρώποις ἐπιζουλεύσειν αὐτῷ καὶ παρελοίτο τὴν ἀρχήν, ἐφούρει κατάκλειστον οἶκοι, δὲ ἐρημίαν ὁμιλίας ἐτέρας καὶ ἀπειρία πραγμάτων, ὡς φασίν, ἀμάξια καὶ λυχνίας καὶ δίφρους ξυλίνος καὶ τραπέζας ἑτερωμένον. οὕτω γὰρ ἂν ἄπιστος καὶ πρὸς ἀπαντάς ἀνθρώπος ὑποττός καὶ πρόβεβλημένος διὰ φόβον ὁ πρεσβύτερος Διονύσιος ὡστε μηδὲ τῆς κεφαλῆς τὰς τρίχας ἄφελείν ἑκουρικαίς μαχαίραις, ἀλλὰ τῶν πλαστῶν τις ἐπιφοιτῶν ἀνθρακεῖ τὴν κομὴν περίεκαιεν. εἰσῆγε δὲ πρὸς αὐτὸν εἰς τὸ δωμάτιον οὐτε ἀδελφὸς οὐθ' οἶδος ὡς ἔτυχεν ἥμψισμένος, ἀλλ' ἔδει πρὶν εἰσελθείν ἀποδύνα τὴν ἕαυτον στολὴν ἐκαστὸν ἐτέραν ἀναλαβεῖν, ὀραθέντα γυμνὸν ὑπὸ τῶν φυλαττόνων. ἐπεὶ δὲ Λεπτίνης ὁ ἀδελφὸς αὐτῷ ποτὲ

1 ἄφελείν Bekker, after Coraës, has ἀφαιρεῖν.
be on his guard against self-will, which was a "companion of solitude." However, at this time, though circumstances led men to think him of more value than any one else, and the only or the chief supporter and guardian of the storm-tossed tyranny, he knew that it was not out of goodwill, but against the wishes of the tyrant and owing to his needs, that he was first and greatest.

IX. Considering, then, that a reason for this lay in the tyrant’s want of education, he sought to engage him in liberal studies, and to give him a taste of such literature and science as formed the character, in order that he might cease to be afraid of virtue, and become accustomed to take delight in what was high and noble. For by nature Dionysius did not belong to the worst class of tyrants, but his father, fearing that if he should get wisdom and associate with men of sense, he would plot against him and rob him of his power, used to keep him closely shut up at home, where, through lack of association with others and in ignorance of affairs, as we are told, he made little wagons and lampstands and wooden chairs and tables. For the elder Dionysius was so distrustful and suspicious towards every body, and his fear led him to be so much on his guard, that he would not even have his hair cut with barbers’ scissors, but a hairdresser would come and singe his locks with a live coal. Neither his brother nor his son could visit him in his apartment wearing any clothes they pleased, but every one had to take off his own apparel before entering and put on another, after the guards had seen him stripped. And once, when his brother Leptines was describing to

1 Cf. the Coriolanus, xv. 4.
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χωρίου φύσιν ἐξηγούμενος λαβῶν λόγχην παρὰ τινος τῶν δορυφόρων ὑπέγραψε τὸν τόπον, ἐκείνῳ μὲν ἴσχυρῶς ἔχαλέπτηνε, τὸν δὲ δόντα τὴν λόγχην ἀπέκτεινεν. ἔλεγε δὲ τοὺς φίλους φυλάττεσθαι νοῦν ἔχοντας εἶδὼς καὶ βουλομένους μᾶλλον τυραννεῖν ἢ τυραννεῖσθαι. καὶ Μαρσύαν δὲ τῶν προηγμένων ὑπ’ αὐτοῦ καὶ τεταγμένων ἐφ’ ἤγεμονίας ἀνείλε δόξαντα κατὰ τοὺς ὑπνοὺς σφάττειν αὐτὸν, ὡς ἀπ’ ἐννοίας μεθημερινῆς καὶ διαλογισμοῦ τῆς ὑφέως ταύτης εἰς τὸν ὑπνον αὐτῷ παραγενομένης. ὁ μὲν δὴ Πλάτωνι θυμω-θείς ὅτι μὴ πάντων αὐτὸν ἀνθρώπων ἀνδρείτατον ὄντα ἀπέφηνεν, οὔτω περίφοβον καὶ τοσοῦτον ὑπὸ δειλίας κακῶν μεστὴν εἰχε τὴν ψυχήν.

X. Τὸν δ’ ύιὸν αὐτοῦ, καθάπερ εἰρήται, διαλε- λοβημένου ἀπαίδευσία καὶ συντετριμμένον τὸ ἥθος ὁ Δίων όρῶν παρεκάλει πρὸς παιδείαν τραπέζαθαι καὶ δεσθήμαι τοῦ πρώτου τῶν φιλοσο- 2 φων πάσαν δέσσιν ἐλθείν εἰς Σικελίαν ἐλθόντι δὲ παρασχεῖν αὐτὸν, ὡπως διακοσμηθεῖς τὸ ἥθος εἰς ἀρετῆς λόγον, καὶ πρὸς τὸ θείατον ἄφομοιω- θείς παράδειγμα τὸν ὄντων καὶ κάλλιστον, ὃ τὸ πᾶν ἤγομενὸς πειθόμενον εἰς ἀκοσμίας κόσμος ἔστιν, πολλὴν μὲν εὐδαιμονίαν ἐαυτῷ μηχανῆσεται, πολλὴν δὲ τοῖς πολίταις, ὡςα νῦν ἐν ἄθυμίᾳ διοικοῦσι πρὸς ἀνάγκην τῆς ἁρχῆς, ταῦτα σωφρο- σύνη καὶ δικαιοσύνη μετ’ εὐμενείας πατρονομοῦ- μενα παρασχὼν καὶ γενόμενος βασιλέως ἐκ τυράν- 3 υον. τοὺς γὰρ ἰδαμαντίνους δεσμοὺς οὐχ, ὡσπερ ὁ
him the nature of a place, and drew the plan of it on the ground with a spear which he took from one of his body-guards, he was extremely angry with him, and had the man who gave him the spear put to death. He used to say, too, that he was on his guard against his friends who were men of sense, because he knew that they would rather be tyrants than subjects of a tyrant. And he slew Marsyas, one of those whom he had advanced to positions of high command, for having dreamed that he killed him, declaring that this vision must have visited his sleep because in his waking hours he had purposed and planned such a deed. Yes, the man who was angry with Plato because he would not pronounce him the most valiant man alive, had a spirit as timorous as this, and so full of all the evils induced by cowardice.

X. This tyrant's son, as I have said, Dion saw to be dwarfed and deformed in character from his lack of education, and therefore exhorted him to apply himself to study, and to use every entreaty with the first of philosophers to come to Sicily, and, when he came, to become his disciple, in order that his character might be regulated by the principles of virtue, and that he might be conformed to that divinest and most beautiful model of all being, in obedience to whose direction the universe issues from disorder into order; in this way he would procure great happiness for himself, and great happiness for his people, and that obedience which they now rendered dejectedly and under the compulsion of his authority, this his moderation and justice would base upon goodwill and a filial spirit, and he would become a king instead of a tyrant. For the "adamantine bonds" of sovereignty were not, as his
πατήρ ἔλεγεν αὐτοῦ, φόβου καὶ βίαν καὶ νεῶν πλῆθος εἶναι καὶ βαρβάρων μυρίανδρου φυλακήν, εὐνοιαν δὲ καὶ προθυμίαν καὶ χάριν ἐγγενομένην ύπ’ ἀρετής καὶ δικαιοσύνης, ἁ, καίπερ ὄντα μαλακότερα τῶν συντόμων καὶ σκληρῶν ἐκείνων, ἵσχυρότερα πρὸς διαμονήν ἡγεμονίαν ὑπάρχειν. 4 χωρὶς δὲ τούτων ἀφιλότιμον εἶναι καὶ ἄξηλον τὸν ἀρχοντα, τῷ μὲν σώματι περιττῶς ἀμπεχό- μενον καὶ τῇ περί τὴν οἴκησιν ἀβρότητι καὶ κατασκευῇ λαμπρυνόμενον, ὡμιλία δὲ καὶ λόγῳ μηδὲν ὄντα τοῦ προστυχόντος σεμνότερον, μηδὲ τῆς ψυχῆς τὸ βασίλειον ἄξιούντα κεκοσμημένον ἔχειν βασιλικὸς καὶ πρεπόντως.

Χ. 1. Ταῦτα πολλάκις τοῦ Δίωνος παραϊνόντος, καὶ τῶν λόγων τοῦ Πλάτωνος ἔστιν οὐστιας ὑπο- σπειροτος, ἐσχεν ἔρως τοῦ Διονύσιον ὄξυς καὶ περιμανῆς τῶν τε λόγων καὶ τῆς συνουσίας τοῦ Πλάτωνος. εὐθὺς οὖν Ἀθήναξ πολλὰ μὲν ἐφοίτα γράμματα παρὰ τοῦ Διονύσιον, πολλαὶ δ’ ἐπισκήψεις παρὰ τοῦ Δίωνος, ἀλλαὶ δ’ ἐξ Ἰταλίας παρὰ τῶν Πυθαγορικῶν, διακελευμένων παρα- γενέσθαι καὶ νέας ψυχῆς ἔξουσία μεγάλη καὶ δυνάμει περιφερομένης ἐπιλαβέσθαι καὶ κατα- 2 σχεῖν ἐμβριθεστέραις λογισμοῖς. Πλάτων μὲν οὖν, ὃς φησιν αὐτὸς, ἑαυτὸν ἀισχυνθεὶς μάλιστα, μὴ δόξει λόγος εἶναι μόνον, ἔργῳ δ’ ἔκων οὐδενὸς ἔν ἄψασθαι, καὶ προσδοκήσας δὲ ἐνὸς άνδρὸς ὀσπερ ἡγεμονικοῦ μέρους ἐκκαθαρθέντος ὅλην ιατρεύσειν Σικελίαν νοσοῦσαν, ὑπῆκουσεν.

Οἱ δὲ τῷ Δίωνι πολεμοῦντες φοβοῦμενοι τὴν τοῦ Διονυσίου μεταβολήν ἐπεισαν αὐτὸν ἀπὸ τῆς
father used to say, fear and force and a multitude of ships and numberless barbarian body-guards, but goodwill and ardour and favour engendered by virtue and justice; these, though they were more flexible than the bonds of severity and harshness, were stronger to maintain a lasting leadership. And besides all this, it was mean and spiritless in a ruler, while his body was magnificently clothed and his habitation resplendent with luxurious furnishings, to be no more majestic in his intercourse and conversation than an ordinary man, and not to insist that the royal palace of his soul should be adorned in meet and royal fashion.

XI. Since Dion frequently gave him such advice, and artfully mingled with it some of Plato’s doctrines, Dionysius was seized with a keen and even frenzied passion for the teachings and companionship of Plato. At once, then, many letters began to come to Athens from Dionysius, and many injunctions from Dion, as well as others from the Pythagorean philosophers of Italy, all of whom urged Plato to come and get control of a youthful soul now tossed about on a sea of great authority and power, and steady it by his weighty reasonings. Plato, accordingly, as he tells us himself,\(^1\) out of shame more than any thing else, lest men should think him nothing but theory and unwilling to take any action; and further, because he expected that by the purification of one man, who was, as it were, a controlling factor, he would cure all Sicily of her distempers, yielded to these requests.

But the enemies of Dion, afraid of the alteration in Dionysius, persuaded him to recall from exile

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ϕυγής μεταπέμπεσθαι Φίλιστον, ἀνδρα καὶ πε-παιδευμένον περὶ λόγους καὶ τυραννικῶν ἥθων ἐμπειρότατον, ὡς ἀντίταγμα πρὸς Πλάτωνα καὶ
3 φιλοσοφίαν ἐκείνων ἔξοντες. ὁ γὰρ δὴ Φίλιστος ἐξ ἀρχῆς τῇ τυραννίδι καθισταμένῃ προθυμό-
tatον ἑαυτὸν παρέσχε, καὶ τὴν ἀκραν διεφύλαξε
φρουραρχῶν ἐπὶ πολὺν χρόνου. ἦν δὲ λόγος ὡς καὶ 
tῇ μητρὶ πλησιάζου τοῦ πρεσβυτέρου Διονυ-
sίου, τοῦ τυράννου μὴ παντάπασιν ἀγνοοῦντος. 
ἐπεὶ δὲ Δεπτίνης, ἐκ γυναικὸς ἦν διαφθείρας 
ἐτέρῳ συνουκοῦσαν ἐσχα γενομένων αὐτῷ δυνῆν 
θυγατέρων, τὴν ἐτέραν ἔδωκε Φιλίστῳ μηδὲ φρά-
sας πρὸς Διονύσιον, ὁργίσθεις ἐκεῖνος τὴν μὲν 
γυναῖκα τοῦ Δεπτίνου δῆσαι ἐν πέδαις καθείρξε,
4 τὸν δὲ Φιλίστον ἐξῆλασε Σικελίας, φυγόντα παρὰ 
ξένους τινάς εἰς τὸν Ἀδρίαν, ὅπου καὶ δοκεῖ τὰ 
πλεῖστα συνθείναι τῆς ἱστορίας σχολάζων. οὐ 
γὰρ ἐπανήλθε τοῦ πρεσβυτέρου ἕωςτος, ἀλλὰ 
μετὰ τὴν ἐκείνου τελευτήν, ὠσπερ εὑρηταί, κατῆ-
γαγεν αὐτὸν ὃ πρὸς Δίωνα τῶν ἄλλων φθόνος, ὡς 
αὐτοῖς τε μᾶλλον ἐπιτιθείον ὄντα καὶ τῇ τυραν-
νίδι βεβαιότερον.

ΧΠ. Οὕτως μὲν ὦν εὐθὺς κατελθὼν διεπεφύκει 
tῆς τυραννίδος: τῷ δὲ Δίωνι καὶ παρ’ ἄλλων 
ἐτύχαγων οὐσαὶ διαβολαὶ καὶ κατηγορίαι πρὸς 
tῶν τυράννων, ὡς διειλημμένοι περὶ καταλύσεως 
tῆς ἀρχῆς πρὸς τὰς Θεοδότην καὶ πρὸς Ἑρα-
κλείδην. ἦλπιζε μὲν γὰρ, ὡς έοικε, διὰ Πλάτωνος 
παραγενομένου τὸ δεσποτικὸν καὶ λίαν ἄκρατον 
άφελῶν τῆς τυραννίδος ἐμμελῆ τινα καὶ νόμιμον 
2 ἀρχοῦτα τῶν Διονύσιον καταστήσειν· εἰ δὲ ἀντι-
Philistus, a man versed in letters and acquainted with the ways of tyrants, that they might have in him a counterpoise to Plato and philosophy. For Philistus at the outset had most zealously assisted in establishing the tyranny, and for a long time was commander of the garrison that guarded the citadel. There was a story, too, that he was very intimate with the mother of the elder Dionysius, and that the tyrant was not wholly ignorant of the fact. But when Leptines, who had two daughters by a woman whom he had corrupted when she was living with another man and then taken to wife, gave one of them to Philistus without so much as telling Dionysius, the tyrant was wroth, put the wife of Leptines into fetters and prison, and banished Philistus from Sicily. Philistus took refuge with some friends in Adria, and there, it would seem, in his leisure, composed the greater part of his history. For he did not return to Syracuse while the elder Dionysius was alive, but after his death, as I have said, the envy which the other courtiers felt towards Dion brought about his recall; they thought him a more suitable man for their purposes, and a stauncher friend of the tyranny.

XII. Philistus, then, as soon as he had returned, was in close touch with the tyranny; and there were others also who brought slanders and accusations against Dion to the tyrant, alleging that he had been in conference with Theodotes and Heracleides concerning a subversion of the government. For Dion had hopes, as it seems likely, that by means of the visit of Plato he could mitigate the arrogance and excessive severity of the tyranny, and convert Dionysius into a fit and lawful ruler; but if
βαίνοι καὶ μὴ μαλάσσοιτο, καταλύσας ἐκεῖνον ἐγνώκει τὴν πολιτείαν ἀποδιδόναι Συρακούσιοι, οὐκ ἔπαινον μὲν δημοκρατίαν, πάντως δὲ βελτίων τυραννίδος ἡγούμενος τοῖς διαμαρτάνουσιν ὕγαινούσης ἀριστοκρατίας.

XIII. Ἐν τοιαύτῃ δὲ καταστάσει τῶν πραγμάτων ὄντων Πλάτων εἰς Σικελίαν ἀφικόμενος περὶ μὲν τὰς πρώτας ἀπαντήσεις θαυμαστὴς ἔτυγχανε φιλοσοφοσύνης καὶ τιμῆς. καὶ γὰρ ἄρμα τῶν βασιλικῶν αὐτῆς παρέστη κεκοσμημένον διαπρεπῶς ὑποβάντι τῆς τριήρους, καὶ θυσίαν ἔθυσεν ὁ τύραννος ὡς εὐτυχήματος μεγάλου τῇ ἀρχῇ προσ-

2 γεγονότος. αἰδῶς δὲ συμποσίων καὶ σχημα-

τισμὸς αὐλῆς καὶ προνός αὐτοῦ τοῦ τυράννου περὶ ἕκαστα τῶν χρηματιζομένων θαυμαστὰς ἐνέ-

δωκεν ἐλπίδας μεταβολῆς τοῖς πολίταις. (φορὰ δὲ τις ἦν ἔπι λόγους καὶ φιλοσοφίαν ἀπάντων,

καὶ τὸ τυραννεῖον, ὡς φασὶ, κοινορτός ὑπὸ πλῆ-

3 θους τῶν γεωμετροῦντων κατείχεν.) ἡμερῶν δὲ ὀλίγων διαγενομένων θυσία μὲν ἦν πάτριος ἐν τοῖς 

tυραννεῖοις· τοῦ δὲ κήρυκος, ὡσπερ εἰώθει, κατευ-

ξαμένον διαμένειν τὴν τυραννίδα ἀσάλευτον πολ-

λοὺς χρόνους, ὁ Διονύσιος λέγεται παρεστῶς,

"Οὐ παύσῃ," φαίναι, "καταρώμενος ἤμιν.;" τοῦ-

το κομιδή τοὺς περὶ τὸν Φίλιστον ἐλύπησεν,

ἀμαχὸν τινα τοῦ Πλάτωνος ἡγουμένου ἐσεσθαι 

χρόνῳ καὶ συνηθείᾳ τὴν δύναμιν, εἰ νῦν ἐκ συνο-

σίας ὀλίγης ἡλιοίωκεν ὄντω καὶ μεταβέβληκε 

tὴν γνώμην τὸ μειράκιον.
DION

Dionysius should oppose his efforts and refuse to be softened, he had determined to depose him and restore the civil power to the Syracusan people; not that he approved of a democracy, but he thought it altogether better than a tyranny in lack of a sound and healthy aristocracy.

XIII. Such was the condition of affairs when Plato came to Sicily, and in the first instances he met with astonishing friendliness and honour. For a royal chariot, magnificently adorned, awaited him as he left his trireme, and the tyrant offered a sacrifice of thanksgiving for the great blessing that had been bestowed upon his government. Moreover, the modesty that characterized his banquets, the decorum of the courtiers, and the mildness of the tyrant himself in all his dealings with the public, inspired the citizens with marvellous hopes of his reformation. There was also something like a general rush for letters and philosophy, and the palace was filled with dust, as they say, owing to the multitude of geometricians there. After a few days had passed, there was one of the customary sacrifices of the country in the palace grounds; and when the herald, as was the custom, prayed that the tyranny might abide unshaken for many generations, it is said that Dionysius, who was standing near, cried: "Stop cursing us!" This quite vexed Philistus and his party, who thought that time and familiarity would render Plato's influence almost irresistible, if now, after a brief intimacy, he had so altered and transformed the sentiments of the youthful prince.

1 Soon after 368 B.C.
2 Geometrical figures were traced in loose sand strewn upon the floor.

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XIV. Οὐκὲτ’ οὖν καθ’ ἑνα καὶ λαθραίως, ἀλλὰ πάντες ἀναφανῶν ἐλοιδόρουν τὸν Δίωνα, λέγοντες ὡς οὖν λέληθε κατεπάδων καὶ καταφαρμάσσων τῷ Πλάτωνος λόγῳ Διονύσιον, ὅταν ἀφέντος ἐκουσίως αὐτοῦ καὶ προεμένου τὴν ἄρχην ὑπολαβὼν εἰς τοὺς Ἀριστομάχης περιστήσῃ παῖδας, οὐν θεῖός ἐστιν. ἐνιοί δὲ προσεποιοῦντο δυσχεραίνειν, εἰ πρότερον μὲν Ἀθηναῖοι ναυτικάς καὶ πεζικάς δυνάμει μεγάλαις δεύρο πλεύσαντες ἀπόλοντο καὶ διεθύρησαν πρότερον ἢ λαβεῖν

2 Συρακούσας, νυνὶ δὲ δι’ ἐνὸς σοφιστοῦ καταλύουσι τὴν Διονυσίου τυραννίδα, συμπείσαντες αὐτὸν ἐκ τῶν μυρίων δορυφόρων ὑποδράντα, καὶ καταληπτόντα τὰς τετρακοσίας τριήρεις καὶ τοὺς μυρίους ἱππεῖς καὶ τοὺς πολλάκις τοσοῦτοι ὀπλίτας, ἐν Ἀκαδημείᾳ τὸ σιωπώμενον ἁγαθὸν ζητεῖν καὶ διὰ γεωμετρίας εὐδαίμονα γενέσθαι, τὴν ἐν ἄρχῃ καὶ χρήμασι καὶ τρυφαῖς εὐδαιμονίαν Δίων καὶ τοῖς Δίωνος ἀδελφιδοῖς προέμενον.

3 Ἐκ τούτων ὑποψίας πρώτων, εἶτα καὶ φανερωτέρας ὠργῆς καὶ διαφοράς γενομένης, ἐκομίσθη τις ἐπιστολὴ κρύφα πρὸς Διονύσιον, ὡς ἐγεγράφει θὶν πρὸς τοὺς Καρχηδονίων ἐπιμελητὰς κελεύων, ὅταν Διονυσίῳ περὶ τῆς εἰρήνης διαλέγωνται, μὴ χωρὶς αὐτοῦ ποιῆσασθαι τὴν ἐντευξίν, ὡς πάντα

4 θησμόμενος ἀμεταπτώτως δι’ αὐτοῦ, ταῦτην ἀναγνώς Διονύσιος Φιλίστῳ καὶ μετ’ ἐκεῖνον βουλευσάμενος, ὡς φησὶ Τίμαιος, ὑπῆλθε τὸν Δίωνα πεπλασμέναις διαλύσεις καὶ μέτρια σκηνάμενος διαλλάττεσθαι τε φήσας, μόνον τε ἀπαγαγῶν ὑπὸ τὴν ἀκρόπολιν πρὸς τὴν θάλασσαν...
They therefore no longer abused Dion one by one and secretly, but all together and openly, saying that he was manifestly enchanting and bewitching Dionysius with Plato’s doctrines, in order that the tyrant might of his own accord relinquish and give up the power, which Dion would then assume and devolve upon the children of Aristomache, whose uncle he was. And some pretended to be indignant that the Athenians, who in former times had sailed to Sicily with large land and sea forces, but had perished utterly without taking Syracuse, should now, by means of one sophist, overthrow the tyranny of Dionysius, by persuading him to dismiss his ten thousand body-guards, and abandon his four hundred triremes and his ten thousand horsemen and his many times that number of men-at-arms, in order to seek in Academic philosophy for a mysterious good, and make geometry his guide to happiness, surrendering the happiness that was based on dominion and wealth and luxury to Dion and Dion’s nephews and nieces.

As a consequence of all this, Dionysius became at first suspicious, and afterwards more openly angry and hostile, and just then a certain letter was secretly brought to him, which Dion had written to the Carthaginian officials, urging them, whenever they should treat with Dionysius for peace, not to hold their interview without including him, since he would help them to arrange everything securely. This letter Dionysius read to Philistus, and after consulting with him, according to Timaeus, he beguiled Dion by a feigned reconciliation. That is, after moderate protestations and a declaration that their quarrel was at an end, he led him off alone beneath the
σαι, ἐδείξε τὴν ἐπιστολὴν καὶ κατηγόρησεν ὡς συνισταμένον μετὰ Καρχηδονίων ἐπ’ αὐτόν.

3 ἀπολογεῖσθαι δὲ βουλομένου τοῦ Δίωνος οὐκ ἀνασχόμενος, ἀλλ’ εὐθὺς, ὡς εἰχεν, ἐνθέμενος εἰς ἀκάτιον προσέταξε τοῖς ναύταις κομίζοντας αὐτὸν ἐκθείναι πρὸς τὴν Ἰταλίαν.

XV. Γενομένου δὲ τούτου καὶ φανέντος ὡμοῦ τοῖς ἀνθρώποις, τὴν μὲν οἰκίαν τοῦ τυράννου πένθος εἰχε διὰ τὰς γυναίκας, ἡ δὲ πόλις τῶν Συρακούσων ἐπίρτο πράγματα νεώτερα καὶ μεταβολὴν προσδεχομένη ταχείαν ἐκ τοῦ περὶ Δίωνα θεράβου καὶ τῆς πρὸς τὸν τυράννον ἀπιστίας τῶν 2 ἄλλων. ἣ δὴ συνορῶν ὁ Διονύσιος καὶ δεδοικός, τοὺς μὲν φίλους παρεμυθεῖτο καὶ τὰς γυναίκας ὡς ὀυ φυγῆς, ἀλλ’ ἀποδημάς τῷ Δίωνι γεγενημένης, ὥς μὴ τι χείρον ὅργη πρὸς τὴν αὐθάδειαν αὐτοῦ παρόντος ἀμαρτεῖν βιασθείς. δυὸ δὲ ναῦς παραδοὺς τοῖς Δίωνος οἰκείοις ἐκέλευσεν ἐνθέμενοις ὁ σα βούλοιντο τῶν ἐκείνου χρήματα καὶ θεράποντας 3 ἀπάγειν πρὸς αὐτόν εἰς Πελοπόννησον. ἢν δ’ οὐσία μεγάλη τῷ Δίωνι καὶ σχεδὸν τῷ τυραννικῇ πομπῇ καὶ κατασκευῇ περὶ τὴν δίαιταν, ἢν οἱ φίλοι συλλαβόντες ἑκόμιζον. ἄλλα δ’ ἐπέμπτε πολλὰ παρὰ τῶν γυναικῶν καὶ τῶν εταίρων, ὡστε χρημάτων ἕνεκα καὶ πλούτου λαμπρὸν ἐν τοῖς Ἐλλησίων εἰναι καὶ διαφανῆναι τῇ τοῦ φυγά-δος εὐπορίᾳ τὴν τῆς τυραννίδος δύναμιν.

XVI. Πλάτωνα δὲ Διονύσιος εὐθὺς μὲν εἰς τὴν ἀκρόπολιν μετέστησεν, ἐντιμον αὐτῷ σχῆματι
acropolis down to the sea, and then showed him the letter and accused him of conspiring with the Carthaginians against him. And when Dion wished to defend himself, he would not suffer it, but at once placed him, just as he was, on board a small boat, and commanded the sailors in it to set him ashore in Italy.

XV. At this proceeding, which seemed to men a cruel one, the women in the household of the tyrant put on mourning, but the citizens of Syracuse were cheered by the expectation of a revolution and a speedy change in the government, since Dion’s treatment caused such a commotion and the rest of the courtiers distrusted the tyrant. Dionysius saw this and was afraid, and sought to console the friends of Dion and the women by saying that he had not sent Dion into exile, but upon a journey, in order that his wrath at the man’s self-will when at home might not drive him to do him some worse wrong. He also handed over two ships to the kinsmen of Dion and bade them to put on board whatever property and servants of Dion’s they pleased and convey them to him in Peloponnesus. Now, Dion had great riches and an almost princely splendour of appointment in his way of living, and this his friends got together and conveyed to him. Besides, many other things were sent to him from the women of the court and from his adherents, so that, as far as wealth and riches went, he was a brilliant figure among the Greeks, to whom the affluence of the exile gave some idea of the power of the tyrant.

XVI. As for Plato, Dionysius at once removed him to the acropolis, where he contrived to give
PLUTARCH'S LIVES

ξενίας φιλανθρώπου φρουράν μηχανησάμενός, ὡς μὴ συμπλέοι Δίωνι μάρτυς ὡς ἥδικητο. χρόνῳ δὲ καὶ συνδιαιτήσει, καθάπερ ψάνειν ἀνθρώπου θηρίον, ἔθισθες ὑπομένειν τὴν τε ὁμιλίαν αὐτοῦ καὶ τὸν λόγον, ἡράσθη τυραννικὸν ἔρωτα, μόνος ἄξιων ὑπὸ Πλάτωνος ἀντεράσθαι καὶ θαυμά-

ζεσθαι μάλιστα πάντων, έτοιμος δὲ ἐπιτρέπειν τὰ πράγματα καὶ τὴν τυραννίδα μὴ προτιμῶντι

2 τὴν πρὸς Δίωνα φιλίαν τῆς πρὸς αὐτὸν. ἦν οὖν τῷ Πλάτωνι συμφορὰ τὸ πάθος αὐτοῦ τοῦτο, μαινομένου καθάπερ οἱ δυσέρωτες ὑπὸ ζηλοτυ-

πίας, καὶ πολλὰς μὲν ὀργὰς ἐν ὀλίγῳ χρόνῳ, πολλὰς δὲ διαλλαγὰς καὶ δεσίεις πιστομένου πρὸς αὐτὸν, ἀκροᾶσθαι δὲ τῶν λόγων καὶ κοινωνεῖν τῆς περὶ φιλοσοφίαν πραγματείας σπουδάζοντος μὲν ὑπερφυῶς, αἰδομένου δὲ τοὺς ἀποτρέποντας ὡς διαφθαρησομένου.

3 Ἑν τούτῳ δὲ πολέμου τινὸς ἐμπεσόντος ἀπο-

πέμπει τὸν Πλάτωνα, συνθέμενος εἰς ὅραν ἐτοὺς μεταπέμψασθαι Δίωνα. καὶ τοῦτο μὲν εὐθὺς ἐφεύρατο, τὰς δὲ προσόδους τῶν κτημάτων ἀπέ-

πεμπεῖν αὐτῶ, ἄξιῶν Πλάτωνα συγγρῶναι περὶ τοῦ χρόνου διὰ τὸν πόλεμον εἰρήνης γὰρ γενο-

μένης τάχιστα μεταπέμψασθαι τὸν Δίωνα, καὶ ἄξιον αὐτοῦ ἱσχυόν ἅγειν καὶ μηδὲν νεωτερίζειν 

μηδὲ βλασφημεῖν κατ’ αὐτοῦ πρὸς τοὺς Ἐλληνας.

XVII. Ταῦτα ἐπείρατο ποιεῖν Πλάτων, καὶ Δίωνα τρέψας ἔπι φιλοσοφίαν ἐν Ἀκαδημείᾳ συνεῖχεν. ὥσιν μὲν οὖν ἐν ἅπασι παρὰ Καλ-

λίππῳ τινὶ τῶν γνωρίμων, ἀγρόν δὲ διαγωγῆς

1 ὑπομένειν τὴν τε Schenkl: ὑπομένειν τε τὴν.
him a guard of honour under pretence of hospitable kindness, in order that he might not accompany Dion and bear witness to his wrongs. But after time and intercourse had accustomed Dionysius to tolerate his society and discourse, just as a wild beast learns to have dealings with men, he conceived a passion for him that was worthy of a tyrant, demanding that he alone should have his love returned by Plato and be admired beyond all others, and he was ready to entrust Plato with the administration of the tyranny if only he would not set his friendship for Dion above that which he had for him. Now, this passion of his was a calamity for Plato, for the tyrant was mad with jealousy, as desperate lovers are, and in a short space of time would often be angry with him and as often beg to be reconciled; for he was extravagantly eager to hear his doctrines and share in his philosophical pursuits, but he dreaded the censure of those who tried to divert him from this course as likely to corrupt him.

At this juncture, however, a war broke out, and he sent Plato away, promising him that in the summer he would summon Dion home. This promise, indeed, he immediately broke, but he kept sending to Dion the revenues from his property, and asked Plato to pardon his postponement of the time of Dion’s recall, because of the war; as soon as peace was made he would summon Dion home, and he asked him to be quiet, and to attempt no revolution, and to say no evil of him to the Greeks.

XVII. This Plato tried to effect, and kept Dion with him in the Academy, where he turned his attention to philosophy. Dion dwelt in the upper city of Athens with Callippus, one of his acquaint-

1 The “upper city,” as distinguished from the Piraeus.
χάριν ἐκτήσατο, καὶ τοῦτον ὑστερον εἰς Σικελίαν πλέων Σπευσίππῳ δωρεὰν ἔδωκεν, ὦ μάλιστα τῶν Ἀθηναίων φίλων ἐχρήτω καὶ συνδητάτο, βουλομένου τοῦ Πλάτωνος ὁμιλία χάριν ἔχουσι καὶ παιδιάς ἐμμελοῦσι κατὰ καιρὸν ἀποτομεῖν κεραυ-μένου ἀφηδύνεσθαι τοῦ Δίωνος τὸ ἱδὸς. τοιοῦτος δὲ τις ὁ Σπευσίππος ἦν. ἦ καὶ σκώψας ἀγαθὸν αὐτὸν ἐν τοῖς Σίλλοις ὁ Τίμων προσηγόρευσεν. αὐτῷ δὲ Πλάτωνι χορηγοῦντι παίδων χορῷ τόν τε χορὸν ἦσκησεν ὁ Δίων καὶ τὸ δαπάνημα πᾶν ἐτέλεσε παρ’ ἑαυτῷ, συγχωροῦντος τοῦ Πλάτωνος τὴν τοιαύτην φιλοτιμίαν πρὸς τοὺς Ἀθηναίους, ὡς ἐκεῖνος μάλλον εὐνοιαν ἢ δόξαν αὐτῷ φέρονσαν.

3 Ἐπεφοίτα δὲ καὶ ταῖς ἄλλαις πόλεσιν ὁ Δίων, καὶ συνεχόλαξε καὶ συνεπανηγύριζε τοῖς ἀριστοῖς καὶ πολιτικωτάτοις ἀνδράσιν, οὐδὲν ἐν τῇ διαίτῃ σόλοικον ἐπιδεικνύμενος οὐδὲ τυραννικὸν οὐδὲ ἐπιτεθρυμμένον, ἀλλὰ σωφροσύνην καὶ ἀρετὴν καὶ ἀνδρείαν καὶ περὶ λόγους καὶ περὶ φιλοσοφίαν εὐσχήμονας διατριβᾶς. ἐφ᾽ οἷς εὔνοια παρὰ πάντων ἐγίνετο καὶ ξύλος αὐτῷ τιμαὶ τε δημόσια καὶ ψυφίσματα παρὰ τῶν πόλεων.

4 Δακεδαλόνιοι δὲ καὶ Σαρτιάτην αὐτὸν ἐποίησαντο, τῆς Διονυσίου καταφρονήσαντες ὄργῆς, καὶ περὶ αὐτοῖς τότε προθύμως ἐπὶ τοὺς Θηβαίους συμμαχοῦντος. λέγεται δὲ ποτε τῶν Δίωνα τοῦ Μεγαρέως Πτοιόδωρον δεόμενον ἐπὶ τήν οἰκίαν ἔλθειν. ἦν δὲ, ὡς ἐοικε, τῶν πλουσίων τις καὶ δυνατῶν ὁ Πτοιόδωρος ὕχλον ὅπως ἐπὶ θύραις ἴδὼν ὁ Δίων καὶ πλῆθος ἄσχολῶν καὶ δυσέντεικτων αὐτῶν καὶ δυσπρόσοδων, ἵπτεῖδών πρὸς τοὺς φίλους δυσχεραίνοντας καὶ ἀγανακτοῦντας,
DION

ances, but for diversion he bought a country-place, and afterwards, when he sailed to Sicily, he gave this to Speusippus, who was his most intimate friend at Athens. For Plato desired that Dion's disposition should be tempered and sweetened by association with men of charming presence who indulged seasonably in graceful pleasurtries. And such a man was Speusippus; wherefore Timon, in his "Silli," spoke of him as "good at a jest." And when Plato himself was called upon to furnish a chorus of boys, Dion had the chorus trained and defrayed all the expense of its maintenance, and Plato encouraged in him such an ambition to please the Athenians, on the ground that it would procure goodwill for Dion rather than fame for himself.

Dion used to visit the other cities also, where he shared the leisure and festal enjoyments of the noblest and most statesmanlike men, manifesting in his conduct with them nothing that was rude or arrogant or effeminate, but rather great moderation, virtue, and manliness, and a becoming devotion to letters and philosophy. This procured him the emulous goodwill of all men, and decrees of public honours from the cities. The Lacedaemonians even made him a citizen of Sparta, without any regard for the anger of Dionysius, although at that time the tyrant was their zealous ally against the Thebans. And it is related that Dion once went to pay a visit to Ptoeodorus the Megarian, upon his invitation. Now Ptoeodorus, it would seem, was one of the wealthy and influential men of the city; and when, therefore, Dion saw a crowd of people at his door, and a press of business, which made him difficult of access and hard to come at, he turned to his friends, who were
"Τά τούτον," ἐφη, "μεμφόμεθα; καὶ γὰρ αὐτοὶ πάντως ἐν Συρακοῦσαι ὁμοία τούτοις ἐποιοῦμεν." 

ΧVIII. Χρόνου δὲ προϊόντος ὁ Διονύσιος ζηλοτυπῶν καὶ δεδοικῶς τοῦ Δίωνος τὴν παρὰ τοῖς Ἐλλησίων εὐ δοιαν, ἐπαύσατο τὰς προσόδους ἀποστελλὼν καὶ τὴν οὐσίαν παρέδωκεν ἰδίως ἐπιτρόποις. Βουλόμενος δὲ καὶ τὴν εἰς τοὺς φιλοσόφους διὰ Πλάτωνα κακοδοξίαν ἀναμάχεσθαι, πολλοὺς συνήγε τῶν πεπαιδεύσθαι δοκούντων. φιλοτιμούμενος δὲ τῷ διαλέγεσθαι περείναι πάντων, ἢμιγκάζετο τοῖς Πλάτωνος παρακούσμασι κακῶς 2 χρήσθαι. καὶ πάλιν ἐκεῖνον ἐπόθει, καὶ κατεγνώσκεν αὐτὸς αὐτοῦ μὴ χρησάμενος παρόντι μηδὲ διακοūσας ὁσα καλῶς εἶχεν. οὐα δὲ τύραννος ἐμπλήκτος ἀεὶ ταῖς ἐπιθυμίαις καὶ πρὸς πᾶσαν ὄξυρροπος σπουδῆν, εὐθὺς ὄρμησεν ἐπὶ τὸν Πλάτωνα, καὶ πᾶσαν μηχανὴν αἰρών, συνέπεισε τοὺς περὶ Αρχαῖν Πυθαγορικοὺς τῶν ὠμολογομένων ἀναδόχους γενομένους καλείν Πλάτωνα· δὴ ἐκεῖνον γὰρ αὐτοῖς ἐγεγόνει φιλία καὶ ξενία τὸ πρῶτον. οὶ δὲ ἐπεμψαν Ἀρχέδημον παρ' αὐτῶν ἐπεμψε δὲ καὶ Διονύσιος τριήρη καὶ φίλους δεσσομένους τοῦ Πλάτωνος· αὐτὸς τε σαφῶς καὶ διαρρήδην ἐγραφεὶν ὡς οὐδὲν ἄν γένοιτο τῶν μετρίων Δίωνι μὴ πεισθέντος Πλάτωνος ἐλθεῖν εἰς Σικελίαν, πεισθέντος δὲ πάντα. πολλαὶ δὲ ἀφίκοντο πρὸς Δίωνα παρὰ τῆς ἄδελφῆς καὶ γυναικὸς ἐπισκήψεις, δεῖσθαι Πλάτωνος ὑπακούσαι Διονύσίῳ καὶ μὴ πρόφασιν παρασχεῖν. οὔτω 36
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vexed and indignant at it, and said: “Why should we blame this man? For we ourselves used to do just so in Syracuse.”

XVIII. But as time went on, Dionysius became jealous of Dion and afraid of his popularity among the Greeks. He therefore stopped sending him his revenues, and handed his estate over to his own private stewards. However, with a desire to make head against the bad repute which he had also won among the philosophers on Plato’s account, he assembled at his court many men with a reputation for learning. But he was ambitious to surpass them all in discussion, and was therefore driven to use inaptly what he had imperfectly learned from Plato. So he yearned once more for that philosopher, and reproached himself for not having utilized his presence to learn all that he should have learned. And since, like a tyrant, he was always extravagant in his desires and headstrong in all that he undertook; he set out at once to secure Plato, and, leaving no stone unturned, persuaded Archytas and his fellow Pythagoreans to become sureties for his agreements, and to summon Plato; for it was through Plato, in the first place, that he had entered into friendly relations with these philosophers. So they sent Archedemus to Plato, and Dionysius also sent a trireme for him, and friends to entreat his return. He also wrote to him himself in clear and express terms, saying that no mercy should be shown to Dion unless Plato were persuaded to come to Sicily; but if he were persuaded, every mercy. Dion also received many injunctions from his wife and sister, that he should beg Plato to listen to Dionysius and not afford him an excuse for further severity. Thus it
μὲν δὴ φησιν ὁ Πλάτων ἐλθεῖν τὸ τρίτον εἰς τὸν πορθμὸν τὸν περὶ Σκύλλαν,\(^1\)

οὗρ ἐτὶ τὴν ὅλην ἀναμετρήσεις Χάρυβδιν.

XIX. Ἐλθὼν δὲ μεγάλης μὲν αὐτοῦ ἐνέπλησε χαράς, μεγάλης δὲ πάλιν ἐλπίδος Σικελίαν, συνενχομένην καὶ συμφιλοτιμουμένην Πλάτωνα μὲν Φιλίστον περιγενέσθαι, φιλοσοφίαν δὲ τυραννίδος. ἤν δὲ πολλὴ μὲν τῶν γυναικῶν σπουδὴ περὶ αὐτοῦ, ἔξαρπες δὲ παρὰ τῷ Διονυσίῳ πίστις, ἦν οὔδεις ἄλλος εἶχεν, ἀδιερεύνητον αὐτῷ 2 πλησιάζειν. δωρεάς δὲ χρημάτων πολλῶν καὶ πολλάκις τοῦ μὲν διδόντως, τοῦ δὲ μὴ δεχομένου, παρὼν Ἀρίστιπποσ ο Ἀρνηναῖος ἁσφαλῶς ἐφη μεγαλόψυχοι ἐναι Διονύσιον· αὐτοῖς μὲν γὰρ μικρὰ διδόναι πλειόνων δεομένοις, Πλάτωνι δὲ πολλᾶ μηδὲν λαμβάνοντι.

3 Μετὰ δὲ τὰς πρώτας φιλοφροσύνας, ἀρξαμένου Πλάτωνος ἐνυγχάνειν περὶ Δίωνος, ὑπερθέσεις τὸ πρῶτον ἦσαν, εἰτα μέμψεις καὶ διαφοραί λανθάνουσαι τοὺς ἐκτὸς, ἐπικρυπτομένου Διονυσίου καὶ ταῖς ἀλλαῖς τῶν Πλάτωνα θεραπείαις καὶ τιμαῖς πειρωμένου παράγειν ἀπὸ τῆς Δίωνος εὐνοίας, οὐδ’ αὐτοῦ ἐν γε τοῖς πρώτοις χρόνοις ἀποκαλύπτοντα τὴν ἀπιστίαν αὐτοῦ καὶ ψευδολογίαν, 4 ἀλλ’ ἐγκαρτεροῦντα καὶ σχηματιζόμενον. οὕτω δὲ διακειμένων πρὸς ἄλληλους καὶ λανθάνειν

\(^1\) Σκύλλαν as in Plato, Epist. vii. p. 346; Coraës retains the Σικελίαν of the MSS.
was, then, that Plato, as he himself says, "came for the third time to the straits of Scylla,

That he might once more measure back his way to fell Charybdis."^1

XIX. His arrival filled Dionysius with great joy, and the Sicilians again with great hope; they all prayed and laboured zealously that Plato might triumph over Philistus, and philosophy over tyranny. The women also were very earnest in his behalf, and Dionysius gave him a special token of his trust, which no one else had, in the privilege of coming into his presence without being searched. The tyrant offered him, too, presents of money, much money and many times, but Plato would not accept them. Whereupon Aristippus of Cyrene, who was present on one of these occasions, said that Dionysius was safely munificent; for he offered little to men like him, who wanted more, but much to Plato, who would take nothing.

After the first acts of kindness, however, Plato introduced the subject of Dion, and then there were postponements at first on the part of Dionysius, and afterwards faultfindings and disagreements. These were unnoticed by outsiders, since Dionysius tried to conceal them, and sought by the rest of his kind attentions and honourable treatment to draw Plato away from his goodwill towards Dion. And even Plato himself did not at first reveal the tyrant's perfidy and falsehood, but bore with it and dissembled his resentment. But while matters stood thus between them, and no one knew of it, as they

1 Odyssey, xii. 428, with slight adaptation from the first person.
πάντας οἰομένων, Ἐλίκων ὁ Κυζικηνὸς εἰς τῶν Πλάτωνος συνήθων ἥλιον προεῖπεν ἐκλείψειν καὶ γενομένης ὡς προεῖπε, θαυμασθεὶς ὑπὸ τοῦ τυράννου δῷρεὰν ἐλάβεν ἀργυρίου τάλαντον. Ἀρίστιππος δὲ παίζων πρὸς τοὺς ἄλλους φιλοσόφους ἥφη τι καὶ αὐτὸς ἔχειν τῶν παραδόξων προειπεῖν. ἐκείνων δὲ φράσαι δεομένων, "Προλέγω τούτων," εἶπεν, "ὁλίγον χρόνον Πλάτωνα καὶ Διονύσιον ἐχθρούς γενησομένους." τέλος δὲ τὴν μὲν οὐσίαν τοῦ Δίωνος ὁ Διονύσιος ἐπόλει καὶ τὰ χρήματα κατείχε, Πλάτωνα δὲ ἐν τῷ περὶ τὴν οἰκίαν κήπῳ διαιτώμενον εἰς τοὺς μισθοφόρους μετέστησε πάλαι μισοῦντας αὐτὸν καὶ ἕητούντας ἀνελεῖν ὡς πείθοντα Διονύσιον ἀφεῖναι τὴν τυραννίδα καὶ ζῆν ἀδορυφόρητον.

XX. Ἐν τοιούτῳ δὲ κινδύνῳ γενομένου τοῦ Πλάτωνος οἱ περὶ Ἀρχύταν πυθόμενοι ταχὺ πέριπουσι πρεσβείαν καὶ τριακόντορον, ἀπαιτοῦντες τῶν ἄνδρα παρὰ Διονύσιον καὶ λέγοντες ὡς αὐτοῦ λαβῶν ἀναδόχους τῆς ἀσφαλείας πλεύσειεν εἰς Συρακούσας. ἀπολεγομένου δὲ τοῦ Διονυσίου τὴν ἐχθραν ἐστίασει καὶ φιλοφροσύναις 2 περὶ τὴν προσπομπῆν, ἐν δὲ τὶ προαχθέντος πρὸς αὐτὸν τοιοῦτον εἰπεῖν. "Ἡ ποὺ, Πλάτων, πολλὰ καὶ δεινὰ κατηγορήσεις ἡμῶν πρὸς τοὺς συμφιλοσοφοῦντας;" ὑπομειδιάσας ἐκεῖνος ἑπεκρίνατο. "Μὴ τοσαύτη λόγον ἐν Ἀκαδημείᾳ γένοιτο σπάνις ἀστεὶ σοῦ τίνα μιμομονεῦσαι." τοιαύτῃ μὲν τὴν ἀποστολὴν τοῦ Πλάτωνος γενέσθαι λέγουσιν οὐ μέντοι τὰ Πλάτωνος αὐτοῦ πάνυ τούτοις συνάδει.
supposed, Helicon of Cyzicus, one of Plato's intimates, predicted an eclipse of the sun. This took place as he had predicted, in consequence of which he was admired by the tyrant and presented with a talent of silver. Thereupon Aristippus, jesting with the rest of the philosophers, said that he himself also could predict something strange. And when they besought him to tell what it was, "Well, then," said he, "I predict that ere long Plato and Dionysius will become enemies." At last Dionysius sold the estate of Dion and appropriated the money, and removing Plato from his lodging in the palace garden, put him in charge of his mercenaries, who had long hated the philosopher and sought to kill him, on the ground that he was trying to persuade Dionysius to renounce the tyranny and live without a bodyguard.

XX. Now when Archytas and his fellow Pythagoreans learned that Plato was in such peril, they quickly sent a galley with an embassy, demanding him from Dionysius and declaring that Plato had taken them for sureties of his safety when he sailed to Syracuse. Dionysius sought to disprove his enmity to Plato by giving banquets in his honour and making kind provisions for his journey, and went so far as to say something like this to him: "I suppose, Plato, thou wilt bring many dire accusations against me to the ears of your fellow philosophers." To this Plato answered with a smile: "Heaven forbid that there should be such a dearth of topics for discussion in the Academy that any one mention thee." Such, they say, was the dismissal of Plato; Plato's own words, however, do not entirely agree with this account.

1 Epist. vii. p. 349 f.
ΧΧΙ. Δίων δε καὶ τοῦτοι ἐχαλέπαινε, καὶ μετ’ ὀλίγον χρόνον ἐξεπολεμώθη παντάπασι πυθόμενος τὸ περὶ τὴν γυναίκα, περὶ οὐ καὶ Πλάτων ἡμίξατο γράφων πρὸς Διονύσιον. ἦν δὲ τοιοῦτον. μετὰ τὴν ἐκβολὴν τοῦ Δίωνος ἀποπέμπτων Πλάτωνα Διονύσιος ἐκέλευσεν αὐτοῦ δὲ ἀπορρήτων πυθέοντα, μή τι κωλύσω τὴν γυναίκα πρὸς γάμον ἐτέρῳ 2 δοθήσαι: καὶ γὰρ ἦν λόγος, εἰς ἀληθῆς εἶτε συντεθεὶς ὑπὸ τῶν Δίωνα μισοῦντων, ὡς οὐ καθ’ ἤδονήν ὁ γάμος εἰς Δίωνι γεγονός οὐδ’ εὐάρμοστος ἢ πρὸς τὴν γυναίκα συμβίωσις. ὡς οὖν ἦκεν ο Πλάτων Ἀθηναζε καὶ τῷ Δίωνι περὶ πάντων ἐνέτυχε, γράφει πρὸς τὸν τύραννον ἐπιστολῆν τὰ μὲν ἀλλὰ σαφῶς πᾶσιν, αὐτὸ δὲ τὸ τύτου μόνω γνώριμον ἐκείνῳ φράζουσαν, ὡς διαλεγθεῖ Ἰώνι περὶ τοῦ πράγματος ἐκείνου καὶ σφόδρα δῆλος εἰς χαλεπαίνων, εἰ τούτῳ Διονύσιος ἐξεργάσαιτο. 3 καὶ τότε μὲν ἔτι πολλῶν ἐλπίδων οὐσῶν πρὸς τὰς διαλύσεις οὐδὲν ἔπραξε περὶ τὴν ἀδελφὴν νεώτερον, ἀλλ’ εἰς μένειν αὐτὴν μετὰ τοῦ παιδίου τοῦ Δίωνος οἴκουσαν. ἐπεὶ δὲ παντάπασιν ἀσυμβάτως εἰχε καὶ Πλάτων αὐθις ἐλθὼν ἀπεπέμφθη πρὸς ἀπεχθειαν, οὕτω τὴν Ἀρέτην ἀκούσαν ἐνὶ τῶν φίλων Τιμοκράτει δίδωσιν, οὐ μιμησάμενος τὴν κατὰ γε τοῦτο τοῦ πατρὸς ἐπιείκειαν.

4 Ἐφεγόνει γάρ, ὡς ἔσικε, κακεῖνον Πολύξενον ὁ τὴν ἀδελφὴν ἔχων αὐτοῦ Θέστην πολέμιοι. ἀπο-
XXI. But Dion was vexed by all this, and shortly afterwards became altogether hostile when he learned how his wife had been treated, on which matter Plato also spoke covertly in a letter to Dionysius. The case was as follows. After the expulsion of Dion, and when Dionysius was sending Plato back, he bade him learn from Dion confidentially whether he would oppose his wife's marrying another man; for there was a report, whether true or concocted by Dion's enemies, that his marriage had not proved agreeable to him, and that he did not live harmoniously with his wife. Accordingly, after Plato came to Athens and had conferred with Dion about everything, he wrote a letter to the tyrant which spoke of other matters in a way that was clear to anybody, but of this particular matter in language that could be understood by Dionysius alone, saying that he had talked with Dion about that business, and that Dion would evidently be exceedingly angry if Dionysius should carry it through. Now, as long as there were many hopes of a reconciliation, the tyrant took no violent measures with his sister, but suffered her to continue living with Dion's young son; when, however, the estrangement was complete, and Plato, who had come to Sicily a second time, had been sent away in enmity, then he gave Arete in marriage, against her will, to Timocrates, one of his friends. And in this action, at least, he did not imitate the reasonableness of his father.

For the elder tyrant also, as it would appear, had a sister, Theste, whose husband, Polyxenenus, had become his enemy. When, therefore, Polyxenenus was

1 For the first time; cf. chapter xvi. 3.
δράντος οὖν αὐτοῦ διὰ φόβον καὶ φυγόντος ἐκ Σικελίας μεταπεμφάμενος ἦτιάτο τὴν ἀδελφήν, ὅτι συνείδυα τὴν φυγήν τοῦ ἄνδρος οὐ κατείπε 5 πρὸς αὐτόν. ἦ δὲ ἀνεκπλήκτως καὶ νὴ Δί᾽ ἀφοβως. ‘Εἰθ’ οὖτω σοι δοκῶ, Διονύσιε, φαύλῃ γυνῇ γεγονέναι καὶ ἀνανδρός ὡστε προγνοῦσα τὴν φυγήν τοῦ ἄνδρος οὐκ ἄν συνεκπλεύσαι καὶ μετασχεῖν τῆς αὐτῆς τύχης; ἄλλῳ οὖ προέγνων ἐτεί καλῶς εἰχέ μοι μᾶλλον Πολυζένου γυναίκα φεύγοντος ἢ σοῦ τυραννοῦτος ἀδελφήν λέγεσθαι.” ταῦτα τῆς Θέστης παρρησιασμένης θαυμάσαι 6 λέγουσι τὸν τύραννον. ἐθαύμασαν δὲ καὶ οἱ Συρακούσιοι τὴν ἀρετὴν τῆς γυναικὸς, ὡστε καὶ μετὰ τὴν κατάλυσιν τῆς τυραννίδος ἐκείνη τιμὴν καὶ θεραπείαν βασιλικὴν ὑπάρχειν, ἀποθανοῦσις δὲ δημοσίᾳ πρὸς τὴν ταφὴν ἐπακολουθῆσαι τοὺς πολίτας. ταῦτα μὲν οὖν οὐκ ἀχρηστοῦ ἔχει τὴν παρέκθεσιν.

XXII. Ὅ δὲ Δίων ἐντεῦθεν ἦδη τρέπεται πρὸς πόλεμον, αὐτοῦ μὲν Πλάτωνος ἀκποδῶν ἰσταμένου δι’ αἰδῶ τῆς πρὸς Διονύσιον ξενίας καὶ γῆρας, Σπευσίππου δὲ καὶ τῶν ἄλλων ἐταίρων τῷ Δίωνι συλλαμβανόντων καὶ παρακελευομένων ἐλευθεροῦν Σικελίαν χείρας ὀρέγουσαν αὐτῶ καὶ προβύ- 2 μως ὑποδεχομένην. ὅτε γὰρ ἐν Συρακούσαις Πλάτων διέτριβεν, οἱ περὶ Σπεύσιππον, ὡς ἔοικε, μᾶλλον ἀναμιγνύμενοι τοῖς ἄνθρωποις κατεμάνθανον τὴν διάνοιαν αὐτῶν, καὶ τὸ μὲν πρῶτον ἐφοβοῦντο τὴν παρρησίαν ὡς διάπειραν οὖσαν ὑπὸ τοῦ τυραννοῦ, χρόνῳ δ’ ἐπίστευσαν. ὃ γὰρ αὐτὸς ἦν παρὰ πάντων λόγος δεομένων καὶ παρακελευομένων ἐλθεὶν Δίωνα μὴ ναῦσ ἔχοντα μηδε
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moved by fear to run away and go into exile from Sicily, the tyrant sent for his sister and upbraided her because she had been privy to her husband's flight and had not told her brother about it. But she, without consternation, and, indeed, without fear, replied: "Dost thou think me, Dionysius, such a mean and cowardly wife that, had I known beforehand of my husband's flight, I would not have sailed off with him and shared his fortunes? Indeed, I did not know about it; since it would have been well for me to be called the wife of Polyxenus the exile, rather than the sister of Dionysius the tyrant." The tyrant is said to have admired Theseus for this bold speech. And the Syracusans also admired the virtue of the woman, so that even after the dissolution of the tyranny she retained the honours and services paid to royalty, and when she died, the citizens, by public consent, attended her funeral. This is a digression, it is true, but not a useless one.

XXII. From this time on Dion turned his thoughts to war. With this Plato himself would have nothing to do, out of respect for his tie of hospitality with Dionysius, and because of his age. But Speusippus and the rest of his companions co-operated with Dion and besought him to free Sicily, which stretched out her arms to him and eagerly awaited his coming. For when Plato was tarrying in Syracuse, Speusippus, as it would appear, mingled more with its people and learned to know their sentiments; and though at first they were afraid of his boldness of speech, thinking it a trap set for them by the tyrant, yet in time they came to trust him. For all now spoke in the same strain, begging and exhorting Dion to
οπλίτας μηδ' ἵππους, ἀλλ' αὐτὸν εἰς ὑπηρετικὸν ἐμβάντα χρῆσαι τὸ σῶμα καὶ τούνομα Σικελίας·
3 ταῖς ἐπὶ τῶν Διονύσιον. ταῦτα τῶν περὶ Σπεύδσιππον ἀγγέλλοντων ἐπιρρωσθεὶς ἐξενολόγει κρύφα καὶ δὴ ἑτέρων ἐπικρυπτόμενος τὴν διάνοιαν. συνέπραττον δὲ καὶ τῶν πολιτικῶν πολλοὶ καὶ τῶν φιλοσόφων, ὅ τε Κύπριος Εὐδήμος, εἰς δὲν Ἀριστοτέλης ἀποθανόντα τὸν περὶ ψυχῆς διά-
λογον ἐποίησε, καὶ Τιμωνίδης ὁ Λευκάδιος. συν-
έστησαν δὲ καὶ Μίλταν αὐτῷ τῶν Θεσσαλῶν,
ἀνδρα μάντων καὶ μετεσχηκότα τῆς ἐν Ἀκαδημείᾳ
diatriβῆς. τῶν δ' ὑπὸ τοῦ τυράννου πεφυγαδεν-
μένων, οὐ μεῖον ἡ χιλίων ὄντων, πέντε καὶ εἰκοσι
μόνοι τῆς στρατείας ἐκοινώνησαν, οἱ δ' ἄλλοι
5 προύδοσαν ἀποδειλιάσαντες. ὄρμητήριον δ' ἦν
ἡ Ζακυνθίων νῆσος, εἰς ἤν οἱ στρατιώται συνελ-
έγχησαν ὁκτακοσίων ἐλάττους γενόμενοι, γνώριμοι
dὲ πάντες ἐκ πολλῶν καὶ μεγάλων στρατεύων, καὶ
tοῖς σώμασιν ἡςκημένοι διαφερόντως, ἐμπειρία δὲ
καὶ τόλμη πολὺ πάντων κράτιστοι, καὶ δυνάμενοι
πλῆθος ὅσον ἠλπιζέν ἔξειν ἐν Σικελίᾳ Δίων ὕπεκ-
καύσαι καὶ συνεξορμῆσαι πρὸς ἄλκην.

XXIII. Οὕτω τὸ μὲν πρῶτον ἄκουσαντες ἐπὶ
Διονύσιον καὶ Σικελίαν αἴρεσθαι τὸν στόλον,
ἐξεπλάγησαν καὶ κατέγνωσαν, ὡς ὅργης τῶν
παραφροσύνης καὶ μανία τοῦ Δίωνος ἡ χρηστῶν
ἐλπίδων ἀπορία ῥιπτοῦντος ἑαυτῶν εἰς ἀπεγνωσ-
μένας πράξεις καὶ τοῖς ἑαυτῶν ἠγεμόνῃ καὶ
ξενολόγους ὀργίζοντο μὴ προειπούσιν εὐθὺς ἐξ
2 ἀρχῆς τῶν πολέμων. ἐπεὶ δὲ Δίων τῷ λόγῳ τὰ
σαθρὰ τῆς τυραννίδος ἐπεξιῶν ἐδίδασκεν, ὡς οὐ
come without ships, men-at-arms, or horses; he was simply to come himself in a small boat, and lend the Sicilians his person and his name against Dionysius. Encouraged by this information from Speusippus, Dion collected mercenaries secretly and by the agency of others, concealing his purpose. He was assisted also by many statesmen and philosophers, such as Eudemus the Cyprian, on whose death Aristotle wrote his dialogue "On the Soul," and Timonides the Leucadian. Furthermore, they enlisted on his side Miltas the Thessalian also, who was a seer and had studied in the Academy. But of those who had been banished by the tyrant, and there were not less than a thousand of them, only twenty-five took part in the expedition; the rest played the coward and abandoned it. The rendezvous was the island of Zacynthus, and here the soldiers were assembled. They numbered fewer than eight hundred, but they were all well known in consequence of many great campaigns, their bodies were exceptionally well trained, while in experience and daring they had no equals in the world, and were capable of inciting and inflaming to share their prowess all the host which Dion expected to have in Sicily.

XXIII. At first, indeed, when these men heard that their expedition was directed against Dionysius and Sicily, they were full of consternation and denounced the enterprise, declaring that Dion, in a mad frenzy of anger, or in despair, was plunging into desperate undertakings; they were also enraged at their own leaders and recruiting officers for not having told them at the very outset about the war. But when Dion addressed them, setting forth in detail the unsound condition of the tyranny, and
στρατιώτας, ἀλλὰ μᾶλλον ἠγεμόνας αὐτοῦς κομίζου Συρακουσίων καὶ τῶν ἄλλων Σικελιωτῶν πάλαι πρὸς ἀπόστασιν ἐτοίμων ὑπαρχόντων, μετὰ δὲ τῶν Δίωνα διαλεχθέντος αὐτοῖς Ἀλκιμένους, δὲ πρῶτος ὄν Ἀχαιῶν δόξη καὶ γένει συνεστράτευε, ἐπείσθησαν.

3 Ἡν μὲν οὖν θέρους ἀκμῆ καὶ κατείχον ἐτησίαι τὸ πέλαγος, ἢ δὲ σελήνη διχομνήσε τῆς. τῷ δ' Ἀπόλλωνι θυσίαν μεγαλοπρεπὴ παρασκευάσας ὄ Δίων ἐπόμπευσε μετὰ τῶν στρατιωτῶν κεκοσμημένων ταῖς πανοπλίαις πρὸς τὸ ἱερὸν καὶ μετὰ τὴν θυσίαν ἐν τῷ σταδίῳ τῶν Ζακυνθίων κατεκλιθέντας αὐτοὺς εἰσπίεσε, θαυμάζουσαν ἄργυρον καὶ χρυσῶν ἐκπωμάτων καὶ τραπεζῶν ὕπερβάλλουσαν ἰδιωτικὸν πλούτον λαμπρότητα, καὶ λογιζομένους ὅτι παρηκμακῶς ἄνηρ ἤδη καὶ τοσαυτῆς εὐπορίας κύριος οὐκ ἄν ἐπιχειροῖ παραβόλους πράγμασι χωρὶς ἐπίτιδος βεβαίοι καί φίλων ἐνδιδόντων ἐκεῖθεν αὐτῷ τὰς πλείστας καὶ μεγίστας ἀφορμὰς.

4 ΧΧΧ. Μετὰ δὲ τὰς σπονδὰς καὶ τὰς νεομισμένας κατευχᾶς ἐξελιπεν ἡ σελήνη. καὶ τοῖς μὲν περὶ τῶν Δίωνα θαυμαστῶν οὐδὲν ἦν λογιζομένοις τὰς ἐκλειπτικὰς περιόδους καὶ τὴν γυνομένην τοῦ σκιάσματος ἀπάντησιν πρὸς τὴν σελήνην καὶ τῆς γῆς τὴν ἀντίφραξιν πρὸς τὸν ἡλιον. ἐπεὶ δὲ τοῖς στρατιώταις διαταραχθείσι κέδει τινὸς παρηγορίας, Μίλτας ὁ μάντις ἐν μέσῳ καταστὰς ἐκέλευε θαρρεῖν αὐτοῖς καὶ προσδοκῶν 48
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declaring that he was taking them, not as soldiers, but as commanders of the Syracusans and the rest of the Sicilians, who had long been ready for a revolt; and when, after Dion, Alcimenes, who was an Achaean of the highest birth and reputation and a member of the expedition, had argued with them, they were persuaded.

It was now midsummer,¹ the Etesian winds² prevailed at sea, and the moon was at the full. Dion had prepared a magnificent sacrifice to Apollo, and marched in solemn procession to the temple with his soldiers, who were arrayed in full armour. After the sacrifice, he gave them a banquet in the stadium of the Zacynthians, where, as they reclined on their couches, they wondered at the splendour of the gold and silver beakers, and of the tables, for it passed the limits set by a private man's fortune; they reasoned, too, that a man who was already past his prime and was master of such great affluence, would not engage in hazardous enterprises unless he had solid hopes of success, and friends over there who offered him unbounded resources.

XXIV. But after the libations and the customary prayers, the moon was eclipsed. Now, to Dion this was nothing astonishing, for he knew that eclipses recurred at regular intervals, and that the shadow projected on the moon was caused by the interposition of the earth between her and the sun. But since the soldiers, who were greatly disturbed, needed some encouragement, Miltas the seer stood up amongst them and bade them be of good cheer,

¹ 357 B.C.
² Winds blowing steadily from the North during the summer.
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tα κράτιστας σημαίνει γὰρ τὸ δαίμονιον ἐκλει-
ψίν τινος τῶν νῦν ἐπιφανῶν· ἐπιφανέστερον δὲ 
μηδὲν εἶναι τῆς Διονυσίου τυραννίδος, ἢς τὸ 
λαμπρὸν ἀποσβέσειν ἐκεῖνους εὐθὺς ἀλημένους

3 Σικελίας. τούτο μὲν οὖν ὁ Μίλτας εἰς μέσον 
ἐξέθηκε πάσι· τὸ δὲ τῶν μελισσῶν, αἱ περὶ τὰ 
πλοία τοῦ Δίωνος ὁφθησαν ἐσμὸν λαμβάνουσαι 
kατὰ πρύμναι, ιδίᾳ πρὸς αὐτὸν καὶ τοὺς φίλους 
ἐφραζε δεδιέναι μὴ καλαὶ μὲν αἱ πράξεις αὐτοῦ 
γένονται, χρόνον δ’ ὁλίγον ἀνθήσασαι μαρανθῶσι.
λέγεται δὲ καὶ τὸ Διονυσίως πολλά τερατῶδη 

4 παρὰ τοῦ δαίμονιον γενέσθαι σημεῖα. ἀετὸς 
μὲν γὰρ ἀρταῖας δοράτιον τινος τῶν δορυφόρων 
ἀράμενος ύπ᾽ οὗ καὶ φέρων ἀφίκενε εἰς τὸν βυθὸν· 
ἡ δὲ προσκλύζουσα πρὸς τὴν ἁκρόπολιν θά-
λασσα μίαν ἡμέραν τὸ ὑδωρ γλυκὺ καὶ πό-
tιμον παρέσχεν, ὥστε γευσάμενοι πᾶσι κατά-
δηλον εἶναι. χοῖροι δ’ ἐπέχθησαν αὐτῷ τῶν μὲν 
ἀλλων οὐδενὸς εὐνεῖεις μορίων, ὡτα δ’ οὐκ ἔχοντες.

5 ἀπεφαίνοντο δ’ οἱ μάντεις τούτο μὲν ὀποστά-
σεως καὶ ἀπειθείας εἶναι σημεῖον, ὡς οὐκέτι τῶν 
πολιτῶν ἄκουσμένων τῆς τυραννίδος, τὴν δὲ 
γλυκύτητα τῆς θαλάσσης μεταβολὴν καιρῶν 
ἀναρῶν καὶ πονηρῶν εἰς πράγματα χρηστὰ 
φέρειν Συρακούσιοι. ἀετὸς δὲ θεράπων Δίως, 
λόγχη δὲ παράσημον ἀρχῆς καὶ δυναστείας· 
ἀφανισμὸν οὖν καὶ κατάλωσιν τῇ τυραννίδι βου-
λεύειν τὸν τῶν θεῶν μέγιστον. ταῦτα μὲν οὖν 
Θεοπομπὸς ἰστάρηκε.

XXV. Τοὺς δὲ στρατιώτας τοὺς Δίωνος ἐξεδε-
ξαντο στρογγύλαι δύο ναῦς, τρίτον δὲ πλοίον οὐ 
μέγα καὶ δύο τριακώνταρι παρηκολούθουν. ὁπλα
and expect the best results; for the divine powers indicated an eclipse of something that was now resplendent; but nothing was more resplendent than the tyranny of Dionysius, and it was the radiance of this which they would extinguish as soon as they reached Sicily. This interpretation, then, Miltas made public for all to know; but that of the bees, which were seen settling in swarms upon the sterns of Dion's transports, he told privately to him and his friends, expressing a fear that his undertakings would thrive at the outset, but after a short season of flowering would wither away. It is said that Dionysius also had many portentous signs from Heaven. An eagle snatched a lance from one of his body-guards, carried it aloft, and then let it drop into the sea. Furthermore, the water of the sea which washed the base of the acropolis was sweet and potable for a whole day, as all who tasted it could see. Again, pigs were littered for him which were perfect in their other parts, but had no ears. This the seers declared to be a sign of disobedience and rebellion, since, as they said, the citizens would no longer listen to the commands of the tyrant; the sweetness of the sea-water indicated for the Syracusans a change from grievous and oppressive times to comfortable circumstances; an eagle, moreover, was servant of Zeus, and a spear, an emblem of authority and power, wherefore this prodigy showed that the greatest of the gods desired the utter dissolution of the tyranny. Such, at all events, is the account which Theopompus has given.

XXV. The soldiers of Dion filled two merchant-ships, and a third transport of small size, together with two thirty-oared galleys, accompanied these.
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dé, χωρίς ὄν εἶχον οἱ στρατιώται, διοξίλιας μὲν ἐκόμιζεν ἀσπίδας, βέλη δὲ καὶ δόρατα πολλά, καὶ πλήθος ἐφοδίων ἄφθονον, ὅπως ἐπιλήπῃ μηδὲν αὐτοὺς ποντοποροῦντας, ἀτε δὴ τὸ σύμπταν ἐπὶ πνεύμασι καὶ θαλάσσῃ πεποιημένους τοὺς πλοῦν διὰ τὸ τὴν γῆν φοβείσθαι καὶ πυθάνεσθαι. 

2 Φιλίστον ἐν Ἰαπυγίᾳ ναυλοχώντα παραφυλάττειν. ἀραιῷ δὲ καὶ μαλακῷ πνεύματι πλεύσαντες ἥμερας δῶδεκα, τῇ τρισκαϊδεκάτῃ κατὰ Πάχυνου ἤσαν, άκραν τῆς Σικελίας. καὶ Πρώτος μὲν ὁ κυβερνήτης κατὰ τάχος ἐκέλευσεν ἀποβαίνειν, ὡς, ἀν ἀποστασθῶσι τῆς γῆς καὶ τὴν άκραν ἐκόντες ἄφωσι, πολλὰς ἥμερας καὶ νύκτας ἐν τῷ πελάγει τριβησθομένους, ὥρᾳ θέρους νότον περιμένοντας. Δίων δὲ τὴν ἐγγύς τῶν πολεμίων ἀπόβασιν δεδιώς καὶ τῶν πρόσω μᾶλλον ἀφασθαι.

3 βουλόμενοι παρέπλευσε τὸν Πάχυνον. ἐκ δὲ τούτου τραχὺς μὲν ἀπαρκτίας ἐπιπεσοῦν ἤλαυνε πολλῷ κλύδων τὰς ναῦς ἀπὸ τῆς Σικελίας, ἀστραπαὶ δὲ καὶ βρονταὶ φανέντος Ἀρκτούρου συμπεσοῦσαι πολλῶν ἐξ οὐρανοῦ χειμῶνα καὶ βαγδαίων ὀμβρον ἔξεχαν ω τῶν ναυτῶν συνταραχθέντων καὶ πλίνης γενομένης καθορώσων αἰφνίδιον ὑπὸ τοῦ κύματος ὀθονιμένας τὰς ναῦς ἐπὶ τὴν πρὸς Λιβύη Κέρκιναν, ὑ μάλιστα κρημνώδης ἀπῆντα καὶ τραχεία προσφερομένοις αὐ-

4 τοῖς ἑ γῆσος. μικρὸν οὖν δείσαντες ἐκριφήναι καὶ συντριβήναι περὶ τὰς πέτρας ἐβιάζοντο πρὸς κοντὸν παραφερόμενοι μόλις, ἐως ὁ χειμῶν ἐλώ-
Moreover, besides the arms which his soldiers had, Dion carried two thousand shields, missiles and spears in great numbers, and a boundless store of provisions, that they might suffer no lack as they traversed the high sea. For they put themselves entirely at the mercy of winds and sea during their voyage, because they were afraid of the coast, and learned that Philistus was watching for them with a fleet at Iapygia. After sailing with a light and gentle breeze for twelve days, on the thirteenth they reached Pachynus, a headland of Sicily. Here Protus their pilot urged them to disembark with all speed, since, if they should be forced away from the shore, and should relinquish the headland which they had gained, they would be tossed about on the high sea for many days and nights, awaiting a south wind in the summer season. But Dion, fearing to disembark near the enemy, and wishing to land farther along the coast, sailed past Pachynus. Thereupon a boisterous wind from the north rushed down upon them, raised a great sea, and drove the ships away from Sicily, while flashes of lightning and peals of thunder, now that Arcturus was just rising, conspired to pour down from the heavens a great storm of furious rain. The sailors were confounded by this and driven from their course, until on a sudden they saw that their ships were driving with the sea upon Cercina, off the coast of Africa, at a point where the island presented the roughest and most precipitous shore for their approach. Accordingly, after a narrow escape from being cast ashore and dashed to pieces on the rocks, they plied their punting-poles and forced their way along with great difficulty, until
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φησε καὶ πλοῖῳ συντυχόντες ἐγγυσαν ἐπὶ ταῖς καλουμέναις κεφαλαίς τῆς μεγάλης Σύρτεως ὀντες. ἀθυμοῦσι δ’ αὐτοῖς πρὸς τὴν γαλήνην καὶ διαφερομένους αὐραν τινὰ κατέσπειρεν ἡ χώρα νότιον, οὐ πάνυ προσδεχομένους νότον οὐδὲ 5 πιστεύουσι τῇ μεταβολῇ. κατὰ μικρὸν δὲ ῥωνυμένου τοῦ πνεύματος καὶ μέγεθος λαμβάνοντος ἐκτείναντες ὅσον ἦν ἱστίων, καὶ προσευξάμενοι τοῖς θεοῖς, πελάγιοι πρὸς τὴν Σικελίαν ἐφευγον ἀπὸ τῆς Διβύης· καὶ θέοντες ἔλαφρος πεμπταῖοι κατὰ Μίνωαν ὀρμίσαντο, πολισμάτιον ἐν τῇ Σικελίᾳ τῆς Καρχηδονίων ἐπικρατείας. ἔτυχε δὲ παρὸν ὁ Καρχηδόνιος ἄρχων Σύναλος ἐν τῷ 6 χωρίῳ, ξένοις ὄν καὶ φίλοις Δίωνος. ἀγνοὐν δὲ τὴν παρουσίαν αὐτοῦ καὶ τὸν στόλον, ἐπειράτο κωλύειν τοὺς στρατιώτας ἀποβαίνοντας. οἱ δὲ μετὰ τῶν ὀπλῶν ἐκδραμόντες ἀπέκτειναν μὲν οὐδένα, ἀπειρήκει γὰρ ὁ Δίων διὰ τὴν οὔσαν αὐτῷ φιλίαν πρὸς τὸν Καρχηδόνιον, φεύγουσι δὲ συνεισπεσόντες αἱροῦσι τὸ χωρίον. ὡς δ’ ἀπήντησαν ἀλλήλοις οἱ ἡγεμόνες καὶ ἡσπάσαντο, Δίων μὲν ἀπέδωκε τὴν πόλιν Συνάλω, οὐδὲν ἄδικησας, Σύναλος δὲ τοὺς στρατιώτας ἐξένιζε καὶ συμπαρεσκεύαζεν ὃν Δίων ἐδείτο.

XXVI. Μάλιστα δ’ αὐτοὺς ἔθαρρυνε τὸ συμβεβηκός αὐτομάτως περὶ τὴν ἀποδημίαν τοῦ Διονυσίου· νεωτί γὰρ ἐκπεπλευκός ἐτύγχανεν ὑγιοῦσαν ναυσίν εἰς τὴν Ἰταλίαν. διὸ καὶ τοῦ Δίωνος παρακαλοῦντος ἐνταῦθα τοὺς στρατιώτας

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the storm abated, when they learned from a vessel which they spoke that they were at what were called the Heads of the Great Syrtis. And now they were disheartened by the calm in which they found themselves, and were drifting up and down, when a gentle southerly breeze was wafted to them from the land, although they were by no means expecting a south wind and could not believe in the change. Little by little, however, the wind freshened and grew strong, so that they spread all the sail they had, and praying to the gods, fled over the sea from Africa towards Sicily. For five days they ran swiftly on, and came to anchor at Minoa, a little town in that part of Sicily which the Carthaginians controlled. Now, it chanced that Synalus, the Carthaginian commander, was in the place, and he was a guest-friend of Dion's. But not knowing of Dion's presence or of his expedition, he tried to prevent his soldiers from landing. These, however, rushed on shore with their arms, and although they killed no one, since Dion had forbidden it because of his friendship with the Carthaginian, they put their opponents to flight, dashed into the place with the fugitives, and captured it. But as soon as the two commanders had met and greeted one another, Dion restored the city to Synalus, without doing it any harm, and Synalus entertained the soldiers and supplied Dion with what he wanted.

XXVI. But what most of all encouraged them was the accidental absence of Dionysius from Syracuse; for it chanced that he had recently sailed with eighty ships to Italy. Therefore, even though Dion urged his soldiers to recruit themselves here
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ἀναλαμβάνειν πολὺν χρόνον ἐν τῇ θαλάσσῃ κεκακωμένους, οὐχ ὑπέμειναν αὐτοὶ σπεύδοντες ἁρπάσαι τὸν καιρόν, ἀλλ’ ἐκέλευον ἡγεῖσθαι τὸν

2 Δίωνα πρὸς τὰς Συρακούσας. ἀποσκευασάμενος οὐν τὰ περίοντα τῶν ὁπλῶν καὶ τῶν φορτίων ἐκεῖ, καὶ τοῦ Συνάλου δειθέες, ὅταν ἦν καιρός, ἀποστείλα τὸν αὐτόν, ἐβάδιζεν ἐπὶ τὰς Συρακούσας. πορευομένῳ δ’ αὐτῷ πρώτοι μὲν Ἀκραγαντίνων προσεχώρησαν ἵππείς διακόσιοι τῶν περὶ τὸ Ἐκνομον οἰκονυτών, μετὰ δὲ τούτων Θελόσι.

3 Ταχὺ δὲ τῆς φήμης διαδραμοῦσθη εἰς Συρακούσας Τιμοκράτης, ὁ τῇ Δίωνος γυναικὶ συνοικῶν, Διονυσίου δ’ ἀδελφῆ, τῶν ἀπολελειμμένων ἐν τῇ πόλει φίλων προεστῶς, ἐκπέμπτε κατὰ τάχος ἀγγελον τῷ Διονυσίῳ γράμματα κομιζομενα περὶ τῆς Δίωνος ἀφίξεως. αὐτὸς δὲ τοῖς κατὰ τὴν πόλιν προσείχε θορύβοις καὶ κινήμασιν, ἐπηρμένων μεν πάντων, διὰ δ’ ἀπιστίαν ἐτι καὶ φόβου ἱσυχαζόντων. τῷ δὲ πεμφθέντι γραμματοφόρῳ τύχῃ τις συμπίπτει παράλογος. διαπλεύσας γὰρ εἰς τὴν Ἰταλίαν καὶ τὴν Ῥηγήνην διελθὼν, ἐπειγόμενος εἰς Καυλωνίαν πρὸς Διονύσιον ἀπῆντησε τίνι τῶν συνήθους ἱερεῖον νεωστὶ τεθυμένου κομιζομενεν καὶ λαβὼν παρ’ αὐτοῦ μοίραν τῶν κρεών ἐχώρει σπουδὴ. τῆς δὲ νυκτὸς μέρος ὀδεύσας καὶ μικρὸν ἀποδαρθεῖν ὑπὸ κόπου βιασθεῖς, ὡς εἰχε, παρὰ τὴν ὀδὸν ἐν ὀλη τῷ

4 τύχῃ τις συμπίπτει παράλογος. διαπλεύσας γὰρ εἰς τὴν Ἰταλίαν καὶ τὴν Ῥηγήνην διελθὼν, ἐπειγόμενος εἰς Καυλωνίαν πρὸς Διονύσιον ἀπῆντησε τίνι τῶν συνήθους ἱερεῖον νεωστὶ τεθυμένου κομιζομενεν καὶ λαβὼν παρ’ αὐτοῦ μοίραν τῶν κρεών ἐχώρει σπουδὴ. τῆς δὲ νυκτὸς μέρος ὀδεύσας καὶ μικρὸν ἀποδαρθεῖν ὑπὸ κόπου βιασθεῖς, ὡς εἰχε, παρὰ τὴν ὀδὸν ἐν ὀλη τῷ

5 κατέκλυνεν ἑαυτὸν. πρὸς δὲ τὴν ὁσμὴν λύκος ἐπελθὼν, καὶ λαβόμενος τῶν κρεών ἀναδεδεμένων ἐκ τῆς πήρας, ὥχετο φέρων ἀμα σὺν αὐτοὶς τὴν πήραν, ἐν ἦ τὰς ἐπιστολὰς ὁ ἀιθρωπὸς εἶχεν.
after their long hardships on the sea, they would not consent to it, so eager were they of themselves to seize their opportunity, but urged him to lead them towards Syracuse. Accordingly, he deposited his superfluous arms and baggage there, asked Synalus to send them to him as opportunity offered, and marched against Syracuse. As he was on his way thither, first he was joined by two hundred horsemen belonging to the Agrigentines who dwelt about Ecnomum, and then by men of Gela.

But the report of his doings quickly flew to Syracuse, where Timocrates, who had married Dion's wife, the sister of Dionysius, and who stood at the head of the tyrant's friends now left in the city, speedily sent off a messenger to Dionysius with letters announcing the arrival of Dion. He himself, moreover, took steps to prevent any disturbances or tumults in the city, where all were greatly excited, but as yet kept quiet owing to their distrust and fear. But a strange misfortune befell the man who had been sent with the letters. After he had crossed to Italy and passed through the territory of Rhegium, and as he was hastening on to Dionysius at Caulonia, he met one of his acquaintances who was carrying an animal that had been recently sacrificed, and after accepting from him a portion of the flesh, went on his way with all speed. But after travelling part of the night, he was compelled by weariness to take a little sleep, and lay down, just as he was, in a wood by the side of the road. Then a wolf came to the spot, attracted by the scent, and seizing the flesh which had been fastened to the wallet in which the man had his letters, went off with it and the wallet
ός δὲ διεγερθεὶς ὤσθετο καὶ πολλὰ μάτην πλανηθεὶς καὶ διώξας ὦν γερέν, ἔγνω μὴ πορεύεσθαι δίχα τῶν γραμμάτων πρὸς τὸν τύραννον, ἀλλὰ ἀποδρᾶς ἐκποδῶν γενέσθαι.

XXVII. Διονύσιος μὲν οὖν ὄψε καὶ παρ' ἐτέρων ἐμελλε πυνθάνεσθαι τὸν ἐν Σικελίᾳ πόλεμον, Δίωνι δὲ πορευμένω Καμαριναῖοι τε προσέθεντο καὶ τῶν κατ’ ἄγρον Συρακουσίων ἀνισταμένων ἐπέρρει πλῆθος οὐκ ὄλγουν. οἱ δὲ μετὰ Τιμοκράτους τὰς Ἐπιπολᾶς φυλάσσοντες Λεοντῖνοι καὶ Καμπανοὶ, λόγον ψευδὴ προσπέμψαντος εἰς αὐτοὺς τοῦ Δίωνος ώς ἐπὶ τὰς πόλεις πρῶτον τρέποντο τὰς ἐκείνων, ἀπολυπόντες φῶντο τὸν εἰς αὐτοὺς τοῦ Δίωνος ώς ἐπὶ τὰς πόλεις πρῶτον τρέποντο τὰς ἐκείνων, ἀπολυπόντες φῶντο τὸν τρέποντο τὰς ἐκείνων.

2 Τιμοκράτην τοῖς οἰκείοις βοηθήσοντες. ός δὲ ἀπηγγέλῃ ταῦτα πρὸς τὸν Δίωνα περὶ τὰς Ἀκρας στρατοπεδεύοντα, νυκτὸς ἐτὶ τοὺς στρατιώτας ἀναστήσας πρὸς τὸν Ἀναπον ποταμὸν ἤκεν, ἀπέχουτα τῆς πόλεως δέκα σταδίους. ἐνταῦθα δὲ τὴν πορείαν ἐπιστήσας ἑσφαγιάζετο πρὸς τὸν ποταμὸν, ἀνατέλλοντι τῷ ἡλίῳ προσεξιζέμενος. ἀμα δ' οἱ μάντεις παρὰ τῶν θεῶν νύκῃ ἔφραξον αὑτῷ. καὶ θεασάμενοι τὸν Δίωνα διὰ τὴν θυσίαν ἐστεφανωμένοι οἱ παρόντες ἀπὸ μιᾶς ὀρμῆς ἐστε- 3 φαυνοῦντο πάντες. ἦσαν δὲ πεντακισχιλίων οὐκ ἐλάττουσι προσεγγονότες κατὰ τὴν ὀδὸν ὀπλισμένοι δὲ φαύλως ἐκ τοῦ προστυχόντος ἀνεπλή- ρουν τῇ προθυμίᾳ τῆς τῆς παρασκευῆς εἴδειαν, ὡστε κινήσαντος τοῦ Δίωνος δρόμῳ χωρεῖν μετὰ χαρᾶς καὶ βοής ἀλλήλους παρακαλοῦντας ἐπὶ τὴν ἐλευθερίαν.
too. When the man awoke and perceived what had happened, he wandered about a long time in search of what he had lost, but could not find it, and therefore determined not to go to the tyrant without the letters, but to run away and disappear.

XXVII. Dionysius, therefore, was destined to learn of the war in Sicily late and from other sources; but meanwhile, as Dion proceeded on his march, he was joined by the Camarinaeans, and no small multitude of the rural Syracusans revolted and swelled his ranks. Moreover, the Leontines and Campanians who were guarding Epipolae with Timocrates, in consequence of a false report which Dion sent to them that he would attack their cities first, deserted Timocrates and went off to assist their own peoples. When news of this was brought to Dion as he lay encamped near Acrae, he roused up his soldiers while it was still night and came to the river Anapus, which is ten furlongs distant from the city. There he halted and sacrificed by the river, addressing his prayers to the rising sun, and on the instant the soothsayers declared that the gods promised him victory. When, too, the audience beheld Dion with a wreath on his head for the sacrifice, with one impulse they all crowned themselves with wreaths. No fewer than five thousand men had joined him on the march, and though they were wretchedly armed with such weapons as came to hand, their enthusiasm made up for their lack of equipment, so that when Dion gave the word they advanced on the run, exhorting one another with joyful shouts to win their liberty.

1 The plateau west of the city of Syracuse. See the note on Nicias, xvii. 1.
XXVIII. Τῶν δ' ἐν τῇ πόλει Συρακουσίων οἱ μὲν γνώριμοι καὶ χαριέντες ἐσθήτα καθαρὰν ἔχοντες ἀπήντων ἐπὶ τὰς πύλας, οἱ δὲ πόλλοι τοῖς τυράννου φίλοις ἐπετίθεντο καὶ συνήρπα-ξον τούς καλουμένους προσαγωγίδας, ἀνθρώπους ἀνοσίους καὶ θεοῖς ἐχθρούς, οἱ περιενόστουν ἐν τῇ πόλει καταμεμιγμένου τοῖς Συρακούσίοις πολύ-πραγματοῦντες καὶ διαγγέλλουτες τῶν τυράννων τὰς 2 τε διανοίας καὶ τὰς φωνὰς ἐκάστων, οὕτωι μὲν οὖν πρώτοι δίκην ἐδίδοσαν ὑπὸ τῶν προστυχ-χανόντων ἀποτυμπανίζομενοι: Τιμοκράτης δὲ συμμιῆξαι τοὺς φρονουσί τὴν ἀκρόπολιν μὴ δυνη-θείς ἵππον λαβὼν διεξέπεσε τῆς πόλεως καὶ πάντα φεύγων ἐνέπλησε φόβου καὶ ταραχῆς, ἐπὶ μείζον αἵρων τὰ τοῦ Δίωνος, ὡς μὴ δοκοῦν μέτριόν 3 τι δείσας ἀποβεβληκέναι τὴν πόλιν. ἐν τούτῳ δὲ καὶ Δίων προσερχόμενος ἤδη καταφανῆς ἦν, πρώτος αὐτὸς ὁπλισμένος λαμπρός, καὶ παρ' αὐτὸν ἔνθεν μὲν ὁ ἄδελφος Μεγακλῆς, ἐνθεύς δὲ Κάλλιππος ὁ Ἀθηναῖος, ἐστεφανωμένου. τῶν δὲ ἑξένων ἐκατὸν μὲν εἶποντο φύλακες περὶ τὸν Δίωνα, τοὺς δ' ἄλλους ἦγον οἱ λοχαγοὶ διακεκοσμημένους, θεωμένους τῶν Συρακουσίων καὶ δεχομένων ὡστε ἱερὰν τινα καὶ θεοπρή πομ-πὴν ἐλευθερίας καὶ δημοκρατίας δὲ ἐτῶν ὅκτω καὶ τετταράκοντα κατισύνης εἰς τὴν πόλιν.

XXIX. Ἐπεὶ δὲ εἰσῆλθεν ὁ Δίων κατὰ τὰς Τεμενότιδας πύλας, τῇ σάλπυγγι καταπαύσας τὸν θόρυβον, ἐκήρυξεν ὅτι Δίων καὶ Μεγακλῆς ἤκουτες ἐπὶ καταλύσει τῆς τυραννίδος ἐλευ-θεροῦσι Συρακουσίους καὶ τοὺς ἄλλους Σικελιώ-τας ἀπὸ τοῦ τυράννου. Βουλόμενος δὲ καὶ δι' 60
XXVIII. As for the Syracusans in the city, the men of note and cultivation, in fresh apparel, went to meet them at the gates, while the multitude set upon the tyrant's friends and seized those called tale-bearers, wicked men whom the gods hated, who went up and down in the city busily mingling with the Syracusans and reporting to the tyrant the sentiments and utterances of every one. These, then, were the first to suffer retribution, being beaten to death by those who came upon them; but Timocrates, unable to join the garrison of the acropolis, took horse and dashed out of the city, and as he fled, filled everything with fear and confusion, exaggerating the strength of Dion, that he might not be thought to have abandoned the city through fear of any trivial danger. Meanwhile Dion drew near the city and was presently seen, leading the way himself in brilliant armour, with his brother Megacles on one side of him, and on the other, Callippus the Athenian, both crowned with garlands. A hundred of his mercenaries followed Dion as a body-guard, and his officers led the rest in good order, the Syracusans looking on and welcoming as it were a sacred religious procession for the return of liberty and democracy into the city, after an absence of forty-eight years.

XXIX. After Dion had entered the city by the Temenitid gate, he stopped the noise of the people by a blast of the trumpet, and made proclamation that Dion and Megacles, who were come to overthrow the tyranny, declared the Syracusans and the rest of the Sicilians free from the tyrant. Then,
PLUTARCH'S LIVES

έαυτοῦ προσαγορεύσαι τοὺς ἀνθρώπους ἀνήει διὰ τῆς Ἀχραδινῆς, ἐκατέρθησαν παρὰ τήν ὀδόν τῶν Συρακουσίων ἱερεία καὶ τραπέζας καὶ κρατήρας ἱστάντων, καὶ καθ' ὦς γένοιτο προχύταις τε βαλλόντων καὶ προστρεπόμενων ὅσπερ θεών 2 κατευχαίς. ἦν δ' υπὸ τὴν ἁκρόπολιν καὶ τὰ πεντάπυλα, Διονυσίου κατασκευάσαντος, ἠλιοτρόπιον καταφανεῖς καὶ ψηλήν. ἐπὶ τούτῳ προβας ἐδημηγορήσε καὶ παρώρμησε τούς πολίτας ἀπέχεσθαι τῆς ἐλευθερίας. οἱ δὲ χαίροντες καὶ φιλοφρονούμενοι κατέστησαν ἰμφοτέρους αὐτοκράτορας στρατηγοὺς, καὶ προσείλοντο, βουλομένων καὶ δεομένων ἑκείνων, αὐτοῖς συνάρχοντας εἴκοσιν, ὅν ἡμίσεις ἦσαν ἐκ τῶν μετὰ Δίωνος ἀπὸ 3 τῆς φυγῆς συγκατερχομένων. τοῖς δὲ μάντεσιν αὖθις ἐδόκει τὸ μὲν υπὸ πόδας λαβεῖν τὸν Δίωνα δημηγοροῦντα τῇ φιλοτιμίᾳ καὶ τὸ ἀνάθημα τοῦ τυράννου λαμπρὸν εἶναι σημεῖον ὅτι δ' ἠλιοτρόπιον ἦν ἐφ' οἷς βεβηκὼς ἱρέθη στρατηγός, ῥωρώδουν μὴ τροπὴν τινα τῆς τύχης αἱ πράξεις ταχείαν λάβωσιν. ἐκ τούτοις μὲν Ἐπιπολάς ἔλων τοὺς καθειργμένους τῶν πολιτῶν ἐλύσε, 4 τήν δὲ ἁκρόπολιν ἀπετείχισεν. ἐβδόμη δ' ἡμέρα Διονύσιος κατέπλευσεν εἰς τὴν ἁκρόπολιν, καὶ Δίωνι προσήγον ἃμαξαν πανοπλίας ὡς Συνάλω κατέληπε. ταύτας διέψευε τοὺς πολίτας, τῶν δ' ἄλλων ἐκαστὸς ἑαυτόν, ὡς δυνατὸν ἦν, ἐκόσμηκαὶ καὶ παρείχεν ὀπλιτὴν πρόθυμον.

XXX. Διονύσιος δὲ πρὸς τῶν ἱδία πρὸς Δίωνα πρέσβεις ἔπεμπεν ἀποπειρώμενος· ἔπειτα κελεύσαντος ἑκείνου διαλέγεσθαι κοινὴν Συρακοσίους
DION

wishing to harangue the people himself, he went up through the Achradina,1 while on either side of the street the Syracusans set out tables and sacrificial meats and mixing-bowls, and all, as he came to them, pelted him with flowers, and addressed him with vows and prayers as if he were a god. Now, there stood below the acropolis and the Pentapyla a tall and conspicuous sun-dial, which Dionysius had set up. Mounted upon this, Dion harangued the citizens and exhorted them to assert their liberty. And they, in their joy and affection, made Dion and Megacles generals with absolute powers, and besides, at their wish and entreaty, chose twenty colleagues to hold office with them, half of whom were of those who had come back from exile with Dion. To the soothsayers, moreover, it seemed a most happy omen, that Dion, when he harangued the people, had put under his feet the ambitious monument of the tyrant; but because it was a sun-dial upon which he stood when he was elected general, they feared that his enterprise might undergo some speedy change of fortune. After this, Dion captured Epipolae and set free the citizens who were imprisoned there; then he walled off the acropolis. On the seventh day Dionysius put in with his fleet and entered the acropolis, and waggons brought Dion the armour and weapons which he had left with Synalus. These he distributed among the citizens as far as they would go, and all the rest equipped themselves as best they could and zealously offered their services as men-at-arms.

XXX. At first, Dionysius sent envoys privately to Dion and tried to make terms with him; then, when Dion bade him confer publicly with the Syracusans,

1 An extension of the city, covering the eastern part of the plateau of Epipolae.
ός ἐλευθέρως οὐσιν, ἐγένοντο λόγου διὰ τῶν πρέσβεων παρὰ τοῦ τυράννου φιλανθρωπού, φόρων ὑπισχυομένου μετριότητα καὶ βαστώνυμη στρατείων, ὃν ἂν αὐτοὶ σύμψηφοι γένονται.

2 ταῦτα ἐχλεύαζον οἱ Συρακούσιοι. Δίων δὲ ἀπεκρίνατο τοῖς πρέσβεσι μὴ διαλέγεσθαι πρὸς αὐτοὺς Διονύσιον, εἰ μὴ τὴν ἀρχὴν ἀφίσαιν ἀφέντι δὲ συμπράξεν ἄδειαν αὐτός, κἂν ἄλλο τι τῶν μετρίων δύνηται, μεμνημένος τῆς οἰκειότητος. ταῦτα Διονύσιος ἐπῆκεν, καὶ πάλιν ἐπεμπε τρέσβεις κελεύων ἥκειν τινὰς εἰς τὴν ἀκρόπολιν τῶν Συρακούσιων, οἷς τὰ μὲν πείθων, τὰ δὲ πειθόμενος

3 διαλέξεται περὶ τῶν κοινῆς συμφερόντων. ἐπέμβησαν οὖν ἄλλας πρὸς αὐτὸν οὖς Δίων ἔδοκιμα. καὶ λόγος πολὺς ἐκ τῆς ἀκρας εἰς τοὺς Συρακούσιους κατηκε Διονύσιον ἀφίκειν τὴν τυραννίδα καὶ μᾶλλον ἔαυτοῦ ποιήσεται ὡς Δίωνος.

Ἡν δὲ δόλος ἢ προσποίησις αὕτη τοῦ τυράννου καὶ σκευωρία κατὰ τῶν Συρακούσιων. τοὺς μὲν γὰρ ἐλθόντας πρὸς αὐτὸν ἐκ τῆς πόλεως συγκλέισας εἰχε, τοὺς δὲ μισθοφόρους πρὸς ὀρθον ἐμπλήσας ἄκρατον δρόμῳ πρὸς τὸ περιτείριον ἔθενκε γενομένης καὶ τῶν Συρακούσιων ἄμφοτερον καὶ τῶν βαρβάρων ἡράσει πολλῷ καὶ θρώπῳ καθαιροῦντων τὸ διατείχισμα καὶ τοῖς Συρακούσιοι ἐπισφερομένων, οὔτες ἐτόλμα μὲν ἀμύνεσθαι, πλὴν τῶν ἄνω ἰδίων τῶν Δίωνος, οὐ πρῶτον αὐσθομένοι τῶν ἱεροθείων τῶν

4 χισμα τῶν Συρακούσιων ἐφηκε γενομένης δὲ τῆς προσβολῆς ἀνελπίστου καὶ τῶν βαρβάρων θράσει πολλῷ καὶ θρώπῳ καθαιροῦντων τὸ διατείχισμα καὶ τοῖς Συρακούσιοι ἐπισφερομένων, οὐδὲν ἐτόλμα μὲν ἀμύνεσθαι, πλὴν τῶν μένων τῶν Δίωνος, οὗ πρῶτον αὐσθομένοι τῶν θόρυβον

5 ἐξεβοηθήσαν, οὐδ' οὕτω δὲ τῆς βοηθείας τῶν

1 ποιήσεται a correction by Sintenis of the MSS. ποιήσα-σθαι, which Coraes omits and Bekker brackets.
DION

on the ground that they were a free people, the envoys brought generous propositions from the tyrant, who promised such moderate taxes and easy military service as the people themselves should agree to by vote. These offers were derided by the Syracusans, and Dion made answer to the envoys that Dionysius was not to confer with them unless he renounced his sovereignty; but on his renouncing this, Dion would himself procure immunity for him, and any other reasonable privilege that was in his power, mindful of the close relationship between them. These conditions Dionysius approved, and again sent envoys, bidding some of the Syracusans to come to the acropolis, where, both parties making concessions, he would confer with them concerning the common good. Accordingly, men were sent to him whom Dion approved. And frequent reports came to the Syracusans from the citadel that Dionysius would renounce the tyranny, and would do this to please himself rather than Dion.

But this was a treacherous pretence on the part of the tyrant, and a piece of knavery directed against the Syracusans. For he kept in close custody the deputation that came to him from the city, and towards morning plied his mercenaries with strong wine and sent them on a dash against the siege-wall about the acropolis. The attack was unexpected, and the Barbarians, with great boldness and loud tumult, began to tear down the cross-wall and attack the Syracusans, so that no one dared to stand on the defensive, except the mercenaries of Dion, who first noticed the disturbance and came to the rescue. And even these
τρόπον συνεφρόνουν ουδ' εἰςήκουν ὑπὸ κραυγῆς καὶ πλάνης τῶν φευγόντων Συρακουσίων ἀναπεφυρμένων αὐτοῖς καὶ διεκθεόντων, πρὸν γε δὴ Δίων, ἐπεὶ λέγοντος οὐδεὶς κατήκουν, ἐρχον τὸ πρακτέον ψηφιγήσασθαι βουλόμενος ἐμβάλλει 6 πρῶτοι εἰς τοὺς βαρβάρους. καὶ γίνεται περὶ αὐτὸν ὀξεῖα καὶ δεινή μάχη, γινωσκόμενον σοὶ ἥττον ὑπὸ τῶν πολεμίων ἢ τῶν φίλων. ὴρμησαν γὰρ ἁμα πάντες ἐμβοήσαντες. οὗ δ' ἡν μὲν ἡδή βαρύτερος δι' ἥλικίαν ἢ κατὰ τοιούτους ἀγώνας, ἀλκή δὲ καὶ θυμῷ τοῦς 1 προσφερομένους ψφιστάμενοι καὶ ἀνακόπτων τιτρώσκεται λόγχη τὴν χεῖρα, πρὸς δὲ τὰ ἄλλα βέλη καὶ τὰς ἑκ χειρὸς πληγὰς μόλις ὁ θώραξ ἢρκεσε διὰ τῆς ἀσπίδος δόρασι πολλοῖς καὶ λόγχαις τυπόμενος· ὃν 7 κατακλασθέντων κατέπεσεν ὁ Δίων. εἶτα ἀναρπασθεὶς ὑπὸ τῶν στρατιώτων ἐκείνως μὲν ἡγεμόνα Τιμωνίδην ἐπέστησεν, αὐτὸς δὲ τὴν πόλιν ὑπὸ περιελαύνων τοὺς τε Συρακουσίους ἐπανε φυγῆς, καὶ τῶν ξένων τοὺς φυλάττοντας τὴν Ἀχραδίνην ἀναστήσας ἐπῆγε τοῖς βαρβάροις ἀκμῆτας ἐκπεπονημένους καὶ προθύμους ἀπανδώ- 8 σιν ἣδη πρὸς τὴν πείραν. ἐλπίσαντες γὰρ ἁμα τῇ πρῶτῃ ρύμῃ τῆς πόλιν ἀπασαν ἐξ ἐπιδρομῆς καθέξιν, εἴτα παρὰ δόξαν ἐντυγχάνοντες ἀνδράσι πλήκταις καὶ μαχίμοις ἀνεστέλλοντο πρὸς τὴν ἀκρόπολιν. ἔτι δὲ μᾶλλον, ὡς ἐνέδωκαν, ἐπικεκκριμένων τῶν Ἐλληνῶν τραπόμενοι κατεκλείσθησαν εἰς τὸ τεῖχος, ἐβδομήκοντα μὲν καὶ τέσσαρας ἀποκτείναντες τῶν μετὰ Δίωνος, ἑαυτῶν δὲ πολλοὺς ὑποβαλόντες.

1 τοὺς the article is suggested by Sintenesis.
DION

knew not how to render aid, nor could they hear what was said to them, owing to the shouts and wild movements of the fugitive Syracusans, who mingled confusedly with them and broke through their ranks. But at last Dion, since no one could hear his orders, wishing to show by his example what should be done, charged foremost into the Barbarians. Then there arose about him a fierce and dreadful battle, since he was recognized by the enemy as well as by his friends, and all rushed towards him at the same time with loud shouts. He was now, by reason of his age, too unwieldy for such struggles, but he withstood and cut down his assailants with vigour and courage until he was wounded in the hand with a lance; besides, his breastplate hardly sufficed to resist the other missiles and hand-to-hand thrusts, and he was smitten through his shield by many spears and lances, and when these were broken off he fell to the ground. Then, after he had been snatched away by his soldiers, he put Timonides in command of these, while he himself, mounting a horse, rode about the city rallying the flying Syracusans, and bringing up a detachment of his mercenaries who were guarding Achradina, led them against the Barbarians,—freshest and eager reserves against a worn-out foe, and one that already despaired of his cause. For they had expected at their first onset to overrun and occupy the whole city, and now that they had unexpectedly encountered men who could smite and fight, they retired towards the acropolis. But as they gave ground, the Greeks pressed all the harder upon them, so that they turned their backs and were driven into the shelter of the citadel; they had slain seventy-four of Dion's men, and had lost many of their own number.
XXXI. Γενομένης δὲ λαμπρᾶς τής ζήκης οἱ μὲν Συρακούσιοι τοὺς ξένους ἐκατὸν μναῖς ἐστεφάνωσαν, οἱ δὲ ξένοι Δίωνα χρυσῷ στεφάνῳ. κήρυκες δὲ παρὰ τοῦ Διονυσίου κατέβαινον ἐπιστολάς πρὸς Δίωνα παρὰ τῶν οἰκείων γυναικῶν κομίζοντες. μία δὲ ἦν ἐξωθεὶ ἐπιγεγραμμένη, “Τῷ πατρί, παρ’ Ἰππαρίνου” τούτῳ γὰρ ἦν ὄνομα τοῦ Δίωνος νῦν. καίτοι φησί Γίμαιος Ἀρεταῖον αὐτὸν ἅπο τῆς μητρὸς Ἀρέτης καλείσθαι. Τιμωνίδη δὲ μᾶλλον, ὡς οἴομαι, περί γε τούτων πιστευτέον, ἀνδρὶ φίλῳ καὶ συστρατιώτη Δίωνος. αἱ μὲν οὖν ἀλλαὶ τοῖς Συρακούσιοις ἀνεγνώσθησαν ἐπιστολάς ἱκεσίας καὶ δεήσεις ἔχουσαι παρὰ τῶν γυναικῶν, τὴν δὲ παρὰ τοῦ παιδὸς εἶναι δοκοῦσαν οὐκ ἔως τῶν φανερῶς λυθῆναι βιασάμενος ὁ Δίων ἔλυσεν. ἦν δὲ παρὰ τοῦ Διονυσίου, τοῖς μὲν γράμμασι πρὸς τὸν Δίωνα, τοῖς δὲ πράγμασι πρὸς τοὺς Συρακούσιους διαλεγομένου, σχῆμα μὲν ἔχουσα δεήσεως καὶ δικαιολογίας, συγκεκριμένη δὲ πρὸς διαβολήν τοῦ Δίωνος. ὑπομνήσεις τε γὰρ ήσαν διὸ ὑπὲρ τῆς τυραννίδος ἐπραξε προθύμως, καὶ κατὰ τῶν φιλτάτων ἅπειλαι σωμάτων, ἀδελφῆς καὶ τέκνου καὶ γυναικός, ἐπισκήψεις τε δειναὶ μετ’ ὀλοφρο ῳσα, καὶ τοῦ μάλιστα κινήσαν αὐτὸν, ἄξιοντος μή καθαίρειν, ἀλλὰ παραλαμβάνειν τὴν τυραννίδα, μὴ ἔλευθερον μισοῦντας ἀνθρώπους καὶ μυστικώς, ἀλλ’ αὐτὸν ἁρχεῖν, παρέχοντα τοῖς φίλοις καὶ οἰκείοις τὴν ἀσφάλειαν.

XXXII. Ἀναγινωσκομένων δὲ τούτων οὐχ, ὅπερ ἦν δίκαιον, εἰσῆκε τοὺς Συρακούσιους ἐκπλήττεσθαι τὴν ἀπάθειαν καὶ τὴν μεγαλοψυχίαν
XXXI. The victory was a brilliant one, and the Syracusans rewarded Dion’s mercenaries with a hundred minas, while the mercenaries honoured Dion with a wreath of gold. And now heralds came down from Dionysius bringing letters to Dion from the women of his family. There was also one addressed outside, “To his father, from Hipparinus”; for this was the name of Dion’s son. Timaeus, it is true, says he was called Aretaeus, from his mother Arete; but on this point at least, in my opinion, Timonides is rather to be trusted, who was a friend and fellow-soldier of Dion’s. Well, then, the rest of the letters were read aloud to the Syracusans, and contained many supplications and entreaties from the women; but that which purported to be from Dion’s son, the people would not allow to be opened in public. Dion, however, insisted upon it, and opened the letter. It was from Dionysius, who nominally addressed himself to Dion, but really to the Syracusans; and it had the form of entreaty and justification, but was calculated to bring odium on Dion. For there were reminders of his zealous services in behalf of the tyranny, and threats against the persons of his dearest ones, his sister, children, and wife; there were also dire injunctions coupled with lamentations, and, what affected him most of all, a demand that he should not abolish, but assume, the tyranny; that he should not give liberty to men who hated him and would never forget their wrongs, but take the power himself, and thereby assure his friends and kindred of their safety.

XXXII. When all this had been read aloud, it did not occur to the Syracusans, as it should have done, to be astonished at the firmness and magnanimity of
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tου Δίωνος ύπερ τῶν καλῶν καὶ δικαίων ἀπι-χυρεξομένου πρὸς τοιαύτας οἰκείοτητας, ἀλλ' ύποψίας καὶ φόβου λαβόντες ἀρχὴν, ὡς μεγάλης οὐσίας ἀνάγκης ἐκείνῳ φείδεσθαι τοῦ τυράννου, πρὸς ἔτερους ἦδη προστάτας ἀπέβλεπον· καὶ μάλιστα πυνθανόμενοι καταπλεῖν Ὅρακλείδην

2 ἀνεπτοήθησαν. ἦν δὲ τῶν φυγάδων Ὅρακλείδης, στρατηγικὸς μὲν ἀνθρωπος καὶ γνώριμος ἀφ' ἡγεμονίας ἦν ἐσχε παρὰ τοῖς τυράννοις, οὐκ ἄραρος δὲ τὴν γνώμην, ἀλλὰ πρὸς πάντα κούφος, ἥκιστα δὲ βέβαιος ἐν κοινωνίᾳ πραγμάτων ἀρχήν ἐχόντων καὶ δόξαν. οὕτως ἐν Πελοποννήσῳ πρὸς Δίωνα στασίάσας ἐγνώ καθ' αὐτὸν ἰδιόστερος πλεῖν ἔπει τὸν τύραννον, εἰς τε Συρακούσας ἀφικό-μενος ἐπτὰ τριήρεις καὶ τρισὶ πλοίοις Διονύσιον μὲν αὖθις εὑρέ περιτετειχισμένον, ἐπηρμένους δὲ

3 τοὺς Συρακούσιους. εὗθυς οὖν ὑπεδύετο τὴν τῶν πολλῶν χάριν, ἔχον μὲν τι καὶ φύσει πι-θανὸν καὶ κινητικὸν ὄχλον θεραπεύεσθαι ζητοῦν-τος, ὕπολαμβάνων δὲ καὶ μετάγων ῥάν αὐτοὺς, οἳ τὸ σεμνὸν τοῦ Δίωνος ὡς βαρὺ καὶ δυσπολι-τευτον ἀπεστρέφοντο διὰ τὴν γεγενημένην ἐκ τοῦ κρατεῖν ἄνεσι καὶ θρασύτητα, πρὸ τοῦ δὴμος εἶναι τὸ δημαγωγεῖσθαι θέλουτες.

XXXIII. Καὶ πρῶτον μὲν εἰς ἐκκλησίαν ἀφ' αὐτῶν συνδραμόντες εἴλοντο τὸν Ὅρακλείδην ναύαρχον. ἐπεὶ δὲ Δίων παρελθὼν ἤτιατο τὴν ἐκείνῳ διδομένην ἀρχήν ἀφαίρεσιν εἶναι τῆς προ-τερον αὐτῷ δεδομένης, οὐκέτι γὰρ αὐτοκράτωρ

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DION

Dion, who was resisting in behalf of honour and justice such strong claims of relationship, but they found occasion for suspecting and fearing him, on the ground that he was under a strong necessity of sparing Dionysius, and at once turned their eyes towards other leaders. And particularly, when they learned that Heracleides was putting in to the harbour, they were all excitement. Now, Heracleides was one of the exiles, a man of military capacity and well known for the commands which he had held under the tyrants, but irresolute, fickle, and least to be relied upon as partner in an enterprise involving power and glory. He had quarrelled with Dion in Peloponnesus, and had resolved to sail on his own account and with his own fleet against the tyrant; but when he reached Syracuse, with seven triremes and three transports, he found Dionysius once more beleaguered, and the Syracusans elated with victory. At once, then, he sought to win the favour of the multitude, having a certain natural gift of persuading and moving a populace that seeks to be courted, and winning them over to his following all the more easily because they were repelled by the gravity of Dion. This they resented as severe and out of place in a public man, because their power had given them license and boldness, and they wished to be flattered by popular leaders before they were really a people.

XXXIII. So, to begin with, they held an assembly of their own calling, and chose Heracleides admiral. But Dion came forward and protested that in giving this office to Heracleides, they had done away with that which they had before given to him, for he would no longer be general with absolute powers
μένειν, ἄν ἄλλος ἡγήται τῶν κατὰ θάλασσαν, ἄκοινεσ οἱ Συρακούσιοι πάλιν ἀπεψηφίσαντο
2 τὸν Ἑρακλείδην. γενομένων δὲ τούτων μετα-
πεμψάμενος αὐτὸν ὁ Δίων οἶκας, καὶ μικρὰ μεμψάμενος, ὡς οὐ καλὸς οὔδὲ συμφέροντως ὑπὲρ
dόξης στασίαζοντα πρὸς αὐτὸν ἐν καιρῷ ῥοπῆς
ολίγης δεομένῳ πρὸς ἀπώλειαν, αὕθεσ ἐκκλησίαν
αὐτὸς συναγαγὼν ναύαρχον ἀπέδειξε τὸν Ἑρα-
κλείδην, καὶ τοῦ σώματος ἐπείσεις φυλακῆν δούναι
3 τοὺς πολίτας, ὣσπερ αὐτὸς εἰσεῖν. ὃ δὲ τῷ μὲν
λόγῳ καὶ τῷ σχήματι τῶν Δίωνα θεραπεύων καὶ
χάριν όμολογῶν ἔχειν παρηκολούθει ταπεινῶς,
ὑπηρετῶν τὸ κελευόμενον, κρύφα δὲ τοὺς πολλοὺς
καὶ νεωτεριστὰς διαφθείρων καὶ ὑποκινῶν, θορύ-
βοις τὸν Δίωνα περιβάλλει, εἰς ἀπασαν ἀπορίαν
4 καθιστάμενον. εἶτε γὰρ ἀφιέναι κελεύων Διονύ-
σιον ὑπόστουδοι ἐκ τῆς ἁκρας, διαβολὴν εἰς
φείδεσθαι καὶ περισώζειν ἐκεῖνον, εἶτε λυπεῖν μὴ
βουλόμενοι ἐπὶ τῆς πολιορκίας ἰσυχάζοι, δια-
τηρεῖν ἐδόκει τὸν πόλεμον, ὡς μᾶλλον ἄρχοι καὶ
καταπλήττοντο τοὺς πολίτας.

XXXIV. Ἡν δὲ τις Σώσις, ἀνθρώπος ἐκ ποιη-
ρίας καὶ θρασύτητος εὐδοκιμῶν παρὰ τοῖς Συρα-
κούσιοις, περιουσίαν ἢγουμένως ἐλευθερίας τὸ
μέχρι τοιούτων ἀνείσθαι τῇ παρρησίᾳ. οὗτος
ἐπιβουλεύων Δίωςι πρῶτον μὲν ἐκκλησίας οὔσης
ἀναστὰς πολλὰ τοὺς Συρακούσιους ἐλοιδόρησεν,
εἰ μὴ συνιᾶσιν ὡς ἑμπλήκτον καὶ μεθυσούσης
ἀπηλλαγμένοι τυραννίδος ἐγρηγορότα καὶ νῆφοντα
2 δεσπότης εἰλήφασιν ἐπείτα φανερῶν τοῦ Δίωνος
ἔχθρον ἀναδείξας εαυτὸν τότε μὲν ἐκ τῆς ἁγορᾶς
ἀπῆλθε, τῇ δ’ ύστεραια γυμνῶς ὥφθη διὰ τῆς
if another should have command of the navy. Then the Syracusans reluctantly revoked the appointment of Heracleides. When this had been done, Dion summoned Heracleides to his house and gently reproached him, on the ground that he was not acting well or wisely in quarrelling with him for honours at a crisis where a slight impulse might ruin their cause. Then he himself called a fresh assembly and appointed Heracleides admiral, and persuaded the citizens to give him a body-guard, like his own. In word and mien, now, Heracleides paid court to Dion, acknowledged his thanks to him, and attended submissively upon him, performing his commands; but in secret he perverted and stirred up the multitude and the revolutionaries, and encompassed Dion with disturbances which reduced him to utter perplexity. For if he advised to let Dionysius leave the citadel under a truce, he would be charged with sparing and preserving him; and if, wishing to give no offence, he simply continued the siege, it would be said that he was protracting the war, in order that he might the longer be in command and overawe the citizens.

XXXIV. Now, there was a certain Sosis, a man whose baseness and impudence gave him renown in Syracuse, where it was thought that abundance of liberty could only be shown by such license of speech as his. This man, with hostile designs upon Dion, first rose in an assembly and roundly abused the Syracusans for not comprehending that they had merely exchanged a stupid and drunken tyrant for a watchful and sober master; and having thus declared himself an open enemy of Dion, he left the assembly. Next, on the following day he was seen running
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πόλεως θέων ἀνάπλεως αἵματος τὴν κεφαλὴν καὶ τὸ πρόσωπον, ὡς δὴ τινας φεύγων διώκοντας. ἐμβαλὼν δὲ τοιοῦτος εἰς τὴν ἀγορὰν ἐλεγεν ὕπο τῶν ξένων τοῦ Δίωνος ἐπιβεβουλεύσθαι, καὶ τὴν 3 κεφαλὴν ἐπεδείκνυε τετρωμένην· καὶ πολλοὺς εἰχε τοὺς συναγαγακτούντας καὶ συνισταμένους κατὰ τοῦ Δίωνος, ὡς δεινὰ καὶ τυραννικὰ πράττοντος, εὶ φόνοι καὶ κινδύνοι τῶν πολιτῶν ἀφαιρεῖται τὴν παρρησίαν. οὐ μὴν ἀλλὰ, καὶπέρ ἀκρίτου καὶ παραχώδους ἐκκλησίας γενομένης, παρελθὼν ὦ Δίων ἀπελογείτο καὶ τὸν Σώσιν ἀπέφαινε τῶν Διονυσίου δορυφόρων ἔνος ἰδελφόν οὖντα καὶ δι ἐκείνου πεπεισμένον στασισά裘 καὶ συνταράξαι τὴν πόλιν, οὐδεμιᾶς Διονυσίῳ σωτηρίας οὐσῆς, πλὴν τῆς ἐκείνων ἀπιστίας καὶ δια-

4 φορὰς πρὸς αὐτούς. ἀμα δ' οἱ μὲν ἱατρὸι τοῦ Σώσίδος τὸ τραύμα καταμανθάνοντες εὐρυσκον ἐξ ἐπιτολῆς μᾶλλον ἢ καταφορᾶς γεγενημένων. οἱ μὲν γὰρ ὑπὸ ξέφους πληγαὶ μάλιστα τὸ μέσον ὕπο βάρους πιέζουσί, τὸ δὲ τοῦ Σώσίδου λεπτὸν ἢν διόλου καὶ πολλὰς εἰχεν ἀρχάς, ὡς εἰκός, ὑπ'

5 ἀληθῶς ἀνιέντος, εἰτα αὐθες ἐπάγοντος. ἦκον δὲ τινες τῶν γνωρίμων ξυρὸν κομίζοντες εἰς τὴν ἐκκλησίαν, καὶ διηγούμενοι βαδίζουσιν αὐτοῖς καθ' ὁδὸν ἀπαντήσαι τὸν Σώσιν ἡμαγμένον καὶ λέγοντα φεύγειν τοὺς Δίωνος ξένον ὡς ἀρτίως ὕπ' ἐκείνων τετρωμένως· εὐθὺς οὖν διώκοντες ἀνθρωποῦ μὲν οὐδένα λαβεῖν, ὑπὸ πέτραν δὲ κοίλην κείμενον ἰδεῖν ξυρὸν, ὅθεν ἐκεῖνος ὅφθη προσερχόμενοι.

XXXV. Ἡν μὲν οὖν ἐδι μοχθηρὰ τὰ περὶ τοῦ
through the city almost naked, his head and face covered with blood, as though he were trying to escape pursuit. In this condition he dashed into the assembly and told the people there that he had been set upon by Dion's mercenaries, and showed them his head with its wounds. He found many to share his resentment and take sides with him against Dion, who, they said, was committing dire acts of tyranny, if by murder and peril of life he sought to rob the citizens of their free speech. However, although the assembly had become confused and tumultuous, Dion came forward and showed in his own defence that Sosis was a brother of one of the body-guards of Dionysius, and had been induced by him to raise confusion and faction among the citizens, since there was no safety for Dionysius except in their mutual distrust and dissension. At the same time, too, the physicians examined the wound of Sosis and discovered that it had been made by razure rather than by a downright blow. For the blows of a sword, by reason of its weight, make wounds that are deepest in the middle, but that of Sosis was shallow all along, and intermittent, as would be natural if he stopped his work on account of pain, and then began it again. Besides, certain well known persons brought a razor to the assembly, and stated that as they were walking along the street, Sosis met them, all bloody, and declaring that he was running away from Dion's mercenaries, by whom he had just been wounded; at once, then, they ran after them, and found no one, but saw a razor lying under a hollow rock in the quarter from which Sosis had been seen to come.

XXXV. Well, then, the case of Sosis was already
ΠΛΥΤΑΡΧΟΥΣ ΛΙΓΕΙΑΤΩΝ 

Σώσιν προσγενομένων δὲ τούτως τοῖς ἐλέγχοις ὁικετῶν καταμαρτυρούντων ὡς ἐτί νυκτὸς ἔξελθοι μόνος ἐχὼν τὸ ἔραν, οὐ τε καθηγοροῦντες τοῦ Δίωνος ὑπεχώρησαν ὁ τε δήμος καταψηφισάμενος θάνατον τοῦ Σώσιδος διηλλάσσετο τῷ Δίωνι.

2 Τοὺς δὲ μισθοφόρους ὦδὲν ἤττον ἐν ὑποψίαις ἔχον, καὶ μάλιστα τῶν πλείστων ἀγώνων πρὸς τὸν τύραννον ἡδή γινομένων κατὰ θάλατταν, ἐπειδὴ Φίλιστος ἤκεν ἐς Ἰαπινῆς ἐχὼν πολλὰς τριήρεις Διονυσίω βοηθήσων, καὶ τῶν ἕνων ὄντων ὀπλιτῶν ὀὐδεμίαν ἐτί χρῆσιν ἐνόμιζον εἶναι πρὸς τὸν πόλεμον, ἀλλὰ κάκεινος ἐφ᾽ ἐαυτοῖς ἕσσεθαὶ ναυβάταις ὦσι καὶ τὸ κράτος ἐκ τῶν νεῶν κτωμένων. ἔτι δὲ μᾶλλον αὐτοὺς ἐπῆρεν ἐντυχία τις γενομένη κατὰ θάλασσαν, ἐν ἡ νικήσαντες τὸν Φίλιστον ὁμός καὶ βαρβαρικὸς αὐτῷ προσηνέχθησαν. Ἐφορὸς μὲν οὖν φησιν ὡς ἀλισκομένης τῆς νεῶς ἐαυτοῦ ἀνέλου, Τιμωνίδης δὲ πραττομέναις ἐξ ἀρχῆς ταῖς πράξεις ταύταις μετὰ Δίωνος παραγενόμενος καὶ γράφων πρὸς Σπεῦσιππον τὸν φιλόσοφον ἴστορεῖ ξώτα λη- 

φθίναι τῆς τριήρους εἰς τὴν γην ἐκπεσοῦσης τὸν 

4 Φίλιστον καὶ πρῶτον μείν ἀποδύσαντας αὐτοῦ τὸν θώρακα τοὺς Συρακουσίους καὶ γυμνὸν ἐπίδει- 

ξαμένους τὸ σῶμα προπηλακίζειν ὄντος ἡδη γέροντος· ἐπείτα τὴν κεφαλὴν ἀποτεμεῖν καὶ τοῖς παισὶ παραδούναι τὸ σῶμα, κελεύσαντας ἐλκειν 

diὰ τῆς Ἀχαρδινῆς καὶ καταβαλεῖν εἰς τὰς Δατο- 

μίας. ἔτι δὲ μᾶλλον ἐφυβρίζων ὁ Τιμαιος ἐκ τοῦ 

σκέλους φησὶ τοῦ χωλοῦ τὰ παιδᾶρια τὸν νεκρὸν ἐφαψάμενα τοῦ Φιλιστοῦ σύρειν διὰ τῆς πόλεως, 

χλευαζόμενον ὑπὸ τῶν Συρακουσίων πάντων, 

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desperate; but when, in addition to these proofs, his servants testified that while it was still night he had left the house alone and carrying the razor, Dion's accusers withdrew, and the people, after condemning Sosis to death, were reconciled with Dion.

However, they were none the less suspicious of his mercenaries, and especially so, now that most of the struggles against the tyrant were carried on at sea, since Philistus had come from Iapygia with a large number of triremes to help Dionysius; and since the mercenaries were men-at-arms, they thought them of no further use for the war, nay, they felt that even these troops were dependent for protection upon the citizens themselves, who were seamen, and derived their power from their fleet. And they were still more elated by a successful engagement at sea, in which they defeated Philistus, and then treated him in a barbarous and savage fashion. Ephorus, it is true, says that when his ship was captured, Philistus slew himself; but Timonides, who was engaged with Dion in all the events of this war from the very first, in writing to Speusippus the philosopher, relates that Philistus was taken alive after his trireme had run aground, and that the Syracusans, to begin with, stripped off his breast-plate and exposed his body, almost naked, to insult and abuse, although he was now an old man; then, that they cut off his head, and gave his body to the boys of the city, with orders to drag it through Achradina and throw it into the stone quarries. And Timaeus, enlarging upon these indignities, says that the boys tied a rope to the lame leg of the dead Philistus and dragged his body through the city, while all the Syracusans mocked and jeered as they saw drawn about by the
ὀρώντων τοῦ σκέλους ἐλκόμενον τὸν εἰπόντα μὴ δεῖν ἐκ τυραννίδος φεύγειν Διονύσιον ὕππω ταχεῖ
χρώμενον, ἀλλὰ τοῦ σκέλους ἐλκόμενον. καὶ τοῦ
tοῦτο Φίλιστος, ὡς υφ' ἑτέρον λεχθέν, οὐχ υφ'
άυτοῦ, πρὸς Διονύσιον ἔξηγγελκεν.

XXXVI. Ἀλλὰ Τίμαιος οὐκ ἀδικὸν λαβὼν
πρόφασιν τὴν ὑπὲρ τῆς τυραννίδος τοῦ Φίλιστο
σπουδὴν καὶ πίστιν ἐμπίπλαται τῶν κατ' άυτοῦ
βλασφημιῶν, οὐ τοὺς μὲν ἀδικηθέντας τότε συγ-
γνωστὸν ἐστιν ἴσως ἄχρι τῆς εἰς ἀναίσθητον
ὀργής χαλεποὺς γενέσθαι, τοὺς δ' ὑστερον συγ-
γράφοντας τὰ πεπραγμένα καὶ τὸ μὲν βίω μὴ
λυπηθέντας αὐτοῦ, τὸ δὲ λόγῳ χρωμένου, ἢ δόξα
παραίτειται μὴ μεθ' ὑβρεως μηδὲ μετὰ βωμολο-
χίας ονειδίζειν τὰς συμφορὰς, ὃν οὐδὲν ἅπεχει
cαὶ τὸν ἀριστὸν ἀνδρῶν ἐκ τύχης μετασχεῖν.

2 οὐ μὴν οὐδ' Ἐφορος υγιαίνει τὸν Φίλιστον ἐγκω-
μιάζων, ὅσ, καίπερ ὃν δεινότατος ἄδικοις πράγ-
μασι καὶ πονηροὶ ἤθεσιν εὐσχήμονας αἰτίας
περιβαλεῖν καὶ λόγους ἔχοντας κόσμον ἐξευρεῖν,
αὐτὸς αὐτὸν οὐ δύναται πάντα μηχανόμενον
ἐξελέσθαι τῆς γραφῆς, ὡς οὐ φιλοτυραννότατος
ἀνθρώπων γένοιτο καὶ μάλιστα πάντων ἀεὶ
ζηλώσας καὶ θανυμάςας τρυφὴν καὶ δύναμιν καὶ
πλούτους καὶ γάμους τοὺς τῶν τυράννων, ἀλλὰ
γὰρ Φίλιστον μὲν ὃ μήτε τὰς πράξεις ἐπαινῶν
μήτε τὰς τύχας ονειδίζων ἐμμελέστατος.

XXXVII. Μετὰ δὲ τὴν Φίλιστον τελευτῆ
Διονύσιος ἐπεμπεῖ πρὸς Δίωνα τὴν μὲν ἀκρόπολιν
ἐκείνω παραδίδον τὰ ὅπλα καὶ τοὺς μισθο-
φόρους καὶ πέντε μηνῶν ἐντελῆ τούτους μισθῶν,
adὸs δ' ἄξιῶν ὑπόσπουδος εἰς Ἰταλίαν ἀπελθεῖν

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leg the man who had said to Dionysius that he must not run away from his tyranny on a swift horse, but wait until he was dragged from it by the leg. And yet Philistus has stated explicitly that this was said to Dionysius by another, and not by himself.

XXXVI. But Timaeus, finding a fair excuse for his animosity in the zeal and fidelity which Philistus showed in behalf of the tyranny, gluts himself with the slanders against him. Now, those who were wronged by Philistus while he lived may perhaps be pardoned for carrying their resentment to the length of maltreating his unconscious body; but those who in later times write histories of that period, and who were not harmed by his life, but avail themselves of his writings, owe it to his reputation not to reproach him, in insolent and scurrilous language, for calamities in which fortune may involve even the best of men. However, Ephorus also is unsound in heaping praises upon Philistus; for, although he is most skilful in furnishing unjust deeds and base natures with specious motives, and in discovering decorous names for them, still, even he, with all his artifice, cannot extricate himself from the charge of having been the greatest lover of tyrants alive, and more than any one else always an emulous admirer of luxury, power, wealth, and marriage alliances of tyrants. Verily, he who neither praises the conduct of Philistus, nor gloats insultinglly over his misfortunes, takes the fittest course.

XXXVII. After the death of Philistus, Dionysius sent to Dion offering to surrender to him the acropolis, his munitions of war, and his mercenaries, with five months' full pay for these, and demanding for himself the privilege of retiring unmolested into
κάκει κατοικῶν καρτούσθαι τῆς Συρακοοσίας τῶν καλούμενον Γύρτα, πολλὴν καὶ ἀγαθὴν χώραν
2 ἀνήκουσαν ἀπὸ θαλάττης εἰς τὴν μεσόγειον. οὔ προσδεξαμένου δὲ τοῦ Δίωνος, ἀλλὰ δεῖσθαι τῶν Συρακοοσίων κελεύσαντος, οἱ μὲν Συρακοοσίοι ξώντα λήψεθαι τὸν Διονύσιον ἐξπίσαντες ἀπῆλασαν τοὺς πρέσβεις, ἐκεῖνος δὲ τὴν μὲν ἀκραν Ἀπολλοκράτει, τῷ πρεσβυτέρῳ τῶν παιδῶν, παρέδωκεν, αὐτὸς δὲ πνεύμα τηρῆσας ἐπίφορον καὶ τὰ τιμώτατα τῶν σωμάτων καὶ τῶν χρημάτων ἐνθέμενος εἰς τὰς ναύς λαθῶν τὸν ναύαρχον Ἡρακλείδην ἐξέπλευσεν.
3 Ὅ δὲ κακῶς ἀκούων καὶ θορυβούμενος ὑπὸ τῶν πολιτῶν Ἰππωνά τινα τῶν δημαγωγῶν καθίσας προκαλεῖσθαι τὸν δήμου ἐπὶ γῆς ἀναδασμόν, ὡς ἔλευθερὰς ἀρχὴν οὐσαν τὴν ἱσότητα, δουλείας δὲ τὴν πενίαν τοῖς ἀκτήμοις. συνηγορῶν δὲ τούτῳ καὶ τὸν Δίωνα καταστασιάζων ἐναντιοῦμενον ἐπείσε τοὺς Συρακουσίους ταῦτα ψηφίσασθαι καὶ τῶν ξένων τὸν μισθὸν ἀποστερεῖν καὶ στρατηγοὺς ἐτέρους ἐλέσθαι, τῆς ἐκείνου βαρύτητος ἀπαλλαγέντας. οἱ δὲ, ὡστερ ἐκ μακρᾶς ἀρρωστίας τῆς τυραννίδος εὐθὺς ἐπιχειροῦντες ἐξαιστασθαί, καὶ πράττειν τὰ τῶν αὐτονομούμενων παρὰ καιρῶν, ἐσφάλλουτο μὲν αὐτοὶ ταῖς πράξεσιν, ἐμίσουν δὲ τὸν Δίωνα Βουλόμενον ὡστερ ιατρὸν ἐν ἀκριβεῖ καὶ σωφρονοῦσῃ διαίτη κατασχεῖν τὴν πόλιν.

XXXVIII. Ἑκκλησιάζουσι δὲ αὐτοὶς ἐπὶ νέαις ἀρχαῖς, θέρους μεσοῦντος, ἐξαισιου βρονταί καὶ διομημαί ποινηρᾷ συνέβαινον ἐφ' ἡμέρας δεκαπέντε συνεχῶς, ἀνιστάσαι τὸν δήμον ὑπὸ δεισι-
DION

Italy, and of enjoying during his residence there the revenues of Gyarta, a large and rich tract in the territory of Syracuse, extending from the sea to the interior of the island. Dion, however, would not accept these terms, but bade him apply to the Syracusans, and these, hoping to take Dionysius alive, drove away his ambassadors. Upon this, the tyrant handed over the citadel to Apollocrates, his eldest son, while he himself, after watching for a favourable wind and putting on board his ships the persons and property that he held most dear, eluded the vigilance of Heracleides the admiral, and sailed off.

Heracleides was now stormily denounced by the citizens, whereupon he induced Hippo, one of their leaders, to make proposals to the people for a distribution of land, urging that liberty was based on equality, and slavery on the poverty of those who had naught. Supporting Hippo, and heading a faction which overwhelmed the opposition of Dion, Heracleides persuaded the Syracusans to vote this measure, to deprive the mercenaries of their pay, and to elect other generals, thus ridding themselves of the severities of Dion. So the people, attempting, as it were, to stand at once upon their feet after their long sickness of tyranny, and to act the part of independence out of season, stumbled in their undertakings, and yet hated Dion, who, like a physician, wished to subject the city to a strict and temperate regimen.

XXXVIII. As they met in assembly to assign new commands, the time being midsummer, extraordinary peals of thunder and evil portents from the heavens occurred for fifteen days together, and dispersed the
δαιμονίας κωλυμένου ἐπέρου ἀποδεῖξει στρατη-
γοὺς. ἔπει δὲ φυλάξαντες ευδίαν σταθερὰν ὁι
δημαγωγοὶ συνετέλουν τὰς ἀρχαίρεσιάς, βοῦς
ἀμαξαῖς οὐκ ἁθῆσι οὐδ’ ἀπειρος ὄχλων, ἀλλὰς δὲ
πὼς τότε πρὸς τὸν ἑλαύνοντα θυμωθεῖς καὶ φυγὼν
ἀπὸ τοῦ ξυγοῦ, δρόμῳ πρὸς τὸ θέατρον ὀρμησέ·
cαὶ τὸν μὲν δήμον εὐθὺς ἀνέστησε καὶ διεσκέ-
dασεν οὐδεὶς κόσμῳ φεύγοντα, τῆς δ’ ἄλλης
πόλεως ἐπέδραμε σκιρτῶν καὶ ταράττων ὅσον
ὕστερον οἱ πολέμιοι κατέσχον. οὐ μὴν ἄλλα
ταῦτα χαίρειν εάσαντες οἱ Συρακούσιοι πέντε
καὶ εἰκοσι στρατηγοὶς ἐχειροτόνησαν, ὃν εἰς ἦν
3 Ἡρακλείδης· καὶ τοὺς ξένους ὑποπέμπτοι
κρύφα τοῦ Δίωνος ἀφίστασαν καὶ μετεκάλουν
πρὸς αὐτοὺς, ἐπαγγελλόμενοι καὶ τῆς πολιτείας
ἰσομοιρίαν. οὐ δὲ ταῦτα μὲν οὐ προσεδέξαντο,
tὸν δὲ Δίωνα πιστῶς καὶ προθύμως μετὰ τῶν
ὄπλων ἀναλαβόντες καὶ συμφράζαντες ὑπήργου ἐκ
tῆς πόλεως, ἀδικοῦντες μὲν οὐδένα, πολλὰ δὲ
τοὺς ἐντυγχάνοντας εἰς ἀχαριστίαν καὶ μοχθη-
4 ρίαν ὀνειδίζουντες. οὐ δὲ τῆς ὀλιγότητος αὐτῶν
καὶ τοῦ μὴ προεπιχειρεῖν καταφρονήσαντες, καὶ
γενόμενοι πολὺ πλείους ἐκείνων, ἐφώρμησαν ὡς
ῥαδίως ἐπικρατήσαντες ἐν τῇ πόλει καὶ πάντας
αὐτοὺς κατακτεύοντες.

XXXIX. Ἔν τούτῳ δὲ γεγονὼς ἀνάγκης καὶ
tύχης ὁ Δίων ἢ μάχεσθαι τοῖς πολίταις ἢ μετὰ
tῶν ξένων ἀποθανεῖν, πολλὰ μὲν ἱκέτευεν ὄργων
tὰς χεῖρας τοῖς Συρακούσιοι καὶ τὴν ἀκρόπολιν
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people, whose superstitious fears prevented them from appointing other generals. And when, after waiting for settled fair weather, the popular leaders were proceeding to hold the elections, a draught-ox, who was quite accustomed to crowds, but now for some reason or other got angry at his driver and broke away from the yoke, made a dash for the theatre, and at once dispersed and scattered the people in disorderly flight; then he ran, plunging and throwing everything into confusion, over as much of the rest of the city as the enemy afterwards occupied. However, the Syracusans paid no heed to all this, but elected twenty-five generals, one of whom was Heracleides; they also sent secretly and without his knowledge to Dion’s mercenaries, and tried to get them to leave his service and come over to their side, promising them even an equality of civic rights. They, however, would not listen to these proposals, but showing fidelity and zeal, took their weapons in their hands, put Dion in their midst, encompassed him about, and tried to conduct him out of the city, doing violence to no one, but roundly reviling those whom they encountered for their base ingratitude. Then the citizens, seeing that the mercenaries were few in number and did not offer to attack, despised them, and having become far more numerous than they, set upon them, thinking to overpower them easily before they got out of the city, and slay them all.

XXXIX. And now Dion, seeing that fortune compelled him either to fight against his fellow citizens or perish with his mercenaries, fervently besought the Syracusans, stretching out his hands to them,
περιπλευν πολεμίων οὔσαν ὑπερφαίνομένων τὰ τείχη καὶ τὰ γενόμενα καθορώντων ἐπιδεικνύ-μενος τοῖς εἶπεν ὑπ' ἀπαραίτητος ἢ τῶν πολλῶν φορὰ καὶ κατείχεν ὁσπερ ἐν πελάγει τὸ τῶν δημαγω-γῶν πνεῦμα τὴν πόλιν, ἐμβολίης μὲν ἀποσχέσθαι τοῖς ξένοις προσέταξεν, ὅσον δ᾽ ἐπιδραμόντων μετὰ βοῆς καὶ τοῖς ὁπλοῖς τιναξαμένων οὐδεὶς ἔμεινε τῶν Συρακούσιων, ἀλλ᾽ ἡμῖν τὸν φεύγοντες ἀνὰ τὰς ἀγνίς, οὐδενὸς ἐπιδιώκοντος· εὔθεις γὰρ ἀπέστρεψεν ὁ Δίων τοὺς ξένους καὶ προῆγεν εἰς Λεοντίνους.

3 ὁ δ᾽ ἄρχοντες τῶν Συρακούσιων καταγέλαστοι γεγονότες ὑπὸ τῶν γυναικῶν, καὶ τὴν αἰσχύνην ἀναλαβεῖν ξητοῦντες, αὕθις ὀπλίσαντες τοὺς πολίτας ἐδίωκον τὸν Δίωνα. καὶ κατέλαβον μὲν ἐπὶ διαβάςει τινὸς ποταμοῦ καὶ προσίππευσαν ἀψιμαχοῦντες· ὡς δ᾽ ἑώρων οὐκέτι πρῶς οὐδὲ πατρικῶς ὑπομένοντα τὰς ἁμαρτίας αὐτῶν, ἀλλὰ θυμό τοὺς ξένους ἐπιστρέφοντα καὶ παραταττό-μενον, αἰσχύνα φυγήν τῆς προτέρας φυγόντες ὑπεχώρησαν εἰς τὴν πόλιν, οὐ πολλῶν ἀποθαν-όντων.

XL. Δίωνα δὲ Λεοντίνοι λαμπραῖς ἐδέχοντο τιμαῖς, καὶ τοὺς ξένους ἀνελάμβανον μισθοῖς καὶ πολιτείαις· πρὸς δὲ τοὺς Συρακούσιους ἐπρέ-σβενον ἀξιοῦντας τὰ δίκαια τοῖς ξένοις ποιεῖν. οἱ δὲ πρέσβεις ἐπεμψαν κατηγορήσοντας Δίωνος τῶν δὲ συμμάχων ἀπάντων εἰς Λεοντίνους ἀθροι-σθέντων καὶ γενομένων λόγων ἐν αὐτοῖς, ἔδοξαν ἅδικεῖν οἱ Συρακούσιοι τοῖς δὲ κριθείσιν ὑπὸ τῶν συμμάχων οὐκ ἐνέμειναι τρυφώντες ἣδη καὶ.

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and pointing out to them the acropolis, which was full of enemies peering over the walls and watching what was going on below; but since no entreaties could stay the onset of the multitudes, and the city, like a ship at sea, was at the mercy of the blasts of its demagogues, he ordered his mercenaries not to make a charge, but simply to run towards their assailants with loud cries and brandishing of weapons; which being done, not a Syracusan stood his ground, but all promptly took to flight along the streets, where none pursued them. For Dion immediately ordered his men to wheel about, and led them forth to Leontini.

But the leaders of the Syracusans, now that they were become a laughing-stock for the women, sought to redeem their disgrace, armed the citizens again, and pursued after Dion. They came upon him as he was crossing a river, and their horsemen rode up for a skirmish; but when they saw that he no longer bore with their faults in a mild and paternal spirit, but was angrily wheeling his mercenaries about and putting them in battle array, they broke into a more disgraceful flight than before, and retired into the city, with the loss of a few men.

XL. The Leontines received Dion with splendid honours, took his mercenaries into their service, and gave them civic rights; they also sent an embassy to the Syracusans with a demand that they should do the mercenaries justice. The Syracusans, however, sent envoys to denounce Dion. But when all the confederates had assembled at Leontini and discussed the matter, it was decided that the Syracusans were in the wrong. By this decision of their confederates, however, the Syracusans would not abide,
μεγαλοφρονοῦντες ἐπὶ τῷ μηδενὸς ἀκούειν, ἀλλὰ χρησθαί δουλεύουσι καὶ φοβομένους τὸν δῆμον στρατηγοῖς.

XLI. Ἐκ τούτου καταπλέουσιν εἰς τὴν πόλιν παρὰ Διονυσίου τριήμεραι Νῦψιον ἀγούσαι τὸν Νεαπολίτην, σίτον καὶ χρήματα κομίζοντα τοῖς πολιορκουμένοις. γενομένης δὲ ναυμαχίας ἐνίκων μὲν οἱ Συρακούσιοι καὶ τέσσαρας τῶν τυραννικῶν νεῶν ἔλαβον, ὑβρίσαντες δὲ τῇ νίκῃ, καὶ δὲ ἀναρχίαν τὸ χαίρον εἰς πότους καὶ συνουσίας μανικᾶς τρέψαντες, οὕτω τῶν χρησίμων ἡμέλησαν ὡστε τὴν ἀκρόπολιν ἔχειν δοκοῦντες ἧδη καὶ 2 τὴν πόλιν προσαπέβαλον. ὁ γὰρ Νῦψιος ὄρων οὐδὲν ὑμαίνον ἐν τῇ πόλει μέρος, ἀλλὰ τὸν μὲν ὀχλὸν αὐλήμασι καὶ μέθαις εἰς νῦκτα βαθείαν ἀφ ἠμέρας κατεχόμενον, τοὺς δὲ στρατηγοὺς ἐπιτερπομένους τε τούτῳ τῷ πανηγυρισμῷ καὶ προσάγειν ἀνάγκην μεθύουσιν ἀνθρώποις ὅκνουντας, ἀριστα τῷ καίρῳ χρησάμενοι ἐπεχείρησε τῷ τειχίσματι καὶ κρατήσας καὶ διαθρύσας ἐφηκε τοὺς βαρβάρους, κελεύσας χρησθαί τοῖς προστυχοῦνσιν ὡς βουλοῦντα καὶ δύνανται. ταχέως μὲν οὖν οἱ Συρακούσιοι τὸ κακὸν ἱσθοῦντο, βραδε-ως δὲ καὶ χαλεπῶς συνεβοῦσθον ἑκπεπληγμένοι. πόρθησις γὰρ ἂν τὰ γυνόμενα τῆς πόλεως, τῶν μὲν ἀνδρῶν φωνευομένων, τῶν δὲ τειχῶν κατασκαπτομένων, γυναικῶν δὲ καὶ παίδων ἀγομένων εἰς τὴν ἀκρόπολιν μετ' οἴμοσιν, ἀπεγνωκότων δὲ τὰ πράγματα τῶν στρατηγῶν καὶ χρησθαὶ μὴ δυναμένων τοῖς πολίταις πρὸς τοὺς πολεμίους ἀναπεφυρμένους καὶ συμμεμεμένους αὐτοῖς πανταχόθεν.
being now insolent and full of pride because they were subject to no one, but had generals who were in slavish fear of the people.

XLI. After this, there put in at the city triremes from Dionysius, under the command of Nypsius the Neapolitan, who brought food and money for the beleaguered garrison of the acropolis. In a naval battle that ensued the Syracusans were indeed victorious, and captured four of the tyrant's ships, but they were made wanton by their victory, and in their utter lack of discipline turned their rejoicing into drinking-bouts and mad carousals, and were so neglectful of their real interests that, when they thought themselves already in possession of the acropolis, they actually lost both it and their city besides. For Nypsius, seeing no saving remnant in the city, but the multitude given over to music and revelry from dawn till midnight, and their generals delighted with this festivity and reluctant to use compulsion with men in their cups, made the best use of his opportunity and attacked their siege-works, and having mastered these and broken them down, he let his Barbarians loose upon the city, bidding them treat those whom they encountered as they could and would. Quickly, then, were the Syracusans aware of the mischief, but slowly and with difficulty did they rally to oppose it, so utterly distracted were they. For it was a sack of the city that was now going on, its men being slain, its walls torn down, and its women and children dragged shrieking to the acropolis, while its generals gave up all for lost and were unable to employ the citizens against the enemy, who were everywhere inextricably mingled with them.
Oὕτω δὲ τῶν κατὰ τὴν πόλιν ἐχόντων καὶ τοῦ κινδύνου πρὸς τὴν Ἀχραδινὴν πλησιάζοντος, εἰς ὅν μόνον ᾗν καὶ λοιπὸν ἀπερείσκασθαι τὴν ἐλπίδα πάντες μὲν ἑφρόνουν, ἔλεγε δὲ οὐδείς, αἰσχυνόμενοι τὴν ἀχαριστίαν καὶ τὴν ἀβουλίαν τὴν πρὸς Δίωνα. πλὴν γε δὴ τῆς ἀνάγκης ἐκβιαζομένης παρὰ τῶν συμμάχων καὶ τῶν ἵππεων γίνεται φωνὴ καλεῖν Δίωνα καὶ μεταπέμπτει τοὺς Πελοποννησίους ἐκ Δεοντίων. ὡς δὲ πρῶτον ἠκούσθη καὶ ἀπετολμήθη τοῦτο, κραυγῇ καὶ χαρᾷ καὶ δάκρυα τοὺς Συρακοσίους κατείχεν εὐχόμενος ἐπιφανήναι τὸν ἄνδρα καὶ ποθοῦντας τὴν ὅψιν αὐτοῦ καὶ μεμημένους τῆς παρὰ τὰ δευτέρα ρώμης καὶ προθυμίας, ὡς οἷς μόνον αὐτὸς ἦν ἀνέκπληκτος, ἀλλὰ κακείνους παρεῖχε θαρροῦντας καὶ ἀδεώς τοῖς πολεμίοις συμφερομένους εὐθὺς οὖν ἐκπέμπουσι πρὸς αὐτὸν ἀπὸ μὲν τῶν συμμάχων Ἀρχωνίδην καὶ Τελεσίδην, ἀπὸ δὲ τῶν ἵππεων πέντε τοὺς περὶ Ἑλλάνικον. οὕτως δὲ τῶν ἵππων ἐπέτρεψαν τὴν ὅδον ἱππόπος ἀπὸ ρυτήρος ἤκουν εἰς Δεοντίνους τῆς ἡμέρας ἡδὴ καταφερομένης. ἀποσυνδήσαντες δὲ τῶν ἤπατων καὶ τῷ Δίωνι πρῶτω προσπεσόντες διδακρυμένους τὰς συμφορὰς τῶν Συρακοσίων ἐφφαζον. ἡδὴ δὲ καὶ τῶν Δεοντίνων τινὲς ἀπήντων καὶ τῶν Πελοποννησίων ἠθροίζοντο πρὸς τὸν Δίωνα πολλοί, τῇ σπουδῇ καὶ τῇ δεήσει τῶν ἄνδρων ὑπονοοῦντες εἰναι τι κανότερον. εὐθὺς οὖν ἤγειτο πρὸς τὴν ἐκκλησίαν αὐτοῖς, καὶ συνδραμόντων προθύμως οἱ περὶ τὸν Ἀρχωνίδην καὶ τὸν Ἑλλάνικον εἰσελθόντες εξῆγγειλάν τε βραχέως τὸ μέγεθος τῶν κακῶν, καὶ παρεκάλουν τοὺς ξένους ἐπαμῦναι.
XLII. While the city was in this plight and the Achradina in imminent peril, all knew who was the only man left upon whom they could fasten their hopes, but no one spoke his name, because they were ashamed of their ingratitude and folly towards Dion: However, now that necessity constrained them, some of the allies and horsemen cried out that Dion and his Peloponnesians should be summoned from Leontini. As soon as this venture was made and the name heard, the Syracusans fell to shouting and weeping for joy; they prayed that Dion might appear upon the scene, and yearned for the sight of him, and called to mind his ardour and vigour in the presence of danger, remembering that he was not only undaunted himself, but made them also bold and fearless in engaging their enemies. Immediately, therefore, they sent a delegation to him, Archonides and Telesides from the allies, and Hellanicus with four others from the horsemen. These, sending their horses over the road at full gallop, came to Leontini just as the sun was setting. Then, leaping from their horses and throwing themselves at the feet of Dion first of all, with streaming eyes they told him the calamities of the Syracusans. Presently, too, some of the Leontines came up and many of the Peloponnesians gathered about Dion, conjecturing from the haste and suppliant address of the men that something quite extraordinary was the matter. At once, then, Dion led his visitors to the place of assembly, the people eagerly gathered there, Archonides and Hellanicus with their companions came before them, reported to them briefly the great disaster, and called upon the mercenaries to put away their feelings of resentment and come to the
τοῖς Συρακούσιοις, τὸ μνησικακεῖν ἀφέντας, ὡς μείζονα δίκην δεδωκότων αὐτῶν ἢ λαβεῖν ἂν οἱ κακῶς πεποιθότες ἥξιοσαν.

XLIII. Παυσαμένων δὲ τούτων συγὴ μὲν εἰχὲ πολλὴ τὸ θέατρον ἀναστάντος δὲ τοῦ Δίωνος καὶ λέγειν ἀρξαμένου πολλὰ τῶν δακρύων ἐκπίπτοντα τὴν φωνὴν ἐπέσχεν οἱ δὲ ξένοι παρεκάλουν θαρρεῖν καὶ συνήχθοντο. μικρὸν οὖν ἀναλαβὼν ἐκ τοῦ πάθους ἑαυτὸν ὁ Δίων, ""Ἀνδρές," ἔφη, ""Πελοπονησίοι καὶ σύμμαχοι, Βουλευσομένοι εἰς ἑναὐθὰ ἐπὶ ὑμῶν ἑαυτῶν συνήγαγον. εἰμὶ δὲ περὶ ἑμαυτοῦ βουλευσθαί καλῶς οὐκ ἔχει Συρακουσῶν ἀπολλυμένων, ἀλλ' εἰ σώσαι μὴ δυναίμην, ἀπειμ πῷ πυρὶ καὶ τῷ πτῶματι τῆς πατρίδος ἑνταφησόμενος. ὑμεῖς δὲ, βουλόμενοι μὲν ἑτὶ καὶ νῦν βοηθεῖν τοῖς ἄβουλοτάτοις ὑμῖν καὶ δυστυχεστάτοις, ὑμέτερον ἔργον οὐσαν ὅρθοῦτε τῇ Συρακουσίων πόλιν. εἰ δὲ μεμφόμενοι Συρακουσίοις ὑπερόψεσθε, τῆς γε πρότερον ἄρετής καὶ προθυμίας περὶ ἐμὲ χάριν ἄξιάν κομίζοισθε παρὰ τῶν θεῶν, μεμιημένοι Δίωνος, ὡς οὖθ' ὑμᾶς ἀδικουμένους πρότερον οὐθ' ὑστερον τοὺς πολίτας δυστυχοῦντας ἐγκαταλιπόντος.

3 Ἔτε δ' αὐτοῦ λέγοντος οἱ μὲν ξένοι μετὰ κραυγῆς ἀνεπήδησαν ἀγεῖν καὶ βοηθεῖν κατὰ τάχος κελεύοντες, οἱ δὲ πρέσβεις τῶν Συρακουσίων περιβαλόντες ἠσπάσαντο πολλὰ μὲν ἑκεῖνῳ, πολλὰ δὲ τοῖς ξένοις ἁγαθὰ παρὰ τῶν θεῶν εἰχόμενοι.
DION

aid of the Syracusans, since those who had wronged them had suffered a heavier punishment than those who had been wronged would have thought it right to exact.

XLIII. When the messengers had made an end of speaking, there was a profound silence in the theatre; then Dion rose and began to speak, but copious tears checked his utterance; his mercenaries, however, sympathized with him and bade him take heart. Accordingly, after he had recovered a little from his grief, he said: "Men of Peloponnesus and allies, I have brought you together here to deliberate upon your own course of action. As for me, it is not meet that I should consult my own interests now that Syracuse is perishing, but if I cannot save her, I shall return to seek a grave amid the blazing ruins of my native city. But you, if you are willing even now, after all that has passed, to come to our help, who are the most foolish and the most unfortunate of men, pray restore the city of Syracuse and the work of your own hands. If, however, in your displeasure at the Syracusans, you shall leave them to their fate, at least for your former bravery and zeal in my behalf may you obtain a worthy reward from the gods, and may you think of Dion as one who abandoned neither you when you were wronged, nor, afterwards, his fellow citizens when they were in distress."

While he was still speaking, the mercenaries sprang to their feet with shouts and bade him lead them speedily to the city's relief, while the Syracusan envoys embraced them passionately, invoking many blessings from the gods upon Dion, and many upon

1 Syracuse was colonized from Corinth, in Peloponnesus.
καταστάντος δὲ τοῦ θορύβου παρήγγειλεν ὁ Δίων εὐθὺς ἀπιόντας παρασκευάζεσθαι καὶ δειπνήσαν-
tας ἥκειν μετὰ τῶν ὀπλῶν εἰς αὐτὸν ἐκείνου τὸν
tόπτουν, ἐγνωκὼς διὰ νυκτὸς βοηθεῖν.

XLIV. Ἔνδε ταῖς Συρακούσαις τῶν Διονυσίου
στρατηγῶν, ἄχρι μὲν ἢς ἥμερα, πολλὰ κακὰ τὴν
πόλιν ἐργασαμένων, γενομένης δὲ νυκτὸς ἀναχω-
ρησάντων εἰς τὴν ἀκρόπολιν καὶ τινὰς ἐξ ἑαυτῶν
ὀλίγους ἀποβαλόντων, ἀναβαρρίσαντες οἱ δημα-
γογοὶ τῶν Συρακουσίων, καὶ τοὺς πολεμίους
ἐλπίσαντες ἀτρεμίζειν ἐπὶ τοὺς διαπεπραγμένους,
pαρεκάλουσιν τοὺς πολίτας αὖθις ἕαν Δίωνα, κἂν
προσίη μετὰ τῶν ἡμέρων, μὴ δέχεσθαι μηδὲ παρα-
χωρεῖν τῆς ἀρετῆς ἐκείνου ὡς κρείττοσιν, ἀλλὰ
σώζειν τὴν πόλιν καὶ τὴν ἐλευθερίαν αὐτούς δὲ

2 ἑαυτῶν. πάλιν οὖν ἐπέμποντο πρὸς τὸν Δίωνα,
παρὰ μὲν τῶν στρατηγῶν ἀποτρέποντες, παρὰ δὲ
tῶν ἱππέων καὶ τῶν γυνώμων πολιτῶν ἐπισπευ-
δοντες τὴν πορείαν. καὶ διὰ τοῦτο βραδέως ἄμα
καὶ κατὰ σπουδὴν πορευόμενος προσήκει. τῆς δὲ
νυκτὸς προελθοῦσης οἱ μὲν μισοῦντες τὸν Δίωνα
κατεῖχον τὰς πύλας ὡς ἀποκλείσουσι τούτον, ὁ δὲ
Νύψιος, ἐκ τῆς ἄκρας αὖθις πολλῷ προθυμοτέ-
ρους γεγονότας καὶ πλείονας ἐφείς τοὺς μισθοφό-
ρους, τὸ μὲν προτεῖχισμα πὰν εὐθὺς κατέσκαπτε,

3 τὴν δὲ πόλιν κατέτρεχε καὶ διήρπαξεν. ἦν δὲ
φῶνος μὲν οὐκέτι μόνον ἀνδρῶν, ἀλλὰ καὶ γυναι-
kῶν καὶ παιδῶν, ἄρπαγαὶ δὲ ὄλιγαι, φθόροι δὲ
πάντων πολύς. ἀπεγγυκότος γὰρ ἡδὲ τὰ πράγ-
ματα τοῦ Διονυσίου καὶ τοὺς Συρακουσίους δεινῶς
μεμισηκότος, ὡσπερ ἐνταφιάσαι τὴν τυραννίδα
tὴ πόλει πίπτουσαν ἐβούλετο. καὶ τοῦ Δίωνος
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his mercenaries. And when the tumult was allayed, Dion ordered his men to go to their quarters and make themselves ready, and, after taking supper, to come with their arms to that very place, for he was determined to go to the rescue by night.

XLIV. But the soldiers of Dionysius at Syracuse, as long as it was day, did much mischief to the city; when night came, however, they retired to the acropolis, having lost some few of their number. Upon this, the popular leaders of the Syracusans plucked up courage, and in the hope that the enemy would rest content with what they had done, exhorted the citizens once more to ignore Dion, and if he should come up with his mercenaries, not to admit them, nor yield precedence to them as superior in point of bravery, but to save their city and their liberty by their own efforts. Accordingly, fresh messengers were sent to Dion, some from the generals forbidding his advance, but others from the horsemen and more reputable citizens urging him to hasten it. For this reason he came marching on now slowly, and now at top speed. As the night advanced the enemies of Dion took possession of the gates in order to shut him out, but Nypsius, sending his mercenaries once more from the citadel in greater numbers and with more impetuosity than before, tore down at once the entire siege-wall, and overran and sacked the city. And now there was a slaughter not only of men, but also of women and children; there was little haling away of prisoners, but a great destruction of all alike. For since Dionysius now despaired of his cause and fiercely hated the Syracusans, he wished to make their city as it were a tomb for his falling tyranny. So his soldiers, fore-
προκαταλαμβάνοντες τὴν βοήθειαν ἐπὶ τὸν ἀξύ-
τατον διὰ πυρὸς πάντων ὀλέθρου καὶ ἀφανισμῶν
ἐχώρησαν, τὰ μὲν ἐγγὺς ὑπὸ χειρῶν δασὶ καὶ
λαμπάσιν ὑποπιμπράντες, εἰς δὲ τὰ πρόσω δια-
σπειρότες ἀπὸ τῶν ὑποβόλων. φευγόντων δὲ
tῶν Συρακουσίων οἱ μὲν ἐν ταῖς ὁδοῖς ἐφονεύοντο
cαταλαμβανόμενοι, τὸ δὲ εἰς τὰς οἰκίας καταδυ-
μένοι αὐθις ὑπὸ τοῦ πυρὸς ἐξέπιπτε, πολλῶν ἡδη
φλεγομένων καὶ καταφερομένων ἐπὶ τοὺς διαθέ-
οντας.

XLV. Τούτο τὸ πάθος μάλιστα τὴν πόλιν
ἀνέφηξε Δίωνι πάντων συμφωνησάντων. ἔτυχε
μὲν γὰρ οὐκέτι σπουδῆ πορευόμενος, ὡς ἤκουσεν
eἰς τὴν ἀκρόπολιν κατακεκλείσθαι τοὺς πολε-
μίους. προϊόσης δὲ τῆς ἠμέρας πρῶτον ἵππεις
ἀπῆνησαν αὐτῷ τὴν δευτέραν κατάληψιν ἀπαγ-
γέλλοντες· ἐπείτα καὶ τῶν ὑπεναντιουμένων ἐνιοῦ
2 παρῆσαν ἐπείγεσθαι δεόμενοι. συντείνοντος δὲ
tοῦ κακοῦ μᾶλλον Ἡρακλείδης τὸν ἀδελφὸν ἐξέ-
pεμψεν, εἰτὰ Θεοδότην τὸν θείον, ἱκετεύων ἀρή-
γειν, ὡς μηδενὸς ἀντέχοντος τοῖς πολεμίοις,
αὐτοῦ δὲ τετρωμένου, τῆς δὲ πόλεως μικρὸν ἀπε-
χούσης ἀνατετράφθαι καὶ καταπερισθῆναι. τοιοῦ-
tων ἀγγελμάτων τῷ Νίων προσπεσόντων ἔτι μὲν
ἐξήκοντα σταδίους τῶν πυλῶν ἀπείχε· φράσας δὲ
tὸν κάνδυνον τοῖς ξένοις καὶ παρακελευσάμενοι
συνέτει βάδην ἤγεν, ἀλλὰ δρόμῳ τὸ στράτευμα
3 καὶ δεομένων ἐπείγεσθαι. χρησάμενος δὲ θαυ-
μαστῷ τάχει καὶ προθυμία τῶν ξένων εἰσέβαλε
diὰ τῶν πυλῶν εἰς τὴν Ἐκατόμπεδον λεγομένην·
cαὶ τοὺς μὲν ἐλαφροὺς ἐυθὺς ἀφήκεν ἐλθεῖν πρὸς
stalling the succour which Dion was bringing, resorted to the speediest destruction and annihilation of everything by burning, setting fire to what was near them with the brands and torches in their hands, and scattering fiery arrows from their bows among the remoter parts. As the Syracusans fled, some were overtaken and slain in the streets, and those who sought cover in their houses were driven out again by the fire, many buildings being now a-blaze and falling upon those who were running about.

XLV. Owing to this disaster more than to any thing else, the city was thrown open to Dion by unanimous consent. For he was no longer marching in haste, since he had heard that the enemy had shut themselves up in the acropolis. But as the day advanced, first, horsemen met him with tidings of the second capture of the city; next, even some of his opponents came with entreaties that he would hasten his march. Moreover, as the mischief grew worse, Heracleides sent out his brother, and then Theodotes his uncle, begging Dion to help them, since no one now resisted the enemy, he himself was wounded, and the city was almost demolished and consumed by fire. When these amazing messages reached Dion, he was still sixty furlongs distant from the city gates; but after telling his mercenaries of the city's peril and exhorting them, he led his army towards the city, no longer in marching step, but on the run, while one messenger after another met him and begged him to hasten. His mercenaries advancing with astonishing speed and ardour, he burst through the gates into what was called the Hecatompedon, and at once sent his light-armed troops to charge upon the enemy, in order
XLVI. Ἐπεὶ δὲ ταῦτα παρασκευασάμενος καὶ τοῖς θεοῖς προσευχάμενος ὠφθη διὰ τῆς πόλεως ἄγων ἐπὶ τοὺς πολεμίους, κραυγὴ καὶ χαρὰ καὶ πολὺς ἀλαλαγμὸς εὐχαίρις ὀμοῦ καὶ παρακλήσει μεμιγμένος ἔγινετο παρὰ τῶν Συρακοσίων, τὸν μὲν Δίωνα σωτήρα καὶ θεόν ἀποκαλοῦντων, τοὺς δὲ ξένους ἀδελφοὺς καὶ πολίτας. οὐδεὶς δὲ φίλαυτος οὕτως ἢν καὶ φιλόψυχος παρὰ τὸν τότε καίρον δὲ οὐ μᾶλλον ὑπὲρ μόνου Δίωνος ἢ τῶν ἄλλων ἀπάντων ἄγωνιῶν ἐφαίνετο, πρῶτον πρὸς τὸν κίνδυνον πορευμένον δι’ αἴματος καὶ πυρὸς καὶ νεκρῶν πολλῶν κειμένων ἐν ταῖς πλατείαις.

Ἡ μὲν οὖν καὶ τὰ παρὰ τῶν πολεμίων φοβερὰ παντάπασιν ἀπηγριμένων καὶ παρατηταγμένων παρὰ τὸ τείχισμα χαλεπὴν ἔχων καὶ δυσεκβίαστον τὴν πρόσοδον· οὔ δὲ ἐκ τοῦ πυρὸς κίνδυνος ἐτάραττε μᾶλλον τοὺς ξένους καὶ δύσεργον ἐποίει 3 τὴν πορείαν. κύκλῳ γὰρ ὑπὸ τῆς φλογὸς περιελάμποντο τὰς οἰκίας περιπεμομένης· καὶ διαπύροις ἐπιβαίνοντες ἐρεπίτιος καὶ καταφερομένοις ἀπορρήγμασι μεγάλου ψυχρέχουσιν ἐπισφαλῶς, καὶ πολὺν ὀμοῦ κατυψε διαπορευόμενοι κοινορτόν, ἐπειρώτως συνέχει καὶ μὴ διασπᾶν τὴν τάξιν. ὡς δὲ προσέμμεξαν τοῖς πολεμίοις, ἐν χερσὶ μὲν

1 φίλαυτος οὕτως Coraës, after Reiske (οὕτως φίλαυτος Bekker): φίλαυτος.
that the Syracusans might take courage at the sight; he also marshalled his men-at-arms in person, together with those of the citizens who kept running up and forming with them, dividing his commands and forming companies in column, that he might make a more formidable attack from many points at once.

XLVI. When he had made these preparations and had prayed to the gods, and was seen leading his forces through the city against the enemy, shouts of joy and loud battle-cries mingled with prayers and supplications were raised by the Syracusans, who called Dion their saviour and god, and his mercenaries their brethren and fellow citizens. And no one was so fond of self or fond of life in that emergency as not to show himself more anxious about Dion alone than about all the rest, as he marched at their head to meet the danger, through blood and fire and the mass of dead bodies lying in the streets.

It was true, indeed, that the enemy presented a formidable appearance, for they had become altogether savage, and had drawn themselves up along the demolished siege-wall, which made the approach to them difficult and hard to force; but the peril from the fire disturbed the mercenaries of Dion more, and made their progress arduous. For they were surrounded on all sides by glowing flames which were spreading among the houses; they trod upon blazing ruins and ran at the risk of their lives under falling fragments of great size; they made their way through clouds of dust and smoke; and yet they tried to keep together and not break their ranks. Moreover, when they joined battle with the
διόλ γων πρὸς διλγους ἐγινετο μαχη δια την στενοτητα και την ἀνωμαλιαν του τόπου, κραυγη δε και προθυμια των Συρακουσίων ἐπιρρωσαντων 4 εβιαιςησαν οι περι των Νύψιων. και το μεν πλείστον ουτων εις την άκροπολιν έγγυς ουσαν αναφεύγον εσωζετο· τους δ' ἀπολειψθέντας έξω και διασπαέντας άνήρουν οι έξουι διώκοντες. ἀπολαυσων δε της νικης εν τω παραυτικα και χαραν και περιβολας έργω τηλικούτω πρεπουσας ου παρέσχεν ο καιρος, επι τας οικιας τραπομενων των Συρακουσίων και το πυρ μολις εν τη νυκτi κατασβεσαντων.

XLVII. Ἡμερα δ' ως ήν, των μεν άλλων ουδεις ὑπέμεινε δημαγωγων, άλλα καταγνοντες έαυτων ἐφυγον. Ἡρακλειδης δε και Θεοδώτης άυτων κομισαντες έαυτους τω Δίωνι παρέδωκαν, άδικων όμολογουντες και δεομενοι βελτιων έκεινου τυχειν η γεγονασιν αυτων περι έκεινων πρεπειν δε Δίωνι την άλλην άπασαν άρετην άσυγκριτον έχομε και προς οργην κρείττονι φανηα των άγνομονήγοτων, ου περι ου πρότερον έστασιαζαν προς αυτων νων ήκουσιν ητταομε της άρετης 2 όμολογουντες. ταύτα των περι του 'Ἡρακλειδην δεσμένων οι μεν φίλοι παρεκλεισυντο τω Δίωνι μη φείδεσθαι κακων και βασκανον ανθροπων, άλλα και τως στρατιωταις χαρίσασθαι του 'Ἡρακλειδην και του πολιτεύματος έξελειν δημοκοπιαν, ἑπιμανησ νόσημα, τυραννιδος ουκ ἐλαττων. ο δε Δίων παραμυθούμενος αυτους ἐλεγεν ως τοις 98
enemy, only a few on each side could fight at close quarters, so narrow and uneven was the place; but the Syracusans encouraged them with eager shouts, and Nypsius and his men were overpowered. Most of them fled back into the acropolis, which was near, and so saved themselves; but those who were left outside and scattered hither and thither, were pursued and slain by the mercenaries. No immediate enjoyment of their victory, however, and none of the glad congratulations befitting so great an achievement were possible for the Syracusans in that emergency; they turned their attention to their burning houses, and only by toiling all night did they succeed in putting out the fire.

XLVII. When it was day, not one of the other popular leaders would remain in the city, but passed judgement on themselves by taking to flight; Heracleides and Theodotes, however, came of their own accord and surrendered themselves to Dion, acknowledging that they had done wrong, and begging him to treat them better than they had treated him; it was meet, they said, that Dion, who was their superior in every other virtue, should also show himself a better master of his anger than his ungrateful foes, who were now come confessing that in the very quality to which they had formerly disputed his claim, namely, virtue, they were his inferiors. Though Heracleides and Theodotes thus besought Dion, his friends exhorted him not to spare such base and envious men, but to give Heracleides over to the mercy of his soldiers, and to rid the commonwealth of the hunt for mob-favour, which, no less than tyranny, was a raging distemper. But Dion tried to soften their resentment, saying that while other
μὲν ἄλλοις στρατηγοῖς πρὸς ὀπλα καὶ πόλεμον ἡ πλείστη τῆς ἀσκήσεως ἐστιν, αὐτῶ δὲ πολὺν χρόνον ἐν Ἀκαδημείᾳ μεμελέτηται θυμοῦ περι-
εῖναι καὶ φθόνον καὶ φιλονεικίας πάσης. δὲν ἐπὶ-
δείξεις ἐστιν οὐχ ἡ πρὸς φίλους καὶ χρηστοὺς
μετριότης, ἀλλ' εἰ τις ἂδικούμενος εὐπαραίτητος
3 εὑ καὶ πρᾶος τοῖς ἀμαρτάνουσι: βούλεσθαι δ' Ἡρακλείδου μὴ τοσοῦτον δύναμε καὶ φρονήσει
κρατῶν ὁσον χρηστότητι καὶ δικαιοσύνη φανήματι
τὸ γὰρ ἀληθῶς βέλτιον ἐν τούτοις: αἰ δὲ τοῦ
πολέμου κατορθώσεις, εἰ καὶ ἀνθρώπων μηδένα,
τὴν γε τύχην διαμφίσβητοῦσαν ἔχουσιν. εἰ δ' Ἡρακλείδης ἀπιστος καὶ κακὸς διὰ φθόνον, οὐ
tοι καὶ Δίωνα δεῖν θυμῷ διαφθείραι τὴν ἀρετὴν
τὸ γὰρ ἀντιτιμωρεῖσθαι τὸν προαδικείν νόμῳ
dικαίοτερον ὁρίσθαι, φύσει γινόμενον ἀπὸ μίας
4 ἀσθενείας. ἀνθρώπου δὲ κακίαν, εἰ καὶ χαλεπῶν
ἐστιν, οὐχ οὕτως ἀγριον εἰναι παντάπασι καὶ
dύσκολον ὡστε μὴ μεταβάλλειν χάριτι νικηθεῖσαν
ὑπὸ τῶν πολλάκις εὐ ποιοῦντων.

XLVIII. Τοιούτως χρησάμενος λογισμοῖς ὁ
Δίων ἀφίκε τοὺς περὶ τὸν Ἡρακλείδην. τραπό-
μενος δὲ πρὸς τὸ διατείχομα, τῶν μὲν Συρα-
κουσίων ἐκαστὸν ἐκέλευσεν ἕνα κόψαντα σταυρὸν
ἐγγὺς καταβάλλειν, τοὺς δὲ ἔξων ἐπιστήμας διὰ
νυκτὸς, ἀναπαυμένοι τῶν Συρακουσίων, ἔλαθεν
ἀποσταυρῶσας τὴν ἀκρόπολιν, ὥστε μεθ' ἱμέραν
tὸ τάχος καὶ τὴν ἐργασίαν θεασαμένους ὁμοίως
2 θαυμαζεῖν τοὺς πολίτας καὶ τοὺς πολεμίους. θά-
ψας δὲ τοὺς τεθυκότας τῶν Συρακουσίων καὶ
λυσάμενος τοὺς ἐαλωκότας, δισχίλιων οὐκ ἑλάτ-
generals trained themselves mostly for arms and war, he himself had studied for a long time in the Academy how to conquer anger, envy, and all contentiousness; and it was no manifestation of such self-mastery, he said, when one was kind to friends and benefactors, but when one who had been wronged was merciful and mild towards the erring; besides, he wished men to see that he was superior to Heracleides, not so much in power and wisdom, as in goodness and justice; for therein lay real superiority; whereas successes in war, even though they had to be shared with no man, must at least be shared with fortune. Moreover, if envy led Heracleides to be faithless and base, surely anger must not drive Dion to sully his virtue; for although taking vengeance for a wrong was in the eyes of the law more just than the doing of the wrong unprovoked, by nature it sprang from one and the same weakness. Furthermore, baseness in a man, even though it be a grievous thing, was not so altogether savage and obstinate that it could not be conquered by frequent benefactions and altered by a sense of gratitude.

XLVIII. After using such arguments as these, Dion set Heracleides and Theodotes free. Then turning his attention to the siege-wall, he bade each one of the Syracusans to cut a stake and lay it down near the works, and setting his mercenaries to the task all night, while the Syracusans were resting, he succeeded in fencing off the acropolis, so that when day came the citizens and the enemy alike were amazed to see with what speed the work had been accomplished. He also buried the dead Syracusans, ransomed those who had been taken prisoners, although they were fully two thousand in number,
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τονας οὖνας, ἐκκλησίαν συνήγαγε. καὶ παρελθὼν Ἡρακλείδης εἰσηγήσατο γνώμην αὐτοκράτορα στρατηγὸν ἐλέσθαι Δίωνα κατὰ γῆν καὶ θάλασσαν. ἀποδεξαμένων δὲ τῶν ἀρίστων καὶ χειροτονεῖν κελευόντων ἐθορύβησεν ὁ ναυτικὸς ὄχλος καὶ βάναυσος, ἀχθόμενος ἐκπίπτοντι τῆς ναυαρχίας τῷ Ἡρακλείδῃ, καὶ νυμίζων αὐτόν, εἰ καὶ τὰλλα μηδενὸς ἄξιός ἐστι, δημοτικότερον γε πάντως εἶναι τοῦ Δίωνος καὶ μᾶλλον ὑπὸ χεῖρα τοῖς 3 πολλοῖς. ὦ δὲ Δίων τούτῳ μὲν ἐφῆκεν αὐτοῖς καὶ τὴν κατὰ θάλασσαν ἀρχὴν ἀπέδωκε τῷ Ἡρακλείδῃ, πρὸς δὲ τῆς γῆς καὶ τῶν οἰκείων τὸν ἀναδασμὸν ὄρμιμμένοις ἑναντιωθεῖς καὶ τὰ πρότερον ψηφισθέντα περὶ τούτων ἀκυρώσας ἐλύπησεν. ὁ δὲ εὐθὺς ἐτέραν ἀρχὴν λαβὼν ὁ Ἡρακλείδης τούς συνεκπλέυσαντας μετ' αὐτοῦ στρατιώτας καὶ ναύτας ἐν Μεσσήνῃ καθήμενος ἐδημαγόγηκε καὶ παρώξυνε κατὰ τοῦ Δίωνος ὡς τυραννεῖν μέλλοντος· αὐτὸς δὲ πρὸς Διονύσιον ἐποιεῖτο συνθήκας κρύφα διὰ Φάρακος τοῦ Σπαρτιάτου. καὶ τοῦτο τῶν γνωριμωτάτων Συρακούσιων ὑπονοησάντων, στάσις ἦν ἐν τῷ στρατοπέδῳ καὶ δι' αὐτὴν ἡπορία καὶ σπάνις ἐν ταῖς Συρακούσιας, ὡστε παντάπασιν ἀμήχανειν τὸν Δίωνα καὶ κακῶς ἄκουειν ὑπὸ τῶν φίλων ὡτὶ ὑπὸ τοῦ δυσμεταχείριστον ἀνθρώπων καὶ διεφθαρμένον ὑπὸ φθόνου καὶ πονηρίας αὐξήσαντα καθ' αὐτοῦ τὸν Ἡρακλείδην.

ΧΛΙΧ. Φάρακος δὲ πρὸς Νέα πόλει τῆς Ἀκραγαντίνης στρατοπεδεύοντος, ἐξαγαγὼν τοὺς Συρακούσιους ἐβούλετο μὲν ἐν ἐτέρῳ καὶ διαγωνισασθαι πρὸς αὐτόν, Ἡρακλείδου δὲ καὶ τῶν

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and then held an assembly. Here Heracleides came forward with a motion that Dion should be chosen general with absolute powers by land and sea. The aristocracy approved of this motion and urged the appointment; but the mob of sailors and day-labourers tumultuously opposed it, being vexed that Heracleides should lose his office of admiral, and considering him, even though good for nothing in other ways, at least altogether more a man of the people than Dion and more under the control of the multitude. This point Dion yielded to them, and restored the command by sea to Heracleides; but when they insisted upon the redistribution of land and houses, he opposed them and repealed their former decrees on this head, thereby winning their displeasure. Wherefore Heracleides at once renewed his machinations, and, when he was stationed at Messana, artfully tried to exasperate against Dion the soldiers and sailors who had sailed thither with him, declaring that Dion intended to make himself tyrant; but he himself was all the while making secret compacts with Dionysius through the agency of Pharax the Spartan. When this was suspected by the better class of Syracusans, there was dissen- sion in the army, and therefore perplexity and want of provisions in Syracuse, so that Dion was altogether at a loss what to do, and was blamed by his friends for having strengthened against himself a man so perverse and so corrupted by envy and baseness as Heracleides was.

XLIX. Now, Pharax was encamped at Neapolis, in the territory of Agrigentum, and thither Dion led forth the Syracusans. Dion wished to settle the issue between them at a later opportunity, but
ναυτῶν καταβοώντων ὡς οὐ βούλεται μάχη κρίναι τὸν πόλεμον Δίων, ἀλλ’ ἀεὶ μένοντος ἀρχειν,
2 ἀναγκασθεὶς συνέβαλε καὶ ἦττήθη. γενομένης δὲ τῆς τροπῆς οὐ βαρείας, ἀλλὰ μᾶλλον υφ’ ἑαυτῶν καὶ τοῦ στασιάζειν ταραχθέντων, οὕτως οἱ Δίωνοι παρεσκευάζετο μάχεσθαι καὶ συνέταττε πείθων καὶ παραθαρρύνων. τῆς δὲ νυκτὸς ἀρχομένης ἀγγέλλεται πρὸς αὐτὸν Ἡρακλείδην ἀραυτά τὸν στόλον πλεῖν ἐπὶ Συρακούσῶν, ἐγνωκότα τὴν πόλιν καταλαβεῖν κακείνον ἀποκλείσαι μετὰ τοῦ
3 στρατεύματος. εὐθὺς οὖν ἀναλαβὼν τοὺς δυνατῶτάτους καὶ προθυμοτάτους ἰππάσατα διὰ τῆς νυκτὸς· καὶ περὶ τρίτην ὡραν τῆς ἡμέρας πρὸς ταῖς πύλαις ἤν, σταδίους κατημνύκτως ἐστακοσίους. Ἡρακλείδης δὲ ταῖς ναυσίν, ὡς ἀμιλλώμενος ὑστέρησεν, ἀποπλεύσας καὶ πλανώμενος ἐν ταῖς πράξεσιν ἀσκόπως ἐπιτυγχάνει Γαῖσύλω τῷ Ἐπαρτιάτῃ, φάσκοντι πλεῖν ἐφ’ ἡγεμονία Σικελιωτῶν ἐκ Δακεδαίμονος, ὡς πρότερον ποτε
4 Γύλιππος. ἀσμένος οὖν ἀναλαβὼν τοῦς τῶν ἀνδρα καὶ περιαγάμενος ὡσπερ ἀληξιφάρμακον τοῦ Δίωνος ἐπεδείκνυτο τοῖς συμμάχοις· καὶ κήρυκα πέμπων εἰς τὰς Συρακούσας ἐκέλευε δεχεσθαι τὸν Ἐπαρτιάτην ἀρχοντα τοὺς πολίτας. ἀποκριμαιμένου δὲ τοῦ Δίωνος ὡς εἰσίν ἀρχοντες ἰκανοὶ τοῖς Συρακούσας, εἰ δὲ πάντως δέοι καὶ Ἐπαρτιάτου τοῖς πράγμασιν, αὐτὸς οὐτός εἶναι,
5 κατὰ ποίησιν γεγονὼς Ἐπαρτιάτης, τὴν μὲν ἀρχὴν ὁ Γαῖσυλος ἀπέγω, πλεύσας δὲ πρὸς τὸν Δίωνα
DION

Heracleides and his sailors kept crying out against him, saying that his wish was not to decide the war by a battle, but to have it last forever, that he might remain in power. He was therefore forced into an engagement, and was worsted. Since, however, the defeat of his men was not severe, but due more to their own seditious disorders than to the enemy, Dion again prepared for battle and drew up his forces, persuading and encouraging them. But in the evening word was brought to him that Heracleides with his fleet was sailing for Syracuse, determined to occupy the city and shut Dion and his army out of it. Immediately, therefore, he took with him his most influential and zealous supporters and rode all night, and about nine o'clock next day was at the gates of the city, having covered seven hundred furlongs. But Heracleides, who, in spite of all his efforts, arrived too late with his ships, put out to sea again, and being without definite plans, fell in with Gaesylus the Spartan, who insisted that he was sailing from Sparta to take command of the Sicilians, as Gylippus had formerly done.\(^1\) Heracleides, accordingly, gladly took up this man, attached him to himself like an amulet, as it were, against the influence of Dion, and showed him to his confederates; then, secretly sending a herald to Syracuse, he ordered the citizens to receive their Spartan commander. Dion, however, made answer that the Syracusans had commanders enough, and that if their situation absolutely required a Spartan also, he himself was the man, since he had been made a citizen of Sparta. Thereupon Gaesylus gave up his pretensions to the command, and sailing to

\(^1\) See the *Nicias*, chapters xix. ff.
διήλλαξε τὸν Ἡρακλείδην ὀρκοὺς δόντα καὶ πίστεις τὰς μεγίστας, ἀις αὐτὸς ὁ Γαίσυλος ὁμοσε τιμωρὸς ἐσθοθαί Δίωνι καὶ κολαστῇς Ἡρακλείδου κακοπραγμονοῦντος.

Ľ. Ἐκ τούτου κατέλυσαν μὲν οἱ Συρακούσιοι τὸ ναυτικόν, οὓς γὰρ ἦν ἔργον αὐτοῦ, μεγάλαι δὲ δαπάναι τοῖς πλέονσι, καὶ στάσεως ἀφορμαὶ τοῖς ἀρχον: τὴν δὲ ἀκραν ἐπολιορκούν εξοικοδομήσαντες τὸ περιτείχισμα. μηδενὸς δὲ τοὺς πολιορκομένους βοηθοῦντος, ἐπιλυπόντος δὲ σιτοῦ, τῶν δὲ μισθοφόρων γινομένων πονηρῶν, ἀπογνώθει ὁ νῦς τοῦ Διονυσίου τὰ πράγματα καὶ σπεισάμενος πρὸς τὸν Δίωνα τὴν μὲν ἀκραν ἐκείνῳ μετὰ τῶν ὁπλῶν καὶ τῆς ἄλλης κατασκευῆς παρέδωκεν, αὐτὸς δὲ τὴν μητέρα καὶ τὰς ἀδελφὰς ἀναλαβὼν καὶ πέντε πληρωσάμενοις τρυφεὶς ἐξεπλευ πρὸς τὸν πατέρα, τοῦ Δίωνος ἀσφαλῶς μὲν ἐκπέμποντος, οὐδενὸς δὲ τῶν ἐν Συρακούσαις ἀπολείποντος ἐκείνῃ τὴν ὁψιν, ἄλλα καὶ τοὺς μὴ παρώντας ἐπιβομένουν, ὅτι τὴν ἡμέραν ταῦτα καὶ τὸν ἠλίου ἐλευθέραις ἀνύσχοντα ταῖς Συρα-

2 κούσαις ὡν ἐφορῶσιν. ὅπου γὰρ ἔτι νῦν τῶν λεγομένων κατὰ τῆς τύχης παραδειγμάτων ἐμφανεστατοῖς ἐστι καὶ μέγιστον ἡ Διονυσίου φυγή, τίνα χρὴ δοκεῖν αὐτῶν ἐκείνων τὴν τότε χαράν γενέσθαι καὶ πηλίκον φρονήσαι τοὺς τὴν μεγίστην τῶν πῶτοτε τυραννίδων καθελόντας ἐλαχίστας ἀφορμαῖς;

ĽĽ. Ἐκπλεύσαντος δὲ τοῦ Ἀπολλοκράτους, καὶ τοῦ Δίωνος εἰς τὴν ἀκρόπολιν βαδίζοντος, οὐκ ἐκαρτέρησαν αἱ γυναῖκες οὐδ’ ἀνέμειναν εἰσελθεῖν.
DION

Dion, effected a reconciliation between him and Heracleides, who took oaths and made the most solemn pledges, in support of which Gaesylus himself swore that he would avenge Dion and punish Heracleides if he worked any more mischief.

L. After this the Syracusans discharged their fleet, since it was of no use, while it involved great outlays for the crews, and caused dissension among their commanders; they also laid siege to the citadel after they had finished building the wall that enclosed it. No one came to the help of the besieged, provisions failed them, and the mercenaries became mutinous, so that the son of Dionysius gave up his cause for lost and made terms with Dion. The citadel he handed over to him together with the arms and other equipment there, while he himself, taking his mother and sisters and manning five triremes, sailed away to his father. Dion allowed him to depart in safety, and no one who was then in Syracuse missed that sight, nay, they called upon the absent ones also, pitying them because they could not behold this day and the rising of the sun upon a free Syracuse. For since, among the illustrations men give of the mutations of fortune, the expulsion of Dionysius is still to this day the strongest and plainest, what joy must we suppose those men themselves then felt, and how great a pride, who, with the fewest resources, overthrew the greatest tyranny that ever was!

LI. After Apollocrates had sailed away, and when Dion was on his way to the acropolis, the women could not restrain themselves nor await his entrance,
αὐτῶν, ἀλλ’ ἐπὶ τὰς θύρας ἐξέδραμον, ἢ μὲν Ἀριστομάχη τὸν νῦν ἀγούσα τοῦ Δίωνος, ἢ δ’ Ἀρέτη κατόπιν ἑίπετο δακρύουσα, καὶ διαπο-

ροῦσα πῶς ἀσπάσηται καὶ προσείπῃ τὸν ἄνδρα

2 κοινωνίας αὐτῆς πρὸς ἑτερον γεγενημένης. ἀσ-

πασαμένου δ’ αὐτοῦ πρῶτον τὴν ἀδελφὴν, εἶτα
tὸ παιδίον, ἢ Ἀριστομάχη προσαγαγόσα τὴν

Ἀρέτην, “Ἡρωῦμεν, ὁ Δίων,” ἔφη, “σοῦ φεύ-

γοντός: ἡκὼν δὲ καὶ νικῶν ἀφήρηκας ἡμῶν ἀπάν-
tων τὰς κατηφείας, πλὴν μονής ταύτης, ἢν ἔπειδον

ἡ δυστυχίας ἐγὼ σοῦ ξύντος ἑτέρῳ συνελθεῖν

βιασθεὶσαν. ὅτε οὖν σὲ κύριον ἡμῶν ἡ τύχη

πεποίηκε, πῶς αὐτὴ διαίτας ἐκείνην τὴν ἀνάγκην;

πότερον ὃς θείον ἢ καὶ ὥς ἄνδρα σε ἀσπάσεται;”

3 τοιαῦτα τῆς Ἀριστομάχης λεγοῦσης ὁ Δίων ἐκδα-

κρύουσας προσηγάγετο φιλοστόργος τὴν γυναίκα·

καὶ παραδοὺς αὐτῆς τὸν νῦν ἐκέλευσεν εἰς τὴν

οἰκίαν τὴν αὐτοῦ βαδίζειν, ὅπου καὶ αὐτὸς διή-
tάτο, τὴν ἄκραν ἐπὶ τοῖς Συρακουσίοις ποιησά-

μενος.

ΛΠ. Οὗτω δὲ τῶν πραγμάτων αὐτῷ προκεχω-

ρηκότων οὐδὲν ἀπολαῦσαι πρότερον ἢξίωσε τῆς

παρούσης εὐτυχίας ἢ τὸ καὶ φίλοις χάριτας καὶ

συμμάχοις δωρεάς, μάλιστα δὲ τοῖς ἐν ἀστεί

συνήθεις καὶ ξένοις ἀπονεῖμαι τινα φιλανθρωπίας

καὶ τιμῆς μερίδα, τῇ μεγαλοψυχίᾳ τὴν δύναμιν

2 ὑπερβαλλόμενος. ἐαυτὸν δὲ λιτῶς καὶ σωφρόνως

ἐκ τῶν τυχόντων διφίκει, θαυμαξόμενος ὅτι, μὴ

μόνον Σικελίας τε καὶ Καρχηδόνος, ἀλλὰ καὶ τῆς

Ἐλλάδος ὅλης ἀποβλεποῦσις πρὸς αὐτὸν εὐημε-

ροῦντα, καὶ μηδὲν οὔτω μέγα τῶν τότε νομιζο-

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but ran out to the gates, Aristomache leading Dion's son, while Arete followed after them in tears, and at a loss how to greet and address her husband now that she had lived with another man. After Dion had greeted his sister first, and then his little son, Aristomache led Arete to him, and said: "We were unhappy, Dion, while thou wast in exile; but now that thou art come and art victorious, thou hast taken away our sorrow from all of us, except from this woman alone, whom I was so unfortunate as to see forced to wed another while thou wast still alive. Since, then, fortune has made thee our lord and master, how wilt thou judge of the compulsion laid upon her? Is it as her uncle or as her husband that she is to greet thee?" So spake Aristomache, and Dion, bursting into tears, embraced his wife fondly, gave her his son, and bade her go to his own house; and there he himself also dwelt, after he had put the citadel in charge of the Syracusans.

LII. And now that his enterprise had been so successful, he thought it not right to enjoy his present good fortune before distributing thanks to his friends, rewards to his allies, and particularly to his Athenian associates and to his mercenaries some mark of kindness and honour, his generosity leading him beyond his resources. But as for himself, he lived with simplicity and moderation on what he had, and men wondered at him because, while his successes drew upon him the eyes not only of Sicily and Carthage, but also of all Hellas, and while he was regarded by the people of that time as the
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tων, μηδ' ἐπιφανεστέρας περὶ ἄλλου ἡγεμόνα τόλμης καὶ τύχης γεγονέναι δοκοῦσης, οὕτω παρείχεν ἑαυτὸν ἐσθήτι καὶ θεραπεία καὶ τραπέζῃ μέτριον, ὥσπερ ἐν Ἀκαδημείᾳ συσσιτῶν μετὰ Πλάτωνος, οὐκ ἐν ξεναγοῖς καὶ μισθοφόροις διαιτώμενοι, οἷς αἱ καθ’ ἐκάστην ἒμέραν πλησμοναὶ καὶ ἀπολαύσεις παραμυθία τῶν πόνων καὶ τῶν 3 κινδύνων εἰςίν. ἀλλ’ ἐκείνῳ μὲν Πλάτων ἔγραφεν ὡς πρὸς ἔνα νῦν τῆς οἰκουμένης τούτων ἀπαντεῖ ἀποβλέπωσιν, αὐτὸς δὲ ἐκεῖνος, ὡς ἐικεῖν, ἀφεώρᾳ πρὸς ἐν χωρίον μίας πόλεως, τὴν Ἀκαδημείαιν, καὶ τοὺς αὐτόθι καὶ θεατὰς καὶ δικαστὰς ἐγνώσκεν οὕτε πρᾶξιν οὕτε τόλμαν οὕτε νίκην τινὰ θαυμάζοντας, ἀλλὰ μόνον εἰ κοσμίως καὶ σωφρόνως τῇ τύχῃ χρῆται καὶ παρέχει μέτριον ἑαυτὸν

4 ἐν πράγμασι μεγάλοις ἀποσκοποῦντας. τοῦ μέντοι περὶ τὰς ὁμιλίας ὅγκου καὶ τοῦ πρὸς τὸν δήμον ἀτενοῦς ἐφιλονείκει μηδὲν ὑφελείν μηδὲ χαλάσαι, καίτοι τῶν πραγμάτων αὐτῷ χάριτοι ἐιδεῶν όντων, καὶ Πλάτωνος ἐπιτιμώντος, ὡς εἰρήκαμεν, καὶ γράφοντος ὅτι ἡ αὐθάδεια ἐρημία σύνοικος ἐστίν. ἀλλὰ φύσει τε φαίνεται πρὸς τὸ πιθανὸν δυσκέραστῳ κεχρημένοις, ἀντιστὰν τε τοὺς Συρακουσίους ἀγαν ἀνειμένους καὶ διατεθρυμμένους προθυμόμενος.

ΛΠΠ. ὁ γὰρ Ἡρακλείδης αὐθὶς ἐπέκειτο καὶ πρῶτον μὲν εἰς συνέδριον παρακαλούμενος οὐκ ἐβούλετο βαδίζειν. ἱδιώτης γὰρ ὁ ὁμα τῶν ἄλλων ἐκκλησιαζεὶν πολιτῶν. ἔπειτα κατηγόρει

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greatest of living men, and was thought to be blessed with courage and good fortune beyond any other commander, he was nevertheless so modest in his dress, his attendance, and his table, just as though he were messing with Plato in the Academy, and not living among captains of mercenaries and paid soldiers, who find in their daily feastings, and other enjoyments, a solace for their toils and perils. Plato, indeed, wrote to him\(^1\) that the eyes of all the world were now fixed upon him alone, but Dion himself, as it would seem, kept his eyes fixed upon one spot in one city, namely, the Academy, and considered that his spectators and judges there admired neither great exploits nor boldness nor victories, but watched to see only whether he made a discreet and decorous use of his good fortune, and showed himself modest in his high estate. Nevertheless, he made it a point not to remit or relax at all the gravity of his manners or his haughtiness in dealing with the people, although his situation called for a gracious demeanour, and although Plato, as I have said,\(^2\) wrote and warned him that self-will was "a companion of solitude." But he seems to have been of a temper naturally averse to graciousness, and, besides, he was ambitious to curb the Syracusans, who were given to excessive license and luxury.

LIII. For Heracleides once more set himself in opposition to him. To begin with, when he was invited by Dion to attend the council, he refused to come, saying that as a man in private station he would meet in assembly with the other citizens.

\(^1\) Epist. iv. p. 320: ὢστε τοὺς ἐξ ἀπάνθης τῆς σικουμένης εἰς ἑνα τὸπον ἀποβλέπειν, καὶ ἐν τούτῳ μάλιστα πρὸς σέ.
\(^2\) In chapter viii. 3.
τοῦ Δίωνος ὃτι τὴν ἄκραν οὐ κατέσκαψε καὶ τῷ δήμῳ τὸν Διονυσίου τάφον ὁρμημένως λύσαι καὶ τὸν νεκρὸν ἐκβαλεῖν οὐκ ἐπέτρεψε, μεταπέμπτει δὲ ἐκ Κορίνθου συμβούλους καὶ συνάρχοντας,

2 ἀπαξίων τοὺς πολίτας. τῷ δ' ὄντι μεταπέμπτο τοὺς Κορινθίους ὁ Δίων, ὑπενέχει πολιτείαν ρᾶν ἐλπίζων καταστήσειν ἐκείνων παραγενομένων. ἐπενέχει δὲ τὴν μὲν ἄκρατον δημοκρατίαν, ὡς οὖ πολιτείαν, ἀλλὰ παντοπώλιον οὖσαν πολιτείων, κατὰ τὸν Πλάτωνα, κωλύειν, Δακωνίκου δὲ τι καὶ Κρητικὸν σχήμα μιξάμενος ἐκ δήμου καὶ βασιλείας, ἀριστοκρατίαν ἔχον τὴν ἐπιστατούσαν καὶ βραβεύουσαν τὰ μέγιστα, καθιστάναι καὶ κοσμεῖν, ὅρων καὶ τοὺς Κορινθίους ὀλιγαρχικῶτερον τε πολιτευμένους καὶ μὴ πολλὰ τῶν κοινῶν ἐν τῷ δήμῳ πράττοντας.

3 ὡς οὖν μᾶλλον πρὸς ταῦτα τὸν Ἡρακλείδην ἐναντιώσεσθαι προσεδόκα, καὶ τὰλλα παραχώδης καὶ εὐμετάθετος καὶ στασιαστικὸς ὁ, οὐς πάλατον ἄφωνος αὐτὸν ἐκέλυγεν ἄνελειν, τούτους ἐπέτρεψε τότε καὶ παρελθόντες εἰς τὴν οἰκίαν ἀποκτινυύουσιν αὐτῶν. ἔλυπησε δὲ σφῶδρα τοὺς Συρακουσίους ἀποθανόν. ὡμοθ σὲ τοῦ Δίωνος ταφὰς τε λαμπρὰς παρασκευάσαντος καὶ μετὰ τοῦ στρατεύματος ἐπομένου προπέμψαντος τὸν νεκρὸν, εἶτα διαλεχθέντος αὐτοῖς, συνέγυναν ὡς οὖ δυνατὸν ὃν ταρασσόμενην παύσασθαι τὴν πόλιν Ἡρακλείδου καὶ Δίωνος ἀμα πολιτευμένων.

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Next, he publicly denounced Dion for not demolishing the citadel, and for checking the people when they set out to open the tomb of Dionysius and cast out his dead body, and for sending to Corinth for counsellors and colleagues in the government, thereby showing contempt for his fellow citizens. And in fact Dion did send for assistance to the Corinthians, hoping the more easily to establish the civil polity which he had in mind if they were at his side. And he had it in mind to put a curb upon unmixed democracy in Syracuse, regarding it as not a civil polity, but rather, in the words of Plato, a "bazaar of polities"; also to establish and set in order a mixture of democracy and royalty, somewhat after the Spartan and Cretan fashion, wherein an aristocracy should preside, and administer the most important affairs; for he saw that the Corinthians had a polity which leaned towards oligarchy, and that they transacted little public business in their assembly of the people.

Accordingly, since he expected that these measures would find their chief opponent in Heracleides, and since the man was in every way turbulent, fickle, and seditious, he now yielded to those who had long wished to kill him, but whom he had hitherto restrained; so they made their way into the house of Heracleides and slew him. His death was keenly resented by the Syracusans; but nevertheless, when Dion gave him a splendid funeral, followed the body to its grave with his army, and then discoursed to them upon the matter, they came to see that it was impossible for the city to be free from tumults while Heracleides and Dion together conducted its affairs.

1 Republic, viii. p. 557 d.
LIV. Ἡν δὲ τις ἑταῖρος τοῦ Δίωνος ἐξ Ἀθηνῶν, Κάλλιππος, ὁν φησιν ὁ Πλάτων οὐκ ἀπὸ παιδείας, ἀλλὰ ἐκ μυσταγωγιῶν καὶ τῆς περιτρέχουσης ἑταῖρειας γνώριμον αὐτῷ γενέσθαι καὶ συνήθη, μετασχῶν δὲ τῆς στρατείας καὶ τιμώμενος, ὡστε καὶ συνεισέλθειν εἰς τάς Συρακουσιᾶς πρῶτος τῶν ἑταίρων ἀπάντων, ἐστεφανωμένος καὶ λαμπρός ἐν τοῖς ἀγώνι καὶ διάσημος. ἐπεὶ δὲ, τῶν πρῶτων καὶ βελτίστων φίλων τοῦ Δίωνος ἀνηλωμένων ὑπὸ τοῦ πολέμου, καὶ τεθυκότος Ἡρακλείδου, τὸν τε δῆμον ἔωρα τῶν Συρακουσιών ἔρημον ἤγεμόνος ὄντα καὶ τοὺς στρατιώτας τοὺς μετὰ Δίωνος προσέχοντας αὐτῷ μάλιστα, μιαρωτατος ἀνθρώπων γενόμενος καὶ παντάπασιν ἐλπίσας Σικελιαν ἀθλον ἐξειν τῆς ἕξοκτονίας, ὡς δὲ φασιν ἐνιο, καὶ τάλαντα προσλαβῶν εἶκοσι τοῦ φόνου μισθὸν παρὰ τῶν πολεμίων, διέφθειρε καὶ παρεσκευάζε τινας τῶν ἐξιν ἐπὶ τῶν Δίωνα, κακοπθεστάτην ἄρχιν καὶ πανοργοτάτην ποιητας.

3 σάμενος. ἢ οὖρ τινας φωνὰς τῶν στρατιωτῶν πρὸς ἐκεῖνον ἡ λελεγμένας ἄληθῶς ἀναφέρων ἢ πεπλασμένας ύφ’ αὐτοῦ, τοιαύτην ἐξουσίαν ἐλαβε διὰ τὴν πίστιν ὅστ’ ἐντυγχάνειν κρύφα καὶ διαλέγεσθαι μετὰ παρρησίας ὡς βούλοιτο κατὰ τοῦ Δίωνος, αὐτοῦ κελεύοντος, ἦνα μηδὲ εἰς λαυθανή 4 τῶν ὑπούλως καὶ δυσμενῶς ἐχόντων. ἐκ δὲ τούτων συνέβαινε τοὺς μὲν πονηροὺς καὶ νοσοῦντας εὐρίσκειν ταχὺ καὶ συνιστάναι τὸν Κάλλιππον, εἰ δὲ τις ἀπωσάμενος τοὺς λόγους αὐτοῦ καὶ τὴν πεῖραν ἐξείποι πρὸς τὸν Δίωνα, μὴ ταράττεσθαι
LIV. Now, there was a certain comrade of Dion's named Callippus, an Athenian, who, as Plato says, had become intimately acquainted with him, not as a fellow pupil in philosophy, but in consequence of initiation into the mysteries and the recurrent comradeship which this brought. He took part in Dion's expedition and was held in honour by him, so that he even entered Syracuse with him at the head of all his comrades, with a garland on his head, after winning glorious distinction in battle. But now that the chief and noblest friends of Dion had been consumed away by the war, and Heracleides was dead, he saw that the people of Syracuse were without a leader, and that he himself was very much in favour with Dion's soldiers. Therefore, showing himself the vilest of men, and altogether expecting that he would have Sicily as a reward for murdering his friend, and, as some say, having received twenty talents from the enemy to pay him for doing the murder, he bribed some of Dion's mercenaries into a conspiracy against him, beginning his work in a most malicious and rascally manner. For he was always reporting to Dion various speeches of his soldiers against him, either actually uttered or fabricated by himself, and in this way won his confidence, and was authorized to meet secretly with whom he would and talk freely with them against Dion, in order that no lurking malcontents might remain undiscovered. By this means Callippus succeeded in quickly discovering and banding together the evil-minded and discontented citizens, and, whenever any one who had repulsed his overtures told Dion about them, Dion

1 Epist. vi. p. 333.
μηδὲ χαλεπαίνειν ἐκεῖνου, ὡς ἀ προσέτατε τοῦ Καλλιπποῦ περαινοῦτος.

Ι.Υ. Συνισταμένης δὲ τῆς ἐπιβουλῆς φάσμα γίνεται τῷ Δίωνι μέγα καὶ τερατώδες. ἔτυγχανε μὲν γὰρ ὁφεὶ τῆς ἡμέρας καθεξόμενος ἐν παστάδι τῆς οἰκίας μόνος ὄν πρὸς ἐαυτῷ τὴν διάνοιαν ἐξαίφυης δὲ ψόφου γενομένου πρὸς θατέρῳ πέρατι τῆς στοάς, ἀποβλέψας ἐτὶ φωτὸς ὄντος εἶδε γυναῖκα μεγάλην, στολῇ μὲν καὶ προσώπῳ μηδὲν Ἐρυννὺς τραγικῆς παραλλάττουσαν, σάρυσον 2 δὲ καλλύντρω τινὶ τὴν οἰκίαν. ἐκπλαγεὶς δὲ δεινῶς καὶ περίφοβος γενομένος μετεπέμψατο τοὺς φίλους καὶ διηγεῖτο τὴν ὅψιν αὐτοῖς καὶ παραμένειν ἔδεικτο καὶ συνυκτερεύειν, παντάπασιν ἐκστατικῶς ἔχων καὶ δεδοικὼς μὴ πάλιν εἰς ὅψιν αὐτῷ μονῳδέντι τὸ τέρας ἀφίκηται, τοῦτο μὲν ὄν ἄθις ὄν συνέπεσε. μεθ' ἡμέρας δ' ὀλίγας ὁ νῖος αὐτοῦ σχεδὸν ἀντίπασι ὄν, ἐκ τινος λύπης καὶ ὀργῆς μικρὰν καὶ παιδικῆς ἀρχῆς λαβούσης, ἔρριψεν ἐαυτὸν ἀπὸ τοῦ τέγους ἐπὶ τὴν κεφαλὴν καὶ διεφθάρη.

Ι.Υ. Ἐν τοιούτως δὲ τοῦ Δίωνος ὄντος, ὁ Καλλιππὸς ἔτι μᾶλλον εἰχετο τῆς ἐπιβουλῆς, καὶ λόγων εἰς τοὺς Συρακούσιους ἐξέδωκεν ὡς ὁ Δίων, ἂπαυς γεγονός, ἐγώσκε τὸν Διονυσίου καλεῖν Ἀπολλοκράτην καὶ ποιεῖσθαι διάδοχον, ἅθελφιδοὺν μὲν ὄντα τῆς ἐαυτοῦ γυναικὸς, ἰσα- τισδοὺν δὲ τῆς ἅθελφῆς. ἦδη δὲ καὶ τὸν Δίωνα καὶ τὰς γυναικὰς ὑπόνοια τῶν πραττομένων εἰχὲ, 2 καὶ μηνύσεις ἑγισχυντο πανταχόθεν. ἀλλ' ὃ μὲν Δίων, ὡς ἔοικεν, ἐπὶ τοῖς κατὰ τὸν Ἡρακλείδην ἀχθόμενος, καὶ τῶν φῶνον ἐκεῖνον, ὡς τινα τοῦ
was not disturbed nor vexed, but assumed that Callippus was merely carrying out his injunctions.

LV. As the plot was ripening, Dion saw an apparition of great size and portentous aspect. He was sitting late in the day in the vestibule of his house, alone and lost in thought, when suddenly a noise was heard at the other end of the colonnade, and turning his gaze in that direction he saw (for it was not yet dark) a woman of lofty stature, in garb and countenance exactly like a tragic Fury, sweeping the house with a sort of broom. He was terribly shocked, and, becoming apprehensive, summoned his friends, told them what he had seen, and begged them to remain and spend the night with him, being altogether beside himself, and fearing that if he were left alone the portent would appear to him again. This, indeed, did not occur a second time. But a few days afterwards his son, who was hardly a boy any more, in a fit of angry displeasure caused by some trivial and childish grievance, threw himself headlong from the roof and was killed.

LVI. While Dion was thus heavily afflicted, Callippus was all the more intent upon his plot, and spread a report among the Syracusans that Dion, being now childless, had made up his mind to send for Apollocrates, the son of Dionysius, and make him his successor, since he was his wife’s nephew and his sister’s grandson. And presently both Dion and his wife and sister began to suspect what was going on, and information of the plot came to them from every quarter. But Dion, as it would seem, being in distress at the fate of Heracleides, and suffering continual vexation and depression at thought of the man’s
βίον καὶ τῶν πράξεων αὐτῶν κηλίδα περικείμενην, δυσχεραίνων αἰὲ καὶ βαρυνόμενος, εἶπεν ὅτι πολλάκις ἦδη θυνήσκειν ἑτοιμός ἦστι καὶ παρέχειν τῷ Βουλομένῳ σφάττειν αὐτὸν, εἰ ξῆν δεῖσει μὴ μόνον τοὺς ἐχθρούς, ἀλλὰ καὶ τοὺς φίλους φυλαττόμενον.

3 Τὰς δὲ γυναῖκας ὅρων ὁ Κάλλιππος ἔξεταξούσας ἀκριβῶς τὸ πράγμα, καὶ φοβηθεὶς, ἤλθε πρὸς αὐτᾶς ἀρνούμενος καὶ δακρύων καὶ πίστιν ἦν βούλονται διδόναι Βουλομένους. αἱ δὲ ἦξιον αὐτὸν ὁμόσα τὸν μέγαν ὅρκον. ἦν δὲ τοιοῦτος καταβᾶς εἰς τὸ τῶν Θεσμοφόρων τέμενος ὁ διδοὺς τὴν πίστιν, ιερῶν τινῶν γενομένων, περιβάλλεται τὴν πορφυρίδα τῆς θεοῦ, καὶ λαβών δάδα καιριμένην ἀπόμυνες. ταῦτα ποιῆσας ὁ Κάλλιππος πάντα, καὶ τὸν ὅρκον ἀπομόσας, οὕτω κατεγέλασε τῶν θεῶν ὡστε περιμείνας τὴν ἑορτὴν ἦς ὁμοσεθεοῦ, δρᾶ τὸν φόνον ἐν τοῖς Κορείοις, οὐδὲν ἱσως τὸ περὶ τὴν ἡμέραν τῆς θεοῦ ποιησάμενος, ὡς ἀσεβουμένης πάντως, εἰ καὶ κατὰ ἄλλον χρόνον ἐσφαττε τὸν μύστην αὐτῆς ὁ μυσταγωγός.

4 ΛVII. Ὁντων δὲ πλείονῶν ἐν τῇ κοινωνίᾳ τῆς πράξεως, καθεξομένου Δίωνος ἐν οἰκήματι κλίνας τινὰς ἔχοντι μετὰ τῶν φίλων, οἱ μὲν ἔξω τὴν 983 οἰκίαν περιέστησαν, οἱ δὲ πρὸς ταῖς θύραις τοῦ οἴκου καὶ ταῖς θυρίσιν ἔσαν. αὐτοὶ δὲ οἱ προσφέρεν τὰς χεῖρας μέλλοντες Ζακύνθιοι παρῆλθον
murder, which he regarded as a stain upon his life and actions, declared that he was ready now to die many deaths and to suffer any one who wished to slay him, if it was going to be necessary for him to live on his guard, not only against his enemies, but also against his friends.

But Callippus, seeing that the women were investigating the matter carefully, and taking alarm, came to them with denials and in tears and offering to give them whatever pledge of fidelity they desired. So they required him to swear the great oath. This was done in the following manner. The one who gives this pledge goes down into the sanctuary of Demeter and Persephone, where, after certain sacred rites have been performed, he puts on the purple vestment of the goddess, takes a blazing torch in his hand, and recites the oath. All this Callippus did, and recited the oath; but he made such a mockery of the gods as to wait for the festival of the goddess by whom he had sworn, the Coreia, and then to do the murder. And yet it is possible that he took no account of the day, since he knew that the goddess would have been utterly outraged even if at another time her mystic were slain by his mystagogue.

LVII. Many had conspired to do the deed, and as Dion was sitting with his friends in an apartment containing couches for entertainment, some of the conspirators invested the house outside, while others stood at the doors and windows of the apartment. The actual assassins, who were Zacynthians, came in

1 353 B.C.
2 Implying that Callippus had himself initiated Dion into the mysteries of Demeter.
Ἀνεύ ξιφῶν ἐν τοῖς χιτῶσιν. ἀμα δ' οἱ μὲν ἔξω τὰς θύρας ἐπιπτασάμενοι κατείχον, οἱ δὲ τῷ Δίωνι προσπεσόντες κατάγχειν ἐπειρώντο καὶ 2 συντρίβειν αὐτόν. ὡς δ' οὔδεν ἐπέραιν, ήτοιν ξίφος. οὔδεις δ' ἐτόλμα τὰς θύρας ἀνοίξαί. συ-χροὶ γὰρ ἦσαν ἐνδοι οἱ μετὰ τοῦ Δίωνος, ὧν ἐκαστος οἰόμενος, ἀν ἐκεῖνον πρόητα, διασώσειν ἑαυτόν, οὐκ ἐτόλμα βοηθεῖν. διατριβής δὲ γε-νομένης Δύκων ὁ Συρακούσιος ὄρεγε τινὶ τῶν Ζακυνθίων διὰ τῆς θυρίδος ἐγχειρίδιον, ὥ καθά-περ ἱερεῖον τὸν Δίωνα κρατοῦμενον πάλαι καὶ 3 δεδιττόμενον ἀπέσφαξαν. εὐθὺς δὲ καὶ τὴν ἀδελφὴν μετὰ τῆς γυναικὸς ἐγκύμονος οὕσης εἰς τὴν ἑιρκτὴν ἐνέβαλον. καὶ συνέβη τῇ γυναικὶ τλημονέστατα λοχευθείσῃ τεκείν ἐν τῷ δεσμω-τηρίῳ παιδάριον ἀρρεν. ὡπερ καὶ θρέψαι μᾶλλον παρεβάλοντο πείσασαι τοὺς φύλακας, ἤδη τοῦ Καλλίππου θορυβουμένου τοῖς πράγμασιν.

LVIII. Ἐν ἀρχῇ μὲν γὰρ ἀποκτείνας τὸν Δίωνα λαμπρὸς ἦν καὶ κατείχε τὰς Συρακούσας· καὶ πρός τὴν Ἀθηναίων ἔγραφε πόλιν, ἦν μά-λιστα μετὰ τοὺς θεοὺς ὥφειλεν αἰδεῖσθαι καὶ δεδιέναι τηλικούτου μύσους ἀφάμενος. ἀλλ' ἐοικεν ἀληθῶς λέγεσθαι τὸ τὴν πόλιν ἐκείνην φέρειν ἀνδρας ἀρετῇ τε τοὺς ἀγαθοὺς ἄριστους καὶ κακία τοὺς φαύλους πονηροτάτους, καθά περ αὐτῶν καὶ ἡ χώρα κάλλιστον μέλι καὶ κόμειον 2 ὠκυμορώτατον ἀναδίδοσιν. οὐ μὴν πολὺν χρόνου ὁ Κάλλιππος ἐγκλῆμα τῆς τύχης καὶ τῶν θεῶν περίμ., ὡς περιορότων ἐξ ἀσεβήματος ἀνδρωπον τηλικούτου κτώμενον ἑγεμονίας καὶ πράγματα· ταχὺ δ' ἄξιαν δίκην ἐδώκεν. ὀρμήσας μὲν γὰρ
unarmed and without their cloaks. Then at the same time those outside closed the doors and held them fast, while those inside fell upon Dion and tried to strangle and crush him. They made no headway, however, and called for a sword; but no one ventured to open the door. For Dion's companions inside were many in number; but each of them thought that by abandoning Dion to his fate he would save his own life, and so no one ventured to help him. After some delay, Lycon the Syracusan handed through the window to one of the Zacynthians a shortsword, and with this they cut Dion's throat as if he had been a victim at the altar; he had long since been overpowered and was quivering before the stroke. At once, too, they cast his sister into prison, together with his wife, who was big with child. His wife had a most wretched confinement, and gave birth in the prison to a male child, which the women ventured to rear, with the consent of their guards, and all the more because Callippus was already involved in great trouble.

LVIII. At the outset, indeed, after he had killed Dion, Callippus was a glorious personage, and had Syracuse in his power. He actually wrote a letter to the city of Athens, which, next to the gods, he ought to have held in awe and fear after setting his hands to so great a pollution. But it appears to be truly said of that city that the good men whom she breeds are of the highest excellence, and the bad men of the most despicable baseness, just as her soil produces sweetest honey and deadliest hemlock. However, Callippus did not long remain a scandal to fortune and the gods, as though they had no eyes for a man who won leadership and power by so great impiety, but speedily paid a fitting penalty. For on setting out to take
Κατάνην λαβείν, ευθύς ἀπέβαλε τὰς Συρακούσας· ὅτε καὶ φασὶν αὐτὸν εἰπεῖν ὅτι πόλιν ἀπολωλεκὼς
3 τυρόκηστιν εἰληφεν. ἐπιθέμενος δὲ Μεσσηνίοις καὶ τοὺς πλείστους στρατιώτας ἀπολέσας, ἐν αἷς ἦσαν οἱ Δίωνα κατακτεῖναι, οὐδεμιᾶς δὲ πόλεως αὐτῶν ἐν Σικελίᾳ προσδεχομένης, ἀλλὰ μισοῦντων ἀπάντων καὶ προβαλλομένων, Ρήγιον κατέσχεν. ἐκεῖ δὲ λυπρῶς πρῶτοι καὶ κακῶς διατρέφον τοὺς μισθοφόρους, ὑπὸ Δεπτίνου καὶ Πολυπέρχοντος ἀνηρέθη, χρησαμένων ξιφίδιῳ κατὰ τύχην ὑπὸ Δίωνα πληγῆμα φασίν. ἐγνώσθη δὲ τῷ μεγέθει (βραχὺ γὰρ ἦν, ὡσπερ τὰ Δακωνικὰ) καὶ τῇ κατασκευῇ τῆς τέχνης,
4 εἰργασμένου γλαφυρῶς καὶ περιττῶς. τοιαύτην μὲν οὖν τίσιν Κάλλιππος ἔδωκε.

Τὴν δ’ Ἀριστομάχην καὶ τὴν Ἀρέτην, ὡς ἀφείθησαν ἐκ τῆς εἰρκτῆς, ἀναλαβὼν Ἰκέτης ὁ Συρακούσιος, εἰς τῶν Δίωνος φίλων γεγονός, ἐδόκει πιστῶς καὶ καλῶς περιέπειν. εἶτα συμπεισθεῖς ὑπὸ τῶν Δίωνος ἐχθρῶν καὶ παρασκευάσας πλοίῳ αὐταῖς, ὡς εἰς Πελοπόννησον ἀποσταλησομέναις, ἐκέλευσε κατὰ πλοίῳ ἀπο-
5 σφάξαντας ἐκβαλεῖν εἰς τὴν βᾶλασαν. οἱ δὲ ἡώςας ἐτὶ καταποντισθῆναι λέγουσι, καὶ τὸ παϊδίον μετ᾽ αὐτῶν. περιήλθε δὲ καὶ τοῦτον ἰξία ποιήν τῶν τετολμημένων. αὐτὸς τε γὰρ ὑπὸ Τιμολέοντος ἀλοὺς ἀπέθανε, καὶ θυγατέρας δύο προσαπέκτειναν αὐτοῦ Δίωνι τιμωροῦντες οἱ Συρακούσιοι, περὶ δὲν ἐν τῷ Τιμολέοντος βίῳ καθ’ ἐκαστα γέγραπται.
DION

Catana, he at once lost Syracuse; at which time, as they say, he remarked that he had lost a city and got a cheese-grater. Then he attacked Messana and lost most of his soldiers, among whom were the murderers of Dion; and since no city in Sicily would receive him, but all hated and spurned him, he took possession of Rhegium. But there, being in straitened circumstances and unable to support his mercenaries properly, he was put to death by Leptines and Polyperchon, who, as fortune would have it, used the shortsword with which Dion also was said to have been smitten. And it was known by its size, which was short, after the Spartan fashion, and by the style of its workmanship, being delicately and cunningly wrought. Such, then, was the penalty which Callippus paid.

As for Andromache and Arete, when they were released from prison, they were taken up by Hicetas the Syracusan, who had been one of Dion's friends, and who was thought to be faithfully and honourably disposed towards them. Afterwards, having been persuaded by the enemies of Dion, he got a ship ready for them, pretending that they were to be sent into Peloponnesus, and ordered the sailors, during the voyage, to cut their throats and cast them into the sea. Others, however, say that they were thrown overboard alive, and the little boy with them. But Hicetas also met with a punishment worthy of his crimes. For he himself was captured by Timoleon and put to death, and the Syracusans, to avenge Dion, slew his two daughters also; of which things I have written at length in my Life of Timoleon.\(^1\)

\(^1\) Apparently the meaning, in Sicilian Greek, of the word Catana. Callippus maintained himself in Syracuse only thirteen months. \(^2\) Chapters xxxii. and xxxiii.
ΒΡΟΥΤΟΣ

1. Μάρκου δέ Βρούτου πρόγονος ἦν Ἰούνιος Βρούτος, διὸ ἀνέστησαν ἐν Καπιτωλίῳ χαλκοῦν οἱ πάλαι Ἠρωμαῖοι μέσον τῶν βασιλέων, ἐσπασμένου ξίφος, ός βεβαιότατα καταλύσαντα Ταρκυνίου. ἀλλ' ἐκείνος μὲν, ὡς περ ἡ ψυχρήλατα τῶν ξιφῶν, σκληρῶν ἐκ φύσεως καὶ οὐ μαλακῶν ἔχων ὑπὸ λόγου τὸ ἱθὸς ἀχρὶ παιδοφονίας ἐξώ-

2. κείλε τῷ θυμῷ τῷ κατὰ τῶν τυράννων, οὕτωσι δ', ὑπὲρ οὗ γράφεται ταῦτα, παideία καὶ λόγῳ διὰ φιλοσοφίας καταμίξεις τὸ ἱθὸς, καὶ τὴν φύσιν ἐμβριθή καὶ πραείαν οὕσαν ἐπεγείρας ταῖς πρακτικαῖς ὀρμαῖς, ἐμμελέστατα δοκεῖ κρατήραι πρὸς τὸ καλὸν, ὡστε καὶ τοὺς ἀπεχθανομένους αὐτῶ ἀπαρακαταλείψαντα τήν ἐπὶ Κάισαρα συνωμοσίαν, εἰ μὲν τι γενναίοι ἢ πράξεις ἱνεγκε, Βρούτῳ προσάπτειν, τὰ δυσχερέστερα δὲ τῶν γεγονότων τρέπειν εἰς Κάσσιον, οἰκεῖον μὲν ὡντα Βρούτου καὶ φίλου, ἀπλοῦν δὲ τῷ τρόπῳ καὶ καθαρὸν ὑμῖν ὁμοίως.

3. Σερβίλια δὲ ἡ μύητρ ἀνέφερε τὸ γένος εἰς Ἀλαν

1 Αltean Cobet: Ἀλαν.
I. Marcus Brutus was a descendant of that Junius Brutus whose bronze statue, with a drawn sword in its hand, was erected by the ancient Romans on the Capitol among those of their kings, in token that he was most resolute in dethroning the Tarquins. But that Brutus, like the tempered steel of swords, had a disposition which was hard by nature and not softened by letters, so that his wrath against the tyrants drove him upon the dreadful act of slaying his sons; whereas this Brutus, of whom I now write, modified his disposition by means of the training and culture which philosophy gives, and stimulated a nature which was sedate and mild by active enterprises, and thus seems to have been most harmoniously attempered for the practice of virtue. As a consequence, even those who hated him on account of his conspiracy against Caesar ascribed whatever was noble in the undertaking to Brutus, but laid the more distressing features of what was done to the charge of Cassius, who was a kinsman of Brutus, indeed, and his friend, but not so simple and sincere in his character. Servilia, the mother of Brutus, traced her lineage back to Servilius Ahala, who, when Spurius Maelius was seditiously plotting to usurp absolute power, took a dagger under his arm, went into the forum, drew nigh the man, as if

1 See the Publicola, chapter vi.
τι μέλλων καὶ διαλέγεσθαι, προσνεύσαντα πατάξας ἀπέκτεινε.

4 Τοῦτο μὲν οὖν ὁμολογούμενον ἐστιν τὸ δὲ πατρίδος γένους οἱ διὰ τὸν Καίσαρος φόνον ἔχθραν τινὰ καὶ δυσμένειαν ἀποδεικνύμενοι πρὸς Βρούτον οὐ φασὶν εἰς τὸν ἐκβαλόντα Ταρκυνίους ἀνήκειν· οὔτε γὰρ ἐκεῖνος λειψθῇ τοις υἱοῖς, ἀλλὰ δημότην τούτον, οἰκονόμου, ὑδὲν ὄντα Βρούτου, ἀρτὶ καὶ προῆν εἰς ἅρχοντα προελθεῖν. Ποσειδώνιος δὲ ὁ φιλόσοφος τοὺς μὲν ἐνηλίκους φησίν ἀπολέσατι τοῦ Βρούτου παῖδας ὡς ἱστόρηται, τρίτον δὲ λειψθῇ νῦνποιν, ἂφ' οὐ τὸ γένος ὁρμήσατι καὶ τῶν γε καθ' αὐτὸν ἐκ τῆς οἰκίας γεγονότοις ἐπιφανῶν ἀνδρῶν ἀναφέρειν εἰνοὺς πρὸς τὸν ἀνδριάντα τοῦ Βρούτου τὴν ὁμοιότητα τῆς ἱδέας. περὶ μὲν οὖν τούτων τοσάτα.

Π. Σερβιλίας δὲ τῆς Βρούτου μητρὸς ἀδελφὸς ἦν Κατὼν ὁ φιλόσοφος, δὲν μάλιστα Ῥωμαῖον ἐξήλωσεν οὗτος θείον ὄντα καὶ πενθερὸν ύστερον γενόμενον. τῶν δὲ Ἕλληνικῶν φιλοσόφων οὐ- δενὸς μὲν, ὡς ἀπλῶς εἰτεῖν, ἀνήκοος ἦν οὐδὲ ἅλλοτριος, διαφερόντως δὲ ἐσπονδάκει πρὸς τοὺς ὅποι Πλάτωνος. καὶ τὴν νέαν καὶ μέσην λεγο- μένην Ἀκαδήμειαν οὗ πάνυ προσιέμενος ἐξήρητη τῆς παλαιᾶς, καὶ διετέλει θαυμάζων μὲν Ἀντι- οχὸν τοῦ Ἀσκαλωνίτην, φίλον δὲ καὶ συμβιωτὴν τοῦ ἁδελφοῦ αὐτοῦ πεποιημένος Ἀριστον, ἀνδρα τῇ μὲν ἐν λόγοις ἐξει πολλῶν φιλοσόφων λειτο- μενον, εὐταξία δὲ καὶ πράσον θεῖος πρώτως ἐνάμιλλον. ο' δ' Ἐμπύλος οὖ καὶ αὐτὸς ἐν ταῖς
intending to confer privately with him, and when he inclined his head to listen, stabbed him to death.¹

This, at all events, is generally admitted; but as to the lineage of Brutus by his father's side, those who display great hatred and malevolence towards him because of the murder of Caesar deny that it goes back to that Brutus who expelled the Tarquins, since no offspring was left to him when he had slain his sons. The ancestor of Brutus, they say, was a plebeian, son of a steward by the name of Brutus, and had only recently risen to office. Poseidonius the philosopher, however, says that the two sons of Brutus who were of age perished according to the story, but that a third son was left, an infant, from whom the family descended. He says, moreover, that there were certainly illustrious men of this house in his own day, some of whom called attention to their likeness in form and features to the statue of Brutus. Thus much, then, on this head.

II. Servilia, the mother of Brutus, was a sister of Cato the philosopher, and Brutus had a higher esteem for him than for any other Roman, Cato being his uncle and afterwards becoming his father-in-law. There was practically no Greek philosopher with whom Brutus was unacquainted or unfamiliar, but he devoted himself particularly to the disciples of Plato. To the New and Middle Academy, as they are called, he was not very partial, but clung to the Old. He was therefore always an admirer of Antiochus of Ascalon, whose brother Aristus he had made his friend and housemate, a man who in learning was inferior to many philosophers, but who in good sense and gentleness vied with the foremost. Empylus also, who is often mentioned by Brutus himself in

¹ In 439 B.C. Cf. Livy, iv. 13 f.
ἐπιστολαίς καὶ οἱ φίλοι μέμνηνται πολλάκις ὡς συμβιοῦντος αὐτῷ, ῥήτωρ ἦν καὶ καταλέλοιπε μικρὸν μὲν, οὐ φαύλον δὲ σύγγραμμα περὶ τῆς Καῖσαρος ἀναρέσεως, ὁ Βρούτος ἐπιγέγραπται.

Ῥωμαῖστι μὲν οὖν ἥσκητο πρὸς τὰς διεξόδους καὶ τοὺς ἀγώνας ἱκανῶς ὁ Βρούτος, Ἑλληνιστὶ δὲ τὴν ἀποθεοματικὴν καὶ Λακωνικὴν ἐπιτη-

dεύων βραχυλογίαν ἐν ταῖς ἐπιστολαίς ἐνιαχοῦ

4 παράσημος ἐστιν. οἷον ἡδὶ καθεστήκως εἰς τῶν πόλεμον γράφει Περγαμηνοῖς: "Ἄκουσίν ὑμᾶς Δολοβέλλα δεδωκέναι χρήματα· ὡς εἰ μὲν ἐκόντες ἐδοτε, ὀμολογεῖτε ἑδικεῖν· εἰ δὲ ἄκοντες, ἀπο-

dείξατε τῷ ἐμοὶ ἐκόντες δοῦναί." πάλιν Σαμίους:

"Αἰ. βουλαὶ ὑμῶν ὑλίγωροι, αἱ ὑπουργίαι βρα-

5 δεῖαι. τί τούτων τέλος ἐννοεῖσθε;" καὶ ἐτέραν

"Ξάνθιοι τὴν ἐμὴν ἐνεργείαν ὑπεριδότης τάφον ἀπουσίας ἐσχήκασι τὴν πατρίδα, Παταρείς δὲ πιστεύσαντες ἐαυτοὺς ἐμοὶ οὔδεν ἔλλειπον διοικοῦντες τὰ καθ’ ἐκαστά τῆς ἔλευθερίας. εἶδον οὖν καὶ ὑμῖν ἡ τὴν Παταρέων κρίσιν ἡ τὴν Ἐανθίων τύχην ἐλέσθαι." τὸ μὲν οὖν τῶν παρα-

σήμων γένος ἐπιστολάων τοιούτων ἐστιν.

III. Ἐστὶ δὲ μειράκιον ὅν Κάτων τῷ θείῳ

συναπεδήμησεν εἰς Κύπρον ἐπὶ Πτολεμαίων ἀπο-

σταλέντι. Πτολεμαίων δὲ διαφθείραντος ἐαυτὸν ὁ

Κάτων αὐτὸς ἐν Ὀρῶν διατρίβην ἔχων ἀναγκαίαν

ἐτυχε μὲν ἡδὶ τινὰ τῶν φίλων Κανίδιων ἐπὶ τὴν

tῶν χρημάτων φυλακῆν ἀπεσταλκὼς, δείσας δὲ

ἐκείνου ὡς οὐκ ἄφεξόμενον κλοπῆς, ἐγραψε τῷ

Βρούτῳ πλείω τὴν ταχύστην εἰς Κύπρον ἐκ Παμ-

φυλίας· ἐκεῖ γὰρ ἐαυτὸν ἰαναλαμβάνων ἐκ τινὸς

2 ἀσθενείας διήγει. ὁ δὲ καὶ μάλα ἄκων ἐπελευσε,
his letters, and also by his friends, as a housemate of his, was a rhetorician, and has left a brief but excellent account of the assassination of Caesar, entitled "Brutus."

In Latin, now, Brutus was sufficiently trained for narrative or pleading; but in Greek he affected the brevity of the apophthegm and the Spartan, of which he sometimes gives a striking example in his letters. For instance, when he had already embarked upon the war, he wrote to the Pergamenians: "I hear that ye have given money to Dolabella; if ye gave it willingly confess that ye have wronged me; if unwillingly, prove it by giving willingly to me." Again, to the Samians: "Your counsels are paltry, your subsidies slow; what, think ye, will be the end of this?" And in another letter: "The Xanthians ignored my benefactions, and have made their country a grave for their madness; but the Patareans entrusted themselves to me, and now enjoy their freedom in all its fulness. It is in your power also to choose the decision of the Patareans or the fate of the Xanthians." Such, then, is the style of his remarkable letters.

III. While he was still a youth, he made a journey to Cyprus with his uncle Cato, who was sent out against Ptolemy. And when Ptolemy made away with himself, Cato, who was himself obliged to tarry a while in Rhodes, had already dispatched one of his friends, Canidius, to take charge of the king's treasures; but fearing that he would not refrain from theft, he wrote to Brutus bidding him sail with all speed to Cyprus from Pamphylia, where he was recruiting his health after a severe sickness. Brutus set sail, but very much against his will, both because

1 Cf. Cato the Younger, chapters xxxiv., xxxvi.
τόν τε Καινίδιον αἰδούμενος ὡς ἀτίμως ἀπερριμμένον ὑπὸ τοῦ Κάτωνος, καὶ ὅλως τὴν τοιαύτην ἐπιμέλειαν καὶ διοίκησιν, ἀπὸ δὴ νέος καὶ σχολαστής, οὐκ ἐλευθερίου οὐδὲ ἑαυτοῦ ποιούμενος. οὐ μὴν ἄλλα καὶ περὶ ταῦτα συντείνας ἑαυτὸν ὑπὸ τοῦ Κάτωνος ἐπηνέθη, καὶ τῆς οὖσιας ἐξαργυρισθείσης ἀναλαβὼν τὰ πλεῖστα τῶν χρημάτων εἰς 'Ῥώμην ἔπλευσεν.

IV. Ἕπει δὲ τὰ πράγματα διέστη Πομπηίου καὶ Καῖσαρος ἐξενεγκαμένων τὰ ὅπλα καὶ τῆς ἱγγεμονίας ταραχθείσης, ἐπίδοξὸς μὲν ἢν αἰρήσεσθαι τὰ Καῖσαρος· ὁ γὰρ πατὴρ αὐτοῦ διὰ τῶν Πομπηίου ἐτεθνήκει πρότερον ἄξιόν δὲ τὰ κοινὰ τῶν ἔλεγεν ἐπὶ προσθέθειν ποιεῖσθαι καὶ τὴν Πομπηίου νομίζων ὑπόθεσιν βελτίωνα πρὸς τὸν πόλεμον εἶναι τῆς τοῦ Καῖσαρος ἕκειν προσέθετο.

2 καὶ τοῦ πρότερον ἀπαντήσας οὔδε προσείπε τὸν Πομπηίου, ἄγος ἱγγούμενος μέγα πατρὸς φονεῖ διαλέγεσθαι τότε δ' ὡς ἄρχοντες ἡ τοὺς πατρίδος ὑποτάξας ἑαυτὸν εἰς Κυλικίαν ἐπλευσε προσβεντὸς μετὰ Σιστίου τοῦ λαχώντος τὴν ἐπαρχίαν.

3 ὡς δ' ἐκεῖ πράττειν οὔδεν ἴδαν μέγα καὶ συνήσαν εἰς ταύτο ἦδι Πομπηίος καὶ Καῖσαρ ἀγωνιζόμενοι περὶ τῶν ὅλων, ἢκεν εἰς Μακεδονίαν ἐθελοντῆς τοῦ κινδύνου μεθέξων· ὅτε καὶ φασὶ Πομπηίου ἠσθέντα καὶ θαυμάσαντα προσιόντος αὐτοῦ καθεξόμενον ἐξαναστήναι καὶ περιβαλεῖν ὡς κρείττονα πάντων ὀρώντων. ἐν δὲ τῇ στρατείᾳ τῆς ἡμέρας

1 τῆς τοῦ Καῖσαρος Λευτζ; τοῦ Καῖσαρος.

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BRUTUS

he had regard for Canidius, whom he thought to have been ignominiously discarded by Cato, and because on general grounds he considered such pains-taking attention to administrative affairs to be illiberal and unworthy of himself as a young man addicted to letters. However, he applied himself to this task also, and won Cato's praise, and after converting the king's property into money, took most of the treasure and set sail for Rome.

IV. Here, when the state was rent by factions, Pompey and Caesar appealing to arms and the supreme power being confounded, Brutus was expected to choose the side of Caesar, since his father had been put to death a while before at the instigation of Pompey; but thinking it his duty to put the public good above his own, and holding that Pompey's grounds for going to war were better than Caesar's, he attached himself to Pompey. And yet before this he would not even speak to Pompey when he met him, considering it a great abomination to converse with the murderer of his father; now, however, looking upon him as his country's ruler, he put himself under his orders, and set sail for Cilicia as legate with Sestius, to whom the province had been allotted. But since there was nothing of importance for him to do there, and since Pompey and Caesar were now about to meet in a supreme struggle, he came of his own accord into Macedonia to share the danger. It was then, they say, that Pompey was so filled with delight and admiration that he rose from his seat as Brutus approached, and in the sight of all embraced him as a superior. During the campaign, for whatever part of the day he was not with

See the Pompey, chapter xvi.
"όσα μὴ Πομπηίων συνῆν περὶ λόγους καὶ βιβλία διέτριβεν, οὐ μόνον τὸν ἄλλον χρόνον, ἀλλὰ καὶ πρὸ τῆς μεγάλης μάχης. ἦν μὲν ἀκρὶ θέρους καὶ καῦμα πολὺ πρὸς ἐλώδεσι χωρίους ἐστρατοπεδευ-κότων, τῷ δὲ Βρούτῳ οὐ ταχέως ἦκον οἱ τὴν σκηνὴν κομίζοντες. ἐκποιηθεὶς δὲ περὶ ταῦτα, μεσημβρίας μόλις ἀλειψάμενος καὶ φαγὼν ὀλύγα, τῶν ἄλλων ἴδια ἐπεξετάζει καὶ φροντίδι τοῦ μέλλοντος οὐντων, αὐτὸς ἀχρὶ τῆς ἐσπέρας ἐγραφεὶ συντάττων ἐπιτομὴν Πολυβίου.

V. Λέγεται δὲ καὶ Καίσαρ οὐκ ἀμελεῖν τοῦ ἀνδρός, ἀλλὰ καὶ προειπεῖν τοῖς υφ’ ἑαυτὸν ἤγε-μόσιν ἐν τῇ μάχῃ μὴ κτείνειν Βρούτον, ἀλλὰ φείδεσθαι, καὶ παρασχόντα μὲν ἐκουσίως ἀγεῖν, εἰ δὲ ἀπομάχοιτο πρὸς τὴν σύλληψιν, ἐὰν καὶ μὴ βιάζεσθαι καὶ ταῦτα ποιεῖν τῇ μητρὶ τοῦ Βρού-

2 τοῦ Σερβιλία χαριζόμενος. ἐγνώκει γὰρ, ὡς ἐσοκε, νεανίας ὅπν ἐπὶ τὴν Σερβιλίαν ἐπιμανεῖσαν αὐτῷ, καὶ καθ’ οὓς μάλιστα χρόνους ὁ ἔρως ἐπέφλεγε γενόμενον τὸν Βρούτον ἐπέπειστό πως ἐξ ἑαυτοῦ γεγονέναι. Λέγεται δὲ τῶν περὶ Κατιλίναν πραγ-μάτων μεγάλων ἐμπεπτωκότων εἰς τὴν σύγκλητον, ἄ μικρὸν ἔδεησεν ἀνατρέψας τὴν πόλιν, ἐστάναι μὲν ὅμοι Κάτωνα καὶ Καίσαρα διαφερομένους περὶ γνώμης, ἐν τούτῳ δὲ γραμματιδίου μικρὸν προσδοθέντος ἑξωθεὶν Καίσαρι, τὸν μὲν ἀναγινώ-σκειν σιωπῆ, Κάτωνα δὲ βοῶν ὡς δεινὰ ποιεῖ 

3 καὶ γράμματα παρὰ τῶν πολε- μίων προσδεχόμενος. θορυβησάντων δὲ πολλῶν,
BRUTUS

Pompey, he busied himself with books and literature. not only the rest of the time, but even before the great battle. It was the height of summer, the heat was great (since they had encamped in marshy regions), and they that carried the tent of Brutus were slow in coming. But though he was thus all worn out, and though it was almost noon before he anointed himself and took a little food, nevertheless, while the rest were either sleeping or occupied with anxious thoughts about the future, he himself was busy until evening in making and writing out a compend of Polybius.

V. It is said, moreover, that Caesar also was concerned for his safety, and ordered his officers not to kill Brutus in the battle, but to spare him, and take him prisoner if he gave himself up voluntarily, and if he persisted in fighting against capture, to let him alone and do him no violence; and that Caesar did this out of regard for Servilia, the mother of Brutus. For while he was still a young man, as it seems, Caesar had been intimate with Servilia, who was madly in love with him, and he had some grounds for believing that Brutus, who was born at about the time when her passion was in full blaze, was his own son. It is said also that when the great conspiracy of Catiline, which came near overthrowing the city, had come to the ears of the senate, Cato and Caesar, who were of different opinions about the matter, were standing side by side, and just then a little note was handed to Caesar from outside, which he read quietly. But Cato cried out that Caesar was outrageously receiving letters of instruction from the enemy. At this, a great tumult arose, and Caesar

1 At Pharsalus in Thessaly, in August of 48 B.C.
καὶ τοῦ Καίσαρος τὸ δελτάριον, ὡς εἶχε, τῷ Κάτωνι προσδόντος, ἀναγρόντα Σερβιλίας τῆς ἀδελφῆς ακόλαστον ἐπιστόλιον ἐκεῖνο μὲν ρίψαι πρὸς τὸν Καίσαρα καὶ εἶπεῖν "Κράτει, μέθυσε," πρὸς δὲ τὴν γυνώμην καὶ τὸν λόγον αὕτης ἐξ ἀρχῆς τραπέζθαι. οὕτω μὲν ἦν ὁ πρὸς Καίσαρα Σερβιλίας ἔρως περιβόητος.

VI. Γενομένης δὲ τῆς κατὰ Φάρσαλον ἦττης καὶ Πομπηίου μὲν ἐπὶ θάλασσαν διεκπεσόντος, πολιορκουμένου δὲ τοῦ χάρακος, ἔλαθεν ὁ Βροῦτος κατὰ πύλας πρὸς τὸν ἔλωδη καὶ μεστὸν ὑδάτων καὶ καλάμους φερούσας ἐξελθὼν καὶ διὰ νυκτὸς ἀποσωθεῖς εἰς Λάρισαν. ἐκεῖθεν δὲ γράψαντος αὐτοῦ Καίσαρ ἦσθι τε σωζομένῳ, καὶ κελεύσας πρὸς αὐτὸν ἐβλείην οὐ μόνον ἄφηκε τῆς αἰτίας, ἀλλὰ καὶ τιμώμενον εἰς τοῖς μάλιστα περὶ αὐτὸν εἰχεν. οὖν δὲ ἀπευγάλει τὴν Πομπηίου εἰπεῖν ἔχοντος, ἀλλ' ἀπορίας οὕσης, ὅδειν τινα σὺν τῷ Βροῦτῳ βαδίζων μονος ἀπεπειράτο τῆς γυνώμης. καὶ δόξαντος ἐκ τινων διαλογισμῶν ἄριστα περὶ τῆς Πομπηίου τεκμαίρεσθαι φυγῆς, ὡθεὶς τἀλλα 3 τὴν ἐπὶ Λιγύπτου συνέτειν. ἀλλὰ Πομπηίου μὲν, ὡσπέρ εἰκασε Βροῦτος, Λιγύπτῳ προσβαλόντα τὸ πεπρωμένον ἐδέξατο, Καίσαρα δὲ καὶ πρὸς Κάσσιον ἐπράψε Βροῦτος. καὶ δὴ καὶ τῷ τῶν Λιβύων βασιλεῖ προηγορῶν μὲν ἤπτάτο τοῦ μεγέθους τῶν κατηγοριῶν, δεόμενος δὲ καὶ παρατούμενος περὶ τούτου1 πολλῆς αὐτῶ διέσωσε τῆς ἀρχῆς. λέγεται δὲ Καίσαρ, ὅτε πρῶτον ἤκουσεν

1 περὶ τούτου transposed by Bekker, after Vögelin, to the following sentence, between αὐτῶ and λέγοντος (as soon as he heard him speaking in his behalf).
BRUTUS
gave the missive, just as it was, to Cato. Cato found, when he read it, that it was a wanton bit of writing from his sister Servilia, and throwing it to Caesar with the words "Take it, thou sot," turned again to the business under discussion.¹ So notorious was Servilia's passion for Caesar.

VI. After the defeat at Pharsalus, when Pompey had made his escape to the sea and his camp was besieged, Brutus went out unnoticed by a gate leading to a place that was marshy and full of water and reeds, and made his way safely by night to Larissa. From thence he wrote to Caesar, who was delighted at his safe escape, and bade him come to him, and not only pardoned him, but actually made him a highly honoured companion. Now, since no one could tell whither Pompey was fleeing, and all were in great perplexity, Caesar took a long walk with Brutus alone, and sounded him on the subject. Certain considerations advanced by Brutus made his opinion concerning Pompey's flight seem the best, and Caesar therefore renounced all other courses and hastened towards Egypt. But as for Pompey, he put in at Egypt, as Brutus conjectured, and there met his doom; as for Caesar, however, Brutus tried to soften him towards Cassius also. He also served as advocate for the king of Africa,² and though he lost the case, owing to the magnitude of the accusations against his client, still, by supplications and entreaties in his behalf he saved much of his kingdom for him. And it is said that Caesar, when he

¹ Cf. Cato the Younger, xxiv. 1 f.
² Probably an error, either of Plutarch's, or of the MSS. In 47 B.C. Brutus pleaded unsuccessfully before Caesar the cause of Deiotarus, king of Galatia. Coraës would read Γαλατῶν for Αἰθιών.
PLUTARCH'S LIVES

αὐτοῦ λέγοντος, εἰπεῖν πρὸς τοὺς φίλους: "Οὔτος ὁ νεανίας οὐκ οἶδα μὲν ὁ βοῦλεται, πάντως ὁ βοῦλεται σφόδρα βοῦλεται." τὸ γὰρ ἐμβριθῆς αὐτοῦ καὶ μὴ βαδίως μηδὲ παντὸς ὑπήκουν τοῦ δεομένου πρὸς χάριν, ἀλλ' ἐκ λογισμοῦ καὶ προαιρέσεως τῶν καλῶν πρακτικῶν, ὅποι τρέψειεν, ἴσχυραίς 5 ἔχρητο ταῖς ὀρμαίς καὶ τελεσιοργοῖς. πρὸς δὲ τὰς ἀδικοὺς δεήσεις ἀκολάκευτος ἦν, καὶ τὴν ὑπὸ τῶν ἀναισχύντως λιπαροῦντων ὑπῆκαν, ἦν ἐνοι δυσωπείσθαι καλοῦσιν, αἰσχίστην ἅπερ μεγάλως ποιούμενος εἰώθει λέγειν ὡς οἱ μηδὲν ἁρμείσθαι δυνάμενοι δοκοῦσιν αὐτῶ ἡμι καλῶς τὴν ὄραν διατεθείσθαι.

6 Μέλλων δὲ διαβαίνειν εἰς Διβύνην Καῖσαρ ἐπὶ Κάτωνα καὶ Σκηπίωνα Βρούτω τὴν ἑντὸς Ἀλπεων Γαλατίαν ἑπέτρεψεν εὐτυχία τινὶ τῆς ἐπαρχίας· τὰς γὰρ ἄλλας ὑβρεῖ καὶ πλεονεξία τῶν πεπιστευμένων ὃσπερ αἰχμαλώτους διαφοροῦντων, ἐκεῖνος καὶ τῶν πρόσθεν ἀτυχημάτων παιδα καὶ 7 παραμυθία Βρούτους ἦν. καὶ τὴν χάριν εἰς Καῖσαρα πάντων ἀνήπτεν, ὡς αὐτῷ μετὰ τὴν ἐπάνοδον περιώντε τῇ Ἰταλίαν ἡδίστον θέαμα τὰς ὑπὸ Βρούτῳ πόλεις γενέσθαι, καὶ Βρούτου αὐτοῦ, αὐξόντα τὴν ἐκείνου τιμὴν καὶ συνόντα κεχαρισμένως.

VII. Ἐπεὶ δὲ πλειώνων στρατηγιῶν οὐσῶν τὴν μέγιστον ἔχουσαν ἡξίωμα, καλουμένην δὲ πολιτικὴν, ἐπίδοξος ἦν ἦ Βρούτος ἐξείν ἦ Κάσσιος, οἱ μὲν αὐτοῖς λέγουσιν ἐξ αἰτίων προτέρων ἰσυχι διαφερομένους ἔτι μᾶλλον ὑπὲρ τοῦτου διαστασιάσας, καὶπερ οἰκείους ἄντας: Ἰουνία γὰρ, ἀδελφὴ
first heard Brutus speak in public, said to his friends: "I know not what this young man wants, but all that he wants he wants very much."  

For the weight of his character, and the fact that no one found it easy to make him listen to appeals for favour, but that he accomplished his ends by reasoning and the adoption of noble principles, made his efforts, whithersoever directed, powerful and efficacious. No flattery could induce him to grant an unjust petition, and that inability to withstand shameless importunity, which some call timidity, he regarded as most disgraceful in a great man, and he was wont to say that those who were unable to refuse anything, in his opinion, must have been corrupted in their youth.

When Caesar was about to cross over into Africa against Cato and Scipio, he put Brutus in charge of Cisalpine Gaul, to the great good-fortune of the province; for while the other provinces, owing to the insolence and rapacity of their governors, were plundered as though they had been conquered in war, to the people of his province Brutus meant relief and consolation even for their former misfortunes. And he attached the gratitude of all to Caesar, so that, after Caesar's return, and as he traversed Italy, he found the cities under Brutus a most pleasing sight, as well as Brutus himself, who enhanced his honour and was a delightful companion.

VII. Now that there were several praetorships to be had, it was expected that the one of greatest dignity, that is, the praetorship of the city, would fall either to Brutus or to Cassius; and some say that the two men, who were already slightly at variance for other reasons, were still more estranged by this circumstance, although they were relatives, since

\[1\] Cf. Cicero \textit{ad Att.} xiv. 1, 2.
PLUTARCH'S LIVES

2 Βρούττου, συνώκει Κάσσιος· οἱ δὲ Καίσαρος ἔργον γενέσθαι τὴν φιλονεικίαν ταύτην, ἐκατέρφω κρύφα δι' ἐλπίδων εἰδιδόντος έαυτόν, ἀχρὴ οὐ προαχθέντες οὕτω καὶ παροξυνθέντες εἰς ἀγῶνα κατέστησαν. ἡγονιζετο δὲ Βρούττος εὐκλείᾳ καὶ ἄρετῇ πρὸς πολλὰ τοῦ Κασσίου καὶ λαμπρὰ τὰ Παρ.

3 θικὰ νεανιεύματα. Καίσαρ δ’ ἄκουσας καὶ βουλευόμενος ἐν τοῖς φίλοις εἶπε· "Δικαιότερα μὲν λέγει Κάσσιος, Βρούτῳ δὲ τὴν πρῶτην δοτέον." ἀπεδείχθη δὲ Κάσσιος ἕφ’ ἑτέρᾳ στρατηγός, οὐ τοσούτων εὐνοίας ἔχων δι’ ἣν ἔλαβεν ὅσον ὅργης ὑπ’ ἀπέτυχε.

4 Βρούτος δὲ καὶ τάλλα μετείχε τῆς Καίσαρος δυνάμεως ὅσον ἐβούλετο. βουλομένω γὰρ ὑπήρχεν εἶναι τῶν φίλων πρώτῳ καὶ δύνασθαι πλείστον· ἀλλ’ εἶλκεν αὐτὸν ἦ περὶ Κάσσιον ἔταρεία καὶ ἀπέστρεφεν, αὐτῷ μὲν οὕτω Κασσίῳ δηλαγμένον ἐξ ἐκείνης τῆς φιλοτιμίας, ἄκουσα δὲ τῶν φίλων διακελευομένων μὴ περιορὰν αὐτὸν ὑπὸ Καίσαρος μαλασσόμενον καὶ κηλούμενον, ἀλλὰ φεύγειν τὰς τυραννικὰς φιλοφροσύνας καὶ χάριτας, αἰς οὐ τιμῶντα τὴν ἀρετὴν, ἀλλ’ ἐκτέμνοντα τὴν ἀλκην καὶ τὸν θυμὸν ὑπερείποντα χρῆσθαι πρὸς αὐτῶν.

VIII. Οὐ μὴν οὖδὲ Καίσαρ ἀνύποπτος ἦν πάμπαν οὐδ’ ἀδιάβλητος πρὸς αὐτόν, ἀλλὰ τὸ μὲν φρόνημα καὶ τὸ ἀξίωμα καὶ τοὺς φίλους ἐδεδίει τοῦ ἀνδρὸς, ἐπιστευεὶ δὲ τῷ ἡθεὶ. καὶ πρῶτον μὲν Ἀντωνίου καὶ Δολοβέλλα λεγομένων νεωτερίζειν.
BRUTUS

Cassius was the husband of Junia, a sister of Brutus. But others say that this rivalry was the work of Caesar, who secretly favoured the hopes of each until, thus induced and incited, they entered into competition with one another. Brutus, however, made the contest supported only by his fair fame and his virtue, as against many brilliant and spirited exploits of Cassius in the Parthian war. But Caesar, after hearing the claims of each, said, in council with his friends: "Cassius makes the juster plea, but Brutus must have the first praetorship." So Cassius was appointed to another praetorship, but he was not so grateful for what he got as he was angry over what he had lost.

And in all other ways, too, Brutus had as large a share in Caesar’s power as he wished. Indeed, had he wished it, he might have been first among Caesar’s friends and exercised the greatest power; but the party of Cassius drew him away from such a course. Not that he was reconciled to Cassius himself as yet, after their struggle for honours, but he gave ear to the friends of Cassius, who urged him not to suffer himself to be charmed and softened by Caesar, but rather to flee the tyrant’s kindnesses and favours, for these were shown to him, not to reward his virtue, but to root out his vigour and his haughty spirit.

VIII. However, even Caesar was not wholly without suspicion, nor free from the effects of accusations against Brutus, but, while he feared his high spirit, his great repute, and his friends, he had faith in his character. Once, when he was told that Antony and Dolabella were plotting revolution, he said it

1 See the Crassus, xviii. ff.
ούκ ἔφη τοὺς παχεῖς καὶ κομίτας ἐνοχλεῖν, ἀλλὰ τοὺς ὁχροὺς καὶ ἱσχυοὺς ἐκεῖνους. Βρούτων λέγων
καὶ Κάσσιον: ἔπειτα τὸν Βρούτον τινὸς διαβαλ-
λότων καὶ φυλάττεσθαι παρακελευομένων τῇ
χείρὶ τοῦ σώματος ἀπτόμενος εἶπε: "Τῇ δὲ; οὐκ
ἀν ὑμῖν δοκεῖ Βρούτος ἀναμέναι τουτώ το σαρ-
κίον;" ὡς οὐδενὶ προσῆκον ἄλλῳ μεθ’ έαυτοῦ ἦ
Βρούτῳ δύνασθαι τοσοῦτον. καὶ μέντοι δοκεῖ
πρῶτος ἂν ἐν τῇ πόλει γενέσθαι βεβαίως, ὄλιγον
χρόνον ἀνασχόμενος Καύσαρι δευτερέσται καὶ
παρακμάσαι τῇ δύναμιν αὐτοῦ καὶ μαρανθήναι
3 τὴν ἐπὶ τοῖς κατορθώμασιν ἐάσασθα δόξαν. ἀλλὰ
Κάσσιος, ἀνὴρ θυμοειδῆς καὶ μᾶλλον ἰδίᾳ μισο-
καίσαρ ἢ κοινῇ μισοτύραννος, ἐξέκαυσε καὶ
κατηπείξε. λέγεται δὲ Βρούτως μὲν τὴν ἀρχὴν
βαρύσεθαι, Κάσσιος δὲ τὸν ἄρχοντα μισεῖν,
ἐλλα τε κατ’ αὐτὸν ποιούμενος ἐγκλήματα καὶ
λεόντων ἀφαίρεσιν, οὗς Κάσσιος μὲν ἀγορανομέειν
μέλλων παρεσκευάσατο, Καύσαρ δὲ καταληφθέν-
tὰς ἐν Μεγάροις, ὥθ’ ἡ πόλις ἢλῳ διὰ Καλῆνοῦ,
4 κατέσχε. ταῦτα τὰ θηρία συμφοράν λέγεται
μεγάλην γενέσθαι Μεγαρεύσιν. οἱ μὲν γὰρ ἡδυ
τῆς πόλεως καταλαμβανομένης διέσπασαν τὰ
κλεῖθρα καὶ τοὺς δεσμοὺς ἄνικαν, ὡς ἐρποδῶν
eἰ ἡ θηρία τοῖς ἐπιφερομένοις, τὰ δ’ ὠροῦσεν
eἰς αὐτοὺς ἐκεῖνους καὶ διαθέοντας ἀνόπλους ἤρ-
pαξέν, ὥστε καὶ τοῖς πολεμίοις τὴν ὁψιν οἰκτρᾶν
γενέσθαι.
IX. Τῷ δ’ οὖν Κασσίω ταύτην μάλιστα φασίν
αἰτίαν ὑπάρχαι τῆς ἐπιβουλῆς· οὐκ ὁρθῶς λέγουν—
BRUTUS

was not the fat and long-haired fellows that troubled him, but those pale and lean ones;¹ meaning Brutus and Cassius. And again, when certain ones were accusing Brutus to him, and urging him to be on his guard against him, he laid his hand upon his breast and said: “What? Think ye not that Brutus can wait for this poor flesh?” implying that no one besides Brutus was fit to succeed him in such great power. And verily it appears that Brutus might have been first in the city with none to dispute him, could he have endured for a little while to be second to Caesar, suffering his power to wane and the fame of his successes to wither. But Cassius, a man of violent temper, and rather a hater of Caesar on his own private account than a hater of tyranny on public grounds, fired him up and urged him on. Brutus, it is said, objected to the rule, but Cassius hated the ruler, and among other charges which he brought against him was that of taking away some lions which Cassius had provided when he was about to be aedile; the beasts had been left at Megara, and when the city was taken by Calenus,² Caesar appropriated them. And the beasts are said to have brought great calamity upon the Megarians. For these, just as their city was captured, drew back the bolts and loosened the fetters that confined the animals, in order that they might obstruct the oncoming foe, but they rushed among the unarmed citizens themselves and preyed upon them as they ran hither and thither, so that even to the enemy the sight was a pitiful one.

IX. In the case of Cassius, then, they say this was the chief reason for his plotting against Caesar;

¹ Cf. Caesar, lxii. 5. ² Cf. Caesar, xliii. 1.
PLUTARCH'S LIVES

tes. εξ ἀρχῆς γὰρ ἦν τῇ φύσει τοῦ Κασσίου
dυσμένεια τις καὶ χαλεπότης πρὸς τὸ γένος τῶν
tυράννων, ὡς ἐδήλωσεν ἔτι παῖς ὑπὶ βαδίζων εἰς
tαυτὸ τὸ τοῦ Σύλλα παιδὶ Φαύστῳ διδασκαλεῖον.
ὁ μὲν γὰρ ἐν τοῖς παισὶ μεγαληγορών τὴν τοῦ
πατρὸς ἐπῆμεν μοναρχίαν· ὁ δὲ Κάσσιος ἐπανα-
2 στὰς κονδύλους ἐνέτριβεν αὐτῷ. Βουλομένων δὲ
tῶν ἐπιτρόπων τοῦ Φαύστου καὶ οἰκείων ἐπεξείναι
καὶ δικαίωσθαι Πομπήίου ἐκώλυσε, καὶ συναγα-
γὼν εἰς ταυτῷ τοὺς παῖδας ἀμφοτέρους ἀνέκοινε
περὶ τοῦ πράγματος. ἔνθα δὴ λέγεται τὸν Κάσ-
σιον εἶπειν. "Ἄγε δή, ὦ Φαύστε, τόλμησον ἐναν-
tίλον τούτου φθεγξασθαὶ τὸν λόγον ἐκείνου ἐφ᾽ ὧ
παρωξύνθην, ἵνα σου πάλιν ἐγώ συντρίψω τὸ
στόμα." 3 Τοιοῦτος μὲν ὁ Κάσσιος. Βροῦτον δὲ πολλοὶ
mὲν λόγοι παρὰ τῶν συνήθων, πολλαῖς δὲ φήμαις
καὶ γράμμασιν ἐξεκαλοῦντο καὶ παρώρμουν ἐπὶ
tὴν πράξιν οἱ πολῖται. τῷ μὲν γὰρ ἀνδριάτῳ
τοῦ προπάτορος Βροῦτος τοῦ καταλύσαντος τὴν
tῶν βασιλέων ἀρχὴν ἐπέγραφον· "Εἴθε νῦν ἦς,
Βροῦτε," καὶ "'Οφελε ξῆν Βροῦτος." τὸ δὲ αὐ-
tοῦ Βροῦτου βῆμα στρατηγοῦντος εὐρίσκετο μεθ᾽
ήμεραν ἀνάπλευον γραμμάτων τοιούτων. "Βροῦτε,
καθεύδεις;" καὶ "Οὐκ εἰ Βροῦτος ἀληθῶς." αὐτοῖς
dὲ τούτων οἱ Καίσαρος κόλακες ἄλλας τε τιμᾶς
ἐπιφθόνους ἀνενιρικοῦντες αὐτῷ καὶ διαδήματα
toῖς ἀνδριάστι νῦκτωρ ἐπιτιθέντες, ὡς τοὺς πολ-
λοὺς ὑπαξίμενου βασιλέα προσειπεῖν ἀντὶ δικτα-
tορος. τούμαντιον δὲ ἀπήντησεν, ὡς ἐν τοῖς περὶ
Καίσαρος ἀκριβῶς γέγραπται.
4 Χ. Κασσίῳ δὲ πειρώντι τοὺς φίλους ἐπὶ Καὶ-
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but it is not so. For from the outset there was in the nature of Cassius great hostility and bitterness towards the whole race of tyrants, as he showed when he was still a boy and went to the same school with Faustus the son of Sulla. For when Faustus blustered among the boys and bragged about his father’s absolute power, Cassius sprang up and gave him a thrashing. The guardians and relatives of Faustus wished to carry the matter into court, but Pompey forbade it, and after bringing the two boys together, questioned them both about the matter. Then, as the story goes, Cassius said: “Come now, Faustus, have the courage to utter in this man’s presence that speech which angered me, and I will smash your face again.”

Such was Cassius; but Brutus was exhorted and incited to the undertaking by many arguments from his comrades, and by many utterances and writings from his fellow citizens. For instance, on the statue of his ancestor, the Brutus who overthrew the power of the kings, there was written: “O that we had thee now, Brutus!” and “O that Brutus were alive!” Besides, the praetorial tribunal of Brutus himself was daily found covered with such writings as these: “Brutus, art thou asleep?” and “Thou art not really Brutus.” These things were brought about by the flatterers of Caesar, who, among other invidious honours which they invented for him, actually put crowns upon his statues by night, hoping to induce the multitude to address him as king instead of dictator. But the contrary came to pass, as I have written fully in my Life of Caesar.  

1 Chapter lxi.
σαρα πάντες ὡμολόγουν, εἰ Βροῦτος ἤγοιτο· δεῖ
σθαί γὰρ οὐ χειρῶν οὐδὲ τόλμης τὴν πρᾶξιν, ἀλλὰ
dόξης ἀνδρός οἷος οὗτός ἦστιν, ὅσπερ καταρχο-
μένου καὶ βεβαιοῦστος αὐτῷ τῷ παρεῖναι τὸ
dικαίον· εἰ δὲ μή, καὶ δρῶντας ἄθυμοτέρους ἔσε-
θαί καὶ δράσαντας ὑποπτοτέρους· ὡς οὐκ ἄι
ἐκείνου τὸ ἔργον, εἰ καλὴν αἰτίαν ἔχειν, ἀπειπα-
μένου. ταῦτα συμφρονήσας ἐνέτυχε Βροῦτῳ
πρότερος ἐκ τῆς διαφορᾶς ἐκείνης, καὶ μετὰ τὰς
dιαλύσεις καὶ φιλοφροσύνας ἠρώτησεν εἰ τῇ νοο-
μηνίᾳ τοῦ Μαρτίου μηρὸς ἔγνωκεν εἰς σύγκλητον
παρεῖναι· πυθάνεσθαι γὰρ ὡς λόγον ὑπὲρ βασι-
λείας Καίσαρος οἱ φίλοι τότε καθήσοιεν. φήσατ-
τος δὲ τοῦ Βροῦτου μὴ παρείναι, "Τῇ οὖν," εἶπεν
ὁ Κάστιος, "ὅν καλῶσιν ἡμᾶς;" "Εμὸν ἔργον,"
ἐφη ὁ Βροῦτος, "ἡδὴ τὸ μὴ σιωπᾶν, ἀλλ' ἀμύνειν
τῇ πατρίδι1 καὶ προαποθνήσκειν τῆς ἐλευθερίας."
3 καὶ ὁ Κάστιος ἐπαρθεῖς, "Τίς δ'," εἶπε, "Ῥω-
μαῖων ἀνέξεται σοῦ προαποθνήσκοντος; ἄρα
ἀγνοεῖς, ὡς Βροῦτε, σεαυτόν; ἢ τὸ βῆμα σοῦ
δοκεῖς καταγράφειν τοὺς χάνας καὶ τοὺς κατη-
λους, οὔχι τοὺς πρῶτους καὶ κράτιστους ταῦτα
ποιεῖν, παρὰ μὲν τῶν ἄλλων στρατηγῶν ἐπιδόσεις
καὶ θέας καὶ μονομάχους, παρὰ σοῦ δὲ ὡς ὁφλῆμα
πατρικὸν τὴν κατάλυσιν τῆς τυραννίδος ἀπαι-
τοῦντας, αὐτοῦς δ' ὑπὲρ σοῦ πάντα πᾶσχειν προ-
θύμους οὖντας, οἷον ἄξιοις καὶ προσδέχονται

1 ἀμύνειν τῇ πατρίδι Lentz, comparing Appian, B.C. ii. 113: ἀμύνειν.
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friends to conspire against Caesar, they all agreed to do so if Brutus took the lead, arguing that the undertaking demanded, not violence nor daring, but the reputation of a man like him, who should consecrate the victim, as it were, and ensure by the mere fact of his participation the justice of the sacrifice; otherwise they would be more timid in doing the deed and more suspected after they had done it, since men would say that Brutus would not have declined the task if the purpose of it had been honourable. After reflecting on this, Cassius made Brutus his first visit since the quarrel above mentioned, and when they were again on a friendly footing, asked him whether he had made up his mind to attend the meeting of the senate on the Calends of March; for it had come to his ears, he said, that Caesar's friends would then move to have him made king. When Brutus answered that he should not attend, "What, then," said Cassius, "if we should be summoned?" "It would at once be my duty," said Brutus, "not to hold my peace, but to defend my country and die in behalf of liberty." Then Cassius, elated, said: "But what Roman will consent to have thee die in such defence? Dost thou not know thyself, Brutus? Or dost thou think that thy tribunal was covered with inscriptions by weavers and hucksters, and not by the foremost and most influential citizens? From their other praetors they demand gifts and spectacles and gladiatorial combats; but from thee, as a debt thou owest to thy lineage, the abolition of the tyranny; and they are ready and willing to suffer anything in thy behalf, if thou showest thyself to be what they ex-

1 Chapter vii. 1–3.
φαίνετος;” ἐκ τούτου περιβαλῶν τὸν Βροῦτον ἵσταντο, καὶ διαλυθέντες οὕτως ἐτρέποντο πρὸς τοὺς φίλους.


XII. Ἐκ τούτου διαπειρόμενοι κρύφα τῶν γνωρίμων οἰς ἐπίστευον ἀνεκοινώντο καὶ προσελάμβανον, οὗ μόνου τῶν συνήθων ποιούμενοι τὴν αἴρεσιν, ἀλλ' ὁσοὺς ἠπίσταντο τολμήτας ὄντας 2 ἀγαθοὶ καὶ θανάτων καταφρονητάς. διὸ καὶ Κικέρωνα, τούτῳ μὲν πίστεως, τούτῳ δὲ εὐνοίας ἔνεκα πρῶτον ὄντα παρ' αὐτοῖς, ἀπεκρύψαντο, μή τῷ φύσει τόλμης εὐνείς εἶναι προσειληφώς ὑπὸ χρόνου γεροντικῆς εὐλάβειαν, εἶτα πάντα καθ' ἐκαστον ἀνάγων τοῖς λογισμοῖς εἰς ἀκραν ἀσφάλειαν, ἀμβλύνῃ τὴν ἁκμήν αὐτῶν τῆς προ-3 θυμίας τάχους δεομένην. ἐπεὶ καὶ τῶν ἄλλων ἔταρσων ὁ Βροῦτος Στατίλιον τε παρέλιπε τῶν Ἐπικούρειον καὶ Φαώνιον ἔραστὴν Κύτωνος, ὅτι πόρρωθεν αὐτοῖς τοιαύτην τινὰ κύκλῳ περιβαλόντος ἐν τῷ διαλέγεσθαι καὶ συμφιλοσοφεῖν
pect and demand.” After this, he embraced Brutus and kissed him, and thus reconciled they betook themselves to their friends.

XI. There was a certain Caius Ligarius 1 among the friends of Pompey, who had been denounced as such, but pardoned by Caesar. This man, cherishing no gratitude for his pardon, but rather offended by the power which had put his life in jeopardy, was an enemy of Caesar, and one of the most familiar friends of Brutus. Once, when this man was sick, Brutus came to see him, and said: “O Ligarius, what a time this is to be sick!” Ligarius at once raised himself on his elbow, clasped Brutus by the hand, and said: “Nay, Brutus, if thou hast a purpose worthy of thyself, I am well.”

XII. After this, they secretly tested the sentiments of well known men in whom they had confidence, selecting not only from their intimates, but all whom they knew to be bold, brave, and contemptuous of death. For this reason, too, they kept their plans a secret from Cicero, although he was foremost among them, not only for the confidence, but also for the good will which he inspired. They feared that the caution which time and old age had brought him, combined with his natural timidity, and further, his habit of calculating all the details of every enterprise so as to ensure the utmost safety, would blunt the edge of their ardour at a crisis which demanded speed. Besides, Brutus also passed by, among his other friends, Statiliius the Epicurean and Favonius the devoted follower of Cato. The reason was that some time before he had put them to a very similar test by the round-about method of a philosophical

1 He is called Quintus Ligarius in the Cicero, xxxix. 5.
πειραν, ὁ μὲν Φαώνιος ἀπεκρίνατο χείρον εἶναι μοναρχίας παρανόμου πόλεμον ἐμφύλιον, ὁ δὲ Στατίλιος ἐφη τῷ σοφῷ καὶ νοῦν ἔχοντι διά φαύλους καὶ ἀνοίτους κινδυνεύειν καὶ ταράττεσθαι μὴ καθῆκεν. παρὼν δὲ Λαβεδὼν ἀντείπειν ἄμφοτέροις. καὶ ὁ Βροῦτος τότε μὲν ὁς ἔχοντός τι τοῦ λόγου χαλεπὸν καὶ δύσκριτον ἀπεσιώτησεν, ύστερον δὲ Λαβεδὼν κοινοῦται τὸ βούλευμα. δεξαμένου δὲ προθύμως, τὸν ἔτερον Βροῦτον, ἐπίκλησιν Ἀλβίνων, ἀλλὰς μὲν οὐκ ὄντα ῥέκτην οὐδὲ θαρραλέον, ἐρρωμένου δὲ πλήθει μονομάχων οὕς ἐπὶ θέα Ῥωμαίων ἔτρεφε, καὶ παρὰ Καίσαρι πιστεύόμενον, ἐδόκει προσάγεσθαι. Κασσίου δὲ καὶ Λαβεδώνος αὐτῷ διάλεγομένων οὐδὲν ἀπεκρίνατο, Βροῦτῳ δ' αὐτὸς ἐντυχῶν ἰδία καὶ μαθῶν ὅτι τῆς πράξεως ἡγεμόνον ἐστὶ, ὁμολόγησε συμπράξεως προθύμως. καὶ τῶν ἀλλων δὲ τοὺς πλείστους καὶ ἀρίστους ἡ δόξα τοῦ Βροῦτου προσήγετο. καὶ μὴ ὅρκον συνομόσαντες μὴτε πίστιν καθ ϊερῶν λαβόντες ἡ δόντες, οὕτως ἄπαντες ἐσχον ἐν ἑαυτοῖς καὶ κατεσιώτησαν καὶ συνδήμος ὅστε μαντείας καὶ φάσμασι καὶ ἱεροὶ ὑπ' τῶν θεῶν προδείκνυμένην ἀπιστον γενέσθαι τὴν πράξιν.

Χ. Ο δὲ Βροῦτος, ἀτε δὴ τὰ πρῶτα τῆς Ῥώμης φρονήματα καὶ γένη καὶ ἀρετὰς ἐξηρτημένος ἑαυτοῦ καὶ περινοῶν πάντα τὸν κάνδυνον, ἐξω μὲν ἐπειρᾶτο κατέχειν παρ' ἑαυτῷ καὶ κατακοσμεῖν τὴν διάνοιαν, οἴκοι δὲ καὶ νύκτωρ οὐκ ἦν ὁ αὐτὸς, ἀλλὰ τὰ μὲν ἄκοντα τῶν ὑπνῶν αὐτὸν ἦν.
BRUTUS

discussion, when Favonius had answered that civil war was worse than illegal monarchy; and Statilius had declared that it did not become a wise and sensible man to be thrown into turmoil and peril for the sake of feeble and foolish folk. Labeo, however, who was present, argued against them both. At that time, on the ground that the question was rather difficult and hard to decide, Brutus held his peace, but afterwards imparted his purpose to Labeo, who readily concurred in it. Then it was decided to bring over to their cause the other Brutus, surnamed Albinius; ¹ in other ways he was not an enterprising nor even a courageous man, but the large number of gladiators whom he was maintaining for the Roman spectacles made him powerful, and he had Caesar's confidence. When Cassius and Labeo discussed the matter with him, he would make no answer; but he had a private interview by himself with Brutus, and on learning that he was leader of the enterprise, readily agreed to co-operate. The most and best of the rest also were won over by the reputation in which Brutus stood. And although they exchanged neither oaths nor sacred pledges, they all kept the undertaking so much to themselves and were so secret in carrying it out together that, although it was foretold by the gods in prophecies and oracles and sacrificial omens,² no one would believe in it.

XIII. Now Brutus, since he had made the foremost men of Rome for dignity, family, and virtue, dependent on himself, and since he understood all the danger involved, in public tried to keep his thoughts to himself and under control; but at home, and at night, he was not the same man. Sometimes, in spite

¹ Cf. Caesar, chapter lxiv. ² Cf. Caesar, chapter lxiii.
πόρον ἐξέφερε, τά δὲ μᾶλλον ἐνδυόμενος τῷ λογισμῷ καὶ διατρίβων ἐν ταῖς ἀπορίαις οὐκ ἐλάνθανε τὴν γυναῖκα συγαναπαυμένην, ὅτι μεστὸς ἐστὶ ταραχῆς ἀβθούς καὶ κυκλεῖ τι παρ ἑαυτῷ δύσφορον βούλευμα καὶ δυσεξέλικτον.

2 Ἡ δὲ Πορκία θυγάτηρ μὲν, ὡσπερ εἰρηταί, Κάτωνος ἤν, εἰχὲ δ’ αὐτὴν ὁ Βροῦτος ἀνεψίως ὅν οὐκ ἐκ παρθενίας, ἀλλὰ τοῦ προτεροῦ τελευτήσαντος ἀνδρὸς ἔλαβε κόρην ὅσιαν ἐτί καὶ παιδίον ἔχονσαν ἕξ ἐκείνου μικρὸν, ὥ Βῦβλος ἦν ὄνομα· καὶ τι βιβλίδιον μικρὸν ἀπομημονευμάτων Βροῦτου γεγραμμένον ὑπ’ αὐτοῦ διασώζεται.

3 φιλόστορρος δ’ ἡ Πορκία καὶ φίλανδρος οὕσα καὶ μεστή φρονήματος νοῦν ἔχοντος, οὐ πρότερον ἐπεχείρησεν ἀνερέσθαι τὸν ἄνδρα περὶ τῶν ἀπορρήτων ἡ λαβεῖν ἑαυτῆς τοιαύτην διάπειραν. ἠμποτρύσαναι καὶ πάσας ἐξελάσασα τοῦ θαλάμου τὰς ὁπάδους, τομὴν ἐνέβαλε τῷ μηρῷ βαθείαν, ὡστε ῥύσιν αἵματος πολλῆν γενέσθαι καὶ μετὰ μικρὸν ὠδύνας τε νεανίκας καὶ φρικώδεις πυρετοὺς

4 ἐπιλαβεῖν ἐκ τοῦ πραύματος. ἀγωνιῶντος δὲ τοῦ Βροῦτου καὶ δυσφοροῦντος ἐν ἀκμῇ τῆς ἀλγηδόνος οὕσα διελέχθη πρὸς αὐτὸν οὕτως· "Εγὼ, Βροῦτε, Κάτωνος οὕσα θυγάτηρ εἰς τῶν σοῦ ἐξόθην οἰκὼν οὐχ ὡσπερ αἱ παλλακενομεναι, κοίτης μεθέξουσα καὶ τραπέζης μόνον, ἀλλὰ κοινωνός μὲν ἀγαθῶν εἶναι, κοινωνός δὲ ἀνιαρῶν. τὰ μὲν οὐν σὰ πάντα περὶ τὸν γύμον ἀμεμπτατῶν δὲ παρ’ ἐμοῦ τὶς ἀπόδειξις ἡ χάρις, εἰ μήτε σοι πάθος ἀπόρρητον συνδιοίσω μήτε φρονίτιδα

5 πίστεως δεομένην; οἶδ’ ὦτι γυναικεία φύσις
of himself, his anxious thoughts would rouse him out of sleep, and sometimes, when he was more than ever immersed in calculation and beset with perplexities, his wife, who slept by his side, perceived that he was full of unwonted trouble, and was revolting in his mind some difficult and complicated plan.

Porcia, as has been said, was a daughter of Cato, and when Brutus, who was her cousin, took her to wife, she was not a virgin; she was, however, still very young, and had by her deceased husband a little son whose name was Bibulus. A small book containing memoirs of Brutus was written by him, and is still extant. Porcia, being of an affectionate nature, fond of her husband, and full of sensible pride, did not try to question her husband about his secrets until she had put herself to the following test. She took a little knife, such as barbers use to cut the finger nails, and after banishing all her attendants from her chamber, made a deep gash in her thigh, so that there was a copious flow of blood, and after a little while violent pains and chills and fever followed from the wound. Seeing that Brutus was disturbed and greatly distressed, in the height of her anguish she spoke to him thus: "Brutus, I am Cato's daughter, and I was brought into thy house, not, like a mere concubine, to share thy bed and board merely, but to be a partner in thy joys, and a partner in thy troubles. Thou, indeed, art faultless as a husband; but how can I show thee any grateful service if I am to share neither thy secret suffering nor the anxiety which craves a loyal confidant? I know that woman's nature is thought too weak to

1 Marcus Calpurnius Bibulus, colleague of Caesar in the consulship of 59 B.C.
ἀσθενής δοκεῖ λόγου ἐνεγκεῖν ἀπόρρητον· ἀλλ' ἔστι τις, ὦ Βροῦτε, καὶ τροφῆς ἀγαθῆς καὶ ὀμιλίας χρηστῆς εἰς ἡθος ῥήξει· ἐμοὶ δὲ καὶ τὸ Κάτωνος εἶναι θυγατέρα καὶ τὸ Βροῦτον γυναῖκα πρόσεστιν· οἷς πρῶτον μὲν ἤττον ἐπετοίθειν, νῦν δ' ἐμαυτὴν ἔγνωκα καὶ πρὸς τὸν ἄδητητον εἶναι. "ταῦτ' εἶπονδα δείκνυσιν αὐτῷ τὸ τραύμα καὶ διηγεῖται τὴν πείραν. ὁ δ' ἐκπλαγεὶς καὶ ἀνατείνας τὰς χεῖρας ἐπεύξατο δοῦναι τοὺς θεοὺς αὐτῶ κατορθοῦντι τὴν πρᾶξιν ἄνδρι Πορκίας ἀξίῳ φανήναι. καὶ τότε μὲν ἀνελάμβανε τὴν γυναῖκα.

XIV. Προγραφείσθης δὲ βουλῆς, εἰς ἂν ἐπίδοξος ἢν ἀφίξεσθαι Καῖσαρ, ἔγνωσαν ἐπιχειρεῖν· καὶ γὰρ ἄθροι μετ' ἀλλήλων ἀνυπόπτως ἐσεθαί τότε, καὶ πάντας ἔξειν ὁμοῦ τοὺς ἄριστους καὶ πρώτους ἄνδρας, ἔργον μεγάλου πραχθέντος εὐθέως ἀντιλαμβανομένους τῆς ἐλευθερίας. ἐδόκει δὲ καὶ τὸ τοῦ τόπου θείου εἶναι καὶ πρὸς αὐτῶν στοὰ γὰρ ἦν μία τῶν περὶ τὸ θέατρον, ἐξέδραν ἐχοῦσα ἐν ἡ Πομπηίου τῆς εἰκόνος εἰστήκει, τῆς πόλεως στησαμένης ὅτε ταῦς στοὰς καὶ τῷ θεάτρῳ τὸν τόπον ἐκείνου ἐκόσμησεν. εἰς ταύτην οὖν ἡ σύγκλητος ἐκαλεῖτο τοῦ Μαρτίου μηνὸς μάλιστα μεσοῦντος (εἰδοὺς Μαρτίας τὴν ἡμέραν Ἦρωμαι καλοῦσιν), ὥστε καὶ δαίμον τις ἐδόκει τὸν ἄνδρα τῇ Πομπηίου δίκη προσάξειν.

3 Ἐλθοῦσας δὲ τῆς ἡμέρας Βροῦτος μὲν ὑποζω-σάμενος ἐγχειρίδιον μόνης συνειδύναις τῆς γυναικὸς προήλθεν, οἱ δ' ἄλλοι πρὸς Κάσσιον ἀθροισθέντες τὸν νῦν αὐτοῦ τὸ καλούμενον ἄνδρεὶς ἴματιον ἀναλαμβάνοντα κατῆγον εἰς ἀγοράν. ἐκεῖθεν δὲ
endure a secret; but good rearing and excellent companionship go far towards strengthening the character, and it is my happy lot to be both the daughter of Cato and the wife of Brutus. Before this I put less confidence in these advantages, but now I know that I am superior even to pain." Thus having spoken, she showed him her wound and explained her test; whereupon Brutus, amazed, and lifting his hands to heaven, prayed that he might succeed in his undertaking and thus show himself a worthy husband of Porcia. Then he sought to restore his wife.

XIV. A meeting of the senate having been called, to which it was expected that Caesar would come, they determined to make their attempt there; for they could then gather together in numbers without exciting suspicion, and would have all the best and foremost men in one place, who, once the great deed was done, would straightway espouse the cause of liberty. It was thought, too, that the place of meeting was providentially in their favour; for it was one of the porticoes about the theatre, containing a session-room in which stood a statue of Pompey. This statue the city had erected in his honour when he adorned that place with the porticoes and the theatre.¹ Hither, then, the senate was summoned about the middle of March² (the Romans call the day the Ides of March), so that some heavenly power seemed to be conducting Caesar to Pompey’s vengeance.

When the day came, Brutus girt on a dagger, to the knowledge of his wife alone, and went forth, while the rest assembled at the house of Cassius and conducted his son, who was about to assume what was called the "toga virilis," down to the forum. Thence

¹ Cf. Pompey, xl. 5. ² March 15, 44 B.C.
πάντες εἰς τὴν Πομπηίαν στοάν ἐμβαλόντες διέτριβον, ὡς αὐτίκα Καίσαρος ἀφιξομένου πρὸς τὴν σύγκλητον. ένθα δὴ μάλιστα τῶν ἄνδρῶν τὸ ἀπαθὲς καὶ παρὰ τὰ δεινὰ καθεστηκὸς ἔθαύμασεν ἀν τις εἰδὼς τὸ µέλλον, ὅτι πολλοῖς διὰ τὸ στρατηγεῖν ἀναγκαζόμενοι χρηματίζειν οὐ µόνον πρᾶξις ἱκροῦντο τῶν ἐντυγχανόντων καὶ διαφεροµένων ὡσπερ σχολάζοντες, ἀλλὰ καὶ τὰς κρίσεις ἐκάστοις ἀκριβεῖς καὶ µετὰ γνώµης ἐδίδοσαν,

5 ἐπιμελῶς προσέχοντες. ἐπεὶ δὲ τις µὴ βουλόµενος δίκην ὑποσχεῖν ἐπεκαλεῖτο Καίσαρα καὶ πολὺς ἦν βοῶν καὶ µαρτυρόµενος, ἀποβλέψας ὁ Βρούτος εἰς τοὺς παρόντας, "Εµὲ Καίσαρ," εἶπεν, "οὐτε κωλύει ποιεῖν τὰ κατὰ τοὺς νόµους οὔτε κωλύσει."

ΧV. Καίτοι πολλὰ θορυβώδη κατὰ τύχην αὐτοῖς προσέπεσε· πρῶτον µὲν καὶ µάλιστα τὸ βραδύνειν τῶν Καίσαρα τῆς ἡµέρας προηκούσης καὶ δυσιεροῦντα κατέχεσθαι µὲν ὑπὸ τῆς γυναικὸς οἴκου, κωλύσθαι δὲ προελθεῖν ὑπὸ τῶν µάυτων.

2 δεύτερον δὲ Κάσκα τῶν συνειδότων ἐνι προσελθὼν τις καὶ λαβόµενος τῆς δεξίας, "Σὺ µέν," εἶπεν, "ἀπεκρύψω τὸ ἀπόρρητον, ὁ Κάσκα, πρὸς ἡµᾶς, Βρούτος δὲ µοι πάντα µεµήνυκεν." ἐκπλαγέντος δὲ τοῦ Κάσκα γελάσας ἐκεῖνος, "Πόθεν," ἐφη, "ταχέως οὕτως, ὁ µακάριε, πεπλούτηκας ὡστ' εἰς ἀγορανοµοῦν ἀποδύσεσθαι;" παρὰ τοσοῦτον µὲν ὁ Κάσκας ἠλθε σφαλεῖς

3 ἀµφιβολία προέσθαι τὸ ἀπόρρητον· αὐτὸν δὲ 156
they all hastened to the portico of Pompey and waited there, expecting that Caesar would straightway come to the meeting of the senate. There any one who knew what was about to happen would have been above all things astonished at the indifference and composure of the men on the brink of this terrible crisis. Many of them were praetors and therefore obliged to perform the duties of their office, wherein they not only listened calmly to those who had petitions to offer or quarrels to compose, as if they had ample time, but also took pains to give their verdicts in every case with accuracy and judgment. And when a certain man who was unwilling to submit to the verdict of Brutus appealed to Caesar with loud cries and attestations, Brutus turned his gaze upon the bystanders and said: “Caesar does not prevent me from acting according to the laws, nor will he prevent me.”

XV. And yet many things occurred to surprise and disturb them. First and foremost, though the day was advancing, Caesar delayed his coming, being detained at home by his wife because his omens were unpropitious, and prevented from going forth by the soothsayers. In the second place, some one came up to Casca, one of the conspirators, took him by the hand, and said: “You hid the secret from us, Casca, but Brutus has told me everything.” And when Casca was dumb with amazement, the man burst out laughing and said: “How did you get so rich on a sudden, my good fellow, as to stand for the aedileship?” So near did Casca come, in the mistake caused by the man’s ambiguity, to disclosing the

1 Cf. Caesar, lxiii. 5.
Βρούτων καὶ Κάσσιον ἀνήρ βουλευτικὸς Ποπίλιος
Δαίμας ἀσπασάμενος προθυμότερον καὶ ψιθυρί-
σας ἤρέμα, "Συνεύχομαι," φησίν, "ὑμῖν εκτελεῖν
ἀ κατὰ νοῦν ἔχετε καὶ παρακελεύσαι μὴ βραδύ-
νειν" οὐ γὰρ σιωπάται τὸ πράγμα." καὶ ταῦτ
εἰπὼν ἀπέστη πολλὴν ὑποψίαν ἐμβαλὼν τοῦ
πεπύθησαι τὴν πρᾶξιν.

Ἐν τούτῳ δὲ τις οἰκοδεχὲν ἔθει πρὸς τὸν Βρούτων
4 ἀγγέλλων αὐτῷ τὴν γυναῖκα θυήσκειν. ἡ γὰρ
Πορκία πρὸς τὸ μέλλον ἐκπαθής οὕσα καὶ τὸ
μέγεθος μὴ φέρουσα τῆς φροντίδος ἐαυτῆς τε
μόλις οἴκοι κατείχε, καὶ πρὸς πάντα θόρυβον
καὶ βοήν, ὡσπερ αἱ κατάσχετοι τοὺς βακχικοῖς
πάθεσιν, ἐξάπτουσα τῶν μὲν εἰσιόντων ἀπ' ἀγορᾶς ἐκαστὸν ἀνέκρινεν ὁ τι πρᾶττοι Βρούτος,
5 ἔτερος δὲ συνεχῶς ἐζέσεμπε. τέλος δὲ τοῦ χρό-

νου μήκος λαμβάνοντος οὐκέτ' ἀντεῖχεν ἡ τοῦ
σώματος δύναμις, ἀλλ' ἐξελύθη καὶ κατεμαραί-

νετο τῆς ψυχῆς ἁλυνοῦσης διὰ τὴν ἀπορίαν καὶ
παρελθεῖν μὲν εἰς τὸ δωμάτιον οὐκ ἔβηθ, περι-

τατοὶ δ' αὐτὴν, ὡσπερ ἑτύγχανεν, ἐν μέσῳ καθε-

ζομένην λεπηθυμία καὶ θάμβος ἀμήχανον, ἡ τε
χρόνα μεταβολὴν ἐλάβανε καὶ τὴν φωνήν ἐπέ-
6 σχῆτο παντάπασιν. αἱ δὲ θεράπαιναι πρὸς τὴν

ὁφιν ἀνωλολύξαν, καὶ τῶν γειτόνων συνδραμον-

των ἐπὶ θύρας ταχὺ προῆλθε φίμη καὶ διεδόθη

λόγος ὡς τεθυκυνίας αὐτῆς. οὐ μὴν ἀλλ' ἐκείνην

μὲν ἀναλάμψασαν ἐν βραχεὶ καὶ παρ' ἐαυτῇ

γενομένην αἱ γυναικὲς ἐθεράπευον. ὁ δὲ Βρούτος

ὑπὸ τοῦ λόγου προσπεσόντος αὐτῶ συνεταράχθη

μὲν, ὡς εἰκός, οὐ μὴν γε κατέλιπε τὸ κοινὸν ὑφοῦν ἐρρήν πρὸς τὸ οἰκεῖον ὑπὸ τοῦ πάθους.
secret. Moreover, Brutus and Cassius were greeted more warmly than usual by Popilius Laenas, a senator, who then whispered quietly to them: "I join you in praying for the accomplishment of what you have in mind, and exhort you not to delay, for the matter is on men's tongues." Having said this, he went away, leaving them full of suspicion that their undertaking had become known.

At this juncture, too, a messenger from his house came running to Brutus with the tidings that his wife was dead. For Porcia, being distressed about what was impending and unable to bear the weight of her anxiety, could with difficulty keep herself at home, and at every noise or cry, like women in the Bacchic frenzy, she would rush forth and ask every messenger who came in from the forum how Brutus was faring, and kept sending out others continually. Finally, as the time grew long, her bodily powers could no longer endure the strain, but were relaxed and enfeebled as her perplexities threatened to drive her mad. She had not time to go to her chamber, but just as she was, sitting in the midst of her servants, she was overwhelmed with faintness and helpless stupor, her colour fled, and her speech was utterly stayed. Her maids shrieked at the sight, and since the neighbours came running in a crowd to the door, a report speedily went forth and a story was spread abroad that she was dead. However, she revived in a short time, came to herself, and was cared for by her women; but Brutus, though he was confounded, naturally, by the startling tale, nevertheless did not abandon his public duty, nor was he driven by his affliction to dwell on his private concerns.
XVI. "Ηδη δε Καίσαρ ἀπηγγέλλετο προσιῶν ἐν φορείῳ κομιζόμενος. ἐγνώκει γὰρ ἐπὶ τοὺς ἱεροῖς ἀθυμῶν μηδὲν ἐπικυροῦν τότε τῶν μειζόνων, ἀλλὰ ύπερβαίλλεσθαι σκηνάμενος ἄσθενεαν. ἐκβάντι δ’ αὐτῷ τοῦ φορείου προσφευίς Ποπίλιος Δαίνας, ἐκεῖνος ὁ μικρὸ δ’ ἐποίησεν εὐξάμενος τοῖς περὶ Βρούτον ἐπίτυμγάνειν καὶ κατορθοῦν, διελεγμένος πλεῖον χρόνον εὐφημαμένῳ καὶ προσέχοντι ὑπὸ τοῦ νοῦν. οἱ δὲ συνωμόσια (λεγέσθω γὰρ οὕτως) τής μὲν φωνῆς ὑπὸ ἐπάισοντες αὐτοῦ, τεκμαίρομενοι δ’ ἀφ’ ὧν ὑπενόσι ἐμύσιν εἶναι τῆς ἐπιθυμουλῆς τῆς κοινολογίας, ἀνέπεσον τοῖς γνώμαις, καὶ πρὸς ἀλλήλους ἐβλεφαν ἀνθυμολογοῦμενοι διὰ τῶν προσώπων ὡς χρῆ μὴ περιμένειν σύλληψιν, ἀλλ’ εὐθὺς ἀποθυγνήσκειν δ’ αὐτῶν. Κασσίου δ’ ἤδη καὶ τῖνων ἄλλων τὰς χεῖρας ἐπιβεβληκότων ταῖς λαβαῖς ὑπὸ τὰ ἱμάτια καὶ σπωμένων τὰ ἐγχειρίδια, Βροῦτος ἐγκατίδων τῷ τοῦ Δαίνα σχῆματι δεομένου σπουδῆν καὶ οὐχὶ κατηγορούντος, ἐφθέγξατο μὲν οῦδὲν διὰ τὸ πολλοὺς ἀλλοτρίους ἀναμεμίχθαι, φαίδρῳ δὲ τῷ προσώπῳ τοῦ περὶ Κάσσιου ἐθάρρυνε. καὶ μετὰ μικρὸν ὁ Δαίνας τὴν δεξιὰν τοῦ Καίσαρος καταφιλήσας ἀπέστη, φανερὸς γενόμενος ὡς ὑπὲρ ἑαυτοῦ καὶ τῶν αὐτῶ τίνος διαφερόντων ἐποιεῖτο τὴν ἐντευξίν.

XVII. Τῆς δὲ Βουλῆς εἰς τὴν ἐξήδραν προσευσθε- θούσης οἱ μὲν ἄλλοι τῶν δίφρον τοῦ Καίσαρος περιέστησαν ὡς ἐντυγχάνειν τὶ μέλλοντες αὐτῷ. καὶ Κάσσιον μὲν λέγεται τρέπωντα τὸ πρόσωπον εἰς τὴν εἰκόνα τοῦ Πομπηίου παρακαλεῖν ὡσπερ
XVI. And now word was brought that Caesar was coming, borne on a litter. For in consequence of the dejection caused by his omens, he had determined not to sanction any important business at that time, but to postpone it, under pretext of indisposition. As he descended from his litter, Popilius Laenas, who, a little while before, had wished Brutus success in his enterprise, hurried up to him and conversed with him for some time, and Caesar stood and listened to him. The conspirators (for so they shall be called) could not hear what he said, but judging from their suspicions that what he told Caesar was a revelation of their plot, they were disconcerted in their plans, and mutually agreed by looks which passed between them that they must not await arrest, but at once dispatch themselves. Cassius and some others, indeed, had already grasped the handles of the daggers beneath their robes and were about to draw them, when Brutus observed from the mien of Laenas that he was asking eagerly for something and not denouncing anyone. Brutus said nothing, because many were about him who were not in the plot, but by the cheerfulness of his countenance gave courage to Cassius and his friends. And after a little while Laenas kissed Caesar's hand and withdrew. He had made it clear that it was in his own behalf and on something which closely concerned himself that he had consulted Caesar.

XVII. When the senate had preceded Caesar into the session-room, the rest of the conspirators stationed themselves about Caesar's chair, as if they intended to have some conference with him, and Cassius is said to have turned his face towards the statue of Pompey and to have invoked it, as if it had understanding;
κατέσχε. Καίσαρι δὲ εἰσιόντι μὲν ἡ σύγκλητος ὑπεξανέστη, καθεξόμενον δ' εὐθὺς ἐκεῖνοι περιέσχον ἀθρόοι, Τίλλιον Κύμβρον ἔξ ἐαυτῶν προβύλλοντι ὑπέρ ἄδελφου φυγάδος δεόμενον καὶ συνεδέοντο πάντες, ἀπτόμενοι ὁ τε χειρῶν καὶ στέρναι καὶ κεφαλὴν κατεφίλουν. ἀποτριβομένου δὲ τὰς δεήσεις τὸ πρῶτον, εἴθ', ὡς οὖν ἀνίεσαν, ἐξαισιαμένου βία, Τίλλιος μὲν ἀμφοτέραις ταῖς χερσίν ἐκ τῶν ὠμῶν κατέσπασε τὸ ἱμάτιον, Κάσκας δὲ πρῶτος (εἰστήκει γὰρ ὅπισθεν) ἀνασπάσας τὸ ξῖφος διελαύης, οὖν εἰς βάθος, 3 παρὰ τὸν ὠμον. ἀντιλαμβανομένου δὲ τῆς λαβῆσ τοῦ Καίσαρος καὶ μέγα Ἡρωαίστη ἀνακράγοντος, "Ἀνόσιε Κάσκα, τί ποιεῖς;" ἐκείνος Ἑλληνιστὶ τῶν ἄδελφον προσαγορεύσας ἐκέλευσε βοηθεῖν. ἣδη δὲ παιόμενος ὑπὸ πολλῶν καὶ κύκλῳ περιβλέπων καὶ διώσασθαι βουλόμενος, ὡς εἰδε Βρούτον ἐλκόμενον ξίφος ἐπ' αὐτῶν, τὴν χείρα τοῦ Κάσκα κρατῶν ἀφῆκε, καὶ τῷ ἱματίῳ τὴν κεφαλὴν ἑγκαλυψάμενος παρέδωκε τὸ σῶμα ταῖς πληγαῖς. οἱ δ' ἄφειδος ἀναπτεπλεγμένοι πολλοὶς περὶ τὸ σῶμα χρώμενοι τοῖς ξίφεσιν ἀλλήλους ἔτιτρωσκον, ὡστε καὶ Βρούτον εἰς τὴν χείρα πληγήν λαβεῖν τοῦ φόνου συνεφαπτόμενον, πύμπλασθαι δὲ τοῦ αἵματος ἀπαντας.

ΧVIII. Οὗτω δ' ἀποθανόντος αὐτοῦ Βρούτος μὲν εἰς μέσον προελθὼν ἐβούλετο λέγειν καί
but Trebonius drew Antony into conversation at the door and kept him outside. As Caesar entered, the senate rose in his honour, but as soon as he was seated the conspirators surrounded him in a body, putting forward Tullius Cimber of their number with a plea in behalf of his brother, who was in exile. The others all joined in his plea, and clasping Caesar’s hands, kissed his breast and his head. At first, Caesar merely rejected their pleas, and then, when they would not desist, tried to free himself from them by force. At this, Tullius tore Caesar’s robe from his shoulders with both hands, and Casca, who stood behind him, drew his dagger and gave him the first stab, not a deep one, near the shoulder. Caesar caught the handle of the dagger and cried out loudly in Latin: “Impious Casca, what doest thou?” Then Casca, addressing his brother in Greek, bade him come to his aid. And now Caesar had received many blows and was looking about and seeking to force his way through his assailants, when he saw Brutus setting upon him with drawn dagger. At this, he dropped the hand of Casca which he had seized, covered his head with his robe, and resigned himself to the dagger-strokes. The conspirators, crowding eagerly about the body, and plying their many daggers, wounded one another, so that Brutus also got a wound in the hand as he sought to take part in the murder, and all were covered with blood.

XVIII. Caesar thus slain, Brutus went out into the middle of the session-room and tried to speak, and

1 In Caesar, lxvi. 3, Brutus Albinus is incorrectly said to have detained Antony in conversation. Cf. Appian, B.C. ii. 117, and Cicero’s letter to Trebonius (Epist. x. 28).
κατείχε θαρρύνων τὴν σύγκλητον· ἦ δ’ ὑπὸ δέους ἐφευγεν ἀτάκτως, καὶ περὶ τὰς θύρας ὀθισμὸς ἦν καὶ τάραχος, οὐδενὸς διώκοντος οὐδὲ κατεπείγων τοσ. ἦχυρῶς γὰρ ἐδέδοκτε μηδένα κτείνειν ἔτερον, ἀλλὰ πάντας ἐτὶ τὴν ἐλευθερίαν ἀνακαλεῖσθαι. καὶ τοῖς μὲν ἄλλοις πᾶσιν, ὀπήκικα διεσκοποῦντο τὴν πράξιν, ἤρεσκεν Ἀντώνιον ἐπισφάττειν Καῖσαρι, μοναρχικὸν ἄνδρα καὶ ὑβριστήν, ἰσχὺν τε πεποιημένον ὀμιλία καὶ συνηθεία πρὸς τὸ στρατιωτικόν, καὶ μᾶλισθ’ ὅτι τῷ φύσει σοβαρῷ καὶ μεγαλοπράγμονι προσειλήψει τὸ τῆς ὑπατείας ἀξίωμα τότε Καῖσαρι συνάρχων. ἀλλὰ Βροῦτος ἐνέστη πρὸς τὸ βούλευμα, πρῶτον μὲν ἰσχυριζόμενος τῷ δικαῖῳ, δεύτερον δ’ ὑποτιθέον ἐλπίδα τῆς μεταβολῆς. οὐ γὰρ ἀπεγίνωσκεν εὐφυὰ καὶ φιλότιμον ἄνδρα καὶ δόξης ἐραστὴν τὸν Ἀντώνιον, ἐκποδῶν Καῖσαρος γενομένου, συνεφάσθεσθαι τῇ πατρίδι τῆς ἐλευθερίας, ἑπισπασθέντα τῷ ζῆλῳ πρὸς τὸ καλὸν ὑπ᾽ αὐτῶν. οὗτοι μὲν Ἀντώνιον Βροῦτος περιποίησεν· ἐν δὲ τῷ τότε φόβῳ μεταβαλὼν ἐσθίστα δημοτικὴν ἐφυγεν.

4 Ὅδε περὶ Βροῦτον εἰς τὸ Καπετώλιον ἐχώρουν, ἤμαγμένοι τὰς χεῖρας, καὶ τὰ ἁγίη γυμνὰ δεικνύστες ἐπὶ τὴν ἐλευθερίαν παρεκάλουν τοὺς πολίτας. τὸ μὲν οὖν πρῶτον ἦσαν ἀλαλαγμοὶ, καὶ διαδρομαί τῷ πάθει κατὰ τύχην ἐπιγυνόμεναι πλείονα τὸν θόρυβον ἐποίησαν· ὥς δ’ οὕτε φόνος ἄλλος οὐθ’ ἀρπαγῆ τινος ἐγίνετο τῶν κειμένων, θαρροῦστες ἀνέβαινον οὐ τε βουλευταί καὶ τῶν δημοτῶν πολλοὶ πρὸς τοὺς ἄνδρας εἰς τὸ Καπε-
BRUTUS

would have detained the senators there with encouraging words; but they fled in terror and confusion, and there was a tumultuous crowding at the door, although no one pressed upon them in pursuit. For it had been firmly decided not to kill any one else, but to summon all to the enjoyment of liberty. All the rest of the conspirators, indeed, when they were discussing their enterprise, had been minded to kill Antony as well as Caesar, since he was a lawless man and in favour of a monarchy, and had acquired strength by familiar association with the soldiery; and particularly because to his natural arrogance and ambition he had added the dignity of the consulship, and was at that time a colleague of Caesar. But Brutus opposed the plan, insisting in the first place on a just course, and besides, holding out a hope of a change of heart in Antony. For he would not give up the belief that Antony, who was a man of good parts, ambitious, and a lover of fame, if once Caesar were out of the way, would assist his country in attaining her liberty, when their example had induced him to follow emulously the nobler course. Thus Antony's life was saved by Brutus; but in the fear which then reigned, he put on a plebeian dress and took to flight.

And now Brutus and his associates went up to the Capitol, their hands smeared with blood, and displaying their naked daggers they exhorted the citizens to assert their liberty. At first, then, there were cries of terror, and the tumult was increased by wild hurryings to and fro which succeeded the disaster; but since there were no further murders and no plundering of property, the senators and many of the common people took heart and went up to
5 τώλιον. ἀθροισθέντος δὲ τοῦ πλήθους διελέχθη Βρούτος ἐπαγωγά τοῦ δήμου καὶ πρέποντα τοῖς πεπραγμένοις. ἔπαινούντων δὲ καὶ κατιέναι βοώντων θαρροῦντες κατέβαινον εἰς ἁγοράν, οἱ μὲν ἄλλοι συνεπόμενοι μετ' ἀλλήλων, Βρούτον δὲ πολλοὶ τῶν ἐπιφανῶν περιέποντες ἐν μέσῳ πάνυ λαμπρῶς κατῆγγον ἀπὸ τῆς ἀκρας καὶ κατέστησαν ἐπὶ τῶν ἐμβόλων. πρῶς δὲ τὴν ὤψιν οἱ πολλοί, καίπερ μιγάδες ὄντες καὶ παρεσκευασμένοι θορυβεῖν, διέτρεσαν καὶ τὸ μέλλον ἐδέχοντο κόσμῳ καὶ σιωπῇ. προελθόντος δ' αὐτοῦ πάντες ἤσυχίαν τῷ λόγῳ παρέσχον. ότι δ' οὐ πᾶσι πρὸς ἡδονὴν ἐγεγόνει τὸ ἔργον, ἐδήλωσαν ἀρξαμένου λέγειν Κίννα καὶ κατηγορεῖν Καίσαρος ἀναρρηγνύμενοι πρὸς ὀργήν καὶ κακῶς τὸν Κίνναν λέγοντες, ὡστε πάλιν τοὺς ἄνδρας 7 εἰς τὸ Καπετώλιον ἀπέλθειν. ένθα δὴ δεδιώς πολιορκίαν ὁ Βρούτος ἀπέτεμπε τοὺς ἀρίστους τῶν συναναβάτων, οὐκ ἄξιον τῆς αἰτίας μὴ μετέχοντας αὐτοὺς συνυποδύεσθαι τὸν κάνδυνον.

XIX. Οὐ μὴν ἀλλὰ τῇ ύστεραίᾳ τῆς βουλῆς συνελθούσης εἰς τὸ τῆς Γῆς ἱερόν, Ἁντωνίου δὲ καὶ Πλάγκου καὶ Κικέρωνος εἰπόντων περὶ ἀμνηστίας καὶ ὁμονοίας, ἐδοξεῖ μὴ μόνον ἄδειαν εἶναι τοῖς ἀνδράσιν, ἀλλὰ καὶ γνώμην ὑπὲρ τιμῶν προθεῖναι τοὺς ὑπάτους. καὶ ταῦτ' ἐπιψηφισά- 2 μενοι διελύθησαν. Ἁντωνίου δὲ τῶν νιῶν εἰς τὸ Καπετώλιον ὄμηρεύσοντα περιψαντός κατηλθοῦν οἱ περὶ Βρούτον, ἄσπασμοι τε καὶ δεξιώσεις
the men on the Capitol. When the multitude was assembled there, Brutus made a speech calculated to win the people and befitting the occasion. The audience applauding his words and crying out to him to come down from the Capitol, the conspirators took heart and went down into the forum. The rest of them followed along in one another's company, but Brutus was surrounded by many eminent citizens, escorted with great honour down from the citadel, and placed on the rostra. At sight of him the multitude, although it was a mixed rabble and prepared to raise a disturbance, was struck with awe, and awaited the issue in decorous silence. Also when he came forward to speak, all paid quiet attention to his words; but that all were not pleased with what had been done was made manifest when Cinna began to speak and to denounce Caesar. The multitude broke into a rage and reviled Cinna so bitterly that the conspirators withdrew again to the Capitol. There Brutus, who feared that they would be besieged, sent away the most eminent of those who had come up with them, not deeming it right that they should incur the danger too, since they had no share in the guilt.

XIX. However, on the following day the senate met in the temple of Tellus, and Antony, Plancus, and Cicero spoke in favour of amnesty and concord. It was then voted not only that the conspirators should have immunity, but also that the consuls should lay before the people a measure to pay them honours. After passing these votes, the senate broke up. Then, when Antony had sent his son to the Capitol as a hostage, Brutus and his associates came down, and there were salutations and greetings for
ἐγένοντο πάντων ἀναμιχθέντων. καὶ Κάσσιον μὲν Ἀντώνιος εἰστία παραλαβὼν, Βρούτων δὲ Δέπιδος, τοὺς δὲ ἄλλους, ὡς τις εἰχε πρὸς ἐκαστὸν 3 ἢ συνηθείας ἢ φιλοφροσύνης. ἀμα δὲ ἡμέρα πάλιν συνελθόντες οἱ Βουλευταί πρῶτον μὲν Ἀντώνιος τιμᾶς ἔδοσαν ὡς καταπαύσαντι πολέ- μων ἐμφυλίων ἄρχῃν· ἔπειτα τῶν περὶ Βρούτων ἦσαν ἑπαίνοι τῶν παρόντων, καὶ τέλος ἐπαρχίων διανομαί. Βρούτῳ μὲν γὰρ ἐψηφίσαντο Κρήτην, Κασσίω δὲ Λιβύην, Τρεβωνίῳ δὲ Ἀσίαν καὶ Κίμβρῳ Βιθυνίαν, τῷ δὲ ἐτέρῳ Βρούτῳ τὴν περὶ τὸν Ἡριδανίου Γαλατίαν.

XX. Μετὰ δὲ ταῦτα περὶ τῶν Καίσαρος δια- θηκῶν καὶ ταφῆς αὐτοῦ λόγων ἐμπεσόντων, καὶ τῶν περὶ τὸν Ἀντώνιον ἄξιούντων τὰς τε δια- θήκας ἀναγνωσθῆναι καὶ τοῦ σώματος ἐκφορὰν γενέσθαι μη κεκρυμμένην μηδ’ ἀτιμον, ὡς μή καὶ τοῦτο παροξύνῃ τὸν δῆμον, Κάσσιος μὲν ἵσχυρὸς ἀντέλεγεν, εἰς δὲ Βρούτος καὶ συνεχώρησε, δεύ- 2 τερον ἅμαρτείν τοῦτο δόξας. καὶ γὰρ Ἀντώνιον φεισάμενος αὐτίαν ἐσχεν ἐπιτειχίσαι τῇ συνω- μοσίᾳ βαρῦν καὶ δύσμαχον πολέμιον, καὶ τὰ περὶ τὴν ταφὴν ὃν ὁ Ἀντώνιος ἥξιον τρόπον ἔσασας γενέσθαι τοῦ παντὸς σφαλῆναι. πρῶτον μὲν γὰρ ἐν ταῖς διαθήκαις δεδομένων κατ’ ἄνδρα Ῥωμαίους πᾶσι δραχμῶν ἐβδομήκοντα πέντε καὶ τῶς ἐκμι- τῶν πέραν τοῦ ποταμοῦ κηφῶν ἀπολελειμμένων, οὐ νῦν ἔστι Τύχης ἱερόν, εὐνοια θαυμαστή καὶ 3 πόθος αὐτοῦ τοὺς πολῖτας εἴλεν· ἐπεῖτα τοῦ σώματος εἰς τὴν ἀγορὰν κομισθέντος Ἀντώνιος ἑπαίνου, ὡσπερ ἔθος ἐστί, διεξελθὼν, καὶ τὰ πλήθη κινούμενα πρὸς τὸν λόγον ὅρων, εἰς σῶκτον
all without discrimination. Cassius was taken home and entertained by Antony, Brutus by Lepidus, and the rest by their several comrades or friends. Early next morning the senate assembled again. In the first place, they gave a vote of thanks to Antony for having stopped an incipient civil war; next, they passed a vote of commendation for the followers of Brutus who were present; and finally, they distributed the provinces. It was voted that Brutus should have Crete, Cassius Africa, Trebonius Asia, Cimber Bithynia, and the other Brutus Cisalpine Gaul.

XX. After this, the subjects of Caesar's will and of his burial came up for discussion. Antony demanded that the will should be read publicly, and that the body should be carried forth to burial, not secretly, nor without honours, lest this also should exasperate the people. Cassius, indeed, vehemently opposed these measures, but Brutus yielded and agreed to them, thus making a second mistake, as it was thought. For by sparing Antony's life as he had done he incurred the charge of raising up against the conspirators a bitter and formidable foe; and now, in allowing Caesar's funeral rites to be conducted as Antony demanded, he committed a fatal error. For, in the first place, when it was found that the will of Caesar gave to every single Roman seventy-five drachmas, and left to the people his gardens beyond the Tiber, where now stands a temple of Fortune, an astonishing kindliness and yearning for Caesar seized the citizens; and in the second place, after Caesar's body had been brought to the forum, Antony pronounced the customary eulogy, and when he saw that the multitude were moved by his words, changed his tone to one of com-
μετέβαλε, καὶ τὴν ἐσθήτα λαβὼν τὴν Καίσαρος ἡμαγμένην ἀνέπτυξεν, ἐπιδεικνύμενος τὰς διακοπὰς καὶ τῶν τραυμάτων τὸ πλῆθος. ἦν οὖν
4 ἰδεῖν οὔδεν ἐτί κόσμῳ γινόμενον ἄλλοι μὲν ἐβόων τοὺς ἀνδροφόνους ἀναιρεῖν, οἱ δ', ὥσπερ ἐπὶ Κλωδίου τοῦ δημαγωγοῦ πρότερον, ἀπὸ τῶν ἐργαστηρίων τὰ βάθρα καὶ τὰς τραπέζας ἀνασπώντες καὶ συγκομίζοντες εἰς ταύτῳ παμμεγέθη πυρᾶν ἐνησαν καὶ τὸν νεκρὸν ἐπιθέντες ἐν μέσῳ πολλῶν μὲν ἱερῶν, πολλῶν δ' ἁσύλων καὶ ἀβεβήλων τῶν καθήγματι. ὡς δὲ τὸ πῦρ ἐξέλαμψεν, ἀλλαχόθεν ἄλλοι προσφερόμενοι καὶ δαλόις ἀνασπώντες ἡμιφλέκτοις διέθεον ἐπὶ τὰς οἰκίας τῶν ἀνηρηκότων αὐτῶν ὡς ἐμπρήσοντες.

5 Ἀλλ' ἐκεῖνοι μὲν εὗ τεφραγμένοι πρότερον ἀπεκρούσαντο τὸν κίνδυνον. ἦν δὲ τὶς Κίννας, ποιητικὸς ἄνηρ, οὔδεν τῆς αἰτίας μετέχων, ἄλλα καὶ φίλος Καίσαρος γεγονός. οὗτος δὲν ἔστο καλούμενος ὑπὸ Καίσαρος ἐπὶ δεῖτον ἀρνεῖσθαι, τὸν δὲ λιπαρεῖν καὶ βιαζέσθαι, τέλος δ' ἀγειν λαβόμενον τῆς χειρὸς εἰς ἁχανῆ τῶν καὶ σκοτεινούν, αὐτῶν δ' ἄκοντα καὶ τεθαμβημένον ἐπεσθαι.

6 ταῦταν ἱδόντι τὴν ὅψιν αὐτῷ συνεβή πυρέττειν διὰ νυκτὸς. ὅμως δ' ἔσθεν ἐκκομιζόμενον τοῦ σῶματος αἰδούμενος μὴ παρεῖναι προῆλθεν εἰς τὸν ὁχλον ὡς διαγραμμόμεν. ὁφθεῖς δὲ καὶ δόξας οὐχ ὡσπερ ἦν Κίννας εἶναι, ἄλλ' ἐκεῖνος ὁ Καίσαρα πρὸς τὴν ἐκκλησίαν ἐναγχος λοιδορῆσας, διεσπάσθη.
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passion, and taking the robe of Caesar, all bloody as it was, unfolded it to view, pointing out the many places in which it had been pierced and Caesar wounded. All further orderly procedure was at an end, of course; some cried out to kill the murderers, and others, as formerly in the case of Clodius the demagogue, dragged from the shops the benches and tables, piled them upon one another, and thus erected a huge pyre; on this they placed Caesar’s body, and in the midst of many sanctuaries, asylums, and holy places, burned it. Moreover, when the fire blazed up, people rushed up from all sides, snatched up half-burnt brands, and ran round to the houses of Caesar’s slayers to set them on fire.

These men, indeed, having previously barricaded themselves well, repelled the danger; but there was a certain Cinna, a poet, who had no share in the crime, but was actually a friend of Caesar’s. This man dreamed that he was invited to supper by Caesar and declined to go, but that Caesar besought and constrained him, and finally took him by the hand and led him into a yawning and darksome place, whither he followed unwilling and bewildered. After having this vision, he fell into a fever which lasted all night; but in the morning, nevertheless, when the funeral rites were held over Caesar’s body, he was ashamed not to be present, and went out into the crowd when it was already becoming savage. He was seen, however, and being thought to be, not the Cinna that he really was, but the one who had recently reviled Caesar before the assembled people, he was torn in pieces.

1 Clodius was killed in a street-brawl with Milo, 52 B.C. Cf. Cicero, xxv. 1.
XXI. Ὁ τότε τὸ πάθος μᾶλιστα μετά γε τὴν Ἀντωνίου μεταβολῆν δείσαντες οἱ περὶ Βρούτου ἀνεχώρησαν ἐκ τῆς πόλεως· καὶ διέτριβον ἐν Ἀντίῳ τὸ πρῶτον ὡς, ὅταν παρακμάθη καὶ μαρανθῇ τὸ τῆς ὀργῆς, ἀυθίς εἰς Ἡρώμην κατιόντες. ὁ μαθητής ἔσεσθαι προσεδόκων ἐν πλήθεσι φοράς ἀσταθμῶς καὶ ταχείας φερομένως, καὶ τὴν σύγκλητον εὕνοιν ἐχοντες, ἢ τοὺς Κίνναν διασπασμένους χάρισιν εὕσασα τοὺς ἐπὶ τὰς οἰκίας τὰς ἐκεῖνων ἐπελθόντας ἀνεξίτει καὶ 2 συνελάμβανεν. ἤδη δὲ καὶ ὁ δῆμος ἄχρόμενος, Ἀντωνίου σχεδὸν εἰς μοναρχίαν καθισταμένου, Βρούτου ἐπόθεν καὶ προσεδόκατο τὰς θέας ἄθεαν παρῶν αὐτός, ὡς ὀφείλε στρατηγῶν παρασχεῖν. αἰσθόμενος δὲ πολλοὺς τῶν ὑπὸ Καίσαρος ἐστρατευμένων καὶ γῆν καὶ πόλεις παρ’ ἐκείνου λαβόντων ἐπιβουλεύοντας αὐτὸ καὶ κατ’ ὀλίγους παρεισρέοντας εἰς τὴν πόλιν οὐκ ἔθαρρησεν ἐλθεῖν, ἀλλὰ ὁ δῆμος ἐθεάτο μὴ παρόντος ἐκείνου τὰς θέας, ἀφειδῶς πάνυ χορηγουμένας καὶ περιτ-3 τῶς. θηρία τε γὰρ πάμπολλα συνευπημένος ἐκελευσε μηδὲν ἀποδόθαι μηδ’ ὑπολυπεῖν, ἀλλὰ πᾶσι καταχρήσασθαι, καὶ τῶν περὶ τὸν Διόνυσον τεχνιτῶν αὐτὸς εἰς Νέαν πόλιν καταβᾶς ἐντύχα πλείστοις· περὶ δὲ Κανονίτου τινὸς εὐημεροῦντος ἐν τοῖς θεάτροις ἔγραφε πρὸς τοὺς φίλους ὅπως πείσαντες αὐτὸν εἰσαγάγωσιν. Ἐλλήνων γὰρ οὐδένα βιασθῆναι προσήκειν. ἔγραφε δὲ καὶ Κικέρωνι, πάντως παρατυχεῖν ταῖς θέαις δεόμενος.
XXI. This incident more than anything else, except, perhaps, Antony's change of heart, frightened Brutus and his adherents, and they withdrew from the city. At first they spent some time in Antium, with the idea of returning to Rome when the people's wrath had passed its climax and subsided. This they thought would readily come to pass, since multitudes are fickle and impetuous, and, besides, they had the senate in their favour, which let those who tore Cinna to pieces go unpunished, and yet tried to seek out and arrest those who had assaulted the houses of the conspirators. Already, too, the people were disturbed because Antony was assuming almost absolute power, and they longed for Brutus; it was also expected that he would be present in person and conduct the spectacles which it was his duty as praetor to furnish. But Brutus learned that many of the veteran soldiers of Caesar who had received land and cities from their commander, were now plotting against his life and in small bands streaming into the city. He therefore had not the courage to come. The people, however, had their spectacles, in spite of his absence, and these were very lavishly and magnificently appointed. For Brutus had purchased a great number of wild beasts, and now gave orders that not one should be sold or left behind, but that all should be used; and he himself went down to Naples and conferred with a very large number of actors; and regarding Ca- nutius, an actor who enjoyed great fame, he wrote to his friends that they should persuade him to go to Rome; for no Greek could properly be compelled to go. He wrote also to Cicero, begging him by all means to attend the spectacles.
XXII. Ἐν τοιαύτῃ δὲ καταστάσει τῶν πραγμάτων ὄντων ἐπέρα γίνεται μεταβολή τοῦ νέου Καίσαρος ἐπελθόντος. οὔτως ἦν μὲν ἐξ ἀδελφιδῆς Καίσαρος, γράμματι δὲ παῖς ὡς ἀυτὸν καὶ 2 κληρονόμος ἀπολελειμμένος. ἐν δὲ Ἀπολλωνία διέστρεβεν ὅτε Καίσαρ ἀνηρέθη, σχολάζων περὶ λόγους κάκεινον ἐπὶ Πάρθους ἐλαύνειν εὐθὺς ἐγνωκότα προσµένων. ἀμα δὲ τῷ πυθέσθαι τὸ πάθος ἦλθεν εἰς Ὁρώμην καὶ δημαγωγίας ἀρχὴν τούνομα Καίσαρος θέμενος έαυτῷ καὶ διανέμων τὸ καταλειψθὲν ἀρχύριον τοῖς πολίταις Άντωνίων τε κατεστάσιαζε καὶ χρήματα διαδίδουσι συνίστῃ καὶ συνήγη πολλοὺς τῶν ὑπὸ Καίσαρος ἐστρατευµένων. 1 ἐπεὶ δὲ Κικέρων τῷ πρὸς Άντωνίου μίσει τὰ Καίσαρος ἐπραττε, τούτῳ μὲν ὁ Βροῦτος ἐπέπληττεν ἰσχυρῶς, γράφων ὡς οὐ δεσπότην βαρύνοιτο Κικέρων, ἀλλὰ μισοῦντα δεσπότην φοβοῖτο, καὶ πολιτεύοιτο δουλείας αἴρεσιν φιλανθρώπον γράφων καὶ λέγων ὡς χρηστὸς ἐστὶ Καίσαρ. “Οἱ δὲ πρόγονοι,” φησίν, “ἡμῶν οὐδὲ 4 πρίονας δεσπότας ὑπέμενον.” αὐτῷ δὲ εἰς τοῦτο καίρου μίτε πολεµεῖν βεβαιῶς δεδόχθαι μίτε ἰσχυχάζειν, ἀλλ’ ἐν μόνον εἶναι βεβουλευµένον, τὸ μὴ δουλεύειν θαυµάζειν δὲ Κικέρωνος, εἰ πόλεµον μὲν ἐµφύλιον καὶ κινδυνώδη δέδοικεν, αἰσχρὰν δὲ καὶ ἀδόξον εἰρήνην οὐ φοβεῖται, τοῦ δ’ Άντωνιον ἐκβαλεῖν τῆς τυραννίδος μισθὸν αἰτεῖ τὸ Καίσαρα καταστήσας τύραννος.

XXIII. Ἐν μὲν οὖν ταῖς πρώταις ἐπιστολαις τοιώντος ὁ Βροῦτος: ἢδη δὲ τῶν μὲν ὡς Καίσαρα, τῶν δ’ ὡς Άντωνίου διισταμένων, ὡνίων δὲ τῶν 1 ἐστρατευµένων as in xxii. 2: στρατευφεµένων.
XXII. Matters were at such a pass when a fresh turn was given to them by the arrival of the young Caesar. He was a son of Caesar's niece, but had been formally adopted by him, and left his heir. He was pursuing his studies at Apollonia when Caesar was killed, and had been awaiting him there after his determination to march at once against the Parthians. As soon as he learned of Caesar's fate, he came to Rome, and as a first step towards winning the favour of the people, assumed the name of Caesar and distributed to the citizens the money which had been left them by his will. Thus he deposed Antony from popular favour, and by a lavish use of money assembled and got together many of Caesar's veteran soldiers. When Cicero was led by his hatred of Antony to take the side of Octavius Caesar, Brutus rebuked him severely, writing that Cicero did not object to a despot as such, but only feared a despot who hated him, and that when he declared in his letters and speeches that Octavius was a worthy man, his policy meant the choice of a kindly slavery. "Our ancestors, however," said he, "could not endure even gentle despots." As for himself, he had not as yet definitely decided, he said, either for war or for peace, but on one thing only was he determined, and that was not to be a slave; and he was amazed, he said, that Cicero dreaded a civil war with all its perils, but was not afraid of a shameful and inglorious peace, and that, as a reward for driving Antony from the tyranny, he asked the privilege of making Octavius tyrant.

XXIII. Thus, then, did Brutus express himself in his first letters to Cicero. But already one faction was forming about Octavius, and another about
στρατοπέδου ὡςπερ ὑπὸ κήρυκε προστιθεμένων τῶν πλεον διδόντι, παντάπασι καταγαγούς τῶν πραγμάτων ἐγών καταλιπεῖν Ἰταλίαν, καὶ πεζῇ διὰ Λευκάνιας εἰς Ἐλέαν ἐπὶ θάλασσαν ἦκεν.

2 οὖν ἡ Πορκία μέλλουσα πάλιν εἰς Ὄρμην ἀποτραπέσθαι λαυθάνειν μὲν ἐπειράτο περιπαθῶς ἐχούσα, γραφὴ δὲ τις αὐτὴν προὺδώκε τὰλλα γενναίαν οὖσαν. ἤν γὰρ ἐκ τῶν Ἑλληνικῶν διάθεσις, προπεμπτόμενος "Εκτωρ ὑπὸ Ἀνδρομάχης κομιζομένης παρ’ αὐτοῦ τὸ παιδίον, ἐκεῖνῳ δὲ προσβλεποῦσης. ταύτα θεωμένην τὴν Πορκίαν ἢ τοῦ πάθους εἰκὼν ἐξετήσεν εἰς δάκρυα· καὶ πολλάκις φοιτώσα τῆς ἡμέρας ἐκλαίειν. Ἄκιλλος δὲ τινὸς τῶν Βροῦτον φίλων τὰ πρὸς "Εκτορά τῆς Ἀνδρομάχης ἐπὶ διελθόντος,

"Εκτορ, ἀταρ σύ μοι ἐσσὶ πατήρ καὶ πότνια μήτηρ
ἡδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης,

4 μειδιάσας ὁ Βροῦτος, "ΑΛΛ’ ὥμει γ,’," εἶπε, "πρὸς Πορκίαν ἐπεισὶ φάναι τὰ τοῦ "Εκτορος,

ιστὸν ἡλακάτην τε καὶ ἀμφιπόλοισι κέλευς·
σῶματος γὰρ ἀπολείπεται φύσει τῶν ἱσων ἀνδραγαθημάτων, γνώμη δ’ ὑπὲρ τῆς πατρίδος, ὡςπερ ἡμεῖς, ἀριστεύει." ταύτα μὲν ὁ τῆς Πορκίας ύιὸς ἱστόρηκε Βύβλος.

XXIV. Ἀναχθεὶς δ’ ὁ Βροῦτος ἐκεῖθεν ἐπ’ Ἀθηνῶν ἔπλευ. δεξαμένου δὲ τοῦ δήμου προθύμως αὐτῶν εὐφημίας καὶ ψηφίσμασι διητάτο μὲν παρὰ ξένῳ τινί, Θεομνήστου δ’ ἄκρωμενος τοῦ Ἀκαδημιακοῦ καὶ Κρατῖστου τοῦ Περιπατητικοῦ

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Antony, and the soldiers, as though for sale at auction, flocked to the highest bidder. Altogether despairing, therefore, of the state, Brutus determined to abandon Italy, and came by land through Lucania to Elea by the sea. As Porcia was about to return thence to Rome, she tried to conceal her distress, but a certain painting betrayed her, in spite of her noble spirit hitherto. Its subject was Greek,—Andromache bidding farewell to Hector; she was taking from his arms their little son, while her eyes were fixed upon her husband. When Porcia saw this, the image of her own sorrow presented by it caused her to burst into tears, and she would visit it many times a day and weep before it. And when Acilius, one of the friends of Brutus, recited the verses containing Andromache's words to Hector,

"But, Hector, thou to me art father and honoured mother
And brother; my tender husband, too, art thou,"

Brutus smiled and said: "But I, certainly, have no mind to address Porcia in the words of Hector,

'Ply loom and distaff and give orders to thy maids,'

for though her body is not strong enough to perform such heroic tasks as men do, still, in spirit she is valiant in defence of her country, just as we are." This story is told by Porcia's son, Bibulus.²

XXIV. From thence Brutus put to sea and sailed for Athens. Here the people welcomed him eagerly and extolled him in public decrees. He dwelt with a certain guest-friend, attended the lectures of Theomnestus the Academic and Cratippus the Peripatetic,

¹ Iliad, vi. 429 f.; 491. ² Cf. chapter xiii. 2.
καὶ συμφιλισσοφῶν ἐδόκει παντάπασιν ἥργεῖν καὶ
2 σχολάζειν. ἔπραττε δὲ τὰ πρὸς τὸν πόλεμον ἀνυπόπτως. καὶ γὰρ εἰς Μακεδονίαν ἐπεμψεν Ἦρόστρατον οἰκειούμενος τοὺς ἐπὶ τῶν ἐκεῖ στρατοπέδων, καὶ τοὺς σχολάζοντας ἀπὸ Ῥώμης ἐν ἅστει νέους ἀνελάμβανε καὶ συνεῖχεν. ὃν ἦν καὶ Κικέρωνος νῦσ, ὃν ἐπαινεῖ διαφερόντως, καὶ φησιν, εἶτ' ἐγρήγορεν εἴτ' ἐνυπνιάξεται, θαυμάζειν οὕτω γενναίον ὄντα καὶ μισοτύραννον.

3 Ἀρξάμενος δὲ τῶν πραγμάτων ἀναφανδὸν ἀπτεσθαί, καὶ πυθόμενος πλοία Ῥωμαίκα μεστὰ χρημάτων ἐξ Ἀσίας προσφέρεσθαι καὶ στρατηγὸν ἐπιπλεῖν ἀνδρὰ χαρίεντα καὶ γνώριμον, ἀπήντησεν αὐτῷ περὶ Κάρυστον ἐνυχῶν δὲ καὶ πείσας καὶ παραλαβὼν τὰ πλοία λαμπροτέραν ὑποδοχὴν ἔποιειτο. καὶ γὰρ ἦν ἡμέρα καθ' ἦν
4 ἐγεγόνει πρῶτον ὁ Βροῦτος. ὡς οὖν ἔλθόντες εἰς τὸ πίνειν ἐπιχύσεις ἐποιοῦντο νίκης τε Βροῦτον καὶ Ῥωμαίων ἔλευθερίας, ἐτὶ μᾶλλον αὐτοὺς ῥώσαι βουλόμενος ἦτησε ποτήριον μείζον καὶ λαβὼν, ἀπ' οὐδεμιᾶς προφάσεως ἀνεφώνησε τὸν στίχον τούτον.

ἀλλὰ με μοῖρ' ὅλη καὶ Λητοῦς ἔκτανεν νῦσ.

5 ἔτι δὲ καὶ πρὸς τοῦτοι ἰστοροῦσιν, ὅτε τὴν τελευταίαν ἐν Φιλίπποις μαχούμενος ἐξήλεμεν μάχην, σύνθημα παρ' αὐτοῦ τοῖς στρατιώταις Ἄπολλωνα δοθήναι. διὸ καὶ τῆς συμφορᾶς τίθενται σημεῖον ἐκείνην τὴν ἀναφώνησιν.
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discussed philosophy with them, and was thought to be wholly given up to literary pursuits. But without any one's suspecting it, he was getting ready for war. For he sent Herostratus into Macedonia, desiring to win over the commanders of the armies there, and he united in his service all the young Romans who were studying at Athens. One of these was Cicero's son, on whom he bestows high praise, declaring that whether awake or asleep and dreaming, he was amazed to find him of such a noble spirit and such a hater of tyranny.

Afterwards he began to act openly, and having learned that Roman transports full of treasure were approaching from Asia, and that an accomplished and well-known man was in command of them, he went to meet him at Carystus. After conferring with him and persuading him to hand over the transports, he prepared an entertainment of unusual splendour; for it was Brutus's birthday. Accordingly, when they were come to their wine, and were pledging "Victory to Brutus," and "Liberty to the Romans," wishing to animate them still more, Brutus called for a larger beaker, and then, when he had received it, without any ostensible reason, recited this verse:

"But I am slain by baleful Fate and Leto's son." ¹

And still further, in addition to this, historians tell us that when he was going out to fight his last battle at Philippi, the watchword which he gave out to his soldiers was "Apollo." ¹ Therefore they conclude that when he recited that verse, it also was a presage of his calamity.

¹ Patroclus to Hector, Iliad, xvi. 849. Leto's son was Apollo, and the name was thought to mean Destroyer.
XXV. Ἐκ τούτου πενηθήκοντα μὲν αὐτῷ μυριά-
δας Ἀντίστιος ἀφ’ ὄν ἠγε καὶ αὐτὸς εἰς Ἰταλίαν
χρημάτων δίδωσιν, ὅσοι δὲ περὶ Θεσσαλίαν ἔτι
τῆς Πομπηίου στρατιάς ἐπλανώντο συνέρρεον
ἀσμένως πρὸς αὐτόν. ἰππεῖς δὲ πεντακοσίους
ἀφείλετο Κίννα πρὸς Δόλοβέλλαν ἀγοντος εἰς
2 Ἀσίαν. ἐπιπλεύσας τε τῇ Δημητριάδι, πολλῶν
ὅπλων ἐξαγομένων πρὸς Ἀντώνιον, ἀ Καίσαρος
τοῦ προτέρου κελεύσαντος ἐπὶ τὸν Παρθικὸν
ἐποιήθη πόλεμον, ἐκράτησεν. Ὁρτησίου δὲ τοῦ
στρατηγοῦ παραδόντος αὐτῷ Μακεδονίαν, καὶ
tὸν ἐν κύκλῳ βασιλέων καὶ δυναστῶν συνιστα-
μένων καὶ προστιθεμένων, ἀγγέλλεται Γάϊος, ὁ
‘Ἀντωνίου ἀδελφός, ἐξ Ἰταλίας διαβεβηκὼς βα-
δίζειν εὐθὺς ἐπὶ τὰς δυνάμεις ἰς ἐν Ἑπιδάμνῳ
3 καὶ Ἀπολλωνία Βατίνος συνεῖχε. βουλόμενοι
οὖν φθάσαι καὶ προλαβεῖν ὁ Βρούτος ἐξαίφνης
ἀναστήσας τοὺς σὺν αὐτῷ διὰ χωρίων χαλεπῶν
νυφόμενος ἐπορεύετο· καὶ πολὺ προῆλθε τοὺς
κομίζοντας τὸ ἄριστον. ἐγγὺς ὁν Ἐπιδάμνου
γενόμενος διὰ κόπον καὶ ψύχος ἐβουλιμίασε.
συμπίπτει δὲ μάλιστα τὸ πάθος χίονος όυσις
4 πονοῦσι καὶ κτίνεσι καὶ ἀνθρώποις, εἴτε τοῦ
θερμοῦ διὰ περὶψυχίν καὶ πύκνωσιν, ὅταν ἐντὸς
ἀπαν καθερχῆ, τῇ τροφῇ ἄθροώς ἀναλίσκοντος,
εἴτε δριμεία καὶ λεπτῇ τῆς χιόνος διάλυσι-
μένης ἱόσα πνοὴ τέμνει τὸ σῶμα καὶ διαφθείρει
tὸ θερμὸν εἶς αὐτοῦ ώραζε διασπειρόμενον. τὰς
γὰρ ἐφιδρώσεις παρέχειν δοκεῖ τὸ θερμὸν ἀπαν-
XXV. After this, Antistius 1 gave him five hundred thousand drachmas from the moneys which he was personally taking to Italy, and all Pompey's soldiers who were still wandering about Thessaly gladly flocked to his standard. He also took from Cinna five hundred horsemen that he was conducting to Dolabella in Asia. Then sailing to Demetrias, whence great quantities of arms, which the elder Caesar had ordered to be made for his Parthian war, were being conducted to Antony, he took possession of them. After Hortensius the praetor had delivered up Macedonia to him, and while all the surrounding kings and potentates were uniting on his side, word was brought that Caius, the brother of Antony, had crossed over from Italy and was marching directly to join the forces under Vatinius in Epidamnus and Apollonia. Wishing, therefore, to anticipate his arrival and capture these forces, Brutus suddenly set out with the forces under him and marched through regions difficult of passage, in snow storms, and far in advance of his provision-train. Accordingly, when he had nearly reached Epidamnus, fatigue and cold gave him the distemper called "boulimia." This attacks more especially men and beasts toiling through snow; 2 whether it is that the vital heat, being wholly shut up within the body by the cold that surrounds and thickens it, consumes its nourishment completely, or that a keen and subtle vapour arising from the melting snow pierces the body and destroys its heat as it issues forth. For the sweat of the body seems to be produced by its heat, and this is extinguished

1 A mistake for Appuleius (Cicero, Philippius, x. 11; Appian, B.C. iii. 63), who was quaestor in Asia.

2 As it did the "Ten Thousand" in Armenia (Xenophon, Anab. iv. 5, 7 f.).
τόντι τῷ ψυχρῷ περὶ τὴν ἐπιφάνειαν σβεννύ-μενον. ὑπὲρ ὧν ἐν ἔτεροις μάλλον ἥπορηται.

XXVI. Αἰποθυμοῦντος δὲ τοῦ Βροῦτου καὶ μηδενὸς ἔχοντος ἐν τῷ στρατοπέδῳ μηδὲν ἐδώ- διμον, ἦναγκάσθησαν οἱ περὶ αὐτὸν ἐπὶ τοὺς πολε- μίους καταφυγεῖν καὶ ταῖς πύλαις προσελθόντες ἄρτον ἢτον τοὺς φύλακας. οί δὲ διακούσαντες τὸ σύμπτωμα τοῦ Βροῦτου παρήσαν αὐτοὶ καὶ σιτία καὶ ποτὰ κομίζοντες. ἀνθ' ὧν ὁ Βροῦτος, ὡς τὴν πόλιν παρέλαβεν, οὐ μόνον τούτοις, ἀλλὰ καὶ πάσι διὰ τούτους φιλανθρώπως ἐχρήσατο.

2 Γάιος δ' Ἀντώνιος Ἀπολλωνία προσβαλὼν ἐκεῖ τοὺς ἐγγύα ὀντας ἐκάλει στρατιώτας. ἐπεὶ δ' οὗτοι τε πρὸς Βροῦτον ἰχοντο καὶ τοὺς Ἀπολλωνιάτας ἔσθετο τὰ Βροῦτο τὸ τρούντας, ἐκλιπὼν τὴν πόλιν εἰς Βουθρωτον ἐβήδιξε. καὶ πρῶτον μὲν ἀπόλλυσι τρεῖς σπείρας καθ' ὅδὸν ὑπὸ Βροῦτον κατακοπείσας. ἐπείτα τοὺς περὶ τὴν Βυσσάληδυ τόπους προκαταληφθέντας ἐπιχειρῶν ἐκβιάζεσθαι καὶ μάχην συνάψας Κικέρωνι νικᾶ-

3 ταὶ. τούτω γὰρ ὁ Βροῦτος ἐχρήσε πολάρα δ' αὐτοῦ κατόρθωσε. λαβὼν δὲ τὸν Γάιον ἐν χωρίοις ἐλώδεις μακρὰν διεσπασμένον οὐκ εἴασεν ἐμβαλεῖν, ἀλλὰ περίππευσε, φείδε- σθαι κελεύων, ὡς μετὰ μικρὸν ἕδων ἐσομένων. δ' καὶ συνεβη. παρέδοσαν γὰρ ἄντους καὶ τοῦ στρατηγοῦ, ὥστε μεγάλην ἤδη περὶ τὸν Βροῦτον
4 δύναμιν ἐίναι. χρόνον μὲν οὖν πολὺν ἐν τιμή τοῦ Γάιου ἤγε καὶ τὰ παράσημα τῆς ἀρχῆς οὐκ ἄφηρει, καὶ περι, ὡς φασίν, ἀλλὰν τε πολλὰν καὶ
by the cold which meets it at the surface. But I have discussed this matter more at length elsewhere.¹

XXVI. Now, since Brutus was faint, and since not one of his soldiers had anything in the shape of food, his attendants were obliged to have recourse to their enemies, and going down to the gate of the city they asked the sentinels for bread. These, when they heard of the mishap of Brutus, came to him themselves, bringing food and drink. Wherefore Brutus, when the city had surrendered to him, treated not only these men humanely, but also all the other citizens for their sake.

When Caius Antonius drew near Apollonia, he summoned the soldiers who were in the vicinity. These, however, went to Brutus, and Caius perceived also that the people of Apollonia favoured the cause of Brutus. He therefore left the city behind and set out for Buthrotum. To begin with, he lost three cohorts on the march, which were cut to pieces by Brutus; next, when he tried to force the positions near Byllis which his opponents had earlier occupied, and joined battle, he was defeated by Cicero. For Brutus employed this young man as general, and won many successes through him. When, however, he came upon Caius in marshy regions and with his forces widely scattered, Brutus would not permit his men to attack them, but rode about giving orders to spare them, in the belief that they would soon be his own. And this actually came to pass. For they surrendered themselves and their general, so that now Brutus had a large force about him. For a long time, then, he held Caius in honour, and would not deprive him of the insignia of his command, although, as we are

¹ Cf., for example,  *Morals*, pp. 691 f.
Κικέρωνος ἀπὸ 'Ῥώμης γραφόντων καὶ κελευόντων ἀναίρειν ἀρξάμενον δὲ κρύφα τοὺς ἡγεμόσι διαλέγεσθαι καὶ ποιήσαντα νεωτερισμὸν ἐνθέ-5 μενος εἰς ναῦν ἐφύλαττε. τῶν δὲ διαφθαρέντων στρατιωτῶν εἰς Ἀπολλωνίαν ἀποστάντων καὶ καλοῦντων ἐκεῖ τὸν Βρούτον, οὐκ ἔφη τούτῳ πάτριοι εἶναι 'Ῥωμαίοις, ἀλλ' ἐκεῖνοι πρὸς τὸν ἄρχοντα χρῆναι βαδίζουσαν αὐτοῖς παρατείσθαι τὴν ἐπὶ τοὺς ἡμαρτημένοις ὀργήν. ἐλθοῦσι δὲ καὶ δεσμένοις συγγνώμην ἔδωκε.

XXVII. Μέλλοντι δ' αὐτῷ διαβαίνειν εἰς τὴν Ἀσίαν ἦκεν ἀγγελία περὶ τῆς ἐν ᾿Ῥώμη μεταβολῆς. ὁ γὰρ νέος Καίσαρ ἡγεμόνις μὲν ὑπὸ τῆς βουλῆς ἐπ' ᾿Αντώνιον, ἐκβαλὼν δὲ τῆς Ἰταλίας ἐκείνου αὐτὸς ἥδη φοβερὸς ἦν, ὑπατείαν τε μνώ-5 μενος παρὰ νόμον, καὶ στρατεύματα τρέφων 2 μεγάλα, τῆς πόλεως οὐδὲν δεσμένης. ὅρων δὲ καὶ ταῦτα τὴν βουλὴν βαρυνομένην καὶ πρὸς τὸν Βρούτον ἀφορώσαν ἔξω καὶ ψηφίζομένην ἐκεῖνῳ καὶ βεβαιοῦσαν τὰς ἐπαρχίας, ἐδεισ. καὶ τὸν μὲν ᾿Αντώνιον πέμπτων εἰς φίλαν προῦκαλεῖτο, τὰς δὲ δυνάμεις τῇ πόλει περιστήριας ὑπατείαν ἔλαβεν, οὕτω πάνω μειράκιον οὖν, ἀλλ' εἰκοστὸν ἄγων ἔτος, ὡς αὐτὸς ἐν τοῖς ὑπομνήμασιν εἰρηκέν.

3 εὐθὺς δὲ δίκας φόνου κατὰ τῶν περὶ τὸν Βρούτον εἰσήγην, ὡς ἄλλα πρῶτον ἐν ἀρχαίσ ταῖς μεγί-5 σταις ἀνηρηκότων ἀκρίτων. καὶ κατήγορον ἐπέ-5 στησε Βρούτον μὲν Λεύκιον Κορυφίκιον, Κασ-5 σίον δὲ Μάρκον ᾿Αγρίππαν. ὕφλισκανον οὖν τὰς δίκας ἐρήμας ἀναγκαζομένων φέρειν ψῆφον τῶν δικαστῶν. λέγεται δὲ τοῦ κήρυκος, ὡστερ
told, Cicero and many others besides wrote to him from Rome and urged him to put the man to death. However, when Caius began to hold secret communications with the officers of Brutus, and incited a revolt, Brutus put him on board a ship and kept him under guard. And when the soldiers who had been corrupted by Caius withdrew to Apollonia and invited Brutus to come to them there, he told them this was not a Roman custom, but that they must come themselves to their commander and seek to avert his wrath at their transgressions. And when they came and asked his pardon, he granted it.

XXVII. But as he was about to cross into Asia, tidings came to him of the change that had taken place at Rome. For Octavius Caesar had been strengthened by the senate against Antony, and after ejecting his rival from Italy, was himself now an object of fear, soliciting the consulship illegally, and maintaining large armies, of which the city had no need. But when he saw that even the senate was displeased at this and turned their eyes abroad to Brutus, confirming him in command of his provinces by their vote, he became afraid. So he sent and invited Antony to become his friend, and then, stationing his forces about the city, secured the consulship, although he was still a mere youth, being in his twentieth year, as he himself has stated in his Commentaries. Straightway, then, he brought indictments for murder against Brutus and his associates, accusing them of having slain the first magistrate of the city without a trial. He appointed Lucius Cornificius to be prosecutor of Brutus, and Marcus Agrippa of Cassius. Accordingly, their cases went by default, the jurors voting under compulsion. And
eἰώθεν, ἀπὸ τοῦ βῆματος τὸν Βροῦτον ἐπὶ τὴν
dίκην καλοῦντος, τό μὲν πλῆθος ἐπιδήλως στενά-ξαι, τοὺς δὲ ἀρίστους κύψαντας εἰς γῆν ἥσυχιάν ἄγειν, Πόπλιον δὲ Σιλίκιον ὀφθήναι δακρύσαντα, καὶ διὰ τὴν αἴτιαν ταύτην ὀλίγον ύστερον ἕνα 5 τῶν προγραφέντων ἐπὶ θανάτῳ γενέσθαι. μετὰ ταῦτα διαλλαγέντες οἱ τρεῖς, Καίσαρ, Ἀντώνιος, Λέπιδος, διενείμαντο τὰς ἑπαρχίας σφαγάς τε καὶ προγραφάς ἁνδρῶν διακόσιων ἐποίησαν, ἐν οἷς καὶ Κικέρων ἀπέθανε.

ΧΧΥΠ. Τούτων οὖν εἰς Μακεδονίαν ἀπαγ-γελθέντων ἐκβιασθείς ὁ Βροῦτος ἔγραψεν 'Ορτη-σίω κτείναι Γαίον Ἀντώνιον, ὡς δὴ Βροῦτῳ τε καὶ Κικέρωνι τιμωρῶν, τῷ μὲν ὄντι φίλῳ, τῷ δὲ καὶ κατὰ γένος προσήκοντι. διὰ ταῦθ' ύστερον Ἀντώνιος 'Ορτήσιον ἐν Φιλίτποις λαβὼν τῷ 2 μνήματι τοῦ ἀδελφοῦ προσέσφαξε. Βροῦτος δὲ τῆς Κικέρωνος τελευτῆς τῇ αἰτίᾳ φησίν αἰσχύ-νεσθαι μᾶλλον ἢ τῷ πάθει συναλγεῖν, ἐγκαλεῖν δὲ τοῖς ἐπὶ Ρώμης φίλοις· δουλεύειν γὰρ αὐτῶν αἰτία μᾶλλον ἢ τῶν τυραννοῦντων, καὶ καρτερεῖν ὀρῶντας καὶ παρόντας ἀ μηδ' ἀκούειν αὐτοῖς ἀνεκτὸν ἦν.

Περαιώσας δὲ τὸν στρατὸν εἰς Ἀσίαν ἤδη λαμπρὸν ὄντα, ναυτικὸν μὲν ἐξηρτύεστο στόλον ἐν Βιθυνίᾳ καὶ περὶ Κύζικον, πεζῷ δ' αὐτὸς ἐπιῶν καθίστατο τὰς πόλεις καὶ τοῖς δυνάσταις ἔχρη-3 μάτιζε, καὶ πρὸς Κάσσιον ἐπεμπέν εἰς Συρίαν ἀπ' Λιγύπτου μετακαλῶν· οὐ γὰρ ἄρχην κτωμένους 997
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it is said that when the herald on the rostra pronounced the customary summons for Brutus to appear, the multitude groaned audibly, while the better classes bowed their heads in silence; and that Publius Silicius was seen to burst into tears, and was for this reason soon afterwards put on the list of the proscribed. After this, the three men, Octavius, Antony, and Lepidus, were reconciled with one another, distributed the provinces among themselves, and sentenced to death by proscription two hundred men. Among those put to death was Cicero.

XXVIII. Accordingly, when tidings of these events were brought to Macedonia, Brutus felt compelled to write to Hortensius commanding him to kill Caius Antonius, on the plea that he was thus avenging Cicero and Brutus Albinus, one of whom was his friend, and the other his kinsman. For this reason, at a later time, when Antony had captured Hortensius at the battle of Philippi, he slew him on the tomb of his brother. Brutus, however, says that he felt more shame at the cause of Cicero’s death than grief at the event itself, and threw the blame upon his friends at Rome. He said their servitude was due to themselves rather than to their tyrants, and that they consented to be eyewitnesses of things of which they ought not even to hear.

He now crossed into Asia with his army,1 which was already a splendid one, and equipped a fleet in Bithynia and at Cyzicus, while he himself, proceeding by land, settled the affairs of the cities and gave audiences to the potentates of the country. He also sent to Cassius in Syria, recalling him from his expedition to Egypt; for it was not to win empire

1 About the middle of 43 B.C.
αὐτοὺς, ἀλλ’ ἐλευθεροῦντας τὴν πατρίδα τὴν δύναμιν, ἢ καταλύσουσι τοὺς τυράννους, συνάγοντας πλανάσθαι· δειν οὖν μεμνημένους καὶ φυλάττοντας τὴν ύπόθεσιν μὴ μακρὰν ἀπηρτήσθαι τῆς Ἰταλίας, ἀλλ’ ἐκείσε σπεύδειν καὶ βοηθεῖν τοῖς πολίταις.

4 'Ὑπακούσαντος δὲ τοῦ Κασσίου καὶ καταβαίνοντος ἀπῆντα· καὶ περὶ Σμύρναν ἀλλήλοις ἐνετύχανον ἀφ’ οὐ πρῶτον ἐν Πειραιάι ἄχωροσθέντες ὑμμησαν ὁ μὲν εἰς Συρίαν, ὁ δὲ εἰς Μακεδονίαν. ἦν οὖν ἡδονή τε μεγάλη καὶ θάρσος αὐτοῖς ἐκ τῆς παρούσης ἐκατέρω δυνάμεως. 5 ὀρμήσαντες γὰρ ἐκ τῆς Ἰταλίας ὁμοία φυγάδων τοῖς ἀτιμοτάτοις ἀχρήματοι καὶ ἀνοπλοὶ, μὴ ναῦν ἐνήρημα, μὴ στρατιωτὴν ἔνα, μὴ πόλιν ἔχοντες, οὐ πολλοῦ πάνυ χρόνου διαγενομένου συνῆλθον εἰς ταύτο καὶ ναυσὶ καὶ πεζῷ καὶ ὑποῖς καὶ χρημασίᾳ ἀξιόμαχοι διαγωνίσασθαι περὶ τῆς Ῥωμαιών ἡγεμονίας ὄντες.

XXIX. Ἕβούλετο μὲν οὖν ἔχειν τιμής καὶ παρέχειν ὁ Κάσσιος, ἐφθανε δ’ ὁ Βροῦτος ὡς τὰ πολλὰ φοιτῶν πρὸς αὐτὸν ἡλικίᾳ τε προὔχοντα καὶ σώματι ποιεῖν ὀμοίως μὴ δυναμένω κρώμενον. ἦν δὲ δόξα Κάσσιον μὲν εἶναι δεινὸν ἐν τοῖς πολεμικοῖς, ὀργὴ δὲ τραχὺν καὶ φόβῳ μᾶλλον ἄρχοντα, πρὸς δὲ τοὺς συνήθεις ὑγρότερον 2 τῷ γελοῖῳ καὶ φιλοσκόπτῃν· Βροῦτον δὲ λέγοντι δι’ ἄρετὴν φιλεῖσθαι μὲν ὑπὸ τῶν πολλῶν, ἐράσθαι δ’ ὑπὸ τῶν φίλων, θαυμάζεσθαι δ’ ὑπὸ τῶν ἀρίστων, μισεῖσθαι δὲ μηδ’ ὑπὸ τῶν πολεμίων, ὡτὶ πράος Ῥ αὐτὴ διαφερόντως καὶ μεγα-
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for themselves, he said, but to give liberty to their country, that they were wandering about and collecting forces with which to overthrow the tyrants; they must therefore keep their purpose carefully in mind and not get far removed from Italy, but rather hasten thither and give aid to their countrymen.

Cassius obeyed, and as he was returning, Brutus went to meet him. Their interview at Smyrna was the first they had had since they parted at Piraeus and set out, the one for Syria, the other for Macedonia. They therefore derived great pleasure and courage from the forces which each now had. For they had set out from Italy like the most wretched of exiles, without money, without arms, having not a ship equipped with oars, not a single soldier, not a city; but before very long they had met, having a fleet, an army of foot and horse, and money, which made them worthy antagonists in the struggle for supremacy at Rome.

XXIX. Now, Cassius was desirous that Brutus and he should have equal honour, but Brutus forestalled this by coming to him generally, since he was an older man and unable to endure the same amount of hardship. Cassius had the reputation of being an able soldier, but harsh in his anger, and with an authority based largely on fear, although with his familiairs he was rather prone to laughter and fond of banter. But the virtues of Brutus, as we are told, made him beloved by the multitude, adored by his friends, admired by the nobility, and not hated even by his enemies. For he was remarkably gentle and
Λόφρων καὶ πρὸς πᾶσαν ὅργην καὶ ἱδονὴν καὶ πλεονεξίαν ἀπαθής, ὁρθίον δὲ τὴν γνώμην καὶ ἀκαμπτον ἐστῶσαν ὑπὲρ τοῦ καλοῦ καὶ δικαίου
3 διαφυλάττων. καὶ μέγιστον ὑπῆρχεν αὐτῷ πρὸς εὐνοιαν καὶ δόξαν ἦ τῆς προαιρέσεως πίστις. οὐτε γὰρ ἐκεῖνος ὁ μέγας Πομπήιος, εἰ Καίσαρα καθεῖλεν, ἥλπίζετο βεβαιῶς προῆσεθαι τοὺς νόμους τὴν δύναμιν, ἀλλ' ἀεὶ τὰ πράγματα καθέ-ξειν, ὑπατείας ὁνόματι καὶ δικτατορίας ἦ τινος ἄλλης μαλακωτέρας ἀρχῆς παραμυθοῦμενος τὸν
4 δῆμον' Κάσσιον δὲ τούτον, σφοδρῶν ἀνδρὰ καὶ θυμοειδῆ καὶ πολλαχοῦ πρὸς τὸ κερδαλέου ἐκ-φερόμενον τοῦ δικαίου, παντὸς μᾶλλον φῶντο πολεμεῖν καὶ πλανᾶσθαι καὶ κινδυνεύειν αὐτῷ τινα δυναστείαν κατασκευαζόμενον, οὐκ ἐλευ-θερίαν τοῖς πολίταις. τὰ μὲν γὰρ ἐτὶ τοῦτων πρεσβύτερα, Κίνναι καὶ Μάριοι καὶ Κάρβωνες, ἀδικόν ἐν μέσῳ καὶ λείαι προθέμενου τὴν πατρίδα, μονονοχί δητῶς ὑπὲρ τυραννίδος ἐπολέμησαν.
5 Βρούτῳ δὲ λέγοντι μηδὲ τοὺς ἐχθροὺς προσβάλ-λειν τοιαύτην μεταβολὴν, ἀλλ' Ἀντωνίου γε καὶ πολλοὺς ἀκούσαι λέγοντος ὡς μόνον οἴοιτο Βρούτου ἐπιθέοται Καίσαρι προαχέντα τῇ λαμ-πρότητι καὶ τῷ φαινομένῳ καλῷ τῆς πράξεως, τοὺς δ' ἄλλους ἐπὶ τὸν ἀνδρὰ συστήναι μισοῦντας
6 καὶ φθονοῦντας. θεον Βρούτος οὐ τῇ δυνάμει τοσοῦτον ὅσον τῇ ἁρετῇ δήλος ἐστίν ἐξ ὧν γράφει πεποιθῶς. γράφει δὲ πρὸς Ἀττικὸν ἦδη τῷ κινδύνῳ πλησιάζων ἐν τῷ καλλίστῳ τῆς τύχης.
large-minded, free from all anger, pleasurable indulgence, and greed, and kept his purpose erect and unbending in defence of what was honourable and just. And the strongest reason for the favour and fame which he achieved was the confidence felt in his principles. For no one had expected that Pompey the Great, if he overthrew Caesar, would insist on dismissing his forces in obedience to the laws, but all thought that he would continue to retain his power, appeasing the people by using the name of consulship or dictatorship or some other less obnoxious form of government. And now it was thought that Cassius, vehement and passionate man that he was, and often swept from the path of justice by his passion for gain, was incurring the perils of wars and wanderings principally to establish some great power for himself, and not liberty for his country-men. For the men of a still earlier time than Pompey and Cassius, men like Cinna and Marius and Carbo, made their country the booty or prize round which they fought, and they all but confessed that they waged war to establish a tyranny. But Brutus, we are told, was not accused even by his enemies of such a departure from his principles; nay, Antony at least, in the hearing of many, declared that in his opinion Brutus was the only conspirator against Caesar who was impelled by the splendour and by what seemed to him the nobility of the enterprise, whereas the rest banded together against the man because they envied and hated him. Wherefore Brutus relied not so much on his armies as on his virtuous cause, as is clear from his letters. When he was already nearing the perilous crisis, he wrote to Atticus that his cause had the fairest outlook that fortune could bestow,
eînai tâ kath' autòn' h' gar nixh'sas èleuðeròseiv tòn 'Ròmhaîon dh'mon h' douleiaîas ápóthandw âpall-laghsèsthai kai tòv òllwv àspalwos autôi kai bebetaîw òchótwv ev àdhlon eînai, póterov 7 biwòsontai met' èleuðerías h' thèvnsèontai. Már-kòn d' 'Antwvîon òzîan f hè tîs ànôias didônai dikhn, òs ev Bròtwos kai Kàssios kai Kàtwswi súnarìbmeîsthai dúnâmenvs prosèhîhîn èautôn 'Oktabhîw dèdîwke' kàw mîn ðìmthèhî met' èkeînu, mikroû ùstefov èkeînu maîheîtai. tauta mèn ouv àpoinêsìs kálwos prôs to méllon èoikev.

XXX. 'En de ṯh 'Smúria tòte tòn xhymátwv, à pollà suoneîlóchei Kàssios, hèziou metalaðevn'tà gar ònta kataunìlwkeînai nauptëghóumënous sto-lon tosoûtwv ò pásan òf' èautôiè òxovsi tìn èntòs ðhalaßsan. ouk eîwv mèn ouv tòn Kàssiov ou fíloî didônai, lêgontes òs ou dikaiov, à ou fêiðómenvs dîaðûlâttieis kai ðhòwv sùnâgeis, èkeînou laðwnta òmìmâgîweîn kai xaráíseâthi tòis stratîwtais' ou mîn allî 'èdowen autô trítôn 2 mêros âpántwv. kai pálin diastântves épî tás prosèkouîsas èkatèrw prâxeis, Kàssios mèn èlwv 'Ródon ouk èpìeikîs èxhrîto toîs prâgmasei, kai tauta perî tìn èisodîon toîs prosagoreùouwsw autôn bàsilea kai kûriov àpokrinâmenvs: "Oûte bàsileus ouûte kûrios, toû de kûriov kai bàsilewos foneûs kai kolastîhîs." Bròtwos de Ðvikious òtei 3 xhrîmata kai stratwv. épèl de Naukrátis ò òmìmâgîwegos ânêpêse tâs pôleis òfîostaðvai kai
for he would either conquer and give liberty to the Roman people, or die and be freed from slavery; and that amid the general security and safety of their lot one thing only was uncertain, namely, whether they were to live as freemen or die. He says also that Mark Antony was paying a fitting penalty for his folly, since, when it was in his power to be numbered with such men as Brutus and Cassius and Cato, he had given himself to Octavius as a mere appendage; and that if he should not now be defeated with him, in a little while he would be fighting him. Herein, then, he seems to have been an excellent prophet.

XXX. At the time when they were in Smyrna, Brutus asked Cassius to give him a part of the large treasure which he had collected, since he had expended what he had himself in building a fleet large enough to give them control of all the Mediterranean. The friends of Cassius, then, tried to dissuade him from giving anything to Brutus, arguing that it was not right that what he was keeping by his frugality and getting together at the price of men's hatred should be taken by Brutus for the winning of popular favour and the gratification of his soldiers. However, Cassius gave him a third of the whole amount. Then they parted again for their respective undertakings. Cassius took Rhodes, but managed matters there with undue rigour, and that too though he had replied to those who hailed him, when he entered the city, as their lord and king, "Neither lord nor king, but chastiser and slayer of your lord and king." Brutus, on his part, demanded money and soldiers from the Lycians. But Naucrates, the popular leader, persuaded the cities to revolt, and
λόφους τινὰς ὡς εὑρέσοντες παρόδου τὸν Βροῦτον κατελάβοντο, πρῶτον μὲν ἀριστοποιουμένοις αὐτοῖς ἑπέπεμψεν ἵππεῖς, ὡς ἐξακόσιοι διεφθαρμησαν, ἔπειτα τὰ χωρία καὶ πολίχνιας λαμβάνων ἀπέλυνεν ἀνευ λύτρων ἀπαντας ὡς προσαξόμενος εὐνοιὰ τὸ ἔθνος. οἱ δ' ἤσαν αὐθάδεις, ἢ μὲν ἐβλάπτοντο πρὸς ὄργην τιθέμενοι, τῆς δ' ἐπιεικείας καὶ φιλανθρωπίας καταφρονοῦντες, ἀχρι οὗ συνελάσας εἰς Ξάνθουν αὐτῶν τοὺς μαχιματάτους ἑπολιόρκει. τοῦ δὲ ποταμοῦ παρὰ τὴν πόλιν παραρρέοντος ὑπονηχόμενοι διεδίδρασκον. ἡλισκοῦντο δὲ δικτύων διὰ πόρου καθιεμένων εἰς βυθὸν, ὅτα ἄκρα κώδωσι προσηρτημένοις διε-

5 σήμαινεν εὐθὺς τὸν ἐνυχθέντα. μηχανᾶς δὲ τις τῶν Ξανθίων νύκτις ἐπιδιραμόντων καὶ πῦρ ἐμβαλόντων, ὡς ἀπεκλείσθησαν αἰσθομένων τῶν Ῥωμαίων πρὸς τὸ τείχος καὶ πνεύμα θαμπρὸν ἀνερρίπτεξεν ἐπὶ τὰς ἐπάλξεις τὴν φλόγα τῶν ἑγγὺς οἰκίων ἀντιλαμβανομένην, δείσας ὁ Βροῦτος ὑπὲρ τῆς πόλεως ἐκέλευσε κατασβενύναι καὶ βοηθεῖν.

XXXI. Τοὺς δὲ Λυκίους δεινὴ τις ἐξαίφνης πρὸς ἀπόνοιαν ὅρμη καὶ λόγου κρείσσων κατέσχεν, ἢν ἄν τις ἔρωτι θανάτου μάλιστα προσεκώσειεν· οἶ γε μετὰ παιδῶν καὶ γυναικῶν ἐλεύθεροι τε καὶ δοῦλοι καὶ πᾶσα ἡλικία τοὺς μὲν πολεμίους πρὸς τὴν φλόγα βοηθοῦντας ἀπὸ τῶν τειχῶν ἕβαλλον, αὐτοὶ δὲ κάλαμον καὶ ξύλα καὶ πᾶν ὑπέκκαμα προσφέροντες ἤγγον ἐπὶ τὴν πόλιν
the inhabitants occupied certain commanding hills in order to prevent the passage of Brutus. Brutus, therefore, in the first place, sent horsemen against them while they were at breakfast, and these slew six hundred of them; next, he took their strongholds and villages, but dismissed all his captives without ransom, in order that he might win the people over by kindness. They were obstinate, however, feeding their anger upon their injuries, and despising his clemency and kindness, until he drove the most warlike of them into Xanthus and laid siege to the city. They tried to escape by swimming under the surface of the river which flowed past the city. But they were caught in nets which were let down deep across the channel; the tops of these had bells attached to them which indicated at once when any one was entangled. Then the Xanthians made a sally by night and set fire to some of the siege-engines, but they were perceived by the Romans and driven back to their walls; and when a brisk wind fanned the flames back towards the battlements and some of the adjoining houses took fire, Brutus, fearing for the safety of the city, ordered his men to assist in putting out the fire.

XXXI. But the Lycians were suddenly possessed by a dreadful and indescribable impulse to madness, which can be likened best to a passion for death. At any rate, all ages of them, freemen and slaves with their wives and children, shot missiles from the walls at the enemy who were helping them to combat the flames, and with their own hands brought up reeds and wood and all manner of combustibles, and so spread the fire over the city, feeding it with
τὸ πῦρ, ὀρέγοντες αὐτῷ πᾶσαν ὦλην καὶ πάντα τρόπον ἐξερεθίζοντες καὶ συνεκτρέφοντες. ὡς δ’ ἡ φλὸξ ῥυείσα καὶ διαξόσασα πανταχόθεν τὴν πόλιν διέλαμψε πολλή, περιπαθῶν ἐπὶ τοῖς γινομένοις ὁ Βροῦτος ἐξώθεν παρίππευε προθυμούμενος βοηθεῖν, καὶ τὰς χείρας ὀρέγων τοῖς Ξανθίοις ἐδείτο φείδεσθαι καὶ σώζειν τὴν πόλιν, οὐδενὸς αὐτῷ προσέχοντος, ἀλλὰ πάντα τρόπον ἕκαντος ὑπολυττοῦντος, οὐ μόνον ἀνδρῶν τε καὶ γυναικῶν, ἀλλὰ καὶ τὰ παιδία τὰ μικρὰ μετὰ κραυγῆς καὶ ἀλαλαγμοῦ τὰ μὲν εἰς τὸ πῦρ ἦλθετο, τὰ δ’ ἀνώθεν ἀπὸ τῶν τειχῶν ἐξετραχήλιζεν αὐτά, τὰ δὲ τοῖς ξίφεσι τῶν πατέρων ὑπέβαλλε τὰς σφαγὰς γυμνοῦντα καὶ κελεύοντα παίειν. ὡφθη δὲ τῆς πόλεως διαφθαρείσης γυνὴ κρεμαμένη μὲν ἐξ ἀγχόνης, παιδίων δὲ νεκρῶν ἐξηρτημένη τοῦ τραχύλου, λαμπάδι δὲ καιομένη τῇ οἰκίᾳ υφάπτουσα. καὶ τοῦ θεάματος τραγικοῦ φανέντος ἱδεῖν μὲν οὐχ ὑπέμεινεν ὁ Βροῦτος, ἐδάκρυσε δὲ ἄκουόσας· καὶ γέρας ἐκήρυξε τῶν στρατιωτῶν ὡστὶς ἄν δυνηθῇ Δύκιον ἀνδρὰ περισσῶσαι. φασὶ δὲ μόνους ἐκατὸν πεντήκοντα γενέσθαι τοὺς μὴ διαφύγοντας τὸ σωθῆναι. Ξάνθιοι μὲν οὖν διὰ πολλῶν χρόνων ὀσπερ εἰμαρμένην περίοδον διαφθορὰς ἀποδιδόντες τὴν τῶν προγόνων ἀνενεσαυτοῦ τῇ τόλμῃ τύχην· καὶ γὰρ ἐκεῖνοι τὴν πόλιν ὀμοίως ἐπὶ τῶν Περσικῶν κατακαύσαντες ἐαυτοὺς διέθειραν.

XXXII. Βροῦτος δὲ τὴν Παταρέων πόλιν ὁρῶν ἀπισχυρίζομένην πρὸς αὐτὸν, ὥστε μὲν ἐπιχειρεῖν καὶ διηπορεῖτο, τὴν αὐτὴν δεδιώς ἀπόνοιαν, ἔχων
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all sorts of material and increasing its strength and fury in every way. When the flames had darted forth and encircled the city on all sides, and blazed out mightily, Brutus, distressed at what was going on, rode round outside the city in his eagerness to help, and with outstretched hands begged the Xanthians to spare and save their city. No one heeded him, however, but all sought in every way to destroy themselves, men and women alike; nay, even the little children with shouts and shrieks either leaped into the fire, or threw themselves headlong from the walls, or cast themselves beneath their fathers’ swords, baring their throats and begging to be smitten. After the city had been thus destroyed, a woman was seen dangling in a noose; she had a dead child fastened to her neck, and with a blazing torch was trying to set fire to her dwelling. So tragic was the spectacle that Brutus could not bear to see it, and burst into tears on hearing of it; he also proclaimed a prize for any soldier who should succeed in saving the life of a Lycian. But there were only a hundred and fifty, we are told, who did not escape such preservation. So then the Xanthians, after long lapse of time, as though fulfilling a period set by fate for their destruction, had the boldness to renew the calamity of their ancestors; for these too, in the time of the Persian wars, had likewise burned down their city and destroyed themselves.¹

XXXII. When Brutus saw that the city of Patara was holding out strongly against him, he hesitated to attack it, and was in perplexity, fearing that it would be afflicted with the same madness; but as

¹ Cf. Herodotus, i. 176.
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de γυναικας αυτων αιχμαλωτους αφηκεν άνευ λυτρων. αι δ' άνδρων τε και πατερων επιφανων ουσι δηγούμεναι των Βρούτων, οσ άνηρ ειη σωφρονεστατος και δικαιοτατος, ἐπεισαν εἰξαι 2 και παραδοναι την πόλιν. εκ δε τουτου καὶ πάντες οι λοιποι προσεχρησαν ἐπιτρέψαντες ἐαυτοις ἐκείνω, τυχόντες δε χρηστοι και παρ' ἐλπίδας ευγνώμονοι, ος γε, Κασσιου Ροδίου επ' τον αυτον χρωνον ἀναγκασαντο ίδια μεν δυν ἐκεκτηντο χρυσον και άργυρον εἰσενεγκειν ἀπαντας (ἐξ ου συνήχθη περὶ ἀκτακισχίλια τάλαντα), δημοσία δε την πόλιν ἀλλοις πεντακοσίοις ζημιωσαντο, αυτος εκατον και πεντήκοντα τάλαντα Λυκίους πραξάμενος, ἀλλο δε ουδεν ἀδικησας, ἀνέξενειν ἐπ’ Ἰωνιας.

XXXIII. Πολλα μεν ουν άξια μνήμης έργα και τιμαις ἀπεδεξατο και κολασει των άξιων φι δ' αυτος τε ήσθη μάλιστα και Ρωμαιων οι κρατιστοι, τουτο δηγησομαι. Πομπηιου Μάγου προσβαλοντος Διγύπτω κατα Πηλούσιον, ὁπηνικα την μεγαλην άρχην ἀποβαλων υπο Καίσαρος ἐφυγεν, οι του βασιλεως ετι παιδως ουτος επιτρεπεντες εν βουλη μετα των φιλων ἦσαν, ου κατα 2 ταυτα τας γνώμαις φερόμενοι. τοις μεν γαρ ἐδόκει δεχεσθαι, τοις δ' ἀπωθειν Διγύπτου τον άνδρα. Θεόδωτος δε τις Χιος, ἐπι μισθῳ ρητορικων λόγων διδασκαλος τω βασιλει συννων, ήξωμενος δε τοτε του συνεδριου δι έρημιαν άνδρων βελτιωνων, ἀμφοτέρους διαμαρτάνοντας ἀπεφαινε, και τους ἀναλαβειν και τους ἀφειναι 3 κελευντας τον Πομπηιου εν γαρ ειναι συμφερον

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he held some of its women prisoners of war, he released them without ransom. They were the wives and daughters of prominent men, and by rehearsing the praises of Brutus, calling him a man of the greatest moderation and justice, they persuaded them to yield and surrender their city. Consequently all the rest of the Lycians came and entrusted themselves to him, and found that his goodness and kindness exceeded their hopes. For whereas Cassius, about the same time, compelled the Rhodians individually to pay in to him all the gold and silver they possessed (thus accumulating about eight hundred talents), and fined the city as a whole five hundred talents more, Brutus exacted only a hundred and fifty talents from the Lycians, and, without doing them any other injury, set out with his army for Ionia.

XXXIII. Many were his memorable achievements in meting out rewards or punishments to those who deserved them, but I shall here describe only that in which both he himself and the chief men of Rome took especial pleasure. When Pompey the Great, after he had been stripped of his great power by Caesar, put in as a fugitive at Pelusium in Egypt, the guardians of the boy king were holding a council with their friends, at which opinions differed. Some thought they should receive Pompey, others that they should repulse him from Egypt. But a certain Theodotus, of Chios, who was attached to the king as a paid teacher of rhetoric, and was at this time deemed worthy of a place in the council for lack of better men, declared that both were wrong, both those who would admit and those who would reject Pompey; for there was but one advantageous course
ἐκ τῶν παρόντων, δεξαμένους ἀποκτείναι. καὶ προσπεπιπ ὁ λόγον παυόμενος, ὅτι νεκρὸς οὐ δάκνει. προσθεμένου δὲ τῇ γνώμη τοῦ συνεδρίου παράδειγμα τῶν ἀπίστων καὶ ἀπροσδόκητων ἐκείτο Πομπήιος Μάγνος, τῆς Θεόδοτοῦ ῥητορείας καὶ δεινότητος ἔργων, ὡς αὐτὸς ὁ σοφιστὴς ἔλεγε 4 μεγαλαυχούμενος. ὁλίγῳ δὲ ύστερον ἐπελθόντος Κάισαρος, οἱ μὲν δίκας τινύνυντες ἀπώλυντο κακοὶ κακῶς, Θεόδοτος δὲ παρὰ τῆς τύχης χρόνον εἰς ἀδόξον καὶ ἀπορον καὶ πλάνητα βίον ἐπι- δανεισάμενος τότε Βροῦτον ἐπίσταν τῇ Ἀσίαν οὐκ ἔλαθεν, ἀλλ' ἀναχθεὶς καὶ κολασθεὶς ὄνομα τοῦ θανάτου πλέον ἔσχεν ἢ τοῦ βίου.

XXXIV. Κάσσιον δὲ Βροῦτος εἰς Σάρδεις ἐκάλει, καὶ προσίσιντε μετὰ τῶν φίλων ἀπῆντησε: καὶ πάς ὁ στρατὸς ὡπλισμένος αὐτοκράτορας ἀμφοτέρους προσηγόρευσεν. οὐ δ' ἐν πράγμασι μεγάλοις καὶ φίλοις πολλοῖς καὶ ἡγεμόσιν αὐτῶν αὐτοῖς πρὸς ἀλλήλους ἐγγενομένων καὶ διαβολῶν, πρὶν ἐτερόν τι ποιεῖν, εὐθὺς ἐκ πορείας καθ' αὐτῶν ἐν οἰκήματι γενόμενοι κεκλεισμένων τῶν θυρῶν καὶ μηδενὸς παρόντος, ἐχρῶντο μέμψει 2 πρῶτον, εἰτ' ἐλέγχοις καὶ κατηγορίαις. ἐκ δὲ τούτου πρὸς δάκρυα καὶ παρρησίαν μετὰ πάθους ἐκφερομένων, θαυμάζοντες οἱ φίλοι τὴν τραχύ- τητα τῆς ὀργῆς καὶ τὸν τόνον, ἔδεισαν μή τι ἐκ τούτου γένηται: προσελθεῖν δὲ ἀπείρητο. Μάρκος δὲ Φαώνιος, ἑραστὴς γεγονὼς Κάτωνος, οὐ λόγῳ 200
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in view of the circumstances, and that was to receive him and put him to death. And he added, as he closed his speech, "A dead man does not bite." The council adopted his opinion, and Pompey the Great lay dead, an example of the unexpected and incredible in human life, and it was the work of Theodotus and his clever rhetoric, as that sophist himself was wont to say with boasting. A little while afterwards, however, when Caesar came, the other wretches paid the penalty for their crime and perished wretchedly; as for Theodotus, after borrowing from Fortune enough time for a wandering, destitute, and inglorious life, he did not escape the notice of Brutus, who at this time traversed Asia, but was brought to him and punished, and won more fame for his death than for his life.

XXXIV. Brutus now summoned Cassius to Sardis, and as he drew near, went to meet him with his friends; and the whole army, in full array, saluted them both as Imperators. But, as is wont to be the case in great undertakings where there are many friends and commanders, mutual charges and accusations had passed between them, and therefore, immediately after their march and before they did anything else, they met in a room by themselves. The doors were locked, and, with no one by, they indulged in fault-finding first, then in rebukes and denunciations. After this, they were swept along into passionate speeches and tears, and their friends, amazed at the harshness and intensity of their anger, feared some untoward result; they were, however, forbidden to approach. But Marcus Favonius, who had become a devotee of Cato, and was more impetuous and frenzied

1 Cf. Pompey, chapters lxxvii.–lxxx.
2 In the early part of 42 B.C.
μᾶλλον ἡ φορὰ τινι καὶ πάθει μανικῶ φιλοσοφῶν, ἐβάδιζεν εἰσο πρὸς αὐτοὺς κωλυόμενος ὑπὸ τῶν 3 οἰκετῶν. ἀλλ᾽ ἔργον ἦν ἐπιλαβέσθαι Φαώνιον 100 πρὸς οἰκείους ὁροῦσαντος· σφοδρὸς γὰρ ἦν ἐν πάσι καὶ πρόχειρος. ἔπει τὸ γε βουλευτὴν εἶναι Ὀρμαίων ἐαυτοῦ οὐδενὸς ᾧξιον ἠγείτο, τῷ δὲ κυνικῷ τῆς παρρησίας πολλάκις ἀφῆρε τὴν χαλεπότητα, καὶ τὸ ἀκαίρου αὐτοῦ μετὰ παιδιάς δεχομένων. βία δὴ τότε τῶν παρόντων διωσάμενος τὰς θύρας εἰσῆλθε, μετὰ πλάσματος φωνῆς ἔπη περαινὼν οίς τὸν Νέστορα χρώμενον"Ομηρος πεποίηκεν·

ἀλλὰ πίθεσθ᾽· ἀμφοὶ δὲ νεωτέρω ἐστὸν ἐμεῖο, 4 καὶ τὰ ἔξης. ἐφ᾽ οἷς ὁ μὲν Κάσσιος ἐγέλασεν, ὁ δὲ Βροῦτος ἐξέβαλεν αὐτοῦ ὑπλόκυνα καὶ ψευδο-κυνα προσαγορεύων. οὐ μην ἀλλὰ τότε τούτο τῆς πρὸς ἀλλήλους διαφορᾶς ποιησάμενοι πέρας εὐθὺς διελύθησαν. καὶ Κάσσιον δείπνου παρέχοντος ἐκάλει τοὺς φίλους Βροῦτος. ἠδὴ δὲ κατακειμένων Φαώνιος ἦκε λελομένος· μαρτυρομένου δὲ Βροῦτου μη κεκλημένου αὐτοῦ ἦκειν καὶ κελεύοντος ἀπάγειν ἐπὶ τὴν ἀνωτάτω κλίνῃ, βίᾳ παρελθὼν εἰς τὴν μέσην κατεκλίθη· καὶ παιδιὰν ὁ πότος ἔσχεν οὐκ ἄχαριν οὐδ᾽ ἀφιλό-σοφον.

XXXV. Τῇ δ΄ ύστεραια Βροῦτος ἄνδρα Ὀρμαίου ἐστρατηγηκότα καὶ πεπιστευμένον ὑπ᾽ 202
than reasonable in his pursuit of philosophy, tried to
go in to them, and was prevented by their servants.
It was no easy matter, however, to stop Favonius
when he sprang to do anything, for he was always
vehement and rash. The fact that he was a Roman
senator was of no importance in his eyes, and by the
“cynical” boldness of his speech he often took away
its offensiveness, and therefore men put up with his
impertinence as a joke. And so at this time he
forced his way through the bystanders and entered
the room, reciting in an affected voice the verses
wherein Homer\(^1\) represents Nestor as saying:—

“But do ye harken to me, for ye both are younger
than I am,”

and so forth. At this Cassius burst out laughing;
but Brutus drove Favonius out of the room, calling
him a mere dog, and a counterfeit Cynic.\(^2\) However,
at the time, this incident put an end to their quarrel,
and they separated at once. Furthermore, Cassius
gave a supper, to which Brutus invited his friends.
And as the guests were already taking their places at
the feast, Favonius came, fresh from his bath. Brutus
protested that he had come without an invitation,
and ordered the servants to conduct him to the
uppermost couch; but Favonius forced his way past
them and reclined upon the central one. And over
the wine mirth and jest abounded, seasoned with wit
and philosophy.

XXXV. But on the following day Lucius Pella,
a Roman who had been praetor and had enjoyed

\(^1\) *Iliad*, i. 259.

\(^2\) A follower of Antisthenes was called a “Cynic,” or *dog-like*, probably from the coarse and brutal manners affected
by the school.
αὐτοῦ, Δεύκιον Πέλλαν, Σαρδιανῶν κατηγοροῦντων ἐπὶ κλοπαῖς δημοσίᾳ καταγγέλους ἡτίμωσε· καὶ τὸ πράγμα Κάσσιον οὐ μετρίως ἐλύπησεν. αὐτὸς γὰρ οἶγας ἤμερας ἐμπρόσθεν ἐπὶ τοὺς αὐτοὺς ἐλεγχθέντας ἀδικήμασι δύο φίλους ἴδια νουθετήσας φανερῶς ἀφῆκε καὶ διετέλει χρώμενος. ὃθεν ἦττατο τὸν Βροῦτον ὡς ἄγαν ὅντα νόμιμον καὶ δίκαιον ἐν καιρῷ πολιτείας δεσμόντι καὶ φιλανθρωπίας. οὗ τῶν εἰδῶν τῶν Μαρτίων ἐκέλευεν αὐτὸν μνημονεύειν ἐκείνων, ἐν αἷς Καίσαρα ἐκτείναν, οὐκ αὐτὸν ἄγοντα καὶ φέροντα πάντας ἀνθρώπους, ἀλλὰ ἐτέρων δύναμιν ὅντα ταῦτα πρασσόντων ὡς, εἰ τις ἐστὶ πρόφασις καλῆς ἡμὴν ἢς ἀμελεῖται τὸ δίκαιον, ἀμεινοῦ ἢς τοὺς Καίσαρος φίλους ὑπομένειν ἢ τοὺς ἑαυτῶν περισσῶν ἀδικοῦντας. "Ἐκεῖνος μὲν γὰρ ἀνανδρίας, ἀδικίας δὲ δὸξα μετὰ κινδύνων ἡμῶν καὶ πόνων πρόσεστι." τοιαύτῃ μὲν ἢ τοῦ Βροῦτον προαιρεσίας ἦν.

XXXVI. Ἐπεὶ δὲ διαβαίνειν ἐξ Ἀσίας ἐμελλον, λέγεται τῷ Βροῦτῳ μέγα σημεῖον γενέσθαι. φύσει μὲν γὰρ ἢν ἐπεγρήγορος ὁ ἀνήρ καὶ τὸν ὑπὸν εἰς ὁλίγου χρόνου μόριον ἄσκησεν καὶ σωφροσύνη συνήχειν, ἡμέρας μὲν οὐδέποτε κοιμώμενοι, νῦκτωρ δὲ τοσοῦτον ὅσον οὐτε τι πράττειν οὔτε τῷ διαλέγεσθαι, πάντων ἀναπαυμένων, παρεῖχε. τότε δὲ τοῦ πολέμου συνεστώτος ἐν χαριν Ἐχών τὰς υπὲρ τῶν ὀλων πράξεις, καὶ τεταμένος τῇ φροντίδι πρὸς τὸ μέλλον, ὀπημίκα πρώτον ἀφ' ἐσπέρας ἐπινυστάξει τοὺς σιτίους, ἦδη τὸ λοιπὸν ἐχρήτο τῇ νυκτὶ πρὸς τὰ κατεπείγοντα τῶν πραγμάτων. εἰ δὲ συνέλοι καὶ κατοι
the confidence of Brutus, being denounced by the Sardians as an embezzler of the public moneys, was condemned by Brutus and disgraced; and the matter vexed Cassius beyond measure. For a few days before, when two friends of his had been convicted of the same misdeeds, he had privately admonished them but publicly acquitted them, and continued to employ them. He therefore found fault with Brutus on the ground that he was too observant of law and justice at a time which demanded a policy of kindness. But Brutus bade him remember the Ides of March, on which they had slain Caesar, not because he was himself plundering everybody, but because he enabled others to do this; since, if there is any good excuse for neglecting justice, it had been better for us to endure the friends of Caesar than to suffer our own to do wrong. "For in the one case," said he, "we should have had the reputation of cowardice merely; but now, in addition to our toils and perils, we are deemed unjust." Such were the principles of Brutus.

XXXVI. When they were about to cross over from Asia, Brutus is said to have had a great sign. He was naturally wakeful, and by practice and self-restraint had reduced his hours of sleep to few, never lying down by day, and by night only when he could transact no business nor converse with any one, since all had gone to rest. At this time, however, when the war was begun and he had in his hands the conduct of a life and death struggle, and was anxiously forecasting the future, he would first doze a little in the evening after eating, and then would spend the rest of the night on urgent business. But whenever he had fully met the demands of such
κονομήσειε τὴν περὶ ταῦτα χρείαν, ἀνεγίνωσκε βιβλίων μέχρι τρίτης φυλακῆς, καθ’ ἡν εἰώθεσαν ἐκατόνταρχοι καὶ χιλιάρχοι φοιτῶν πρὸς αὐτῶν.

3 ὡς οὖν ἐμελλεν εἷς Ἀσίας διαβιβάζειν τὸ στρατεύμα, νῦὲ μὲν ἡν βαθυτάτη, φῶς δ’ εἴχεν οὗ πάνω λαμπρὸν ἡ σκηνή, πάν δὲ τὸ στρατόπεδον σιωπῆ κατείχεν. ο’ δὲ συλλογιζόμενος τι καὶ σκοτῶν πρὸς ἐαυτὸν ἐδοξεῖν αἰσθέσθαι τυνὸς εἰσιόντος. ἦποβλέψας δὲ πρὸς τὴν εἰσόδου ὅρα δεινὴ καὶ ἄλλοκοτον ὅψιν ἐκφύλου σώματος καὶ


XXXVII. Ἀφανισθέντος δ’ αὐτοῦ τοὺς παιδίως ἐκάλεσ· μήτε δ’ ἀκούσαί τινα φωνὴν μήτ’ ἴδεῖν ὅψιν φασκόντων, τότε μὲν ἐπηγρύπνησεν ἀμα δ’ ἡμέρα τραπόμενος πρὸς Κάσσιον ἐφραζὲ τὴν ὅψιν. ο’ δὲ τοῖς Ἑπικούριοι λόγοις χρώμενος καὶ περὶ τοῦτων ἔθος ἔχων διαφέρεσθαι πρὸς τὸν Βροῦτον, “Ἡμέτεροι οὖν,” εἶπεν, “ὁ Βροῦτε, λόγος, ὡς οὗ πάντα πάσχομεν ἀληθῶς οὐδ’ ὁρῶμεν, ἀλλ’ ὑγρὸν μὲν τι χρῆμα καὶ ἀπατηλὸν ἡ αἰσθησις, ἐτει δ’ ὀξυτέρα ἡ διάνοια κινεῖν αὐτὸ καὶ μεταβάλλειν ἀπ’ οὐδενὸς ὑπάρχοντος ἐπὶ

2 πάσαν ἴδεαν. κηρὸ μὲν γὰρ ἐοικεν η τύπωσις, ψυχῆ δ’ ἀνθρώπου, τὸ πλαττόμενον καὶ τὸ πλάτ-τον ἐχοῦση τὸ αὐτὸ, ράστα ποικίλλειν αὐτὴν

1 ἐοικεν Bekker adopts the early anonymous correction to ἐξωθεν (on wax the impression is outside, but the soul, etc.).

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business in shorter time, he would read a book until the third watch, at which hour the centurions and tribunes usually came to him. Once, accordingly, when he was about to take his army across from Asia, it was very late at night, his tent was dimly lighted, and all the camp was wrapped in silence. Then, as he was meditating and reflecting, he thought he heard some one coming into the tent. He turned his eyes towards the entrance and beheld a strange and dreadful apparition, a monstrous and fearful shape standing silently by his side. Plucking up courage to question it, “Who art thou,” said he, “of gods or men, and what is thine errand with me?” Then the phantom answered: “I am thy evil genius, Brutus, and thou shalt see me at Philippi.” And Brutus, undisturbed, said: “I shall see thee.” ¹

XXXVII. When the shape had disappeared, Brutus called his servants; but they declared that they had neither heard any words nor seen any apparition, and so he watched the night out. As soon as it was day, however, he sought out Cassius and told him of the apparition. Cassius, who belonged to the school of Epicurus, and was in the habit of taking issue on such topics with Brutus, said: “This is our doctrine, Brutus, that we do not really feel or see everything, but perception by the senses is a pliant and deceitful thing, and besides, the intelligence is very keen to change and transform the thing perceived into any and every shape from one which has no real existence. An impression on the senses is like wax, and the soul of man, in which the plastic material and the plastic power alike exist, can very easily shape

¹ Cf. Caesar, Ixix. 5-7.
καὶ σχηματίζειν δ' ἐαυτής ὑπάρχει. δηλοῦσι δὲ αἱ κατὰ τοὺς ὑπνοὺς τροπαὶ τῶν ὁνείρων, ἃς τρέπεται τὸ φανταστικὸν ἐξ ἀρχῆς βραχείας παντοδαπὰ καὶ πάθη καὶ εἰδώλα γνώμενον. κινεῖσθαι δ' ἀεὶ πέφυκε: κίνησις δ' αὐτῷ φαν- 
3 τασία τις ἡ νόησις. σοὶ δὲ καὶ τὸ σώμα 
tαλαιπωροῦμενον φύσει τὴν διάνοιαν αἰώρει καὶ 
παρατρέπει. δαίμονας δ' οὔτ' εἶναι πιθανὸν οὔτ' 
όντας ἀνθρώπων ἔχειν εἰδός ἡ φωνὴ ἡ δύναμιν 
eίς ἡμᾶς διήκονσαν· ὡς ἐγω' ἄν ἐβουλόμην, ἵνα 
μὴ μόνον ὅπλοις καὶ ὑποταῖς καὶ ναυσὶ τοσαῦταις, 
ἀλλὰ καὶ θεῶν ἀρωγαῖς ἐπεθαρροῦμεν, ὁσιωτά- 
tων ἔργων καὶ καλλίστων ἥγεμόνες οὖντες." 
τοιούτως μὲν ὁ Κάσσιος ἐπράψυνε λόγος τὸν 
Βροδόν.
4 Ἐμβαινόντων δὲ τῶν στρατιωτῶν ἐπὶ τὰς 
πρώτας σημαίας ἀετοὶ δύο συγκατασκήνωσαν 
ὀμοῦ συνδιεκομίζοντο, καὶ παρηκολούθον ὑπὸ 
tῶν στρατιωτῶν τρεφόμενοι μέχρι Φιλίππων. 
ἐκεῖ δ' ἡμέρα μιᾷ πρὸ τῆς μάχης ἤχοντο 
ἀποστάμενοι.

XXXVIII. Τὰ μὲν οὖν πλείον τῶν ἐν ποσίν 
ἐθιὸν ἐτύχανεν ὁ Βροδός ὑπήκοα πεποιημένος. 
eἰ δὲ τις ἡ πόλις ἡ δυνάστης παρεῖτο, τότε 
πάντας προσαγόμενοι μέχρι τῆς κατὰ Θάσον 
θαλάσσης προῆλθον. ἐκεῖ δὲ τῶν περὶ Νορ- 
βανοῦ ἐν τοῖς Στενοῖς λεγομένοις καὶ περὶ τοῦ 
Σύμβολον στρατοπεδεύοντων, περιελθόντες αὐ- 
tοὺς ἡνάγκασαν ἀποστῆναι καὶ προέσθαι τὰ 
2 χωρία. μικροῦ δὲ καὶ τὴν δύναμιν αὐτῶν λαβεῖν 
ἐξέσχασαν, ὑπολειπομένου διὰ νόσον Καίσαρος, εἰ 
μὴ προσεβοήθησεν Ἀντώνιος ὀξύτητι θαυμαστῇ.
and embellish it at pleasure. This is clear from the transformations which occur in dreams, where slight initial material is transformed by the imagination into all sorts of emotions and shapes. The imagination is by nature in perpetual motion, and this motion which it has is fancy, or thought. In thy case, too, the body is worn with hardships and this condition naturally excites and perverts the intelligence. As for genii, it is incredible either that they exist, or, if they do exist, that they have the appearance or the speech of men, or a power that extends to us. For my part, I could wish it were so, in order that not only our men-at-arms, and horses, and ships, which are so numerous, but also the assistance of the gods might give us courage, conducting as we do the fairest and holiest enterprises.” With such discourse did Cassius seek to calm Brutus.

Furthermore, as the soldiers were embarking, two eagles perched upon the foremost standards and were borne along with them, and they kept the army company, being fed by the soldiers, as far as Philippi. There, only one day before the battle, they flew away.

XXXVIII. Most of the peoples encountered on the march Brutus had already brought into subjection; and now, whatever city or potentate had been omitted, they won them all over, and advanced as far as the Thasian sea. There Norbanus and his army were encamped, at what were called The Narrows, and near Symbolum; but they surrounded him and compelled him to withdraw and abandon his positions. They almost captured his forces, too, since Octavius was delayed by sickness; and they would have done so had not Antony come to his aid with such
χρησάμενος, ὡστ' ἀπιστεῖν τοὺς περὶ Βροῦτον.
ηλθε δὲ Καίσαρ ὡστερον ἥμεραις δέκα, καὶ κατε-
στρατοπέδευσεν ἐναντίον Βροῦτον, Κασσίου δὲ
Ἀντώνιος.
3 Τὰ δ' ἐν μέσῳ τῶν στρατοπέδων πεδία 'Ῥωμαίοι
κάμπτος Φιλίππος καλοῦσι καὶ μέγισται τότε
Ῥωμαίων δυνάμεις ἀλλήλαις συνεφέροντο. πλη-
θεὶς μὲν οὖν οὐ παρ' ὁλόγων ἐλείποντο τῶν περὶ
Καίσαρα, κόσμῳ δ' ὄπλων καὶ λαμπρότητι θαυ-
μαστὸν ἐξεφάνῃ τὸ Βροῦτον στράτευμα. χρυσὸς
γὰρ ἦν αὐτοῖς τὰ πλείστα τῶν ὄπλων καὶ ἀργυρὸς
ὑφειδὼς καταχρησθεῖς, καίπερ εἰς τάλλα τοῦ
Βροῦτον σώφρονι διαίτη καὶ κεκολασμένη χρῆσθαι
τοὺς ἡγεμόνας ἑθίζοντος. τὸν δ' ἐν χερσὶ καὶ
περὶ τὸ σῶμα πλοῦτον ὡστό τι καὶ φρονήματος
παρέχειν τοῖς φιλοτιμότεροις, τοὺς δὲ φιλοκερδεῖς
καὶ μαχιμωτέρους ποιεῖν, ὡσπερ κτημάτων τῶν
ὄπλων περιεχομένους.
XXXIX. Οἱ μὲν οὖν περὶ Καίσαρα καθαρμὸν
ἐν τῷ χάρακι ποιησάμενοι, μικρὸν τι σῖτον καὶ
δραχμᾶς κατ' ἄνδρα πέντε διένειμαν εἰς θυσίαν,
οἱ δὲ περὶ Βροῦτον καταγρόντες αὐτῶν τῆς ἀπορίας
ἡ μικρολογίας, πρώτον μὲν ἐν υπαίθρῳ τῶν στρα-
τῶν, ὡσπερ ἔθος ἑστίν, ἐκάθηραν, ἐπειδ' ἱερεῖν
πληθυ ταλά λόχους καὶ δραχμὰς ἐκάστῳ πεντή-
kοντα διαδόντες, εὐνοία καὶ προδομία τῆς δυνα-
2 μεσὶ πλέον εἰχον. οὐ μὴν ἄλλα σημεῖον ἐν τῷ
καθαρμῷ μοχθηρὸν ἔδοξε Κασσίῳ γενέσθαι. τῶν
γὰρ στέφανον αὐτῷ κατεστραμμένον ὁ Ῥαβδοῦχος
προσήνεγκε. λέγεται δὲ καὶ πρότερον ἐν θέα
τινὶ καὶ πομπῇ χρυσὴν Κασσίου Νῖκην διαφερο-
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astonishing swiftness that Brutus could not believe in it. Octavius came, however, ten days later, and encamped over against Brutus, while Antony faced Cassius.

The plains between the armies the Romans call Campi Philippi, and Roman forces of such size had never before encountered one another. In numbers the army of Brutus was much inferior to that of Octavius, but in the splendid decoration of its arms it presented a wonderful sight. For most of their armour was covered with gold and silver, with which Brutus had lavishly supplied them, although in other matters he accustomed his officers to adopt a temperate and restricted regimen. But he thought that the wealth which they held in their hands and wore upon their persons gave additional spirit to the more ambitious, and made the covetous even more warlike, since they clung to their armour as so much treasure.

XXXIX. Octavius and Antony now made a lustration\(^1\) of their armies in their camps, and then distributed a little meal and five drachmas to every man for a sacrifice; but Brutus and Cassius, despising their enemies' poverty or parsimony, first made lustration of their armies in the open field, as the custom is, and then distributed great numbers of cattle for sacrifice among their cohorts, and fifty drachmas to every soldier, and thus, in the goodwill and zeal of their forces, they were at an advantage. However, it was thought that Cassius had a baleful sign during the lustration; for the lictor brought him his wreath turned upside down. And it is said that before this, also, in a procession at some festival, a golden Victory belonging to Cassius, which was being borne along,

\(^1\) A solemn review, with ceremonies of purification.
3 μένην πεσεῖν, ὅλισθόντος τοῦ φέροντος. ἔτι δ' ὁρνεὰ τε σαρκοφάγα πολλὰ καθ' ἡμέραν ἐπεφαίνετο τῷ στρατοπέδῳ, καὶ μελισσῶν ὄφθησαν ἕσμοι συνιστάμενοι περὶ τόπον τινὰ τοῦ χάρακος ἑντὸς, ὃν ἐξέκλεισαν οἱ μάντεις ἀφοσιούμενοι τὴν δεισιδαιμονίαν ἀτρέμα καὶ τὸν Κάσσιον αὐτὸν ὑποφέρουσαν ἐκ τῶν Ἑπικούρου λόγων, τοὺς δὲ στρατιώτας παντάπασι δεδουλωμένην.

4 Ὡθεν οὖν ἢν πρόθυμος διὰ μάχης ἐν τῷ παρόντι γενέσθαι τῇ κρίσιν, ἀλλὰ τρίβειν ἥζιον χρόνῳ τὸν πόλεμον, ἐρρωμένους χρήμασιν, ὕπλων δὲ καὶ σωμάτων πληθεί λειτουμένους. Βρούτος δὲ καὶ πρότερον ἐσπευδε τῷ ταχίστῳ τῶν κυνδύων διακρίθεισι ἢ τῇ πατρίδι τῆς ἔλευθερίας ἀναλαβεῖν ἢ πάντας ἀνθρώπους ἐνοχλουμένους δαπάναις καὶ στρατεύμασι καὶ προστάγμασι

5 ἀπαλλάξαι κακῶν, καὶ τότε τοὺς περὶ αὐτὸν ἱππεῖς ὅρων ἐν τοῖς προάγωσι καὶ ταῖς ἄψυχαχίαις εὐμεροῦντας καὶ κρατοῦντας ἐξήρτο τὸ φρονήματι καὶ τυχε αὐτομολία γενόμεναι πρὸς τοὺς πολεμίους καὶ διαβολαὶ καθ' ἑτέρων καὶ ὑπόνοιαν πολλοὺς τῶν Κασσίου φίλων μετέστησαν ἐν τῷ συνεδρίῳ πρὸς Βρούτον. εἰς δὲ τῶν Βρούτου φίλων Ἀτίλλιος ἣναντίοτο, τὸν γε χειμώνα περιμείναι κελεύων. ἐρομένου δὲ τοῦ Βρούτου τίνι μετατίθησθαι νομίζει μετ' ἑνιαυτόν, “Εἰ μηδέν,” εἶπεν, “ἀλλο, πλείον βιώσομαι χρόνον.” πρὸς τοῦτο Κάσσιος ἐδυσχέρανε, καὶ τοῖς ἀλλοις προσέκρουσεν οὐ μετρίως ὁ Ἀτίλλιος. ἐδέδωκτο δὴ μάχεσθαι τῇ ὑπεραίᾳ.

XL. Καὶ Βρούτος μὲν ἐν ἐλπίδι καλαῖς καὶ
Brutus fell to the ground, its bearer having slipped. And besides, many carrion birds hovered over the camp daily, and swarms of bees were seen clustering at a certain place inside the camp; this place the soothsayers shut off from the rest of the camp, in order to avert by their rites the superstitious fears which were gradually carrying even Cassius himself away from his Epicurean doctrines, and which had altogether subjugated his soldiers.

For these reasons Cassius was not eager to have the issue decided by battle at present, but thought it best to protract the war, since they were strong financially, although inferior in the number of their arms and men. Brutus, however, even before this had been anxious to have the issue decided by the speediest of hazards, that he might either restore freedom to his country, or relieve mankind of calamitous expenditures and requisitions for military service. At this time, too, he saw that his horsemen were successful and victorious in the preliminary skirmishes, and was therefore lifted up in spirit. Besides, sundry desertions to the enemy, and suspicions and assertions that others would follow, brought many of the friends of Cassius in the council over to the side of Brutus. But one of the friends of Brutus, Atillius, opposed his wishes, and urged delay till winter at least was past. And when Brutus asked him how he thought he would be better off another year, "If in no other way," said Atillius, "I shall have lived longer." At this answer Cassius was vexed, and the rest also were not a little annoyed by Atillius. So it was presently decided to give battle on the next day.

XL. Brutus was full of hopefulness at supper, and
λογισμοῖς φιλοσόφοις γενόμενος παρὰ τὸ δεῖπνον ἀνεπαύετο. Κάσσιον δὲ Μεσσάλας φησὶ δεῖπνεῖν τε καθ᾽ ἑαυτὸν ὅλιγον τῶν συνήθων παραλαβόντα, καὶ σύννυν ὀράσθαι καὶ σιωπῆλον, οὐ φύσει τοιούτον ὄντα: παυσαμένου δὲ τοῦ δείπνου λαβόμενον τῆς χειρὸς αὐτοῦ σφόδρα τοσοῦτον εἰπεῖν, ὡσπερ εἰώθει φιλοφρονοῦμενος, Ἑλληνικῆ.

2 φωνῆ. "Μαρτύρωμαι σε, Μεσσάλα, ταύτα Πομπηίω. Μάγνω πᾶσχειν, ἀναγκαζόμενος διὰ μίας μάχης ἀναρρίψαι τὸν περὶ τῆς πατρίδος κύβον. ἄγαθὴν μέντοι ψυχήν ἔχωμεν εἰς τὴν τύχην ἀφορώντες, ἢ, καὶ βουλευσώμεθα κακῶς, ἀπιστεῖν οὐ δίκαιον." ταύτα εἴποντα φησὶν ὁ Μεσσάλας τελευταία πρὸς αὐτὸν ἀσπάσασθαι τὸν Κάσσιον· εἶναι δὲ κεκλημένος εἰς τὴν υστεραίαν ἐπὶ δεῖπνον ὑπ᾽ αὐτοῦ γενέθλιον ὑπαίτιον ὑπῆραν.

3 "Ἀμα δ᾽ ἡμέρα προοίκείτο μὲν τῷ Βρούτον χάρακι καὶ τῷ Κάσσιον σύμβολον ἀγῶνος φοινικοὺς χιτῶν, αὐτοὶ δὲ συνηλθοῦν εἰς τὸ μέσον τῶν στρατοπέδων καὶ λέγει Κάσσιος: "Εἰς μὲν, ὁ Βρούτε, υἱὸν καὶ συνεῖναι τὸν πάντα χρόνον ἀλλήλοις εὐ πράξαντας: ἔπει δὲ τὰ μέγιστα τῶν ἀνθρωπίνων ἀδηλότατα, καὶ τῆς μάχης παρὰ γνώμην κριθείσης οὐ ράδιον αὕτης ἀλλήλους ἰδεῖν,

4 τῷ γυνώσκεις περὶ φυγῆς καὶ τελευτῆς;" καὶ ὁ Βρούτος ἀπεκρίνατο. "Νέος ὁν ἐγώ, Κάσσιε, καὶ πραγμάτων ἄπειρος, οὐκ οἶδ᾽ ὅπως ἐν φιλοσοφίᾳ λόγον ἀφῆκα μέγαν. ἥτισασάμην Κάτωνα δια-χρησάμενον ἑαυτὸν, ὥς οὐχ ὅσιον οὐδ᾽ ἄνδρος ἐργον ὑποχωρεῖν τῷ δαίμονι καὶ μὴ δέχεσθαι τὸ

5 συμπίπτον ἀδεῶς, ἀλλ᾽ ἀποδιδράσκειν. νυνὶ δ᾽
after engaging in philosophical discussion, went to rest; but Cassius, as Messala tells us, supped in private with a few of his intimates, and was seen to be silent and pensive, contrary to his usual nature. When supper was over, he grasped Messala's hand warmly, and, speaking in Greek, as was his custom when he would show affection, said: "I call thee to witness, Messala, that I am in the same plight as Pompey the Great, in that I am forced to hazard the fate of my country on the issue of a single battle. With good courage, however, let us fix our waiting eyes on Fortune, of whom, even though our counsels be infirm, it is not right that we should be distrustful." With these last words to him, Messala says, Cassius embraced him; and he had already invited him to supper on the following day, which was his birthday.

As soon as it was day, a scarlet tunic, the signal for battle, was displayed before the camps of Brutus and Cassius, and they themselves came together into the space between their armies. Here Cassius said: "May we be victorious, Brutus, and ever afterwards share a mutual prosperity; but since the most important of human affairs are most uncertain, and since, if the battle goes contrary to our wishes, we shall not easily see one another again, what is thy feeling about flight and death?" And Brutus made answer: "When I was a young man, Cassius, and without experience of the world, I was led, I know not how, to speak too rashly for a philosopher. I blamed Cato for making away with himself, on the ground that it was impious and unmanly to yield to one's evil genius, not accepting fearlessly whatever befalls, but running away. In my present fortunes,
τά παρόντα μή βραβεύσαντος οὐ δέομαι πάλιν ἄλλας ἐλπίδας ἐξελέγχειν καὶ παρασκενάς, ἂλλ' ἀπαλλάξομαι τὴν τύχην ἑπαίνων. Μαρτίας¹ εἴδοις δοὺς τῇ πατρίδι τὸν ἐμαυτοῦ βίον ἄλλον ἔξησα δι' ἐκείνην ἑλεύθερον καὶ ἑνδοξον." ἐπὶ τούτοις Κάσσιος ἐμειδίασε καὶ τὸν Βροῦτον ἀστα- σάμενος, "Ταῦτα," ἔφη, "φρονοῦντες ἱωμεν ἐπὶ τοὺς πολεμίους. ἣ γὰρ νικήσομεν ἢ νικῶντας οὐ φοβηθήσομεθα."

6 Μετὰ ταῦτα περὶ τάξεως αὐτοῖς λόγος ἐγένετο τῶν φίλων παρόντων. καὶ Βροῦτος ἦτείτο Κάσσιον αὐτὸς ἦγείσθαι τοῦ δεξιοῦ κέρατος, ὁ δὲ ἐμπειρίαν καὶ ἕλκιαν μᾶλλον ἄρότο Κάσσιὼ προσήκειν. οὐ μὴν ἄλλα καὶ τούτο Κάσσιος ἔδωκε, καὶ τῶν ταγμάτων τῷ μαχιμώτατον ἔχοντα Μεσσάλαν ἐκέλευσεν ἐπὶ τοῦ δεξιοῦ καταστήναι. καὶ Βροῦτος εὐθὺς ἔξηγε τοὺς ἰππεῖς κεκοσμημένους διαπρεπῶς, καὶ τὸ πεζὸν οὐ σχολαῖτερον παρενέβαλλεν.

XLI. "Επιχον δ' οἱ περὶ Ἀντώνιον ἀπὸ τῶν ἐλῶν, οἷς περειστρατοπέδευσον, ἐμβάλλοντες τάρφους εἰς τὸ πεδίον καὶ τὰς ἐπὶ θάλασσαν ὀδοὺς τοῦ Κασσίου περικόπτοντες. ἐφήδρευε δὲ Καίσαρ, οὐ παρὼν αὐτὸς δι' ἀσθένειαν, ἀλλ' ἦ δύναμις, οὗ πάνω μαχεύομαι προσδοκώσα τοὺς πολεμίους, ἄλλα μόνον ἐκδρομαίς χρήσθαι πρὸς τὰ ἔργα καὶ βέλεσιν ἔλαφροῖς καὶ θορύβοις τοὺς ὑπὲρ συνταγμένους οὐ προσέχοντες ἑθαύμαζον τὴν περὶ τὰς

¹ ἑπαίνων. Μαρτίας Coraës and Bekker have ἑπαίνων ὦτι (because) Μαρτίας κτλ., after Reiske.
however, I am become of a different mind; and if God does not decide the present issue in our favour, I do not ask once more to put fresh hopes and preparations to the test, but I will go hence with words of praise for Fortune; on the Ides of March I gave my own life to my country, and since then, for her sake, I have lived another life of liberty and glory.”

At these words Cassius smiled, and after embracing Brutus, said: “Thus minded, let us go against the enemy; for either we shall be victorious, or we shall not fear the victors.”

After this, they conferred together about the order of battle in the presence of their friends. And Brutus asked Cassius that he might have command of the right wing himself, although his years and experience made this post seem more appropriate for Cassius. However, Cassius not only granted him this favour, but also ordered Messala with the most warlike of the legions to take position on the right. Brutus at once led out his horsemen magnificently equipped, and with no less promptness put his infantry also in array.

XLI. The soldiers of Antony were engaged in running trenches from the marshes, at which they were encamped, into the plain, thus cutting off Cassius from access to the sea. Octavius was quietly watching the course of events,—not being present in person, owing to sickness, but his forces for him; they had no expectation at all that their enemies would give battle, but thought they would merely sally out against the works and with light missiles and clamorous cries try to disturb the workers in the trenches. So paying no attention to their opponents, they were amazed at the loud and confused
τάφρους κραυγήν ἀσημον οὔσαν καὶ πολλὴν προσφερομένην. ἐν τούτῳ γραμματείων τε παρὰ Βρούτου τοῖς ἥγεμοσὶ φοιτῶντων, ἐν οἷς ἦν τὸ σύνθημα γεγραμμένον, αὐτοῦ τε παρεξίόντος ὑπὲρ τα τάγματα καὶ παραθαρρύνοντος, ὠλγοῖ μὲν ἐφθασαν ἀκούσαι τὸ σύνθημα παρεγγυώμενον, οἱ δὲ πλείστοι μὴ προσμείναντες ὀρμῆ μιᾶ καὶ ἀλλα—

3 λαγμῷ προσεφέροντο τοῖς πολεμίοις. γενομένης δὲ δὶ ἀτάξιαν ταῦτην ἀνωμαλίας καὶ διασπασμοῦ τῶν ταγμάτων τὸ Μεσσάλα πρῶτον, εἶτα τὰ συνεζυγμένα παρῆλθαττε τὸ Καίσαρος ἀριστερῶν καὶ βραχέα τῶν ἑσχάτων θυγόντες καὶ καταβαλόντες οὐ πολλοὺς, ἀλλ' ὑπερκεράσαντες,

4 ἐμπίπτουσιν εἰς τὸ στρατόπεδον. καὶ Καίσαρ μὲν, ὡς αὐτὸς ἐν τοῖς ὑπομνήμασιν ἱστορεῖ, τῶν φίλων τυνὸς Ἀρτωρίου Μάρκου καθ' ὑπνοὺ ἰδόντος ὡςιν κελεύουσαν ἐκστήναι Καίσαρα καὶ μετελθεῖν ἐκ τοῦ χάρακος, ἐφθασε μικρὸν ὑπεκκομισθεὶς ἐδοξέ τε τεθνάναι. τὸ γὰρ φορεῖον κενὸν ἄκοντιος καὶ ύσσοις βάλλοντες διῆλασαν. ἤν δὲ φῶνοι ἐν τῷ στρατόπεδῳ τῶν ἀλισκομένων, καὶ δισχίλιοι Δακεδαιμονίων ἠκοντες ἐπίκουροι νεωστὶ συγκατεκόπησαν.

XLII. Οἱ δὲ μὴ κυκλωσάμενοι τοὺς Καίσαρος, ἀλλὰ συμπεσόντες, ῥαδίως μὲν ἀπετρέψαντο τεταραγμένους, καὶ διεφθείραν ἐν χερσίν τρία τάγματα, καὶ συνεισέπεσον εἰς τὸ στρατόπεδον τοῖς φεύγουσιν ὑπὸ ρύμησ τοῦ κρατεῖν συνενεχθέντες, μεθ' ἑαυτῶν ἠχοντες τὸν Βρούτον. ὁ δ' οὐ συνείδον

2 οἱ νικώντες εἰδείκνυε τοῖς ἡττημένοις ὁ καίρος. εἰς

1 χερσίν conjectured by Sintenis and Bekker: χερσίν.
outcries which came to them from the trenches. At this point, while tickets with the watchword written upon them were being carried to his officers from Brutus, and while Brutus himself was riding along past the legions and encouraging them, few of his men succeeded in hearing the watchword as it was passed along, but most of them, without waiting for it, with one impulse and with one war-cry, rushed upon the enemy. This disorder threw the legions out of line and touch with one another, and first that of Messala, then those that had been drawn up with it, went beyond the left wing of Octavius; they had only a brief contact with its outermost lines, and slew only a few men, but outflanked it and burst into their camp. And Octavius, as he himself tells us in his Commentaries, in consequence of a vision which visited one of his friends, Marcus Artorius, and ordered that Octavius should rise up from his bed and depart from the camp, barely succeeded in having himself carried forth, and was thought to have been slain. For his litter, when empty, was pierced by the javelins and spears of his enemies. Those who were taken prisoners in the camp were slaughtered, and two thousand Lacedaemonians who had recently come as auxiliaries were cut to pieces along with them.

XLII. The legions of Brutus which had not outflanked the forces of Octavius, but engaged them in battle, easily routed them in their confusion and cut to pieces three legions at close quarters; then they dashed into their camp with the fugitives, borne on by the impetus of their victory and carrying Brutus with them. But here the vanquished saw an opportunity of which the victors were not aware; for they
γὰρ τὰ γυμνὰ καὶ παραρρηγυμένα τῆς ἐναντίας φάλαγγος, ἦ τὸ δεξίων ἀπεσπάσθη πρὸς τὴν δεξιότερον, ὡσάμενοι τὸ μὲν μέσον οὐκ ἔξεσαν, ἀλλὰ ἀγώνι μεγάλῳ συνείχοντο, τὸ δὲ εὐώνυμον ἀταξία καὶ ἀγνοία τῶν γενομένων ἐτρέψαντο καὶ καταδιώξαντες εἰς τῶν χάρακα διεπόρθουν ὀυδετέρου τῶν αὐτοκρατόρων παρόντος. 'Αντώνιος τε γὰρ, ὡς φασιν, ἐκκλίνας ἐν ἀρχῇ τῆν ἐφοδοῦ εἰς τὸ ἔλος ἀνεχόμηκεν, καὶ Καίσαρ οὕδαμον φανέρος ἦν ἐκπεσὼν τοῦ χάρακος, ἀλλὰ Βρούτῳ τινὲς ὡς ἀνήρκοτες αὐτοῦ ἐπεδείκνυσαν ἡμαρμένα τὰ ξίφη, φράξαντες ἰδέαν ἣν εἶχε καὶ ἡλικίαν. ἦδη δὲ τὸ μέσον άξεσώκει φόνῳ πολλῷ τοὺς ἀντιτεταγμένους, καὶ παντελῶς ἐδόκει κρατεῖν ο Βρούτος, ὡσπερ ὁ Κάσσιος κρατεῖσθαι. καὶ τούτῳ μόνον αὐτῶν διεφθείρο τὰ πράγματα, τοῦ μὲν ὡς νικῶντι Κασ- σίῳ μὴ βοηθήσαντος, τοῦ δὲ Βρούτου ὡς ἀπολο- λότα μὴ περιμείναντος· ἐπεὶ τῆς γε νίκης ὅρον ὁ Μεσσάλας τίθεται τὸ τρεῖς ἀετοὺς καὶ πολλὰ σημεῖα λαβεῖν τῶν πολεμιῶν, ἐκείνους δὲ μηδέν. 1004 'Αναχωρών δ' ο Βρούτος ἦδη διαπεπορθημένων τῶν Καίσαρος ἐθαύμασε τὸ Κασσίου στρατήγιον οὐχ ὀρῶν ψηλῶν, ὡσπερ εἰώθει, περιφαινόμενον, οὐδὲ τάλλα κατὰ χώραν· ἐρήμητο γὰρ εὐθὺς τὰ πλείστα καὶ κατέσπαστο τῶν πολεμιῶν ἐμπεσόν-
tων. ἀλλ' οἱ δοκοῦντες ἀξύτερον βλέπειν τῶν ἐταύρων ἐφραζόν αὐτῶ πολλὰ μὲν ὀρῶν κράτη- λάμποντα, πολλοὺς δ' ἀργυροὺς θυρεοὺς ἐν τῷ χάρακι τοῦ Κασσίου διαφερομένους· οὐκοιν δο-
κεῖν αὐτοῖς οὐτ' ἀριθμον οὐθ' ὀπλισμὸν εἶναι τῶν ἀπολελειμμένων φυλάκων· οὔ μὴν οὐδὲ πλήθος
BRUTUS

charged upon the broken and exposed parts of their opponents' line, from which the right wing had been drawn away in pursuit. The centre did not yield to them, but fought them vigorously; the left wing, however, owing to their disorder and ignorance of what had happened, they routed and pursued into their camp, which they sacked. Neither of the generals was with his men; for Antony, we are told, turned aside from the attack at the outset and withdrew into the marsh, and Octavius was nowhere to be seen after he had forsaken his camp; indeed, sundry soldiers declared that they had slain him, showing Brutus their bloody swords and describing his youthful appearance. But presently the centre drove back their opponents with great slaughter, and it appeared that Brutus was completely victorious, as Cassius was completely defeated. And one thing alone brought ruin to their cause, namely, that Brutus thought Cassius victorious and did not go to his aid, while Cassius thought Brutus dead and did not wait for his aid; since Messala considers it a certain proof of the victory that he captured three eagles and many standards from the enemy, while they took nothing.

As Brutus was returning from his victory, the camp of Caesar having been already destroyed, he was amazed not to see the tent of Cassius towering above the others, as usual, nor the other tents in their wonted place; for most of them had been demolished at once when the enemy burst in. But the sharper sighted among his companions told him they could see many helmets gleaming, and many silver breast-plates moving about in the camp of Cassius; they did not think that either the number or the armour was that of the garrison left behind; however, they
πείκεινα φαινεσθαι νεκρῶν ὃσον εἴκος ἦν νευκημένων κατὰ κράτος παγόματων τοσοῦτων. ταῦτα πρῶτον ἔννοιαν κατέστησε τῷ Βρούτῳ τοῦ συμπτώματος· καὶ καταλιπῶν φρουρᾶν ἐν τῷ στρατοπέδῳ τῶν πολεμίων ἀνεκάλεῖτο τοὺς διώκοντας καὶ συνήγειν ὡς Κασσίοβοηθῆσων.

XLIII. Ἐπέπρακτο δ' οὕτω τὰ κατ' αὐτὸν. οὕτω τῆν πρώτην ἐκδρομήν τῶν περὶ Βρούτου ἡδέως εἴδεν ἀνευ συνθήματος καὶ προστάγματος γενομένην, οὔθε ὅτε κρατοῦντες εὐθὺς ὁρμησαν ἐφ' ἀρπαγήν καὶ ὄφελείαν, τοῦ περιέναι καὶ κυκλοῦσθαι τοὺς πολεμίους ἀμελήσαντες, ἦρεσκεν αὐτῷ 2 τὰ πραττόμενα. μελλήσει δὲ των καὶ διατριβή μᾶλλον ἡ προθυμία καὶ λογισμῷ στρατηγῶν ὑπὸ τοῦ δεξιοῦ τῶν πολεμίων περιελαμβάνετο· καὶ τῶν ἱππέων εὐθὺς ἀπορραγόντων φυγῇ πρὸς τὴν θάλασσαν ὅρῶν καὶ τοὺς πεζοὺς ἐνδιδόντας ἐπειράτο κατέχειν καὶ παρακαλεῖν. ἐνὸς δὲ σημειοφόρου φεύγοντος ἀφαρπάσας τὸ σημεῖον ἔπηξε πρὸ τῶν ποδών, μηδὲ τῶν περὶ τὸ σώμα τεταγμένων αὐτοῦ προθύμως ἐτι συμμενόντων. οὕτω δὴ βιασθεὶς ἀνεχώρησε μετ' ὀλίγων ἐπὶ λόφου ἔχοντα πρὸς τὸ πεδίον σκοπᾶς. ἀλλ' αὐτὸς μὲν οὖδὲν κατείδειν ἢ μόλις τῶν χώρακα πορθούμενον, ἢν γὰρ ἁσθενῆς τὴν ὤψιν, ἵνα δὲ περὶ αὐτὸν ἵππεῖς ἐώρων πολλοὺς προσελαύνοντας, οὐδὲ Βρούτος ἐπεμψεν. εἴκασε δ' ὁ Κάσσιος πολεμίους εἶναι καὶ διώκειν ἐπὶ αὐτῶν. ὀμώς δὲ τῶν παρόντων 3 ἔνα Τιτίνιον ἀπέστειλε κατοψόμενον. οὕτως οὐκ ἐλαθε τοὺς ἱππεὰς προσίων, ἀλλ' ὡς εἴδον ἄνδρα φίλου καὶ Κασσίω πιστοῦν, ἀλαλάξαντες ύψ corrupt 222
said, there were not so many dead bodies visible there as might have been expected if so many legions had been overwhelmed. This was what first made Brutus aware of the calamity; and leaving a guard in the captured camp of the enemy, he called his men back from the pursuit and united his forces with the purpose of assisting Cassius.

XLIII. With Cassius matters had gone as follows. He had been disturbed to see the first sally of the troops of Brutus, which was made without watchword or command, and when, being victorious, they rushed at once after booty and spoil, with no thought for the envelopment of the enemy, he was vexed at the way things were going. Besides, exercising his command with hesitation and delay rather than with readiness and decision, he was enveloped by the enemy's right wing. His horsemen at once broke away in flight towards the sea, and seeing his infantry also giving ground, he tried to rally them. He snatched the standard from a standard-bearer who was in flight, and planted it in the ground before him, although not even his body-guard were inclined to hold together any more. Thus, then, under compulsion, he withdrew with a few followers to a hill overlooking the plain. But he himself could see nothing, or next to nothing, of the sacking of his camp, for his vision was weak; the horsemen about him, however, saw a great troop riding up which Brutus had sent. But Cassius conjectured that they were enemies, and in pursuit of him. Nevertheless, he sent out one of those who were with him, Titinius, to reconnoitre. The horsemen spied this man as he came towards them, and when they saw that he was a trusted friend of Cassius, his in-
νής οἱ μὲν συνήθεις ἥσταξιοντό τε καὶ ἐδεξιοῦντο καταπηδώντες ἀπὸ τῶν ὑππων, οἱ δὲ ἄλλοι περὶ αὐτὸν ἐν κύκλῳ περιελαύνοντες ἀμα παῖαν καὶ πατάγῳ διὰ χαρᾶς ἀμετρίαν τὸ μέγιστον ἀπειργά- σαντο κακόν.

5 Ἔδοξε γὰρ ὁ Κάσσιος ἀληθῶς ὑπὸ τῶν πολεμίων ἐχεσθαι τῶν Τιτίνων, καὶ τοῦτο δὴ φήσας, "Φιλοψυχοῦντες ἀνεμείναμεν ἄνδρα φίλον ἀρ- παζόμενον ὑπὸ τῶν πολεμίων ἵδειν," ἀπεχώρησεν εἰς τινα σκηνήν ἔρημον, ἐνα τῶν ἀπελευθέρων ἐφελκυσάμενος, Πίνδαρον, ὃν ἐκ τῶν κατὰ Κράσ- σουν ἀτυχημάτων ἐπὶ ταύτην εἰχε τὴν ἀνάγκην

6 υφ' αὐτοῦ παρεσκευασμένον. ἄλλα Πάρθους μὲν διέφυγε, τότε δὲ τὰς χλαμύδας ἐπὶ τὴν κεφαλὴν ἀναγαγὼν καὶ γυμνώσας τὸν τράχηλον ἀποκόψα χεῖρα παρέσχεν. εὑρέθη γὰρ ἡ κεφαλὴ δίχα τοῦ σώ- ματος. τὸν δὲ Πίνδαρον οὐδεὶς εἰδεν ἀνθρώπων μετὰ τὸν φῶνον, ἐξ οὗ καὶ παρέσχεν ἐνίοις δόξαν

7 ἀνελεῖν τὸν ἄνδρα μὴ κελευσθεῖς. ὅληγω δ' ὑστερον οὐθ' ἐπείδης ἐγένουτο φανεροῖ, καὶ Τιτίνιος ἐστεφανωμένος ὑπ' αὐτῶν ἀνήκει πρὸς Κάσ- σιον. ώς δὲ κλαυθμῷ καὶ βοῦ τῶν φίλων ὀδυρομένων καὶ δυσφοροῦντων ἐγνώ τὸ πάθος τοῦ στρατηγοῦ καὶ τὴν ἄγνοιαν, ἑσπάσατο τὸ ξίφος καὶ πολλὰ κακίσας τῆς ἀρδυτήτος ἕαυτον ἀπέσφαξε.

XLIV. Βροῦτος δὲ τὴν μὲν ἦτταν ἐγγυωκᾶς τοῦ Κάσσιον προσήλαυνε, τὸν δὲ θάνατον ἐγγύς ἦδη τοῦ χάρακος ἤκουσε. καὶ τὸ μὲν σῶμα περὶ-κλαύσας, καὶ προσαγορεύσας ἐσχατὸν ἄνδρα Ῥωμαίων τὸν Κάσσιον, ὡς οὐκ ἐτὶ τῇ πόλει τηλικούτου φρονήματος ἐγγενέσθαι δυναμένου,
timates, shouting for joy, leaped from their horses and embraced him warmly, while the rest rode round him with shouts and clashing of arms, thus, in their boundless joy, working the greatest mischief.

For Cassius thought that Titinius was actually taken by the enemy, and with the words “My love of life has brought me to the pass of seeing a friend seized by the enemy,” he withdrew into an empty tent, forcing along with him one of his freedmen, Pindarus, whom, after the disaster which befell Crassus, he used to keep in readiness for this emergency. From the Parthians, indeed, he had made his escape; but now, drawing his robes up over his face and laying bare his neck, he offered it to the sword. For his head was found severed from his body. Pindarus, however, no man saw after the bloody deed, and therefore some have thought that he slew his master unbidden. A little later it became evident who the horsemen were, and Titinius, whom they had crowned with garlands, came up to report to Cassius. But when the lamentable cries of his distressed and weeping friends made known to him the grievous fate of his general and his error, he drew his sword, reproached himself bitterly for his slowness, and slew himself.

XLIV. When Brutus learned of the defeat of Cassius, he rode towards him, but heard of his death when he was already near his camp. He mourned over the body, and called Cassius “the last of the Romans,” implying that such an exalted spirit could no longer arise in the city. Then he decked the

1 Cassius had been quaestor for Crassus on the disastrous Parthian expedition in 53 B.C. (Crassus, xviii. 5).
περιέστειλε καὶ ἀπέπεμψεν εἰς Θάσον, ὡς μὴ
2 σύγχυσιν αὐτὸθι παράσχοι κηδευόμενον. αὐτὸς
dὲ τοὺς στρατιώτας συναγαγὼς παρεμψετατο·
καὶ πάντων ὀρῶν ἀπεστερημένους τῶν ἁναγκαῖων
ὑπέσχετο κατ’ ἀνδρὰ δισχιλίας δραχμὰς ἀντὶ
tῶν ἀπόλωλτων. οἱ δὲ πρὸς τε τοὺς λόγους
ἀνεθάρρησαν αὐτοῦ καὶ τῆς δωρεᾶς ἐθαύμασαν
τὸ μέγεθος· καὶ μετὰ Βοῆς προύπεμψαν ἀπιόντα,
μεγαλύνοντες ὡς μόνον ἀήττητον ἐν τῇ μάχῃ τῶν
3 τεσσάρων αὐτοκρατόρων γεγενημένον. ἐμαρτύρει
δὲ τὸ ἔργον ὧτι τῇ μάχῃ περιέστεσθαι καλὸς
ἐπίστευεν· ὅλγοις γὰρ τἀγμασιν ἀπαντας ἐτρέ-
ψατο τοὺς ἀντιστάντας. εἰ δὲ πᾶσιν ἔχρησατο
πρὸς τὴν μάχην καὶ μὴ παρελθόντες οἱ πλείστοι
tοὺς πολεμίους ἐπὶ τὰ τῶν πολεμίων ὄρμησαν,
οὐδὲν ἄν ἐδόκει μέρος αὐτῶν ἀπολυπεῖν ἀή-
τητον.

XLV. "Επέσον δὲ τούτων μὲν ὀκτακισχίλιοι
σὺν τοῖς στρατευομένοις οἰκέταις, οὓς Βρίγας ὁ
Βροῦτος ὑνώμαζε· τῶν δ᾿ ἐναντίων Μεσσάλας
φησίν οἰεσθαί πλεῖους ἡ διπλασίους. διὸ καὶ
μᾶλλον ἠθύμουν ἐκεῖνοι πρὶν ἡ Κασσίου θεράτων
ὀνόμα Δημήτριος ἀφίκετο πρὸς Ἁντώνιου ἐστέ-
ρας, εὐθὺς ἀπὸ τοῦ νεκροῦ τὰς χλαμύδας λαβὼν

2 καὶ τὸ ἔξος. δὲν κοιμόθεντος οὕτως ἐθάρρησαν
ὡςτε ἀὰ μὴ ἡμέρα προάγειν ὑπλισμένην ἔπι μάχῃ
τὴν δύναμιν. Ἡμεῖς δὲ τῶν στρατοπέδων ἐκα-
tέρον σαλεύοντος ἑπισφαλῶς (τὸ μὲν γὰρ αὐτοῦ
καταπατησμένου αἰχμαλώτων ἔδειτο φυλακῆς
ἀκριβοῦς, τὸ δὲ Κασσίου τὴν μεταβολὴν τοῦ
ἀρχοντος οὐ ῥαδίως ἐφερεν, ἀλλὰ καὶ φθόνον

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body for burial and sent it to Thasos, in order that the funeral rites might not disturb the camp. He himself, however, assembled the soldiers of Cassius and comforted them; and seeing that they were deprived of all the necessaries of life, he promised them two thousand drachmas the man, to make good what they had lost. They were encouraged by his words and amazed at the largeness of his gift; and they sent him on his way with shouts, exalting him as the only one of the four commanders who had not been defeated in the battle. And the results bore witness that his confidence in a victory in the battle was well grounded; for with a few legions he routed all those opposed to him. And if he had employed them all in fighting, and if the most of them had not passed by the enemy and set upon the enemy's possessions, it would seem that his victory must have been complete.

XLV. There fell on his side eight thousand men, including the camp servants whom Brutus called Briges; but the enemy, in the opinion of Messala, lost more than twice as many. They were therefore the more dejected of the two, until an attendant of Cassius, named Demetrius, came to Antony in the evening, bringing the robes and the sword which he had taken at once from the dead body. This encouraged them so much that at break of day they led their forces out arrayed for battle. But both the camps over which Brutus had command were in dangerous straits. His own was filled with prisoners of war and required a heavy guard; while that of Cassius was dissatisfied with the change of commanders, and besides, as vanquished men, they were full of hatred

1 The name of a Thracian tribe (Herodotus, vii. 73).

q 2
τι καὶ μέσους ἡττημένους ἐνήν αὐτοῖς πρὸς τὸ νεκρικὸς), ὀπλίσαι μὲν ἐδοξεῖ τὸ στρατεύμα,
3 μάχης δ᾽ ἀπεσχετο. τῶν δ᾽ αἰχμαλώτων τὸ μὲν
dουλικὸν πλήθος ἐνειλούμενον ὑπόπτως τοῖς ὀπ-
λοῖς ἐκέλευσεν ἀναιρεθῆναι, τῶν δ᾽ ἐλευθέρων
τοὺς μὲν ἀπέλυε φάσκων ὑπὸ τῶν πολεμίων
μᾶλλον ἠλωκεία αὐτοὺς 1 καὶ παρ᾽ ἐκεῖνοις
αἰχμαλώτους εἶναι καὶ δούλους, παρὸ αὐτῷ δ᾽
ἐλευθέρους καὶ πολίτας· ὡς δὲ τοὺς φίλους ἑώρα
καὶ τοὺς ἱγεμόνας ἀδιαλλάκτως ἔχοντας, ἀπο-
κρύπτων καὶ συνεκπέμπτων ἔσωξεν.

4 Ἡν δὲ τις Βολούμινος μῖμος καὶ Σακουλίων γε-
λωτοποιὸς ἦλωκότες, οὕς ἐν οὐδενὶ λόγῳ τιθεμένου
τοῦ Βροῦτου προσάγοντες οἱ φίλοι κατηγόρουν
ὡς οὐδὲ νῦν τοῦ λέγειν καὶ σκώπτειν πρὸς οὗρ
αὐτῶν ἀπεχομένους. ἔπει δὲ Βροῦτος μὲν ἐσίγα
πρὸς ἑτέραις ὃν φροντίσει, Μεσσάλας δὲ Κορβίνος
ἐδικαίου πληγαῖς κολασθέντας ἐπὶ σκηνῆς γυ-
μνοὺς ἀποδοθῆναι τοῖς στρατηγοῖς τῶν πολεμίων,
ὅπως εἰδὼσιν οἷων δέονται στρατεύμενοι συμ-
ποτῶν καὶ συνήθων, ἔνιοι μὲν τῶν παρόντων
ἐγέλασαι, Πόπλιος δὲ Κάςκας, ὁ πρῶτος Καὶ-
σαρα πατάξας, "Οὐ καλῶς," ἔφη, "τεθυνότι
Κασσίω παίζοντες καὶ γελωτοποιοῦντες ἐναγίζο-
μεν· σὺ δὲ," εἶπεν, "ὁ Βροῦτε, δείξεις ὅπως ἔχεις
μνήμης πρὸς τὸν στρατηγὸν ἢ κολάσας ἢ φυ-
λάξας τοὺς χλευασμένους καὶ κακῶς ἔροῦντας

5 ποτῶν καὶ συνήθων, ἔνιοι μὲν τῶν παρόντων
ἐγέλασαι, Πόπλιος δὲ Κάςκας, ὁ πρῶτος Καὶ-
σαρα πατάξας, "Οὐ καλῶς," ἔφη, "τεθυνότι
Κασσίω παίζοντες καὶ γελωτοποιοῦντες ἐναγίζο-
μεν· σὺ δὲ," εἶπεν, "ὁ Βροῦτε, δείξεις ὅπως ἔχεις
μνήμης πρὸς τὸν στρατηγὸν ἢ κολάσας ἢ φυ-
λάξας τοὺς χλευασμένους καὶ κακῶς ἔροῦντας

6 αὐτῶν." πρὸς τούτῳ Βροῦτος εὐ μᾶλα δυσχε-
ράνας, "Τί οὖν," εἶπεν, "ἔμοι πυνθάνεσθε, Κάςκα,
καὶ οὐ πράττετε τὸ δόξαν ὑμῖν;" ταύτην ἐκεῖνοι
τὴν ἀπόκρισιν συγκατάθεσιν ποιησάμενοι κατὰ

1 αὐτῶς bracketed by Sintenis².
and jealousy towards those who had been victorious. Brutus therefore decided to put his army in array, but to refrain from battle. Moreover, the multitude of slaves among his captives were found suspiciously moving about among the men-at-arms, and he ordered them to be put to death; of the freemen, however, he released some, declaring that they had more truly been captured by his enemies, in whose hands they were prisoners and slaves, while with him they were freemen and citizens; and when he saw that his friends and officers were implacably hostile to them, he saved their lives by hiding them and helping them to escape.

Among the prisoners there was a certain Volumnius, an actor, and Saculio, a buffoon, to whom Brutus paid no attention; but the friends of Brutus brought them forward and denounced them for not refraining even now from insolent and mocking speeches to them. Brutus had nothing to say, being concerned about other matters, but Messala Corvinus gave his opinion that they should be publicly flogged and then sent back naked to the enemy’s generals, in order to let these know what sort of boon companions they required on their campaigns. At this some of the bystanders burst out laughing, but Publius Casca, the one who first smote Caesar, said: “It is not meet for us to celebrate the funeral rites of Cassius with jests and mirth; and thou, Brutus, wilt show what esteem thou hast for the memory of that general according as thou punishest or shieldest those who will abuse and revile him.” To this Brutus, in high dudgeon, said: “Why, then, do ye enquire of me. Casca, instead of doing what seems best to you?” This answer was taken to be a condemnation of the
τῶν ἀθλίων ἀνθρώπων, διέθειραν αὐτούς ἀπαγορεύτες.

XLVI. Ἐκ τούτου τὴν ὑπερήφανον ἀπέδωκε τοῖς στρατιώταις, καὶ μικρὰ μεμψάμενος ἐπὶ τῷ τῷ σύνθημα μὴ λαβόντας ἀνευ παραγγέλματος ἀτακτότερον ἐναλέσθαι τοῖς πολέμοις, ὑπέσχετο καλῶς ἀγωνισμένοις δύο πόλεις εἰς ἀρπαγὴν καὶ ἀφέλειαν ἀνήσειν, Θεσσαλονίκην καὶ Λακε-

2 δαίμονα. τούτο τῷ Βρούτου βίῳ μόνου ἐνεστὶ τῶν ἐγκλημάτων ἀναπολόγητου, εἰ καὶ πολὺ τούτων δεινότερα νικητήρια τοῖς στρατευομένοις Ἀντώνιοι καὶ Καίσαρ ἐξέτισαν, ὁλίγου δεῖν πά-

3 σης Ἰταλίας τοὺς παλαιοὺς οἰκήτορας ἐξελά-

santes, ᾽να χώραν ἐκεῖνοι καὶ πόλεις τὰς μὴ

4 προσηκούσας λάβωσιν. ἄλλα τούτως μὲν ἄρχειν καὶ κρατεῖν ὑπέκειτο τοῦ πολέμου τέλος, Βρούτῳ δὲ διὰ δόξαν ἀρετῆς οὔτε νικᾶν οὔτε σώζεσθαι συνεχωρεῖτο παρὰ τῶν πολλῶν ἢ μετὰ τοῦ καλοῦ καὶ δικαίου, καὶ ταῦτα Κασσίου τεθυκότος, ὃς αἰτίαν εἴχε καὶ Βρούτου ἐνάγειν εἰς ἐνὶ τῶν

5 βιαιοτέρων. ἄλλ’ ὅσπερ ἐν πλῆρῃ πηδαλίῳ συντριβέντος ἐτέρα ἔννοια προσηλοῦν καὶ προσαρ-

mότειν ἐπιχειροῦσιν, οὐκ εὑ μέν, ἀναγκαῖα δὲ, μαχόμενοι πρὸς τὴν χρείαν, οὕτω Βρούτου ἐν δυνάμει τοσαύτη καὶ μετεώρως πράγμασιν οὐκ ἔχων ἵσσορροποῦντα στρατηγὸν ἡμαγκάξετο χρή-

σθαι τοῖς παροῦσι καὶ πολλά πρᾶσσειν καὶ

5 λέγειν τῶν ἑκείνους δοκοῦντων. ἐδόκει δ’ ὅσα τοὺς Κασσίου στρατιῶτας φῶντο βελτίους παρέ-

ξειν’ δυσμεταχείριστοι γὰρ ἦσαν, εὖ μὲν τῷ στρατοπέδῳ δι’ ἀναρχίαν θρασυνόμενοι, πρὸς δὲ
toūs πολεμίους διὰ τὴν ἦτταν ἀποδειλιώτες.

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poor wretches, and they were led off and put to death.

XLVI. After this, he gave the soldiers their promised rewards, and after gently chiding them for not getting the watchword and for rushing upon the enemy without command and in great disorder, he promised that if they now fought well, he would turn over to them two cities for plunder and booty, Thessalonica and Lacedaemon. This is the only accusation in the life of Brutus against which no defence can be made, even though Antony and Octavius practised far greater cruelty than this in rewarding their soldiers, and drove her ancient inhabitants out of almost the whole of Italy, in order that their followers might get land and cities to which they had no right. But in their minds conquest and dominion were the end and object of the war; whereas Brutus had such a reputation for virtue with the multitude that he was not permitted either to conquer or to gain safety except with honour and justice, especially now that Cassius was dead, who was accused of leading Brutus with him into some acts of violence. But just as sailors, when their rudder has been shattered, try to fit and fasten other timbers in its place, striving to meet their needs, not well, indeed, but as best they can, so Brutus, not having in his great army and dangerous plight a general who was equal to the emergency, was forced to employ such as he had, and to do and say many things which they approved. And so he decided to do whatever they thought would make the soldiers of Cassius better men. For these were very intractable; their lack of a leader made them bold in camp, while their defeat made them afraid to face the enemy.
XLVII. Οὐδὲν δὲ βέλτιον εἶχε τὰ πράγματα τοῖς περὶ Καίσαρα καὶ Ἀντώνιον, ἀγορᾶ τε χρωμένους ἀναγκαία καὶ διὰ κοιλότητα τοῦ στρατοπέδου χειμώνα μοχθηρὸν προσδοκῶσιν. εἰλούμενοι γὰρ πρὸς ἔλεσι καὶ μετὰ τὴν μάχην ὀμβρον φθινοπωρινῶν ἐπυγενομένων πηλοῦ κατ- επίμπλαυτο τὰς σκηνὰς καὶ ὑδατος παραχρήμα

2 πηγνυμένου διὰ ψῦχος. ἐν τούτῳ δὲ ὅσιων αὐτοῖς ἦκεν ἀγγελία περὶ τῆς κατὰ θάλατταν γενομένης ἀτυχίας περὶ τὴν στρατιάν. ἐξ Ἰταλίας γὰρ πολλὴν κομιζομένην παρὰ Καίσαρος αἱ Βροῦτον νῆς ἐπιτεσσοῦσαν διέφθειραν, ὥστε ὀλίγοι παντά- πασι τοὺς πολέμιους διαφυγόντες ύπὸ λιμῶν τῶν ἱστίων καὶ τῶν σχοινίων ἐσθίοντες διεγένοντο. ταῦτ’ ἀκούσαντες ἐστειλαγοῦν διὰ μάχης κριθήναι πρὸν αἰσθέσθαι τὸν Βροῦτον ὅσον αὐτῷ γέγονεν εὐτυχίας. καὶ γὰρ ἡμέρα μιᾷ συνέβη τὸν τε κατὰ γῆν ἄμα καὶ τὸν κατὰ θάλατταν ἀγώνα κριθήναι.

3 τύχῃ δὲ τινὶ μᾶλλον ἡ κακία τῶν ἐν ταῖς ναυσίν ἡγεμόνων ἡγυόησε τὸ κατόρθωμα Βροῦτος ἡμερῶν εἰκοσὶ διαγενομένων. οὐ γὰρ ἄν εἰς δευτέραν μάχην προῆλθε, τὰ μὲν ἀναγκαία τῇ στρατιᾷ παρεσκευασμένος εἰς πολὺν χρόνον, ἐν καλῷ δὲ τῆς χώρας ἰδρυμένοι, ὥστε καὶ χειμώνως ἀπαθές καὶ πρὸς τοὺς πολέμιους δυσεκβιαστὸν ἔχειν τὸ στρατόπεδον, τῷ δὲ κρατεῖν βεβαιῶς τῆς θαλάττης καὶ νενικηκέναι πεξῇ τὸ καθ’ αὐτὸν ἐπ’ ἐλπίδων μεγάλων καὶ φρονήματος γεγονός.

4 Ἀλλὰ τῶν πραγμάτων, ὡς ἔοικεν, οὐκέτι πολλοῖς ὄντων καθεκτῶν, ἀλλὰ μοναρχίας δειο- μένων, ὁ θεός, ἐξάγειν καὶ μεταστῆσαι τοὺς μόνους ἐμποδῶν ὄντα τὰς κρατεῖν δυναμένω βουλόμενος,

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XLVII. But Octavius and Antony were no better off; they were scantily provisioned, and the low site of their camp made them expect a grievous winter. For they were huddled together on the edge of marshes, and the autumn rains which fell after the battle kept filling their tents with mud and water that froze at once, so cold was the weather. Moreover, while they were in this plight, word came to them of the disaster which had befallen them at sea. For a large force which was being brought from Italy by command of Octavius was attacked by the ships of Brutus and destroyed, and the small remnant of them that escaped their enemies were driven by hunger to subsist upon the sails and tackle of their ships. On hearing of this, they were eager to have the issue decided by battle before Brutus learned what great good fortune had come to him. For it happened that the conflicts on sea and land were decided on one and the same day. But by some chance, rather than by the fault of his naval commanders, Brutus was ignorant of their success until twenty days afterwards. Otherwise he would not have proceeded to a second battle, since his army was supplied with provisions for a long time, and he was posted in an advantageous position, so that his camp did not suffer from wintry weather, and on the side towards the enemy was almost impregnable, while his secure mastery of the sea and the victory of the land forces under his own command had put him in high hopes and spirits.

But since, as it would seem, the government of Rome could no longer be a democracy, and a monarchy was necessary, Heaven, wishing to remove from the scene the only man who stood in the way
ἀπέκοψε τὴν τύχην ἐκείνην, καὶ περ ἐγγυτάτω τοῦ μὴ λαθείν τὸν Βρούτον ἀφικομένην, μέλλοντος γὰρ αὐτοῦ μάχεσθαι πρὸ μίας ἡμέρας ὡς ἡ Κλώ-
διός τις ἐκ τῶν πολεμίων αὐτόμολος ἦκεν, ἀγγέλ-
λων ὅτι διεφθαρμένον ἥσθιμένοι τὸν στόλον οἱ 5 περὶ Καίσαρα σπεύδουσι διαγωνίσασθαι. ταῦτα λέγων ὁ ἀνθρωπος οὐκ εἶχε πίστιν οὐδ' εἰς ὅψιν ἦλθε τῷ Βρούτῳ, καταφρονηθεὶς παντάπασιν ὡς μηδὲν ἀκηκοῦσι υγίεις ἢ τὰ ψευδή πρὸς χάριν ἀπαγγέλλων.

XLVIII. Ἐν ἐκείνῃ δὲ τῇ νυκτὶ πάλιν φασὶν εἰς ὅψιν ἔλθειν τὸ φᾶσμα τῷ Βρούτῳ, καὶ τὴν αὐτὴν ἐπιδειξάμενον ὅψιν οὐδὲν εἶπεῖν, ἀλλ' οἴχεσθαι. Πόπλιος δὲ Βολούμινος, ἀνήρ φιλό-
σοφος καὶ συνεστρατευμένος ἀπ' ἄρχῃς Βρούτῳ, τούτῳ μὲν οὐ λέγει τὸ σημεῖον, μελισσῶν δὲ φησὶ 
tὸν πρωτὸν ἄετὸν ἀνάπλεον γενέσθαι καὶ τῶν ταξιάρχων τινὸς ἀπ' αὐτομάτου τῶν βραχίων μύ-
ρον ῥόδινον ἤξανθεῖν, καὶ πολλάκις ἔξαλείφοντας 2 καὶ ἀπομάττοντας μηδὲν περαινεῖν, καὶ πρὸ τῆς 
μάχης αὐτῆς ἄετους δύο συμπεσόντας ἀλλήλοις ἐν μεταιχμίῳ τῶν στρατοπέδων μάχεσθαι, καὶ 
συγῆν ἀπιστοῦν ἤχειν τὸ πεδίον θεωμένων ἀπάντων, εἴξα δὲ καὶ φυγεῖν τὸν κατὰ Βρούτον. ο ὁ δὲ 
Αἰθίοψι περιβόητος γέγονεν ὁ τῆς πύλης ἁνοι-
χθείς ἀπαινήσας τῷ φέροντι τὸν ἄετον καὶ 
κατακοπεῖς ταῖς μαχαίραις ὑπὸ τῶν στρατιωτῶν 
διαγωνίσασθαι.

XLIX. Προαγαγών δὲ τὴν φάλαγγα καὶ κατα-
στήσας ἐναντίαν τοῖς πολεμίοις ἐπείξε πολὺν 
χρόνου, ὑποψίαι γὰρ αὐτῷ καὶ μηνύωσις κατά
of him who was able to be sole master, cut off from Brutus the knowledge of that good fortune, although it very nearly reached him in time; for only one day before the battle which he was about to fight, late in the day, a certain Clodius deserted from the enemy, and brought word that Octavius had learned of the destruction of his fleet and was therefore eager for a decisive struggle. The man found no credence for his story, nor did he even come into the presence of Brutus, but was altogether despised; it was thought that either he had heard an idle tale, or was bringing false tidings in order to win favour.

XLVIII. On that night, they say, the phantom visited Brutus again, manifesting the same appearance as before, but went away without a word. Publius Volumnius, however, a philosopher, and a companion of Brutus in all his campaigns, makes no mention of this omen, but says that the foremost standard was covered with bees; and that of its own accord the arm of one of the officers sweated oil of roses, and though they often rubbed and wiped it off, it was of no avail. He says also that just before the battle itself two eagles fought a pitched battle with one another in the space between the camps, and as all were gazing at them, while an incredible silence reigned over the plain, the eagle towards Brutus gave up the fight and fled. And the story of the Ethiopian is well known, who, as the gate of the camp was thrown open, met the standard-bearer, and was cut to pieces by the soldiers, who thought his appearance ominous.

XLIX. After Brutus had led out his forces in battle array and stationed them over against the enemy, he waited a long time; for as he was reviewing his

1 See chapter xxxvi.
PLUTARCH'S LIVES

ti̇unon prosēπipotôn episukopouνte to σtrati̇evma·
kal toûs ἵππε̇as ἕωρα μάχης ἀρχειν οὐ πάνυ
prothymous όντας, ἀλλ' ἀεὶ prosméνontas to tōn
2 peζων ἔργον. eι̇t' εξαίφνης ἀνήρ πολεμικὸς καὶ
τετιμημένος επ' ἀνδρεία διαπρεπός παρά τὸν
Bro̊uton αὐτὸν εξιππασάμενος μεταβάλλει
prós toûs polēmious· Καμουλάτος δὲ ἐκαλεῖτο.
toûton ἓδων ὁ Bro̊utos ἡληγεῖσαν ἱσχυρός· καὶ τὰ
mὲν ὑπ' ὀργής, τὰ δὲ φόβῳ μείζονος μεταβολῆς
kai prodośías eúdovs επὶ toûs ἐναντίονς ὅγεν, εἰς
3 ὥραν ἐνάτην toû ἥλιου katafereμένου. καὶ τῷ
mὲν καθ' αὐτὸν ἐκράτησε μέρει καὶ προῆλθεν
ὑποχωροῦντι τῷ ἀριστερῷ τῶν πολεμίων ἐγκεί-
μενος· καὶ συνεπέρρωσαν οἱ ἱππεῖς ἀμα τῶν
peζoις ἐμβαλόντες τεταραγμένοις· τὸ δ' ἐτερον
κέρας, ὡς μὴ κυκλωθεὶς, τῶν ἱγεμόνων ἀντιπαρεξ-
αγόντων, πλήθει δὲ λειπομένων, διεσπάτο μέσον
kai γιγνόμενον ἀσθενεῖς οὐκ ἀντέχει τοῖς ἐναντίοις,
4 ἀλλ' ἔφυγε πρῶτον· οἱ δὲ τοῦτο διακόψαντες
eúdovs ἐκυκλοῦντο τὸν Bro̊uton, αὐτὸν μὲν ὁσα καὶ
strateγικὴς καὶ στρατιωτικῆς ἄρετῆς ἔργα καὶ
χειρὶ καὶ γνώμῃ παρά τὰ δεινὰ πρὸς τὸ νικάν
ἀποδεικνύμενον, ὃ δὲ πλέον ἐσχὲ τῇ προτέρᾳ
μάχῃ, τοῦτω βλαπτόμενον. τῶν μὲν γὰρ πολε-
μίων τὸ νικηθὲν εὔθες ἀπολόλει τότε· τῶν δὲ
Kασσίου τραπέντων ὁλίγοι διεθάρησαν, οἱ δὲ
σωζόμενοι τῷ προηπῆσθαι περιδεεῖς ὄντες ἀνέ-
πλησαν ἀθυμίας καὶ παραχῆς τὸ πλείστον τοῦ
5 στρατεύματος. ἐνταῦθα καὶ Μάρκος ὁ Kάτωνος
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trophes he became suspicious of some of them, and heard them accused of treachery; he saw, too, that his horsemen were not very eager to begin the battle, but always waited to see what the infantry did. Then, of a sudden, a man who was a good soldier and had been conspicuously honoured for his bravery by Brutus, rode out of the ranks and went over to the enemy; his name was Camulatus. The sight of this gave Brutus great distress; and partly from anger, partly because he was afraid of greater treachery and desertion, he led at once against the enemy, at about three o'clock in the afternoon. With the part under his own immediate command he was victorious, and advanced, pressing hard upon the retreating left wing of the enemy; his cavalry, too, dashed forward along with the infantry and fell upon a disordered foe; the other wing, however, which was extended by its commanders to prevent their being surrounded by the enemy, to whom they were inferior in numbers, was thus weakened in the centre and could not hold out against their opponents, but fled first. After cutting their way through this wing, the enemy at once enveloped Brutus. He himself displayed all the valour possible in a soldier and commander, contending with judgment and personal prowess for victory in the terrible crisis; but that which was an advantage for him in the former battle was a detriment to him now. For in the former battle the conquered wing of the enemy had been at once destroyed, but when the soldiers of Cassius were routed, only few of them were slain, and those who then escaped, rendered fearful now by their former defeat, filled the greater part of his army with dejection and confusion. Here Marcus the son of Cato also, fighting
υίδος ἐν τοῖς ἀρίστοις καὶ γενναιοτάτοις τῶν νέων μαχόμενος καὶ καταπονούμενος οὐκ ἔφυγεν οὐδ' εἶξεν, ἀλλὰ χρώμενός τε τῇ χειρὶ καὶ φράζων ὡστὶς εἴη, καὶ πατρόθεν ὄνομάζων, ἔπεσεν ἐπὶ πολλοῖς νεκροῖς τῶν πολεμίων. ἐπιττόν δὲ καὶ τῶν ἄλλων οἱ κράτιστοι τοῦ Βροῦτον προκιν-δυνεύοντες.

1. Ἡ ἑν δὲ τις Λουκίλλιος, ἀνήρ ἀγαθός, ἐν τοῖς ἑταῖροις. οὗτος ὅρων βαρβάρους τινὰς ἵππεας ἐν τῇ διώξει τῶν μὲν ἄλλων οὐδένα ποιουμένους λόγον, ἔλαυνοντας δὲ ρύθην ἐπὶ τὸν Βροῦτον, ἔγνω παρακινδυνεύσας ἐμποδῶν αὐτὸις γενέσθαι. καὶ μικρὸν ὑπολειφθεῖς αὐτὸς ἐφή Βροῦτος εἶναι· καὶ πιθανὸς ἦν πρὸς Ἀντώνιον δεόμενος ἁγείν ἑαυτὸν, ὡς Καίσαρα δεδοικώς, ἐκείνῳ δὲ θαρρῶν.

2. οἱ δ' ἀσπασάμενοι τὸ εὐρήμα καὶ τύχη τινὶ θαυμαστῇ κεχρῆσθαι νομίζοντες ἢγον τὸν ἄνδρα σκότους ἡδη, προσέπιθαντες εἰς αὐτῶν τινας ἀγγέλους παρὰ τὸν Ἀντώνιον. αὐτὸς τε οὖν ἡσθεὶς ἀπῆντα τοῖς ἁγονίσας, καὶ τῶν ἄλλων οἱ πυνθανόμενοι ξύντα Βροῦτον κομίζοντας συνετρό-χαζον, οἱ μὲν ἑλεεινὸν ἡγούμενοι τῆς τύχης, οἱ δὲ τῆς δόξης ἀνάξιον, ἀγράν βαρβάρων ὑπὸ φιλο-

3. ψυχίας γενόμενον. ἔπει δ' ἐγγὺς ἡσαν, ὁ μὲν Ἀντώνιος ὑπέστη, διαπορῶν ὅπως χρή δεξασθαι τοῦ Βροῦτον, ο δὲ Λουκίλλιος προσαχθεὶς μάλα τεθαρρηκῶς "Μάρκον μέν," ἐπεν, "Ἀντώνιε, Βροῦτον οὐδεὶς ἠρήκεν οὐδ' ἄν ἔλοι πολέμιος· μὴ τοσοῦτον ἢ τύχη κρατήσει τῆς ἀρετῆς. ἀλλ' ἐκεῖνος εὐρεθήσεται ξῶν ἢ ποῦ καὶ νεκρὸς ἄξιως

4. κείμενος ἑαυτοῦ. ἐγὼ δὲ τοὺς σοὺς στρατιώτας
BRUTUS

among the bravest and noblest young men, was overpowered, but would not yield nor fly, but plying his sword, and declaring that he was Marcus Cato and Marcus Cato's son, fell dead upon the many enemies whom he had slain. The bravest of the rest fell also, risking their lives in defence of Brutus.

L. Now, there was a certain Lucilius, a brave man, among the comrades of Brutus. This man, seeing some barbarian horsemen ignoring all others in their pursuit and riding impetuously after Brutus, determined at the risk of his life to stop them. So falling behind a little, he told them that he was Brutus. The Barbarians believed him because he asked them to conduct him to Antony, pretending to be afraid of Octavius but to have no fear of Antony. They were delighted with their unexpected prize, and thinking themselves amazingly fortunate, led Lucilius along in the darkness which had now fallen, after sending ahead some messengers to Antony. Antony himself was pleased, of course, and set out to meet the escort, and all the rest also who learned that Brutus was being brought in alive flocked together, some thinking him to be pitied for his misfortune, others that he was unworthy of his fame in thus allowing his love of life to make him a prey of Barbarians. When they were near, however, Antony paused, at a loss to know how he ought to receive Brutus; but Lucilius, as he was brought forward, said with great boldness: "Marcus Brutus, O Antony, no foe has taken or can take; may fortune not so far prevail over virtue! Nay, he will be found living, or possibly even lying dead as becomes him. It is by cheating

1 Cf. Cato the Younger, lxxiii. 3.
2 Cf. Antony, lxix. 1.

II. Βροῦτος δὲ διαβάς τι τὰ ἐθνὸν ὑλῶδες καὶ παράκρημνοι ἢδη σκότους ὅντος οὐ πολὺ προῆλ-θεν, ἀλλ' ἐν τόπῳ κοίλῳ καὶ πέτραν ἔχοντι μεγάλην προκειμένην καθίσας, ὁλίγων περὶ αὐτοῦ ἢγεμόνων καὶ φίλων ὅντων, πρῶτα μὲν ἀποβλέ-ψας εἰς τὸν οὐρανὸν ἀστέρων ὅντα μεστὸν ἀνε-φθέγξατο δύο στίχους, ὅν τὸν ἔτερον Βολοῦμινος ἀνέγραψε:

Ζεῦ, μὴ λάθοι σε τούτῳ δ' αἰτίοις κακῶν·

2 τοῦ δ' ἔτερον φησίν ἐπιλαδέσθαι. μετὰ δὲ μικρὸν τῶν ἐν τῇ μάχῃ πρὸ αὐτοῦ πεσόντων ἐταίρων ἐκαστον ὁμομάζων μᾶλιστα τῇ Φλαβίου μνήμῃ καὶ τῇ Λαβεώνος ἐπεστέναξεν. ἦν δ' αὐτοῦ πρεσβεύτης ὁ Λαβεών, ὁ δὲ Φλάβιος ἐπαρχος τῶν τεχνιτῶν. ἐν τούτῳ δὲ τις αὐτός τε διψήσας καὶ τὸν Βροῦτον ὁρῶ ὅμοιως ἔχοντα,
these soldiers of thine that I am come, and I am ready to suffer for it any fatal penalty.” When Lucilius had thus spoken and all were in amazement, Antony turned to his conductors and said: “I suppose, my fellow soldiers, you are vexed at your mistake and think that you have been flouted; but be assured that you have taken a better prey than that you sought. For you sought an enemy, but you come bringing me a friend. Since, by the gods, I know not how I could have treated Brutus, had he come into my hands alive; but such men as this I would have my friends rather than my enemies.” With these words he embraced Lucilius, and for the time being put him in charge of one of his friends, but ever afterwards found in him a sure and trusty helper.

Ll. But Brutus, after crossing a brook which ran among trees and had precipitous banks, would go no further, since it was already dark, but sat down in a hollow place with a great rock in front of it, having a few officers and friends about him. First, he turned his eyes to the heavens, which were studded with stars, and recited two verses, one of which Volumnius has recorded:—

“O Zeus, do not forget the author of these ills!”

the other Volumnius says he has forgotten. Then, after a little, he called the name of each of his comrades who had fallen in the battle to defend him, groaning most heavily at the mention of Flavius and Labeo. Labeo was his legate, and Flavius his chief of engineers. At this point, someone who was thirsty himself and saw that Brutus was thirsty too, took a

1 Euripides, Medea, 334 (Kirchhoff).
2 Cf. chapter xii. 3 ff.
λαβὼν κράνος ἐπὶ τὸν ποταμὸν κατέδραμε.

3 ψόφου δὲ κατὰ θάτερα προςπεσόντος Βολού-
μνίος προῆλθε κατοψόμενος, καὶ σὺν αὐτῷ
Δάρδανος ὑπασπιστὴς. ἔπανελθόντες δὲ μετὰ
μικρὸν ἠρώτησαν περὶ τοῦ πώματος. ἥθικὼς δὲ
σφόδρα μειδιάσας ὁ Βροῦτος πρὸς τὸν Βολοῦ-
μνίον "Ἔκπεπτοται," εἶπεν, "ἀλλ' ἔτερον ύμῖν
κομισθήσεται." πεμφθεὶς δ' ὁ αὐτὸς ἐκινδύνευσεν
υπὸ τῶν πολεμίων ἀλώναι καὶ μόλις ἑσώθη

4 τετρωμένος. εἰκάζοντι δὲ αὐτῷ μὴ πολλοὺς ἐν
τῇ μάχῃ τεθνάναι Στατύλλιος ὑπέστη διὰ τῶν
πολεμίων ἐκπαισάμενος (ἄλλως γὰρ οὐκ ἦν)
κατόψεσθαι τὸ στρατόπεδον, καὶ πυρὸς ἀρας
ἀντέρ εὑρή τάκει σωζόμενα, πάλιν ὃφίξεσθαι
πρὸς αὐτῶν. ὁ μὲν οὖν πυρὸς ἥρθη τοῦ Στατυλ-
λίου παρελθόντος εἰς τὸ στρατόπεδον, ὡς δ' οὖν
ἐπανῆει χρόνῳ πολλῷ Βροῦτος εἶπεν. "Ἄν ξῆ
Στατύλλιος, ἀφίξεται." συνέβη δ' αὐτὸν ἐπανερ-
χόμενον ἐμπεσεῖν εἰς τοὺς πολεμίους καὶ δια-
φθαρῆται.

ΙΠ. Προϊσθαίσις δὲ τῆς νυκτὸς ἀποκλίνας, ὡς
ἐτυχε καθεξόμενος, πρὸς οἰκέτην ἑαυτοῦ Κλείτουν
ἐλάλει. σιωπῶντος δὲ τοῦ Κλείτου καὶ δακρύ-
οντος, αὖθις ἐπισπασάμενος τὸν ὑπασπιστὴν
Δάρδανον ἵδια τινάς αὐτῷ προσέφερε λόγους.
τέλος δὲ τὸν Βολούμνιον αὐτὸν Ἑλληνιστὶ τῶν
λόγων καὶ τῆς ἀσκήσεως ὑπεμίμνησε· καὶ παρε-
κάλει τῇ χειρὶ συνεφάγασθαι τοῦ ξίφους αὐτῷ

2 καὶ συνεπερεῖσαι τὴν πληγήν. τοῦ δὲ Βολοῦ-
μνίου διωσαμένου καὶ τῶν ἄλλων ὁμοίως ἐχόντων,
εἰπόντος δὲ τινὸς ὡς δεῖ μὴ μένειν, ἄλλα φεύγειν,
BRUTUS

helmet and ran down to the river. Then a noise fell upon their ears from the opposite direction, and Volumnius went forth to reconnoitre, and with him Dardanus his shield-bearer. After a little while, however, they returned, and asked about the water to drink. Whereupon, with a very expressive smile, Brutus said to Volumnius: “It is drunk up; but another draught shall be fetched for you.” Then the same man who had brought the first was sent for more, but he ran the risk of being captured by the enemy, was wounded, and with difficulty came off safe. Now, since Brutus conjectured that not many of his men had been killed in the battle, Statyllius¹ promised him that after cutting his way through the enemy (there was no other way), he would reconnoitre the camp, raise a blazing torch if he found things there in safety, and then come back to him. Accordingly, the blazing torch was raised, since Statyllius succeeded in reaching the camp; but after a long time had passed and he did not return, Brutus said: “If Statyllius is alive, he will come back.” But it so happened that he fell in with the enemy on his way back, and was slain.

LIII. As the night advanced, Brutus turned, just as he sat, towards his servant Cleitus, and talked with him. And when Cleitus wept and made no answer, Brutus next drew Dardanus his shield-bearer aside and had some private conversation with him. Finally, he spoke to Volumnius himself in Greek, reminding him of their student life, and begged him to grasp his sword with him and help him drive home the blow. And when Volumnius refused, and the rest likewise, and some one said they must not tarry

¹ Cf. Cato the Younger, lxv. 4 f.; lxxiii. 4.
PLUTARCH'S LIVES

ἐξαναστάς, "Πάνυ μὲν οὖν," ἐφι, "φευκτέοιν ἄλλ' οὐ διὰ τῶν ποδῶν, ἄλλα διὰ τῶν χειρῶν." ἐμβαλὼν δὲ τὴν δεξιὰν ἐκάστῳ μᾶλα φαιδρὸς ἤδεσθαι μὲν ἐφ' μεγάλην ἤδονήν ὅτι τῶν φίλων αὐτῶν οὖδεὶς ἐγευσάτο, τῇ τύχῃ δ' ἐγκαλεῖν

3 ὑπὲρ τῆς πατρίδος· έαυτὸν δὲ τῶν νενικηκότων μακαρίωτερον νομίζειν, οὐκ ἐχθὲς οὐδὲ πρώην μόνον, ἄλλα καὶ νῦν, ἀπολείποντα δόξαν ἀρετῆς, ἴν οὐθε ὀπλοῖς οὔτε χρήμασιν ἀπολείψονσιν οἱ κεκρατικότες, ὥς μὴ δοκεῖν ὅτι δικαίους ἄνδρας ἄδικοι καὶ κακοὶ χρηστοὺς ἀπολέσαντες οὐ προσ-

ηκόντως ἀρχουσί. δεηθεὶς δὲ καὶ παρακαλέσας σώζειν έαυτοὺς ἀνεχώρησεν ἀπωτέρω μετὰ δυνέων ἦ τριῶν, ἐν οἷς ἴν καὶ Στράτων ὁ ἀπὸ λόγων ῥητορικῶν γεγονός αὐτῷ συνήθης. καὶ τούτων ἐγχιστα παραστησάμενος έαυτῷ καὶ τὸ ξίφος γυμνὸν ἐπὶ τῆς λαβῆς ταῖς χερσίν ἀμφοτέραις

5 ἑρείσας καὶ περιπεσῶν ἐτελεύτησεν. οἱ δὲ φασιν οὐκ αὐτῶν, ἄλλα τῶν Στράτωνα, πολλὰ πάνυ τοῦ Βρούτου δεηθέντος, ἀποστρέψαντα τὴν υψιν ὑπο-
ντήσαι τὸ ξίφος· ἐκείνων δὲ ρύμη προσβαλόντα τὸ στέρνον καὶ διώσαντα συντόμως ἄποθανεῖν.

ΛΙΙΙ. Τούτοι δὲ τῶν Στράτωνα Μεσσάλας ἑταῖ-
ρος δὲν Βρούτῳ Καῖσαρι διαλλαγεὶς ἐπὶ σχολῆς

ποτε προσήγαγε, καὶ δακρύσας εἶπεν. "Οὔτος ἐστιν, ὁ Καῖσαρ, ὁ ἀνήρ, ὁ τῷ ἐμῷ Βρούτῳ τὴν
teleunai̇n ὑπουργήσας χάριν." ἀποδεξάμενος οὖν ὁ Καῖσαρ ἐσχεν αὐτὸν ἐν τε τοῖς πόνοις καὶ

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but fly, Brutus rose and said: "By all means must we fly; not with our feet, however, but with our hands." Then, after clasping each by the hand, with a very cheerful countenance he said he rejoiced with exceeding joy that not one of his friends had proved false to him, and as for Fortune, he blamed her only for his country's sake; himself he regarded as more to be envied than his conquerors, not yesterday and the day before merely, but even now, since he was leaving behind him a reputation for virtue, which those who surpassed in arms or wealth would not do; since the world would believe that base and unjust men who put to death the good and just were unfit to rule. Then, after earnestly entreating them to save themselves, he withdrew a little way in the company of two or three friends, among whom was Strato, who had been his intimate since they studied rhetoric together. This man he placed nearest to himself, and then, grasping with both hands the hilt of his naked sword, he fell upon it and died. Some, however, say that it was not Brutus himself, but Strato, who at his very urgent request, and with averted eyes, held the sword in front of him, upon which he fell with such force that it passed quite through his breast and brought him instant death.1

LIII. As for this Strato, Messala, the comrade of Brutus, after a reconciliation with Octavius, once found occasion to introduce him to his new master, and said, with a burst of tears: "This is the man, O Caesar, who did the last kind office for my dear Brutus." Accordingly, Strato was kindly received by Octavius, who, in his subsequent labours, and

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1 The battles at Philippi occurred in 42 B.C., and Brutus was forty-three years of age when he died.
ἐν τοῖς περὶ Ἀκτίων ὄγωσιν ἐνα τῶν περὶ αὐτῶν ἡγαθῶν γενομένων Ἐλλήνων. αὐτὸν δὲ τὸν Μεσσάλαν λέγουσιν ὑστερον ἑπαινοῦμενον ὑπὸ Καίσαρος οτι, καίπερ ἐν Φιλίπποις πολεμιστάτος αὐτοῖς γενόμενος διὰ Βρούτον, ἐν Ἀκτίῳ προθυμοτατον ἑαυτὸν παρέσχεν, "Ἐγώ τοι," φαναι, "ὁ Καίσαρ, ἀεὶ τῆς βελτίωνος καὶ δικαιοτέρας τιμῆς καὶ μερίδος ἐγενόμην."

3 Τὸν δὲ Βρούτον ὁ Ἀντώνιος ἀνευρὸν τεθυγκότα τὸ μὲν σῶμα τῇ πολυτελεστάτῃ τῶν ἑαυτοῦ φοινικίδων περιβαλείν ἐκέλευσεν, ὑστερον δὲ τὴν φοινικίδα κεκλεμμένην αἰσθόμενος ἀπέκτεινε τὸν ύφελόμενον. τὰ δὲ λειψάνα πρὸς τὴν μητέρα τοῦ

4 Βρούτου Σερβιλίαν ἀπέπεμψε. Πορκίαν δὲ τὴν Βρούτου γυναῖκα Νικόλαος ὁ φιλόσοφος ἱστορεῖ καὶ Οὐαλέριος Μάξιμος βουλομένην ἀποθανεῖν, ὡς οὐδεὶς ἐπέτρεπε τῶν φίλων, ἀλλὰ προσέκειντο καὶ παρεφύλαττον, ἐκ τοῦ πυρὸς ἀναρπάσασαν ἀνθρακας καταπιεῖν καὶ τὸ στόμα συγκλείσασαν καὶ μύσασαν οὕτω διαφθαρῆναι. καίτοι φέρεται τις ἐπιστολῆ Βρούτου πρὸς τοὺς φίλους ἐγκαλοῦντος αὐτοῖς καὶ ὀλοφυρομένου περὶ τῆς Πορκίας, ὡς ἀμεληθείσης ὑπ’ αὐτῶν καὶ προελομένης διὰ νόσου καταλυτεῖν τὸν βίον. ἐοικεν οὖν ὁ Νικόλαος ἠγυνηκέναι τὸν χρόνον, ἐπει τὸ γε πάθος καὶ τὸν ἔρωτα τῆς γυναικὸς καὶ τὸν τρόπον τῆς τελευτῆς ὑπονοήσαι δίδωσι καὶ τὸ ἐπίστολιον, εἴπερ ἀρα τῶν γυνησίων ἔστιν.
especially at the battle of Actium, found him, as well as other Greeks, a brave partisan. And it is said that Messala himself was once praised by Octavius because, though at Philippi he had been most hostile to him and Antony for the sake of Brutus, at Actium he had been a most zealous adherent of his; whereupon Messala said: “Indeed, O Caesar, I have ever been on the better and juster side.”

When Antony found Brutus lying dead, he ordered the body to be wrapped in the most costly of his own robes, and afterwards, on hearing that the robe had been stolen, put the thief to death. The ashes of Brutus he sent home to his mother Servilia. As for Porcia, the wife of Brutus, Nicolaüs the philosopher, as well as Valerius Maximus, relates that she now desired to die, but was opposed by all her friends, who kept strict watch upon her; wherefore she snatched up live coals from the fire, swallowed them, kept her mouth fast closed, and thus made away with herself. And yet there is extant a letter of Brutus to his friends in which he chides them with regard to Porcia and laments her fate, because she was neglected by them and therefore driven by illness to prefer death to life. It would seem, then, that Nicolaüs was mistaken in the time of her death, since her distemper, her love for Brutus, and the manner of her death, are also indicated in the letter, if, indeed, it is a genuine one.

1 Suetonius (Divus Augustus, 13) says that the head of Brutus was sent to Rome to be thrown at the feet of Caesar’s statue. 2 De factis mem. iv. 6, 5.
ΔΙΩΝΟΣ ΚΑΙ ΒΡΟΥΤΟΥ ΣΥΓΚΡΙΣΙΣ

1. Πολλῶν τοίνυν τοίς ἄνδράσιν ὑπαρξάντων καλῶν, ἐν τοῖς πρώτοις δὲ τοῦ μεγίστους ἐλαχί-

σταίς ἀφορμαῖς γενέσθαι, τοῦτο τῷ Δίωνι κάλλι-

στόν ἐστιν. οὐ γὰρ εἰχε τὸν ἁμφισβητοῦντα, καθὰπερ ὁ Βρούτος Κάσσιον, ἄνδρα πρὸς μὲν ἀρετὴν καὶ δόξαν ὦν ὁμοῖως ἀξιόπιστον, εἰς δὲ τὸν πόλεμον οὐκ ἐλάττωνας τόλμη καὶ δεινότητι καὶ πράξεις συμβολᾶς παρασχόμενον, ὥς γε καὶ τοῦ παντὸς ἔργου προσποιοῦσιν ἐνιοί τὴν ἀρχὴν, ἡγεμόνα τῆς ἐπὶ Κάισαρα γνώμης τοῦτον ἀτρε-

2 μοῦντι Βρούτῳ γενέσθαι λέγοντες. Δίων δὲ ὡσπερ ὅπλα καὶ πλοῖα καὶ στρατιωτικὴν δύναμιν, οὕτω καὶ φίλους καὶ συνεργοὺς ἔπι τὴν πράξειν αὐτὸς ἐαυτῷ φαίνεται κτησάμενος. οὐ μὴν οὐδὲ ὁς Βρούτος ἐκ τῶν πραγμάτων αὐτῶν καὶ τοῦ πολέ-

μου πλούτου ἐσχε καὶ δύναμιν, οὕτω καὶ Δίων, ἀλλὰ τῷ πολέμῳ προεισῆγενκαὶ αὐτὸς τὸν ἐαυτὸν πλούτον, ὑπὲρ τῆς τῶν πολιτῶν ἐλευθερίας τοῖς τῆς φυγῆς ἐφοδίοις προκαταχρησάμενος. ἔτι δὲ Βρούτος μὲν καὶ Κάσσιος, οὐκ οὖν ἁσφαλές ἱσυ-

χίαν ἀγεν ἐκπεσοῦσι τῆς Ῥώμης, ἀλλὰ ὥφληκόσι δίκην θανάτου καὶ διωκομένοις, ἀναγκαίως εἰς τὸν πόλεμον κατέφυγον καὶ τὰ σώματα τοῖς ὀπλοῖς παρακαταθέμενοι διεκκινδύνευσαν ὑπὲρ αὐτῶν τὸ πλέον ἢ τῶν πολιτῶν, Δίων δὲ ἀδεέστερον ἐν τῇ φυγῇ τοῦ φυγαδεύσαντος τυράννου καὶ ἣδιον διά-

γον ἀνέρρησεν ἐκών κίνδυνον τοσοῦτον ἐπὶ τῷ σῶσαι Σικελίαν.
COMPARISON OF DION AND BRUTUS

I. We see, therefore, that both men had many noble traits, and especially that they rose to the greatest heights from the most inconsiderable beginnings; but this is most to the credit of Dion. For he had no one to dispute his eminence, as Brutus had in Cassius, a man whose virtue and fame did not inspire confidence in like degree, but who, by reason of his boldness, ability, and efficiency, contributed no less than Brutus did to the war; indeed, some attribute to him the origin of the whole enterprise, declaring that he took the lead in the plot against Caesar when Brutus was passive. Dion, however, appears to have acquired by his own efforts, not only arms and vessels and a military force, but also friends and co-workers for his enterprise. However, Dion did not, like Brutus, win wealth and power from the course of the war itself, nay, he contributed his own wealth for the war, expending in behalf of the liberty of his countrymen those resources which supported him in his exile. And further, it was not safe for Brutus and Cassius to keep quiet after their banishment from Rome, but since they were condemned to death and pursued, it was of necessity that they resorted to war; and in committing their persons to the protection of their arms they incurred danger in their own behalf rather than in behalf of their countrymen; whereas Dion was living with greater confidence and pleasure in his banishment than the tyrant who banished him, and yet of his own accord he hazarded a peril so great in order to save Sicily.
II. Καὶ μὴν οὖν ὁμοιὸν Διονυσίου Συρακούσιοι ἡ Καίσαρος ἀπαλλαγῆναι Ἦρωμαίοις. ὁ μὲν γὰρ οὖν ἦν ἱρνεῖτο τύραννος εἶναι κακῶν τε μυρίων ἐμπεπλήκει Σικελίαν· ἦ δὲ Καίσαρος ἀρχὴ συνισταμένη μὲν οὖν ὅλην τοῖς ἐναντιομένοις πράγματα παρέσχε, δεξαμένοις δὲ καὶ κρατηθείσιν ὄνομα καὶ δόκησις ἐφάνη μόνον, ἔργον δ' ἀπ' αὐτῆς οὖν οὖν ὴ κτε τυραννικὸν ὑπῆρξεν, ἄλλα καὶ δεομένος ἐδοξεῖ τοῖς πράγμασι μοναρχίας πράγματος ὡσπερ ἱατρὸς ὑπ' αὐτοῦ τοῦ δαίμονος 2 δεδόσθαι. διὸ Καίσαρα μὲν εὐθὺς ἐποίησεν ὡς Ὦμαιῶν δῆμος, ὡς ἤρθε χαλεπῶς γενέσθαι καὶ ἀπαραίτητος τοῖς ἀπεκτονόσι, Δίωνα δ' ἡ Διονυσίου πάρεσις ἐκ Συρακοσῶν καὶ τὸ μὴ κατασκάψα τοῦ προτέρου τυράννου τοῦ τάφον ἐπαιτιῶν μάλιστα πρὸς τοὺς πολίτας ἐποίησεν.

III. Ἐν αὐταῖς τοῖς πολεμικάς πράξεις ὡς 2 μὲν Δίων ἀμεμπτὸς γέγονε στρατηγὸς, ὡς 2 μὲν αὐτὸς ἐβουλεύετο τοῖς πράγμασι ἀριστα χρώμενοι, ἄ δ' ἐπταίσθη δὲ ἐτέρους ἀναλαβὼν 2 καὶ μεταστήσας ἐπὶ τὸ βέλτιον· ὃ δὲ Βροῦτους τὸν ἐσχατὸν ἀγώνα ὑπὲρ τῶν ὅλων ὄνθ' υποστὴνα δοκεῖ φρονίμως οὔτε σφαλεῖς ἐπανόρθωσιν εὑρεῖν, ἀλλ' ἀπειπε καὶ προεῖτο ταῖς ἐλπίδας, οὔθ' ὀσον Πομπήιος ἐπιτολμήσας τῇ τύχῃ καὶ ταῦτα πολλὰς μὲν αὐτοθι λειπομένης ἐλπίδος ἐν τοῖς ὅπλοις, ταῖς δὲ ναυσὶ κρατῶν πάσης βεβαιῶς τῆς θαλάσσης.

3 Ὅ δὲ μέγιστον ἐστίν ὦν ἑγκαλοῦσι Βροῦτω, τὸ σωθέντα τῇ Καίσαρος χάριτι καὶ σώσαντα τῶν

1 οὖν' Bekker corrects to οὑτ'.
2 ὡς with Coraës and Bekker: δ'ν.
COMPARISON OF DION AND BRUTUS

II. And verily it was not a like thing for Syracuse to be rid of Dionysius and Rome of Caesar. For Dionysius was even an avowed tyrant, and filled Sicily with countless ills; whereas the rule of Caesar, although during its establishment it gave no little trouble to its opponents, still, after they had been overpowered and had accepted it, they saw that it was a tyranny only in name and appearance, and no cruel or tyrannical act was authorized by it; nay, it was plain that the ills of the state required a monarchy, and that Caesar, like a most gentle physician, had been assigned to them by Heaven itself. Therefore the Roman people felt at once a yearning for Caesar, and in consequence became harsh and implacable towards his murderers; whereas Dion, for letting Dionysius escape from Syracuse, and for not demolishing the tomb of the former tyrant, was held most culpable by his countrymen.

III. Next, as regards their actual military achievements, Dion was a consummate general; where he himself made the plans, he achieved the best results, and where failure was due to others, he restored and bettered the situation. Brutus, on the other hand, as it seems, was unwise in entering upon the last supreme struggle, and when he was defeated, could not find a way to restore his cause, but gave up and abandoned his hopes, not even facing adverse fortune with as much resolution as Pompey, and that too although on land he had much ground for confidence left in his troops, and with his fleet was secure master of all the sea.

Moreover, the gravest charge which is brought against Brutus, namely, that although his life was spared by the kindness of Caesar, together with the
συνεαλωκότων ὅσους ἐβούλετο καὶ φίλον νομιζό-
μενον καὶ προτιμηθέντα πολλῶν αὐτόχειρα τοῦ
σώσαντος γενέσθαι, τούτ' οὔκ ἂν τις εἶποι κατὰ
Δίωνος. ἀλλὰ τούναντίον, οἷκεῖοι μὲν ὄν Διονυ-
σίῳ καὶ φίλος ὥρθου τὰ πράγματα καὶ συνδιεφύ-
λαττεν, ἐκπεσὼν δὲ τῆς πατρίδος καὶ ἀδικηθεὶς
περὶ τὴν γυναῖκα καὶ τὴν σύσιαν ἀπολέσας ἐκ
προφανοῦς εἰς πόλεμον κατέστη νόμιμον καὶ δι-
καιον. ἢ τούτ' ἀντιστρέφει πρῶτον; ὦ γὰρ εἰς
ἐπαίνων ὑπάρχει τοῖς ἀνδράσι μέγιστον, ἢ πρὸς
τοὺς τυράννους ἀπέχθεια καὶ μισοπονηρία, τούτ'
eἰλικρινές ἑστὶ τῷ Βροῦτῳ καὶ καθαρόν, ἵδια γὰρ
οὖν ἐγκαλῶν Καίσαρι τῆς κοινῆς προεκδύνυμεν
5 ἔλευθερίας: ὃ δ' εἰ μὴ κακῶς ἐπάθεν αὐτὸς, οὐκ
ἀν ἐπολέμησε. καὶ τοῦτο δηλοῦται ταῖς Πλάτω-
νος ἐπιστολαῖς, ἐξ δὲν δῆλος ἐστιν ὡς ἀποβληθεὶς
τῆς τυραννίδος, οὐκ ἀποστάσια, κατέλυσε Διονύσιον.
ἐτὶ Βροῦτον μὲν καὶ Πομπηίῳ φίλον ἐποίησεν,
ἐχθρὸν ὄντα, καὶ πολέμοιον Καίσαρι, τὸ κοινῆ
συμφέρον, ὡς ἐχθρας ὅρφῳ καὶ φιλίας ἐνὶ χρώμενον
τῷ δικαίῳ. Δίων δὲ πρὸς χάριν ὥρθου πολλὰ
Διονύσιον, ὅτ' ἴνα βέβαιοις αὐτῷ, καὶ πρὸς ὅργῃν
6 ἀπίστηθεις ἐπολέμησε. διὸ τούτῳ μὲν οὖν ὧν' οἱ
φίλοι πάντες ἐπίστευσαν, ὡς μεταστήσας Διονύ-
σιον οὖν ἂν βέβαιώσατο τὴν ἁρχὴν αὐτῷ,
προσέρχον πυρανάδος ὄνοματι παραγαγῶν τοὺς
πολίτας, περὶ δὲ τοῦ Βροῦτου τῶν ἐχθρῶν ἢ
ἀκούειν ὃτι μόνος τῶν ἐπὶ Καίσαρα συναραμένων
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lives of all the fellow captives for whom he wished to intercede, and although Caesar held him a friend and honoured him above many, he struck down his preserver with his own hand,—this charge no one can bring against Dion. On the contrary, while he was a courtier and friend of Dionysius, he tried to set the state in order and help in preserving it; but when he had been banished from his country, wronged as a husband, and deprived of his property, he openly resorted to a war that was lawful and just. Or does this argument reverse itself at once? For that which redounds to the praise of both men is their hostility to tyrants and hatred of their baseness, and this is disinterested and sincere in the case of Brutus, since without any private grievance against Caesar he risked his life for the common liberty; whereas, had not Dion himself been mistreated, he would not have gone to war. And this is made manifest by the letters of Plato, from which it is clear that Dion did not revolt, but was cast out from the tyranny, and therefore overthrew Dionysius. Still further, it was the public good that made Brutus a friend even to Pompey, who was his foe, and an enemy to Caesar, since he determined both hatred and friendship by justice alone; Dion, on the other hand, gave Dionysius much support in order to win his favour, when he was secure in his confidence, and when he was discredited by him, it was to gratify anger that he went to war. Therefore Dion was not trusted even by all his friends, who felt that after removing Dionysius he might secure the government for himself, enticing his countrymen along by some milder name than that of tyranny; but the enemies of Brutus were wont to say that of all the conspirators against Caesar he
ἔνα προύθετο σκοπὸν ἀπ' ἀρχῆς ἀχρὶ τέλους τὴν πάτριον ἀποδούναι Ῥωμαίοις πολιτείαιν.

IV. Ἀνευ γε μὴν τούτων ο πρὸς Διονύσιον 101 ἀγών οὐχ ὤμοιος ἦν δήπου τὸ πρὸς Καίσαρα. Διονύσιον μὲν γὰρ οὔδεις ὄστις οὐκ ἂν κατεφρόνησε τῶν συνήθων ἐν μέθαις καὶ κύβοις καὶ γυναῖκι τὰς πλείστας ποιομένου διατριβᾶς τὸ δὲ τὴν Καίσαρος κατάλυσεν εἰς νοῦν ἐμβαλέσθαι καὶ μὴ φοβηθῆναι τὴν δεινότητα καὶ δύναμιν καὶ τύχην, οὐ καὶ τούνομα τοὺς Παρθιναίων καὶ Ἰνδῶν βασιλείς οὐκ εἶνα καθεύδειν, ὑπερφυὸς ἦν ψυχής καὶ πρὸς μὴθεν ὕφιεσθαι

2 φόβῳ τοῦ φρονήματος δυναμένης. διὸ τῷ μὲν ὀφθέντι μόνον ἐν Σικελίᾳ μυριάδες οὐκ ὄλγαι συνέστησαν ἐπὶ Διονύσιον· ἢ δὲ Καίσαρος δόξα καὶ πεσόντος ὀρθοῦ τοὺς φίλους, καὶ τούνομα τὸν χρησάμενον ἥρεν ἐκ παιδὸς ἁμηχάνου πρώτων εὐθὺς εἶναι Ῥωμαίοις, ὡς ἀλεξιφάρμακον τοῦτο πρὸς τὴν Ἀντωνίου περισφάμενον ἐχθραν καὶ δύναμιν.

3 Εἰ δὲ φύσει τις ὅτι μεγάλοις μὲν ἀγώσιν ὁ Δίων ἔξεβαλε τὸν τύραννον, Καίσαρα δὲ Βροῦτος ἐκτείνει γυμνὸν καὶ ἀφύλακτον, αὐτὸ τούτῳ δεινότητος ἀκρας καὶ στρατηγίας ἦν ἔργον, ἀνδρα τοσαῦτην περιβεβλημένον δύναμιν ἀφύλακτον λαβεῖν καὶ γυμνὸν. οὐ γὰρ ἐξαίφνης οὐδὲ μόνος ἢ σὺν ὀλίγοις ἐπιπεσῶν ἀνείλεν, ἀλλ' ἐκ πολλοῦ συνθεῖς τὸ βούλευμα καὶ μετὰ πολλῶν ἐπιθέμενος, ἀν ὦν ὄμοις ἐφεύσατ' αὐτόν. ἢ γὰρ εὐθὺς ἐκρίνε τοὺς ἀρίστους ἢ τὸ προκρίναι τοὺς πιστεύειν.

4 θέντας ἀγαθοὺς ἐποίησε. Δίων δὲ εἴτε κρίνας κακῶς ἐπίστευσεν ἐαυτὸν ποιηροῖς εἴτε χρώμενος

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alone had one aim from first to last, namely the restoration to the Romans of their ancient form of government.

IV. However, apart from these considerations, the struggle against Dionysius was surely unlike that against Caesar. For Dionysius must have been despised by every one of his associates, devoted as he was to wine, dice, and women; but to plan the overthrow of Caesar, and not to fear the ability, power, and good fortune of the man whose very name robbed the kings of Parthia and India of their sleep, betokened an extraordinary spirit, and one which fear could never induce to remit its lofty purposes. Therefore Dion had only to be seen in Sicily, and many thousands joined him in attacking Dionysius; whereas the fame of Caesar, even after he had fallen, supported his friends, and his name raised the helpless boy who adopted it to be at once the foremost Roman, and he wore it as a charm against the power and hatred of Antony.

But should it be objected that Dion cast out the tyrant only after great struggles, while Brutus slew Caesar unarmed and unguarded, this very circumstance was a result of the highest ability and generalship, namely, that a man enveloped in such great power should be taken unarmed and unguarded. For not on a sudden, nor alone, or with a few helpers only, did he fall upon him and slay him, nay, his plan was long in forming, and his attack was made with many helpers, not one of whom proved false to him. For either he chose out at once the best men, or his choice of them before others, and his confidence in them, made them good. But Dion either chose unwisely and entrusted himself to bad men,
PLUTARCH'S LIVES

ἐποίησεν ἐκ χρηστῶν ποιηροὺς, οὐδέτερον παθεῖν ἄνδρι φρονίμῳ προσήκειν. ἐπιτιμᾶ δὲ καὶ Πλάτων αὐτῷ τοιούτους ἐλομένῳ φίλους, ὑφ' ὧν ἀπώλετο.

V. Καὶ Δίωνος μὲν τιμωρῶς οὐδεὶς ἐφάνη πεσόντος· ἀλλὰ Βροῦτον καὶ τῶν πολεμίων Ἀντώνιος μὲν ἔδαφεν ἐνδόξως, Καίσαρ δὲ καὶ τὰς τιμᾶς ἐτήρησεν. ἔστηκε δὲ χαλκοῦς ἄνδριάς ἐν Μεδιολάνῳ τῆς ἐντὸς Ἀλπεως Γαλατίας. τούτων ὑστερον ἰδὼν ὁ Καίσαρ εἰκονικὸν ὄντα καὶ χαριέντως εἰργασμένον παρῆλθεν· εἰτ' ἐπιστάς μετὰ μικρὸν ἀκρωμένων πολλῶν τοὺς ἄρχοντας ἐκάλει, φάσκων ἐκσπόνδου αὐτῶν τὴν πόλιν εἰληφέναι πολέμιον ἔχουσαν παρ' αὐτῇ. τὸ μὲν οὖν πρώτον, ὡς εἰκός, ἰδρυόμενο, καὶ τίνα λέγοι διαποροῦντες εἰς ἀλλήλους ἀπέβλεψαν. ὡς δ' ἐπιστρέψας ὁ Καίσαρ πρὸς τὸν ἄνδριάντα καὶ συναγαγὼν τὸ πρόσωπον, "Ἀλλ' οὐχ οὕτως," ἐφη, "πολέμιος ὄν ἰμέτερος ἐνταῦθα ἐστηκεν;" ἔτι μᾶλλον καταπλαγέντες ἐσιώπησαν. ὁ δὲ μειδιάσας ἐπήνεσέ τε τοὺς Γαλάτας ὡς τοὺς φίλοις καὶ παρὰ τὰς τύχας βεβαιόν ὄντας, καὶ τὸν ἄνδριάντα κατὰ χώραν μένειν ἐκέλευσε.
or else treated the men of his choice so as to turn them from good to bad, neither of which mistakes a prudent man ought to make. And in fact Plato censures him for choosing such friends as proved his ruin.

V. Further, no one arose to avenge Dion's death; but in the case of Brutus, Antony, an enemy, gave him illustrious burial, and Octavius, an enemy, actually took care to preserve his honours. For a bronze statue of him stood in Mediolanum in Cisalpine Gaul. This statue, at a later time, Octavius noticed as he passed by, for it was a good likeness and an artistic piece of work; then stopping, after a little, in the hearing of many he summoned the magistrates and declared that he had caught their city violating its treaty and harbouring an enemy of his. At first, then, as was natural, they denied it, and looked at one another in perplexity, not knowing what he meant. Then Octavius, turning to the statue and knitting his brows, said: "Well, is not this an enemy of mine who stands here?" At this, the magistrates were still more dumbfounded and held their peace. But Octavius, with a smile, praised the Gauls because they were true to their friends even in adversity, and gave orders that the statue should remain where it was.
ΤΙΜΟΛΕΩΝ

'Εμοι ἡς τῶν βίων ἴψασθαι μὲν γραφῆς συνέβη δι' ἑτέρους, ἐπιμένειν δὲ καὶ φιλοξωρεῖν ἡδὴ καὶ δι' ἑμαυτὸν, ὥσπερ ἐν ἔσοπτρῳ τῇ ιστορίᾳ πειρώμενον ἁμῶς γέ πως κοσμεῖν καὶ ἄφομοιον πρὸς τὰς ἐκείνων ἀρετὰς τῶν βίων. οὐδὲν γὰρ ἄλλῃ ἡ συνδιαιτήσει καὶ συμβιώσει τὸ γινόμενον ἐσικευν, ὅταν ὁσπερ ἐπιζευγνύμενον ἐκαστὸν αὐτῶν ἐν μέρει διὰ τῆς ιστορίας ύποδεχόμενοι καὶ παραλαμβάνοντες ἀναθεωρῶμεν "ὅσος ἐὴν οἶδος τε," τὰ κυριώτατα καὶ κάλλιστα πρὸς νῦν ὅσιν ἀπὸ τῶν πρᾶξεων λαμβάνοντες.

2 Φεῦ, φεῦ: τί τούτον χάρμα μεῖζον ἄν λύβοις, καὶ πρὸς ἐπανόρθωσιν ἥθων ἐνεργότερον; Δημόκριτος μὲν γὰρ εὐχεσθαί φησι δεῖν ὅπως εὐλόγχων εἰδώλων τυγχάνωμεν καὶ τὰ σύμφυλα καὶ τὰ χρηστὰ μᾶλλον ἡμῖν ἐκ τοῦ περιέχοντος ἢ τὰ φαύλα καὶ τὰ σκαῖρα συμφέρηται, λόγον οὐτ' ἀληθῆ καὶ πρὸς ἀπεράντους ἐκφέροντα δεισιδαιμονίας εἰς φιλοσοφίαν καταβάλλων ἡμεῖς δὲ τῇ περὶ τὴν ιστορίαν διατριβῆ καὶ τῆς γραφῆς τῇ

1 ἐμοὶ with Bekker, after Stephanus and Reiske: ἐμοὶ μὲν.
2 καὶ supplied by Sintenis, after Schaefer; Bekker supplies ἂν.

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I began the writing of my "Lives" for the sake of others, but I find that I am continuing the work and delighting in it now for my own sake also, using history as a mirror and endeavouring in a manner to fashion and adorn my life in conformity with the virtues therein depicted. For the result is like nothing else than daily living and associating together, when I receive and welcome each subject of my history in turn as my guest, so to speak, and observe carefully "how large he was and of what mien," and select from his career what is most important and most beautiful to know.

"And oh! what greater joy than this canst thou obtain," and more efficacious for moral improvement? Democritus says we ought to pray that we may be visited by phantoms which are propitious, and that from out the circumambient air such only may encounter us as are agreeable to our natures and good, rather than those which are perverse and bad, thereby intruding into philosophy a doctrine which is not true, and which leads astray into boundless superstitions. But in my own case, the study of history and the familiarity with it which my writing producees,

1 As Priam admired Achilles, *Iliad*, xxiv. 630.
συνηθείη παρασκευάζομεν ἑαυτούς, τὰς τῶν ἁριωστῶν καὶ δοκιμωτάτων μνήμεις ὑποδεχομένους ἀεὶ ταῖς ψυχαῖς, εἰ τι φαύλον ἡ κακόθεσι ἡ ἀγεννεῖς αἱ τῶν συνόντων εὖ ἀνάγκης ὀμιλλάς προσβάλλουσιν, ἐκκρούειν καὶ διώθεισθαι, πρὸς τὰ κάλλιστα τῶν παραδειγμάτων ἔλεος καὶ πραείαν ἀποστρέφοντες τὴν διάνοιαν. ὅν ἐν τῷ παρόντι προκεχειρίσμεθα σοι τὸν Τιμολέοντος τοῦ Κορινθίου καὶ τὸν Αἰμιλίου Παύλου βίον, ἀνδρῶν οὐ μόνον ταῖς αἰρέσεσιν, ἀλλὰ καὶ ταῖς τύχαις ἀγαθαῖς ὀμοίως κεχρημένων ἐπὶ τὰ πράγματα, καὶ διαμφισβήτησιν παρεξόντων πότερον εὐποτμία μᾶλλον ἢ φρονίσει τὰ μέγιστα τῶν πεπραγμένων κατώρθωσαν.

I. Τὰ μὲν Συρακούσιων πράγματα πρὸ τῆς 236
Τιμολέοντος εἰς Σικελίαν ἀποστολῆς οὕτως εἴχεν, ἐπεὶ Δίων μὲν ἐξελάσας Διονύσιον τὸν τύραννον εὐθὺς ἀνηρέθη δόλῳ καὶ διέστησαν οἱ σὺν Δίωνι Συρακούσιοι ἐλευθερώσαντες, ἢ δὲ πόλις ἀλλον ἐξ ἄλλου μεταβάλλουσα συνεχῶς τύραννον ὑπὸ πλῆθους κακῶν μικρῶν ἀπέλευτον ἔρημος εἶναι, τῆς δὲ ἄλλης Σικελίας ἢ μὲν ἀνάστατος καὶ ἀπολιθα

2 παυτάπασιν ἦδη διὰ τοὺς πολέμους ὑπῆρχεν, αἱ δὲ πλεῖσται πόλεις ὑπὸ βαρβάρων μιγάδων καὶ στρατιωτῶν ἀμισθῶν κατείχοντο, ῥαδίως προσιεμένων τὰς μεταβολὰς τῶν δυναστείων, Διονύσιος ἔτει δεκάτων ξένους συναγαγὼν καὶ τὸν τότε κρατοῦντα τῶν Συρακούσιων Νυσαίον ἐξελάσας,
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enables me, since I always cherish in my soul the records of the noblest and most estimable characters, to repel and put far from me whatever base, malicious, or ignoble suggestion my enforced associations may intrude upon me, calmly and dispassionately turning my thoughts away from them to the fairest of my examples. Among these were Timoleon the Corinthian and Aemilius Paulus, whose Lives I have now undertaken to lay before my readers; the men were alike not only in the good principles which they adopted, but also in the good fortune which they enjoyed in their conduct of affairs, and they will make it hard for my readers to decide whether the greatest of their successful achievements were due to their good fortune or their wisdom.¹

I. The state of affairs in Syracuse, before the expedition of Timoleon into Sicily, was as follows. After Dion had driven out Dionysius the tyrant, he was at once treacherously slain,² and those who had helped him to free Syracuse were divided among themselves. The city, therefore, was continually exchanging one tyrant for another, and owing to a multitude of ills was almost abandoned, while as for the rest of Sicily, part of it was ruined and already wholly without inhabitants by reason of the wars, and most of the cities were occupied by Barbarians of mixed races and soldiers out of employment, who readily consented to the successive changes in the despotic power. At last Dionysius, in the tenth year of his exile,³ collected mercenaries, drove out Nisaeus, who was at that time master of Syracuse,

¹ In the MSS. this Introduction stands as the first chapter of the Aemilius Paulus.
² See the Dion, chapter lvii. This was in 354 B.C.
³ 346 B.C.
καθειστήκει τύραννος ἐξ ἀρχῆς, παραλόγως μὲν ὑπὸ μικρὰς δυνάμεως τὴν μεγίστην τῶν πώποτε τυραννίδων ἀπολέσας, παραλογώτερον δ’ αὖθις ἐκ φυγάδος καὶ ταπεινοῦ τῶν ἐκβαλόντων κύριος γενόμενος.

3 οἱ μὲν οὖν ὑπομείναντες ἐν τῇ πόλει τῶν Συρακούσιων ἐδούλευον οὔτ’ ἄλλως ἐπιεικεῖ τυράννῳ καὶ τότε παντάπασιν ὑπὸ συμφορῶν ἀπηγριῳμένῳ τῇ πυγῆ, οἱ δὲ βέλτιστοι καὶ γνωριμώτατοι πρὸς Ἰκέτην τραπέντες τὸν δυναστεύοντα τῶν Δεοντίων ἐπέτρεψαν αὐτοὺς ἐκείνῳ καὶ στρατηγῷ εἴλοντο τοῦ πολέμου, βελτίω μὲν οὖν δενός ὄντα τῶν ὁμολογουμένων τυράννων, ἑτέραν δ’ οὖκ ἔχοντες ἀποστροφῆν, καὶ πιστεύσαντες Συρακουσίῳ τὸ γένος ὅντι καὶ κεκτημένῃ δύναμιν ἀξιόμαχον πρὸς τὸν τύραννον.

II. Ἐν τούτῳ δὲ Καρχηδονίων στόλῳ μεγάλῳ παραγενομένων εἰς Σικελίαν καὶ τοῖς πράγμασιν ἐπαινωρουμένων φοβηθέντες οἱ Σικελιώται πρεσβείαν ἐβούλοντο πέμπειν εἰς τὴν Ἑλλάδα καὶ παρὰ Κορυνθίων βοήθειαν αἰτεῖν, οὐ μόνον διὰ τὴν συγγένειαν οὐδ’ ἀφ’ ὄν ἡδὴ πολλάκις ἐνεργεῖτηντο πιστεύοντες ἐκείνοις, ἄλλα καὶ καθὸλου τὴν πόλιν ὀρθῶτες φιλελεύθερον καὶ μισοτύραννον ὀὔσαν ἀεί, καὶ τῶν πολέμων τοὺς πλεῖστος καὶ μεγίστους πεπολεμηκυῖαν οὖχ ὑπὲρ ἡγεμονίας καὶ πλεονεξίας, ἀλλ’ ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας. ο’ δ’ Ἰκέτης, ἀτε δὴ τῆς στρατηγίας ὑπόθεσιν τὴν τυραννίδα πεποιημένος, οὐ τῆς Συρακούσιων ἐλευθερίαν, κρύφα μὲν ἡδὴ πρὸς τοὺς Καρχηδονίους διείλεκτο, φανερῶς δὲ τοὺς
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recovered the power again, and established himself as tyrant anew; he had been unaccountably deprived by a small force of the greatest tyranny that ever was, and now more unaccountably still he had become, from a lowly exile, master of those who drove him forth. Accordingly, those of the Syracusans who remained in the city were the slaves of a tyrant who at all times was unreasonable, and whose spirit at this time was rendered altogether savage by misfortunes, but the best and most distinguished of them had recourse to Hicetas the ruler of Leontini, put themselves under his protection, and chose him their general for the war; not that he was better than any acknowledged tyrant, but because they had no other refuge, and felt confidence in one who was a Syracusan by birth and possessed a force that was able to cope with that of Dionysius.

II. Meanwhile the Carthaginians came with a large armament to Sicily and were watching their opportunity, and the Sicilian Greeks, in their fright, wished to send an embassy to Greece and ask for assistance from the Corinthians, not only because they trusted them on account of their kinship and in consequence of the many benefits they had already received from them, but also in general because they saw that the city was always a lover of freedom and a hater of tyrants, and had waged the most and greatest of her wars, not for supremacy and aggrandizement, but for the liberty of the Greeks. Hicetas, however, since he had made a tyranny for himself, and not the freedom of Syracuse, his sole object in taking the field, had already held secret conferences with the Carthaginians; yet openly he commended the plan of

1 Syracuse was founded by Corinthians in 735 B.C.
Συρακούσιοι ἐπήνει καὶ τοὺς πρέσβεις εἰς Πελο-
πόνησον συνεξέπεμψεν, οὐ βουλόμενος ἐλθεῖν
συμμαχίαν ἔκειθεν, ἀλλ' ἐὰν, ὅπερ εἰκὸς ἦν, οἱ
Κορίνθιοι διὰ τὰς Ἑλληνικὰς ταραχὰς καὶ ἀσχο-
λίας ἀπείπωσι τὴν βοήθειαν, ἐλπίζων ῥᾶν ἐπὶ
toὺς Καρχηδονίους τὰ πράγματα μετάξειν καὶ
χρῆσεθαι συμμάχοις καὶ συναγωνισταῖς ἐκεῖνοις
ἐπὶ τοὺς Συρακούσιοι ἡ κατὰ τοῦ τυράννου,
tαῦτα μὲν οὖν ὀλίγον ὑστερον ἐξηλέγχθη.

ΠΙ. Τῶν δὲ πρέσβεων παραγενομένων, οἱ Κο-
ρίνθιοι, κήδεσθαι μὲν ἂεὶ τῶν ἀποκίδων πόλεων
καὶ μάλιστα τῆς Συρακούσιων εἰωθότες, οὐδενὸς 237
δ' ἀυτοὺς τότε τῶν Ἑλληνικῶν κατὰ τύχην παρεν-
σχλοῦντος, ἀλλ' ἐν εἰρήνη καὶ σχολῇ διάγοντες,
ἐψηφίσαντο προθύμως βοηθεῖν. ζητουμένον δὲ
στρατηγὸν καὶ τῶν ἀρχόντων γραφόντων καὶ προ-
βαλλομένων τοὺς εὐδοκιμεῖν ἐν τῇ πόλει σπου-
δάζοντας, εἰς ἐκ τῶν πολλῶν ἀναστὰς ἀνόμασε
Τιμολέοντα τὸν Τιμοδήμου, μήτε προσιόντα τοῖς
κοινοῖς ἐτὶ μὴτ' ἐλπίδος τοιαῦτης γενομένου ἢ

2 προαιρέσεως, ἀλλὰ θεοῦ τινος, ὡς ἔοικεν, εἰς νοῦν
ἐμβαλόντος τῷ ἄνθρώπῳ τοσαῦτη καὶ περὶ τὴν
ἀἵρεσιν εὕθες ἐλαμψε τύχης εὐμένεια καὶ ταῖς
ἀλλαῖς πράξεσιν ἐπηκολούθησε χάρις ἐπικοσ-
μοῦσα τὴν ἀρετὴν τοῦ ἄνδρος.

Ἡν μὲν οὖν γονόν ἐπιφανῶν ἐν τῇ πόλει,
Τιμοδήμου καὶ Δημαρίστης, φιλόπατρες δὲ καὶ
πρῶτος διαφερόντος ὡσα μὴ σφόδρα μισοτύραινος
3 εἶναι καὶ μισοπόνηρος. ἐν δὲ τοῖς πολέμοις οὕτω
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the Syracusans and joined them in sending the embassy to Peloponnesus, not because he wished that an allied force should come from there, but because he hoped that if, as was likely, the Corinthians should refuse their assistance because the disturbed condition of Greece kept them busy at home, he might more easily turn the control of affairs into the hands of the Carthaginians and use these invaders as allies and helpers in a struggle against the Syracusans or against Dionysius. This, then, was fully proved a little later.

III. But when the embassy arrived, the Corinthians, since they were wont to be ever solicitous for their colonial cities and for Syracuse in particular, and since by good fortune there was nothing in Greece at that time to disturb them, but they were enjoying peace and leisure, voted readily to give the assistance desired. And while they were seeking for a commander, and the magistrates were writing down the names of those in the city who were eager for the honour and proposing them for election, one of the common people rose to his feet and nominated Timoleon the son of Timodemus, although he no longer took part in public business, and had no expectation or purpose of doing so; but some god, as it would seem, put it into the man’s mind to nominate him, such was the kindliness of Fortune that shone forth at once upon his election, and such the grace that attended his subsequent actions and adorned his virtues.

He was born of parents who were illustrious in the city, Timodemus and Demariste, and he was a lover of his country and exceedingly gentle, except as he was a hater of tyrants and of base men. As
καλῶς καὶ ὁμαλῶς ἐκέκρατο τὴν φύσιν ὀστε πολλὴν μὲν ἐν νέῳ σύνεσιν, οὐκ ἐλάττω δὲ γηρώντως ἀνδρείαν ἐπιφαίνεσθαί ταῖς πράξεσιν. ἀδελφοὶ δὲ ἐμὲ Τιμοφάνην, προσβύτερον, οὔτεν αὐτῷ προσόμοιον, ἀλλ' ἐμπληκτὸν καὶ διεφθαρμένου ἔρωτι μοναρχίας ὑπὸ φιλῶν φαύλων καὶ ξένων στρατιωτικῶν ἀεὶ περὶ αὐτὸν ὄντων, ἔχειν τι δοκοῦντα μαγαθίαν ἐν ταῖς στρατείαις καὶ φιλοκίνδυνον.

καὶ τοὺς πολίτας προσαγόμενος ὡς ἀνὴρ πολεμικὸς καὶ δραστήριος ἐφ' ἤγεμονίων ἐτάττητο. καὶ πρὸς ταῦτα Τιμολέων αὐτῷ συνήργηε, τὰ μὲν ἀμαρτήματα παντάπασιν ἀποκρύπτον ἡ μικρὰ φαίνεσθαι ποιῶν, ἢ δ' ἡ φύσις ἔξεθερει ἀστείᾳ κατακοσμῶν καὶ συναύξων.

IV. Ἐν δὲ τῇ πρὸς Ἀργείους καὶ Κλεοναιίους μάχῃ τῶν Κορινθίων ὁ μὲν Τιμολέων ἐτυχεν ἐν τοῖς ὀπλίταις τεταγμένοις, τὸν δὲ Τιμοφάνην τῶν ἵππεων ἠγούμενον καταλαμβάνει κίνδυνος ὅζος. οὐ γὰρ ἢππος αὐτὸν ἀπεσεῖσατο πληγὴ περιπεσῶν εἰς τοὺς πολεμίους, καὶ τῶν ἐταίρων οἱ μὲν εὐθὺς ἐσκορπίσθησαν φοβηθέντες, οἳ δὲ παραμείναντες ὅλιγοι πρὸς πολλοὺς μαχόμενοι χαλεπῶς ἀντεῖχον. ὡς οὖν ὁ Τιμολέων κατεῖδε τὸ συμβεβηκός, δρόμῳ προσβοηθήσας καὶ τὴν ἀσπίδα τοῦ Τιμοφάνους κειμένον προθέμενος, καὶ πολλὰ μὲν ἀκοντίσματα, πολλὰς δὲ πληγὰς ἐκ χειρὸς ἀναδεξάμενος εἰς τὸ σῶμα καὶ τὰ ὀπλα, μόλις ἐώσατο τοὺς πολεμίους καὶ διέσωσε τὸν ἀδελφὸν.

Ἐπεὶ δ' οἱ Κορίνθιοι δεδίτες μὴ πάθοιεν οίᾳ καὶ πρότερον ὑπὸ τῶν συμμάχων ἀποβαλόντες τὴν πόλιν, ἐψηφίσαντο τρέφειν ξένους τετρα-
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a soldier his nature was so well and evenly attempred that great sagacity was manifested in the exploits of his youth, and no less bravery in those of his old age. He had a brother Timophanes, older than he, and not at all like him, but headstrong and filled with a ruinous passion for absolute power by worthless friends and foreign military adventurers who were ever about him, and having the reputation of being rather impetuous and fond of danger in military service. Therefore he won followers among the citizens and as an efficient warrior was given posts of high command. And Timoleon aided him in obtaining these, trying to conceal his mistakes altogether or to make them seem trifling, and embellishing and enhancing his good natural qualities.

IV. In the battle fought by the Corinthians against the Argives and Cleonaeans,¹ Timoleon was stationed among the men-at-arms, and Timophanes, who commanded the cavalry, was overtaken by extreme peril. For his horse was wounded and threw him in among the enemy, and of his comrades, some scattered in panic flight, while the few who remained fought against great numbers and were with difficulty holding their ground. Accordingly, when Timoleon saw what had happened, he came running to the help of Timophanes and held his shield over him as he lay on the ground, and after receiving many javelins and many hand to hand blows upon his person and his armour, at last succeeded in repulsing the enemy and saving his brother.

After this, the Corinthians, fearing lest they should suffer a second loss of their city through the treachery of their allies,² voted to maintain four hundred mer-

¹ Perhaps between 368 and 366 B.C.
² As they had at the hands of the Argives in 393 B.C.
κοσίους καὶ τούτων ἄρχοντα Τιμοφάνην κατέστησαν, ὁ δὲ τῶν καλῶν καὶ δικαίων ὑπερίδὼν εὐθὺς ἐπέραινεν ἐξ ὧν ποιῆσεται τὴν πόλιν ὅπ' αὐτῷ, καὶ συνχυώς ἀνελῶν ἀκρίτους τῶν πρώτων πολιτῶν ἀνέδειξεν αὐτὸς ἕαυτὸν τύραννον, βαρέως φέρων ὁ Τιμολέων, καὶ συμφορὰν ποιούμενος ἕαυτοῦ τὴν ἐκείνην κακίαν, ἐπεχείρησε μὲν αὐτῷ διαλέγεσθαι καὶ παρακαλεῖν ἀφέντα τὴν μανίαν καὶ δυστυχίαν τῆς ἐπιθυμίας ἐκείνης ξητεὶν τινὰ τῶν ἡμαρτημένων ἐπαινόρθωσιν πρὸς τοὺς πολίτας, ἀπωσαμένου δ' ἐκείνον καὶ καταφρονήσαντος, οὕτω παραλαβὼν τῶν μὲν οἰκεῖων Αἰσχύλου, ἀδελφὸν ὡντα τῆς Τιμοφάνους γυναικός, τῶν δὲ φίλων τῶν μάντιν ὄν Σάτυρον μὲν Θεόπτομος, Ἕφορος δὲ καὶ Τίμαιος Ὁρθαγόραι ὀνομάζουσι, καὶ διαλυτῶν ἡμέρας ὄλγας αὐθις ἀνέβη πρὸς τὸν ἀδελφὸν καὶ περιστάντες αὐτὸν οἱ τρεῖς καθικέτευον ἀλλά νῦν γε χρησάμενον λογισμῷ μεταβάλεσθαι. τοῦ δὲ Τιμοφάνους πρώτον μὲν αὐτῶν καταγελῶντος, ἐπειτα δὲ πρὸς ὄργῃν ἔκφερομένου καὶ χαλεπαίνοντος, μὲν Τιμολέων ἀποχωρήσας μικρὸν αὐτοῦ καὶ συγκαλυψάμενος εἰστῆκε δακρύων, ἐκεῖνοι δὲ τὰ ξίφη σπασάμενοι ταχὺ διαφθείρουσιν αὐτῶν.

V. Τῆς δὲ πράξεως διαβοηθεῖσας οἱ μὲν κράτιστοι τῶν Κορινθίων ἐπήμουν τὴν μισοποιημένην καὶ μεγαλοψυχίαν τοῦ Τιμολέοντος, ὅτι χρηστὸς ὃν καὶ φιλοίκειος ὡμος τὴν πατρίδα τῆς οἰκίας καὶ τὸ καλὸν καὶ δίκαιον πρωτέμησε τοῦ συμ-
cenaries, and put Timophanes in command of them; but he, without regard for honour and justice, at once took measures to bring the city under his own power, and after putting to death without a trial great numbers of the leading citizens, declared himself tyrant. At this, Timoleon was greatly distressed, and considering his brother’s baseness to be his own misfortune, he attempted to reason with him and exhort him to renounce that unfortunate and mad ambition of his and seek to make some amends for his transgressions against his fellow citizens. But when his brother rejected his appeals with scorn, he took his kinsman Aeschylus, who was a brother of the wife of Timophanes, and his friend the seer whose name, according to Theopompus, was Satyrus, but according to Ephorus and Timaeus, Orthagoras, and after waiting a few days went up again to his brother; and the three, surrounding him, besought him even now to listen to reason and change his mind. But Timophanes first mocked them, and then lost his temper and was violent, whereupon Timoleon withdrew a little space from him and stood weeping with muffled head, while the other two, drawing their swords, speedily despatched him.¹

V. The deed having been noised abroad, the most influential Corinthians applauded Timoleon for his hatred of baseness and greatness of soul, in that, although a kindly man and fond of his family, he had nevertheless set his country before his family, and honour and justice before expediency; for when

¹ Diodorus (xvi. 65, 4) says that Timoleon slew his brother with his own hand in the market place; Nepos (Timoleon, i. 4) supports Plutarch’s account, though with differing details.
φέροντος, ἀριστεύοντα μὲν ὑπὲρ τῆς πατρίδος διασώσας τὸν ἄδελφόν, ἐπιβουλεύσαντα δὲ αὐτὴν καὶ καταδουλωσάμενον ἀποκτείνας. οἱ δὲ μὴ δυνάμενοι ξῆν ἐν τῇ δημοκρατίᾳ καὶ πρὸς τοὺς δυνάστας ἀποβλέπειν εἰσώθοτε τῷ μὲν θανάτῳ τοῦ τυφλοῦ προσεποιοῦντο χαίρειν, τὸν δὲ Τιμολέοντα λοιδοροῦντες ἃς ἀσεβεῖς ἐξειργασμένων καὶ μυστικῶν ἔργον εἰς ἀθυμίαν περίεστησαν. ἔτει δὲ καὶ τὴν μητέρα δυσφορέων πυθόμενον καὶ φωνᾶς τε δεινάς καὶ κατάρας ἐπὶ αὐτοῦ ἀράσθαι φρικώδεις ἐβάδιζε παραμυθησόμενος, ἢ δὲ προσιδεῖν σοῦ ὑπέμεινε τὴν ὁψίν, ἀλλὰ τὴν οἰκίαν ἀπεκλείσε, τότε δὴ παντάπασι περίλυπος γενόμενος καὶ συνταραχθεῖς τὴν διάωνιαν ὡρμήσαν ἡμῶν ὁλοκληρωμένοι διὰ τῶν ἀνάθρηστων ἐαυτῶν ἀπεκέχεσθαι τροφῆς, τῶν δὲ φίλων ὁ περιδόντων, ἀλλὰ πᾶσαν δέχοντι καὶ πᾶσαν ἀνάγκην προσενεγκαμένων ἕγων ξῆν καθ' ἐαυτὸν, ἐκ μέσου γενόμενος· καὶ πολιτείας μὲν ἀπασαν ἀφήκε, τοὺς δὲ πρώτους χρόνους οὐδὲ κατιῶν εἰς πόλιν, ἀλλ' ἀδημονῶν καὶ πλανώμενος ἐν τοῖς ἐρημοτάτοις τῶν ἀγρῶν διέτριβεν.

VI. Οὕτως αἱ κρίσεις, ἂν μὴ βεβαιότητα καὶ ρωμὴν ἐκ λόγου καὶ φιλοσοφίας προσλάβωσιν ἐπὶ τὰς πράξεις, σείονται καὶ παραφέρονται ῥαδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων, ἐκκρούομεναι τῶν οἰκείων λογίσμων. δει γὰρ οὐ μόνον, ὡς ἔοικε, τὴν πράξειν καλὴν εἶναι καὶ δικαίαν, ἀλλὰ καὶ τὴν δόξαν, ἢφ' ὑπὲρ πράττεται, μόνιμον καὶ ἀμετάπτωτον, ἢν πράττωμεν δοκιμάσαντες, μηδ' ὅσπερ οἱ λόγοι τὰ πλήσματα τῶν ἐδεσμάτων δινότατη διώκοντες ἐπιθυμία τάχιστα.
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his brother was fighting valiantly for his country, Timoleon had saved his life, but after he had plotted against her and enslaved her, Timoleon had slain him. However, those who were unable to live in a democracy and were accustomed to pay court to men in power, while they pretended to rejoice at the death of the tyrant, still, by their abuse of Timoleon as the perpetrator of an impious and abominable deed, they drove him into despondency. And now he learned that his mother was angry with him and uttered dreadful reproaches and fearful imprecations against him, and went to plead his cause with her; but she could not endure to see his face, and closed her house against him. Then indeed he became altogether a prey to grief and disordered in mind, and determined to starve himself to death; but his friends would not suffer this, and brought all manner of entreaty and constraint to bear upon him, so that he made up his mind to live by himself, apart from the world. So he gave up all public life, and for a long while did not even return to the city, but spent his time wandering in great distress of mind among the most desolate parts of the country.

VI. So true is it that the purposes of men, unless they acquire firmness and strength from reason and philosophy for the activities of life, are unsettled and easily carried away by casual praise and blame, being forced out of their native reckonings. For it would seem that not only our action must be noble and just, but the conviction also from which our action springs must be abiding and unchangeable, in order that we may be satisfied with what we are about to do, and that mere weakness may not make us dejected over actions which have once been accomplished, when
δυσχεραίνουσιν ἐμπλησθέντες, οὕτως ἦμεῖς ἐπὶ ταῖς πράξεσι συντελεσθεῖσαι ἀθυμῶμεν δι’ ἀσθένειαν ἀπομαραίνομένης τῆς τοῦ καλοῦ φαντασίας. αἰσχρὸν γὰρ ἡ μετάνοια ποιεῖ καὶ τὸ καλῶς πεπραγμένον, ἢ δ’ ἐξ ἐπιστήμης ὤρμημένη καὶ λογισμοῦ προαίρεσις οὐδ’ ἂν πταίσωσιν αἱ πράξεις μεταβάλλεται. διὸ Φωκίων μὲν ὁ Ἀθηναίος τοῖς ὑπὸ Δεσθένους πραττόμενοι ἐναντιωθεῖς, ἐπειδὴ κατορθοῦν ἐκεῖνοι ἐδόκει καὶ θύοντας ἐόρα καὶ μεγαλαυχομένους τῇ νίκῃ τοὺς Ἀθηναίους, εἶπεν ὡς ἐβοῦλετο ἂν αὐτῷ ταῦτα μὲν πραχθῶν, βεβουλεύοντι δ’ ἐκεῖνα σφοδρότερον δ’ Ἀριστείδης ὁ Δοκρός, εἰς ὑπὸ τῶν Πλάτωνος ἔταρχοι, αἰτοῦντος μὲν αὐτοῦ γυναῖκα Διονυσίου τοῦ πρεσβυτέρου μίαν τῶν θυγατέρων, ἤδιον ἂν ἔφη νεκρὰν ἣ ἐδεῖν τὴν κόρην ἡ τυράννῳ συνοικοῦσαν, ἀποκτείναντος δὲ τοὺς παιδας αὐτοῦ μετ’ ὅλιγον χρόνον τοῦ Διονυσίου καὶ πυθομένου πρὸς ὑβρῖν εἰ τὴν αὐτὴν ἐτί γυνώμην ἔχοι περὶ τῆς ἐκδόσεως τῶν θυγατέρων, ἀπεκρίνατο τοῖς μὲν γεγενημένοις λυπεῖσθαι, τοῖς δὲ εἰρημένοις μὴ μεταμέλεσθαι. ταῦτα μὲν οὐν ἵσως μείζονος καὶ τελειοτέρας ἄρετῆς ἦστι.

VII. Τὸ δὲ Τιμολέωντος ἐπὶ τοῖς πεπραγμένοις πάθοις, εἰτ’ οἶκτος ἦν τοῦ τεθυνκότος εἰτε τῆς μητρὸς αἰών, οὕτω κατέκλασε καὶ συνέτριψεν αὐτοῦ τὴν διάνοιαν ὡστ’ εἶκοσι σχεδὸν ἐτῶν διαγενομένων μηδὲ μᾶς ἐπιφανοῖς μηδὲ πολιτικῆς ἂψασθαι πράξεως. ἀναγορευθέντος οὕν αὐτοῦ,
the fair vision of the Good fades away; just as gluttons who devour cloying viands with the keenest appetite are very soon sated and then disgusted with them. For repentance makes even the noble action base; whereas the choice which springs from a wise and understanding calculation does not change, even though its results are unsuccessful. For this reason Phocion the Athenian, after having opposed the activities of Leosthenes, when Leosthenes was thought to be successful and the Athenians were seen sacrificing and exulting over the victory, said he could have wished that the achievement were his own, but was glad that he counselled as he did. And with more force Aristides the Locrian, one of Plato’s companions, when Dionysius the Elder asked him for one of his daughters in marriage, said he would be more pleased to see the maid dead than living with a tyrant; and when, after a little while, Dionysius put his children to death and then asked him insultingly whether he was still of the same mind about giving his daughters in marriage, answered that he was afflicted by what had been done, but did not repent him of what had been said. Such utterances as these, then, betoken perhaps a larger and more consummate virtue.

VII. But the grief of Timoleon over what had been done, whether it was due to pity for his dead brother or to reverence for his mother, so shattered and confounded his mental powers that almost twenty years passed without his setting his hand to a single conspicuous or public enterprise. Accordingly, when

1 See the Phocion, xxiii. 4.
2 Won by the allied Greeks under Leosthenes over Antipater of Macedonia, in 323 B.C. The victory was soon followed by the defeat of the Greeks at Crammon.
καὶ τοῦ δὴ μου προθύμως δεξαμένου καὶ χειροτονήσαντος, ἀναστὰς Τηλεκλείδης ὁ τότε καὶ δυνάμει καὶ δόξῃ πρωτεύων ἐν τῇ πόλει, παρεκάλει τὸν Τιμολέοντα περὶ τὰς πράξεις ἀγαθῶν ἀνδρὰ εἶναι καὶ γενναίον. "Ἄν μὲν γὰρ," ἐφη, "καλῶς ἀγωνίσῃ, τύραννον ἀνηρκεκέναι δόξομεν, 239 ἀν δὲ φαύλως, ἀδελφόν."

3 Παρασκευαζομένου δὲ τοῦ Τιμολέοντος τὸν ἐκπλουν καὶ στρατιώτας συνάγοντος, εἰκομίσθη γράμματα πρὸς τοὺς Κορίνθιοις παρ' Ἰκέτων μηνύοντα τὴν μεταβολὴν αὐτοῦ καὶ προδοσίαν. ὡς γὰρ τάχιστα τούς πρέσβεις ἔξεπεμψε, τοὺς Καρχηδονίους προσθέμενος ἀναφανδὸν ἐπραττε μετ' ἑκείνων ὅπως Διονύσιον ἐκβαλὼν Συρακοσίων αὐτὸς ἔσται τύραννος. καὶ δεδοκιώς μὴ πρότερον ἐλθοῦσιν ἐκ Κορίνθου δυνάμεως καὶ στρατηγοῦ διαφύγωσιν αἱ πρᾶξεις αὐτῶν, ἔπεμψεν ἐπιστολὴν τοῖς Κορίνθιοις φράξοσαν ὡς οὐδὲν δέον πράγματα καὶ δαπάνας ἔχειν αὐτοῦς πλέοντας εἰς Σικελίαν καὶ κινδυνεύοντας, ἄλλως τε καὶ Καρχηδονίων ἀπαγορεύοντων καὶ παραφυλαττομένων ναυσὶ πολλαῖς τὸν στόλον, οὕς αὐτὸς ἀναγκασθεὶς ἑκείνων βραδυνόντων ποιήσαιτο συμμάχους ἐπὶ τὸν τύραννον. τούτων δὲ τῶν γραμμάτων ἀναγνωσθέντων, εἰ καὶ τις ἑπίως εἰχε πρότερον τῶν Κορίνθιών πρὸς τὴν στρατείαν, τότε πάντας ἴ πρὸς τὸν Ἰκέτην ὄργη παρώξυνεν, ὡς τε συνχορηγήσαι προθύμους τῷ Τιμολέοντι καὶ συμπαρασκευάσαι τὸν ἐκπλουν.

VIII. Γενομένων δὲ τῶν νεῶν ἐτοίμων, καὶ τοῖς στρατιώταις δὴ ἐδει πορισθέντων, αἱ μὲν ἰέρειαι τῆς Κόρης οὖν ἐδοξαὶ ἱδεῖν τὰς θεᾶς πρὸς 276
he had been nominated general, and the people had readily approved of it and given him their votes, Telecleides, who was at that time the foremost man in the city for reputation and influence, rose up and exhorted Timoleon to be a noble and brave man in his enterprises. "For if," said he, "thou contendest successfully, we shall think of thee as a tyrannicide; but if poorly, as a fratricide."

But while Timoleon was getting ready for his voyage and collecting soldiers, a letter was brought to the Corinthians from Hicetas which disclosed his treacherous change of sides. For as soon as he had sent out the embassy, he openly attached himself to the Carthaginians and acted with them in order to expel Dionysius from Syracuse and become its tyrant himself. And fearing lest his opportunities for action should escape him if a general and an army came from Corinth in advance, he sent a letter to the Corinthians telling them that there was no need of their putting themselves to the trouble and expense of a voyage to Sicily with all its perils, especially since the Carthaginians, with whom their delay had forced him to make an alliance against the tyrant, forbade their expedition and were on the watch for it with a large fleet. When this letter had been read publicly, if any of the Corinthians had before been lukewarm towards the expedition, their wrath against Hicetas now incited them all, so that they eagerly joined in supplying Timoleon and helping him get ready for his voyage.

VIII. When the fleet was ready, and the soldiers provided with what they needed, the priestesses of Persephone fancied they saw in their dreams that goddess and her mother making ready for a journey,
ἀποδημίαν τινὰ στελλομένας καὶ λεγούσας ὡς Τιμολέοντι μέλλουσι συμπλεῖν εἰς Σικελίαν. διὸ καὶ τριήρη κατασκευάσαντες ίερὰν οἱ Κορίνθιοι 2 ταῖν θεαίν ἐπωνόμασαν. αὐτὸς δ’ ἐκεῖνος εἰς Δελφοὺς πορεύθης ἐθυσε τῷ θεῷ, καὶ καταβαίνοντος εἰς τὸ μαντεῖον αὐτοῦ γίνεται σημεῖον. ἐκ γὰρ τῶν κρεμαμένων ἀναθημάτων ταύτια τις ἀπορρυπείσα καὶ φερομένη, στεφάνους ἔχουσα καὶ Νίκας ἐμπεποικιλμένας, περιέπεσε τῇ κεφαλῇ τοῦ Τιμολέοντος, ὡς δοκεῖν αὐτὸν ὑπὸ τοῦ θεοῦ στεφανούμενον ἐπὶ τὰς πράξεις προπέμπεσθαι.

3 Ναῦς δὲ Κορινθίας μὲν ἔχων ἐπτά, Κερκυραίας δὲ δύο, καὶ τὴν δεκάτην Δευκαδίων προσπαρασχόντων, ἄνηχθη. καὶ νυκτὸς ἐμβαλὼν εἰς τὸ πέλαγος καὶ πνεύματι καλὸ χρώμενος ἐδοξείν αἱροῦντο προς τὸν οὐρανὸν ὑπὲρ τῆς νεῶς ἐκχέαι πολὺ καὶ περιφανὲς πῦρ. ἐκ δὲ τούτου λαμπάς ἄρθείσα ταῖς μυστικαῖς ἐμφερής καὶ συμπαραθέουσα τὸν αὐτοῦ δρόμον, ἡ μάλιστα τῆς Ἰταλίας ἐπείχον οἱ κυβερνῆται, κατέσκηψεν. 4 οἱ δὲ μάντεις τὸ φάσμα τοῖς ὄνειρασὶ τῶν ἱερεῖῶν μαρτυρεῖν ἀπεφαίνοντο, καὶ τὰς θέας συνεφαπτομένας τῆς στρατείας προφαίρειν εξ οὐρανοῦ τὸ σέλασί εἶναι γὰρ ίερὰν τῆς Κόρης τῆς Σικελίας, ἐπει καὶ τὰ περὶ τὴν ἀρπαγὴν αὐτοθί μυθολογοῦσι γενέσθαι καὶ τὴν νῆσον ἐν τοῖς γάμοις ἀνακαλυπτήριον αὐτῇ δοθῆναι.

IX. Τὰ μὲν οὖν παρὰ τῶν θεῶν οὕτω τὸν στόλον ἐθάρρυνε· καὶ σπεύδοντες, ὡς 1 τὸ πέλαγος διαπλέοντες, ἐκομίζοντο παρὰ τὴν Ἰταλίαν. τὰ

1 After this word, Sintenis and Bekker assume a lacuna in the text, in which other motives for haste were given.
and heard them say that they were going to sail with Timoleon to Sicily. Therefore the Corinthians equipped a sacred trireme besides, and named it after the two goddesses. Furthermore, Timoleon himself journeyed to Delphi and sacrificed to the god, and as he descended into the place of the oracle, he received the following sign. From the votive offerings suspended there a fillet which had crowns and figures of Victory embroidered upon it slipped away and fell directly upon the head of Timoleon, so that it appeared as if he were being crowned by the god and thus sent forth upon his undertaking.

And now, with seven Corinthian ships, and two from Coreyra, and a tenth which the Leucadians furnished, he set sail. And at night, after he had entered the open sea and was enjoying a favouring wind, the heavens seemed to burst open on a sudden above his ship, and to pour forth an abundant and conspicuous fire. From this a torch lifted itself on high, like those which the mystics bear, and running along with them on their course, darted down upon precisely that part of Italy towards which the pilots were steering. The soothsayers declared that the apparition bore witness to the dreams of the priestesses, and that the goddesses were taking part in the expedition and showing forth the light from heaven; for Sicily, they said, was sacred to Persephone, since mythology makes it the scene of her rape; and the island was given to her as a wedding present.

IX. Such, then, were the signs from Heaven which encouraged the expedition; and making haste, since they were crossing the open sea, they skirted the

1 In 344 B.C.
δ' ἀπὸ τῆς Σικελίας ἀγγελλόμενα πολλὴν ἀπο-

τιώταις παρεῖχεν. ὁ γὰρ Ἰκέτης μάχη νεικηκὼς

Διονύσιον καὶ τὰ πλείστα μέρη τῶν Συρακούσῶν

κατειληφὼς ἐκείνων μὲν εἰς τὴν ἀκρόπολιν καὶ

τὴν καλουμένην Νήσου συνεσταλμένον αὐτὸς

συνεπολιόρκει καὶ συμπεριείχει, Καρχηδονίους

de φροτήσειν ἐκέλευεν ὅπως οὐκ ἐπιβήσοιτο

Τιμολέον Σικελίας, ἀλλ' ἀπωσθέντων ἐκείνων

αὐτοῖ καθ' ἡσυχίαν διανεμοῦνται πρὸς ἄλληλους

tὴν νήσου. οἱ δὲ πέμπουσιν εἴκοσι τριήμερα εἰς

Ῥήγιον, ἐφ' ὦν ἐπέπλεον πρεσβευταί παρ' αὐτοῦ

πρὸς Τιμολέοντα κομίζοντες λόγους τοὺς πραττο-

μένοις ὁμοίους. παραγωγαί γὰρ εὐπρεπεῖς καὶ

προφάσεις ἤσαν ἐπὶ μοχθηροῖς θεουλεύμασιν,

ἀξιούντων αὐτῶν μέν, εἰ βούλοιτο, Τιμολέοντα

σύμβουλον ἤκειν παρ' Ἰκέτην καὶ κοινωνιᾷ εἰς

diαπεπραγμένων ἀπάντων, τὰς δὲ ναύς καὶ τοὺς

στρατιώτας ἀποστέλλειν εἰς Κόρινθον, ὡς τοῦ

πολέμου μικρῶν ἀπολείποντος συνηρήσατι, Καρ-

χηδονίων δὲ κωλύειν τὴν διάβασιν καὶ μάχεσθαι

πρὸς βιαζόμενους ἐτοίμων ὄντων. ὡς οὖν κατα-

πλεύσαντες εἰς τὸ Ῥήγιον οἱ Κορίνθιοι τοῖς τε

πρεσβεύμας τοῦτοις ἐνέτυχον καὶ τοὺς Φοῖνικας

οὐ πρόσω ναυλοχύντας κατείδου, ἥχθοντο μὲν

ὑβρισμένοι, καὶ παράστατο πάσιν ὅργῃ πρὸς τὸν

Ἰκέτην καὶ δέος ὑπὲρ Σικελιωτῶν, οὗς σαφῶς

ἐώραν ἀθλα λειπομένους καὶ μισθὸν Ἰκέτη μὲν

προδοσίας, Καρχηδονίους δὲ τυραννίδος, ἐδόκει

d' ἀμήχανον ὑπερβαλέσθαι καὶ τὰς αὐτόθι τῶν

βαρβάρων ναῦς διπλασίας ἐφορμούσας καὶ τὴν

ἐκεῖ μεθ' Ἰκέτου δύναμιν, ὀ στρατηγήσοντες

ἡκοιεν.
coast of Italy. But the tidings from Sicily much perplexed Timoleon and disheartened his soldiers. For Hicetas, after defeating Dionysius in battle and occupying most of the outlying portions of Syracuse, had shut the tyrant up in the acropolis and what was called The Island, where he was himself helping to besiege and wall him in, while he ordered the Carthaginians to see to it that Timoleon should not land in Sicily, but that he and his forces should be repulsed, and that they themselves, at their leisure, should divide the island with one another. So the Carthaginians sent twenty triremes to Rhegium, on board of which were envoys from Hicetas to Timoleon carrying proposals which conformed to his proceedings. For they were specious and misleading suggestions covering base designs, the envoys demanding that Timoleon himself, if he wished, should come to Hicetas as counsellor and partner in all his successes, but that he should send his ships and his soldiers back to Corinth, since, as they claimed, the war was almost finished, and the Carthaginians were ready to prevent their passage and to fight them if they tried to force one. When, therefore, the Corinthians, after putting in at Rhegium, met these envoys, and saw the Carthaginians riding at anchor not far off, they were indignant at the insult put upon them, and were all of them filled with rage at Hicetas and fear for the Sicilian Greeks, who, as they clearly saw, were left to be a prize and reward, to Hicetas on the one hand for his treachery, and to the Carthaginians on the other for making him tyrant. Moreover, it seemed impossible to overcome both the ships of the Barbarians confronting them there with twice their numbers, and the force under Hicetas in Syracuse, where they had come to take command.
Χ. Οὐ μὴν ἀλλ' ὁ Τιμολέων τοῖς πρεσβευταῖς καὶ τοῖς ἀρχοὺσι τῶν Καρχηδονίων ἐντυχὼν ἐπιεικῶς ἐφη πεῖθεσθαι μὲν οἷς κελεύοντι (τι γὰρ ἂν καὶ περαίνειν ἀπειθῶν), ἐθέλειν δὲ ταῦτα πόλεως Ἑλληνίδος καὶ φίλης κοινῆς τῆς Ῥηγίνων ἐναντίον ἀκούσας καὶ εἰπτῶν ἀπαλλάττεσθαι καὶ γὰρ αὐτῷ τούτῳ πρὸς ἀσφάλειαν διαφέρειν, κἀκεῖνος ἐμμενεῖν βεβαιότερον οἷς ἐπαγγέλλονται περὶ Συρακουσίων δήμῳ μάρτυρι τὰς ὁμολογίας παρακαταθεμένους. ταῦτα δ' ὑπέτεινεν αὐτοῖς ἀπάτην ἐπὶ τῇ διαβάσει τεχνάζων, καὶ συνε-τέχναζον οἱ τῶν Ῥηγίνων στρατηγοὶ, πάντες ἐπιθυμοῦντες ἐν Κορινθίοις τὰ πράγματα τῶν Σικελιωτῶν γενέσθαι, καὶ φοβοῦμενοι τὴν τῶν βαρβάρων γειτνίασιν. διὸ συνήθων ἐκκλησίαν καὶ τὰς πύλας ἀπέκλειον, ὡς μὴ πρὸς ἄλλο τι τρέπεσθαι τοὺς πολίτας, καὶ παρελθόντες εἰς τὸ πλήθος ἐχρόντο μήκει λόγων, ἔτερος ἔτερῳ παρα-δίδους τὴν αὐτὴν ὑπόθεσιν πρὸς οὐδὲν τέλος, ἀλλὰ διάγοντες ἄλλας τῶν χρόνων, ἔως ἀναχθῶ- σιν αἱ τῶν Κορινθίων τριήρεις, καὶ Καρχηδονίους ἐπὶ τῆς ἐκκλησίας κατέχοντες ἀνυπόπτως, ἄτε καὶ τοῦ Τιμολέους παρόντος καὶ παρέχοντος δόκησιν ὅσον οὕτω πρὸς τὸν λόγον ἀνίστασθαι καὶ δημηγορεῖν. ὡς δ' ἀπήγγειλε τις αὐτῷ κρύφα τὰς μὲν ἄλλας τριήρεις ἀνήχθαι, μίαν δὲ τὴν ἐκείνου περιμένειν ὑπολειμμένην, διεκδύσ τὸν ὀχλον, ἀμα τῶν περὶ τὸ βῆμα Ῥηγίνων συνεπι-κρυπτόντων, καὶ καταβὰς ἐπὶ τὴν θάλατταν
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X. However, after Timoleon had met the envoys of Hicetas and the commanders of the Carthaginians, he calmly said that he would obey their commands (for what would he accomplish by refusing?), but he wished that, before he went away, their proposals and his reply should be made in the presence of the people of Rhegium, a Greek city and a friend of both parties; for this would conduce to his own safety, and they, on their part, would abide more firmly by their promises regarding the Syracusans if they made a people witness to the agreements into which they entered. In making this overture to them he was contriving a deceit which should secure his safe passage across the strait, and the leaders of the Rhegians helped him contrive it, since they were all desirous that the affairs of the Sicilian Greeks should be in the hands of the Corinthians, and feared to have the Barbarians as neighbours. Therefore they convened an assembly and closed the gates, in order that the citizens might not engage in any other business; then they came forward and addressed the multitude in lengthy speeches, one handing over to another the same topic and coming to no conclusion, but protracting the time to no apparent purpose, until the Corinthian triremes should have put to sea, and keeping the Carthaginians in the assembly free from all suspicion, since Timoleon also was there and led them to think that he was on the point of rising to address the people. But when some one secretly brought him word that the other triremes had put to sea, and that one only, his own, had been left behind and was waiting for him, he slipped through the crowd unnoticed, with the connivance of the Rhegians about the bema, went down to the sea,
4 ἐξέπλευσε διὰ ταχέων, καὶ κατήχθησαν εἰς Ῥαυρομένιον τῆς Σικελίας, ὑποδεχομένου καὶ καλοῦντος αὐτοὺς ἐτὶ πάλαι προθύμως Ἀνδρόμαχον τοῦ τὴν πόλιν ἔχοντος καὶ δυναστεύοντος, οὗτος ἦν πατὴρ Τιμαίου τοῦ ἱστορικοῦ, καὶ πολὺ κράτιστος τῶν τότε δυναστεύοντος ἐν Σικελίᾳ γενόμενος τῶν τε έαυτοῦ πολιτῶν ἥγειτο νομίμως καὶ δικαίως, καὶ πρὸς τοὺς τυράννους φανέρος ἦν
5 ὑπερὶ διακείμενος ἀπεχθῶς καὶ ἀλλοτρίως. διὸ καὶ Τιμολέοντι τότε τὴν πόλιν ὅρμητῷ παρέσχε, καὶ τοὺς πολίτας ἔπεισε συναγωνιζόθηκε τοῖς Κορινθίοις καὶ συνελευθέρωσεν τὴν Σικελίαν.

XI. Οἱ δὲ ἐν τῷ Ἱερίῳ Καρχηδόνιοι τοῦ Τιμολέοντος ἀνηγμένου καὶ τῆς ἐκκλησίας διαλυθέσθης χαλεπῶς φέροντες, ἐν τῷ κατεστρατηγηθοθαὶ διατριβήν τοῖς Ἱερίνοις παρέιχον, εἰ Φοῖνικες οὖντες οὐκ ἀρέσκοιτο τοῖς δι᾽ ἀπάτης πραττομένοις.

2 πέμπουσι δὲ οὖν εἰς τὸ Ταυρομένιον προσβευτὴν ἐπὶ τριήμερον, δὲς πολλὰ διαλέχθεις πρὸς τὸν Ἀνδρόμαχον, ἐπαχθῶς καὶ βαρβαρικῶς ἀναπευνάμενος εἰ μὴ τὴν ταχίστην ἐκβάλλει τοῖς Κορινθίοις, τέλος ὑπτίαν τὴν χεῖρα δείξας, εἰτ’ αὖθις καταστρέψας ἥπειλησε τοιαύτην οὔσαν αὐτῷ τὴν πόλιν τοιαύτην ποιήσειν. γελάσας δὲ ὁ Ἀνδρόμαχος ἄλλο μὲν οὐδὲν ἀπεκρίνατο, τὴν δὲ χεῖρα νῦν μὲν ὑπτίαν, ὡς ἐκεῖνος, νῦν δὲ πρηνὴ προτείνας ἐκέλευσεν ἀποπλεῖν αὐτὸν, εἰ μὴ βούλοιτο τὴν ναῦν ἀντὶ τοιαύτης γενέσθαι τοιαύτην.

3 Ὡς δὲ Ἰκέτης πυθόμενος τὴν τοῦ Τιμολέοντος διάβασιν καὶ φοβηθεὶς μετεπέμψατο πολλὰς τῶν Καρχηδονίων τριήρεις. ὅτε καὶ παινάται 241
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and sailed off with all speed. And they put in at Tauromenium in Sicily, whither they had been earnestly invited some time ago, and where they were now kindly received by Andromachus, the master and ruler of the city. Andromachus was father of Timaeus the historian, and after making himself by far the most powerful of the rulers in Sicily at that time, not only led his own citizens in the ways of law and justice, but was also known to be always averse and hostile to tyrants. Therefore at this time also he allowed Timoleon to make the city a base of operations, and persuaded his citizens to join the Corinthians in their struggle to set Sicily free.

XI. But the Carthaginians in Rhegium, after Timoleon had put to sea and the assembly had been dissolved, were indignant, and in their discomfiture afforded amusement to the Rhegians, seeing that, though Phoenicians, they were not pleased with what was effected by deceit. Nevertheless, they sent an envoy aboard a trireme to Tauromenium, who, after a long conversation with Andromachus, in which he menaced him in insolent barbaric fashion if he did not expel the Corinthians as soon as possible, finally showed him his hand with the palm up, and then turning it down, threatened that he would turn his city as completely upside down. Andromachus, however, with a laugh, made no further reply than to stretch out his hand, as the Barbarian had done, now palm up, and now palm down, and then order him to sail off, if he did not wish his ship to be turned upside down in the same fashion.

But Hicetas was afraid when he learned that Timoleon had crossed the strait, and sent for great numbers of the Carthaginian triremes. And now it
συνέβη τούς Συρακουσίους ἀπογνώναι τὴν σωτηρίαν, ὅρωντας τοῦ μὲν λιμένος αὐτῶν Καρχηδονίους κρατούντας, τὴν δὲ πόλιν Ἰκέτην ἔχουσα, τῆς δ’ ἄκρας κυριεύοντα Διονύσιον, Τιμολέοντα δὲ ὠσπερ ἐκ κρασπέδου τινὸς λεπτοῦ τῆς Ταυρομενιτῶν πολίχνης τῇ Σικελίᾳ προσηρτημένον ἐπ’ ἐλπίδος ἅσθενοις καὶ θραχείαις δυνάμεως χίλιων γὰρ αὐτῷ στρατιωτῶν καὶ τροφῆς τούτοις 4 ἀναγκαίας πλέον οὐδὲν ὑπήρχεν. οὐδ’ ἐπίστευον αἱ πόλεις διάπλευσι κακῶν οὐσαί καὶ πρὸς ἄπαντας ἄπηγγιωμέναι τοὺς ἠγουμένους στρατοπέδους, μάλιστα διὰ τὴν Καλλίππου καὶ Φάρακος ἀπιστικώς, δὲν ο μὲν Ἀθηναῖος ὄν, δ’ δὲ Λακεδαιμόνιος, ἀμφότεροι δὲ φάσκοντες ὑπὲρ τῆς ἐλευθερίας ἤκειν καὶ καταλύειν τοὺς μονάρχους, χρυσὸν ἀπέδειξαν 2 τῇ Σικελίᾳ τὰς ἐν τῇ τυραννίδι συμβορᾶς καὶ μακριωτέρους δοκεῖν ἐποίησαν τοὺς καταστρέψαντας ἐν τῇ δουλείᾳ τῶν ἐπιδύοντων τὴν αὐτονομίαν.

ΧΙΙ. Οὐδὲν οὕν ἐκείνων βελτίων τὸν Κορινθιον ἐσεθηκεὶ προσδοκώντες, ἀλλὰ τούτα πάλιν ἤκειν πρὸς αὐτοὺς σοφίσματα καὶ δελεάσματα, μετ’ ἐλπίδων χρηστῶν καὶ φιλανθρώπων ὑποσχέσεων εἰς μεταβολὴν δεσπότου καὶ νοῦ τιθασευμονες, ὑπώπτευον καὶ διεκρούοντο τὰς τῶν Κορινθίων 2 προκλίσεις πλὴν Ἀδρανιτῶν, οἱ πόλις μικράν μὲν, ιερὰν δ’ οὔσαν Ἀδρανοῦ, θεοῦ τίνος τιμωμένων διαφερόντως ἐν ὁλῃ Σικελίᾳ, κατοικοῦντες ἐστασίασαν πρὸς ἄλληλους, οἱ μὲν Ἰκέτην προσαγόμενοι καὶ Καρχηδονίους, οἱ δὲ πρὸς Τιμολέοντα

1 ἐπ’ ἐλπίδος Bekker has ἀπ’ ἐλπίδος, after Coraës.
2 ἀπέδειξαν Blass, after Hemsterhuis: ἔδειξαν.
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was that the Syracusans altogether despaired of their deliverance, seeing their harbour in the power of the Carthaginians, their city in the hands of Hicetas, and their citadel in the possession of Dionysius; while Timoleon had but a hold as it were on the fringe of Sicily in the little city of Tauromenium, with a feeble hope and a small force to support him; for apart from a thousand soldiers and provisions barely sufficient for them, he had nothing. Nor did the cities feel confidence in him, over full of ills as they were and embittered against all leaders of armies, particularly by reason of the perfidy of Callippus¹ and Pharax,² one of whom was an Athenian, and the other a Lacedaemonian; but both of them, while declaring that they came to secure the freedom of Sicily and wished to overthrow its tyrants, made the calamities of Sicily under her tyrants seem as gold in comparison, and brought her people to think those more to be envied who had perished in slavery than those who had lived to see her independence.

XII. Expecting, therefore, that the Corinthian leader would be no whit better than those who had preceded him, but that the same sophisticies and lures were come to them again, and that with fair hopes and kind promises they were to be made docile enough to receive a new master in place of an old one, they all suspected and repulsed the appeals of the Corinthians except the people of Adranum. These dwelt in a city that was small, but sacred to Adranus, a god highly honoured throughout all Sicily, and being at variance with one another, one party invited in Hicetas and the Carthaginians, while the

¹ The false friend of Dion (Dion, chapters liv–lvii.).
² Cf. the Dion, xlviii. 3; xlix. 1 f.
διαπεμπόμενοι. καὶ πως ἀπ' αὐτομάτου συνέτυχε σπευδόντων ἀμφοτέρων εἰς ἑνα καιρὸν ἀμφοτέροις
3 γενέσθαι τὴν παροσίαν. ἀλλ' Ἰκέτης μὲν ἥκε
πεντακισχίλιοι στρατιώτας ἔχων, Τιμολέοντι δὲ
οἱ σύμπαντες ἦσαν οὐ πλείους χιλίων διακοσίων
οὖς ἀναλαβὼν ἐκ τοῦ Ταυρομενίου, σταδίων πρὸς
tὸ Ἀδρανὸν ὠντων τετταράκοντα καὶ τριακοσίων,
τῇ μὲν πρώτῃ τῶν ἡμερῶν οὐ πολὺ μέρος τῆς
όδου προέλαβε καὶ κατηνιλίστατο, τῇ δ' ὑποτεραί
συντόνων ὀδεύσας καὶ χαλεπὰ χωρία διελθὼν
ἣν τῆς ἡμέρας καταφερομένης ἦκουσεν ἅρτι
προσμιγύναι τὸν Ἰκέτην τῷ πολιχνίῳ καὶ κατα-
4 στρατοπεδεύειν. οἱ μὲν οὖν λοχαγοὶ καὶ ταξίαρξοι
tους πρώτους ἐπέστησαν ὡς ἐμφαγούσι καὶ διανα-
παυσαμένοις χρησόμενοι προθυμοτέρως, ὁ δὲ
Τιμολέων ἐπιπορεύσας ἔδειτο ταῦτα μὴ ποιεῖν,
ἀλλ' ἄγειν κατὰ τάχος καὶ συνάπτειν τοῖς
πολεμίοις ἀσυντάκτοις οὕσιν, ὡς εἰκὸς ἅρτι παυ-
μένους ὀδοιπορίας καὶ περὶ σχήμας καὶ δεῖπνου
5 ἀσχολούς ὅντας. καὶ λέγων ἀμα ταῦτα, τὴν
ἀσπίδα λαβὼν ἤγειτο πρῶτος ὅσπερ ἐπὶ νίκην
πρόδηλον. οἱ δ' ἐπίστοι τεθαρρηκότες, ἐλαττόν ἡ
τριάκοντα σταδίους ἐτὶ τῶν πολεμίων ἀπέχοντες,
ὡς δὲ καὶ τούτους διῆλθον, ἐπιπίπτουσιν αὐτοῖς
tαραττομένοις καὶ φεύγουσιν ὡς πρῶτον ἱσθοῦτο
προσίσταται, ὅθεν ἄνηρέθησαν μὲν οὐ πολλῷ
πλείους τριακοσίων, ἐκλώσαν δὲ διὰς τοσοῦτοι
6 ξώντες, ἐλήφθη δὲ τὸ στρατόπεδον. οἱ δ' Ἀδρανῖ-
tαῖς πύλαις ἀνοίξας προσέθεντο τῷ Τιμο-
λέοντι, μετὰ φρίκης καὶ θαύματος ἀπαγγέλλοντες
ὡς ἐνυπαμένης τῆς μάχης οἱ μὲν ἱεροὶ τοῦ νεῶ
other sent an invitation to Timoleon. And by some freak of fortune, both generals hastening to answer the summons, both arrived at one and the same time. But Hicetas came with five thousand soldiers, while Timoleon had no more than twelve hundred all told. Taking these with him from Tauromenium, he set out for Adranum, which was three hundred and forty furlongs off. The first day he advanced only a small part of the journey and bivouacked for the night; but on the second day he quickened his pace, and after traversing difficult regions, when day was already declining he heard that Hicetas was just arriving at the little city and pitching his camp. Accordingly, his captains and taxiarchs halted the van-guard, in order to give the men food and rest and so make them more ready to fight; but when Timoleon came up, he begged them not to do this, but to lead on with speed and engage the enemy while they were in disorder, as they were likely to be when just at the end of their march and busy with their tents and supper. And as he thus spoke, he took his shield, put himself at the head, and led the soldiers on as if to certain victory. And they followed, emboldened by his example, being now distant from the enemy less than thirty furlongs. And when they had traversed these too, they fell upon the enemy, who were confounded and took to flight as soon as they perceived them coming up; wherefore not many more than three hundred of them were slain, while twice as many were taken alive, and their camp was captured. Moreover, the people of Adranum threw open their gates and joined Timoleon, reporting to him with terror and amazement that at the beginning of the battle the sacred portals of
πυλώνες αὐτῶματοι διανοιχθεῖν, ὥθειν δὲ τοῦ θεοῦ τὸ μὲν δόρυ σειόμενον ἐκ τῆς αἰχμῆς ἀκρας, τὸ δὲ πρόσωπον ἱδρώτι πολλῷ ἰδέμενον.

XIII. Ταῦτα δ', ὡς ἐοικε, οὐ τὴν τότε νίκην ἐσῆμαινε μόνον, ἀλλὰ καὶ τὰς μετὰ ταῦτα πράξεις, αἰς ἔκεινοι οἱ ἁγῶν ἄρχῆν εὐτυχῆ παρέσχε. καὶ γὰρ πόλεις εὐθὺς ἐπιπρεσβευόμεναι προσετίθεντο τῷ Τιμολέοντι, καὶ Μάμερκος ὁ Κατάνης τῦραννος, πολεμιστὴς ἀνήρ καὶ χρήμασιν ἐρρωμένοι, ἐδωκεν αὐτῶν εἰς συμμαχίαν.

2 τὸ δὲ μέγιστον, αὐτὸς Διονύσιος ἀπειρηκὼς ἦδη ταῖς ἐλπίσι καὶ μικρὸν ἀπολείπον ἐκπολιορκεῖσθαι τοῦ μὲν Ἰκέτου κατεφρόνησεν αὐσχρῶς ὑπημένου, τὸν δὲ Τιμολέοντα θαυμάζων ἐπεμψεν ἔκεινοι καὶ Κορινθίοις παραδιδοῦσι αὐτῶν καὶ τὴν ἀκρόπολιν. δεξάμενος δ' ὁ Τιμολέων τὴν ἀνελπιστον εὐτυχίαν, ἀποστέλλει τοὺς περὶ Εὐκλείδην καὶ Τηλέμαχο, ἀνδρᾶς Κορινθίους, εἰς τὴν ἀκρόπολιν, καὶ στρατιῶτας τετρακοσίους, οὐκ ὁμομπάντας οὐδ᾽ ἀφαιρέσι, ἀδύνατον γὰρ ἠν ἐφορμοῦντων πολεμῶν, ἀλλὰ κρύφα καὶ κατ᾽ ὀλίγους

3 παρεισπεσόντας, οἱ μὲν οὖν στρατιῶται παρέλαβον τὴν ἀκρόπολιν καὶ τὰ τυραννεῖα μετὰ τῆς παρασκευῆς καὶ τῶν χρησίμων πρῶς τὸν πόλεον. ἵπποι τε γὰρ ἐνῆσαν οὐκ ὀλίγοι καὶ πᾶσα μηχανήματων ἴδεα καὶ βελῶν πλήθος, ὅπλων δ' ἀπέκειντο μυριάδες ἐπὶ τεθησαυρισμένων ἐκ παλαιοῦ, στρατιώται δὲ δισχίλιοι τῷ Διονυσίῳ παρῆσαν, οὕς ἑκείνοι, ὡς τάλλα, τῷ Τιμολέοντι παρέδωκεν, αὐτὸς δὲ χρήματα λαβὼν καὶ τῶν φίλων οὐ πολλοὺς ἐλαθεν ἐκπλεύσας τὸν Ἰκέτην.

4 καὶ κομισθεῖς εἰς τὸ τοῦ Τιμολέοντος στρατό-
their temple flew open of their own accord, and the spear of the god was seen to be trembling to the tip of its point, while copious sweat ran down his face.

XIII. These prodigies, as it would seem, were a sign not only of the victory which was then won, but also of the achievements succeeding them, to which that struggle afforded a propitious beginning. For cities at once sent envoys to Timoleon and espoused his cause, and particularly Mamercus, the tyrant of Catana, a warlike and wealthy man, presented himself as an ally. And what was most important, Dionysius himself, now grown desperate and almost forced to surrender, despised Hicetas for his shameful defeat, and in admiration of Timoleon sent to him and his Corinthians offering to surrender himself and the citadel to them. Timoleon accepted this unexpected good fortune, and sent Eucleides and Telemachus, men of Corinth, into the acropolis, and with them four hundred soldiers, not all at once, nor openly, for this was impossible when an enemy was blockading the harbour; but they made their way in secretly and in small companies. These soldiers, then, took over the acropolis and the castle of the tyrant, together with his equipment and stores for the war; for there were many horses there, all sorts of engines of war, and a great quantity of missiles, and armour for seventy thousand men had been stored up there for a long time. Dionysius also had with him two thousand soldiers; these, as well as the supplies, he turned over to Timoleon, while he himself, with his treasure and a few of his friends, sailed off without the knowledge of Hicetas. And after he had been conveyed to the
pedon, tote prwtov idiotis Kai tapetinós oftheis, épti maís neóis Kai chrifmatow olígon eis Kórinthou apostalh, geventheis méne kai trafeis en turaunid tê pasòn epitifanestatî kai meîstî, kataschôs dé taútyn eti déka, dôdeka ð' alla metà tîn Díwonos stratetéan en ágōsi kai polémosis diaforntheis, ð' ð' eptraxe turaunwôn ois épateven uper-

5 balómenos. Kai gar vîôv enephikow thainitous Kai thyagogwv katanorueúseis parthenôs épeíde, kai tîn autîn âdelphîn kai gnâwaka zôsan mêne eis to sóuma taíz ûseligestatais upo toû polêmîwv ãdonais paranoymheíasan, bía ð' apothaiounasan metà toûn teknon, katanopntiaheidísan eis to pé-
lagos. Taûta mêne ouin eis tois peri Díwonos åkribidôs yêgrpatai.

XIV. Toû ðe Díwonisîon katanpleustantos eis Kórinthou, oudeis òn 'Ellênvn ðs ouîi theúsaasthai kai prosteipeîn épôthesev autôn. Ììl' ôi te xairontes êpî tais sumforaiîs diâ müsos âsmenoi suvîlîn ouon êrrimîmon upo tîs tûxhsapatî-
sontes, ôi te proû tîn metabolîn trempîmenoi kai sumptathontes ëthetaûto polîhn en ústheîsei tois ánthropíwv kai proðîlois tîn tîwv áðîlôn àu-

2 tîwv Kai theîwv ìnàmîwv. Oûdeîn gár ouîte fûseos ò tóte kairów ouûte têxhês òson èkeíno tûxhs ërgon épědeîxato, tòn Sikeleias òlîgon èmprosteven tûranwôn eis Kórinthô diatrîbontâ peri tîn òphô-
pòlîn h kathîmenôn eivn múropowliw, pînontâ kekra-

1 There is nothing in the Dion to justify this statement. The cruelties described were committed by the revolting people of Locri, to whom Dionysius had made himself odious.
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camp of Timoleon, where for the first time he was seen as a private person and in humble garb, he was sent off to Corinth with a single ship and a small treasure, having been born and reared in a tyranny which was the greatest and most illustrious of all tyrannies, and having held this for ten years, and then for twelve other years, after the expedition of Dion, having been involved in harassing struggles and wars, and having surpassed in his sufferings all his acts of tyranny. For he lived to see the violent deaths of his grown-up sons and the violation of his maiden daughters, and the shameful abuse of the person of his wife, who was at the same time his sister, and who, while living, was subjected to the most wanton pleasures of his enemies, and after being murdered, together with her children, was cast into the sea. These things, then, have been fully described in my Life of Dion.¹

XIV. But as for Dionysius, after his arrival at Corinth there was no Greek who did not long to behold and speak to him. But those who rejoiced in his misfortunes were lead by their hatred to come together gladly that they might trample, as it were, upon one who had been cast down by Fortune; while those who regarded rather the reversal of his fortune and sympathised with him, saw strong proof, amid the weakness of things that are human and seen, of the power of causes that are unseen and divine. For that age showed no work either of nature or of art that was comparable to this work of Fortune, namely, the recent tyrant of Sicily in Corinth, whiling his time away at a fishmonger's or sitting in a perfumer's
during his residence there from 356 to 346 B.C. Cf. Athenaeus. p. 541 c e.

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μένον ἀπὶ τῶν κατηλείων καὶ διαπληκτιζόμενον ἐν μέσῳ τοῖς ἀφ’ ὀρας ἐργαζόμενος γυναῖκις, ταῦτα δὲ μουσουργοῦς ἐν ταῖς φῶδαις διδάσκοντα, καὶ περὶ θεατρικῶν ἁσμάτων ἔριζειν σπουδάζοντα 3 πρὸς ἐκείνας καὶ περὶ μέλους ἁρμονίας. ταῦτα δ’ οἱ μὲν ἄλλως ἀλύοντα καὶ φύσει ῥαθυμοῦν ὅντα καὶ φιλακόλαστον ὄντο ποιεῖν τοῦ Διονύσιον, οἱ δ’ ὑπὲρ τοῦ καταφρονεῖσθαι καὶ μὴ φοβερῶν εἶναι τοῖς Κορινθίοις, μηδ’ ὑποπτον ὡς βαρυκρόμενον τὴν μεταβολὴν τοῦ βίου καὶ πραγμάτων ἐφιέμενον, ἑπιτηδεύειν καὶ ὑποκρίνεσθαι παρὰ φύσιν, πολλὴν ἀβελτερίαν ἐπιδεικνύμενον ἐν τῷ σχολάζειν.

XV. Οὔ μὴν ἄλλα καὶ λόγοι τινὲς αὐτοῦ μυθομούνται, δι’ ὃν ἐδόκει συμφέρεσθαι τοῖς παροῦσιν ὡς ἀγεινῶς. τοῦτο μὲν γὰρ εἰς Λευκάδα καταχθείς, πόλιν ἀπωκίσμενην ὑπὸ Κορινθίων ὠσπέρ τὴν Συρακούσιων, ταῦτον ἐφή πεπονθέναι τοῖς ἐν ἀμαρτήμασι γενομένοις τῶν νεανίσκων ὡς γὰρ ἐκείνοι τοῖς μὲν ἀδελφοῖς ἱλαρῶς συνδιατρίβουσι, τοὺς δὲ πατέρας αἰσχυνόμενοι φεύγουσιν, οὕτως αὐτὸς αἰδούμενος τὴν μητρόπολιν ἡδέως ἄν αὐτὸθι μετ’ ἐκείνων κατοίκειν. τοῦτο δ’ ἐν Κορίνθῳ ἔξευον τινὸς ἀγροκότερον εἰς τὰς μετὰ τῶν φιλοσόφων διατρίβας, αἰσ τυραννῶν ἔχαιρε, χλευάζοντος αὐτόν, καὶ τέλος ἐρωτῶντος τὴ δὴ τῆς Πλάτωνος ἀπολαύσεις σοφίας, “Οὔδεν,” ἐφη, “σοὶ δοκοῦμεν ὑπὸ Πλάτωνος ὁφελήσθαι, τύχης μεταβολὴν οὕτω φέρουσες;” πρὸς δὲ τῶν μουσικῶν ‘Αριστόξενου καὶ τινὰς ἄλλους πυνθανομένους ὁπόθεν αὐτῷ καὶ τίς
shop, drinking diluted wine from the taverns and skirmishing in public with common prostitutes, or trying to teach music-girls in their singing, and earnestly contending with them about songs for the stage and melody in hymns. Some thought that Dionysius did these things as an aimless loiterer, and because he was naturally easy-going and fond of license; but others thought that it was in order to be held in contempt and not in fear by the Corinthians, nor under suspicion of being oppressed by the change in his life and of striving after power, that he engaged in these practices and played an unnatural part, making a display of great silliness in the way he amused himself.

XV. However, certain sayings of his are preserved, from which it would appear that he accommodated himself to his present circumstances not ignobly. Once, namely, when he landed at Leucadia, a city which had been colonized by Corinthians, just like Syracuse, he said he had the same feelings as young men who have been guilty of misdemeanours; for just as these pass their time merrily with their brothers, but shun their fathers from a feeling of shame, so he was ashamed to live in their common mother-city, and would gladly dwell there with them. And again, in Corinth, when a stranger somewhat rudely derided him about his associations with philosophers, in which he used to take delight when he was a tyrant, and finally asked him what good Plato's wisdom did him now, "Dost thou think, said he, "that I have had no help from Plato, when I bear my change of fortune as I do?" Further, when Aristoxenus the musician and certain others inquired

1 On his voyage from Syracuse to Corinth.
3 ἡ πρὸς Πλάτωνα γένοιτο μέμψις, πολλῶν ἐφι κακῶν τὴν τυραννίδα μεστήν οὖσαν οὐδὲν ἔχειν τηλικοῦτον ἡλίκον τὸ μηδένα τῶν λεγομένων φίλων μετὰ παρρησίας διαλέγεσθαι καὶ γὰρ αὐτὸς ὑπ’ ἐκείνων ἀποστηρηθῆναι τῆς Πλάτωνος εὐνοίας. ἐπεὶ δὲ τῶν βουλομένων τις εὐφυῶν εἶναι σκόπττων τὸν Διονύσιον ἔξεσθε τὸ ἱμάτιον εἰσιδών πρὸς αὐτὸν, ὡς δὴ πρὸς τύραννον, ἀντι- σκόπττων ἐκείνος ἐκέλευε τούτο ποιεῖν ὅταν ἔξις παρ’ αὐτοῦ, μὴ τι τῶν ἔνδον ἔχων ἀπέλθη.

4 Φιλίππου δὲ τοῦ Μακεδόνος παρὰ πότον τινὰ λόγον μετὰ εἰρωνείας ἐμβαλόντος περὶ τῶν μελῶν καὶ τῶν τραγῳδιῶν ἃς ὁ πρεσβύτερος Διονύσιος κατέλιπε, καὶ προσποιομένου διαπορεῖν ἐν τῖνι χρόνῳ ταῦτα ποιείν ἐκείνος ἐσχόλαζεν, οὐ φαύ- λως ἀπῆντησεν ὁ Διονύσιος εἰπών: “Ἐν ᾧ σὺ κἀγὼ καὶ πάντες οἱ μακάριοι δοκοῦντες εἶναι περὶ κόνδωνα διατριβομεν.”


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what his complaint against Plato was and what its origin, he told them that of the many ills with which tyranny abounded there was none so great as this, that not one of those reputed to be friends speaks frankly with the tyrant; for indeed it was by such friends that he himself had been deprived of Plato's good will. Again, when one of those who wish to be witty, in mockery of Dionysius shook out his robe on coming into his presence,¹ as if into the presence of a tyrant, Dionysius turned the jest upon him by bidding him do so when he went out from his presence, that he might not take anything in the house away with him. And when Philip of Macedon, at a banquet, began to talk in banter about the lyric poems and tragedies which Dionysius the Elder had left behind him, and pretended to wonder when that monarch found time for these compositions, Dionysius not inaptly replied by saying: "When thou and I and all those whom men call happy are busy at the bowl."

Now, Plato did not live to see Dionysius when he was in Corinth, but he was already dead;² Diogenes of Sinope, however, on meeting him for the first time, said: "How little thou deservest, Dionysius, thus to live!" Upon this, Dionysius stopped and said: "It is good of thee, O Diogenes, to sympathize with me in my misfortunes." "How is that?" said Diogenes; "Dost thou suppose that I am sympathizing with thee? Nay, I am indignant that such a slave as thou, and one so worthy to have grown old and died in the tyrant's estate, just as thy father did, should be

¹ To show that no weapon was concealed there.
² Plato died in 348 B.C.; Dionysius came to Corinth in 343 B.C.
μεθ' ἡμῶν;” ὀστε μοι παραβάλλοντι τούτους τὰς Φιλίστου φωνάς, ἃς ἀφίησι περὶ τῶν Δεπτίνου 
θυγατέρων ὀλοφυρόμενος, ὡς ἐκ μεγάλων ἀγαθῶν 
tῶν τῆς τυραννίδος εἰς ταπεινὴν ἀφιγμένων δί-
αιταν, φαίνεσθαι θρήνους γυναικὸς ἀλαβάστους 
καὶ πορφύρας καὶ χρυσία ποδούσης.

Ταῦτα μὲν οὖν ὁλότρια τῆς τῶν βίων 
ἀναγραφῆς οὐδὲ ἀχριστα δόξεων οἴομεθα μὴ 
σπεύδουσι μηδὲ ἀσχολουμένοις ἀκροαταῖς.

XVI. Τῆς δὲ Διονύσιου δυστυχίας παραλόγου 
φανείσης οὐχ ἦττον ἡ Τιμολέοντος εὐτυχία τὸ 
θαυμαστὸν ἔσχεν. ἐπιβὰς γὰρ Σικελίας ἐν ἡμέ-
ρας πεντήκοντα τὴν τ' ἀκρόπολιν τῶν Συρακο-
σῶν παρέλαβε καὶ Διονύσιον εἰς Πελοπόννησον 
ἐξέπεμψεν. οὔθεν ἑπιρρωσθέντες οἱ Κορίνθιοι 
πέμπουσιν αὐτῷ δισχίλιον ὀπλίτας καὶ δια-
2 κοσίους ἵππεις, οἱ κομισθέντες ἄχρι Θουρίων 
τὴν ἐκεῖθεν περαίωσιν ὑπὸ Καρχηδονίων πολλαίς 
ναυσὶ κατεχομένης τῆς θαλάττης ἀπορον ὅρῶντες, 
ὡς ἢν ἀνάγκη καιρὸν περιμένοντας ἀτρεμεῖν αὐτό-
θι, πρὸς κάλλιστον ἔργον ἀπεχρήσαντο τῇ σχολῇ. 
Θουρίων γὰρ ἐπὶ Βρέττιοις στρατευόντων τὴν 
πόλιν παραλαβόντες ὡσπερ πατρίδα καθαρός 
καὶ πιστῶς διεφύλαξαν.

3 'Ο δὲ Ἰκέτης τὴν μὲν ἀκρόπολιν τῶν Συρακο-
σῶν ἐπολιόρκει καὶ σῖτον ἐκώλυνε εἰσπλεῖν τοῖς 
Κορινθίοις, Τιμολέοντι δὲ δύο ξένους παρασκευά-
σας δολοφονήσωσαν αὐτὸν ὑπέπεμψεν εἰς Ἀδρα-
νόν, οὔτε ἄλλως περὶ τὸ σῶμα συντεταγμένην
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living here with us in mirth and luxury." Wherefore, when I compare with these words the mournful utterances of Philistus about the daughters of Leptines, how from the great blessings of the tyranny they fell to a lowly life, they seem the lamentations of a woman who pines for her alabaster caskets and purple gowns and golden trinkets.

These details, then, will not seem foreign to my biography, I think, nor without usefulness, to readers who are not in haste, and are not occupied with other matters.

XVI. But though the misfortune of Dionysius seemed extraordinary, none the less did the good fortune of Timoleon have something marvellous about it. For within fifty days after his landing in Sicily the acropolis of Syracuse was surrendered to him and Dionysius was sent off to Peloponnesus. Stimulated by this success, the Corinthians sent him two thousand men-at-arms and two hundred horsemen. These got as far as Thurii, but seeing that their passage thence was impracticable, since the sea was beset with many Carthaginian ships, they were compelled to remain there quietly and await their opportunity, and therefore turned their leisure to advantage in a most noble action. When the Thurians, namely, went on an expedition against the Bruttians, the Corinthians received their city in charge, and guarded it honestly and faithfully to the end, as though it were their own.

But Hicetas kept the acropolis of Syracuse under siege and prevented the importation of food for the Corinthians there; he also sent to Adranum two foreigners whom he had engaged to assassinate Timoleon; for Timoleon at no time kept a guard in array
έχοντι φυλακήν, καὶ τότε παυτάπασι διὰ τῶν θεῶν ἀνειμένως καὶ ἀνυπόπτως σχολάζοντι μετὰ τῶν Ἀδραντῶν. οἱ δὲ πεμφθέντες κατὰ τύχην πυθόμενοι μέλλοντα θύειν αὐτόν, ἢκον εἰς τὸ ἱερὸν ὑπὸ τοῖς ἵματίοις ἐγχειρίδια κομίζοντες, καὶ τοῖς περιεστῶσι τῶν βωμὸν ἀναμιχθέντες, ἐγγυ-τέρω κατὰ μικρὸν ἐπεχείρουν. καὶ ὅσον οὕτω παρακελευομένων ἀλλήλοις ἑνάρχεσθαι παίει τις αὐτῶν τὸν ἑτέρου κατὰ τῆς κεφαλῆς ξίφει, καὶ πεσόντος οὐθ' ὁ παῖςας ἐμεινεν οὐδ' ὁ μετὰ τοῦ πληγέντος ἦκων, ἀλλ' ἐκείνος μὲν, ὦστερ εἰχε τὸ ξίφος, φεύγων πρὸς τινα πέταν ὑψηλὴν ἀνυπή-δησεν, ἄτερος δὲ τοῦ βωμοῦ λαβόμενος ἄδειαν ἥτειτο παρὰ τοῦ Τιμολέους ἐπὶ τὸ πάντα μηνύ-σαι. καὶ λαβῶν ἐμήνυσε καθ' αὐτοῦ καὶ κατὰ τοῦ τεθυκότος ὡς πεμφθεὶν ἐκείνου ἀποκτεν-5 ὦντες. ἐν τούτῳ δὲ καὶ τὸν ἀπὸ τῆς πέτρας κατη-γον ἑτεροῦ, βοῶντα μηδὲν ἀδικεῖν, ἀλλ' ἀνηρηκέναι δικαίως τὸν ἄνθρωπον ὑπὲρ πατρὸς τεθυκότος, ὃν ἐκείνος ἀπεκτονήκοι πρότερον ἐν Λεοντίνοις. καὶ μαρτυροῦντας εἰχεν ἐνίους τῶν παρόντων, θαυμάζοντας ἀμα τῆς τύχης τῆς εὐμηχανίαν, ὡς δι' ἑτέρων ἑτερα κινοῦσα καὶ συνάγουσα πάντα πόρρωθεν καὶ συγκαταπλέκουσα τῶν πλείστων διαφέρειν δοκοῦσι καὶ μηδὲν ἔχειν πρός ἄλληλα κοινὸν ἀεὶ τοῖς ἄλληλων χρῆται καὶ τέλεσι καὶ ἄρχαις.

6 Τὸν μὲν οὖν ἄνθρωπον ἐστεφάνωσαν οἱ Κορίν-300
about his person, and at this time in particular, owing to his trust in their god, he was altogether without anxiety or suspicion in his diversions with the people of Adranum. The men who had thus been sent learned, as chance would have it, that he was about to offer a sacrifice, and therefore came into the sacred precinct with daggers under their robes, mingled with those who stood around the altar, and gradually drew nearer their intended victim. And as they were just on the point of exhorting one another to begin their work, somebody smote one of them on the head with a sword and laid him low, whereupon neither he who had struck the blow nor the companion of him who had received it kept his place; but the one, with his sword still in his hand, fled to a lofty rock and sprang upon it, while the other laid hold of the altar and begged immunity from Timoleon on the condition of his revealing everything. And when he had obtained his request, he testified against himself and against his dead comrade that they had been sent to kill Timoleon. Meanwhile others brought down the man who had fled to the rock, who kept crying out that he had done no wrong, but had justly slain the man on behalf of his dead father, who had been murdered by him some time ago in Leontini. Some of the bystanders bore witness also to the truth of his words, and wondered, too, at the dexterity of Fortune, seeing how she makes some things lead up to others, brings all things together from afar, weaves together incidents which seem to be most divergent and to have nothing in common with one another, and so makes use of their reciprocal beginnings and endings.

To this man, then, the Corinthians gave a reward
δεκα μναίς, ὅτι τῷ φυλάττοντι διάμονι τὸν Τιμολέοντα πάθος ἐχρηστεύεται δίκαιον καὶ τὸν ἐκ πολλοῦ παρόντα θυμὸν αὐτῷ πρότερον οὐ καταν- ἁλωσεν, ἀλλὰ μετ' αἰτίας ἰδίας πρὸς τὴν ἑκεῖνον σωτηρίαν ἀπὸ τύχης διετήρησεν. ἦ δὲ εἰς τὸν παρόντα καὶ τῷ εὐτυχίᾳ καὶ πρὸς τὰ μέλλοντα ταῖς ἐλπίδας ἐπήρεα ὀρόνται ὡς ἑρὸν ἀνδράς καὶ σὺν θεῷ τιμωρὼν ἦκοι τῇ Σικελίᾳ τὸν Τιμολέο-

οντα σέβεσθαι καὶ φυλάττειν.

ΧVII. Ὁς δὲ ταύτης διήμαρτε τῆς πείρας ὁ Ἰκέτης καὶ πρὸς Τιμολέοντα πολλοῦς ἐόρα συνισταμένους, μεμψάμενος αὐτὸς ἑαυτὸν ὅτι τηλικαύτης παροῦσης τῆς Καρχηδονίων δυνάμεως ὡσπερ αἰσχυνόμενος αὐτῇ κατὰ μικρὰ χρήται καὶ λάθρα, κλέπτων καὶ παρεισάγων τὴν συμμαχίαν, μετεπέμπετο Μάγωνα τὸν στρατηγὸν αὐτῶν 2 μετὰ τῶν στόλων παντός. ὅ δὲ εἰσέπλευ φοβερὸς ναυσὶ πεντήκοντα καὶ ἑκατέρας καταλαμβάνων τῶν λιμένα, πεζῶν δὲ μυριάδας ἐξ ὑποβιβάζων καὶ καταστροφευσών ἐν τῇ πόλει τῶν Συρακον- σίων, ὡστε πάντας ὀξέσθαι τὴν πάλαι λεγομένην καὶ προσδοκομένην ἐκβαρβάρωσιν ἥκειν ἐπὶ τὴν Σικελίαν. οὐδέποτε γὰρ Καρχηδονίους ὑπήρξε πρότερον μυρίους πολεμήσασι πολέμους ἐν Σικε-

λίᾳ λαβεῖν τὰς Συρακούσας, ἀλλὰ τότε δεξαμένου τοῦ Ἰκέτου καὶ παραδόντος ἣν ὀρᾶν τὴν πόλιν 3 στρατόπεδον βαρβάρων ὀδυσσαν. οἱ δὲ τὴν ἀκρό-

πολιν τῶν Κορινθίων κατέχοντες ἐπισφαλῶς καὶ
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of ten minas, because he had put his just resentment at the service of the deity who was guarding Timoleon, and had not at an earlier time expended the wrath which had long been in his heart, but with a personal motive had reserved it, under Fortune's guidance, for the preservation of that general. Moreover, their good fortune in the present crisis raised their hopes for the future also, and they anticipated that men would revere and protect Timoleon, looking upon him as a sacred personage, and one who had come under divine guidance to avenge the wrongs of Sicily.¹

XVII. But when Hicetas had failed in this attempt and saw that many were now thronging to the support of Timoleon, he found fault with himself because, when so large a force of the Carthaginians was at hand, he was using it in small detachments and secretly, as though he were ashamed of it, bringing in his allied troops like a thief and by stealth; he therefore called in Mago their general together with his whole armament. Thus Mago, with a formidable fleet of a hundred and fifty ships, sailed in and occupied the harbour, disembarking also sixty thousand of his infantry and encamping them in the city of Syracuse, so that all men thought that the barbarization of Sicily, long talked of and expected, had come upon her. For never before in all their countless wars in Sicily had the Carthaginians succeeded in taking Syracuse; but now Hicetas admitted them and handed over to them the city, and men saw that it was a barbarian camp. But those of the Corinthians who held the acropolis were beset with difficulty

¹ The Greek of this sentence is obscure, and has thus far defied emendation.
χαλεπῶς ἀπήλλαττον, τροφῆς μὲν ἴκανῆς οὐκ ἔτι παρουσίας, ἀλλ’ εὐδεόμενοι διὰ τὸ φρουρεῖσθαι τοὺς λιμένας, ἀεὶ δὲ ἐν ἀγώσι καὶ μάχαις περὶ τὰ τείχη καὶ πρὸς πᾶν μηχάνημα καὶ πρὸς πᾶσαν ἱδέαν πολιορκίας μερίζοντες αὐτοὺς.

XVIII. Οὐ μὴν ἀλλ’ ὁ Τιμολέων παρεβοήθησεν σίτων ἐκ Κατάνης μικραίς ἀλιαίσι καὶ λεπτοῖς ἀκατίοις ἀποστέλλων, ὁ μάλιστα χειμώνι παρεισέπιπτε διὰ τῶν βαρβαρικῶν τρημών ὑποπορευόμενα, πρὸς τὸν κλύδωνα καὶ τὸν σάλον ἐκείνων διϊσταμένων. ὅ δ’ εὐνοοῦσεν οἱ περὶ τὸν Μάγωνα καὶ τὸν Ἰκέτην ἐβουλοῦντο τὴν Κατάνην ἐλείν, ἐξ’ ἐς εἰσέπλεεν’ τὰ ἐπιτίθεντα τοὺς πολιορκομένους· καὶ λαβόντες τῆς δυνάμεως τὴν μαχημάτα τὴν ἐξέπλεουσαν ἐκ τῶν Συρακούσων. ὁ δὲ Κορίνθιος Νέων (οὗτος γὰρ ἢν ἄρχων τῶν πολιορκομένων) κατιδών ἀπὸ τῆς ἄκρας τοὺς ὑπολειμένους τῶν πολεμίων ἅργος καὶ ἀμελῶς φυλάττοντας ἐξαίφνης ἐπέπεσε διεσπαρμένοις αὐτοῖς· καὶ τοὺς μὲν ἄνελῶν, τοὺς δὲ τρεψάμενος, ἐκράτησε καὶ κατέσχε τὴν λεγομένην 'Αχραδινῆν, ὁ κράτιστον ἐδόκει καὶ ἀθραυστότατον ὑπάρχειν τῆς Συρακουσίων μέρος πόλεως, τρόπον τινὰ συγκειμένης καὶ συνημοσμένης ἐκ πλείονων πόλεων.

ἐν πορῆσαν δὲ καὶ σίτου καὶ χρημάτων οὐκ ἄφηκε τοῦ τόπου, οὐδ’ ἀνεχόρησε πάλιν ἐπὶ τὴν ἄκραν, ἀλλὰ φραξάμενος τῶν περίβολου τῆς 'Αχραδινῆς καὶ συνώφρας τοῖς ἐρύμαισι πρὸς τὴν ἀκρόπολιν διεφύλατε. τοὺς δὲ περὶ τὸν Μάγωνα καὶ τὸν Ἰκέτην ἐγγύς ἢδη τῆς Κατάνης ὀντας ἵππεὺς ἐκ Συρακουσῶν καταλαβῶν ἀπῆγγειλε τὴν ἀλώσιν

1 eiseple Holden’s conjecture: epolei.
and danger; for they no longer had sufficient food, but suffered lack because the harbours were blockaded; and they were forever dividing up their forces in skirmishes and battles around the walls, and in repelling all sorts of engines and every species of siege warfare.

XVIII. However, Timoleon came to their aid by sending them grain from Catana in small fishing boats and light skiffs; these would make their way in, especially in stormy weather, by stealing along through the barbarian triremes, which lay at wide intervals from one another because of the roughness of the sea. This soon came to the notice of Mago and Hicetas, who therefore determined to take Catana, from which provisions came in by sea to the besieged; so taking with them the best of their fighting men, they sailed forth from Syracuse. But Neon the Corinthian (for he it was who commanded the besieged), observing from the citadel that the enemy who had been left behind were keeping an easy and careless watch, fell suddenly upon them as they were scattered apart; some he slew, others he put to flight, and then mastered and took possession of the quarter called Achradina. This seems to have been the strongest and least vulnerable part of the city of Syracuse, which was, in a manner, an assemblage and union of several cities. Having thus supplied himself with grain and money, he did not give up the place, nor did he go back again to the citadel, but fenced in the circumference of Achradina, united it by his fortifications with the acropolis, and guarded both. Mago and Hicetas were already near Catana, when a horseman from Syracuse overtook them and
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τῆς Ἀχραδινῆς. καὶ συνταραχθέντες ἀνεχώρησαν διὰ ταχέων, οὔτε λαβόντες ἐφ' ἴνα ἔξηλθον οὔτε φυλάξαντες ἴνα εἶχον.

ΧΙ. Ταύτα μὲν οὖν ἐτι τῇ προνοίᾳ καὶ ἀρετῇ δίδωσί τινα πρὸς τὴν τύχην ἀμφισβήτησιν. τὸ δ' ἐπὶ τούτοις γενόμενον παντάπασιν οὐκεὶ συμβῆναι κατ' εὐτυχίαν. οἱ γὰρ ἐν τοῖς Θουρίοις διατριβοῦντες στρατιώται τῶν Κορινθίων ἀμα μὲν δεδιότες τὰς Καρχηδονίων τριήρεις, αἱ παρεφύλαττον αὐτοὺς μετὰ Ἀνωνων, ἀμα δ' ἐφ' ἡμέρας πολλὰς ἐξηγηριωμένης ὑπὸ πνεύματος τῆς θαλάττης, πεζὴ διὰ Βρεττίων ὄρμησαν πορεύεσθαι καὶ τὰ μὲν πείθοντες, τὰ δὲ βιαζόμενοι τοὺς βαρβάρους εἰς Ῥήγιον κατέβαινον ἐτι πολὺν χειμῶνα τοῦ πελάγους ἔχοντος. οὐ δὲ τῶν Καρχηδονίων ναύαρχος, ὥς οὖ προσεδόκα τοὺς Κορινθίους καὶ μάτην ὃ ἐπεστράφης, ἀρχηγοὶ πρὸς αὐτὸν ἴδον ἴδον νεονηκέναι τι τῶν ὁπλων καὶ πανούργων πρὸς ἀπάτην, στεφανώσασθαι τοὺς ναύτας κελεύσας καὶ κοσμήσας τὰς τριήρεις ἀσπίδων Ἑλληνικῶς καὶ φοινικίσιν, ἔπλευ πρὸς τὰς Συρακοῦσας. καὶ παρὰ τῆν ἀκρόπολιν χρόμενος ῥοθίω μετὰ κρότου καὶ γέλωτος ἐβόα τοὺς Κορινθίους ἦκειν νευκηκῶς καὶ κεχειρωμένος, ἐν τῇ θαλάττῃ λαβῶν διαπλέοντας, ὦς δὲ τινα δυσθυμίαν τοῖς πολιορκουμένοις παρέχον. Εἴον. ἐκείνου δὲ ταύτα ληροῦντος καὶ φευκαίζοντος ἐκ τῶν Βρεττίων καταβεβηκότες οἱ Κορινθεῖοι εἰς τὸ Ῥήγιον, ὡς οὔθεὶς παρεφύλαττε καὶ τὸ πνεῦμα κατεσβεσμένον παραλόγως ἀκύμονα τὸν πόρον.

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told them of the capture of Achradina. They were confounded by the tidings and went back in haste, having neither taken the city against which they went forth, nor kept the one they had.

XIX. In these successes, then, foresight and valour might still dispute the claims of Fortune; but that which followed them would seem to have been wholly due to good fortune. The Corinthian soldiers, namely, who were tarrying at Thurii, partly because they feared the Carthaginian triremes which were lying in wait for them under Hanno, and partly because a storm of many days' duration had made the sea very rough and savage, set out to travel by land through Bruttium; and partly by persuading, partly by compelling the Barbarians, they made their way down to Rhegium while a great storm was still raging at sea. But the Carthaginian admiral, since he did not expect that the Corinthians would venture forth and thought his remaining there inactive an idle thing, after convincing himself that he had devised something clever and mischievous in the way of deceit, ordered his sailors to crown their heads with garlands, decorated his triremes with purple battle-flags and Greek shields, and sailed for Syracuse. And as he passed the acropolis at a dashing speed amid clapping of hands and laughter, he shouted that he was come from conquering and capturing the Corinthians, whom he had caught at sea as they were trying to cross the strait; supposing, indeed, that he would thus greatly dishearten the besieged. While he was thus babbling and playing the trickster, the Corinthians who had come down from Bruttium to Rhegium, since no one was lying in wait for them and the unexpected cessation of the storm had made
ἐπεὶ καὶ λείον παρεῖχε, ταχὺ πληρώσαντες τὰ πορθμεῖα καὶ τὰς ἀλλάδας τὰς παροῦσας ἀνήγοντο καὶ διεκομίζοντο πρὸς τὴν Σικελιαν, οὕτως ἀσφαλῶς καὶ διὰ τοσαύτης γαλήνης ὦστε τοὺς ὅππους παρὰ τὰ πλοῖα παρανηχομένους ἐκ ρυτήρων ἐφέλκεσθαι.

XX. Περαιώθηντων δὲ πάντων ὁ Τιμολέων δεξάμενος αὐτοὺς τὴν τε Μεσσήνην εὐθὺς εἶχε, καὶ συνταξάμενος ἐβάδιζεν ἐπὶ τὰς Συρακούσας, οἷς εὐτύχει καὶ κατώρθου μᾶλλον ἡ τῇ δυνάμει πεποιθῶσι. οὐ γὰρ ἦσαν οἱ σὺν αὐτῷ πλείους τετρακισχίλιων. ἀγγελλομένης δὲ τῆς ἐφόδου τῷ Μάγωνι θορυβούμενος καὶ δεδοκιδέ έτι μᾶλλον εἰς ὑποψίαν ἠλθεν ἐκ τοιαύτης προφάσεως. ἐν τοῖς περὶ τὴν πόλιν τενάγεσί, πολὺ μὲν ἐκ κρηνῶν πότιμων ὕδωρ, πολὺ δ' ἐξ ἐλῶν καὶ ποταμῶν καταρρέωντων εἰς τὴν θάλατταν δεχομένους, πλῆθος ἐγχέλεως νέμεται, καὶ δαφνίεια τῆς ἁγρας τοῖς βουλομένοις ἀεὶ πάρεστι. ταύτας οἱ παρ' ἀμφοτέρων μισθὸν στρατευόμενοι σχολὴς οὕσης καὶ ἀνοχῶν συμεθήρευον. οἷα δ’ Ἔλληνες οὔντες καὶ πρὸς ἀλλήλους οὐκ ἔχοντες ἴδιων ἀπεχθεῖν πρόφασιν, ἐν μὲν ταῖς μάχαις διεκινδύνευον εὐρώστως, ἐν δὲ ταῖς ἀνοχαὶς προσφοιτῶτες ἀλλήλων διελέγοντο. καὶ τότε κοινῶν περὶ τὴν ἀλειαν ἔχοντες ἔργον ἐν λόγοις ἦσαν, θυμαίοντες τῆς θαλάσσης τῆς εὐφνίαν καὶ τῶν χωρίων τῆς κατασκευῆς. καὶ τις εἶπε τῶν παρὰ τοῖς Κορινθίοις στρατευομένων: "Τοσαύτην μέντοι πόλιν ἐκ βαρβαρωσία προθυμεῖσθω, τοὺς
the strait smooth and calm to look upon, speedily manned the ferry-boats and fishing craft which they found at hand, put off, and made their way across to Sicily, with such safety and in so great a calm that their horses also swam along by the side of the boats and were towed by the reins.

XX. When they had all crossed over, Timoleon took them and at once occupied Messana, then, uniting them with his other forces, marched against Syracuse, relying on the good fortune and success that attended his efforts rather than on the strength of his army; for his followers were not more than four thousand in number. But when Mago got tidings of his approach, disturbed and fearful as he was, he was made still more suspicious for the following reason. In the shoals about the city, which receive much fresh water from springs, and much from marshes and rivers emptying into the sea, great numbers of eels live, and there is always an abundance of this catch for anybody. These eels the mercenary soldiers on both sides, when they had leisure or a truce was on, used to hunt together. And since they were Greeks and had no reason for private hatred of one another, while in their battles they risked their lives bravely, in their times of truce they would visit and converse with one another. And so now, as they were busy together with their fishing, they conversed, expressing their admiration of the richness of the sea and the character of the adjacent lands. And one of those who were serving on the Corinthian side said: “Can it really be that you, who are Greeks, are eager to barbarize a city of such great size and furnished with such great advantages, thus settling Cartha-
κακάστους καὶ φοινικώτατους Καρχηδονίων ἐγγυτέρω κατοικίζοντες ἢμῶν, πρὸς οὓς ἔδει πολλὰς
4 αὖχεσθαι Σικελίας προκείμεναι τῆς ᾿Ελλάδος: ἦ δοκεῖτε τούτοις στρατόν ἀγείραντας ἀπὸ στὴλῶν Ὁμακλείων καὶ τῆς ᾿Ατλαντικῆς ῥήχειν βαλάττισσ
δεύο κινδυνεύσοντας ὑπὲρ τῆς ᾿Ικέτου δυναστείας; ὅσα εἰ λογίσμῳ εἰχὲν ἠγείρονος, οὐκ ἂν ἐξεβάλλε
tοὺς πατέρας οὐδ’ ἐπῆρε τῇ πατρίδε τοὺς πολεμίως, ἀλλὰ καὶ τιμῆς καὶ δυνάμεως ἐτύγχανεν
ὄσης πρέπει, Κορινθίον καὶ Τιμολέωντα πείσας.”
tούτοις τοὺς λόγους οἱ μισθοφόροι διεθρίησαν ἐν τῷ στρατοπέδῳ, καὶ παρέσχον ὑποψίαν τῷ Μάγω
νι προδίδοσθαι, χρήζοντι πάλαι προφάσεως.
5 διὸ καὶ δειομένου τοῦ ᾿Ικέτου παραμένει καὶ διδά-
σκοντος ὅσω βελτίωνες εἰσὶ τῶν πολεμίων, μάλλον
οἰμενος ἀρετῇ καὶ τύχῃ λειτύραθαι Τιμολάβεντος ἦ
πληθέρ δυνάμεως ύπερβάλλειν, ἀρας εὐθὺς ἀπέ-
πλευσεν εἰς Λιβύην, αὐτῆς κατ’ οὐδένα λογι-
σμὸν ἀνθρώπινον ἐκ τῶν χειρῶν ἀφεῖς Σικελίαν.

XXI. Τῇ δ’ ὑστεραία παρῆν ὁ Τιμολέων ἐπὶ
μάχῃ συντεταγμένος. ὡς δὲ τὴν φυγὴν ἐπιυπά-
ποντο καὶ τὴν ἐρήμων ἐφόρον τῶν νεωρῶν, γελῶν
ἀυτοῖς ἐπὴς τὴν ἀναίδιαν τοῦ Μάγωνος, καὶ
περιώντες ἐκήρυττον ἐν τῇ πόλει μῆνυτρα τῷ
фράσαντι τῶν Καρχηδονίων στόλον ὅπη σφᾶς ἀπο-
2 δέδρακεν. οὐ μὴν ἀλλὰ τοῦ ᾿Ικέτου φιλομαχοῦ-
τος ἐτι καὶ τὴν λαβὴν οὐ προϊμεῖνον τῆς πόλεως,
ἀλλὰ ἐμπεφυκότος οἷς κατείχε μέρεσι καρτεροῖς
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ginians, who are the basest and bloodiest of men, nearer to us, when you ought to pray for many Sicilies to lie as a barrier between Greece and them? Or do you suppose that they have collected an army and are come hither from the pillars of Heracles and the Atlantic sea in order to risk their lives in behalf of the dynasty of Hicetas? He, if he reasoned like a true leader, would not be casting out his kindred people, nor would he be leading against his country her natural enemies, but would be enjoying a befitting amount of honour and power, with the consent of Timoleon and the Corinthians.” Such speeches as these the mercenaries disseminated in their camp, and made Mago suspicious of treachery, though he had long wanted a pretext for going away. Therefore when Hicetas begged him to remain and tried to show him how much superior they were to their enemies, he thought rather that they were more inferior to Timoleon in bravery and good fortune than they surpassed him in the number of their forces, and weighing anchor at once, sailed off to Libya, thus letting Sicily slip out of his hands disgracefully and for no reason that man could suggest.

XXI. On the day after his departure, Timoleon came up with his forces arrayed for battle. But when they learned of Mago’s flight and saw the docks empty of vessels, they could not help laughing at his cowardice, and went about the city proclaiming a reward for any one who told them whither the Carthaginian fleet had fled away from them. However, since Hicetas was still eager for battle and would not let go his hold upon the city, but clung to the parts of it in his possession, which were
οὖσι καὶ δυσπροσμάχοις, διελὼν ὁ Τιμολέων τὴν
dύναμιν αὐτὸς μὲν ἢ βιαίοτατον ἣν παρὰ τὸ ῥεῖ-
θρον τοῦ Ἀνάπου προσεβαλλεν, ἄλλους δ' ἐκ τῆς
Ἀχραδινῆς ἐκέλευεν ἐπιχειρεῖν, διὸ Ἰσίας ἱγεῖτο
ὁ Κορώνθιος. τοὺς δὲ τρίτους ἐπῆγαν ἐπὶ τὰς
Ἐπιπολὰς Δείναρχος καὶ Δημάρετος, οἱ τὴν ὑστέ-
ραν ἀγαγόντες ἐκ Κορώνθου βοήθειαν. ἀμα δὲ καὶ
πανταχόθεν τῆς ἐφόδου γενομένης καὶ τῶν περὶ
tὸν Ἰκέτην ἀνατραπέντων καὶ φευγόντων, τὸ μὲν
ในฐานα τὴν πόλιν κατ' ἀκρας καὶ γενέσθαι τα-
χέων ὑποχείριον ἐκπεσόντων τῶν πολεμίων δί-
καιον ἀναθείναι τῇ τῶν μαχομένων ἀνδραγαθία
καὶ τῇ δεινότητι τοῦ στρατηγοῦ, τὸ δὲ μὴ ἀπο-
θανεῖν τιμα μηδὲ τρωθήσαι τῶν Κορωνίθων ἔδρον
ἐργον αὐτῆς ὁ Τιμολέωντος ἐπεδείξατο τύχη,
καθάπερ διαμιλλωμένη πρὸς τὴν ἁρετὴν τοῦ ἄν-
δρος, ἵνα τῶν ἐπαινομένων αὐτοῦ τὰ μακαριζό-
μενα μᾶλλον οἱ πυνθανόμενοι θαυμᾶξωσίν. οὐ
γὰρ μόνον Σικελίαν πᾶσαν οὐδ' Ἰταλίαν εὐθὺς ἢ
φήμη κατέσχεν, ἀλλὰ ἤμερῶν ὅλγων ἢ Ἐλλάς
dιήλθε τὸ μέγεθος τοῦ κατορθώματος, ὡστε τὴν
tὸν Κορωνίθων πόλιν ἀπιστοῦσαν εἰ διαπέπλευκεν
ὁ στόλος, ὡμοῦ καὶ σεσωσμένους καὶ νεικηκτότας
ἀκούειν τοὺς ἀνδρας. οὕτως εὐρόθησαν αἱ πρά-
ξεις, καὶ τοσοῦτο τῷ κάλλει τῶν ἔργων τὸ τάχος
ἡ τύχη προσέθηκεν.

XXII. Γενόμενος δὲ τῆς ἀκρας κύριος οὐκ ἔπαθε
Δίωνι ταύτῳ πάθος, οὐδ' ἐφείσατο τοῦ τόπου διὰ
tὸ κάλλος καὶ τὴν πολυτέλειαν τῆς κατασκευῆς,
ἀλλὰ τὴν ἐκείνην διαβαλοῦσαν, εἰτ' ἀπολέσασαν
ὑποψίαν φυλαξίμενοι ἐκήρυξε τῶν Συρακουσίων

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strong and dangerous to attack, Timoleon divided his forces, he himself attacking along the river Anapus where the struggle was likely to be hottest, and ordering others, under the lead of Isias the Corinthian, to make their attempt from Achradina. The third division was led against Epipolae by Deinarchus and Demarctus, who had brought the second reinforcement from Corinth. The attack was made in all three places at once, and the troops of Hicetas were overwhelmed and took to flight. That the city was taken by storm and fell quickly into their hands after the enemy had been driven out, it is right to ascribe to the bravery of the soldiers and the ability of their general; but that not one of the Corinthians was killed or even wounded, this the good fortune of Timoleon showed to be her own work, vying emulously, as it were, with his valour, in order that those who hear his story may wonder at his happy successes more than at his laudable efforts. For his fame not only filled at once all Sicily and Italy, but within a few days Greece echoed with his great success, so that the city of Corinth, which was in doubt whether his armament had got across the sea, heard at one and the same time that it had safely crossed, and that it was victorious. So prosperous was the course of his enterprises, and such was the speed with which Fortune crowned the beauty of his achievements.

XXII. When he had become master of the citadel, he did not repeat the experience of Dion,¹ nor did he spare the place on account of the beauty and great cost of its architecture, but guarding against the suspicions which had brought calumny and then destruction upon his predecessor, he made proclama-

¹ See the Dion, chapter liii. 1.
τὸν Βουλόμενον παρεῖναι μετὰ σιδήρου καὶ συνεφάπτεσθαι κατασκαπτομένων τῶν τυρανικῶν
2 ἐρυμάτων. ὡς δὲ πάντες ἀνέβησαν, ἀρχὴν ἐλευθερίας ποιησάμενοι βεβαιοτάτην τὸ κήρυγμα καὶ τὴν ἠμέραν ἐκείνην, οὐ μόνον τὴν ἄκραν, ἀλλὰ καὶ τὰς οἰκίας καὶ τὰ μνήματα τῶν τυράννων ἀνέτρεψαν καὶ κατέσκαψαν. εὐθὺς δὲ τὸν τόπον συνομαλύνας ἐνφακοδόμησε τὰ δικαστήρια, χαριζόμενος τοῖς πολίταις καὶ τῆς τυραννίδος ὑπερτέραν ποιῶν τὴν δημοκρατίαν.

3 Ἐπεὶ δὲ τὴν πόλιν ἐλών οὐκ εἶχε πολίτας, ἀλλὰ τῶν μὲν ἐν τοῖς πολέμοις καὶ ταῖς στάσεσι διαφθαρέντων, τῶν δὲ τῶν τυραννίδας φευγόντων, ἢ μὲν ἐν Συρακούσαις ἀγορὰ δι᾽ ἐρμίδιον οὕτως πολλὴν καὶ βαθείαν ἐξέφυσεν ὡς ὅστε τοὺς ἵππους ἐν αὐτῇ κατανέμεσθαι, τῶν ἵπποκόρων ἐν τῇ χλόῃ κατακειμένων, αἱ δὲ ἀλλαὶ πόλεις πλὴν παντελῶς ὀλύγων ἐλάφων ἐγένοντο μεσταὶ καὶ συνὰν ἀγρίων, ἐν δὲ τοῖς προαστείοις καὶ περὶ τὰ τεῖχη πολλάκις οἱ σχολαὶ ἀγοντες ἐκνυμηγετούν,

4 ὑπήκουε δ᾽ οὗδεῖς τῶν ἐν τοῖς ἑρύμασι καὶ φρουρίοις κατοικοῦντων, οὗδε κατέβαινον εἰς τὴν πόλιν, ἀλλὰ φρίκη καὶ μίσος εἶχε πάντας ἀγορᾶς καὶ πολίτειας καὶ βήματος, εἷς δὲ ἀνέφυσαν αὐτοῖς οἱ πλεῖστοι τῶν τυράννων, ἐδοξεῖ τῷ Τιμόλεοντι καὶ τὸς Συρακούσιοι γράψαι πρὸς τοὺς Κορυνθίους ὅπως πέμψωσιν οἰκήτορας εἰς τὰς Συρακούσιας ἐκ τῆς Ἐλλάδος. ή τε γὰρ χώρα σχολάζειν ἐμελλε, καὶ πολὺν πόλεμον ἐκ Διβύνης προσεδέχοντο, πυνθανόμενοι τοὺς Καρχηδονίους τοῦ μὲν Μάγωνος ἑαυτὸν ἀνελόντος ἀνεσταυρω-κέναι τὸ σῶμα διὰ τὴν στρατηγίαν ὀρμοδέντας,
tion that all Syracusans who wished should come with implements of iron and help in the demolition of the tyrants' bulwarks. And when they had all come up, considering that day with its proclamation to be a most secure beginning of freedom, they overthrew and demolished, not only the citadel, but also the palaces and the tombs of the tyrants. Then, as soon as he had levelled off the place, Timoleon built the courts of justice there, thus gratifying the citizens by making their democracy triumphant over tyranny.

But the city which he had taken had not citizens enough, since some had perished in their wars and seditions, while others had gone into exile from tyrannical governments. Indeed, for lack of population the market place of Syracuse had produced such a quantity of dense herbage that horses were pastured in it, while their grooms lay down in the grass; and the other cities, with almost no exceptions, were full of deer and wild swine, while in their suburbs and around their walls those who had leisure for it went hunting, and not one of those who were established in fortresses and strongholds would hearken to any summons, or come down into the city, but fear and hatred kept all away from market place and civic life and public speaking, which had produced the most of their tyrants. Therefore Timoleon and the Syracusans decided to write to the Corinthians urging them to send settlers to Syracuse from Greece. For otherwise the land was likely to lie uncultivated, and they expected a great war from Africa, since they learned that the Carthaginians, after Mago's suicide, had impaled his dead body, in their rage at his conduct of the expedition, and that they were
αὐτῶς δὲ συνάγειν μεγάλην δύναμιν ὡς ἔτους ὥρα διαβησομένους εἰς Σικελίαν.

ΧΧΙΙ. Τῶν δὲ γραμμάτων τούτων παρὰ τοῦ Τιμολέοντος κομισθέντων, καὶ πρέσβεων ἀμα παρόντων Συρακούσιων καὶ δεομένων ἐπιμεληθῆναι τῆς πόλεως καὶ γενέσθαι πάλιν ἐξ ὑπαρχῆς οἰκιστάς, οὐχ ἦρπασαν οἱ Κορίνθιοι τὴν πλεονεξίαν, οὐδὲ προσεποίησαν αὐτοῖς τὴν πόλιν, ἀλλὰ πρῶτον μὲν ἐπιόντες τοὺς ίεροὺς ἀγώνας ἐν τῇ 'Ελλάδι 1 καὶ τὰς μεγίστας τῶν πανηγύρεων ἀνηγόρευον ὑπὸ κηρύκων ὅτι Κορίνθιοι καταλελυκότες τὴν ἐν Συρακούσαις τυραννίδα, καὶ τὸν τύραννον ἐξεληλακότες, καλούσι Συρακοῦσιοι καὶ τῶν ἄλλων Σικελιωτῶν τὸν βουλόμενον οἰκεῖν τὴν πόλιν ἐλευθέρους καὶ αὐτονόμους, ἐπὶ ἰσοίς καὶ δικαίοις τὴν χώραν διαλαχόντας· ἐπεὶτα διαπέμποντες ἀγγέλους εἰς τὴν Ἀσίαν καὶ τὰς νῆσους, ὅπου πλείστους ἐπυνθάνοντο τῶν φυγάδων διεσπαρμένους κατοικεῖν, παρεκάλουν ἵνα πάντας εἰς Κόρινθον, ὡς Κορινθίων ἀσφαλῆ πομπὴν καὶ πλοῖα καὶ στρατηγοὺς παρέξοντων 2 ἰδίως τέλεσιν εἰς Συρακοῦσας. κηρυσσομένων δὲ τούτων ἡ μὲν πόλις τὸν δικαιότατον καὶ κάλλιστον ἀπελάμβανεν ἐπαινοῦ καὶ ξηλοῦ, ἐλευθεροῦσα μὲν ἀπὸ τῶν τυράννων, σῶζοσα δ' ἀπὸ τῶν βαρβάρων, ἀποδιδοῦσα δὲ τοῖς πολίταις τὴν χώραν.

Οἱ δὲ συνελθόντες εἰς Κόρινθον οὐκ ὄντες ἰκανοὶ τὸ πλήθος ἐδείχθησαν ἐκ Κορίνθου καὶ τῆς ἄλλης Ἑλλάδος παραλαβεῖν συναίκους· καὶ γενόμενοι μυρίων οὐκ ἐλάττους κατέπλευσαν εἰς 3

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1 εν τῇ Ἑλλάδι with Coraës, Bekker, and Blass: Ἑλλάδι.

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assembling a great force with the intention of crossing into Sicily in the summer.

XXIII. When these letters from Timoleon had been delivered, and were accompanied by Syracusan envoys who begged them to take thought for their city and to become anew its founders, the Corinthians did not seize the opportunity for their own aggrandizement, nor did they appropriate the city for themselves, but, in the first place, they visited the sacred games in Greece and the greatest festival assemblages, and proclaimed by heralds that the Corinthians had overthrown the tyranny in Syracuse, and driven out the tyrant, and now invited Syracusans, and any other Sicilian Greeks who wished, to people the city with free and independent citizens, allotting the land among them on equal and just terms. In the second place, they sent messengers to Asia and the islands, where they learned that most of the scattered exiles were residing, and invited them all to come to Corinth, assuring them that the Corinthians, at their own expense, would furnish them with leaders and transports and a safe convoy to Syracuse. By these proclamations the city of Corinth earned the justest praise and the fairest glory; she was freeing the land from its tyrants, saving it from the Barbarians, and restoring it to its rightful citizens.

When these had assembled at Corinth, being too few in number, they begged that they might receive fellow colonists from Corinth and the rest of Greece; and after their numbers had risen to as many as ten
4 Συρακούσας. ἦδη δὲ καὶ τῶν ἔξ Ἰταλίας καὶ Σικελίας πολλοὶ τῷ Τιμολέοντι συνεληφθείσαιναι γενομένοις αὐτοῖς ἔξακισμυρίοις τὸ πλῆθος, ὡς Ἀθανίς εὑρίκε, τὴν μὲν χώραν διένεμε, τὰς δὲ οἰκίας ἀπέδοτο χιλίων ταλάντων, ἀμα μὲν ὑπολειπόμενοι τοῖς ἀρχαίοις Συρακούσιοις ἔξωνείσθαι τὰς αὐτῶν, ἀμα δὲ χρημάτων εὐ- πορίαν τῷ δήμῳ μηχανώμενοι οὕτως πενομένω καὶ πρὸς τὰλλα καὶ πρὸς τὸν πόλεμον ὡστε καὶ τοὺς ἀνδριάντας ἀποδόσθαι, ψήφου διαφερομένης ὑπὸ ἐκάστον καὶ γινομένης κατηγορίας, ὡσπερ ἀνθρώπων εὐθύνας διδόντων ὅτε δὴ φασὶ τὸν Γέλωνος ἀνδριάντα τοῦ παλαιοῦ τυράννου δια- τηρῆσαι τοὺς Συρακούσιους, καταχειροτονου- μένων τῶν ἄλλων, ἀγαμένους καὶ τιμῶντας τῶν ἀνδρα τῆς νίκης ὅν πρὸς Ἰμέρα Καρχη- δονίους ἐμίκησεν.

XXIV. Οὕτω δὲ τῆς πόλεως ἀναζωπυρούσης καὶ πληρομένης, ἐπιρρεόντων πανταχόθεν εἰς αὐτὴν τῶν πολιτῶν, βουλόμενος ὁ Τιμολέων καὶ τὰς ἄλλας πόλεις ἐλευθερῶσαι καὶ παντάπασιν ἐκκόψαι τῆς Σικελίας τὰς τυραννίδας, ἐπὶ τὰς χώρας αὐτῶν στρατεύων Ἰκέτην μὲν ἲναγκασεν ἀποστάντα Καρχηδονίων ὀμολογήσαι τὰς ἀκροπό- λεις κατασκάψει καὶ βιοτεύσειν ἱδιώτην ἐν Λευ- 2 τίνοις, Δεσπτίνοι δὲ τοῦ τυραννοῦτος Ἀπολλωνίας καὶ συχνῶν ἄλλων πολιτών, ὡς ἐκινδύνευε κατὰ κράτος ἄλωναι, παραδόντος αὐτῶν φεισά- μενος εἰς Κόρινθον ἀπέστειλε, καλὸν ἢγούμενος ἐν τῇ μητροπόλει τοὺς τῆς Σικελίας τυράννους ὑπὸ τῶν Ελλήνων ἄποθεωρεῖσθαι φυγαδικώς.
thousand, they sailed to Syracuse. But by this time many also from Italy and Sicily had flocked to Timoleon; and when their numbers had risen to sixty thousand, as Athanis states, Timoleon divided the land among them, and sold the houses of the city for a thousand talents, thus at once reserving for the original Syracusans the power to purchase their own houses, and devising an abundance of money for the community; this had so little, both for other purposes, and especially for the war, that it actually sold its public statues at auction, a regular vote of condemnation being passed against each, as though they were men submitting their accounts. It was at this time, they say, that the statue of Gelon, their ancient tyrant, was preserved by the Syracusans, though they condemned the rest, because they admired and honoured him for the victory which he had won over the Carthaginians at Himera.\(^1\)

XXIV. Seeing the city thus beginning to revive and fill itself with people, since its citizens were streaming into it from all sides, Timoleon determined to set the other cities also free, and utterly to root out all tyrannies from Sicily. He therefore made an expedition into their territories and compelled Hicetas to forsake the cause of Carthage, and to agree to demolish his citadels and live as a private person in Leontini. And as for Leptines, who lorded it over Apollonia and numerous other strongholds, when he was in danger of being taken by main force, he surrendered himself; and Timoleon spared his life and sent him off to Corinth, considering it a fine thing to have the tyrants of Sicily in the mother city where the Greeks could observe them living

\(^1\) In 480 B.C., on the same day, it is said, as the victory at Salamis. Cf. Herodotus, vii. 166
PLUTARCH'S LIVES

3 καὶ ταπεινῶς ξόντας. τοὺς δὲ μισθοφόρους 
βουλόμενοι ἐκ τῆς πολεμίας ὥφελενσθαι καὶ μὴ 
σχολάζειν, αὐτὸς μὲν εἰς τὰς Συρακούσας ἐπαν-
ῆλθε τῇ καταστάσει τῆς πολιτείας προσέξων καὶ 
toῖς ἱκουσιν ἐκ Κορινθοῦ νομοθέταις Κεφάλῳ 
cαὶ Διονυσίῳ τὰ κυριώτατα καὶ κάλλιστα συν-
διαθήσων, τοὺς δὲ περὶ Δείναρχον καὶ Δημάρτον 
eἰς τὴν τῶν Καρχηδονίων ἔξεπαμψεν ἐπικράτειαν, 
οὗ πόλεις πολλὰς ἀφιστάντες τῶν βαρβάρων οὐ 
μόνον αὐτοὶ διῆγον ἐν ἀφθόνοις, ἀλλὰ καὶ χρή-
ματα παρεσκεύαζον εἰς τὸν πόλεμον ἀπὸ τῶν 
ἀλισκομένων.

XXV. Ἐν τούτῳ δὲ Καρχηδόνιοι καταπλέουσιν 
eἰς τὸ Διλύβακον ἄγοντες ἐπτὰ μυριάδας στρατοῦ 
cαὶ τριήρεις διακοσίας καὶ πλοῖα χίλια κομίζοντα 
μηχανᾶς καὶ τέθριππα καὶ σῖτον ἄφθονον καὶ 
tὴν ἀλλήν παρασκευήν, ὡς οὐκ ἔτι ποιησόμενοι 
cατὰ μέρος τὸν πόλεμον, ἀλλ' ὀμοῖ πάσης Σι-
κελίας ἐξελάσοντες τοὺς "Ἐλληνας" ἢν γὰρ ἡ 
δύναμις ἐξαρκοῦσα καὶ μὴ νοσοῦντας μηδὲ διε-
φθαρμένους ὑπ' ἀλλήλων συλλαβέσθαι Σικελίω-
2 τας. πυθόμενοι δὲ πορθεῖσθαι τὴν ἐπικράτειαν 
αὐτῶν, εὐθὺς ὀργῇ πρὸς τοὺς Κορινθίους ἔχωρον
'Ασδροὺβα τε καὶ 'Αμίλκα στρατηγοῦντων. τῆς 
dὲ ἀγγελίας ὀξέως εἰς Συρακούσας ἀφικομένης 
οὕτω κατεπλύγησαν οἱ Συρακούσιοι πρὸς τὸ 
μέγεθος τῆς δυνάμεως ὥστε μόλις τῷ Τιμολέοντι 
τρισχιλίους ἀπὸ τοσοῦτων μυριάδῶν ὑπλα λα-
the lowly life of exiles. Moreover, he wished that his mercenaries might get booty from the enemy's country and not remain idle. Accordingly, while he himself returned to Syracuse in order to apply himself to the establishment of the civil polity and to assist the lawgivers who had come from Corinth, Cephalus and Dionysius, in arranging its most important details in the most attractive way, he sent forth the troops under Deinarchus and Demaretus\(^1\) into that part of the island which the Carthaginians controlled, where they brought many cities to revolt from the Barbarians, and not only lived in plenty themselves, but actually raised moneys for the war from the spoils they made.

XXV. Meanwhile the Carthaginians put in at Lilybaeum with an army of seventy thousand men, two hundred triremes, and a thousand transports carrying engines of war, four-horse chariots, grain in abundance, and other requisite equipment. Their purpose was, not to carry on the war by piece-meal any more, but at one time to drive the invading Greeks out of all Sicily; for their force would have been sufficient to capture the native Greeks, even though they had not been politically weak and utterly ruined by one another. And on learning that the territory which they controlled was being ravaged by the Corinthians, they were furious, and straightway marched against them under the command of Hasdrubal and Hamilcar. Tidings of this coming quickly to Syracuse, the Syracusans were so terrified at the magnitude of the enemy's forces that only three thousand out of so many tens of thousands could with difficulty be brought to pluck up courage, take their arms, and go

\(^1\) Cf. chapter xxii. 3.
3 βόντας τολμήσαι συνεξελθείν. οἱ δὲ μισθοφόροι
tetraκισχίλιοι τὸ πλήθος ἦσαν· καὶ τούτων
αὔθις ὅσον χίλιοι καθ’ ὁδὸν ἀποδειλιάσαντες
ἀνεχώρησαν, ὡς οὖχ υγιαίνοντος τοῦ Τιμολέοντος,
ἀλλὰ μανομένου παρ’ ἡλικίαν καὶ πρὸς ἐπτὰ
μυρίάδας πολεμίων μετὰ πεντακισχίλιων πεζῶν
καὶ χιλίων ἱππέων βαδίζοντος, καὶ διαρτῶντος
ὁδὸν ἡμερῶν ὁκτὼ τὴν δύναμιν ἀπὸ τῶν Συρα-
cουσῶν, ὅθεν οὔτε σωθῆναι τοὺς φεύγουσιν οὔτε
4 ταφῆναι τοῖς πεσοῦσιν αὐτῶν ὑπάρξει. τούτους
μὲν οὖν Τιμολέων κέρδος ἤγειτο πρὸ τῆς μάχης
φανεροὺς γεγονότας, τοὺς δὲ ἄλλους ἐπιρρώσας
κατὰ τάχος ἦγε πρὸς τὸν Κρίμησον ποταμὸν,
ὅπου καὶ τοὺς Καρχηδονίους ἤκουσε συνάπτειν.

XXVI. Ἀναβαίνοντι δὲ αὐτῷ πρὸς λόφον, ὃν
ὑπερβαλόντες ἐμελλον κατόψεσθαι τὸ στράτευμα
καὶ τὴν δύναμιν τῶν πολεμίων, ἐμβάλλουσιν
ἡμίωνοι σέλινα κομίξοντες· καὶ τοῖς στρατιώταισι
ἔσοδὸν ποιηρὸν εἶναι τὸ σημεῖον, ὅτι τὰ μνήματα
tῶν νεκρῶν εἰώθαμεν ἐπιείκῶς στεφανοῦν σελίνοις·
καὶ παροιμία τις ἐκ τούτου γέγονε, τὸν ἐπισφα-

2 λῶς νοσοῦντα δεῖσθαι σελίνου. Βουλόμενος οὖν
αὐτοὺς ἀπαλλάξαι τῆς δεισιδαιμονίας καὶ τὴν
dυσελπιστείαν ἄφελεῖν ὁ Τιμολέων, ἐπιστήσας
tὴν πορείαν ἄλλα τε πρέποντα τῷ καιρῷ διε-
λέχθη, καὶ τὸν στέφανον αὐτοῖς ἐφη πρὸ τῆς

νίκης κομιξόμενον αὐτομάτως εἰς τὰς χεῖρας
ἡκειν, ὃς Κορίνθιοι στεφανοῦσι τοὺς Ἰσθμία νι-
kώντας, ἱερὸν καὶ πάτριον τὸ στέμμα τοῦ σελίνου

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forth with Timoleon. Furthermore, the mercenaries were only four thousand in number; and of these, again, about a thousand played the coward on the march and went back to Syracuse, declaring that Timoleon was not in his right mind, but was more crazy than his years would lead one to expect, and was marching against seventy thousand of the enemy with five thousand foot and a thousand horse, and was taking his force a march of eight days away from Syracuse, so that those of them who fled from the field would find no safety, and those who fell upon it would have no burial. As for these men, then, Timoleon counted it gain that they had shown what they were before the battle; the rest he encouraged and led them with all speed to the river Crimesus, where he heard that the Carthaginians also were concentrating.

XXVI. As he was marching up a hill, from the crest of which they expected to look down upon the camp and the forces of the enemy, there met them by chance some mules laden with parsley; and it occurred to the soldiers that the sign was a bad one, because we are generally accustomed to wreath the tombs of the dead with parsley; and this has given rise to a proverb, namely, that one who is dangerously sick "needs only parsley." Accordingly, wishing to free them from their superstitious fears and take away their despondency, Timoleon halted them on their march, and after discoursing otherwise as befitted the occasion, said also that the wreath for their victory had come into their hands in advance and of its own accord, the wreath with which Corinthians crown the victors at the Isthmian games, considering the garland of parsley to be tra-
νομίζοντες. ἐτι γὰρ τότε τῶν Ἰσθμίων, ὁσπερ νῦν τῶν Νεμέων, τὸ σέλινον ἢν στέφανος, οὐ
3 πάλαι δὲ ἡ πίτυς γέγονεν. ἐντυχὼν οὖν ὁ Τιμο-
λέων, ὁσπερ εἰρήται, τοὺς στρατιώτας καὶ λαβὼν
τῶν σελίνων κατεστέψατο πρῶτος αὐτός, εἶτα οἱ
περὶ αὐτοῦ ἤγεμόνες καὶ τὸ πλῆθος. οἱ δὲ μάντεις
κατιδόντες ἄετους δύο προσφερομένους, ὃς ὁ μὲν
δράκοντα τοῖς ὄνυξι ἐφερε διαπεπαρμένου, ὁ δὲ
ὕπτατο κεκλαγώς μέγα καὶ θαρραλέων, ἐπεδεὶ-
κυνον τοῖς στρατιώταις, καὶ πρὸς εὐχὰς θεῶν καὶ
ἀνακλίσεις ἐτράποντο πάντες.

XXVII. Τὸ μὲν οὖν ἐτος ἱσταμένου θέρους
εἰχεν ὄραν, καὶ λήγοντι μην Θαργηλίων πρὸς
τάς τροπὰς ἤδη συνήπτε τόν καιρόν· ὡμίχλην δὲ
τοῦ ποταμοῦ πολλὴν ἀναδιδόντος πρῶτον μὲν
ἀπεκρύπτετο ξόφω τὸ πεδίον, καὶ σύνοπτον οὐδὲν
ἡν ἀπὸ τῶν πολεμίων, πλὴν ἦχό τις ἄκριτος καὶ
συμμυχὴς ἄνω πρὸς τὸν λόφον ἐχώρει πρόσωθεν
2 ἀνισταμένης στρατιάς τοσαύτης. ὡς δὲ ἀναβάντες
ἐπὶ τὸν λόφον ἐστησαν οἱ Κορίνθιοι καὶ θέμενοι
tάς ἁσπίδας διανεπάυοντο, τοῦ ἢλίου περιφερο-
μένου καὶ μετεωρίζοντος τὴν ἀναθυμίας, ὁ μὲν
θολερὸς ἄγρ ἀθροιζόμενος πρὸς τὰ ψηλὰ καὶ
συνιστάμενος κατενέφωσε τὰς ἀκρωρείας, τὸν δὲ
ὑπὸ πόδας τῶν ἀνακαθαιρομένων ὑπὸ τὸν Κρίμησος
ἐξεφάνη καὶ διαβαίνοντες αὐτὸν ὄφθησαν οἱ
πολέμοι, πρῶτοι μὲν τοῖς τεθρῶσαι ἐκπληκτι-
κῶς πρὸς ἄγωνα κατεσκευασμένοις, κατόπιν δὲ
3 τούτων μυρίωι ὀπλῖταις λευκάσπισι. τούτους
ἐτεκμαίροντο Καρχηδονίους εἶναι τῇ λαμπρότητι
tῆς σκευῆς καὶ τῇ βραδύτητι καὶ τάξει τῆς

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ditionally sacred in their country. For at that time parsley was still used for wreaths at the Isthmian, as it is now at the Nemean games, and it was not long ago that the pine came into use instead. Accordingly, when Timoleon had addressed his soldiers, as I have said, he took of the parsley and crowned himself with it first, and then the captains and the common soldiers about him did the same. Moreover, the soothsayers, observing two eagles coming up on the wing, one of which bore a serpent pierced with its talons, while the other flew with a loud and inspiring cry, pointed them out to the soldiers, and all betook themselves to invoking the gods with prayers.

XXVII. Now, the season of the year was early summer, the month of Thargelion was drawing to a close, and the summer solstice was near; the river exhaled a thick mist which at first hid the plain in darkness, and nothing could be seen in the enemy's camp, only an inarticulate and confused noise made its way up to the hill, showing that the vast host was moving forward. But after the Corinthians had ascended the hill, where they stopped, laid down their shields, and rested themselves, the sun was passing the meridian and drawing the vapours on high, the thick haze moved in masses towards the heights and hung in clouds about the mountain summits, while the regions below cleared up, the Crimesus came into view, and the enemy were seen crossing it, in the van their four-horse chariots for- midably arrayed for battle, and behind these ten thousand men-at-arms with white shields. These the Corinthians conjectured to be Carthaginians, from the splendour of their armour and the slowness

1 It was early in June, 339 B.C.
πορείας. μετὰ δὲ τούτους τῶν λοιπῶν ἑθνῶν ἐπιρρεόντων καὶ τὴν διάβασιν μετ’ ὠδισμοῦ καὶ ταραχῆς ποιομένων, συνεδὼν ὁ Τιμολέων τῶν ποταμῶν αὐτοῖς ταμιεύοντα τοῦ πλῆθους τῶν πολεμίων ἀπολαβεῖν ὅσοις ἐθέλοιεν αὐτοὶ μάχεσθαι, καὶ τοὺς στρατιώτας καθορὰν κελεύσας τὴν φάλαγγα τῷ βείθρῳ διαλευκμένῃ καὶ τοὺς μὲν ἡδή διαβεβηκότας, τοὺς δὲ μέλλοντας, προσέταξε Δημαρέτω λαβόντι τοὺς ἱππεῖς ἐμβαλεῖν εἰς τοὺς Καρχιδονίους καὶ συνταράξας τὸν διάκοσμον αὐτῶν τῆς παρατάξεως οὕτω καθεστώσῃς. αὐτὸς δὲ καταβας εἰς τὸ πεδίον τὰ μὲν κέρατα τοῖς ἀλλοις Σικελιώταις ἀπέδωκεν, ἀναμίξας ἐκατέρῳ τῶν ξένων οὐ πολλοὺς, ἐν μέσῳ δὲ περὶ αὐτὸν λαβῶν τοὺς Συρακοσίους καὶ τὸ μαχιμωτατόν τῶν μισθοφόρων βραχὺν μὲν χρόνον ἐπέσχε 5 τὸ τῶν ἱππεῶν ἀποθεωρῶν ἔργον, ὡς δὲ ἐκεῖνος εἰδέν ὑπὸ τῶν ἄρματων πρὸ τῆς τάξεως διαθέοντων εἰς χεῖρας ἐλθεῖν τοῖς Καρχιδονίοις οὐ δυναμένους, ἀλλ’ ὅπως μὴ συνταραχθεῖν ἀναγκαζομένους ἐξελάττειν συνέχῳ καὶ πυκνᾷς εἰς ἐπιστροφῆς ποιεῖσθαι τὰς ἐπελάσεις, ἀναλαβῶν τὴν ἀσπίδα καὶ βοήσας ἔπεσθαι καὶ θαρρεῖν τοῖς πεζοῖς ἐδοξεὶν ὑπερφυεὶ φωνῇ καὶ μείζονι κεχρήσθαι τῆς συνῆθους, εἰτε τῷ πάθει παρὰ τῶν ἁγῶνα καὶ τὸν εὐθυνεισμὸν οὕτω διατεινόμενος, εἰτε δαίμονιν τινὸς, ὡς τοῖς πολλοῖς τότε παρέστη, συνεπι- 6 φθειρεξαμένου. ταχὺ δὲ τὴν κραυγὴν ἀνταποδόντων, καὶ παρεγγυώντων ἀγείν καὶ μὴ μέλλειν, 326
and good order of their march. After these the other nations streamed on and were making the crossing in tumultuous confusion. Then Timoleon, noticing that the river was putting it in their power to cut off and engage with whatever numbers of the enemy they themselves desired, and bidding his soldiers observe that the phalanx of the enemy was sundered by the river, since some of them had already crossed, while others were about to do so, ordered Demaretus to take the horsemen and fall upon the Carthaginians and throw their ranks into confusion before their array was yet formed. Then he himself, descending into the plain, assigned the wings to the other Sicilian Greeks, uniting a few of his mercenaries with each wing, while he took the Syraecusans and the best fighters among his mercenaries under his own command in the centre. Then he waited a little while, watching what his horsemen would do, and when he saw that they were unable to come to close quarters with the Carthaginians on account of the chariots which coursed up and down in front of their lines, but were forced to wheel about continually that their ranks might not be broken, and to make their charges in quick succession after facing about again, he took up his shield and shouted to his infantrymen to follow and be of good courage; and his voice seemed stronger than usual and more than human, whether it was from emotion that he made it so loud, in view of the struggle and the enthusiasm which it inspired, or whether, as most felt at the time, some deity joined in his utterance. Then, his men re-echoing his shout, and begging him to lead them on without delay, he signalled to
τοῖς μὲν ἰππόταις ἐσήμανεν ἔξω παρὰ τὴν τάξιν τῶν ἀρμάτων παρελάσαι καὶ κατὰ κέρας προσφέρεσθαι τοῖς πολεμίοις, αὐτὸς δὲ τοὺς προμάχους πυκνώσας τῷ συνασπισμῷ, καὶ τὴν σάλπηγγα κελεύσας ἐπιφθέγξασθαι, προσέβαλε τοῖς Καρχηδονίοις.

XXVIII. Οἱ δὲ τὴν μὲν πρώτην ἐπιδρομὴν ὑπέστησαν ἔρρωμένως, καὶ τῷ καταπεφράξας τὰ σώματα σιδηροῖς θώραξι καὶ χαλκοῖς κράνεσιν ἀσπίδας τε μεγάλας προβεβλῆσθαι διεκρύστω τὸν δορατισμὸν. ἔπει δὲ εἰς ξίφη συνῆλθεν οἱ ἀγών καὶ τέχνης οὐχ ἢττον ἡ ῥώμης ἐγεγόνει τὸ ἔργον, ἐξαίφνης ἀπὸ τῶν ὀρῶν βρονταὶ τε φοβεραὶ κατερρήγυντο καὶ πυρώδεις ἀστραπαὶ συνεξε-2 πιπτοὺν. εἶτα ὁ περὶ τοὺς λόφους καὶ τὰς ἀκρω-ρείας ξόφος ἐπὶ τὴν μάχην κατιῶν, ὁμβρῷ καὶ πνεύματι καὶ χαλάζῃ συμμεμμένος, τοῖς μὲν Ὁ Ἑλλησὶν ἐξόπισθεν καὶ κατὰ νότου περιεχεῖτο, τοῦ δὲ βαρβάρου ἐτύπτη νὰ πρόσωπα καὶ κατή-στραπτε τὰς ὄψεις, ἀμα λαίλαπος ὑγρᾶς καὶ φλογὸς συνέχοις ἐκ τῶν ἑφῶν φερομένης. ἐν οἷς πολλὰ μὲν ἢν τὰ λυπώντα, καὶ μάλιστα τοὺς ἀπείρουσ, οὐχ ἵκιστα δὲ βλάψαι δοκοῦσιν αἰ βρονταὶ καὶ τῶν ὀπλῶν ὁ πάταγος κοππομένων ὑδατὶ ῥαγδαίῳ καὶ χαλάζῃ, κωλύων ἀκοῦσθαι τὰ 3 προστάγματα τῶν ἡγεμόνων. τοῖς δὲ Καρχη- δονίοις οὐκ οὔσιν εὐξώνοις τῶν ὀπλισμῶν, ἀλλ’, ὅσπερ εἰρηται, καταπεφραγμένοις, ὅ τε πηλὸς ἐμπόδιος ἢν οἱ τε κόλποι πληρούμενοι τῶν χιτώνων ὑδατος, ὧςθ’ αὐτοῖς μὲν εἰς τὸν ἀγώνα χρὴσθαι βαρεῖς ἢσαν καὶ δύσεργοι, ῥάδιοι δὲ τοῖς Ὁ Ἑλλησὶ περιτρέπεσθαι, καὶ πεσόντες ἁμήχανοι

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his horsemen to ride along outside and past the line of chariots and attack the enemy on the flank, while he himself made his vanguard lock their shields in close array, ordered the trumpet to sound the charge, and fell upon the Carthaginians.

XXVIII. But these withstood his first onset sturdily, and owing to the iron breastplates and bronze helmets with which their persons were protected, and the great shields which they held in front of them, repelled the spear thrusts. But when the struggle came to swords and the work required skill no less than strength, suddenly, from the hills, fearful peals of thunder crashed down, and vivid flashes of lightning darted forth with them. Then the darkness hovering over the hills and mountain summits came down to the field of battle, mingled with rain, wind, and hail. It enveloped the Greeks from behind and smote their backs, but it smote the Barbarians in the face and dazzled their eyes, a tempest of rain and continuous flames dashing from the clouds. In all this there was much that gave distress, and most of all to the inexperienced; and particularly, as it would seem, the peals of thunder worked harm, and the clatter of the armour smitten by the dashing rain and hail, which made it impossible to hear the commands of the leaders. Besides, since the Carthaginians were not lightly equipped, but, as I have said, encased in armour, both the mud and the bosoms of their tunics filled with water impeded them, so that they were unwieldy and ineffective in their fighting, and easily upset by the Greeks, and when they had once fallen it was impossible for them to rise again from
πάλιν ἐκ πηλοῦ μετὰ τῶν ὄπλων ἀναστήναι. καὶ γὰρ ὁ Κρίμησος ὕπο τῶν διαβασίων ἐκλύσθη μέγας ἦδη τοῖς ὀμβροίς νυξιμένοις, καὶ τὸ πεδίον τὸ περί αὐτῶν ὕπο πολλὰς συναγκείας καὶ φάραγ-γας ὑποκείμενον ἐπίμπλατο ῥευμάτων οὐ κατά πόρουν φερομένων, οἷς οἱ Καρχηδόνιοι καλυπτο-μένοι χαλεπῶς ἀπῆλθατον. τέλος δὲ τοῦ χει-μῶνος ἐπικειμένου, καὶ τῶν Ἑλλήνων τὴν πρωτὴν τάξιν αὐτῶν, ἀνδρας τετρακοσίους, καταβαλό-των, ἐτράπη τὸ πλῆθος εἰς φυγήν. καὶ πολλοὶ μὲν ἐν τῷ πεδίῳ καταλαμβανόμενοι διεφθείροντο, πολλοὺς δὲ ὁ ποταμὸς τοῖς ἔτι περαιομένους συμπίπτοντας ἐμβάλλων καὶ παραφέρων ἀπώλ- λυσ, πλείστους δὲ τῶν λόφων ἐφιμένους ἐπι-θέοντες οἳ θυλοὶ κατειργάσαντο. λέγονται γοῦν ἐν μυρίοις νεκροῖς τρισχίλιοι Καρχηδονίων γενέ-θαι, μέγα τῇ πόλει πένθος. οὔτε γὰρ γένεσιν οὔτε πλούτοις οὔτε δόξαις ἑτεροι βελτίων ἦσαν ἐκεῖνων, οὔτ' ἀποθανόντας ποτὲ μιᾷ μάχῃ πρό-τερον ἐξ αὐτῶν Καρχηδονίων τοσούτους μνη-μονεύσωσιν, ἀλλὰ Λίβυσι τὰ πολλὰ καὶ Ἰβηρσι καὶ Νομάσι χρώμενοι πρὸς τὰς μάχας ἀλλοτρίαις βλάβαις ἀνεδέχοντο τὰς ῥήτας.

XXIX. Ἕγνωσθε δὲ τοῖς Ἑλλησίν ἡ δόξα τῶν πεσόντων ἀπὸ τῶν λαφύρων. ἐλάχιστος γὰρ ἦν χαλκόν καὶ σιδηρῶν τοῖς σκυλεύσωσι λόγος: οὔτως ἄφθονος μὲν ἦν ἄργυρος, ἄφθονος δὲ χρυσός. καὶ γὰρ τὸ στρατόπεδον μετὰ τῶν ὑποζυγίων διαβάντες ἐλαβον. τῶν δ' αἰχμαλώ-των οἱ μὲν πολλοὶ διεκλάτησαν ὕπο τῶν στρα-τιωτῶν, εἰς δὲ κοινὸν ἀπεδείχθησαν πεντακισχί-λιοι τὸ πλῆθος· ἤλω δὲ καὶ διακόσια τῶν
the mud with their weapons. For the Crimesus, having been already greatly swollen by the rains, was forced over its banks by those who were crossing it, and the adjacent plain, into which many glens and ravines opened from the hills, was filled with streams that hurried along no fixed channels, and in these the Carthaginians wallowed about and were hard beset. Finally, the storm still assailing them, and the Greeks having overthrown their first rank of four hundred men, the main body was put to flight. Many were overtaken in the plain and cut to pieces, and many the river dashed upon and carried away to destruction as they encountered those who were still trying to cross, but most of them the light-armed Greeks ran upon and despatched as they were making for the hills. At any rate, it is said that among ten thousand dead bodies, three thousand were those of Carthaginians—a great affliction for the city. For no others were superior to these in birth or wealth or reputation, nor is it recorded that so many native Carthaginians ever perished in a single battle before, but they used Libyans for the most part and Iberians and Numidians for their battles, and thus sustained their defeats at the cost of other nations.

XXIX. The rank of those who had fallen was made known to the Greeks from the spoils. For those who stripped the bodies made very little account of bronze and iron; so abundant was silver, so abundant gold. For they crossed the river and seized the camp with its baggage-trains. As for the prisoners, most of them were stolen away and hidden by the soldiers, but as many as five thousand were delivered into the public stock; there were also
2 τεθρίππων. καλλίστην δὲ καὶ μεγάλοπρεπε-
státēn ὤψιν ἡ Τιμολέουτος ἐπεδείκνυτο σκηνή
περισσωρευθείσα παντοδαποῖς λαφύροις, ἐν ὦις
χίλιοι μὲν θώρακες ἐργασία καὶ κάλλει διαφέ-
ροντες, μύριαι δὲ ἀσπίδες προεσθησαν. ὅλιγοι
δὲ πολλοὺς σκυλεύοντες καὶ μεγάλας ἐντυγχά-
νοντες ὡφελείας τρίτη μόλις ἤμερα μετὰ τὴν
μάχην ἔστησαν τρόπαιον.

Ἀμα δὲ τῇ φήμῃ τῆς νίκης ὁ Τιμολέων εἰς
Κόρινθον ἔπεμψε τὰ κάλλιστα τῶν αἰχμαλώτων
ὀπλῶν, βουλόμενος αὐτοῦ τὴν πατρίδα πᾶσιν
3 ἀνθρώπους ἡγετὴν εἶναι, θεωμένους ἐν ἐκείνῃ
μόνῃ τῶν Ἔλληνικῶν πόλεων τοὺς ἐπιφανεστά-
tους ναοὺς οὐχ Ἔλληνικοῖς κεκοσμημένους λα-
φύροις ὀὐδ᾿ ἀπὸ συγγενῶν φόνου καὶ ὁμοφύλων
ἀναθημάτων μνήμασι ἀπερτεῖς ἔχοντας, ἀλλὰ
βαρβαρικὰ σκῦλα καλλίστας ἐπιγραφαῖς δη-
λοῦντα μετὰ τῆς ἀνδρείας τῶν νεικηκτῶν τὴν
dικαίοσύνην, ὅτι Κορίνθιοι καὶ Τιμολέων ὁ στρα-
tηγὸς ἐλευθερώσαντες τοὺς Σικέλιαν οἰκούντας
"Ελλήνας ἀπὸ Καρχηδονίων χαριστήρια θεοῖς
ἀνέθηκαν.

XXX. Ἐκ τούτου καταλιπὼν ἐν τῇ πολεμίᾳ
touς μισθοφόρους ἄγοντας καὶ φέροντας τὴν τῶν
Καρχηδονίων ἐπικράτειαν, αὐτὸς ἤκεν εἰς Σύρα-
κούσας· καὶ τοὺς χίλιους μισθοφόρους ἐκείνους,
ὑφ᾿ ὧν ἐγκατελείφθη πρὸ τῆς μάχης, ἐξεκήρυξε
τῆς Σικελίας, καὶ πρὶν ἢ δύναι τοῦ ἡλίου ἡμᾶς-
2 κασεν ἐκ Συρακουσῶν ἀπελθεῖν. οὕτωι μὲν οὖν
dιαπλεύσαντες εἰς Ἰταλίαν ἀπόλουτο παρα-
stovndhēntes ὑπὸ Βρεττίων, καὶ δίκην ταύτην
tὸ δαίμονιον αὐτοῖς τῆς προδοσίας ἐπέθηκε.
TIMOLEON

captured two hundred of the four-horse chariots. But
the most glorious and magnificent sight was pre-
sented by the tent of Timoleon, which was heaped
about with all sorts of spoils, among which a thou-
and breast-plates of superior workmanship and
beauty and ten thousand shields were exposed to
view. And as there were but few to strip many,
and the booty they came upon was great, it was the
third day after the battle before they could erect
their trophy.

Along with the report of his victory Timoleon
sent to Corinth the most beautiful of the captured
armour, wishing that his own native city should be
envied of all men, when in her alone of Greek
cities they saw the most conspicuous temples, not
adorned with Greek spoils, nor possessed of joyless
memorials in the shape of votive offerings from the
slaughter of kinsmen and fellow citizens, but decked
with barbarian spoils which set forth in fairest in-
scriptions the justice as well as the valour of the
victors, declaring that Corinthians and Timoleon their
general set the Greeks dwelling in Sicily free from
Carthaginians, and thus dedicated thank-offerings
to the gods.

XXX. After this, he left his mercenaries in the
every's territory plundering the dominion of the
Carthaginians, and went himself to Syracuse; there
he ordered out of Sicily the thousand mercenaries
by whom he had been deserted before the battle,
and compelled them to depart from Syracuse before
the sun went down. These, then, after crossing
into Italy, were perfidiously slain by the Bruttians,
thus receiving from the divine power a penalty for
τῶν δὲ περὶ τὸν Μάμερκον, τὸν Κατάνης τύραννον, καὶ Ἰκέτην, εἴτε φθόνῳ τῶν κατορθουμένων ὑπὸ Τιμωλέοντος, εἴτε φοβουμένων αὐτοῦ ὡς ἀπιστοῦν καὶ ἀσπονδοῦν πρὸς τοὺς τυράννους, συμμαχίαν ποιησάμενων πρὸς τοὺς Καρχηδονίους καὶ κελευσάντων πέμπειν δύναμιν καὶ στρατηγόν, εἰ μὴ παντάπασι βούλονται Σικελίας ἐκ-3 πεσεῖν, ἔπλευσε Πέσκων ναῦς μὲν ἔχων ἐβδομήκοντα, μισθοφόρους δὲ προσλαβὼν "Ελληνας, οὕτω πρὸτερον Ἐλλησι χρησαμένων Καρχηδονίων, ἀλλὰ τότε θαυμασάντων ὡς ἀνυποστάτους καὶ μαχιμωτάτους ἀνθρώπων ἀπάντων. συστάντες δὲ κοινῇ μετ' ἀλλήλων ἀπαντεῖν εἰς τῇ Μεσσηνίᾳ τετρακοσίους τῶν παρὰ Τιμωλέοντος ἐξένων ἐπικούροις πεμφθέντας ἀπέκτειναν, ἐν δὲ τῇ Καρχηδονίῳ ἐπικρατείᾳ περὶ τὰς καλομένας Ἰετῶς ἐνεδρεύσαντες τοὺς μετ' Εὐθύμου 4 τοῦ Δευκαδίου μισθοφόρους διέφθειραν. ἐξ ὀν καὶ κάλιστα τὴν Τιμωλέοντος ὑπηχύναι συνέβη γενέσθαι διόνυμον. ἦσαν μὲν γὰρ οὕτω τῶν μετὰ Φιλομήλου τοῦ Φοκέως καὶ Ὀμομάρχου Δελφοὺς καταλαβόντων καὶ μετασχόντων ἐκεῖνος τῆς ἱεροσυνίας, μισούντων δὲ πάντων αὐτοὺς καὶ φυλαττομένων ἐπαράτους γεγονότας, πλανώμενοι περὶ τὴν Πελοπόννησον ὑπὸ Τιμωλέοντος ἐλήφθησαν ἑτέρων στρατιωτῶν οὐκ εὑροῦντος. 5 ἀφικόμενοι δὲ εἰς Σικελίαν ὅσας μὲν ἐκεῖνων συνηγωνίσαντο μάχας πάσας ἐνίκων, τῶν δὲ πλείστων καὶ μεγίστων ἀγώνων τέλος ἐχόντων
their treachery. Mamercus, however, the tyrant of Catana, and Hicetas, whether through envy of the successes won by Timoleon, or because they feared him as one who distrusted tyrants and would make no peace with them, formed an alliance with the Carthaginians and urged them to send a general with an army if they did not wish to be cast out of Sicily altogether. Accordingly, Gisco set sail¹ with a fleet of seventy ships, and added Greek mercenaries to his forces, although the Carthaginians had never before employed Greek soldiers; they did so at this time, however, because they had come to admire them as the best and most irresistible fighters in the world. After they had all united their forces in the territory of Messana, they slew four hundred of Timoleon's mercenaries who had been sent thither as auxiliaries, and in that part of the island belonging to the Carthaginians, near the place called Ietae, they set an ambush for the mercenaries under Euthymus the Leucadian and cut them to pieces. Herein even most of all did the good fortune of Timoleon become famous. For these were some of the men who, with Philomelus the Phocian and Onomarchus, had seized Delphi and shared in their spoliation of the sanctuary.² Then, since all mankind hated them and shunned them as men who had put themselves under a curse, they wandered about Peloponnesus, where they were enlisted in his service by Timoleon, in the dearth of other soldiers. And after coming into Sicily, they were victorious in all the battles which they fought under his leadership, but when the most and greatest of his

¹ In the spring of 338 B.C.
² This was at the beginning of the second so-called Sacred War, 356 B.C.
ἐκπεμπόμενοι πρὸς ἑτέρας ὑπ’ αὐτοῦ ὑποθελας ἀπώλοντο καὶ καταναλώθησαν, οὐχ ὁμοῦ πάντες, ἀλλὰ κατὰ μέρος, τῆς Δίκης αὐτοῖς ἀπολογομένης τῇ Τιμολέοντος εὐπυχίᾳ ἐπιτιθεμένης οπωσ μηδεμία τοῖς ἁγαθοῖς ἀπὸ τῆς τῶν κακῶν κολάσεως βλάβη γένηται. τὴν μὲν οὖν πρὸς Τιμολέοντα τῶν θεῶν ευμένειαν οὖν ἦττον ἐν αἷς προσέκρουσε πράξειν ἢ περὶ δὲ κατώρθουθανμάζεσθαι συνεβαίνει.

XXXI. Οἱ δὲ πολλοὶ τῶν Συρακούσίων ἐχαλέπαινον ὑπὸ τῶν τυράννων προπηλακιζόμενοι. καὶ γὰρ ὁ Μάμερκος ἐπὶ τῷ ποιήματα γράφειν καὶ τραγῳδίας μέγα φρούδον ἐκόμματε νικήσας τοὺς μισθοφόρους, καὶ τὰς ἀσπίδας ἀναθεῖς τοῖς θεοῖς ἐλεγείον ὑβριστικὸν ἐπέγραψε:

Τάσδ' ὀστρειογραφεῖς καὶ χρυσελεφαντηλέκτρούς ἀσπίδας ἀσπιδίωις εἴλομεν εὐτελέσι.

2 γενομένων δὲ τούτων καὶ τοῦ Τιμολέοντος εἰς Καλαυρίαν στρατεύσαντος, ὁ Ἰκέτης ἐμβαλὼν εἰς τὴν Συρακούσιαν λείαν τε συχνὴ ἔλαβε καὶ πολλὰ λυμηνάμενος καὶ καθυβρίας ἀπηλλάττετο παρ’ αὐτὴν τὴν Καλαυρίαν, καταφροῦντο τοῦ Τιμολέοντος ὀλίγους στρατιώτας ἐχοντος. ἐκείνος δὲ προλαβεῖν ἔσσας ἔδώκει  ἵππεῖς ἐχον καὶ ψιλοὺς. αἰσθόμενος δὲ ὁ Ἰκέτης τὸν Δαμυρίαν διαβεβηκὼς ὑπέστη παρὰ τῶν ποταμῶν ὡς ἀμυνοῦμενος καὶ γὰρ αὐτῶ θάρσος ἦ τε τοῦ πόρου χαλεπότης καὶ τὸ κρημνώδες τῆς ἐκατέρω

3 θεν ὀχθης παρεῖχε. τοῖς δὲ μετὰ τοῦ Τιμολέοντος

1 τῆς Δίκης . . . ἐπιτιθεμένης Sintenis, with the MSS. The corrupt passage is variously emended by different editors.
struggles were over, they were sent out by him to the assistance of others, and then perished utterly, not all at one time, but little by little. And Justice thus punished them, while at the same time she sustained the good fortune of Timoleon, in order that no harm might come to the good from the chastisement of the wicked. So, then, the good will of the gods towards Timoleon was no less to be admired in his reverses than in his successes.

XXXI. But the people of Syracuse were vexed at the insults heaped upon them by the tyrants. For Mamercus, who valued himself highly as a writer of poems and tragedies, boasted of his victory over the mercenaries, and in dedicating their shields to the gods wrote the following insolent couplet:

"These bucklers, purple-painted, decked with ivory, gold, and amber,
We captured with our simple little shields."

And after this, when Timoleon was on an expedition to Calauria, Hicetas burst into the territory of Syracuse, took much booty, wrought much wanton havoc, and was marching off past Calauria itself, despising Timoleon, who had but few soldiers. But Timoleon suffered him to pass on, and then pursued him with cavalry and light-armed troops. When Hicetas was aware of this, he crossed the river Damurias, and halted on the farther bank to defend himself; for the difficulty of the passage, and the steepness of the banks on either side, gave him courage. Then
ιλάρχαις ἔρις ἐμπεσοῦσα θαυμαστή καὶ φιλονεικία διατριβήν ἐποίει της μάχης. οὐδεὶς γὰρ ἢν ὁ βουλόμενος ἐτέρου διαβαίνειν ὑστερος ἐπὶ τοὺς πολεμίους, ἀλλὰ αὐτὸς ἐκαστὸς ἥξιος πρωταγωνιστεῖν, καὶ κόσμον οὐκ εἶχεν ἢ διάβασις ἐξωθούντων καὶ παρατρεχόντων ἄλληλους. Βουλόμενος οὖν ὁ Τιμολέων κληρῶσαι τοὺς ἥγεμόνας ἔλαβε παρ᾽ ἐκάστου δακτύλιον ἐμβαλὼν δὲ πάντας εἰς τήν ἐαυτοῦ χλαμῦδα καὶ μίξας ἐδείξε τὸν πρῶτον κατὰ τύχην γλυφὴν ἔχοντα τῆς σφραγίδος τρόπαιον. ὡς δὲ τούτον εἶδον οἱ νεανίσκοι, μετὰ χαρᾶς ἀνακραγόντες οὐκ ἔτι τὸν ἄλλον ύπέμειναν κλῆρον, ἀλλ᾽ ὡς ἐκαστὸς τάχους εἰχὲ τὸν ποταμὸν διεξελάσαντες ἐν χερσὶν ἤσαν τοὺς πολεμίους. οἱ δὲ οὐκ ἐδεξαντο τὴν βίαν αὐτῶν, ἀλλὰ φεύγοντες τὸν μὲν ὑπλών ἀπαντες ὀμαλῶς ἐστερήθησαν, χιλίους δὲ ἀπέβαλον πεσόντας.

XXXII. Οὔ πολλῷ δὲ ὑστερον εἰς τὴν Δεοντίνων στρατεύσας ὁ Τιμολέων λαμβάνει τὸν Ἰκέτην ἄντα καὶ τὸν ύιὸν Εὐπόλεμον καὶ τὸν ἱππάρχην Εὐθύμον, ὑπὸ τῶν στρατιωτῶν συνδεθέντας καὶ κομισθέντας πρὸς αὐτὸν. ὁ μὲν οὖν Ἰκέτης καὶ τὸ μειράκιον ὡς τύραννοι καὶ προκοπεῖ κολασθέντες ἀπέθνησκον, ὁ δὲ Εὐθύμος, ἀνὴρ ἄγαθός ὁν πρὸς τοὺς ἀγώνας καὶ τὸλμη διαφέρων, οὐκ ἔτυχεν οἶκτον διὰ βλασφημίαν τινὰ πρὸς τοὺς Κορινθίους κατηγορηθείσαν αὐτοῦ. λέγεται γὰρ ὅτι τῶν Κορινθίων ἐκστρατευσαμένων ἐτὶ αὐτοὺς δημηγορῶν ἐν τοῖς Δεοντίνως οὐδὲν ἕφη γεγονόνα φοβηρὸν οὐδὲ δεινόν, εἰ

Κορινθιαὶ γυναίκες ἐξῆλθον δόμων.
among Timoleon's cavalry officers an astonishing strife and contention arose which delayed the battle. For not one of them was willing to cross the river against the enemy after another, but each demanded to begin the onset himself, and their crossing was likely to be without order if they crowded and tried to run past one another. Timoleon, therefore, wishing to decide their order by lot, took a seal-ring from each of the leaders, and after casting all the rings into his own cloak and mixing them up, he showed the first that came out, and it had by chance as the device of its seal a trophy of victory. When the young men saw it, they cried aloud for joy and would no longer wait for the rest of the lot, but all dashed through the river as fast as they could and closed with the enemy. These could not withstand the violence of their onset, but fled, all alike losing their arms, and a thousand being left dead on the field.

XXXII. Not long afterwards Timoleon made an expedition into the territory of Leontini and captured Hicetas alive, together with his son Eupolemus and his master of horse Euthymus, who were bound and brought to Timoleon by his soldiers. Hicetas, then, and his young son, were punished as tyrants and traitors and put to death, and Euthymus, though a brave man in action and of surpassing boldness, found no pity because of a certain insult to the Corinthians which was alleged against him. It is said, namely, that when the Corinthians had taken the field against them, Euthymus told the men of Leontini in a public harangue that it was nothing fearful or dreadful if

"Corinthian women came forth from their homes." ¹

An adaptation of Euripides, Medea, 215 (Kirchhoff), where Medea speaks to the chorus in the first person.
PLUTARCH'S LIVES

οὗτος ὑπὸ λόγων μᾶλλον ἡ πράξεων ποιηρῶν ἀνιᾶσθαι πεφύκασιν οἱ πολλοὶ· χαλεπῶτερον γὰρ ὑβριν ἡ βλάβην φέρονσι. καὶ τὸ μὲν ἀμύνοϕαι δι' ἐργῶν ὡς ἀναγκαῖον δέδοται τοῖς πολεμούσιν, αἱ δὲ βλασφημίαι περιουσία μίσους ἢ κακίας γίνεσθαι δοκοῦσιν.

XXXIII. Ἐπανελθόντος δὲ τοῦ Τιμολέοντος οἱ Συρακούσιοι τᾶς γυναῖκας τῶν περὶ τὸν Ἰκέτῃ καὶ τὰς θυγατέρας ἐν ἐκκλησίαι καταστήσαντες εἰς κρίσιν ἀπέκτειναν. καὶ δοκεῖ τοῦτο τῶν Τιμολέοντος ἔργων ἀχαριστότατον γενέσθαι. μὴ γὰρ ἢν ἐκείνου κωλύοντος οὕτως τὰς ἀνθρώπους ἀποθανεῖν. δοκεῖ δὲ αὐτὰς ὑπεριδεῖν καὶ προέσθαι τῷ θυμῷ τῶν πολιτῶν δίκην λαμβανόντων ὑπὲρ Δίωνος τοῦ Διονύσιον ἐκβαλόντος. Ἰκέτης γὰρ ἐστὶν ὁ τῆς γυναίκας τοῦ Δίωνος Ἀρέτην καὶ τὴν ἀδελφὴν Ἀριστομάχην καὶ τὸν τίνων ἐτὶ πάϊδα καταποντίσας ξόντας, περὶ δὲν ἐν τῷ Δίωνος γέγραπται βίο.

XXXIV. Μετὰ δὲ ταῦτα στρατεύσας ἐπὶ Μάμερκον εἰς Κατάνην καὶ περὶ τὸ ὑπὲρ τὴν Ἀβολοῦν ἐκ παρατάξεως ὑποστάντα νικήσας καὶ τρεψάμενος ὑπὲρ δισχιλίων ἀνέιλεν, δὲν μέρος οὐκ ὁλίγον ἦσαν οἱ πεμφθέντες ὑπὸ Γέσκωνος ἐπικουροὶ Φοίνικες. ἐκ δὲ τοῦτον Καρχηδόνιοι μὲν εἰρήνην ἐποιήσαντο πρὸς αὐτῶν δεσποῦντος, ὡστε τὴν ἐντὸς τοῦ Δύκου χώραν ἐχεῖν, καὶ τοῖς βουλομένοις ἐξ αὐτῆς μετοικεῖν πρὸς Συρακούσιος χρήματα καὶ γενεὰς ἀποδιδόντες, καὶ τοῖς

1 τοῖς βουλομένοις Coraës, Sintenis, and Bekker, after Reiske (with AC): τοὺς βουλομένους. Coraës and Bekker bracket the preceding καὶ.
TIMOLEON

So natural is it for most men to be more galled by bitter words than hostile acts; since insolence is harder for them to bear than injury. Besides, defensive acts are tolerated in an enemy as a necessary right, but insults are thought to spring from an excess of hatred or baseness.

XXXIII. After Timoleon had returned, the Syracusans brought the wives and daughters of Hicetas and his friends to public trial, and then put them to death. And this would seem to have been the most displeasing thing in Timoleon's career; for if he had opposed it, the women would not have been thus put to death. But apparently he neglected them and abandoned them to the wrath of the citizens, who were bent on taking vengeance in behalf of Dion, who drove out Dionysius. For Hicetas was the man who took Arete the wife of Dion, and Aristomache his sister, and his son, who was still a boy, and threw them into the sea alive, concerning which things I have written in my Life of Dion.¹

XXXIV. After this, Timoleon made an expedition against Mamercus to Catana, conquered and routed him in a pitched battle near the stream of the Abolus, and slew above two thousand of his soldiers, a large part of whom were the Carthaginians sent him as auxiliaries by Gisco. Thereupon the Carthaginians made a peace with him which they sought themselves; the terms were that they should keep the territory within the river Lycus, restoring their families and property to all who wished to change their homes from there to Syracuse, and renouncing

¹ Chapter Iviii. 4.
2 τυράννως ἀπειπάμενοι τὴν συμμαχίαν. Μάμερκος δὲ δυσθυμῶν ταῖς ἐλπίσιν ἔπλει μὲν εἰς Ἰταλίαν ὡς Δευκάνους ἐπάξων Τιμολέοντι καὶ Συρακοσίοις, ἐπεὶ δὲ ἀποστρέψαντες οἱ σὺν αὐτῷ τὰς τριήμερις καὶ πλεύσαντες εἰς Σικελίαν τῷ Τιμολέοντι τὴν Κατάνην παρέδωκαν, ἀναγκασθεὶς καὶ αὐτὸς εἰς Μεσσήνην κατέφυγε πρὸς Ἰππώνα ὁ τυραννοῦτα τῆς πόλεως. ἐπελθόντος δὲ τοῦ Τιμολέοντος αὐτοῖς καὶ πολιορκοῦντος ἐκ τε γῆς καὶ θαλάττης, ο μὲν Ἰππῶν ἀποδιδράσκων ἐπὶ νεῶς ἤλω, καὶ παραλαβόντες αὐτὸν οἱ Μεσσήνοι, καὶ τοὺς παῖδας ἐκ τῶν διδασκαλεῖων ὡς ἐπὶ θέαμα κάλλιστον τὴν τυράννου τιμωρίαν ἀγαγόντες εἰς θέατρον, ἤκισαντο καὶ διέφθειραν· ὁ δὲ Μάμερκος ἐαυτὸν Τιμολέοντι παρέδωκεν ἐπὶ τῷ δίκην ὑποσχείν ἐν Συρακοσίοις μὴ κατηγοροῦντος Τιμολέοντος. ἄχθεις δὲ εἰς τὰς Συρακούσιας, παρελθὼν εἰς τὸν δήμον ἐπεχεῖρε μὲν τινα συγκείμενον ἐκ παλαιόν λόγον ὑπ’ αὐτοῦ διεξεῖναι, θορύβους δὲ περιπληττοῦν καὶ τὴν ἐκκλησίαν ὅρων ἀπαραίτητον ἔθει ῥίψας τὸ ἱμάτιον διὰ μέσου τοῦ θεάτρου, καὶ πρὸς τι τῶν βάθρων δρόμῳ φερόμενος συνέρρηξε τὴν κεφαλὴν ὡς ἀποθανούμενος. οὐ μὴν ἔτυχε γε ταύτης τῆς τελευτῆς, ἀλλ’ ἕτι ξῶν ἀπαχθεὶς ἦνπερ οἱ λῃσται δίκην ἐδωκε.

XXXV. Τὰς μὲν οὖν τυραννίδας ὁ Τιμολέων τούτον τὸν τρόπον ἐξέκοψε καὶ τοὺς πολέμους ἔλυσε· τὴν δὲ ὀλην νῆσον ἐξηγηριωμένην ὑπὸ κακῶν καὶ διαμεμισμένην ὑπὸ τῶν οἰκητών παραλαβῶν οὕτως ἐξημέρωσε καὶ ποθενήν ἐποίησε πᾶσιν ὡστε πλεῖν οἰκήσοντας ἐτέρους ὅθεν οἱ 2342
their alliance with the tyrants. Then Mamercus, despairing of success, took ship for Italy with the purpose of bringing the Lucanians against Timoleon and Syracuse; but his companions on the voyage turned their triremes back, sailed to Sicily, and handed Catana over to Timoleon, whereupon Mamercus himself also was compelled to seek refuge in Messana with Hippo the tyrant of that city. But Timoleon came up against them and besieged them by land and sea, and Hippo was caught as he was trying to steal away on board a ship. Then the Messanians took him into the theatre, brought their children thither from their schools to behold, as a glorious spectacle, the tyrant's punishment, and put him to torment and death. As for Mamercus, he gave himself up to Timoleon on condition that he should undergo trial at Syracuse, and that Timoleon should not denounce him. So he was brought to Syracuse, and when he came before the people, attempted to rehearse a speech composed by him a long time before; but being received with noise and clamour, and seeing that the assembly was inexorable, he flung away his mantle, ran right across the theatre, and dashed head foremost against one of the stone steps, hoping to kill himself. However, he was not so fortunate as to die in this way, but was taken away, still living, and crucified like a robber.

XXXV. In this manner, then, did Timoleon extirpate the tyrannies and put a stop to their wars. He found the whole island reduced to a savage state by its troubles and hated by its inhabitants, but he made it so civilized and so desirable in the eyes of all men that others came by sea to dwell in the
2 πολίται πρότερον ἀπεδίδρασκον. καὶ γὰρ Ἀκρά-γαντα καὶ Γέλαν, πόλεις μεγάλας μετὰ τῶν Ἀττικῶν πόλεων ὑπὸ Καρχηδονίων ἀναστάτους γεγενημένας, τότε κατώκισαν, τὴν μὲν οἱ περὶ Μέγαλλον καὶ Φέριστον ἔξ Ἐλέας, τὴν δὲ οἱ περὶ Γόργον ἐκ Κέω πλεύσαντες καὶ συναγαγόντες τοὺς ἀρχαίους πολίτας· οἴς οὐ μόνον ἀσφάλειαν ἐκ πολέμου τοσοῦτον καὶ γαλήνην ἱδρυμένους παρα-σχῶν, ἀλλὰ καὶ τὰλλα παρασκευάσας καὶ συμ-
3 προθυμηθεὶς ὥσπερ οἰκιστὶς ἱγγαπάτο. καὶ τῶν ἄλλων δὲ διακειμένων ὁμοίως ἀπάντων πρὸς αὐτῶν, οὐ πολέμου τις λύσις, οὐ νόμων θέσις, οὐ χώρας κατοικισμῶς, οὐ πολιτείας διάταξις ἐδόκει
calwos ἔχειν, ἢς ἐκεῖνος μὴ προσάψαυτο μηδὲ κατακοσμήσειν, ὥσπερ ἔργῳ συντελομένῳ δημιουργοὺς ἐπιθείς τινα χάριν θεοφιλὴ καὶ πρέπουσαν.

XXXVI. Πολλῶν γοῦν κατ’ αὐτὸν Ἐλλήνων μεγάλων γενομένων καὶ μεγάλα κατεργασαμένων, ὅν καὶ Τιμόθεος ἢν καὶ Ἀγγισίλαος καὶ Πελο-
pίδας καὶ ὁ μάλιστα ξηλωθεὶς ὑπὸ Τιμολέοντος Ἐπαμεινόνδας, αἱ μὲν ἐκεῖνων πράξεις βίᾳ τινὶ καὶ πόνῳ τὸ λαμπρὸν ἐξενηνόχασι μεμιγμένων, ὡστε καὶ μέμψιν ἐνίας ἐπιγίνεσθαι καὶ μετάνοιαν, τῶν δὲ Τιμολέοντος ἔργων, ἔξω λόγου θεμένοις τὴν περὶ τῶν ἀδελφὸν ἀνάγκην, οὐδὲν ἔστιν ὃ μὴ τὰ τοῦ Σοφοκλέους, ὃς φησὶ Τίμαιος, ἐπιφωνεῖν ἐπρεπεν·

ὦ θεοί, τίς ἄρα Κύπρις ἢ τίς ἱμερος
tοῦδε ἔνυψατο;
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places from which their own citizens used to run away before. Agrigentum and Gela, for instance, great cities which had been ruined and depopulated by the Carthaginians after the Attic war, were re-peopled at this time, one by Megellus and Pheristus from Velia, the other by Gorgus, who sailed from Ceos and brought with his company the old citizens. To these settlers Timoleon not only afforded safety and calm after so long a storm of war, but also supplied their further needs and zealously assisted them, so that he was revered by them as a founder. All the other inhabitants also cherished like feelings towards him, and no conclusion of war, no institution of laws, no settlement of territory, no arrangement of civil polity seemed satisfactory, unless he gave the finishing touches to it, like a master builder adding to a work that is drawing to completion some grace which pleases gods and men.

XXXVI. At any rate, though in his time Greece produced many men who were great and wrought great things, such as Timotheus, Agesilaüs, Pelopidas, and Epaminondas (whom Timoleon most emulated), still, the lustre of their achievements was tarnished by a certain degree of violence and laborious effort, so that some of them were followed by censure and repentance; whereas in the career of Timoleon, setting aside his necessary treatment of his brother, there is nothing to which it were not meet, as Timaeus says, to apply the words of Sophocles:—

"Ye Gods, pray tell what Cypris or what winning love
Was partner in this work?" ¹

2 καθάπερ γὰρ ἡ μὲν Ἀντιμάχου ποίησις καὶ τὰ Διονυσίου ζωγραφήματα, τῶν Κολοφωνίων, ἵσχυν ἔχοντα καὶ τὸν έκβεβιασμένοις καὶ καταπόνοις ἐοικε, ταῖς δὲ Νικομάχου γραφαῖς καὶ τοῖς Ὀμήρου στίχοις μετὰ τῆς ἄλλης δυνάμεως καὶ χάριτος πρόσετι τὸ δοκεῖν εὐχέρεις καὶ ῥᾴδιως ἀπειρ-γάσθαι, οὕτως παρὰ τὴν Ἐπαμεινόνδου στρατηγίαν καὶ τὴν Ἀγησιλάου, πολυπόνους γενομένας καὶ δυσάγωνας, ἡ Τιμολέοντος ἀντεξεταξουμένη, καὶ μετὰ τοῦ καλοῦ πολὺ τὸ ῥᾴδιον ἔχουσα, φαί-νεται τοῖς εὖ καὶ δικαίως λογίζομένοις οὐ τύχης
3 ἔργου, ἀλλ' ἀρετῆς εὐνυχούσης. καίτοι πάντα γ' ἐκείνος εἶς τὴν τύχην ἀνήπτε τὰ κατορθούμενα· καὶ γὰρ γράφων τοὺς οἷκοι φίλοις καὶ δημηγορῶν πρὸς τοὺς Συρακούσιους πολλάκις ἔφη τῷ θεῷ χάριν ἔχειν ὅτι βουλόμενος σῶσαι Σικελίαν ἐπε-γράφατο τὴν αὐτοῦ προσηγορίαν. ἐπὶ δὲ τῆς οἰκίας ιερὸν ἱδρυσάμενος Αὐτοματίας ἔθνεν, αὐτὴν δὲ τὴν οἰκίαν ιερῷ δαίμον καθιέρωσεν. ὄκει δὲ οἰκίαν ἦν ἐξεῖλον αὐτῷ στρατηγίας ἀριστεῖον οἱ Συρακούσιοι, καὶ τῶν ἀγρῶν τὸν ἡδίστον καὶ κάλλιστον· ἐν ό καὶ τὸ πλείστον τοῦ χρόνου κατεσχόλαζε, μεταπεμψάμενος οἴκοθεν τὴν γυ-ναῖκα καὶ τοὺς παίδας. οὐ γὰρ ἐπανῆλθεν εἰς Κόρινθον, οὐδὲ κατέμιξε τοῖς Ἑλληνικοῖς θορύ-βοις ἐαυτὸν οὐδὲ τῷ πολιτικῷ φθόνῳ παρέδωκεν, εἰς ὦν οὶ πλείστοι τῶν στρατηγῶν ἀπληστία τιμῶν καὶ δυνάμεως ἐξοκέλλουσιν, ἀλλ' ἐκεῖ κατέμεινε τοῖς ὑφ' ἐαυτοῦ μεμηχανημένοις ἀγαθοῖς χρώ-μενος· ὅν μέγιστον ἦν τὸ πόλεις τοσαύτας καὶ μυριάδας ἀνθρώπων δι' ἐαυτὸν ἐφορᾶν εὐδαιμο-νοῦσας.
4
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For just as the poetry of Antimachus and the pictures of Dionysius, both Colophonians, for all their strength and vigour, seem forced and laboured, while the paintings of Nicomachus and the verses of Homer not only have power and grace besides, but also give the impression of having been executed readily and easily; so, if we compare the generalship of Epaminondas and Agesilaüs, which in both cases was full of toil and bitter struggles, with that of Timoleon, which was exercised with much ease as well as glory, it appears to men of just and careful reasoning a product, not of fortune, but of fortunate valour. And yet all his successes were ascribed by him to fortune; for in his letters to his friends at home and in his public addresses to the Syracusans he often said he was thankful to God, who, desiring to save Sicily, gave him the name and title of its saviour. Moreover, in his house he built a shrine for sacrifice to Automatia, or Chance, and the house itself he consecrated to man's sacred genius. And the house in which he dwelt was picked out for him by the Syracusans as a prize for his achievements in the field; they also gave him the pleasantest and most beautiful of their country estates, and at this he used to spend the greater part of his leisure time, after he had sent home for his wife and children. For he did not return to Corinth, nor did he take part in the disturbances of Greece or expose himself to the jealousy of his fellow citizens, the rock on which most generals, in their insatiable greed for honours and power, make shipwreck; but he remained in Sicily, enjoying the blessings of his own creation, the greatest of which was the sight of so many cities and myriads of people whose happiness was due to him.
XXXVII. Ἐπεὶ δὲ χρῆν, ὡς έσικεν, οὐ μόνον πᾶσι κορυδαλλοῖς λόφον ἐγγύγνεσθαι, κατὰ Σιμωνίδην, ἀλλὰ καὶ πάσῃ δημοκρατίᾳ σύκοφάντην, ἐπεχείρησαν καὶ Τιμολέοντι δύο τῶν δημαγωγῶν, Δαφύστιος καὶ Δημαίνετος. δὸν Δαφυστίου μὲν αὐτὸν πρὸς τινὰ δίκην κατεγγυῶντος οὐκ εἴα τὸν θορυβεὶν οὐδὲ κωλῦειν τοὺς πολῖτας· ἐκὼν γὰρ αὐτὸς ὑπομεῖναι τοσοῦτος πόνους καὶ κινδύνους ὑπὲρ τοῦ τοῖς νόμοις χρῆσθαι τὸν Βουλόμενον Συρακοσίων· τοῦ δὲ Δημαίνετου πολλὰ κατηγορήσαντος ἐν ἐκκλησίᾳ τῆς στρατηγίας, πρὸς ἐκεῖνον μὲν οὐδὲν ἀντείπε, τοῖς δὲ θεοῖς ἐφε χάριν ὀφείλειν, οἷς εὔξατο Συρακοσίους ἐπιδείη τῆς παρρησίας κυρίους γενομένους.

3 Μέγιστα δ’ οὖν καὶ κάλλιστα τῶν καθ’ αὐτὸν Ἐλλήνων ὀμολογουμένως διαπραξάμενος ἔργα, καὶ μόνος, ἐφ’ ὄς οἱ σοφισταὶ διὰ τῶν λόγων τῶν πανηγυρικῶν ἀεὶ παρεκάλουν πράξεις τοὺς Ἐλλήνας, ἐν ταύταις ἀριστεύσας, καὶ τῶν μὲν αὐτόθι κακῶν, ἄ τήν ἀρχαίαν Ἐλλάδα κατέσχεν, ύπὸ τῆς τύχης προεκκομισθεῖς ἀναίμακτος καὶ καθάρος, ἐπιδειξάμενος δὲ δεινότητα μὲν καὶ ἀνδρείαν τοῖς βαρβάροις καὶ τοῖς τυράννοις, δικαιοσύνην δὲ καὶ πράξεις τοῖς Ἐλλησὶ καὶ τοῖς φίλοις, τὰ δὲ πλείστα τρόπαια τῶν ἀγώνων ἀδάκρυτα καὶ ἀπενθῇ τοῖς πολίταις καταστήσας, καθαρὰν δὲ τὴν Σικελίαν ἐν οὐδ’ ὀλοίς ἔτεσιν ὅκτῳ ἀϊδίων καὶ
XXXVII. But since, as it would seem, not only all larks must grow a crest, as Simonides says, but also every democracy a false accuser, even Timoleon was attacked by two of the popular leaders at Syracuse, Laphystius and Demaegetus. Of these, Laphystius once tried to make him give surety that he would appear at a certain trial, and Timoleon would not suffer the citizens to stop the man by their turbulent disapproval; for he himself, he said, had of his own accord endured all his toils and dangers in order that any Syracusan who wished might avail himself of the laws. And when the other, Demaegetus, brought many denunciations in open assembly against his conduct in the field, to him, indeed, Timoleon made no answer, but said he owed thanks to the gods, for he had prayed them that he might live to see the Syracusans gain the right of free speech.

So, then, having by general confession performed the greatest and most glorious deeds of any Greek of his time, and having been the only one to succeed in those achievements to which the rhetoricians, in their speeches at the national assemblies, were ever exhorting the Greeks; having been removed betimes by a happy fortune, pure and unstained with blood, from the evils which were rise in the mother country, and having displayed ability and valour in his dealings with Barbarians and tyrants, as well as justice and gentleness in his dealings with the Greeks and his friends; having set up most of the trophies of his contests without causing his fellow citizens either tears or mourning, and having in even less than eight years\(^1\) handed over to her inhabitants a

\(^1\) 346–338 B.C.
συνοίκων κακῶν καὶ νοσημάτων παραδόσει τοῖς
5 κατοικούσιν, ἥδη πρεσβύτερος ὃν ἀπημβλύνθη
tὴν ὄψιν, εἶτα τελέως ἑπηρώθη μετ' ὀλίγον, οὔτε
αὐτὸς ἑαυτῷ πρόφασιν παρασχῶν οὔτε παρανη-
θεὶς ὑπὸ τῆς τύχης, ἀλλὰ συγγενικῆς τινος, ὡς
ἔοικεν, αὐτίς καὶ καταβολῆς ἁμα τῷ χρόνῳ συν-
επιθεμένης. λέγονται γὰρ οὐκ ὀλίγοι τοὺν κατὰ
γένος αὐτῷ προσηκόντων ὁμοίως ἀποβαλεῖν τὴν
6 ὄψιν ὑπὸ γήρως ἀπομαρανθείσαν. ὁ δὲ Ἀθανίς
ἐτὶ συνεστώτος τοῦ πρὸς "Ἰππώνα πολέμου καὶ
Μάμερκον, ἐν Μυλαίς ἐπὶ στρατοπέδου φησὶν
ἀπογλαυκωθήναι τὴν ὄψιν αὐτοῦ, καὶ πᾶσι φανε-
ράν γενέσθαι τὴν πήρωσιν, οὐ μὴν ἀποστήναι διὰ
τοῦτο τῆς πολιορκίας, ἀλλ' ἑμμεῖναντα τῷ πολέ-
μῳ λαβεῖν τοὺς τυράννους, ὡς δὲ ἐπανῆθεν εἰς
Συρακούσας, εὐθὺς ἀποθέσθαι τὴν μοναρχίαν καὶ
παραίτεσθαι τοὺς πολίτας, τῶν πραγμάτων εἰς
τὸ κάλλιστον ἥκοντων τέλος.

XXXVIII. Ἐκείνον μὲν οὖν αὐτὸν ὑπομείναντα
τὴν συμφορὰν ἀλύτως ἦττον ἀν τις θαυμάσεις, τῶν
de Συρακούσιων ἄξιον ἄγασθαι τὴν πρὸς τὸν
άνδρα τιμὴν καὶ χάριν ἦν ἐπεδείξαντο πεπηρω-
μένῳ, φοιτῶντες ἐπὶ θύρας αὐτοῦ καὶ τῶν ἥξων
tῶν παρεπιδημοῦντας ἄγοντες εἰς τὴν οἰκίαν καὶ
tὸ χωρίον, ὅπως θεάσαι τὸν ἐνεργήτην αὐτῶν,
ἀγαλλόμενοι καὶ μέγα φρονοῦντες ὅτι παρ' αὐτοῖς
εἰλητο καταζήσαι τὸν βίον, οὗτοι λαμπράς ἐπανό-
dου τῆς εἰς τὴν Ἑλλάδα παρασκευασμένης αὐτῷ
2 διὰ τῶν εὐτυχημάτων καταφρονήσας. πολλῶν
de καὶ μεγάλων εἰς τὴν ἐκείνου τιμὴν γραφομένων
καὶ πραττομένων οὐδενὸς ἦττον ἢν τὸ ἴσθιον τιθαί
tῶν τῶν Συρακούσιων δῆμον, ὀσάκες συμπέσοι
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Sicily purged of her perpetual intestine miseries and complaints; at last, being now advanced in years, he began to lose his sight, and then, after a little, became completely blind. He had done nothing himself to occasion this, nor was he therein the sport and mockery of Fortune, but suffered from some congenital disease, as it would seem, which came upon him with his years; for it is said that not a few of his kindred lost their sight in a similar way, when it was enfeebled by old age. But Athanis says that while the war against Hippo and Mamercus was still in progress, in his camp at Mylae, his vision was obscured by a cataract in the eye, and it was plain to all that he was getting blind; he did not, however, desist from the siege on this account, but persisted in the war and captured the tyrants; yet after his return to Syracuse, he at once laid aside the sole command and begged the citizens to excuse him from it, now that matters had reached the happiest conclusion.

XXXVIII. Well, then, that he himself should bear his misfortune without repining is less a matter for wonder; but the gratitude and honour which the Syracusans showed him in his blindness are worthy of admiration. They often went to visit him in person, and brought strangers who were sojourning in the city to his house and to his country seat to see their benefactor, exulting and proud that he chose to end his days among them and thus made light of the brilliant return to Greece which had been prepared for him by reason of his successes. And of the many great things decreed and done in his honour, nothing surpassed the vote passed by the people of Syracuse that whenever they went to war against alien peoples,
πόλεμος αύτοις πρὸς ἀλλοφύλους, Κορινθίων χρησθαι στρατηγῷ. καλὴν δὲ καὶ τὸ περὶ τὰς ἐκκλησίας γινόμενον ύψιν εἰς τιμὴν αὐτοῦ παρεῖχε τὰ γὰρ ἄλλα δὲ αὐτῶν κρίνοντες ἐπὶ τὰς μείζονας διασκέψεις ἐκείνου ἐκάλουν. ὁ δὲ κομιζόμενος δι’ ἀγορᾶς ἐπὶ ξεύγους πρὸς τὸ θέατρον ἐπορεύετο καὶ τῆς ἀπήνης, ὡσπερ ἐτύγχανε καθήμενος, εἰσαγομένης, ὁ μὲν δήμος ἦσπαζετο μιᾷ φωνῇ προσαγορεύων αὐτόν, ὁ δ’ αὐτασπασάμενος καὶ χρόνον τινὰ δοὺς ταῖς εὐφημίαις καὶ τοῖς ἑπάνωσι, εἰτά διακόσιας τὸ ξητούμενον, ἀπεφαίνετο γνώμην. ἐπιχειροτονθείσης δὲ ταύτης οἱ μὲν ύπηρέται πάλιν ἄπηγον διὰ τοῦ θεάτρου τὸ ξεύγος, οἱ δὲ πολλαὶ βοὴ καὶ κρότῳ προπέμψαντες ἐκείνου ἢδη τὰ λοιπὰ τῶν δημοσίων καθ’ αὐτοὺς ἐχρημάτιζον.

XXXIX. Ἐν τοιαύτῃ δὲ γνησιοφούμενος τιμῇ μετ’ εὐνοίας, ὡσπερ πατὴρ κοινὸς, ἐκ μικρᾶς προφάσεως τῷ χρόνῳ συνεφασμένης ἐτελεύτησεν. ἴμερων δὲ δοθεισῶν τοῖς μὲν Συρακουσίοις εἰς τὸ παρασκευάζει παρ’ ἄλλα περιούσιοι καὶ ξένοις ἐν τῷ συνεδρίῳ, τά τ’ ἄλλα λαμπρὰς χορηγίας ἐτυχε, καὶ τὸ λέχος οἱ ψῆφῳ τῶν νεανίσκων προκριθέντες ἐφερον κεκοσμημένοι διά τῶν Διουνών τυραννεῖν τότε κατεσκαμμένων. προὕπεμπον δὲ πολλαὶ μυριάδες ἀνδρῶν καὶ γυναικῶν, ὡς ὑψι μὲν ἢν ἐορτὴ πρέπουσα, πάντων ἐστεφανωμένων καὶ καθαρᾶς ἐσθήτας φοροῦντων, φωναί δὲ καὶ δάκρυα συγκεκραμένα τῷ μακα.
they would employ a Corinthian as their general. Moreover, the proceedings in their assemblies afforded a noble spectacle in his honour, since, while they decided other matters by themselves, for the more important deliberations they summoned him. Then he would proceed to the theatre carried through the market place on a mule-car; and when the vehicle in which he sat was brought in, the people would greet him with one voice and call him by name, and he, after returning their greetings and allowing some time for their felicitations and praises, would then listen carefully to the matter under debate and pronounce opinion. And when this opinion had been adopted, his retainers would conduct his car back again through the theatre, and the citizens, after sending him on his way with shouts of applause, would proceed at once to transact the rest of the public business by themselves.

XXXIX. Cherished in old age amid such honour and good will, like a common father, a slight cause co-operated with his great age to bring him to his end.\(^1\) A number of days having been allowed in which the Syracusans might prepare for his funeral, while the country folk and strangers came together, the whole ceremony was conducted with great magnificence, and besides, young men selected by lot carried his bier with all its decorations through the precinct where the palace of Dionysius had stood before Timoleon destroyed it. The bier was escorted, too, by many thousands of men and women, whose appearance was one that became a festival, since all were crowned with garlands and wore white raiment; while cries and tears, mingled with benedictions

\(^1\) In 337 or 336 B.C.
ρισμῷ τοῦ τεθνηκότος οὐ τιμῆς ἀφοσιωσιν οὐδε
λειτουργίαν ἐκ προβουλεύματος, ἀλλὰ πόθον δί-
καιον ἐπεδεῖκνυτο καὶ χάριν ἀληθῶς εὐνοίας.
3 τέλος δὲ τῆς κλίνης ἐπὶ τὴν πυρὰν τεθείσης Δη-
μήτριος, ὃς ἦν μεγαλοφωνότατος τῶν τότε κηρύ-
κων, γεγραμμένον ἀνείπε κήρυγμα τοιούτων:

"Ὅδημος ὁ Συρακοσίων Τιμολέοντα Τι-
μοδήμου Κορίνθιον τόνδε θάπτει μὲν διακο-
σίων μνών, ἐτίμησε δ' εἰς τὸν ἀπαντα χρόνου
ἀγώνι μουσικοῖς, ἱππικοῖς, γυμνικοῖς, ὅτι
τοὺς τυράννους καταλύσας καὶ τοὺς βαρβά-
ρους καταπολεμήσας καὶ τὰς μεγίστας τῶν
ἀναστάτων πόλεων οἰκίας ἀπέδωκε τοὺς
νόμους τοῖς Σικελιώταις."

4 Ἐποιήσαντο δὲ τὴν ταφὴν τοῦ σώματος ἐν
ἀγορᾷ, καὶ στοὰς ὑστερον περιβαλόντες καὶ πα-
λαίστρας ἐνοικοδομήσαντες γυμνάσιον τοῖς νέοις
ἀνήκαν καὶ Τιμολεόντειον προσηγορευσαν. αὐτοῖ
δὲ χρώμενοι πολιτεία καὶ νόμοις οὐς ἐκείνους κατέ-
στησαν, ἐπὶ πολὺν χρόνον εὐδαιμονοῦντες διετέ-
λεσαν.
TIMOLEON

upon the dead, betokened, not a formal tribute of respect, nor a service performed in obedience to public decree, but a just sorrow and athankfulness arising from genuine good will. And finally, when the bier had been placed upon the funeral pyre, Demetrius, who had the loudest voice of any herald of the time, read from manuscript the following decree:—

"By the people of Syracuse, Timoleon, son of Timodemus, from Corinth, is here buried at a public cost of two hundred minas, and is honoured for all time with annual contests, musical, equestrian, and gymnastic, because he overthrew the tyrants, subdued the Barbarians, re-peopled the largest of the devastated cities, and then restored their laws to the Greeks of Sicily."

Furthermore, they buried his ashes in the market place, and afterwards, when they had surrounded it with porticoes and built palaestras in it, they set it apart as a gymnasium for their young men, and named it Timoleonteum. And they themselves, using the civil polity and the laws which he had ordained, enjoyed a long course of unbroken prosperity and happiness.
AEMILIUS PAULUS
AIMILIOS PAULOS

II. Tôn Aįmlíwv oíkon ev ἸῬώμη tōn eὐπατρι-
dōn geγονέναι καὶ παλαιῶν oί πλείστοι συγ-
γραφεῖς ὀμολογοῦσιν. ὡτι δ' ὁ πρῶτος αὐτῶν
καὶ τῷ γένει τὴν ἐπωνυμὰν ἀπολιπὼν Μᾶμερκος
ἡν, Πυθαγόρου παῖς τοῦ σοφοῦ, δι' αἰμιλίαν
λόγου καὶ χάριν Αἰμιλίους προσαγορευθέις, εἰρή-
κασιν ἐνιοῦ τῶν Πυθαγόρα τὴν Νομᾶ τοῦ βασι-
2 λέως παίδευσιν ἀναβέντων. οἱ μὲν οὖν πλείστοι
τῶν εἰς δόξαν ἀπὸ τῆς οἰκίας ταύτης προελθόντων
δι' ὑπετήν, ἦν ἐξήλωσαν, εὐτύχησαν, Λευκίου δὲ
Παύλου τὸ περὶ Κάινας ἀτύχημα τὴν τε φρόνησιν
άμα καὶ τὴν ἀνδρείαν ἔδειξεν. ὥς γὰρ οὐκ ἔπεισε
τὸν συνάρχοντα κωλύων μᾶχεσθαι, τοῦ μὲν
ἀγώνος ἀκών μετέσχεον αὐτῷ, τῆς δὲ φυγῆς οὐκ
ἐκοινώνησεν, ἀλλὰ τοῦ συνάφαντος τῶν κώδυνον
ἐγκαταλιπόντος αὐτός ἔστως καὶ μαχόμενος τοῖς
πολεμίοις ἐτελεύτησε.

3 Τούτου θυγάτηρ μὲν Αἰμιλία Σκηπίων τῷ
μεγάλῳ συνψώκησε, νιόσ δὲ Παύλος Αἰμίλιος,
περὶ οὐ τάδε γράφεται, γεγονός ἐν ἡλικίᾳ κατὰ
καιρὸν ἀνθοῦντα δόξαις καὶ ἀρεταῖς ἐπιφανεστά-
tῶν ἀνδρῶν καὶ μεγίστων, διέλαμψεν, οὐ ταύτα

1 The first chapter has been transposed to serve as Introduction to both the Timoleon and the Aemilius Paulus.
That the Aemilii were one of the ancient and patrician houses at Rome, most writers agree. And that the first of them, and the one who gave his surname to the family, was Mamercus, a son of Pythagoras the philosopher, who received the surname of Aemilius for the grace and charm of his discourse, is the statement of some of those writers who hold that Pythagoras was the educator of Numa the king. Now, most of this family who rose to distinction by their cultivation of virtue, were blessed with good fortune; and in the case of Lucius Paulus, his misfortune at Cannae gave testimony alike to his wisdom and valour. For when he could not dissuade his colleague from giving battle, he took part with him in the struggle, though reluctantly, but would not be a partner in his flight; nay, though the one who had brought on the peril left him in the lurch, he himself kept his post and died fighting the enemy.

This Paulus had a daughter, Aemilia, who was the wife of Scipio the Great, and a son, Aemilius Paulus, whose Life I now write. He came of age at a time which abounded in men of the greatest reputation and most illustrious virtue, and yet he was a con-

2 Plutarch suggests the identity of the Latin Aemilius with the Greek αἰμύλιος (winning). Cf. Odyssey, i. 56.
3 See the Numa, i. 2 f.
4 See the Fabius Maximus, chapters xiv. and xvi.
τοῖς εὐδοκιμοῦσι τότε νέοις ἐπιτηδεύματα ξηλώσας, οὐδὲ τὴν αὐτὴν ὁδὸν ἀπ' ἀρχῆς πορευθεῖς. 4 οὔτε γὰρ λόγον ἦσκει περὶ δίκας, ἀσπασμοὺς τε καὶ δεξιώσεις καὶ φιλοφροσύνας, αἷς ὑποτρέχοντες οἱ πολλοὶ τὸν δῆμον ἐκτῶντο θεραπευτικοί καὶ σπουδαῖοι γενόμενοι, παντάπασιν ἐξέλιπε, πρὸς οὐδέτερον ἀφυώς ἔχον, ὡς δ' ἐκατέρου κρείττονα τὴν ἀπ' ἀνδρείας καὶ δικαιοσύνης καὶ πίστεως δόξαν αὐτῷ περιποιούμενος, οἷς εὐθὺς διέφερε τῶν καθ' ἡλικίαν.

III. Πρώτην γοῦν τῶν ἐπιφανῶν ἀρχῶν ἀγορανομίαν μετελθὼν προεκρίθη δεκαδυνῶν ἀνδρῶν συναπογραψαμένων, οὕς ύστερον ἀπαντᾶς ὑπατεύσας λέγουσι. γενόμενος δ' ἱερεὺς τῶν Αὐ-γούρων προσαγορευομένων, οὗς τῆς ἀπ' ὀρνίθων καὶ διοσθημείων ἀποδεικνύουσι, Ὄρωμαίοι μαντικῆς 2 ἐπισκόπους καὶ φύλακας, οὕτω προσέσχε τοῖς πατρῴοις ἐθεσι καὶ κατενόησε τὴν τῶν παλαιῶν περὶ τὸ θεῖον εὐλάβειαν ὅστε τιμήν τινὰ δοκούσαν εἶναι καὶ ξηλουμένην ἄλλως ἐνεκα δόξης τὴν ἱερωσύνην τῶν ἀκροτάτων μίαν ἀποφήναι τεχνῶν, καὶ μαρτυρῆσαι τοῖς φιλοσόφοις, ὅσοι τὴν εὐ-σέβειαν ὥρίσαντο θεραπεῖας θεῶν ἐπιστήμην 3 εἶναι. πάντα γὰρ ἐδράτο μετ' ἐμπειρίας ὑπ' αὐτοῦ καὶ σπουδῆς, σχολὴν τῶν ἄλλων ἄγοντος ὅτε γίγνοιτο πρὸς τούτῳ, καὶ παραλείποντος οὐδὲν οὐδὲ καινοτομοῦντος, ἀλλὰ καὶ τοῖς συμε-
spicuous figure, although he did not pursue the same studies as the young nobles of the time, nor set out on his career by the same path. For he did not practise pleading private cases in the courts, and refrained altogether from the salutations and greetings and friendly attentions to which most men cunningly resorted when they tried to win the favour of the people by becoming their zealous servants; not that he was naturally incapable of either, but he sought to acquire for himself what was better than both, namely, a reputation arising from valour, justice, and trustworthiness. In these virtues he at once surpassed his contemporaries.

III. At all events, when he sued for the first of the high offices in the state, the aedileship, he was elected over twelve competitors,¹ all of whom, we are told, afterwards became consuls. Moreover, when he was made one of the priests called Augurs, whom the Romans appoint as guardians and overseers of the art of divination from the flight of birds and from omens in the sky, he so carefully studied the ancestral customs of the city, and so thoroughly understood the religious ceremonial of the ancient Romans, that his priestly function, which men had thought to be a kind of honour, sought merely on account of the reputation which it gave, was made to appear one of the higher arts, and testified in favour of those philosophers who define religion as the science of the worship of the gods. For all the duties of this office were performed by him with skill and care, and he laid aside all other concerns when he was engaged in these, omitting nothing and adding nothing new, but ever contending even

¹ In 192 B.C.
περὶ τῶν μικρῶν διαφερομένου, καὶ διδάσκοντος ὡς εἰ τὸ θεῖον εὐκολόν τις ἤγεῖται καὶ ἀμεμφὲς εἶναι τῶν ἀμελείων, ἀλλὰ τῇ γε πόλει χαλεπῶν ἣ περὶ ταῦτα συγγνώμη καὶ παρόρασις· οὐδεὶς γὰρ ἐξ ἀρχῆς εὐθὺς μεγάλω παρανομήματι κινεῖ πολιτείαν, ἀλλὰ καὶ τὴν τῶν μειζόνων φρουρὰν καταλύουσιν οἱ προϊέμενοι τὴν ἐν τοῖς μικρῶς ἀκρίβειαν.

4 "Ομοίως δὲ καὶ τῶν στρατιωτικῶν ἔθνων τε καὶ πατρίων ἐξεταστὶ καὶ φύλακα παρεῖχεν ἑαυτόν, οὐ δημαγωγῶν ἐν τῷ στρατηγεῖν, οὐδὲ ὥσπερ οἱ πλείστοι τότε, δευτέρας ἀρχὰς ταῖς πρώταις μνῷμενος διὰ τοῦ χαρίζεσθαι καὶ πρῶσ εἶναι τοῖς ἀρχομένοις, ἀλλ' ὥσπερ ἰερεὺς ἄλλων ὀργῶν δεινῶν, τῶν περὶ τὰς στρατείας ἔθνων ἐξηγούμενος ἐκαστα, καὶ φοβερὸς ὑπ τοῖς ἀπειθοῦσι καὶ παραβαίνουσιν, ὕρθον τὴν πατρίδα, μικρὸν δεῖν πάρεργον ἡγούμενος τὸ νικᾶν τοὺς πολεμίους τοὺ παιδεύειν τοὺς πολίτας.

IV. Συστάντος δὲ τοῦ προσ Ἀντίοχον τὸν μέγαν πολέμου τοῖς Ῥωμαίοις, καὶ τῶν ἡγεμονικοτάτων ἀνδρῶν τετραμμένων πρὸς ἐκεῖνου, ἀλλὸς ἀπὸ τῆς ἐσπέρας ἀνέστη τὸ πόλεμος, ἐν Ἰβηρία κινημάτων μεγάλων γενομένων. ἐπὶ τούτον ὁ Αἰμίλιος ἐξε- πέμφθη στρατηγός, οὗχ ἐξ ἔχων πελέκεις, ὡς τοῖς ἠχούσι στρατηγουταῖς, ἀλλὰ προσλαβῶν ἐτέρους τοσοῦτος, ὅστε τῆς ἀρχῆς ὑπατικῶν 2 γενέσθαι τὸ ἀξίωμα. μάχῃ μὲν οὖν διὸς ἐκ παρα- τάξεως ἐνίκησε τοὺς Βαρβάρους, περὶ τρισμυρίους 362.
with his colleagues about the small details of ceremony, and explaining to them that, although the Deity was held to be good-natured and slow to censure acts of negligence, still, for the city at least it was a grievous thing to overlook and condone them; for no man begins at once with a great deed of lawlessness to disturb the civil polity, but those who remit their strictness in small matters break down also the guard that has been set over greater matters.

Furthermore, he showed a like severity in scrutinising and preserving his country's military customs and traditions also, not courting popular favour when he was in command, nor yet, as most men did at this time, courting a second command during his first by gratifying his soldiers and treating them with mildness; but, like a priest of other dread rites, he explained thoroughly all the details of military custom and was a terror to disobedient transgressors, and so restored his country to her former greatness, considering the conquest of his enemies hardly more than an accessory to the training of his fellow-citizens.

IV. After the Romans had gone to war with Antiochus the Great, and while their most experienced commanders were employed against him, another war arose in the West, and there were great commotions in Spain. For this war Aemilius was sent out as praetor,1 not with the six lictors which praetors usually have, but adding other six to that number, so that his office had a consular dignity. Well, then, he defeated the Barbarians in two pitched battles, and slew about thirty thousand of them;

1 In 191 B.C.
PLUTARCH’S LIVES

ἀνελὼν, καὶ δοκεῖ τὸ κατόρθωμα τῆς στρατηγίας περιφανῶς γενέσθαι, χωρίων εὑρίσκα καὶ ποταμοῦ τινὸς διαβάσει βραστών παρασχόντος αὐτοῦ πρὸς τὸ ὤκημα τοῖς στρατιωταῖς· πόλεις δὲ πεντήκοντα καὶ διακοσίας ἐχειρώσατο δεξαμένας 3 αὐτοῦ ἐκουσίως. εἰρήνη δὲ καὶ πίστει συνήμφορος ἅποιπτῶν τῆν ἑπαρχίαν εἰς Ῥώμην ἐπανήλθεν, οὐδὲ δραχμῇ μιὰ γεγονὼς εὑπορώτερος ἀπὸ τῆς στρατείας. ἤν δὲ καὶ περὶ τάλλα χρηματιστῆς ἀργότερος, εὐδάπανος δὲ καὶ ἀφειδής ἐκ τῶν ὑπαρχόντων. οὐ πολλὰ δ’ ἦν, ἀλλὰ καὶ φερνὴς ὀφειλομένης τῇ γυναικὶ μετὰ τῶν θάνατον αὐτοῦ γλίσχρως ἔξηρκεσεν.

V. Ἔγγημε δὲ Παπιρίαν, ἀνδρὸς ὑπατικοῦ Μάσσωνος θυγατέρα, καὶ χρόνον συνοικίσας πολῶν ἄφικε τὸν γάμον, καίπερ ἐξ αὐτῆς καλλιτεκνότατος γενόμενος· αὐτὴ γὰρ ἦν ἢ τὸν κλεινότατον αὐτῷ Σκηπίωνα τεκοῦσα καὶ Μάξιμον Φάβιον. αὐτία δὲ γεγραμμένη τῆς διαστάσεως οὐκ ἦλθεν εἰς ἡμᾶς, ἀλλ’ έοικεν ἀληθὴς τις εἶναι λόγος περὶ γάμου λύσεως γενόμενος, ὅς ἀνὴρ Ῥωμαῖος ἀπεπέμπτο γυναῖκα, τῶν δὲ φίλων νοοθετοῦντων 2 αὐτῶν, “Οὐχὶ σώφρων; οὐκ εὑμορφός; οὐχὶ παιδοποιός;” προτείνας τὸ ὑπόδημα (καλτίου αὐτῷ Ῥωμαίοι καλοῦσιν) εἶπεν. “Οὐκ εὑπρεπὴς οὕτως; οὐ νεουργῆς; ἀλλ’ οὐκ ἀν εἰδείς τις ὑμῶν καθ’ ὦ τι θλίβεται μέρος οὕμος ποὺς.” τῷ γὰρ ὄντι μεγάλαι μὲν ἀμαρτίαι καὶ ἀναπεπταμέναι γυναῖκας ἀνδρῶν ἄλλας ἀπῆλλαξαν, τὰ δ’ ἐκ τινος ἀγίας καὶ δυσαρμοστίας ἥθων μικρὰ καὶ πυκνὰ προσκρούσματα, λανθάνοντα τοὺς ἄλλους, ἀπ—
and it would seem that his success was conspicuously due to his generalship, since by choosing favourable ground and by crossing a certain river he made victory easy for his soldiers; moreover, he made himself master of two hundred and fifty cities, which yielded to him of their own accord. He left the province in peace and bound by pledges of fidelity, and came back to Rome, nor was he richer by a single drachma from his expedition. And, indeed, in all other ways he was a rather indifferent money-maker, and spent generously and without stint of his substance. But this was not large; indeed, after his death it barely sufficed to meet the dowry due to his wife.

V. He married Papiria, a daughter of Maso, who was a man of consular dignity, and after he had lived with her a long time he divorced her, although she had made him father of most glorious sons; for she it was who bore him that most illustrious Scipio, and Fabius Maximus. No documentary grounds for the divorce have come down to us, but there would seem to be some truth in a story told about divorce, which runs as follows. A Roman once divorced his wife, and when his friends admonished him, saying: "Is she not discreet? is she not beautiful? is she not fruitful?" he held out his shoe (the Romans call it "calceus"), saying: "Is this not handsome? is it not new? but no one of you can tell me where it pinches my foot?" For, as a matter of fact, it is great and notorious faults that separate many wives from their husbands; but the slight and frequent frictions arising from some unpleasantness or incongruity of characters, unnoticed as they may be by everybody else, also produce
εργάζεται τας ἀνηκέστους εν ταῖς συμβιώσεσιν ἀλλοτριότητας.

3 Ὅ δ' οὖν Ἀἱμίλιος ἀπαλλαγεὶς τῆς Πατρίας ἔτεραν ἠγάγετο· καὶ δύο παῖδας ἀρρενας τεκοφθας τούτος μὲν ἐπὶ τῆς οἰκίας εἶχε, τοὺς δὲ προτέρους εἰςεποίησεν οίκοις τοῖς μεγίστοις καὶ γένεσι τοῖς ἐπιφανεστάτοις, τὸν μὲν πρεσβύτερον τῷ Μαξίμῳ Φαβίου τοῦ πεντάκις ὑπατεύσαντος, τὸν δὲ νεώτερον Ἀφρικανοῦ Σκηπίωνος νῦς ἀνεψιοῦν

4 ὅντα θέμενος Σκηπίωια προσηγόρευσε. τὸν δὲ θυγατέρων τῶν Ἀἱμίλιου τὴν μὲν ὁ Κάτωνος νῦς ἐγήμη, τὴν δ' Ἀἱλίου Τουβέρων, ἀνήρ ἀριστος καὶ μεγαλοπρεπέστατα Ρωμαίων πενία χρησάμενος. ἦσαν γὰρ ἐκκαίδεκα συγγενεῖς, Αἵλιου πάντεσι οἰκίδιον δὲ πάνυ μικρῶν ἢν αὐτοῖς, καὶ χωρίδιον ἐν ἥρκει πάσι, μίαν ἐστίαν νέμουσι μετὰ παῖδων

5 πολλῶν καὶ γυναικῶν. ἐν αἷς καὶ ἡ Ἀἱμίλιος τοῦδε θυγάτηρ ἦν δῖς ὑπατεύσαντος καὶ δίς θριαμβεύσαντος, οὐκ αἰσχυνομένη τὴν πενίαν τοῦ ἀνδρός, ἀλλὰ θαυμάζουσα τὴν ἀρετὴν δ' ἦν πένης ἣν. οἱ δὲ νῦν ἄδελφοι καὶ συγγενεῖς, ἀν μὴ κλίμασι καὶ ποταμοῖς καὶ διατείχίσμασιν ὀρίσωσι τὰ κοινὰ καὶ πολλῆς εὐρυχωρίαν ἐν μέσῳ λάβωσιν ἀπ' ἄλληλων, οὗ παύονται διαφερόμενοι. ταῦτα μὲν οὖν ἡ ἱστορία λογίζεσθαι καὶ παρεπισκοπεῖν δίδωσι τοῖς σώζεσθαι βουλομένους.

VI. Ὅ δ' Ἀἱμίλιος ὑπατος ἀποδειχθεὶς ἐστράτευσεν ἐπὶ τοὺς παραλπίονις Δίγνας, οὓς ἔνοι καὶ Διγυστίνους ὀνομάζουσι, μάχιμον καὶ θυμοειδὲς

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incurable alienations in those whose lives are linked together.

So then Aemilius, having divorced Papiria, took another wife; and when she had borne him two sons he kept these at home, but the sons of his former wife he introduced into the greatest houses and the most illustrious families, the elder into that of Fabius Maximus, who was five times consul, while the younger was adopted by the son of Scipio Africanus, his cousin-german, who gave him the name of Scipio. Of the daughters of Aemilius, one became the wife of the son of Cato, and the other of Aelius Tubero, a man of the greatest excellence, and one who, more than any other Roman, combined the greatest dignity with poverty. For there were sixteen members of the family, all Aelii; and they had a very little house, and one little farm sufficed for all, where they maintained one home together with many wives and children. Among these wives lived also the daughter of that Aemilius who had twice been consul and twice had celebrated a triumph, and she was not ashamed of her husband's poverty, but admired the virtue that kept him poor. Brethren and kinsmen of the present day, however, unless zones and rivers and walls divide their inheritances and wide tracts of land separate them from one another, are continually quarrelling. These, then, are considerations and examples which history presents to those who are willing to profit by them.

VI. Aemilius, then, having been appointed consul, made an expedition against the Ligurians along the Alps, whom some call also Ligustines, a warlike

1 In 182 B.C.
tlement, εμπείρως δε πολεμεῖν διδασκόμενον ὑπὸ Ἡρωμαίων διὰ τὴν γειτνίασιν. τὰ γὰρ ἐσχάτα τῆς Ἰταλίας καὶ καταλήγοντα πρὸς τὰς Ἀλπεῖς αὐτῶν τε τῶν Ἀλπέων τὰ κλυξόμενα τῷ Τυρρηνικῷ πελάγει καὶ πρὸς τὴν Διβύνην ἀνταίροντα νέμονται, μεμιγμένοι Γαλάταις καὶ τοῖς παραλίοις

2 Ἰβήρων. τότε δὲ καὶ τῆς θαλάττης ἀψάμενοι σκάφεσι πειρατικοῖς ἀφηροῦντο καὶ περιέκοπτον τὰς ἐμπορίας, ἅχρι στηλῶν Ἡρακλείων ἀναπλέουντες. ἔπιοντος οὖν τοῦ Αἰμιλίου τετρακισμύριοι γενόμενοι τὸ πλῆθος ὑπέστησαν· ὁ δὲ τοὺς σύμπαντας ὀκτακισχιλίους ἔχων πενταπλασίοις οὖσιν αὐτοῖς συνέβαλε, καὶ τρεφάμενοι καὶ κατακλείσας εἰς τὰ τείχη διέδωκε λόγον φιλάνθρωπον καὶ συμβατικόν. οὐ γὰρ ἦν Βουλομένοις τοῖς Ἡρωμαίοις παντάπασιν ἐκκόψατο τὸ λιγὸν ἐθνος, ἀλλὰ ἐρκός ἐπὶ πρόβολον ἐμποδῶν κείμενον τοῖς Γαλατικοῖς κινήμασιν ἐπαιωρομένους ἀνεί περὶ τὴν Ἰταλίαν. πιστεύσαντες οὖν τῷ Αἰμιλίῳ τάς τε ναῦς καὶ τὰς πόλεις ἐνεχείρισαν. ὁ δὲ τὰς μὲν πόλεις οὐδὲν ἀδικήσας ἢ μόνον τὰ τείχη περιελὼν ἀπέδωκε, τὰς δὲ ναύς ἀπάσας ἀφεῖλετο, καὶ πλοῖον οὐδὲν αὐτοῖς τρισκάλμου μεῖζον ἀπέλιπε: τοὺς δὲ ἥλωκότας ὑπ' αὐτῶν κατὰ γῆν ἢ κατὰ θάλατταν ἀνεσώσατο πολλοὺς καὶ ξένους καὶ Ἡρωμαίους εὐρεθέντας. ἐκείνη μὲν οὖν ἡ ὑπατεία τὰς εἰρημένας πράξεις ἐπιφάνεις ἔσχεν.

3 "Στεροῦν δὲ πολλάκις ποιήσας φανερὸν αὐτὸν αὖθις ὑπατεύσας Βουλομένου καὶ ποτε καὶ παραγγείλας, ὡς ἀπέτυχε καὶ παρώφθη, τὸ λοιπὸν ἦσυχίαν εἶχε, τῶν ἵερῶν ἐπιμελεύμενος καὶ τοὺς

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and spirited folk, and one whose proximity to the Romans was teaching it skill in war. For they occupy the extremities of Italy that are bounded by the Alps, and those parts of the Alps themselves that are washed by the Tuscan sea and face Africa, and they are mingled with Gauls and the Iberians of the coast. At that time they had also laid hold of the sea with piratical craft, and were robbing and destroying merchandise, sailing out as far as the pillars of Hercules. Accordingly, when Aemilius came against them, theywithstood him with a force of forty thousand men; but he, with eight thousand men all told, engaged their fivefold numbers, and after routing them and shutting them up in their walled towns, gave them humane and conciliatory terms; for it was not the wish of the Romans to extirpate altogether the Ligurian nation, since it lay like a barrier or bulwark against the movements of the Gauls, who were always threatening to descend upon Italy. Accordingly, putting faith in Aemilius, they delivered their ships and cities into his hands. Their cities he restored to them, either doing them no harm at all, or simply razing their walls; but he took away all their ships, and left them no boat that carried more than three oars; he also restored to safety those whom they had taken captive by land or sea, and these were found to be many, both Romans and foreigners. Such, then, were the conspicuous achievements of this first consulship.

Afterwards he often made it clear that he was desirous of a second consulship, and once actually announced his candidacy, but when he was passed by and not elected, he made no further efforts to obtain the office, giving his attention to his duties
παιδας ἀσκῶν τὴν μὲν ἐπιχώριον παιδείαν καὶ πάτριον ὥσπερ αὐτὸς ἤσκητο, τὴν δ' Ἐλληνικήν
5 φιλοτιμότερον. οὐ γάρ μόνον γραμματικόν καὶ σοφισταὶ καὶ ρήτορες, ἀλλὰ καὶ πλάσται καὶ
ξωγράφοι καὶ πώλων καὶ σκυλάκων ἐπιστάται καὶ διδάσκαλοι θήρας Ἐλλήνες ἤσαν περὶ τοὺς
νεανίσκους. ὁ δὲ πατήρ, εἰ μὴ τι δημόσιον ἐμπο-
δῶν εἰη, παρῆν ἀεὶ μελετῶσι καὶ γυμναζομένους,
φιλοτεκνύτατος Ἐρωμαίων γενόμενος.

VII. Τῶν δὲ δημοσίων πράξεων καιρὸς ἢν
ἐκείνος τότε καθ' ὑπὸ Περσεί τῷ Μακεδόνων
βασιλεῖ πολεμοῦντες ἐν αὐτίαισ τοὺς στρατηγοὺς
eἰχον, ὡς δὲ ἀπειρίαν καὶ ἀτολμίαν αἰσχρῶς καὶ
καταγελάστως τοῖς πράγμασι χρωμένους καὶ πά-
2 σχοντας κακῶς μᾶλλον ἢ ποιοῦντας. ἂρτι μὲν
γάρ Ἀντίοχον τὸν ἐπικληθέντα μέγαν εἴξαντα
τῆς ἄλλης Ἀσίας ὑπὲρ τὸν Ταῦρον ἐκβαλόντες
καὶ κατακλείσαντες εἰς Συρίαν, ἐπὶ μνημονίαν καὶ
πεντακισχίλιοις ταλάντοις ἀγαπήσαντα τὰς
dιαλύσεις, ὡμοίως δὲ πρόσθεν ἐν Θεσσαλίᾳ συν-
τρίψαντες Φίλιππον καὶ τοὺς Ἐλλήνας ἀπὸ
Μακεδόνων ἐλευθερώσαντες, ὥς τε βασιλεῖς οὐδεὶς
παραβλητὸς εἰς τόλμαν ἢ δύναμιν, Ἀννίβαν
3 καταπολεμήσαντες, οὐκ ἀνεκτὸν ἰγοῦντο Περσεί
cαθάπερ ἀντιπάλῳ τῆς Ῥώμης ἰσον φερόμενοι
συμπεπλέξθαι, πολὺν ἦδη χρόνον ἀπὸ τῶν λει-
ψάνων τῆς πατρίας ἦττης πολεμοῦντι πρὸς
αὐτοὺς, ἀγνοοῦντες ὅτι πολλῷ τὴν Μακεδόνων

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as augur, and training his sons, not only in the native and ancestral discipline in which he himself had been trained, but also, and with greater ardour, in that of the Greeks. For not only the grammarians and philosophers and rhetoricians, but also the modellers and painters, the overseers of horses and dogs, and the teachers of the art of hunting, by whom the young men were surrounded, were Greeks. And the father, unless some public business prevented, would always be present at their studies and exercises, for he was now become the fondest parent in Rome.

VII. As to public affairs, that was the period when the Romans were at war with Perseus,1 the king of Macedonia, and were taking their generals to task because their inexperience and cowardice led them to conduct their campaigns ridiculously and disgracefully, and to suffer more harm than they inflicted. For the people which had just forced Antiochus, surnamed the Great, to retire from the rest of Asia, driven him over the Taurus mountains, and shut him up in Syria, where he had been content to buy terms with a payment of fifteen thousand talents; which had a little while before set the Greeks free from Macedonia by crushing Philip in Thessaly; and which had utterly subdued Hannibal, to whom no king was comparable for power or boldness; this people thought it unendurable that they should be compelled to contend with Perseus as though he were an even match for Rome, when for a long time already he had carried on his war against them with the poor remains of his father's routed army; for they were not aware that after his defeat Philip had

171-168 B.C.
δύναμιν ἦττηθεις Φίλιππος ἔρρωμενεστέραν καὶ μαχιμοτέραν ἐποίησε. περὶ ὅν διείμι βραχέως ἄνωθεν ἀρξάμενος.

VIII. Ἀντίγονος μέγιστον δυνηθεὶς τῶν Ἀλεξάνδρου διαδόχων καὶ στρατηγῶν, κτησάμενος οὐκτὸ καὶ γένει τὴν τοῦ βασιλέως προσηγορίαν, νῦν ἔσχε Δημήτριον, οὐ παῖς Ἀντίγονος ἦν ὁ Γονατᾶς ἐπονομασθείς· τούτου δὲ Δημήτριος, ὃς αὐτὸς τε βασιλεύσας χρόνον οὐ πολὺν, νῦν τε παῖδα τὴν ἥλικιάν ἀπολιπὼν Φίλιππον ἐτελεύτησε. ἐδέσαιτε δὲ τὴν ἀναρχίαν οἱ πρῶτοι Μακεδόνων Ἀντίγονον ἐπάγωσαν τοῦ τεθνηκότος ἀνεφίον οὔτα, καὶ συνοικίσαντες αὐτῷ τὴν μητέρα τοῦ Φίλιππου, πρῶτον μὲν ἐπίτροπον καὶ στρατηγὸν, εἶτα πειρώμενοι μετρίον καὶ κοινωφελοῦς βασιλεά προσηγόρευσαν. ἐπεκλήθη δὲ Δώσων ὡς ἐπαγγελτικός, οὐ τελεσιουργὸς δὲ τῶν ὑπο-3 σχέσεων. μετὰ τούτου βασιλεύσας ο Φίλιππος ἤνθησεν ἐν τοῖς μάλιστα τῶν βασιλέων ἔτι μειράκιον οὖν, καὶ δόξαν ἔσχεν ὡς ἀναστήσων Μακεδονίαν εἰς τὸ παλαιὸν ἄξιῶμα καὶ μόνος ἐπὶ πάντας ἤδη τὴν Ῥωμαίων δύναμιν αἱρομένην καθέξων. ἦττηθεῖς δὲ μεγάλη μάχη περὶ Σκοτουσαν ὑπὸ Τίτου Φλαμινίου τότε μὲν ἐπτηξὶ καὶ πάντα τὰ καθ’ ἑαυτὸν ἐπέτρεψε Ῥωμαῖοις,

4 καὶ τυχὼν ἐπιτιμήσεως μετρίας ἡγάπησεν. ὕστερον δὲ βαρέως φέρων, καὶ τὸ βασιλεύειν χάριτι Ῥωμαίων ἡγούμενος αἰχμαλώτου τρυφήν ἀγαπών.
made the Macedonian armies far more vigorous and warlike than before. This situation I will briefly explain from the beginning.

VIII. Antigonus, who was the most powerful of Alexander's generals and successors, and acquired for himself and his line the title of King, had a son Demetrius, and his son was Antigonus surnamed Gonatas. His son in turn was Demetrius, who, after reigning himself for a short time, died, leaving a son Philip still in his boyhood. The leading Macedonians, fearing the anarchy which might result, called in Antigonus, a cousin of the dead king, and married him to Philip's mother, calling him first regent and general, and then, finding his rule moderate and conducive to the general good, giving him the title of King. He received the surname of Doson, which implied that he was given to promising but did not perform his engagements. After him Philip succeeded to the throne, and, though still a youth, flowered out in the qualities which most distinguish kings, and led men to believe that he would restore Macedonia to her ancient dignity, and that he, and he alone, would check the power of Rome, which already extended over all the world. But after he was defeated in a great battle at Scotussa by Titus Flamininus,¹ for a time he took a humble posture, entrusted all his interests to the Romans, and was content to come off with a moderate fine. Afterwards, however, his condition oppressed him, and thinking that to reign by favour of the Romans was more the part of a captive

¹ In 197 B.C. The battle is usually named from a range of hills near Scotussa called Cynoscephalae. See the Flamininus, chapters iii. and iv.
κινήσαι καὶ προσαγαγεῖν εἰς ἐργον, ὑπὸ λύπης καὶ δυσθυμίας προέμενος τὸν βίον· ἐγνω γὰρ ἀδίκως τὸν ἐτερον τῶν ὦν Δημήτριον ἐκ διαβολῆς τοῦ χείρονος ἀνηρηκώς· ὀ δ᾽ ἀπολειπόμενος ὦδὸς αὐτοῦ Περσεύς ἀμα τῇ βασιλείᾳ διεδέξατο τὴν πρὸς Ρωμαίους ἔχθραν, οὐκ ὃν ἐχέγγυς ἐνεγκείν διὰ μικρότητα καὶ μοχθηρίαν ἱθούς, ἐν φ' παθὼν τε παντοδαπῶν καὶ νοσημάτων ἐνότων ἐπρώτευεν ἡ φιλαργυρία.

7 λέγεται δὲ μηδὲ γνήσιος φύναι, λαβεῖν δ᾽ αὐτὸν ἡ συνοικοῦσα τῷ Φιλίππῳ νεογνῷ ἀκεστρίας τινὸς Ἀργολικῆς Γναθαινίου τούνομα τεκούσης, καὶ λαβεῖν ὑποβαλομένη. δι᾽ ὃ καὶ μᾶλιστα
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satisfied with meat and drink than of a man possessed of courage and spirit, he turned his thoughts to war, and made his arrangements for it in secrecy and with cunning. Thus, those of his cities which lay on the highroads and the seashore he suffered to become weak and rather desolate, so as to awaken contempt, while in the interior he was collecting a large force; he also filled the fortresses, strongholds, and cities of the interior with an abundance of arms, money, and men fit for service, in this way preparing himself for the war, and yet keeping it hidden away, as it were, and concealed. Thus, he had arms to equip thirty thousand men laid up in reserve, eight million bushels of grain had been immured in his strongholds, and a sum of money sufficient to maintain for ten years ten thousand mercenaries fighting in defence of the country.

But Philip, before he could put these plans and preparations into effect, died of grief and anguish of mind; for he came to know that he had unjustly put to death one of his sons, Demetrius, on false charges made by the other, who was his inferior. The son, however, whom he left, Perseus, along with his father’s kingdom, inherited his hatred of the Romans, but was not equal to the burden because of the littleness and baseness of his character, in which, among all sorts of passions and distempers, avarice was the chief trait. And it is said that he was not even a true-born son, but that Philip’s wife took him at his birth from his mother, a certain sempstress, an Argive woman named Gnathaenion, and passed him off as her own. And this was the chief reason, as it would seem, why he feared Demetrius

¹ In 179 B.C.

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δοκεῖ τὸν Δημήτριον φοβηθεῖς ἀποκτεῖναι, μὴ γινώσκων ἐχὼν ὁ οίκος διάδοχου ἀποκαλύψῃ τὴν ἐκείνου νοθείαν.

IX. Οὐ μὴν ἄλλα, καίπερ ὅν ἁγενής καὶ ταπεινός, ὑπὸ ῥώμης τῶν πραγμάτων ἀναφερόμενος πρὸς τὸν πόλεμον ἔστη ἑαυτός ἀλλὰ θυμεῖται ἀπογοητευόμενος τὸν χρόνον, ἡγεμόνας τὲ Ῥωμαίων ὑπατικοὺς καὶ στρατεύματα καὶ στόλους μεγάλους ἀποτρι-

2 ψάμενος, ἐνίων δὲ καὶ κρατήσας. Πόπλιον τε γὰρ Δικίνινον ἐμβαλόντα πρῶτον εἰς Μακεδονίαν τρεῖς ψάμενος ἱππομαχία δισχίλιους πεντακοσίους ἀνδρας ἁγαθοὺς ἀπέκτεινε καὶ ζώντας ἀλλους ἕξακοσίους ἔλαβε, τοῦ τε ναυστάθμου περὶ Ὄρεον ὁμοῦντος ἀπροσδόκητον ἐπίπλωσε θέμενος εἰκοσι μὲν αὐτοφόρτους ὀλκάδας ἐχειρώσατο, τὰς δὲ ἄλλας σῖτου γεμούσας κατέδυσεν ἐκράτησε δὲ

3 καὶ πεντηκοτά τέσσαρα. καὶ μάχην ἐπολέμησε τὸ δεύτερον, ἐν ᾗ τὸν ὑπατικὸν Ὁστίλιον ἀπεκρούσατο καταβιαζόμενον κατὰ τὰς Ἑλληνιδας λάθρα δὲ διὰ Θεσσαλίας ἐμβαλόντα προκαλοῦμενος εἰς μάχην ἐφόβησε. πάρεργον δὲ τοῦ πολέμου στρατεύαν ἐπὶ Δαρδανεῖς θέμενος, ὡς δὴ τοὺς Ῥωμαίους ὑπερορῶν καὶ σχολάζων, μυρίους τῶν βαρβάρων κατέκοψε καὶ λείαν ἠλάσατο

4 πολλῆς. ὑπεκίνει δὲ καὶ Γαλάτας τοὺς περὶ τὸν Ἴστρων ἀκμημένους, οὗ Βαστέρναι καλοῦνται, στρατὸν ἵππωτην καὶ μάχιμον, Ἰλλυριοὺς τε διὰ Γενθίου τοῦ βασιλέως παρεκάλει συνεφάγασθαι

1 καταβιαζόμενον Coraës and Sintenis, after Bryan, for the καὶ βιαζόμενον of the MSS., where Bekker brackets καὶ.
2 οὗ Βαστέρναι Coraës and Bekker, after Stephanus: Βαστέρναι.

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and compassed his death, lest the royal house having a true-born heir to the throne, should uncover his own spurious birth.

IX. However, although he was ignoble and mean, the strength of his position led him to undertake the war, and he kept up the struggle for a long time, repulsing Roman commanders of consular rank with great armies and fleets, and actually conquering some of them. Publius Licinius, for example, who was the first that invaded Macedonia, he routed in a cavalry battle, slew twenty-five hundred good men, and took six hundred prisoners besides; then he made an unexpected attack upon the Roman fleet which was lying at anchor near Oreus, seized twenty ships of burden with their cargoes, and sank the rest together with the grain that filled them; he also made himself master of four quinqueremes. He fought a second battle, too, in which he repulsed the consul Hostilius as he was trying to force his way into Macedonia at Elimiae; and after Hostilius had broken into the country undetected by way of Thessaly, he gave him a challenge to battle which he was afraid to accept. Furthermore, as a side issue of the war, he made an expedition against the Dardanians, implying that he ignored the Romans and that time hung heavy on his hands; he cut to pieces ten thousand of the Barbarians and drove off much booty. He also secretly stirred up the Gauls settled along the Danube, who are called Bisternae, an equestrian host and warlike; and he invited the Illyrians, through Genthius their king, to take part with him
τοῦ πολέμου. καὶ λόγος κατέσχεν ὡς τῶν βαρβάρων μισθῶν πεπεισμένων ὑπ’ αὐτοῦ διὰ τῆς κάτω Γαλατίας παρὰ τὸν Ἄδριαν ἐμβαλεῖν εἰς τὴν Ἰταλίαν.

Χ. Ταῦτα τοῖς Ῥωμαίοις πυνθαυνομένοις ἐδόκει τὰς τῶν στρατηγικῶν πχρίτας καὶ παραγγελίας ἐάσαντας αὐτοὺς καλεῖν ἐπὶ τὴν ἑγεμονίαν ἀνδράν οὐν ἐχοντα καὶ πράγμασι χρήσανε μεγάλοις ἐπιστάμενοι. οὕτως ὂν Ὁσίλος Λιμῖλιος, ἡλικίας μὲν ἴδῃ πρόσω καὶ περὶ ἐξήκοντα γεγονός ἐτη, ῥώμη δὲ σώματος ἀκμάζον, πεφραγμένος δὲ κηδεσταίς καὶ παισί νεανίαις καὶ φίλων πλῆθει καὶ συγγενῶν μέγα δυναμένοις, ο久しぶοντιν ὑπακούσαι καλοῦντι τῷ δήμῳ πρὸς τὴν ὑπατείαν

2 ἐπειθοῦ. οὐ δὲ κατ’ ἀρχὰς μὲν ἔθρυππες πρὸς τοὺς πολλοὺς καὶ διέκλινε τὴν φιλοτιμίαν αὐτῶν καὶ σπουδῆν, ως μὴ δεόμενος τοῦ ἄρχειν, φοιτώντων δὲ καθ’ ἡμέραν ἐπὶ θύρας καὶ προκαλομένων αὐτὸν εἰς ἀγορᾶν καὶ καταβολῶν ἐπεισθή καὶ φανείς εὐθὺς ἐν τοῖς μετιοῦσι τὴν ὑπατείαν ἐδοξεῖν οὐκ ἄρχην ληψόμενος, ἀλλὰ νίκην καὶ κράτος πολέμου κομίζων καὶ διδοῦς τοῖς πολίταις

3 καταβαίνειν εἰς τὸ πεδίον· μετὰ τοσάωτης ἐλπίδος καὶ προθυμίας ἐδέξαντο πάντες αὐτὸν καὶ κατέστησαν ὑπατόν τὸ δεύτερον, οὐκ ἐάσαντες κλήρον γενέσθαι, καθάπερ εἰόθει, περὶ τῶν ἐπαρχιῶν, ἀλλ’ εὐθὺς ἐκεῖνο ψηφισάμενοι τοῦ Μακεδονικοῦ πολέμου τὴν ἑγεμονίαν. λέγεται δ’ αὐτῶν, ὡς ἄνθοροεύθη κατὰ τοῦ Περσέως στρατηγός, ὕπ’ τοῦ δήμου παντὸς οίκαδε προπεμφθέντα λαμπρῶς εὑρείν τὸ θυγμάτιον τὴν Τερτίαν δεδα-
in the war. And a report prevailed that the Barbarians had been hired by him to pass through lower Gaul, along the coast of the Adriatic, and make an incursion into Italy.

X. When the Romans learned of these things, they decided that they would bid good-bye to the favours and promises of those who wanted to be generals, and themselves summon to the leadership a man of wisdom who understood how to manage great affairs. This man was Paulus Aemilius, now advanced in life and about sixty years of age, but in the prime of bodily vigour, and hedged about with youthful sons and sons-in-law, and with a host of friends and kinsmen of great influence, all of whom urged him to give ear to the people when it summoned him to the consulship. At first he was for declining the appeals of the multitude, and tried to avert their eager importunities, saying that he did not want office; but when they came daily to his house and called him forth into the forum and pressed him with their clamours, he yielded; and when he presented himself at once among the candidates for the consulship, he did not appear to come into the Campus in order to get office, but as one who brought victory and might in war and offered them to the citizens. With such eager hopes did all receive him, and they made him consul for the second time, and did not permit a lot to be cast for the provinces, as was the custom, but at once voted him the conduct of the Macedonian war. And it is said that when he had been appointed general against Perseus, and had been escorted home in splendid fashion by the whole people, he found there his daughter Tertia, who was still a little child,

1 In 168 B.C.
κρυμένην ἐτὶ παιδίων οὖσαν ἀσπαζόμενον οὖν αὐτὴν ἔρωταν ἐφ’ ὅτω λελύπηται τὴν δὲ περιβαλούσαν καὶ καταφιλούσαν, "Οὐ γὰρ οἴσθα, εἴπειν, "ο πάτερ, ὅτι ἦμιν ὁ Περσεὺς τέθνηκε;" λέγουσαν κυνίδιον σύντροφον οὕτω προσαγορεύμενον καὶ τὸν Αἰμίλιον "Ἄγαθῆ τύχη," φαναι, "ὁ θύγατερ, καὶ δέχομαι τὸν οἶωνον." ταῦτα μὲν οὖν Κικέρων ὁ ῥήτωρ ἐν τοῖς περὶ μαιντικῆς ἱστορικῆς.

XI. Εἰσεθῶσαι δὲ τῶν ὑπατείαν λαβόντων οἶνον ἀνθομολογεῖσθαι τινα χάριν καὶ προσαγορεύειν φιλοφρόνως τὸν δήμον ἀπὸ τοῦ βήματος, Αἰμίλιος εἰς ἐκκλησίαν συναγαγὼν τοὺς πολίτας τὴν μὲν προτέραν ὑπατείαν μετελθεῖν ἐφ’ αὐτὸς ἀρχῆς δεόμενος, τὴν δὲ δευτέραν ἐκείνῳ στρατηγῷ.

2 δεσμένων ὁ γὰρ μηδεμίαν αὐτοῖς χάριν ἔχειν, ἀλλ’, εἰ νομίζουσι δι’ ἐτέρου βέλτιον ἔξειν τὰ κατὰ τὸν πόλεμον, ἐξίστασθαι τῆς ἱγμονίας, εἰ δὲ πιστεύουσιν αὐτῷ, μὴ παραστρατηγεῖν μηδὲ λογοποιεῖν, ἀλλ’ ὑποργεῖν σιωπή τὰ δέοντα πρὸς τὸν πόλεμον, ὡς, ἐκαὶ ἄρχοντος ἀρχεῖν ζητῶσιν, ἐν μάλλον ἦ γὰρ καταγελάστους ἐν ταῖς στρατείαις ἔσομένους. ἀπὸ τούτων τῶν λόγων πολλὴν μὲν αἰδώ πρὸς αὐτὸν ἐνεποίησε τοῖς πολίταις, μεγάλη δὲ προσδοκίαν τοῦ μέλλοντος, ἡδομένων ἄπαντων ὅτι τοὺς κολακεύοντας παρελθόντες εἰλοντο παρρησίαν ἔχοντα καὶ φρόνιμα στρατηγὸν. οὕτως ἔπε τῷ κρατεῖν καὶ μέγιστος εἶναι τῶν ἄλλων ἄρετῆς καὶ τοῦ καλοῦ δοῦλος ἦν ὁ Ῥωμαίων δήμος.

XII. Αἰμίλιον δὲ Παύλου, ὡς ἐξώρμησεν ἐπὶ 380
in tears. He took her in his arms, therefore, and asked her why she grieved. And she, embracing and kissing him, said: "Pray dost thou not know, Father, that our Perseus is dead?" meaning a little pet dog of that name. And Aemilius cried: "Good fortune! my daughter, I accept the omen." Such, then, is the story which Cicero the orator relates in his work "On Divination."¹

XI. It was the custom for those who obtained the consulship to return thanks, as it were, for the great favour in a friendly speech to the people from the rostra; but Aemilius, having gathered an assembly of the citizens, said he had sued for his first consulship because he himself wanted office, but for his second because they wanted a general; wherefore he was under no obligation to them; on the contrary, if they thought the war would be carried on better by another, he resigned the conduct of it; but if they had confidence in him they must not make themselves his colleagues in command, nor indulge in rhetoric about the war, but quietly furnish the necessary supplies for it, since, if they sought to command their commander, their campaigns would be still more ridiculous than they were already. By these words he inspired the citizens with great reverence for himself, and with great expectations of the future, and all were glad that they had passed by the flatterers and chosen a general who had resolution and frankness of speech. Thus was the Roman people, to the end that it might prevail and be greatest in the world, a servant of virtue and honour.

XII. Now, that Aemilius Paulus, after setting out

¹ Cicero, De divinatione, 46.
στρατείας, πλοῦ μὲν εὐτυχία καὶ ραστώνη χρήσασθαι πορείας κατὰ δαίμονα τίθημι, σὺν τάχει καὶ μετ’ ἀσφαλείας εἰς τὸ στρατόπεδον κομισθέντα· τοῦ δὲ πολέμου καὶ τῆς στρατηγίας αὐτοῦ τὸ μὲν τόλμης ὄξυτητι, τὸ δὲ βουλεύμασι χρήστοις, τὸ δὲ φίλων ἐκθύμοις ύπηρεσίαις, τὸ δὲ τῷ παρὰ τὰ δεινὰ θαρρείν καὶ χρήσθαι λογισμοῖς ἀραρόσιω ὅρῶν διαπεπραγμένου, οὐκ ἔχω τῇ λεγομένῃ τοῦ ἀνδρὸς εὐτυχία λαμπρὸν ἀποδοῦναι καὶ διάσημον ἔργον οἷον ἔτερων στρατηγῶν.

2 εἰ μὴ τις ἄρα τὴν Περσέως φιλαργυρίαν Αἴμυλῳ τύχην ἄγαθήν περὶ τὰ πράγματα γενέσθαι φησίν, ἢ λαμπρὰ καὶ μεγάλα πρὸς τὸν πόλεμον ἀρθέντα ταῖς ἐλπίσι τὰ Μακεδῶνων ἀνέτρεψε καὶ κατέβαλε, πρὸς ἀργύριον ἀποδειλώσαντος. ἦκον μὲν γὰρ αὐτῶ δειθέντι Βαστέρναι, μύριοι μὲν ἱππεῖς, μύριοι δὲ παραβάται, μισθοφόροι πάντες, ἄνδρες οὐ γεωργεῖν εἰδότες, οὐ πλεῖν, οὐκ ἀπὸ ποιμνίων ζην νέμοντες, ἀλλ’ ἐν ἔργον καὶ μίαν τέχνην μελετῶντες ἢ μάχεσθαι καὶ κρατεῖν τῶν ἀντιτατομένων. ὡς δὲ περὶ τὴν Μαιδικῆν καταστρατοπεδεύσαντες ἐπεμίγμυντο τοῖς παρὰ τοῦ βασιλέως ἄνδρες υψηλοὶ μὲν τὰ σώματα, θαυμαστοὶ δὲ τὰς μελέτας, μεγάλανχοι δὲ καὶ λαμπροὶ ταῖς κατὰ τῶν πολεμιῶν ἀπειλαῖς, θάρσος παρέστησαν τοῖς Μακέδοσι καὶ δόξαν ὡς τῶν Ῥωμαίων οὐχ ὑπομενούντων, ἀλλ’ ἐκπλαγησομένων τὴν ὤψιν αὐτὴν καὶ τὴν κίνησιν ἐκφυλοῦν ὡς τῶν Ῥωμαίων οὐχ ὑπομενούντων, ἀλλ’ ἐκπλαγησομένων τὴν ὤψιν αὐτὴν καὶ τὴν κίνησιν ἐκφυλοῦν.
upon his campaign, had a fortunate voyage and an easy passage and came speedily and safely to the Roman camp, I attribute to the favour of Heaven; but when I see that the war under his command was brought to an end partly by his fierce courage, partly by his excellent plans, partly by the eager assistance of his friends, and partly by his resolute adoption of fitting conclusions in times of danger, I cannot assign his remarkable and brilliant success to his celebrated good fortune, as I can in the case of other generals. Unless, indeed, it be said that the avaricious conduct of Persens was good fortune for Aemilius, since it utterly subverted the great and brilliant prospects of the Macedonians for the war (wherein their hopes ran high), because Perseus played the coward with his money. For there came to him from the Bisternae, at his request, ten thousand horsemen with ten thousand men to run at their sides, all professional soldiers, men who knew not how to plough or to sail the seas, who did not follow the life of herdsmen, but who were ever practising one business and one art, that of fighting and conquering their antagonists. And when these had encamped in Maedica and mingled with the soldiers of the king,—men of lofty stature, admirable in their discipline, great boasters, and loud in their threats against their enemies,—they inspired the Macedonians with courage and a belief that the Romans could not withstand them, but would be utterly terrified by their looks and movements, which were strange and repulsive. But after Perseus had disposed the feelings of his men in this way and filled them with so great hopes, upon being asked to pay each captain of the mercenaries a
οὺς, πρὸς τὸ γιγνόμενον τοῦ χρυσίου πλῆθος ἰλιγγιάσας καὶ παραφρονήσας ὑπὸ μικρολογίας ἀπείπατο καὶ προήκατο τὴν συμμαχίαν, ὡσπερ οἰκονομῶν, οὐ πολεμῶν 'Ρωμαίων, καὶ λογισμὸν ἀποδώσων ἀκριβῆ τῆς εἰς τὸν πόλεμον δαπάνης οἰς ἐπολέμει· καίτοι διδασκάλους εἰχεν ἐκεῖνοι, οἷς ἀνευ τῆς ἄλλης παρασκευῆς στρατιωτῶν δέκα μυριάδες ἦσαν ἠθροισμέναι καὶ παρεστῶσαι ταῖς χρείαις. ὁ δὲ πρὸς δύναμιν ἀνταίρων τηλικαύτην καὶ πόλεμον οὐ τοσοῦτον ἦν τὸ παρατρεφόμενον, διεμέτρει καὶ παρεσημαίνετο τὸ χρυσίον, ἄφασθαι δεδώσω ὡσπέρ ἀλλοτρίων. καὶ ταῦτ' ἔπραττεν οὐ Λυδῶν τίς οὐδὲ Φοινίκων γεγονός, ἀλλὰ τῆς 'Αλεξάνδρου καὶ Φιλίππου κατὰ συγγένειαν ἀρετῆς μεταποιούμενος, οὐ τὸ τὰ πράγματα τῶν χρημάτων ὑπητά, μὴ τὰ χρήματα τῶν πραγμάτων ἠγείσθαι πάντων ἐκρίτησαν. ἔρρεθη γοῦν ὅτι τὰς πόλεις αἱρεῖ τῶν Ἑλλήνων οὐ Φιλίππος, ἀλλὰ τὸ Φιλίππον χρυσίον. 'Αλέξανδρος δὲ τῆς ἐπ' Ἰνδοὺς στρατείας ἀπτόμενος, καὶ βαρὺν ὀρὸν καὶ δύσογκον ἰδὴ τῶν Περσικῶν ἐφελκομένους πλοῦτον τοὺς Μακεδόνας, πρῶτας ὑπέπρησε τὰς βασιλικὰς ἀμάξας, εἶτα τοὺς ἄλλους ἐπείπε οὐτό ποιήσαντας ἐλαφροὺς ἀναζεῦξαι πρὸς τὸν πόλε- μον ὡσπερ λευμένους. Περσεὺς δὲ τὸν χρυσὸν αὐτὸς αὐτοῦ καὶ τέκνων καὶ βασιλείας κατα- χεύμενος οὐκ ἤθελησε δι' ὀλίγων σωθῆναι χρη- μάτων, ἀλλὰ μετὰ πολλῶν κομισθεῖς ὁ πλούσιος.
thousand pieces, he was bewildered and crazed at the amount of gold required, and out of parsimony renounced and abandoned the alliance, as if he were a steward, rather than a foe, of the Romans, and was to give an exact account of his expenditures for the war to those against whom he waged it; and yet he had his foes to give him lessons, for, apart from their other preparations, they had a hundred thousand men assembled and ready for their needs. But he, though contending against so large a force, and in a war where such large reserves were maintained, measured out his gold and sealed it up in bags, as afraid to touch it as if it had belonged to others. And this he did although he was no Lydian or Phoenician born, but laid claim to a share in the virtues of Alexander and Philip, whose descendant he was,—men who mastered the world through their belief that empire was to be bought with money, not money with empire. At all events, it was a common saying that the cities of Greece were taken, not by Philip, but by Philip's money. And Alexander, when he was starting on his expedition to India, and saw that his Macedonians were dragging along after them their Persian wealth, which was already burdensome and heavy, set fire to the royal baggage-waggons first, and then persuaded his followers to do the same with theirs, and to set out for the war in light marching order, like men released from bondage. But Perseus would not consent to pour out his gold upon himself, his children, and his kingdom, and thus purchase salvation with a small part of his treasures, but chose to be carried with many treasures as the wealthy captive, and to show the
αἰχμάλωτος ἔπιδείξασθαι Ἡρωμάιοις δόσα φεισάμενος ἐτήρησεν αὐτοῖς.

XIII. Οὗ γὰρ μόνων ἀπέπεμψε τοὺς Γαλαταίς φεισάμενος, ἄλλα καὶ Γένθιον ἐπάρας τὸν Ἡλληνιδὸν ἔπὶ τριακοσίων ταλάντων συνεφάγασθαι τοῦ πολέμου τὰ μὲν χρήματα τοῖς παρ’ αὐτοῦ πεμφθείσι προὔθηκεν ἠριθμημένα καὶ κατασημήνασθαι παρέσχεν· ὡς δὲ πεισθεὶς έχειν ὥς ἦτησεν ὁ Γένθιος ἔργον ἀσεθεῖς καὶ δεινὸν ἐδρασε (πρέσβεις γὰρ ἐλθόντας Ηρωμαίοιν πρὸς αὐτὸν
2 συνέλαβε καὶ κατέδησεν), ἡγούμενος ὁ Περσεὺς οὐδέν ἐτὶ δείσθαι τῶν χρημάτων τὴν ἐκπολέμωσιν, ἀλητα τοῦ Γένθιον προδεδωκότος ἐχθραὶ ἐνέχυρα καὶ διὰ τηλικαύτης ἰδικίας ἐμβεβληκότος ἑαυτὸν εἰς τὸν πόλεμον, ἀπεστέρησε τὸν κακοδαιμόνα τῶν τριακοσίων ταλάντων, καὶ περιείδησεν ὅλιγω χρόνῳ μετὰ τέκνων καὶ γυναικὸς ὡς ἀπὸ νεοτίᾳς ἀρθέντα τῇ βασιλείᾳ ὑπὸ Λευκίου Ἀνικίου στρατηγοῦ πεμφθέντος ἐπ’ αὐτὸν μετὰ δυνάμεως.

3 Ἐπὶ τοιούτων ἀντίπαλον ἐλθὼν ὁ Ἀιμίλιος αὐτοῦ μὲν κατεφρόνει, τήν δ’ ὑπ’ αὐτῶ παρασκευὴν καὶ δύναμιν ἐθάναμαξεν. ήσαν γὰρ ἰππεῖς μὲν τετρακισχίλιοι, πεζοὶ δ’ εἰς φάλαγγα τετρακισμυρίων οὐ πολλοῖς ἀποδέοντες. ἵδρυμένος δὲ πρὸ τῆς θαλάττης παρὰ τὴν Ὀλυμπικήν ύπώρειαν ἐπὶ χωρίων οὐδαμόθεν προσαγωγὴν ἐχόντων καὶ πάντωθεν ὑπ’ αὐτοῦ διαπεφραγμένων ἐρύμασι καὶ προτειχίσμασι ξυλίνοις πολλήν ἄδειαν ἤγεν, ἀποτρύσειν χρόνῳ καὶ χρημάτων
4 δαπάνη τὸν Ἀιμίλιον ἡγούμενος. ὁ δὲ τῇ γνώμῃ μὲν ὑν ἑνεργὸς ἐπὶ πὰν βούλευμα καὶ πᾶσαν τρεπόμενος πείραν, ὑπ’ ἄδειας δὲ τῆς πρόσθεν

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Romans how much he had saved and watched for them.

XIII. For he not only sent away the Gauls after playing them false, but also, after inducing Genthius the Illyrian, on payment of three hundred talents, to assist him in the war, he showed to the king's messengers the money all counted out, and suffered them to put their seals upon the bags; then, when Genthius, convinced that he had the price he had asked, committed a dreadful and impious deed, arresting and imprisoning a Roman embassy that had been sent to him, Perseus, thinking that the money was no longer needed to make Genthius an enemy of Rome, since before getting it he had given a lasting earnest of his hatred and had involved himself in the war by the great wrong which he had done, deprived the poor wretch of the three hundred talents, and suffered him in a little while to be taken from his kingdom with his wife and children, as birds from their nest, by Lucius Anicius, a general sent against him with an army.

Aemilius, coming against such an adversary, scorned him indeed, but admired his preparations and his army. For Perseus had four thousand horsemen, and not much fewer than forty thousand heavy-armed footmen. And planting himself with the sea behind him, along the foot-hills of Mount Olympus, on ground which nowhere afforded an approach, and which had been fortified on all sides by him with bulwarks and outworks of wood, he lay in great security, thinking that by delay and expense he would wear out Aemilius. But Aemilius was a man who clung to his purpose, and tested every plan and method of attack; seeing, however, that his
τὸν στρατὸν ὅρῶν δυσανασχετοῦντα καὶ λόγῳ πολλὰ διαστρατηγοῦντα τῶν ἀπράκτων, ἐπετίμησεν αὐτοῖς, καὶ παρῆγγειλε μηδὲν πολυπραγμονεῖν μηδὲ φροντίζειν, ἀλλ’ ἢ τὸ σῶμα τὸ ἑαυτοῦ καὶ τὴν πανοπλίαν ἐκαστὸν ὅπως ἑνεργὸν παρέξει καὶ χρήσεται Ῥωμαίκως τῇ μαχαίρᾳ, τὸν καιρὸν 5 παραδόντος τοῦ στρατηγοῦ. τὰς δὲ νυκτερινὰς ἐκέλευσε φυλακὰς ἀνευ λόγχης φυλάττειν, ὥς μᾶλλον προσέξουτας καὶ διαμαχουμένους πρὸς τὸν ὑπνοῦν, ἀν ἀμύνασθαι τοὺς πολεμίους μὴ δύνωνται προσέχειν.

XIV. Ἐνοχλουμένων δὲ τῶν ἀνθρώπων μάλιστα περὶ τὴν τοῦ ποτοῦ χρείαν (καὶ γὰρ ὅλιγον καὶ πονηρὸν ἐπίδυε καὶ συγκειμένον παρ’ αὐτὴν τὴν θάλατταν), ὅρῶν ὁ Αἰμίλιος μέγα καὶ καθηρεφεῖς δένδρας ὅρος τὸν Ὁλυμπον ἐπικείμενον, καὶ τεκμαίρομενος τῇ χλωρότητί τῆς ὀλής ναμάτων ἔχειν ἀρχὰς διὰ βάθους ὑποφερομένων, ἀναπνοὰς αὐτοῖς καὶ φρέατα πολλὰ παρὰ τὴν 2 ὑπώρειαν ἤρποτε. τὰ δ’ εὔθυς ἐπίμπλατο ῥευμάτων καθαρῶν, ἐπισυνιδόντων ὀλκῆ καὶ φορᾷ τοῦ θλιβομένου πρὸς τὸ κενούμενον.

Καίτοι τινὲς οὐ φασιν ὑδάτων ἐτοίμων κεκρυμένων πηγὰς ἐναποκείσθαι τοῖς τόποις ἐξ ὧν βέοντων, οὐδ’ ἀποκαλυφθεῖν οὐδὲ ῥῆξιν εἶναι τὴν ἐκβολὴν αὐτῶν, ἀλλὰ γένεσιν καὶ σύστασιν ἐνταῦθα τῆς ὑλῆς ἐξυγραφομένης· ἐξυγραψεσθαι δὲ πυκνότητι καὶ ψυχρότητι τὴν νοτερὰν ἀνα-388
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army, by reason of their former license, was impatient of delay, and inclined to dictate to their general many impracticable things, he rebuked them, and instructed them to take no thought or concern for anything, except how each man might keep himself and his armour in readiness for action, and ply his sword in Roman fashion, when their general gave them the opportunity. Furthermore, he ordered the night watchmen to keep watch without their spears, with the idea that they would be more on the alert and would struggle more successfully against sleep, if they were unable to defend themselves against their enemies when they approached.

XIV. But his men were annoyed especially by the lack of drinking water, since only a little of it issued forth and collected in pools at the very edge of the sea, and that was bad. Aemilius, therefore, seeing that the lofty and wooded mountain of Olympus lay near, and judging from the greenness of its trees that there were veins of water coursing under ground, dug a number of vents and wells for them along the foot of the mountain. These were at once filled with streams of pure water, which, under the weight and impulse of the pressure that was upon them, discharged themselves into the vacuum afforded.

And yet some deny that stores of ready water lie hidden away beneath the places from which springs flow, and that they merely come to light or force a passage when they issue forth; they hold rather that the water is generated and comes into existence then and there through the liquefaction of matter, and that moist vapour is liquefied by density and cold,
3 γένηται. καθάπερ γὰρ οἱ μαστοὶ τῶν γυναικῶν οὐχ ὦσπερ ἀγγεῖα πλήρεις εἰσὶν ἐπιρρέοντος ἐτοίμου γάλακτος, ἀλλὰ μεταβάλλοντες τὴν τροφὴν ἐν αὐτοῖς ἐργάζονται γάλα καὶ διηθοῦσιν, οὕτως οἱ περίψυκτοι καὶ πιδακώδεις τῶν τῆς γῆς ὕδωρ μὲν οὐκ ἔχουσι καλυπτόμενον, οὐδὲ κόλπος ρεύματα καὶ βάθη ποταμῶν τοσοῦτον ἐξ ἐτοίμης καὶ ὑποκειμένης ἀφιέντας ἁρχῆς, τὸ δὲ πνεῦμα καὶ τὸν ἀέρα τῷ πιέζειν καὶ καταπνεύσαι ἀποθηλίζοντες εἰς ὕδωρ τρέποντι. τὰ γοὺν ὀρυττόμενα τῶν χωρίων μᾶλλον ἀναπιδύει καὶ διανάει πρὸς τὴν τοιαύτην ψηλάφησιν, ὦσπερ οἱ μαστοὶ τῶν γυναικῶν πρὸς τὸν θηλασμὸν, ἀνυγραίνοντα καὶ μαλάττοντα τὴν ἀναθυμίασιν; ὡσα δ' ἁργὰ τῆς γῆς συμπέφρακται, τυφλὰ πρὸς γένεσιν ὕδατον ἔστιν, οὐκ ἔχουν τὴν ἐργαζομένην
5 τῷ ὕγρῳ κίνησιν. οἱ δὲ ταῦτα λέγοντες ἐπι-χειρεῖν δεδώκασι τοῖς ἀπορητικοῖς, ὡς οὖν τὸ αἴμα τοῖς ξύφοις ἔνεστιν, ἀλλὰ γενιᾶται πρὸς τὰ τραύματα πνεύματός τινος ἡ σαρκῶν μεταβολῆ, οὕσιν ἀπεργασαμένη καὶ σύντηξιν. ἐλέγχονται δὲ τοῖς πρὸς τοὺς ὑπονόμους καὶ τὰς μεταλλειάς ἀπαντῶσιν εἰς βάθη ποταμῶς, οὐ κατ' ὀλίγον συλλεγομένοις, ὦσπερ εἰκός ἐστιν εἰ γένεσιν ἐκ τοῦ παραχρῆμα κινουμένης τῆς γῆς λαμβάνοντι, ἀλλ' ἀθρόως ἀναχεομένοις. ὠρῶν δὲ καὶ πέτρας πληγῇ ῥαγείσης ἐξεπιδησε ρεύμα λάβρου ὕδατος, εἰτα ἐπέλυπε. ταῦτα μὲν περὶ τούτων.
whenever, that is, it is compressed in the depths of earth and becomes fluid. For, they argue, just as the breasts of women are not, like vessels, full of ready milk which flows out, but by converting the nourishment that is in them produce milk and strain it out; so those places in the ground which are chilly and full of springs do not have hidden water, nor reservoirs which send forth the currents and deep waters of all our rivers from a source that is ready at hand, but by forcibly compressing and condensing vapour and air, they convert them into water. At all events, those places which are dug open gush and flow more freely in response to such manipulation, just as the breasts of women do in response to sucking, because they moisten and soften the vapours; whereas all places in the ground which are packed tight and unworked, are incapable of generating water, since they have not been subjected to the agitation which produces moisture. But those who hold this doctrine give the sceptical occasion to object that, on this reasoning, there is no blood in living creatures, but it is generated in response to wounds by a transformation of some vapour or flesh, which causes its liquefaction and flow. Moreover, they are refuted by the experience of men who dig mines, either for sieges or for metals, and in the depths encounter rivers of water, which are not gradually collected, as must naturally be the case if they come into existence at the instant that the earth is agitated, but pour fourth in a great mass. And again, when a mountain or rock is smitten asunder, a fierce torrent of water often gushes forth, and then ceases entirely. So much on this head.
ΧV. Ὅ δ' Αἰμίλιος ἠμέρας μὲν τινας ἠρέμει, καὶ φασί μῆποτε τηλικοῦτων στρατοπέδων ἐγγὺς οὐτοὶ συνελθόντων ἦσυχίαν γενέσθαι τοσαύτην. ἐπεὶ δὲ κινῶν ἀπαντα καὶ πειρώμενος ἐπυνθάνετο μίαν εἰσβολὴν ἔτι μόνον ἀφροῦρον ἀπολείπεσθαι, τὴν δὲ Περραβίας παρὰ τὸ Πῦθιον καὶ τὴν Πέτραν, τῷ μή φυλάττεσθαι τὸν τόπον ἐλπίσας μᾶλλον ἢ δ' ἢν οὐκ ἐφυλάττετο δυσχωρίαν καὶ 2 τραχύτητα δείσας ἐβουλεύετο. πρῶτος δὲ τῶν παρόντων ὁ Νασικᾶς ἐπικαλούμενος Σκηπίων, γαμβρὸς Ἁφρικανοῦ Σκηπίωνος, ὑστερον δὲ μεγίστον ἐν τῇ συγκλήτῳ δυνητείς, ὑπεδέξατο τῆς κύκλωσεως ἡγεμῶν γενέσθαι. δεύτερος δὲ Φάβιος Μάξιμος, ὁ πρεσβύτατος τῶν Αἰμιλίου παίδων, 3 ἔτι μειράκιον ὅν, ἀνέστη προθυμοῦμενος. ὡσθεὶς οὖν ὁ Αἰμίλιος δίδωσιν αὐτοῖς ὅσοις Πολύβιος εἴρηκεν, ἀλλ' ὅσοις αὐτὸς ὁ Νασικᾶς λαβεῖν φησι, γεγραφῶς περὶ τῶν πράξεων τούτων ἐπιστόλιον πρὸς τινα τῶν βασιλέων, οἰ μὲν ἐκτὸς τάξεως Ἰταλικοὶ τρισχίλιοι τὸ πλῆθος ἦσαν, τὸ 4 δ' εὐώνυμον κέρας εἰς πεντακισχίλιοι. τούτοις προσλαβὼν ὁ Νασικᾶς ἵπτεις ἐκατὸν εἰκοσι καὶ τῶν παρ' Ἁρπάλῳ Ἄρακων καὶ Κρητῶν ἀναμειγμένων διακοσίων, εξώρμησε τῇ πρὸς θάλασσαν ὅδω, καὶ κατεστρατοπέδευσε παρὰ τὸ Ἡράκλειον, ὡς δὴ ταῖς ναυσὶ μέλλων ἐκπεριπλεῖν καὶ κυ- 5 κλούσθαι τὸ στρατόπεδον τῶν πολεμίων. ἐπεὶ δ' ἐδείπνησαν οἱ στρατιῶται καὶ σκότος ἐγένετο, τοῖς ἡγεμόσι φράσας τὸ ἀληθὲς ἦγε διὰ νυκτὸς

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XV. Aemilius kept still for several days, and they say that never was there such quiet when armies of such size had come so close together. But when, as he was trying and considering everything, he learned that there was one passage and one only that still remained unguarded, namely, the one through Per-rhaebia past the Pythium and Petra, he conceived more hope from the fact that the place was left unguarded than fear from the roughness and difficulty of it which caused it to be so left, and held a council of war upon the matter. Among those present at the council, Scipio, surnamed Nasica, a son-in-law of Scipio Africanus, and afterwards of the greatest influence in the senate, was first to offer himself as leader of the enveloping force. And second, Fabius Maximus, the eldest of the sons of Aemilius, though he was still a young man, eagerly volunteered. Aemilius, accordingly, delighted, gave them, not as many men as Polybius states, but as many as Nasica himself says they took, in a short letter which he wrote concerning these exploits to one of the kings, that is, three thousand of his Italians who were not Romans, and his left wing numbering five thousand. In addition to these, Nasica took a hundred and twenty horsemen, besides two hundred of the mixed Thracians and Cretans with Harpalus, set out on the road towards the sea, and encamped by the Heracleum, as though he intended to sail round by sea and envelope the camp of the enemy. But when his soldiers had taken supper and darkness had come, he told his chief officers his real design, and then led his forces by night in the opposite direction, away from the sea,

1 In a lost portion of Book XXIX.
τὴν ἑναντίαν ἀπὸ θαλάττης, καὶ καταλύσας ἀνέπαυσ τὴν στρατιὰν ὑπὸ τὸ Πύθιον. ἑνταῦθα τοῦ Ὀλύμπου τὸ ὕψος ἀνατείνει πλέον ἢ δέκα σταδίων. σημαίνεται δὲ ἐπιγράμματι τοῦ μετρῆσαντος οὗτος.

6 Ὀλύμπου κορυφῆς ἐπὶ Πυθίου Ἀπόλλωνος ἱερὸν ὕψος ἔχει, πρὸς κάθετον δὲ μέτρον, πλήρη μὲν δεκάδα σταδίων μίαν, αὐτὰρ ἐπ’ αὐτῇ πλέθρον τετραπέδῳ λειπόμενον μεγέθει. Ἐνυμῆλον δὲ μιν ὕις ἔθηκατο μέτρα κελεύθου Ἐεναγόρης: σὺ δ’, ἄναξ, χαίρε καὶ ἐσθλὰ δίδου.

7 καίτοι λέγουσιν οἱ γεωμετρικοὶ μήτε ὅρους ὕψος μήτε βάθος θαλάσσης ύπερβάλλειν δέκα σταδίων. οἱ μέντοι Ἐεναγόρας οὐ παρέργωσι, ἀλλὰ μεθόδῳ καὶ δὲ ὀργάνων εἰληφέναι δοκεῖ τὴν μέτρησιν.

XVI. Ὁ μὲν οὖν Νασίκᾶς ἑνταῦθα διενυκτέρευσε τῷ δὲ Περσεῖ τῶν Αἰμύλιου ἀπτρεμοῦντα κατὰ χώραν ὀρῶντι καὶ μῆ λογιζομένῳ τὸ γινόμενον ἀποδρᾶς έκ τῆς ὁδοῦ Κρῆς αὐτόμολος ἢκε μηνύνω τὴν περίοδον τῶν Ῥωμαίων. ὁ δὲ συνταραχθεῖς τὸ μὲν στρατόπεδον οὐκ ἐκίνησε, μυρίοις δὲ μισθοφόρους ξένους καὶ δισχίλιος Μακεδόνας Μίλιον παραδόσει, εξαπέστειλε, παρακελευσάμενος ταχύναι καὶ καταλαβεῖν τὰς ὑπερβολάς. τοῦτοις ο μὲν Πολύβιος φησιν ἐπὶ κοιμομένων ἐπιπεσεῖν τοὺς Ῥωμαίους, ο δὲ Νασίκᾶς

1 πρὸς ... μέτρον a correction suggested by Sintenis (and adopted by Bekker) of the unmetrical πρὸς τὴν κάθετον δ’ ἐμετρηθη ὑπὸ τῶν MSS.
and halted below the Pythium, where he gave his army a rest. From this point Olympus rises to a height of more than ten furlongs, as is signified in an inscription by the man who measured it:—

"The sacred peak of Olympus, at Apollo's Pythium, has a height, in perpendicular measurement, of ten full furlongs, and besides, a hundred feet lacking only four. It was the son of Eumelus who measured the distance, Xenagoras; so fare thee well, O King, and be propitious in thy gifts."

And yet the geometricians say that no mountain has a height, and no sea a depth, of more than ten furlongs. It would seem, however, that Xenagoras took his measurement, not carelessly, but according to rule and with instruments.

XVI. Here, then, Nasica passed the night; but to Perseus, who did not infer what was going on because he saw Aemilius remaining quietly in his position, there came a Cretan deserter who had run away on the march, bringing him news of the circuit which the Romans had taken. Though Perseus was confounded at this, he did not move his camp, but sent out ten thousand foreign mercenaries and two thousand Macedonians under Milo, with orders to make haste and occupy the passes. These men, according to Polybius,¹ were still asleep when the Romans fell upon them; but Nasica says that a

¹ In a lost portion of Book XXIX.
όξυν ἀγώνα περὶ τοῖς άκροις γενέσθαι καὶ κίν-
δυνον, αὐτὸς δὲ Ἐράκα μισθοφόρον εἰς χείρας
συνδραμόντα τῷ ἔνστῳ διὰ τοῦ στήθος πατάξας
καταβαλεῖν, ἐκβιασθέντων δὲ τῶν πολεμίων, καὶ
tοῦ Μίλωνος αἰσχιστα φεύγοντος ἀνευ τῶν
ὄπλων μυοχίτωνος, ἀσφαλῶς ἀκολουθεῖν, ἀμα
καταβιβάζων εἰς τὴν χώραν τὸ στράτευμα.

3 Τούτων δὲ τῷ Περσεί προσπεσόντων κατὰ
tάχος ἀναζέυξας ἤγεν ὁπίσω, περίφοβος γεγονὸς
καὶ συγκεχυμένος ταῖς ἐλπίσιν. αὐτοῦ δ' ὁμος
πρὸ τῆς Πύδνης ύπομένουτα πειρᾶσθαι μάχης
ἀναγκαῖον ἦν, ἡ τῷ στρατῷ σκεδάσθεντι περὶ
tὰς πόλεις δέχεσθαι τῶν πόλεμου, ἐπείπερ ἄπαξ
ἐμβέβηκε τῇ χώρᾳ, δίχα πολλοῦ φόνου καὶ
4 νεκρῶν ἐκπεσεῖν μὴ δυνάμενον. πλήθει μὲν οὖν
ἀνδρῶν αὐτόθεν περιεῖναι, προθυμίαν δὲ πολλήν
ὑπάρχειν ἀμυνομένοις περὶ τέκνων καὶ γυναικῶν,
ἐφορῶντος ἐκαστα τοῦ βασιλέως καὶ προκινδυ-
νεύοντος. ἐκ τούτων ἐθάρσυνον οἱ φίλοι τὸν Περ-
σέα· καὶ βαλόμενος στρατόπεδον συνετάττετο
πρὸς μάχην, καὶ τὰ χωρία κατεσκοπεῖτο, καὶ
dιήρει τὰς ἡγεμονίας, ὡς εὐθὺς εξ ἐφόδου τοῖς
5 Ῥωμαίοις ἀπαντήσων. ὁ δὲ τόπος καὶ πεδίον ἦν
τῇ φάλαγγι βάσεως ἐπιπέδου καὶ χωρίων ὀμαλῶν
deομένη, καὶ λόφοι συνεχεῖς ἀλλος ἐξ ἀλλοῦ τοῖς
γυμνητεύουσι καὶ ψιλοῖς ἀναφυγάς καὶ περίδρο-
μας ἔχοντες. διὰ μέσου δὲ ποταμοὶ ἑροῦτε Λίησων
καὶ Δεύκος οὐ μάλα βαθεῖς τότε (θέρους γὰρ ἦν
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sharp and perilous conflict took place for possession of the heights, and that he himself slew a Thracian mercenary, who engaged him, by striking him through the breast with his javelin, and that after the enemy had been driven away, and while Milo was flying most disgracefully without his armour or his cloak, he followed after them without danger, and brought his army with him down into the plain.

After this disaster, Perseus hastily broke camp and retired; he had become exceedingly fearful, and his hopes were shattered. But nevertheless he was under the necessity of standing his ground there in front of Pydna and risking a battle, or else of scattering his army about among the cities and so awaiting the issue of the war, which, now that it had once made its way into his country, could not be driven out without much bloodshed and slaughter. In the number of his men, then, he was superior where he was, and they would fight with great ardour in defence of their wives and children, and with their king beholding all their actions and risking life in their behalf. With such arguments his friends encouraged Perseus. So he pitched a camp and arranged his forces for battle, examining the field and distributing his commands, purposing to confront the Romans as soon as they came up. The place afforded a plain for his phalanx, which required firm standing and smooth ground, and there were hills succeeding one another continuously, which gave his skirmishers and light-armed troops opportunity for retreat and flank attack. Moreover, through the middle of it ran the rivers Aeson and Leucus, which were not very deep at that time (for it was the latter end of summer),
ΧVII. Ὅ δ' Ἀιμίλιος, ὡς εἰς ταύτων συνέμιξε τῷ Νασικᾶ, κατέβαινε συντεταγμένος ἐπὶ τοὺς πολεμίους. ὡς δ' εἶδε τὴν παράταξιν αὐτῶν καὶ τὸ πλήθος, θαυμάσας ἐπέστησε τὴν πορείαν, αὐτὸς τι πρὸς ἐαυτὸν συλλογιζόμενος. οἱ δ' ἠγεμονικοὶ νεανίσκοι προθυμοῦμενοι μάχεσθαι παρελαύνοντες ἐδέοντο μὴ μέλλειν, καὶ μάλιστα πάντων ὁ Νασικᾶς τῇ περὶ τὸν Ὀλυμπον εὐνυχία 2 τεθαρρυκός. Ὅ δ' Ἀιμίλιος, μειδιάσας, "Εἰ γε τὴν σήν," εἶπεν, " ἥλικιαν εἰχον· αἱ δὲ πολλαὶ μὲ νῖκαι διδάσκουσιν τὰ τῶν ἴττωμένων ἀμαρτήματα, κωλύουσιν ἐξ ὀδοῦ μάχην τίθεσθαι πρὸς φάλαγγα συντεταγμένην ἱδῇ καὶ συνεστῶσαν." ἐκ τούτου τὰ μὲν πρῶτα καὶ καταφανῆ πρὸς τοὺς πολεμίους ἐκέλευσεν εἰς σπείρας καθιστάμενα ποιεῖν σχῆμα παρατάξεως, τοὺς δ' ἀπ' ὦρας στραφέντας εἰς χώρα ἵππα βαλέσθαι καὶ στρα-3 τοπεδέων. οὕτω δὲ τῶν συνεχῶν τοὺς τελευταίους καθ' ὑπαγωγήν ἐξελιττομένων ἔλαθε τὴν παράταξιν ἀναλύσας καὶ καταστήσας ἀθορύβως εἰς τὸν χώρακα πάντας.

Ἐπεὶ δὲ νῦξ γεγόνει καὶ μετὰ δεῖπνον ἐτρά-ποντο πρὸς ὦραν καὶ ἀνάπαυσιν, αἰφνίδιον ἡ σελήνη πλήρης ὅσα καὶ μετέωρος ἐμελαίνετο καὶ τοῦ φωτὸς ἀπολιπόντος αὐτὴν χρόας ἀμείψασα 4 παντοδαπᾶς ὕφασσθη. τῶν δὲ Ῥωμαίων, ὥσπερ ἐστὶ νεομισμένοι, χαλκοῦ τε πατάγους ἀνακλουμένων τὸ φῶς αὐτῆς καὶ πυρὰ πολλὰ δαλός καὶ δασὶν ἀνεχόντων πρὸς τῶν ὀυρανῶν, οὐδὲν ὁμοιον ἐπραττόν οἱ Μακεδόνες, ἀλλὰ φρίκη καὶ
AEMILIUS PAULUS

but were likely, nevertheless, to give the Romans considerable trouble.

XVII. Aemilius, after effecting a junction with Nasica, came down in battle array against the enemy. But when he saw how they were drawn up, and in what numbers, he was amazed, and came to a halt, considering with himself. His young officers, however, who were eager for battle, rode up and begged him not to delay, especially Nasica, who was emboldened by his success at Mount Olympus. But Aemilius, with a smile, said to him: "Yes, if I had thy youth; but many victories teach me the mistakes of the vanquished, and forbid me to join battle, immediately after a march, with a phalanx which is already drawn up and completely formed." After this, he ordered his foremost troops, who were in sight of the enemy, to form into cohorts and give the appearance of a battle line, while the others, wheeling to the rear, dug trenches and marked out a camp. And in this way, the troops next to the last wheeling off in due succession, before the enemy knew it he had broken up his battle line and brought all his men without confusion into their intrenchments.

Now, when night had come, and the soldiers, after supper, were betaking themselves to rest and sleep, on a sudden the moon, which was full and high in the heavens, grew dark, lost its light, took on all sorts of colours in succession, and finally disappeared. The Romans, according to their custom, tried to call her light back by the clashing of bronze utensils and by holding up many blazing fire-brands and torches towards the heavens; the Macedonians, however, did nothing of this sort, but amazement

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θάμβως τὸ στρατόπεδον κατείχε καὶ λόγος ἡσυχῆ
dιὰ πολλῶν ἐχώρει, βασιλέως τὸ φῶς μα σημαί-
νειν ἐκκελεύσα. ὁ δὲ Αἰμίλιος οὐκ ἦν μὲν ἄνήκος
οὐδ’ ἀπειρος παντάπασι τῶν ἐκλειπτικῶν ἀνώ-
μαλών, αἱ τὴν σελήνην περιφερομένην εἰς τὸ
σκάσμα τῆς γῆς ἐμβάλλουσι τεταγμέναις περι-
όδοις καὶ ἀποκρύπτουσι τὴν ἐπισκοτουμένην χώραν πάλιν ἐπιλάμψῃ πρὸς
tὸν ἔλιον οὐ μὴν ἀλλὰ τῷ θείῳ πολὺ νέμων καὶ
φιλοθύτης ὄν καὶ μαντικός, ὡς εἴδε πρῶτον τὴν
σελήνην ἀποκαθαιρομένην, ἐνδεκα μόσχους αὐτῇ
κατέθυσεν. ἀμα δ’ ἡμέρα τῷ Ἡρακλεῖ βουθυτῶν
οὐκ ἑκαλλιέρει μέχρις εἰκοσι’ τῷ δὲ πρῶτῳ καὶ
eἰκοστῷ παρῆν τὰ σημεῖα καὶ νίκην ἀμυνομένους
ἐφραζεν. εὐξάμενος οὖν κατὰ βοῶν ἐκατὼν καὶ
ἀγώνος ἱεροῦ τῷ θεῷ, προσέταξε διακοσμεῖν τοῖς
ήγεροι τὸν στρατὸν εἰς μάχην’ αὐτὸς δὲ τὴν
ἀπόκλισιν καὶ περιφορὰν ἀναμένων τοῦ φωτός,
ὅπως μὴ κατὰ προσώπου μαχομένους αὐτοῖς ἔσθεν
ὁ ἔλιος αντιλάμποι, παρῆγε τὸν χρόνον ἐν τῇ
σκῆνῃ καθεξόμενος ἀναπεπταμένη πρὸς τὸ πεδίον
καὶ τὴν στρατοπεδεῖαν τῶν πολεμίων.

ΧVIII. Περὶ δὲ δεῖλην οἱ μὲν αὐτοῦ φασὶ τοῦ
Αἰμιλίου τεχνάζοντος ἐκ τῶν πολεμίων γενέσθαι
tὴν ἐπιχείρησιν, ἀχάλινον ἵππον ἐξελάσαντας
ἐμβαλεῖν αὐτοῖς τοὺς ’Ρωμαίους, καὶ τοῦτον
ἀρχὴν μάχης διωκόμενον παρασχεῖν οἱ δὲ ’Ρω-
μαϊκῶν ὑποζυγίων χορτάσματα παρακομιζόντων
ἀπτεσθαι Θρᾶκας, ὁν ’Αλέξανδρος ἤγείτο, πρὸς
and terror possessed their camp, and a rumour quietly spread among many of them that the portent signified an eclipse of a king. Now, Aemilius was not altogether without knowledge and experience of the irregularities of eclipses, which, at fixed periods, carry the moon in her course into the shadow of the earth and conceal her from sight, until she passes beyond the region of shadow and reflects again the light of the sun; however, since he was very devout and given to sacrifices and divination, as soon as he saw the moon beginning to emerge from the shadow, he sacrificed eleven heifers to her. And as soon as it was day, he sacrificed as many as twenty oxen to Hercules without getting favourable omens; but with the twenty-first victim the propitious signs appeared and indicated victory if they stood on the defensive. Accordingly, having vowed to the god a hecatomb and solemn games, he ordered his officers to put the army in array for battle; but he himself, waiting for the sun to pass to the west and decline, in order that its morning light might not shine in the faces of his men as they fought, passed the time sitting in his tent, which was open towards the plain and the enemy’s encampment.

XVIII. Towards evening, Aemilius himself, as some say, devised a scheme for making the enemy begin the attack, and the Romans, pursuing a horse which they had driven forth without a bridle, came into collision with them, and the pursuit of this horse brought on a battle; others say that Thracians, under the command of Alexander, set upon Roman beasts of burden that were bringing in forage, and
PLUTARCH'S LIVES

δὲ τούτους ἐκδρομὴν ὄξειαν ἐπτακοσίων Δινύων γενέσθαι παραβοηθοῦντων δὲ πλειώνων ἐκατέροις

2 οὕτω συνάπτεσθαι τὴν máχην ἀμφοτέρων. ο̣ μὲν οὖν Αἰμίλιος ώσπερ κυβερνήτης τῷ παρόντι σάλῳ καὶ κινήματι τῶν στρατοπεδῶν τεκμαίρομενος τὸ μέγεθος τοῦ μέλλοντος ἁγώνος, ἐκ τῆς σκηνῆς προῆλθε καὶ τα τάγματα τῶν ὀπλιτῶν ἐπίῳ παρεθάρρυνεν, ο̣ δὲ Νασικᾶς ἕξιππασώμενος πρὸς τοὺς ἀκροβολιξομένους ὁρὰ πάντας ὅσον οὕτω τοὺς πολεμίους ἐν χερσίν ὄντας.

3 Πρῶτοι δ' οἰ Θράκες ἔχωροι, δόν μάλιστα φήσιν ἐκπλαγήρα τὴν ὅψιν, ἀνδρεὶς υψηλοὶ τὰ σώματα, λευκῶ καὶ περιλάμπουν θυρεῖν καὶ περικυνημίδων ὀπλισμῷ μέλαινας ὑπενδεδυμένου χιτώνας, ὀρθὰς δὲ ῥωμφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὄμων ἐπισεῖοντες. παρὰ δὲ τοὺς Θράκας οἱ μισθοφόροι παρενέβαλλον, δόν σκεναὶ τε παντοδαπαί, καὶ μεμιγμένοι Παίονες ἤσαν· ἐπὶ δὲ τούτως ἁγίμα τρίτων οἱ λογάδες, αὐτῶν Μακεδόνων ἀρετὴ καὶ ἰλικία τὸ καθαρότατον, ἀστράπτοντες ἐπιχρύσους ὀπλοὺς καὶ νεωργοὺς φοινικάσιν. οἰς καθισταμένοις εἰς τάξιν αἱ τῶν χαλκασπίδων ἐπανατέλλουσαι φάλαιγγες ἐκ τῶν χάρακος ἐνέπλησαν αὐγῆς σιδήρου καὶ λαμπη- δόνος χαλκοῦ τὸ πεδίον, κρανγῆς δὲ καὶ θορύβου παρακελευνομένων τὴν ὀρεινήν. οὕτω δὲ θρασέως καὶ μετὰ τάχους ἑπίμεσαν ὡστε τοὺς πρῶτους νεκροὺς ἀπὸ δυνὴν σταδίων τοῦ Ῥωμαϊκοῦ χάρα- κος καταπέσειν.

ΧΙΧ. Γνωμομενὴς δὲ τῆς ἐφόδου παρῆν ὁ Αἰμίλιος, καὶ κατελάμβανεν ἡδὴ τοὺς ἐν τοῖς ἁγήμασι Μακεδόνας ἄκρας τὰς σαρίσας προσερημεικότας 402
that against these a sharp sally was made by seven hundred Ligurians, whereupon reinforcements were sent to either party, and thus the engagement became general. So then Aemilius, like a pilot, judging from the surging commotion in the armies the greatness of the coming storm, came forth from his tent and went along in front of his legionary troops encouraging them, and Nasica, after riding out to the skirmishers, saw that the whole force of the enemy was all but at close quarters.

First the Thracians advanced, whose appearance, Nasica says, was most terrible,—men of lofty stature, clad in tunics which showed black beneath the white and gleaming armour of their shields and greaves, and tossing high on their right shoulders battle-axes with heavy iron heads. Next to the Thracians, the mercenaries advanced to the attack; their equipment was of every variety, and Paeonians were mingled with them. Next to these came a third division, picked men, the flower of the Macedonians themselves for youthful strength and valour, gleaming with gilded armour and fresh scarlet coats. As these took their places in the line, they were illumined by the phalanx-lines of the Bronze-shields which issued from the camp behind them and filled the plain with the gleam of iron and the glitter of bronze, the hills, too, with the tumultuous shouts of their cheering. And with such boldness and swiftness did they advance that the first to be slain fell only two furlongs from the Roman camp.

XIX. As the attack began, Aemilius came up and found that the Macedonian battalions had already planted the tips of their long spears in the shields...
τοὶς θυρεοῖς τῶν Ῥωμαίων καὶ μὴ προσιεμένους εἰς ἑφικτὸν αὐτῶν τὰς μαχαίρας. ἐπεὶ δὲ καὶ τῶν ἄλλων Μακεδόνων τὰς τε πέλτας ἔξ ὦμοι περισπασάντων καὶ ταῖς σαρίσαις ἄφ᾽ ἐνὸς συνθήματος κλιθείσαις ὑποστάντων τοὺς θυρεοφόρους εἰδε τὴν τε ῥώμην τοῦ συναστισμοῦ καὶ τὴν τραχύτητα τῆς προβολῆς, ἐκπλήξεις αὐτῶν ἐσχε καὶ δέος, ὡς οὐδὲν ἱδόντα πώποτε θέαμα φοβερότερον·

2 καὶ πολλάκις ἵστερον ἐμέμνητο τοῦ πάθους ἐκείνου καὶ τῆς ὅψεως. τότε δὲ πρὸς τοὺς μαχομένους ἐπιδεικνύμενος Ἰλεω καὶ φαιδρὸν ἐαυτὸν ἀνευ κράνους καὶ θώρακος ἵππῳ παρῆλαυνεν. ὁ δὲ τῶν Μακεδόνων βασιλεὺς, ὃς φησὶ Πολύβιος, τῆς μάχης ἀρχὴν λαμβανούσης ἀποδειγμᾶσας εἰς πόλιν ἀφιππάσατο, σκηψάμενος Ὁμακλέει θύειν, δειλὰ παρὰ δειλῶν ἱερὰ μὴ δεχομένῳ μηδ᾽ εὐχάς

3 ἀθεμίτους ἐπιτελοῦντι. θεμιτὸν γὰρ ὅπε ἐστὶν οὕτως τὸν μὴ βάλλοντα κατευνωτῆς οὔτε τὸν μὴ μένοντα κρατεῖν οὔθ' ὀλὼς τὸν ἀπρακτον εὑπραγεῖν οὔτε τὸν κακὸν εὐδαιμονεῖν. ἀλλὰ ταῖς Διμιλίοι παρὴν εὐχαίς ὁ θεὸς· εὐχέτο γὰρ κράτος πολέμου καὶ νίκην δόρυν κρατῶν, καὶ μαχόμενος παρεκάλει σύμμαχον τὸν θεον.

4 Ὡς μὴν ἀλλὰ Ποσειδώνιος τις ἐν ἐκείνοις τοῖς χρόνοις καὶ ταῖς πραξέσι γεγονέναι λέγων, ἱστορίαν δὲ γεγραφῶς περὶ Περσέως ἐν πλεῖσιν βιβλίοισ, φησὶν αὐτὸν ὅπε ὑπὸ δειλίας οὔδε τὴν θυσίαν ποιησάμενον αἰτίαν ἀπελθεῖν, ἀλλὰ τῇ προτέρα τῆς μάχης τυχεῖν λελακτισμένον ὑφ'
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of the Romans, who were thus prevented from reaching them with their swords. And when he saw that the rest of the Macedonian troops also were drawing their targets from their shoulders round in front of them, and with long spears set at one level were withstanding his shield-bearing troops, and saw too the strength of their interlocked shields and the fierceness of their onset, amazement and fear took possession of him, and he felt that he had never seen a sight more fearful; often in after times he used to speak of his emotions at that time and of what he saw. But then, showing to his soldiers a glad and cheerful countenance, he rode past them without helmet or breastplate. The king of the Macedonians, on the other hand, according to Polybius, as soon as the battle began, played the coward and rode back to the city, under pretence of sacrificing to Heracles, a god who does not accept cowardly sacrifices from cowards, nor accomplish their unnatural prayers. For it is not in the nature of things that he who makes no shot should hit the mark exactly, or that he who does not hold his ground should win the day, or, in a word, that he who does nothing should be successful in what he does, or that a wicked man should be prosperous. But the god listened to the prayers of Aemilius, who kept wielding his spear as he prayed for might and victory, and fought as he invited the god to fight with him.

However, a certain Poseidonius, who says he lived in those times and took part in those actions, and who has written a history of Perseus in several books, says it was not out of cowardice, nor with the excuse of the sacrifice, that the king went away, but because on the day before the battle a horse had


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υπον τὸ σκέλος· ἐν δὲ τῇ μάχῃ, καίτερ ἑχοντα δυσχρήστως καὶ κωλυμένον ὑπὸ τῶν φίλων, ἦπον αὐτῷ κελεύσαι τῶν φορέων προσαγαγεῖν καὶ περιβάντα συμμίξαι τοῖς ἐπὶ τῆς φάλαγγος ἀθωράκιστοι· φερομένων δὲ παντοδαπῶν ἐκατέρωθεν βελῶν, παλτῶν ἐμπεσεῖν ὀλοσίδηρον αὐτῷ, καὶ τῇ μὲν ἁκμῇ μὴ θυγεῖν, ἀλλὰ πλάγιον παρὰ τὴν ἀριστερὰν πλευρὰν παραδραμεῖν, ρύμη δὲ τῆς παρόδου τὸν τε χιτώνα διακόψαι καὶ τὴν σάρκα φοινίξαι τυφλῷ μῶλωπι, πολὺν χρόνον διαφυλάξαντι τὸν τύπον. ταῦτα μὲν οὖν ὁ Ποσειδώνιος ὑπὲρ τοῦ Περσέως ἀπολογεῖται.

XX. Τῶν δὲ 'Ῥωμαίων, ὡς ἀντέστησαν τῇ φάλαγγι, μὴ δυναμένων βιάζεσθαι, Σάλονιος ὁ τῶν Πελεγνῶν ἤγουμενος ἀρτάς τῷ σημείῳ τῶν ύψι αὐτῶν εἰς τοὺς πολεμίους ἐρρύϕε. τῶν δὲ Πελεγνῶν (οὐ γάρ ἔστιν Ἰταλοῖς θεμιτοῦ ὅτι ὅσιον ἐγκαταλιπεῖν σημεῖον) ἐπιδραμόντων πρὸς ἐκεῖνον τὸν τόπον ἐργα δεινὰ καὶ πάθη παρ' ἀμφοτέρων 2 ἀπήματα συμπεσόντων. οἱ μὲν γὰρ ἐκκρούειν τε τοῖς ξίφεσι τὰς σαρίσασας ἐπειρώντο καὶ πιέζειν τοῖς θυρείσι καὶ ταῖς χερσὶν αὐταῖς ἀντιλαμβανόμενοι παραφέρειν, οἱ δὲ τὴν προβολὴν κρατυνόμενοι δι' ἀμφοτέρων καὶ τοὺς προσπέττοντας αὐτοῖς ὅπλοις διελαύνοντες, οὔτε θυρεοῦ στέγοντος οὔτε θώρακος τὴν βίαιν τῆς σαρίσης, ἀνερρίπτουν ὑπὲρ κεφαλῆ τὰ σώματα τῶν Πελεγνῶν καὶ Μαρρουκιών, κατ' οὐδένα λογίσμον, ἀλλὰ θυμῷ θηριώδει, πρὸς ἐναυτὰς πληγὰς καὶ προῦπτον 406
kicked him on the leg. He says further that in the battle, although he was in a wretched plight, and although his friends tried to deter him, the king ordered a pack-horse to be brought to him, mounted it, and joined his troops in the phalanx without a breastplate; and that among the missiles of every sort which were flying on all sides, a javelin made entirely of iron smote him, not touching him with its point, indeed, but coursing along his left side with an oblique stroke, and the force of its passage was such that it tore his tunic and made a dark red bruise upon his flesh, the mark of which remained for a long time. This, then, is what Poseidonius says in defence of Perseus.

XX. The Romans, when they attacked the Macedonian phalanx, were unable to force a passage, and Salvius, the commander of the Pelignians, snatched the standard of his company and hurled it in among the enemy. Then the Pelignians, since among the Italians it is an unnatural and flagrant thing to abandon a standard, rushed on towards the place where it was, and dreadful losses were inflicted and suffered on both sides. For the Romans tried to thrust aside the long spears of their enemies with their swords, or to crowd them back with their shields, or to seize and put them by with their very hands; while the Macedonians, holding them firmly advanced with both hands, and piercing those who fell upon them, armour and all, since neither shield nor breastplate could resist the force of the Macedonian long spear, hurled headlong back the Pelignians and Marruciniens, who, with no consideration but with animal fury rushed upon the strokes that
3 ὧθονμένων θάνατον. οὗτος δὲ τῶν προμαχῶν διαφθαρέντων ἀνεκόπησαν οἱ κατόπιν αὐτῶν ἐπιτεταγμένοι· καὶ φυγὴ μὲν οὐκ ἦν, ἀναχώρησις δὲ πρὸς ὁρὸς τὸ καλοῦμενον Ὁλόκρονον, ὡστε καὶ τὸν Ἀιμιλίον ἱδόντα φησίν ὁ Ποσειδώνιος καταρρήξασθαι τὸν χιτῶνα, τούτων μὲν ἐνδιδοντών, τῶν δὲ ἄλλων Ῥωμαίων διατρεπομένων τὴν φάλαγγα προσβολήν οὐκ ἔχουσαν, ἀλλὰ ὡσπερ χαρακόματι τῷ πυκνώματι τῶν σαρισῶν ὑπαντιάζουσαν πάντοθεν ἀπρόσμαχον.

4 Ἐπεὶ δὲ τῶν τε χωρίων ἀνωμάλων ὑντων, καὶ διὰ τὸ μήκος τῆς παρατάξεως οὐ φυλαττούσης ἀραρότα τὸν συναστησμόν, κατείδε τὴν φάλαγγα τῶν Μακεδόνων κλάσεις τε πολλὰς καὶ διασπασματα λαμβάνουσαν, ὡς εἰκὸς ἐν μεγάλοις στρατοῖς καὶ ποικίλαις ὀρμαίς τῶν μαχομένων, τοῖς μὲν ἐκθλιβομένην μέρεσι, τοῖς δὲ προπίπτονσαν, ἐπιών ὤξεώς καὶ διαίρον τᾶς σπείρας ἐκέλευεν εἰς τὰ διαλείμματα καὶ κενόματα τῆς τῶν πολεμίων τάξεως παρεμπίπτοντας καὶ συμπλεκομένους μὴ μίαν πρὸς ἀπαντας, ἀλλὰ πολλὰς καὶ μεμυγμένας κατὰ μέρος τὰς μάχας τίθεσθαι. ταῦτα τοῦ μὲν Ἀιμιλίου τοὺς ἡγεμόνας, τῶν δὲ ἡγεμόνων τοὺς στρατιώτας διδασκόντων, ὡς πρώτων ὑπέδυσαν καὶ διέσχον εἰσὶ τῶν ὁπλῶν, τοῖς μὲν ἐκ πλαγίων κατὰ γυμνὰ προσφερόμενοι, τοὺς δὲ ταῖς περιδρομαῖς ἀπολαμβάνοντες, ἡ μὲν ἰσχὺς καὶ τὸ κοινὸν ἔργον εὐθὺς ἀπωλώλει τῆς φάλαγγος ἀναρρηγυμένης, ἐν δὲ ταῖς καθ' ἑνα καὶ κατ' ὀλίγους συστάσεσιν οἱ Μακεδόνες μικροὶς μὲν ἐγχειρίδιοις στερεοὺς καὶ ποδήρεις θυρεοὺς νύσσοντες, ἐλα-

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met them, and a certain death. When the first line had thus been cut to pieces, those arrayed behind them were beaten back; and though there was no flight, still they retired towards the mountain called Olocrius, so that even Aemilius, as Poseidonius tells us, when he saw it, rent his garments. For this part of his army was retreating, and the rest of the Romans were turning aside from the phalanx, which gave them no access to it, but confronted them as it were with a dense barricade of long spears, and was everywhere unassailable.

But the ground was uneven, and the line of battle so long that shields could not be kept continuously locked together, and Aemilius therefore saw that the Macedonian phalanx was getting many clefts and intervals in it, as is natural when armies are large and the efforts of the combatants are diversified; portions of it were hard pressed, and other portions were dashing forward. Thereupon he came up swiftly, and dividing up his cohorts, ordered them to plunge quickly into the interstices and empty spaces in the enemy's line and thus come to close quarters, not fighting a single battle against them all, but many separate and successive battles. These instructions being given by Aemilius to his officers, and by his officers to the soldiers, as soon as they got between the ranks of the enemy and separated them, they attacked some of them in the flank where their armour did not shield them, and cut off others by falling upon their rear, and the strength and general efficiency of the phalanx was lost when it was thus broken up; and now that the Macedonians engaged man to man or in small detachments, they could only hack with their small daggers against the firm and
φροῖς δὲ πελταρίοις πρὸς τὰς ἐκείνων μαχαίρας ὑπὸ βάρους καὶ καταφορᾶς διὰ παντὸς ὀπλου χωρούσας ἐπὶ τὰ σῶματα, κακῶς ἀντέχοντες ἐτράποντο.

XXI. Κατὰ τούτους δὲ μέγας ἦν ἀγών. ἔνθα δὴ καὶ Μάρκος ὁ Κάτωνος νῦν, Αἰμιλίου δὲ γαμ- βρός, πᾶσαν ἄλκην ἐπιδεικνύμενος ἀπέβαλε τὸ ξίφος. οἱ δὲ νεανίας ἐντεθραμμένοι πλείστοι παραίμασι καὶ μεγάλὁ πατρὶ μεγάλῆς ἀρετῆς ἀποδείξεις ὀφείλων, οὐ βιωτῶν ἡγησάμενος εἶναι προεμένω σκῦλον αὐτοῦ ξύντος τοὺς πολεμίως ἐπέδραμε τὴν μάχην, εἰ τινὰ ποὺ φίλον καὶ συνήθη κατίδοι, φράξων τὸ συμπεσὸν αὑτῷ καὶ δεόμενος

2 βοηθεῖν. οἱ δὲ πολλοὶ καὶ ἀγαθοὶ γενόμενοι καὶ διασχόντες ὁμῆρα μιὰ τοὺς ἀλλούς, περὶ αὐτῶν ὑφηγούμενον ἐμβάλλοντι τοὺς ἐναντίοις. μεγάλῳ δὲ ἀγώνι καὶ φόνῳ πολλῷ καὶ τραύμασιν ὀσαντες ἐκ χώρας καὶ τόπων ἐρημοῦ καὶ γυμνῶν κατα- σχόντες ἐπὶ ξήτησιν ἐτράποντο τοῦ ξίφους. ὡς δὲ μόλις ἐν πολλοῖς ὀπλοῖς καὶ πτῶμασι νεκρῶν κεκρυμμένον ἀνευρέθη, περικαρεῖς γενόμενοι καὶ παιανίσαντες ἔτι λαμπρότερον ἐνέκειντο τοῖς συν-

3 εστῶσιν ἐτὶ τῶν πολεμίων. καὶ τέλος οἱ τρισ- χίλιοι λογάδες ἐν τάξει μένοντες καὶ μαχόμενοι κατεκόπτησαν ἀπαντες τῶν δὲ ἀλλών φευγόντων πολὺς ἦν ὁ φόνος, ὡστε τὸ μὲν πεδίον καὶ τὴν ὑπώρειαν καταπεπλήσθαι νεκρῶν, τοῦ δὲ Λεύκου ποταμοῦ τὸ ρεῦμα τοὺς Ἡρωμαίους τῇ μετὰ τὴν μάχην ἡμέρα διελθεῖν ἔτι μεμιγμένον αἵματι.

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long shields of the Romans, and oppose light wicker targets to their swords, which, such was their weight and momentum, penetrated through all their armour to their bodies. They therefore made a poor resistance and at last were routed.

XXI. But the struggle between them was fierce. Here, too, Marcus, the son of Cato and the son-in-law of Aemilius, while displaying all possible prowess, lost his sword. Since he was a young man of the most generous education and owed to a great father proofs of great valour, he thought life not worth the living if he abandoned such spoil of his own person to the enemy, and ran along the ranks telling every friend and companion whom he saw of his mishap and begging them for aid. These made a goodly number of brave men, and making their way with one impulse through the rest, they put themselves under his lead and fell upon the enemy. With a great struggle, much slaughter, and many wounds, they drove them from the ground, and when they had won a free and empty place, they set themselves to looking for the sword. And when at last it was found hidden among great heaps of armour and fallen bodies, they were filled with exceeding joy, and raising songs of triumph fell yet more impetuously upon those of the enemy who still held together. Finally, the three thousand picked men of the Macedonians, who remained in order and kept on fighting, were all cut to pieees; and of the rest, who took to flight, the slaughter was great, so that the plain and the lower slopes of the hills were covered with dead bodies, and the waters of the river Leucus were still mingled with blood when the Romans crossed it on
Λέγονται γὰρ ὑπὲρ δισμυρίους πεντακισχίλιοις ἀποθανεῖν. τῶν δὲ Ῥωμαίων ἔπεσον, ὡς μὲν Ποσειδώνιος φήσιν, ἕκατόν, ὡς δὲ Νασικᾶς, ὀγδοήκοντα.

XXII. Καὶ κρίσιν μὲν ὀξυτάτην μέγιστος ἁγῶν οὗτος ἐσχεν· ἐνάτης γὰρ ὥρας ἀρξάμενοι μάχεσθαι πρὸ δεκάτης ἐνίκησαν· τῷ δὲ λειπομένῳ τῆς ἡμέρας χρησάμενοι πρὸς τὴν δίωξιν καὶ μέχρι σταδίων ἑκατὸν καὶ εἰκοσι διώξαντες ἐσπέρας ἤδη βαθείας ἀπετράποντο. καὶ τοὺς μὲν ἄλλους οἱ θεράποντες ὑπὸ λαμπάδων ἀπαντῶντες μετὰ χαρᾶς καὶ βοής ἀπῆγαν ἐπὶ τᾶς σκηνᾶς φωτὶ λαμπρομένας καὶ κεκοσμημένας κιττοῦ καὶ δάφνης στεφάνοις· αὐτὸν δὲ τὸν στρατηγὸν μέγα πένθος

2 εἰςε. δυνών γὰρ νῦν αὐτοῦ στρατευομένων ὁ νεώτερος οὐδαμοῦ φανερὸς ἦν, ὅν ἐφίλει τε μᾶλιστα καὶ πλείστον εἰς ἁρτῆν φύσει προῦχοντα 267 τῶν ἀδελφῶν ἐώρα. θυμοειδῆ δὲ καὶ φιλότιμον ὄντα τὴν ψυχήν, ἔτι δ' ἀντίπαιδα τὴν ἡλικίαν, παντάπασιν ἠπολωλέανα κατεδόξαζεν, ὑπ' ἀπειρίας ἀναμιχθέντα τοὺς πολεμίους μαχομένους.

3 ἀπορουμένου δὲ αὐτοῦ καὶ περιπαθοῦντος ᾧθετο πάν τὸ στράτευμα, καὶ μεταξὺ δειπνοῦντος ἀνεπίδων καὶ διέθειον μετὰ λαμπάδων, πολλοὶ μὲν ἐτὶ τὴν σκηνήν τοῦ Λιμιλίου, πολλοὶ δὲ πρὸ τοῦ χάρακος ἐν τοῖς πρώτοις νεκροῖς ξητοῦντες. κατηφεία δὲ τὸ στρατόπεδον καὶ κραυγὴ τὸ πεδίον κατείχεν ἀνακαλομένων τὸν Σκηπίωνα. πᾶσι γὰρ ἀγαστὸς ἦν εὐθὺς ἐξ ἀρχῆς, πρὸς ἠγεμονίαν καὶ
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the day after the battle. For it is said that over twenty-five thousand of their enemies were slain; while of the Romans there fell, according to Poseidonius, a hundred, according to Nasica, eighty.

XXII. And this greatest of all struggles was most speedily decided; for the Romans began fighting at three o'clock in the afternoon, and were victorious within an hour; the rest of the day they spent in the pursuit, which they kept up for as many as a hundred and twenty furlongs, so that it was already late in the evening when they returned. All the rest were met by their servants with torches and conducted with joyful shouts to their tents, which were ablaze with light and adorned with wreaths of ivy and laurel; but Aemilius their general was a prey to great sorrow. For of the two sons who were serving under him, the younger was nowhere to be found, and Aemilius loved him especially, and saw that he was by nature more prone to excellence than any of his brothers. But he was of a passionate and ambitious spirit, and was still hardly more than a boy in years, and his father concluded that he had certainly perished, when, for lack of experience, he had become entangled among the enemy as they fought. The whole army learned of the distress and anguish of their general, and springing up from their suppers, ran about with torches, many to the tent of Aemilius, and many in front of the ramparts, searching among the numerous dead bodies. Dejection reigned in the camp, and the plain was filled with the cries of men calling out the name of Scipio. For from the very outset he had been admired by everybody, since, beyond any other one of his family,
πολιτείαν ὡς ἄλλος οὐδεὶς τῶν συγγενῶν κεκραμένος τὸ ἦθος.

4 Ὄψε δ' οὖν ἡδη σχεδοῦ ἀπεγνωσμένος ἐκ τῆς διώξεως προσήγει μετά δύο ἡ τρίῳ ἐταίρων, αἵματος καὶ φόνου πολεμίων ἀνάπλεως, ὡσπερ σκύλαξ γενναῖος, ὡφ' ἡδονῆς ἀκρατῶς τῇ νίκῃ συνεξενεχθείς. οὕτως ἐστὶ Σκιπίων ὁ τοῖς ἰκνουμένοις χρόνοις 1 Καρχηδόνα καὶ Νομαντίαν κατασκάψας καὶ πολὺ πρῶτος ἀρετῇ τῶν τότε Ὀρμαίων γενόμενος καὶ δυνηθεὶς μέγιστον. Αἵματίω μὲν οὖν τὴν τοῦ κατορθώματος νέμεσιν εἰς ἔτερον ἢ τύχῃ καιρὸν ὑπερβαλλομένη τὸτε παντελῇ τὴν ἡδονὴν ἀπεδίδου τῆς νίκης.

XXIII. Περσεὺς δὲ φυγῆ μὲν ἐκ Πύδνης εἰς Πέλλαν ἀπεχώρει, τῶν ἵππεων ἐπιεικῶς πάντων ἀπὸ τῆς μάχης διασεσωσμένων. ἐπεῖ δὲ καταλαμβάνοντες οἱ πεζοὶ τοὺς ἰππεῖς ὡς ἀνάνδρους καὶ προδεδοκότας λοιδορούντες ἀπὸ τῶν ἵππων ὀθοὺν καὶ πληγὰς ἐδίδοσαν, δείσας τὸν θόρυβον ἐκ τῆς ὀδοῦ παρέκλινε τὸν ἵππον, καὶ τὴν πορφύραν, ὡς μὴ διάσημος εἰς, περισσότας ἐθετο πρόσθεν αὐτοῦ, καὶ τὸ διάδημα διὰ χειρὸν εἶχεν.

2 ὡς δὲ καὶ προσδιαλέγοιτο τοῖς ἐταίροις ἀμα βαδίζων, καταβάς ἐφείλκετο τῶν ἱππῶν. τῶν δὲ οἷον τῆς ὑπόδημα προσποιούμενος λευμένον συνάπτειν, ὁ δὲ ἱππὸν ἀρδεῖν, ὁ δὲ ποτοῦ χρῆσειν, ὑπολειπόμενοι κατὰ μικρὸν ἀπεδίδρασκον, οὐχ οὕτω τοὺς πολεμίους, ὡς τὴν ἐκείνου χαλεπότητα δεδοικότες. κεχαραγμένος γὰρ ὑπὸ τῶν κακῶν

1 χρόνοις supplied by Coraës and Bekker, after Reiske.
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he had a nature adapted for leadership in war and public service.

Well, then, when it was already late and he was almost despaired of, he came in from the pursuit with two or three comrades, covered with the blood of the enemies he had slain, having been, like a young hound of noble breed, carried away by the uncontrollable pleasure of the victory. This was that Scipio who, in after times,\(^1\) destroyed Carthage and Numantia, and became by far the most noble and influential Roman of his day. Thus Fortune, postponing to another season her jealous displeasure at the great success of Aemilius, restored to him then in all completeness his pleasure in his victory.\(^2\)

XXIII. But Perseus was away in flight from Pydna to Pella, since practically all his horsemen came safely off from the battle. But when his footmen overtook his horsemen, and, abusing them as cowards and traitors, tried to push them from their horses and fell to beating them, the king, afraid of the tumult, turned his horse out of the road, drew his purple robe round and held it in front of him, that he might not be conspicuous, and carried his diadem in his hands. And in order that he might also converse with his companions as he walked, he dismounted from his horse and led him along. But of these companions, one pretended that he must fasten a shoe that had become loose, another that he must water his horse, another that he himself wanted water to drink, and so they gradually lagged behind and ran away, because they had more fear of his cruelty than of the enemy. For he was lacerated

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1 In 146 and 133 B.C.
2 The battle of Pydna is described by Livy in xlv. 36-41.
eis πάντας ἐξῆτει πρέπειν ἢφ' αὐτοῦ τὴν αἰτίαν
3 τῆς ῥήτης. ἐπεὶ δὲ νυκτὸς εἰς Πέλλαν εἰσελθὼν
Εὐκτον καὶ Εὐλαίον, τοὺς ἐπὶ τοῦ νυκτὸς μετανοοῦν,
ἀπαντήσαντας αὐτῷ καὶ τὰ μὲν ἐγκαλοῦντας
περὶ τῶν γεγονότων, τὰ δὲ παρρησιαζόμενοι
ἄκαρτος καὶ συμβουλεύοντας ὄργισθείς ἀπέκτει-
νεν, αὐτὸς τῷ ξυφιδίῳ παῖσιν ἀμφότερους, οὐδεὶς
παρέμεινεν αὐτῷ πάρεξ Εὐάνδρου τε τοῦ Κρήτας
καὶ Ἀρχεάμου τοῦ Λίτωλοῦ καὶ τοῦ Βοιωτοῦ
4 Νέονος. τῶν δὲ στρατιωτῶν ἐπηκολούθησαν οἱ
Κρῆτες, οὐ δι' εὐνοίαν, ἀλλὰ τοῖς χρῆμασιν,
ὁσπέρ κηρίοις μέλιται, προσλιπαροῦντες. πάμ-
πολλα γὰρ ἐπήγετο, καὶ προϋθηκεν εἰς αὐτῶν
dιαρπᾶσαι τοῖς Κρησίν ἐκπώματα καὶ κρατῆρας
καὶ τὴν ἄλλην ἐν ἀργύρῳ καὶ χρυσῷ κατασκευήν
5 εἰς πεντήκοντα ταλάντων λόγουν. γενόμενος δὲ ἐν
'Αμφιπόλει πρώτου, εἰτ' ἐκείθεν ἐν Γαληψῷ, καὶ
τοῦ φόβου μικρῶν ὑπανέντως, εἰς τὸ συγγενές καὶ
πρεσβύτατον αὐτοῦ τῶν νοσημάτων, τὴν μικρο-
λογίαν, ἀθικὸς ὑπενεχθεὶς ὀδύρετο πρὸς τοὺς
φίλους ὡς τῶν Ἀλεξάνδρου τοῦ μεγάλου χρυσω-
μάτων ἐνία τοῖς Κρησί διερρήφως ὑπ' ἀγνοίας,
καὶ παρεκάλει τοὺς ἔχοντας ἀντιβολῶν καὶ δα-
6 κρύων ἀμείψασθαι πρὸς νόμισμα. τοὺς μὲν οὖν
ἐπισταμένους ἀκριβῶς αὐτῶν οὐκ ἔλαβε κρητίζων
πρὸς Κρῆτας, οἱ δὲ πεισθέντες καὶ ἀποδόντες
ἀπεστερίζησαν. οὐ γὰρ ἀπέδωκε ταργύριον, ἀλλὰ
tριάκοντα τάλαντα κερδάνας ἀτὸ τῶν φίλων, ἃ
μικρὸν ὡστερον ἐμελλον οἱ πολέμιοι λήψεσθαι,
by his misfortunes, and sought to turn the responsibility for his defeat away from himself and upon everybody else. He entered Pella during the night, and when Euctus and Eulaeus, his treasurers, came to meet him, and, what with their censure for what had happened and their unseasonably bold speeches and counsels, enraged him, he slew them, smiting both of them himself with his small-sword. After this no one remained with him except Evander the Cretan, Archedamus the Aetolian, and Neon the Boeotian. Of his soldiers, only the Cretans followed after him, not through good will, but because they were as devoted to his riches as bees to their honeycombs. For he was carrying along vast treasures, and had handed out from them for distribution among the Cretans drinking cups and mixing bowls and other furniture of gold and silver to a value of fifty talents. He arrived at Amphipolis first, and then from there at Galepsus, and now that his fear had abated a little, he relapsed into that congenital and oldest disease of his, namely, parsimony, and lamented to his friends that through ignorance he had suffered some of the gold plate of Alexander the Great to fall into the hands of the Cretans, and with tearful supplications he besought those who had it to exchange it for money. Now those that understood him accurately did not fail to see that he was playing the Cretan against Cretans; but those who listened to him, and gave back the plate, were cheated. For he did not pay them the money he had promised, but after craftily getting thirty talents from his friends, which his enemies were to get soon afterwards, he sailed across with them to
μετ’ αὐτῶν διέπλευσεν εἰς Σαμοθράκην καὶ δια- 20 
φεύγων ἐπὶ τοὺς Διοσκούρους ἱκέτευν.

XXIV. 'Αδεί μὲν οὖν λέγονται φιλοβασίλειοι Μακεδόνες, τότε δ’ ὡς ἐρείσματι κεκλασμένῳ πάντων ἀμα συμπεσόντων ἐγχειρίζοντες αὐτοὺς τῷ Αἰμιλίῳ δύο ἡμέραις ὅλης κύριον αὐτῶν κατέ-
στησαν Μακεδονίας. καὶ δοκεῖ τούτῳ μαρτυρεῖν τοῖς εὐτυχίᾳ τινὶ τὰς πράξεις ἐκείνας γεγονέναι φάσκουσιν. ἔτι δὲ καὶ τὸ περὶ τὴν θυσίαν σύμ-
πτωμα δαιμόνιον ἦν· ἐν 'Αμφιπόλει θύοντος τοῦ Αἰμιλίου καὶ τῶν ἱερῶν ἐνηργημένων κεραυνὸς ἐνσκίψας εἰς τὸν βωμὸν ἐπέφλεξε καὶ συγκα-

2 θῆγισε τὴν ἱερουργίαν. ὑπερβάλλει δὲ θειότητι πάντως καὶ τύχῃ τὰ τῆς φήμης. ἢν μὲν γὰρ ἡμέρα τετάρτη νεικιμένῳ Περσεῖ περὶ Πύδναν, ἐν δὲ τῇ Ῥώμῃ τοῦ δήμου θεωροῦντος ίππικοῦς ἁγώνας ἐξαίφνης ἐνέπεσε λόγος εἰς τὸ πρῶτον τοῦ θεάτρου μέρος ὡς Αἰμίλιος μεγάλῃ μάχῃ νει-
κηκῶς Περσέα καταστρέφοιτο σύμπασαν Μακε-

3 δονίαν. ἐκ δὲ τούτου ταχὺ τῆς φήμης ἀναχεο-
μένης εἰς τὸ πλήθος ἐξέλαμψε χαρὰ μετὰ κρότου καὶ βοής τὴν ἡμέραν ἐκείνην κατασχοῦσα τὴν πόλιν. εἶτα, ὡς ὁ λόγος οὐκ ἑἰχεν εἰς ἄρχὴν ἀνελθεῖν βέβαιον, ἀλλ’ ἐν πᾶσιν ὁμοίως ἐφαίνετο πλανώμενος, τότε μὲν ἐσκεδάσθη καὶ διερρύῃ τὰ τῆς φήμης, ὁλίγαις δ’ ὑστερον ἡμέραις πυθόμενοι σαφῶς ἑθαύμαζον τὴν προδραμοῦσαν ἀγγελίαν, ὡς ἐν τῷ ψεύδει τὸ ἀληθῆς εἰχε.
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Samothrace, where he took refuge as a suppliant in the temple of the Dioscuri.

XXIV. Now, the Macedonians are always said to have been lovers of their kings, but at this time, feeling that their prop was shattered and all had fallen with it, they put themselves into the hands of Aemilius, and in two days made him master of all Macedonia. And this would seem to bear witness in favour of those who declare that these achievements of his were due to a rare good fortune. And still further, that which befell him at his sacrifice was a token of divine favour. When, namely, Aemilius was sacrificing in Amphipolis, and the sacred rites were begun, a thunderbolt darted down upon the altar, set it on fire, and consumed the sacrifice with it. But an altogether more signal instance of divine favour and good fortune is seen in the way the rumour of his victory spread. For it was only the fourth day after Perseus had been defeated at Pydna, and at Rome the people were watching equestrian contests, when suddenly a report sprang up at the entrance of the theatre that Aemilius had conquered Perseus in a great battle and reduced all Macedonia. After this the rumour spread quickly among the multitude, and joy burst forth, accompanied by shouts and clapping of hands, and prevailed in the city all that day. Then, since the story could not be traced to any sure source, but seemed to be current everywhere alike, for the time being the rumour vanished into thin air; but when, a few days afterwards, they were clearly informed of the matter, they were astonished at the tidings which had reached them first, seeing that in the fiction there was truth.
XXV. Δέγεται δὲ καὶ τῆς ἐπὶ Σάνγρα ποταμῷ μάχης Ἰταλιωτῶν αὐθημερόν ἐν Πελοποννήσῳ λόγῳ γενέσθαι, καὶ Πλαταιαίσι τῆς ἐν Μυκάλῃ πρὸς Μήδους. ἦν δὲ Ρωμαίοι Ταρκυνίους μετὰ Λατίνων ἐπιστρατεύσαντας ἐνίκησαν, αὐτάγγελοι φράζοντες ὀφθήσαν ἀπὸ τοῦ στρατοῦ μικρὸν ύστερον ἀνδρές δύο καλοὶ καὶ μεγάλοι. τούτους 2 εἴκασαν εἶναι Διοσκούρους. οὗ δ’ ἐντυχὼν πρῶτος αὐτοῖς κατ’ ἀγορὰν πρὸ τῆς κρήνης, ἀναψύχουσι τοὺς ὑπίους ἱδρῶν πολλῷ περιρρεομένους, ἔθαυμαζε τὸν περὶ τῆς νίκης λόγον. εἰθ’ οἱ μὲν ἐπιψαίοι λέγονται τῆς ὑπήνης αὐτοῦ τῶν χερῶν ἀτρέμα μειδώντες, ἢ δ’ εὐθὺς ἐκ μελαίνης τριχὸς εἰς πυρρᾶν μεταβαλοῦσα τῷ μὲν λόγῳ πίστιν, τῷ δ’ ἀνδρὶ παρασχεῖν ἐπίκλησιν τὸν Ἀννόβαρβον, ὅπερ ἐστὶ χαλκοπώγωνα. πᾶσι δὲ τούτοις τὸ 3 καθ’ ἡμᾶς γενόμενον πίστιν παρέσχεν. Ὅτε γὰρ Ἀντώνιος ἀπέστη Δομετιανοῦ καὶ πολὺς πόλεμος ἀπὸ Γερμανίας προσεδοκᾶτο, τῆς Ῥώμης ταραττομένης ἀφνὸ καὶ αὐτομάτως ὁ δῆμος ἕξι αὐτοῦ φήμην ἀνέδωκε νίκης, καὶ τῆς Ῥώμης ἐπέδραμε λόγος αὐτῶν τε τῶν Ἀντώνιον ἀνηρήσθαι καὶ τοῦ σὺν αὐτῷ στρατεύματος ἤττημένον μηδὲν μέρος λελείφθαι. τοσαύτην δὲ λαμπρότητα καὶ ρύμην ἢ πίστις ἐσχεν ὡστε καὶ θύμαι τῶν ἐν τέλει 4 πολλούς. Ξηπτομένου δὲ τοῦ πρῶτον φράσαντος,

1 A battle between the Locrians and Crotoniats, at some time in the sixth century B.C.
XXV. It is said also that a report of the battle fought by the Italian Greeks at the river Sagra reached Peloponnesus on the same day, and so did that of the battle with the Medes at Mycale come on the same day to Plataea. And when the Romans conquered the Tarquins, who had taken the field against them with the Latins, two tall and beautiful men were seen at Rome a little while after, who brought direct tidings from the army. These were conjectured to be the Dioscuri. The first man who met them in front of the spring in the forum, where they were cooling their horses, which were reeking with sweat, was amazed at their report of the victory. Then, we are told, they touched his beard with their hands, quietly smiling the while, and the hair of it was changed at once from black to red, a circumstance which gave credence to their story, and fixed upon the man the surname of Ahenobarbus, that is to say, Bronze-beard. And all this is made credible by that which has happened in our time. When, namely, Antonius was in revolt from Domitian, and a great war was expected from Germany, and Rome was in commotion, suddenly and spontaneously the people of their own accord spread abroad a report of a victory, and a story coursed through Rome that Antonius himself had been slain, and that of his defeated army not a portion was left alive. Belief in the story became so strong and distinct that many of the magistrates actually offered sacrifices. When, however, the author of the story was sought, none

It was when the Greeks at Mycale were about to attack the Persians that a rumour came to them of the victory of the Greeks at Plataea over Mardonius (Herodotus, ix. 100).

See the Coriolanus, iii. 4.  

In 91 A.D.
Archimedes of Syracuse xxvi. Bekker adopts Reiske's correction to αὐτή.
could be found, but it eluded all pursuit from one man to another, and finally disappeared in the limitless throng, as in a yawning sea, and was seen to have no sure source. This rumour, then, quickly melted away in the city; but when Domitian was setting out with an army for the war and was already on the march, messages and letters announcing the victory came to meet him. And the success itself was gained on the day when the rumour of it came to Rome, although the distance between the places was more than twenty thousand furlongs. These facts are known to every one of our time.

XXVI: But to resume, Gnaeus Octavius, the admiral of Aemilius, came to anchor off Samothrace, and while he allowed Perseus to enjoy asylum, out of respect to the gods, he took means to prevent him from escaping by sea. However, Perseus somehow succeeded in persuading a certain Cretan named Oroandes, the owner of a small skiff, to take him on board with his treasures. So Oroandes, true Cretan that he was, took the treasures aboard by night, and after bidding Perseus to come during the following night to the harbour adjoining the Demetrium, with his children and necessary attendants, as soon as evening fell sailed off. Now, Perseus suffered pitifully in letting himself down through a narrow window in the fortress, together with his wife and little children, who were unacquainted with wandering and hardships; but most pitiful of all was the groan he gave when some one told him, as he wandered along the shore, that he had seen Oroandes already out at sea and under full

1 Antonius did not get the help he expected from German auxiliaries, and was defeated by Appius Norbanus.
3 Ὅροιάνδην θέοντα κατιδών ἐφφασεν. ὑπέλαμπε γὰρ ἡμέρα, καὶ πάσης ἐλπίδος ἐρήμος ὑπεχώρει φυγῇ πρὸς τὸ τείχος, οὐ λαθὼν μὲν, ὑποφθάσας δὲ τοὺς Ῥωμαίους, μετὰ τῆς γυναικὸς. τὰ δὲ παιδία συνάβοντο ἀυτοῖς Ἰων ἐνεχείρισεν, ὅς πάλαι μὲν ἐρώμενος ἦν τοῦ Περσέως, τότε δὲ προδότης γενόμενος αἰτίαν παρέσχε τὴν μάλιστα συναναγκάσασαν τὸν ἀνθρώπον, ὡς θηρίον ἀλισκομένων τῶν τέκνων, εἰς χείρας ἐλθεῖν καὶ παραδοῦναι τὸ σῶμα τοῖς ἐκείνων κρατοῦσιν.

4 Ἐπίστευε μὲν οὖν μάλιστα τῷ Νασικᾶ, κἀκεῖνον ἐκάλει: μὴ παρόντος δὲ κατακλαύσας τὴν τύχην καὶ τὴν ἀνάγκην περισκεψάμενος ἔδωκεν αὐτὸν ὑποχειρίου τῷ Γναίῳ, τότε μάλιστα ποιήσας φανερὸν ὅτι τῆς φιλαργυρίας ἦν ἐν αὐτῷ τι κακὸν ἀγεννέστερον ἡ φιλοψυχία, δι᾽ ἦν, ὃ μόνον ἢ τύχη τῶν ἐπταικτῶν οὐκ ἀφαιρεῖται, τὸν ἔλεον, ἀπεστήρησεν ἑαυτοῦ. δεηθεῖς γὰρ ἄχθηνα πρὸς τὸν Αἰμίλιον, ὦ μὲν ὡς ἀνδρὶ μεγάλῳ πεπτωκότι πτῶμα νεμεσθὸν καὶ δυστυχῆς ἐξαναστὰς ὑπήντα μετὰ τῶν φίλων δεδακρυμένος ὃ δ’, αἰσχιστὸν θέαμα, προβαλὼν αὐτὸν ἐπὶ στόμα καὶ γονάτων δραξάμενος ἀνεβάλλετο φωνὴς ἀγεννεῖς καὶ δεήσεις, ὥς οὖς ὑπέμεινεν οὐδ’ ἦκουσεν ὁ Αἰμίλιος, ἀλλὰ προσβλέψας αὐτὸν ἀλγοῦντι καὶ λευτημένῳ τῷ προσώπῳ, "Τί τῆς τύχης," εἶπεν, ὡς ταλαίπωρε, τὸ μέγιστον ἄφαιρεῖς τῶν ἐγκλημάτων, ταύτα πράπτουν ἄφ’ ἦν δόξεις οὐ παρ’ ἄξιαι ἀτυχεῖν, οὐδὲ τοῦ νῦν, ἀλλὰ τοῦ πάλαι

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sail. For day was beginning to dawn, and so, bereft of every hope, he fled back to the fortress with his wife, before the Romans could prevent him, though they saw him. His children were seized and delivered to the Romans by Ion, who of old had been a favourite of Perseus, but now became his betrayer, and furnished the most compelling reason for his coming, as a wild beast will do when its young have been captured, and surrendering himself to those who had them in their power.

Accordingly, having most confidence in Nasica, he called for him; but since Nasica was not there, after bewailing his misfortune and carefully weighing the necessity under which he lay, he gave himself into the power of Gnaeus, thus making it most abundantly clear that his avarice was a less ignoble evil than the love of life that was in him, and that led him to deprive himself of the only thing which Fortune cannot take away from the fallen, namely, pity. For when at his request he was brought to Aemilius, Aemilius saw in him a great man whose fall was due to the resentment of the gods and his own evil fortune, and rose up and came to meet him, accompanied by his friends, and with tears in his eyes; but Perseus, a most shameful sight, after throwing himself prone before him and then clasping his knees, broke out into ignoble cries and supplications. These Aemilius could not abide and would not hear; but looking upon him with a distressed and sorrowful countenance, said: "Why, wretched man, dost thou free Fortune from thy strongest indictment against her, by conduct which will make men think that thy misfortunes are not undeserved, and that thy former prosperity,
δαίμονος ἀνάξιος γεγονέναι; τί δὲ μου καταβάλλεις τήν νίκην, καὶ τὸ κατόρθωμα ποιεῖς μικρόν, ἐπιτειλκύμενος ἐαυτὸν οὐδὲ πρέποντα Ὀρμαίων ἀνταγωνιστήν; ἀρετή τοι δυστυχοῦσι μεγάλην ἔχει μοίραν αἴδους καὶ παρὰ πολεμίους, δειλία δὲ Ὀρμαίους, κὰν εὔποτη, πάντῃ ἀπιμότατον.”

XXVII. Οὐ μὴν ἄλλα τούτον μὲν ἀναστήσας καὶ δεξιωσάμενος Τούβέρων παρέδωκεν, αὐτὸς δὲ τοὺς παῖδας καὶ τοὺς γαμβροὺς καὶ τῶν ἄλλων ἵγεμονικῶν μάλιστα τοὺς νεωτέρους ἐσώ τῆς σκηνῆς ἐπισπασάμενος πολὺν χρόνον ἤν πρὸς αὐτὸ σιωπή καθήμενος, ὡστε θαυμάζειν ἄπαντας. ὁμήρας δὲ περὶ τῆς τύχης καὶ τῶν ἀνθρωπίνων διαλέγεσθαι πραγμάτων, “Ἀρά γε,” εἶπεν, “ἀξίου εὐπραγίας παρούσης ἀνθρωπον ὡντα θρασύνεσθαι καὶ μέγα φρονεῖν ἔθνος ἢ πόλιν ἢ βασιλείαν

2 καταστρεψάμενον, ἢ τὴν μεταβολὴν ταύτην τῆς τύχης, ἢ 1 παράδειγμα τῶν πολεμοῦντι κοινῆς ἀσθενείας προθείσα παιδεύει μηδὲν ὡς μόνιμον καὶ βέβαιον διανοείσθαι; ποιοὶ γὰρ ἀνθρώποις τοῦ θαρρείν καυρός, ὅταν τὸ κρατεῖν ἐτέρων μάλιστα διδοικέναι τὴν τύχην ἀναγκάζῃ, καὶ τῷ χαίροντι δυσθυμίαν ἐπάγγη τοσαύτην ὡς τῆς περιφερομένης καὶ προσισταμένης ἄλλοτ' ἄλλοις

3 εἰμαρμένης λογισμός; ἢ τὴν Ἀλεξάνδρου διαδοχήν, ὅσ ἐπὶ πλείστον ἡρθη δυνάμεως καὶ μέγιστον ἔσχε κράτος, ὡρας μιᾶς μορίων πεσοῦσαν ὑπὸ πόδας θέμενοι, καὶ τοὺς ἄρτι μυριάσι πεζῶν

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1 tῆς τύχης, ἢ so Sintenis', Coraës, and Bekker, with the MSS.: ἢ τύχη.

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rather than thy present lot, was beyond thy deserts? And why dost thou depreciate my victory, and make my success a meagre one, by showing thyself no noble or even fitting antagonist for Romans? Valour in the unfortunate obtains great reverence even among their enemies, but cowardice, in Roman eyes, even though it meet with success, is in every way a most dishonourable thing.”

XXVII. Notwithstanding his displeasure, he raised Perseus up, gave him his hand, and put him in charge of Tubero, while he himself drew his sons, his sons-in-law, and of the other officers especially the younger men, into his tent, where for a long time he sat in silent communion with himself, so that all wondered. Then he began to discourse of Fortune and of human affairs, saying: “Is it, then, fitting that one who is mortal should be emboldened when success comes to him, and have high thoughts because he has subdued a nation, or a city, or a kingdom? or should his thoughts dwell rather on this reversal of fortune, which sets before the warrior an illustration of the weakness that is common to all men, and teaches him to regard nothing as stable or safe? For what occasion have men to be confident, when their conquest of others gives them most cogent reason to be in fear of Fortune, and when one who exults in success is thrown, as I am, into great dejection by reflecting upon the allotments of Fate, which take a circling course, and fall now upon some and now upon others? Or, when the succession of Alexander, who attained the highest pinnacle of power and won the greatest might, has fallen in the space of a single hour and has been put beneath your feet, or when you see kings who but just now
καὶ χιλιάσιν ἵππεων τοσαύταις ὀπλοφορομένους
βασιλεῖς ὁρῶντες ἐκ τῶν πολεμίων χειρῶν ἐφη-
μερα σιτία καὶ ποτὰ λαμβάνοντας, οἴεσθε τὰ
καθ’ ἣμᾶς ἔχειν τινὰ βεβαιότητα τύχης διαρκῆ
πρὸς τὸν χρόνον; οὐ καταβαλόντες ύμεῖς οἱ νέοι
tὸ κενὸν φρύαγμα τούτο καὶ γαυρίαμα τῆς νίκης
tαπεινὸι καταπτήξετε πρὸς τὸ μέλλον, ἀεὶ καρα-
dοκοῦντες εἰς ὃ τι κατασκήνει τέλος ἐκάστῳ τὴν
tῆς παρούσης εὐπραγίας ὁ δαίμων νέμεσιν;’’
tοιαύτα φασὶ πολλὰ διαλεχθέντα τὸν Ἀἰμίλιον
ἀποπέμψαι τοὺς νέους εὗ μᾶλα τὸ καύχημα καὶ
tὴν ὑβρίν, ὡσπερ χαλινῷ, τῷ λόγῳ κόπτοντι
κεκολασμένους.

XXVIII. Ἐκ τούτου τὴν μὲν στρατιάν πρὸς
ἀνάπαυσιν, αὐτὸν δὲ πρὸς θέαν τῆς Ἑλλάδος
ἐτρεψε καὶ διαγωγῆν ἐνδοξον ἄμα καὶ φιλανθρω-
πον. ἐπὶδὸν γὰρ ἀνελάμβανε τοὺς δήμους καὶ
tὰ πολιτεύματα καθίστατο, καὶ δωρεὰς ἐδίδου,
tαῖς μὲν σῖτον ἐκ τοῦ βασιλικοῦ, ταῖς δὲ ἐλαιῶν.
tοσοῦτον γὰρ εὐρεθήναι φασὶν ἀποκείμενον ὡστε
tοὺς λαμβάνοντας καὶ δεομένους ἐπιλεπτεῖν πρό-
tερον ἢ καταναλωθήναι τὸ πλῆθος τῶν εὐρεθέν-
tῶν. ἐν δὲ Δελφοῖς ἵδων κίονα μέγαν τετράγωνον
ἐκ λίθων λευκῶν συνημμοσμένον, ἐφ’ οὐ Περσέως
ἐμελλε χρυσοὺς ἀνδριάς τίθεσθαι, προσέταξε τὸν
αὐτοῦ τεθήναι· τοὺς γὰρ ἤττημένους τοὺς νικῶσιν
ἐξίστασθαι χώρας προσήκειν. ἐν δὲ Ὁλυμπία
tοῦτο δὴ τὸ πολυθρύλητον ἐκείνων ἀναφέρεξα-
σθαί φασιν, ὡς τὸν Ὀμῆρον Δία Φειδίας ἀπο-
πλάσαιτο. τῶν δὲ δέκα πρέσβεων ἐκ Ὁρώμης
ἀφικομένων Μακεδόσι μὲν ἀπέδωκε τὴν χώραν

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were surrounded by so many myriads of infantry and thousands of cavalry, receiving from their enemy's hands the food and drink requisite for the day, can you suppose that we ourselves have any guarantee from Fortune that will avail against the attacks of time? Abandon, then, young men, this empty insolence and pride of victory, and take a humble posture as you confront the future, always expectant of the time when the Deity shall at last launch against each one of you his jealous displeasure at your present prosperity." Many such words were uttered by Aemilius, we are told, and he sent the young men away with their vainglorious insolence and pride well curbed by his trenchant speech, as by a bridle.

XXVIII. After this, he gave his army a chance to rest, while he himself went about to see Greece, occupying himself in ways alike honourable and humane. For in his progress he restored the popular governments and established their civil polities; he also gave gifts to the cities, to some grain from the royal stores, to others oil. For it is said that so great stores were found laid up that petitioners and receivers failed before the abundance discovered was exhausted. At Delphi, he saw a tall square pillar composed of white marble stones, on which a golden statue of Perseus was intended to stand, and gave orders that his own statue should be set there, for it was meet that the conquered should make room for their conquerors. And at Olympia, as they say, he made that utterance which is now in every mouth, that Pheidias had moulded the Zeus of Homer. When the ten commissioners arrived from Rome, he restored to the Macedonians their country
καὶ τὰς πόλεις ἐλευθέρας οἰκεῖν καὶ αὐτονόμους, ἐκατὸν δὲ τάλαντα Ῥωμαίοις ὑποτελεῖν, οὐ πλέον ἢ διπλάσιον τοῖς βασιλεῦσιν εἰσέφερον. Θέας δὲ παντοδαπῶν ἀγώνων καὶ θυσίας ἐπιτελῶν τοῖς θεοῖς ἑστιάσεις καὶ δεῦτα προούθετο, χορηγία

4 μὲν ἐκ τῶν βασιλικῶν ἀφθόνως χρώμενος, τάξιν δὲ καὶ κόσμον καὶ κατακλίσεις καὶ δεξιώσεις καὶ τὴν πρὸς ἐκαστὸν αὐτοῦ τῆς κατ᾽ ἀξίαν τιμῆς καὶ φιλοφροσύνης αἰσθησιν οὕτως ἀκριβῇ καὶ πεφροντισμένην ἐνδεικνύμενος ὡστε θαυμάζειν τοὺς Ἐλλήνας, εἰ μηδὲ τὴν παιδιὰν ἁμοίρον ἀπολείπει σπουδῆς, ἀλλὰ τηλικῶτα πράττων ἀνὴρ πράγματα καὶ τοῖς μικροῖς τὸ πρέπον ἀποδίδωσιν. ὁ δὲ καὶ τούτοις ἐχαίρειν, ὅτι πολλῶν παρεσκευασμένων καὶ λαμπρῶν τὸ ἔδιστον αὐτὸς ἢν ἀπόλαυσμα καὶ θέαμα τοῖς παροῦσι, καὶ πρὸς τοὺς θαυμάζοντας τὴν ἔπιμέλειαν ἔλεγε τῆς αὐτῆς εἰναι ψυχῆς παρατάξεώς τε προστίηνας καὶ συμποσίου, τῆς μὲν, ὅπως φοβερωτάτη τῶν πολεμίων, τοῦ δ', ὡς εὐχαριστώτατον ἢ τοῖς

5 συνούσιν. οὐδενώς δ' ἤττον αὐτοῦ τὴν ἐλευθεριότητα καὶ τὴν μεγαλοψυχίαν ἐπῆδον οἱ ἄνθρωποι, πολὺ μὲν ἄργυριον, πολὺ δὲ χρυσὸν ἐκ τῶν βασιλικῶν ἥθεροιμένους οὐδ' ἰδεῖν ἔθελήσαντος, ἀλλὰ τοῖς ταμίαις εἰς τὸ δημόσιον παραδόντος. μόνα τὰ βιβλία τοῦ βασιλέως φιλογραμματοῦσι τοῖς νιέσιν ἐπέτρεψεν ἐξελέσθαι, καὶ διανέμων

6 συνούσιν.
and their cities for free and independent residence; they were also to pay the Romans a hundred talents in tribute, a sum less than half of what they used to pay to their kings. He also held all sorts of games and contests and performed sacrifices to the gods, at which he gave feasts and banquets, making liberal allowances therefor from the royal treasury, while in the arrangement and ordering of them, in saluting and seating his guests, and in paying to each one that degree of honour and kindly attention which was properly his due, he showed such nice and thoughtful perception that the Greeks were amazed, seeing that not even their pastimes were treated by him with neglect, but that, although he was a man of such great affairs, he gave even to trifling things their due attention. And he was also delighted to find that, though preparations for entertainment were ever so many and splendid, he himself was the pleasantest sight to his guests and gave them most enjoyment; and he used to say to those who wondered at his attention to details that the same spirit was required both in marshalling a line of battle and in presiding at a banquet well, the object being, in the one case, to cause most terror in the enemy, in the other, to give most pleasure to the company. But more than anything else men praised his freedom of spirit and his greatness of soul; for he would not consent even to look upon the quantities of silver and the quantities of gold that were gathered together from the royal treasuries, but handed them over to the quaestors for the public chest. It was only the books of the king that he allowed his sons, who were devoted to learning, to choose out for
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7 φιάλην ἐδικεῖ πέντε λιτρῶν ὅλκην. οὕτως ἦστι Τουβέρων δὲ ἐφαμεν μετὰ συγγενῶν οἰκεῖν ἐκ-καίδεκατον, ἀπὸ γηδίου μικροὶ διατρεφομένων ἀπάντων. καὶ πρῶτον ἀργυροῦ ἐκείνον φασίν εἰς τὸν Αἰλίων οίκον εἰσέλθειν, ὡπ' ἀρετῆς καὶ τιμῆς εἰσαγόμενον, τὸν δ' ἄλλον χρόνον οὕτως οὔτε αὖτος οὔτε τᾶς γυναικας ἡ ἁργυρίου χρήσειν ἡ χρυσῷ.

XXIX. Διψανόμενοι δὲ πάντων αὐτῷ καλῶς ἀσπασάμενος τοὺς "Εὐλήμας, καὶ παρακαλέσας τοὺς Μακεδόνας μεμνησάσθαι τῆς δεδομένης ὑπὸ Ἢρωμαιών ἑλευθερίας σώζοντας αὐτὴν δὲ εὐνο-μίας καὶ ὀμονοίας, ἀνεξευθένειν ἐπὶ τὴν "Ηπείρου, ἔχων δόγμα συγκλήτου τοὺς συμμεμαχημένους αὐτῷ τὴν πρὸς Περσέα μάχην στρατιώτας ἀπὸ τῶν ἐκεῖ πόλεων ὦφελήσαι. Βουλόμενοι δὲ πᾶσιν ἁμα καὶ μηδενὸς προσδοκῶντος, ἀλλ' ἐξαίφνης ἐπιπεσεῖν, μετεπέμψατο τοὺς πρῶτους ἐξ ἐκάστης πόλεως ἀνδρας δέκα, καὶ προσέταξεν αὐτοῖς, ὅσος ἀργυρός ἦστι καὶ χρυσὸς ἐν οἰκίαις καὶ ἱέροις, ἡμέρα ῥητή καταφέρειν. ἐκάστοις δὲ συνέπεμψεν ὡς ἐπὶ αὐτῷ δὴ τοῦτο φιουρᾶν στρατιωτῶν καὶ ταξίαρχων προσποιούμενον ζητεῖν καὶ παραλαμ-βάνειν τὸ χρυσίον. ἔνστασις δὲ τῆς ἤμερας, ὡφ' ἐνα καὶ τὸν αὐτὸν ἁμα καιρὸν ὀρμήσαντες ἐτράποντο πρὸς καταδρομὴν καὶ διαρταγήν τῶν πόλεων, ὡστε ὧρα μιᾷ πεντεκαίδεκα ἀνθρώπων ἐξαναδρομισθήναι μυρίας, ἐβδομῆκοντα δὲ πόλεις πορθηθῆναι, γενέσθαι δ' ἀπὸ τοσαύτης φθορᾶς καὶ πανωληθρίας ἐκάστω στρατιώτῃ τὴν

1 τὰς γυναικὰς Bekker, after Reiske: γυναικας.
themselves, and when he was distributing rewards for valour in the battle, he gave Aelius Tubero, his son-in-law, a bowl of five pounds weight. This was the Tubero, who, as I have said, dwelt with fifteen relations, and a paltry farm supported them all. And that is said to have been the first silver that ever entered the house of the Aelii, brought in as an honour bestowed upon valour, but up to that time neither they themselves nor their wives used either silver or gold.

XXIX. When he had put everything in good order, had bidden the Greeks farewell, and had exhorted the Macedonians to be mindful of the freedom bestowed upon them by the Romans and preserve it by good order and concord, he marched against Epirus, having an order from the senate to give the soldiers who had fought with him the battle against Perseus the privilege of pillaging the cities there. Wishing to set upon the inhabitants all at once and suddenly, when no one expected it, he sent for the ten principal men of each city, and ordered them to bring in on a fixed day whatever silver and gold they had in their houses and temples. He also sent with each of these bodies, as if for this very purpose, a guard of soldiers and an officer, who pretended to search for and receive the money. But when the appointed day came, at one and the same time these all set out to overrun and pillage the cities, so that in a single hour a hundred and fifty thousand persons were made slaves, and seventy cities were sacked; and yet from all this destruction and utter ruin each soldier received no more than

\[1\] Chapter v. 4.
δόσιν οὐ μεῖζον ἐνδεκα δραχμῶν, φρίξαι δὲ πάντας ἀνθρώπους τὸ τοῦ πολέμου τέλος, εἰς μικρὸν οὕτω τὸ καθ᾽ ἐκαστὸν λήμμα καὶ κέρδος ἑθυνος ὅλον κατακερματισθέντος.

XXX. Αἰμίλιος μὲν οὖν τούτῳ πράξας μάλιστα παρὰ τὴν αὐτοῦ φύσιν ἑπιείκῃ καὶ χρηστὴν οὖσαν εἰς Ὄρικὸν κατέβη κάκειθεν εἰς Ἰταλίαν μετὰ τῶν δυνάμεων περαιωθεὶς ἀνέπλει τὸν Ὀύβριν ποταμὸν ἔπλη τῆς βασιλικῆς ἐκκαιδεκήρους κατεσκευασμένης εἰς κόσμον ὁπλοὺς αἰχμαλώτους καὶ φοινικίσι καὶ πορφύραις, ως καὶ πανηγυρίζειν ἔξωθεν καθάπερ εἰς τινὰ θριαμβικῆς θέου πομπῆς καὶ προαπολαύειν τοὺς Ῥωμαίους, τῷ ῥοθῷ σχέδην ὑπάγοντι τὴν ναῦν ἀντιπαρεξάγοντας.

2 Οἱ δὲ στρατιώται τοῖς βασιλικοῖς χρήμασιν ἐποφθαλμίσαντες, ὡς οὖν ὅσων ἦξιον ἐτυχον, ὀργίζοντο μὲν ἀδήλως διὰ τούτο καὶ χαλεπῶς εἴχον πρὸς τὸν Αἰμίλιον, αὐτιώμενοι δὲ φανερῶς ὅτι βαρὺς γένοιτο καὶ δεσποτικὸς αὐτοῖς ἁρχῶν, οὐ πάνυ προθύμως ἔπλη τὴν ὑπὲρ τοῦ θριάμβου

3 σπουδὴν ἀπήντησαν. αἰσθόμενος δὲ τούτῳ Σέρβιος Γάλβας, ἐχθρὸς Αἰμίλιον, γεγονὼς δὲ τῶν ὑπ᾽ αὐτοῦ χιλιάρχων, ἑθάρρησεν ἀναφανδὸν εἰπεὶν ὡς οὐ δοτέον εἰγ τὸν θριάμβου. ἐνεῖς δὲ πολλὰς τῷ στρατιωτικῷ πλήθει διαβολᾶς κατὰ τοῦ στρατηγοῦ καὶ τὴν οὖσαν ὀργὴν ἐτί μᾶλλον ἐξερεθίσας ἦτείτο παρὰ τῶν δημάρχων ἄλλην ἥμεραν ἐκείνην γὰρ οὐκ ἐξαρκεῖν τῇ κατηγορίᾳ,

4 τέσσαρας ἔτει λοιπὰς ὥρας ἐχοῦσαν. τῶν δὲ
eleven drachmas as his share, and all men shuddered at the issue of the war, when the division of a whole nation's substance resulted in so slight a gain and profit for each soldier.

XXX. Aemilius, then, after executing a commission so contrary to his mild and generous nature, went down to Oricus. From there he crossed into Italy with his forces, and sailed up the river Tiber on the royal galley, which had sixteen banks of oars and was richly adorned with captured arms and cloths of scarlet and purple, so that the Romans actually came in throngs from out the city, as it were to some spectacle of triumphant progress whose pleasures they were enjoying in advance, and followed along the banks as the splashing oars sent the ship slowly up the stream.

But the soldiers, who had cast longing eyes upon the royal treasures, since they had not got as much as they thought they deserved, were secretly enraged on this account and bitterly disposed towards Aemilius, while openly they accused him of having been harsh and imperious in his command of them; they were therefore not very ready to second his eager desires for a triumph. And when Servius Galba, who was an enemy of Aemilius, although he had been one of his military tribunes, perceived this, he made bold to declare openly that the triumph ought not to be allowed him. He also sowed many calumnies against their general among the masses of the soldiery, and roused still further the resentment they already felt, and then asked the tribunes of the people for another day in which to bring his accusations, since that day was not sufficient, of which only four hours still remained. But when
δημάρχων λέγειν αυτόν, εἰ τί βούλεται, κελευ- όντων, ἀρξάμενος μακρῷ καὶ βλασφημίας ἔχοντι παντοδαπᾶς χρήσθαι λόγῳ τόν χρόνον ἀνήλωσε τῆς ἡμέρας· καὶ γενομένου σκότους οἱ μὲν δή- μαρχοὶ τῆς ἐκκλησίας ἀφῆκαν, πρὸς δὲ τῶν Γάλβων οἱ στρατιώται συνέδραμον θρασύτεροι γεγονότες, καὶ συγκροτήσαντες αὐτοὺς περὶ τὸν ὀρθον ἀθικός καταλαμβάνονταί τὸ Καπιτώλιον· ἐκεῖ γὰρ οἱ δήμαρχοι τῆς ἐκκλησίας ἐμέλλον ἄξειν.

XXXI. Ἀμα δ' ἡμέρα τῆς ψήφου δοθείσης ἡ τε πρώτη φυλή τῶν θρίαμβου ἀπεψηφίζετο, καὶ τοῦ πρῶτος ᾠδήτης εἰς τὸν ἄλλον δήμον καὶ τὴν σύγκλητον κατῆγε. καὶ τὸ μὲν πλῆθος ὑπεραλγοῦν τῷ προσηλκυσθεῖν τὸν Ἀιμίλιον ἐν φωναῖς ἢν ἀπράκτοις, οἱ δὲ γυναιμότατοι τῶν ἀπὸ βουλῆς δεινῶν εἰσὶ τὸ γυνόμενον βοῶτες ἀλλήλους παρεκάλον ἐπιλαβέσθαι τῆς τῶν στρατιωτῶν ἀσελγείας καὶ θρασύτητος, ἐπὶ πάν ἀφιξημένης ἀνομοῦ ἔργον καὶ βίαιον, εἴ μηδὲν ἐμποδῶν αὐτοῖς γένοιτο Παύλου Αἰμίλιον ἀφελε- 2 σθαι τῶν ἐπισκίων τιμῶν. ὡσάμενοι δὲ τὸν ὁχλὸν καὶ ἀναβάϊντες ἄθροί τοῖς δημάρχοις ἔλε- γον ἐπισχεῖν τὴν ψηφοφορίαν, ἀχρὶ δὲν διέλθοσιν ἃ βουλονται πρὸς τὸ πλῆθος. ἐπισχόντων δὲ πάντων καὶ γενομένης σιωπῆς ἀνελθόν ἀνὴρ ὑπατικός καὶ πολεμίους εἰκοσι καὶ τρεῖς ἐκ προ- κλήσεως ἀνηρίκως, Μάρκος Σερβίλιος, Αἰμίλιον μὲν ἐφῆ Παύλου, ἡλίκος αὐτοκράτωρ γένοιτο, νῦν 3 μάλιστα γιωσκείν, ὅρων ὁσῆς ἀπειθείας γέμοντι καὶ κακίας στρατεύματι χρώμενος οὕτω καλᾶς.
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the tribunes ordered him to speak, if he had anything to say, he began a speech which was long and full of all sorts of injurious statements, and so consumed the time remaining in the day. When darkness came, the tribunes dissolved the assembly, but the soldiers, now grown bolder, flocked to Galba, formed themselves into a faction, and before it was light proceeded to take possession of the Capitol; for it was there that the tribunes proposed to hold the assembly.

XXXI. As soon as it was day the voting began, and the first tribe was voting against the triumph, when knowledge of the matter was brought down to the rest of the people and the senate. The multitude, deeply grieved at the indignity offered to Aemilius, could only cry out against it in vain; but the most prominent senators, with shouts against the ignominy of the thing, exhorted one another to attack the bold license of the soldiers, which would proceed to any and every deed of lawlessness and violence if nothing were done to prevent their depriving Aemilius Paulus of the honours of his victory. Then pushing their way through the throng and going up to the Capitol in a body, they told the tribunes to put a stop to the voting until they could finish what they wished to say to the people. All voting stopped, silence was made, and Marcus Servilius, a man of consular dignity, and one who had slain twenty-three foes in single combat, came forward and said that he knew now better than ever before how great a commander Aemilius Paulus was, when he saw how full of baseness and disobedience the army was which he had used in the successful accomplishment of such great and
κατώρθωσε καὶ μεγάλας πράξεις, θαυμάζειν δὲ 272
τὸν δήμον εἰ τοὺς ἀπ’ Ἡλλυρίων καὶ Διγνῶν
ἀγαλλόμενος θριάμβοις αὐτῷ φθονεῖ τὸν Μα-
κεδόνων βασιλέα ξόωντα καὶ τὴν Ἀλεξάνδρου
καὶ Φιλίππου δόξαν ἐπιδείχν ὑπὸ τοὺς Ῥωμαίων
ὀπλοὺς ἀγομένην αἰχμάλωτον. "Πῶς γὰρ οὐ
dεινόν," εἶπεν, "εἰ, φήμης περὶ νίκης ἀβεβαιοῦ
πρότερον εἰς τὴν πόλιν ἐμπεσοῦσης, ἐθύσατε τοῖς
θεοῖς εὐχόμενοι τοῦ λόγου τούτου ταχέως ἀπολα-
βείν τὴν ὃψιν, ἢκοντος δὲ τοῦ στρατηγοῦ μετὰ
tῆς ἀληθινῆς νίκης ἀφαιρείσθε τῶν μὲν θεῶν τὴν
tιμήν, αὐτῶν δὲ τὴν χαρὰν, ὡς φοβοῦμενοι θεά-
σασθαι τὸ μέγεθος τῶν κατορθωμάτων ἡ θειό-
μενοι τοῦ πολέμου; καὶ τοῦ κρείττον ἡ τῷ πρὸς
ἐκεῖνον ἔλεος, μὴ τῷ πρὸς αὐτοκράτορα φθονῷ
5 λυθῆναι τὸν θριάμβον. ἂλλ᾽ εἰς τοσαύτην," ἔφη,
"τὸ κακόνθες ἐξουσίαν προάγεται δι᾽ ὑμῶν ὡστε
περὶ στρατηγίας καὶ θριάμβου τολµᾶ λέγειν
ἀνθρώπων ἀτρωτὸς καὶ τῷ σώματι στίλβων ὑπὸ
λειτουργὸς καὶ σκιατραφίας πρὸς ἡμᾶς τοὺς τοσοῦ-
tοὺς τραύμασι πεπαιδευμένους ἀρετᾶς καὶ κακίας
κρίνειν στρατηγόν." ἀμα δὲ τῆς ἐσθήτος δια-
σχῶν ἐξέφηνε κατὰ τῶν στέρνων ὡτειλᾶς ἀπίστους
6 τῷ πλήθος. εἶτα μεταστραφεῖς ἐναὶ τῶν οὐκ
εὐπρεπῶς ἐν ὁχλῷ γυμνοῦσθαι δοκοῦντων τοῦ
σῶματος ἀνεκάλυψε, καὶ πρὸς τὸν Γάλβαν ἐπι-
στρέψας, "Σὺ μὲν," ἔφη, "γελᾶσ ἐπὶ τούτους,
ἐγὼ δὲ σεμινύομαι πρὸς τοὺς πολίτας· ὑπὲρ τοῦ-
tων γὰρ ἡμέραν καὶ νῦκτα συνεχῶς ἱππασάμενος
tαῦτ’ ἔσχον, ἂλλ᾽ ἄγε λαβῶν αὐτοὺς ἐπὶ τὴν
ψήφον· ἐγὼ δὲ καταβὰς παρακολουθήσω πᾶσι,
καὶ γνώσομαι τοὺς κακοὺς καὶ ἀχαρίστους καὶ
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fair exploits; and he was amazed that the people, while exulting in triumphs over Illyrians and Ligurians, begrudged itself the sight of the king of Macedonia taken alive and the glory of Alexander and Philip made spoil by Roman arms. "For is it not a strange thing," said he, "that when an unsubstantial rumour of victory came suddenly and prematurely to the city, you sacrificed to the gods and prayed that this report might speedily be verified before your eyes; but now that your general is come with his real victory, you rob the gods of their honour, and yourselves of your joy in it, as though afraid to behold the magnitude of his successes, or seeking to spare the feelings of your enemy? And yet it were better that out of pity towards him, and not out of envy towards your general, the triumph should be done away with. But," said he, "to such great power is malice brought by you that a man without a wound to show, and whose person is sleek from delicate and cowardly effeminacy, dares to talk about the conduct of a general and his triumph to us who have been taught by all these wounds to judge the valour and the cowardice of generals." And with the words he parted his garment and displayed upon his breast an incredible number of wounds. Then wheeling about, he uncovered some parts of his person which it is thought unbecoming to have naked in a crowd, and turning to Galba, said: "Thou laughest at these scars, but I glory in them before my fellow-citizens, in whose defence I got them, riding night and day without ceasing. But come, take these people off to their voting; and I will come down and follow along with them all, and will learn who are base and thankless.
δημαγωγεῖσθαι μᾶλλον ἐν τοῖς πολέμοις ἡ στρατηγεῖσθαι βουλομένους.”

XXXII. Οὕτω φασίν ὑπὸ τῶν λόγων τούτων ἀνακοπῆιν καὶ μεταβαλεῖν τὸ στρατιωτικὸν ὡστε πάσαις ταῖς φυλαίς ἐπικυρωθῆιν τῷ Αἰ-μιλίῳ τὸν θρίαμβον. περμφῆινα δ’ αὐτὸν οὕτω λέγουσιν. ὦ μὲν δῆμος ἐν τε τοῖς ἱππικοῖς θεατροῖς, ἄ Κύρκους καλοῦσι, περὶ τε τὴν ἀγοράν ἰκρία πηξάμενοι, καὶ τᾶλα τῆς πόλεως μέρη καταλαβόντες, ὡς ἕκαστα παρεῖχε τῆς πομπῆς ἔποψιν, ἔθεδυτο καθαραῖς ἔσθησι κεκοσμημένοι.

2 πᾶς δὲ ναὸς ἀνέρκτο καὶ στεφαίνων καὶ θυμιαμά των ἡν πλήρης, ὑπηρέται τε πολλοὶ καὶ ῥαβδονόμοι τοὺς ἀτάκτους συρρέοντας εἰς τὸ μέσον καὶ διαθέοντας ἐξείργοντες ἀναπεπταμένας τὰς ὀδοὺς καὶ καθαρὰς παρεῖχον. τῆς δὲ πομπῆς εἰς ἡμέρας τρεῖς νενεμημένης, ὥ μὲν πρώτη μόλις ἐξαρκέσασα τοῖς αἴχμαλώτοις ἀνδρίαςι καὶ γραφαῖς καὶ κολοσσοῖς ἐπὶ ξενιγῶν πεντήκοντα καὶ διακοσίων.

3 κομιζομένοις τούτων ἐσχε θέαν. τῇ δ’ ύστεραια τὰ κάλλιστα καὶ πολυτελέστατα τῶν Μακε- δονικῶν ὄπλων ἐπέμπετο πολλαῖς ἀμάξαις, αὐτά τε μαρμάροντα χαλκῷ νεομήκτω καὶ σιδήρω, τῆς τε θέσιν ἐκ τέχνης καὶ συναρμογῆς ὡς ἑν μάλιστα συμπεφορμημένοις χύδην καὶ αὐτομάτως ἑοίκοι πεποιημένα, κράνη πρὸς ἀσπίσι καὶ θώ- 

4 ρακές ἐπὶ κυνηγίοι, καὶ Κριτικαὶ πέλται καὶ Θράκια γέρρα καὶ φαρέτραι μετὰ ἱππικῶν ἀναμε- μγμέναι χαλινῶν, καὶ ξίφη γυμνὰ διὰ τούτων παρανίσχοντα καὶ σάρισαι παραπεπηγνιαί, σύμ- μετρον ἔχοντων χάλασμα τῶν ὄπλων, ὡστε τὴν πρὸς ἄλληλα κρούσιν ἐν τῷ διαφέρεσθαι τραχὺ
and prefer to be wheedled and flattered in war rather than commanded."

XXXII. This speech, they tell us, so rebuffed the soldiery and changed their minds that the triumph was voted to Aemilius by all the tribes. And it was conducted, they say, after the following fashion. The people erected scaffoldings in the theatres for equestrian contests, which they call circuses, and round the forum, occupied the other parts of the city which afforded a view of the procession, and witnessed the spectacle arrayed in white garments. Every temple was open and filled with garlands and incense, while numerous servitors and lictors restrained the thronging and scurrying crowds and kept the streets open and clear. Three days were assigned for the triumphal procession. The first barely sufficed for the exhibition of the captured statues, paintings, and colossal figures, which were carried on two hundred and fifty chariots. On the second, the finest and richest of the Macedonian arms were borne along in many waggons. The arms themselves glittered with freshly polished bronze and steel, and were carefully and artfully arranged to look exactly as though they had been piled together in heaps and at random, helmets lying upon shields and breast-plates upon greaves, while Cretan targets and Thracian wicker shields and quivers were mixed up with horses' bridles, and through them projected naked swords and long Macedonian spears planted among them, all the arms being so loosely packed that they smote against each other as they were borne along and gave out a harsh and dreadful sound, and the sight of them, even though

1 In November, 167 B.C.
καὶ φοβερὸν ὑπηχεῖν, καὶ μηδὲ νευκημένων ἀφο- 5 βον εἶναι τὴν ὁψιν. μετὰ δὲ τὰς ὀπλοφόρους ἀμάξας ἀνδρεὶς ἐπεπορεύοντο τρισχίλιοι νόμισμα 27 φέροντες ἀργυροῦν ἐν ἀγγείοις ἐπτακοσίοις πεντῆ- κοντα τριτάλαντοις, ὥν ἐκατὸν ἀνὰ τέσσαρες ἐκόμιζον· ἀλλοι δὲ κρατήρας ἀργυρὸν καὶ κέρατα καὶ φιάλας καὶ κύλικας, εὐ διακεκοσμημένα πρὸς θέαν ἐκαστὰ καὶ περίττα τῷ μεγέθει καὶ τῇ παχύτητι τῆς τορείας.

XXXIII. Τῆς δὲ τρίτης ἡμέρας ἐώθεν μὲν εὐθὺς ἐπορεύοντο σαλπιγκταῖ μέλος οὐ προσόδιον καὶ πομπικόν, ἀλλ' οἷον μαχομένους ἐποτρύνουσιν αὐτοὺς Ἁρμαῖοι, προσεγκέλευμένων. μετὰ δὲ τούτους ἠγοντο χρυσόκερφο τροφίαν βοῦς ἐκατὸν εἰκοσι, μίτρας ἡσκημένοι καὶ στέμμασιν. οἱ δ' ἠγοντες αὐτοὺς νεανίσκοι περιζωμάσιν εὐπαρύφοις ἐσταλμένοι πρὸς ιερουργίαν ἐχώρουν, καὶ παιδε 2 ἀργυρὰ λοιβεία καὶ χρυσὰ κομίζοντες. εἶτα μετὰ τούτους οἱ τὸ χρυσὸν νόμισμα φέροντες, εἰς ἁγιεία τριταλαντιαῖα μεμερισμένον ὄμοιῶς τῷ ἀργυρίῳ. τὸ δὲ πλῆθος ἢν τῶν ἀγγείων ὁγδοίκοντα τριῶν δέοντα. τούτους ἐπέβαλλον οἳ τε τὴν ἱερὰν φιάλην ἀνέχοντες, ἢν ὁ Αἰμίλιος ἐκ χρυσοῦ δέκα ταλάντων διὰ λίθων κατεσκεύα- σεν, οἳ τε τὰς 'Ἀντιγονίδας καὶ Σελευκίδας καὶ Θηρίκειους καὶ ὁσα περὶ δεῦπνων χρυσώματα 3 τοῦ Περσέως ἐπιδεικνύμενοι. τούτους ἐπέβαλλε τὸ ἀρμα τοῦ Περσέως καὶ τὰ ὀπλα καὶ τὸ διά- δημα τοῖς ὀπλοῖς ἐπικείμενον. εἶτα μικρὸν δια- λείμματος ὄντος ἦδη τὰ τέκνα τοῦ βασιλέως ἦγετο δοῦλα, καὶ σὺν αὐτοῖς τροφέων καὶ διδα-
they were spoils of a conquered enemy, was not without its terrors. After the waggons laden with armour there followed three thousand men carrying coined silver in seven hundred and fifty vessels, each of which contained three talents and was borne by four men, while still other men carried mixing-bowls of silver, drinking horns, bowls, and cups, all well arranged for show and excelling in size and in the depth of their carved ornaments.

XXXIII. On the third day, as soon as it was morning, trumpeters led the way, sounding out no marching or processional strain, but such a one as the Romans use to rouse themselves to battle. After these there were led along a hundred and twenty stall-fed oxen with gilded horns, bedecked with fillets and garlands. Those who led these victims to the sacrifice were young men wearing aprons with handsome borders, and boys attended them carrying gold and silver vessels of libation. Next, after these, came the carriers of the coined gold, which, like the silver, was portioned out into vessels containing three talents; and the number of these vessels was eighty lacking three. After these followed the bearers of the consecrated bowl, which Aemilius had caused to be made of ten talents of gold and adorned with precious stones, and then those who displayed the bowls known as Antigonids and Seleucids and Theracleian,¹ together with all the gold plate of Perseus’s table. These were followed by the chariot of Perseus, which bore his arms, and his diadem lying upon his arms. Then, at a little interval, came the children of the king, led along as slaves, and with them a throng of foster-parents, teachers, and tutors, all

¹ These last were named from a famous Corinthian artist.
PLUTARCH'S LIVES

σκάλων καὶ παιδαγωγῶν δεδακρυμένων ὀχλος,
αὐτῶν τε τὰς χείρας ὁρεγόντων εἰς τοὺς θεατὰς
καὶ τὰ παιδία δείσθαι καὶ λιτανεύειν διδασκοῦν-
tων. ἦν δὲ ἄρρενα μὲν δύο, θήλυ δὲ ἕν, οὐ πάνω
συμφρονοῦντα τῶν κακῶν τὸ μέγεθος διὰ τὴν
ήλικίαν. ἦ καὶ μὰλλον ἐλεεινὰ πρὸς τὴν μετα-
βολὴν τῆς ἀναισθησίας ἦν, ὡστε μικρὸν τὸν
Περσέα βαδίζειν παρορμήμενον· ὡστὸς ὑπ' οὐκτον
tοῖς νηπίοις προσεῖχον τὰς ὁψεις οἱ Ῥωμαῖοι, καὶ
dάκρυα πολλοῖς ἐκβάλλειν συνεβη, πάσι δὲ
μεμιγμένην ἀλγηδὸν καὶ χάριτι τὴν θέαν εἶναι
méxri οὗ τὰ παιδία παρῆλθεν.

XXXIV. Αὐτὸς δὲ τῶν τέκνων ὁ Περσέας καὶ
τῆς περὶ αὐτὰ θεραπείας κατόπιν ἐπορεύετο,
φαινόν μὲν ἰμάτιον ἀμπεχόμενος καὶ κρηπίδας
ἐχων ἐπιχωρίους, ὡστὸ δὲ μεγέθους τῶν κακῶν
πάντα θαμβοῦντι καὶ παραπεπληγμένων μάλιστα
tὸν λογίσμον ἐοικώς. καὶ τούτῳ δὲ εἴπετο χορὸς
φίλων καὶ συνήθων, βεβαρημένων τὰ πρόσωπα
πένθει, καὶ τῷ πρὸς Περσέα βλέπειν ἀεὶ καὶ
dακρύειν ἐννοιαν παριστάντων τοῖς θεωμένοις ὅτι
τὴν ἐκεῖνον τύχην ὀλοφύρονται τῶν καθ' ἑαυτῶς
2 ἐλάχιστα φροντίζοντες. καίτοι προσέπεμψε τῷ
Αἰμιλίῳ δέομενος μὴ πομπευθῆναι καὶ παρατιτου-
μένος τὸν θρίαμβον. ὁ δὲ τῆς ἀνανθραίς αὐτοῦ
καὶ φιλοσυνίας, ὡς έοικε, καταγελῶν, "Ἀλλὰ
τούτῳ γ', εἴπε, "καὶ πρότερον ἦν ἐπ' αὐτῷ καὶ
νῦν ἐστίν, ἄν βούληται." δῆλων τῶν πρὸ αἰσχύ-
νης θάνατον, ὅν οὐχ ὑπομείνας ὁ δείλαιος, ἀλλ' ὑπ' ἐλπίδων τινῶν ἀπομαλακισθεῖς ἐγεγόνει méros
tῶν αὐτοῦ λαφύρων.

3 Ἐφεξῆς δὲ τούτως ἐκομίζοντο χρυσοὶ στέφαινοι
in tears, stretching out their own hands to the spectators and teaching the children to beg and supplicate. There were two boys, and one girl, and they were not very conscious of the magnitude of their evils because of their tender age; wherefore they evoked even more pity in view of the time when their unconsciousness would cease, so that Perseus walked along almost unheeded, while the Romans, moved by compassion, kept their eyes upon the children, and many of them shed tears, and for all of them the pleasure of the spectacle was mingled with pain, until the children had passed by.

XXXIV. Behind the children and their train of attendants walked Perseus himself, clad in a dark robe and wearing the high boots of his country, but the magnitude of his evils made him resemble one who is utterly dumbfounded and bewildered. He, too, was followed by a company of friends and intimates, whose faces were heavy with grief, and whose tearful gaze continually fixed upon Perseus gave the spectators to understand that it was his misfortune which they bewailed, and that their own fate least of all concerned them. And yet Perseus had sent to Aemilius begging not to be led in the procession and asking to be left out of the triumph. But Aemilius, in mockery, as it would seem, of the king’s cowardice and love of life, had said: “But this at least was in his power before, and is so now, if he should wish it,” signifying death in preference to disgrace; for this, however, the coward had not the heart, but was made weak by no one knows what hopes, and became a part of his own spoils.

Next in order to these were carried wreaths of
τετρακόσιοι τὸ πλῆθος, οὕς αἱ πόλεις ἀριστεία τῆς νίκης τῷ Αἰμιλίῳ μετὰ πρεσβειῶν ἐπεμψαν. εἷς αὐτὸς ἐπέβαλλεν ἀρµατι κεκοσµηµένῳ δια- πρεπῶς ἐπιβεβηκός, ἀνήρ καὶ δίχα τοσαύτης ἐξουσίας ἀξιοθέατος, ἀλουργίδα χουσόπαστον ἀµπεχόµενος καὶ δάψης κλόνα τῇ δεξιᾷ προ- τείνων. ἐδαφυνηρέει δὲ καὶ σύµπας ὁ στρατός, τῷ μὲν ἀρµατι τοῖς στρατηγοῦ κατὰ λόχους καὶ τάξεις ἐπόµενος, ἀδὼν δὲ τὰ μὲν ϕώτας τινὰς πατρίους ἀναµεµηµένας γέλωτι, τὰ δὲ παίνας ἐπινικίους καὶ τῶν διαπεπραµµένων ἔπαυνος εἰς τὸν Αἰµιλίον περίβλεπτον ὅντα καὶ ξηλωτὸν ὑπὸ πάντων, οὕτεν δὲ τῶν ἁγαθῶν ἐπιφθονὸν πλὴν εἴ τι δαµόνιον ἄρα τῶν µεγάλων καὶ ὑπερόγκων εἰληχεν εὐτυχιῶν ἀπαρύτειν καὶ µηγυνᾶς τὸν ἀνθρώπινον βίον, ὅπως µηδενὶ κακῶν ἄκρατος εἶν καὶ καθαρός, ἀλλὰ καθ' Ὅµηρον ἀριστα δοκῶσι πράστευν οἰς αἱ τύχαι τροπὴν ἐπ' ἀµφότερα τῶν πραγµάτων ἔχοοσιν.

XXXV. Ὑσαν γὰρ αὐτῷ τέσσαρες νίοι, δύο µὲν εἰς ἔτερας ἀποκριµένους συγγενείας, ὡς ἡ ἡδη λέελεκται, Σκηπτίων καὶ Ψάβιος, δύο δὲ παίδες ἐπὶ τὴν ἡλικίαν, οὕς ἐπὶ τῆς οἰκίας εἴχε τῆς ἔαυτοῦ 2 γεγονότας ἐξ ἔτερας γυναικὸς. ὥν ὁ µὲν ἡµέρας πέντε πρὸ τοῦ θριαµβεύειν τὸν Αἰµιλίον ἐτελεύ- τησε τεσσαρεσκαιδεκάτης, ὁ δὲ δωδεκάτης µετὰ τρεῖς ἡµέρας θριαµβεύσατος ἐπαπέθανεν, ὡστε µηδένα γενέσθαι Ῥωµαίων τοῦ πάθους ἀνάλγητον, ἀλλὰ φρίζαι τὴν ὁµότητα τῆς τύχης ἀπαντας, ὡς οὐκ ἡδέσατο πένθος τοσότου εἰς οἰκίαν ξηλοῦ καὶ χαρᾶς καὶ θυσίων γέμουσαν εἰσάγουσα, καὶ
gold, four hundred in number, which the cities had sent with their embassies to Aemilius as prizes for his victory. Next, mounted on a chariot of magnificent adornment, came Aemilius himself, a man worthy to be looked upon even without such marks of power, wearing a purple robe interwoven with gold, and holding forth in his right hand a spray of laurel. The whole army also carried sprays of laurel, following the chariot of their general by companies and divisions, and singing, some of them divers songs intermingled with jesting, as the ancient custom was, and others paeans of victory and hymns in praise of the achievements of Aemilius, who was gazed upon and admired by all, and envied by no one that was good. But after all there is, as it seems, a divinity whose province it is to diminish whatever prosperity is inordinately great, and to mingle the affairs of human life, that no one may be without a taste of evil and wholly free from it, but that, as Homer says, those may be thought to fare best whose fortunes incline now one way and now another.

XXXV. For Aemilius had four sons, of whom two, as I have already said, had been adopted into other families, namely, Scipio and Fabius; and two sons still boys, the children of a second wife, whom he had in his own house. One of these, fourteen years of age, died five days before Aemilius celebrated his triumph, and the death of the other, who was twelve years of age, followed three days after the triumph, so that there was no Roman who did not share the father's grief; nay, they all shuddered at the cruelty of Fortune, seeing that she had not scrupled to bring such great sorrow into a house that was full of gratula-

1 *Iliad*, xxiv. 525 ff. 2 Cf. chapter v. 3.
καταμνηνύουσα θρήνους καὶ δάκρυα παιᾶσιν ἐπι- 
νικίοις καὶ θριάμβοις.

XXXVI. Όποι̒ μὴν ἀλλ' ὁ Αἰμίλιος ὀρθῶς λογιζόμενος ἀνδρείας καὶ θαρραλεότητος ἀνθρώποις ὁπρὸς ὀπλα καὶ σαρίσας χρήσιν εἶναι μόνον, ἀλλὰ πρὸς πᾶσαν ὁμαλῶς τύχης ἀντίστασις, οὖτως ἁρμόσατο καὶ κατεκόμησε τὴν τῶν παρόν-
tων σύγκρασιν ὡστε τοῖς ἀγαθοῖς τὰ φαύλα καὶ τὰ οἰκεία τοῖς δημοσίοις ἐναφανισθέντα μὴ τα-
pεινώσαι τὸ μέγεθος μηδὲ καθυβρίσαι τὸ ἀξίωμα

2 τῆς νίκης. τὸν μὲν γε πρότερον τῶν παίδων ὁπο-
thανώτα θάψας εὐθὺς ἐθριάμβευσεν, ὡς λέεκται-
tοῦ δὲ δευτέρου μετὰ τὸν θρίαμβον τελευτήσαντος 
συναγαγὼν εἰς ἐκκλησίαν τὸν Ῥωμαίον δήμον ἐξρή
te λόγοις ἀνδρὸς οὐ δεομένου παραμυθίας, ἀλλὰ παραμυθομένου τοὺς πολίτας δυσπαθοῦν-
tας ἀφ' οἰς ἐκείνος ἐδυντύχησεν. ἤφη γὰρ ὅτι τῶν 
ἀνθρωπίνων οὐδὲν οὐδέποτε δείσας, τῶν δὲ θείων 
ὡς ἀπιστότατον καὶ ποικιλώτατον πράγμα τὴν

3 τύχην ἀεὶ φοβηθείς, μᾶλιστα περὶ τοῦτον αὐτῆς 
tῶν πόλεμον, ἀστερ πνεύματος λαμπροῦ, ταῖς 
πρύξεσιν παρουσίας, διατελοῦσα μεταβολὴν τινα 
καὶ παλιρροιαν προσδεχόμενος. “Μιᾶ μὲν γὰρ,” 
eἶπεν, “ἡμέρᾳ τῶν Ἰόνιων ἀπὸ Βρεντεσίου περά-
sας εἰς Κέρκυραν κατήχθην πεμπταῖος ὁ ἐκεῖθεν 
ἐν Δελφοῖς τῷ θεῷ θύσαις, ἐτέραις αὕτις αὐτῷ πέντε 
tὴν δύναμιν ἐν Μακεδονίᾳ παρέλαβον, καὶ τὸν 
éωθότα συντελέσας καθάρμον αὐτῆς καὶ τῶν 
πράξεων εὐθὺς ἐναρξάμενος ἐν ἡμέραις ἀλλαὶ 
pεντεκαϊδεκα τὸ κάλλιστον ἐπέθηκα τῷ πολέμῳ 

4 τέλος. ἀπιστῶν δὲ τῇ τύχη διὰ τὴν εὐροιαν τῶν
tions, joy, and sacrifices, or to mingle lamentations and tears with paeans of victory and triumphs.

XXXVI. Aemilius, notwithstanding, rightly considering that men have need of bravery and courage, not only against arms and long spears, but against every onset of Fortune as well, so adapted and adjusted the mingled circumstances of his lot that the bad was lost sight of in the good, and his private sorrow in the public welfare, thus neither lowering the grandeur nor sullying the dignity of his victory. The first of his sons who died he buried, and immediately afterwards celebrated the triumph, as I have said; and when the second died, after the triumph, he gathered the Roman people into an assembly and spoke to them as a man who did not ask for comfort, but rather sought to comfort his fellow-citizens in their distress over his own misfortunes. He said, namely, that he had never dreaded any human agency, but among agencies that were divine he had ever feared Fortune, believing her to be a most untrustworthy and variable thing; and since in this war particularly she had attended his undertakings like a prosperous gale, as it were, he had never ceased to expect some change and some reversal of the current of affairs. “For in one day,” said he, “I crossed the Ionian Sea from Brundisium and put in at Corcyra; thence, in five days, I came to Delphi and sacrificed to the god; and again, in other five days, I took command of the forces in Macedonia, and after the usual lustration and review of them I proceeded at once to action, and in other fifteen days brought the war to the most glorious issue. But I distrusted Fortune because the current of my affairs ran so smoothly, and
πραγμάτων, ὡς ἄδεια πολλή καὶ κίνδυνος οὐδεὶς ἢν ἀπὸ τῶν πολεμίων, μάλιστα κατὰ πλοὺν ἐδείει τὴν μεταβολὴν τοῦ δαίμονος ἐπὶ εὐτυχία, τοσούτων στρατῶν νεκρικότα καὶ λάφυρα καὶ βασιλείας αἷμαλωτοὺς κομίζων, οὐ μὴν ἄλλα καὶ σωθεὶς πρὸς ὑμᾶς καὶ τὴν πόλιν ὁρῶν εὐφροσύνης καὶ ξίλου καὶ θυσίων γέμουσαν, ἐτὶ τὴν τύχην δὲ ὑποψίας εἶχον, εἰδὼς οὐδὲν εἰλικρινές οὐδὲ ἀνεμέσθην ἄνθρωποι τῶν μεγάλων χαρι-
5 ξυμένην. καὶ τούτων οὐ πρότερον ἡ ψυχή τῶν φόβων ὁδίνουσα καὶ περισκοπουμένη τὸ μέλλον ὑπὲρ τῆς πόλεως ἀφήκεν ἡ τηλικαύτη μὲ προσπταῖσαι δυστυχία περὶ τῶν οἰκών, νῦν ἄριστων, οὕς ἐμαυτῷ μονοὺς ἐλυπόμην διαδόχους, ταφὰς ἐπαλλήλους ἐν ἡμέραις ἱεραῖς μεταχειρισάμενον.
6 νῦν οὖν ἀκίνδυνος εἴμι τὰ μέγιστα καὶ θαρρῶ, καὶ νομίζω τὴν τύχην ὑμῖν παραμενεῖν ἀβλαβῆ καὶ βέβαιον. ἰκανῶς γὰρ ἐμοὶ καὶ τοῖς ἐμοῖς κακοῖς εἰς τὴν τῶν κατωρθωμένων ἀποκέχρηται νέμεσιν, οὐκ ἀφινέστερον ἠχοῦσα παράδειγμα τῆς ἄνθρω-
πίνης ἁσθενείας τοῦ θραμβευμένου τοῦ θραμ-
βεύοντα πλὴν ὦτι Περσεύς μὲν ἔχει καὶ νεικη-
μένος τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ νικήσας ἀπέβαλεν.”

XXXVII. Οὔτω μὲν εὐγενεῖς καὶ μεγάλους λόγους τὸν Αἰμίλιον ἔξ ἀπλάστον καὶ ἀληθινοῦ φρονήματος ἐν τῷ δήμῳ διαλεχθῆναι λέγομι. τῷ δὲ Περσεῖ, καὶ περὶ ὁμήρως τὴν μεταβολὴν καὶ μάλα βοηθῆσαι προθυμηθεῖς, οὐδὲν εὑρέτο πλὴν μεταστάσεως ἐκ τοῦ καλουμένου κάρκερε παρ’ αὐτοῖς εἰς τὸ τούτον καθαρὸν καὶ φιλανθρω-
2 ποτέραν δίαιταν, ὅπου φρουροῦμενος, ὡς μὲν οἱ
now that there was complete immunity and nothing to fear from hostile attacks, it was particularly during my voyage home that I feared the reversal of the Deity's favour after all my good fortune, since I was bringing home so large a victorious army, such spoils, and captured kings. Nay more, even when I had reached you safely and beheld the city full of delight and gratulation and sacrifices, I was still suspicious of Fortune, knowing that she bestows upon men no great boon that is without alloy or free from divine displeasure. Indeed, my soul was in travail with this fear and could not dismiss it and cease anxiously forecasting the city's future, until I was smitten with this great misfortune in my own house, and in days consecrated to rejoicing had carried two most noble sons, who alone remained to be my heirs, one after the other to their graves. Now, therefore, I am in no peril of what most concerned me, and am confident, and I think that Fortune will remain constant to our city and do her no harm. For that deity has sufficiently used me and my afflictions to satisfy the divine displeasure at our successes, and she makes the hero of the triumph as clear an example of human weakness as the victim of the triumph; except that Perseus, even though conquered, has his children, while Aemilius, though conqueror, has lost his.”

XXXVII. With such noble and lofty words, we are told, did Aemilius, from an unfeigned and sincere spirit, address the people. But for Perseus, although he pitied him for his changed lot and was very eager to help him, he could obtain no other favour than a removal from the prison which the Romans called “career” to a clean place and kindlier treatment; and there, being closely watched, according to most
πλείστοι γεγράφασιν, ἀπεκαρτέρησεν, ἐνιοί δὲ τῆς τελευτῆς ἵδιον τινα καὶ παρηκλαμμένον τρόπον ἱστορούσι. μεμψαμένους γὰρ τι καὶ θυμωθέντας αὐτῷ τοὺς περὶ τὸ σῶμα στρατιώτας, ὡς ἔτερον οὐδὲν ἱδύναντο λυπεὶν καὶ κακοῖς αὐτὸν, ἔξειργεν τῶν ὑπνων, καὶ προσέχοντας ἀκριβῶς ἐνιστασθαι ταῖς καταφοραῖς καὶ συνέχειν ἐγρηγορότα πάση μηχανῇ, μέχρι οὗ τούτων τοῦ τρόπου ἐκ
3 πονηθεὶς ἐτελεύτησεν. ἐτελεύτησε δὲ καὶ τῶν παιδίων τὰ δύο. τὸν δὲ τρίτον, Ἀλέξανδρον, εὔφυα μὲν ἐν τῷ τορεύειν καὶ λεπτούργειν γενεσθαι φασίν, ἐκμαθώντα δὲ τὰ Ῥωμαϊκά γράμματα καὶ τὴν διάλεκτον ὑπογραμματεύειν τὸς ἄρχουσιν, ἐπιδέξιον καὶ χαρίν ταῖς περὶ ταύτης τὴν ὑπηρεσίαν ἐξεταζόμενον.

XXXVIII. Ταῖς δὲ Μακεδονικαῖς πράξεσι τοῦ Αἰμιλίου δημοσικωτάτην προσγράφουσι χάριν ὑπὲρ τῶν πολλῶν, ὡς τοσούτων εἰς τὸ δημόσιον τότε χρημάτων ὑπ’ αὐτῶν τεθέντων ὡστε μηκέτι δεῖσαι τὸν δήμον εἰσενεγκείν ἄχρι τῶν Ἰρτίου καὶ Πάνσα χρόνων, οὐ περὶ τὸν πρώτον Ἀντωνίου
2 καὶ Καίσαρος πόλεμον ὑπάτευσαν. κάκεινο δ’ ἢδιον καὶ περιττὸν τοῦ Αἰμιλίου, τὸ σπουδαζόμενον ὑπὸ τοῦ δήμου καὶ τιμώμενον διαφερόντως ἐπὶ τῆς ἀριστοκρατικῆς μεῖναι προαιρέσεως, καὶ μηδὲν εἰπεῖν μηδὲ πρᾶξαι χάριτι τῶν πολλῶν, ἀλλὰ τοῖς πρώτοις καὶ κρατίστοις ἀεὶ συνεξετάζεσθαι περὶ τὴν πολιτείαν. ὁ καὶ χρόνοις υπετερὸν Ἀππιος ὑπείδισεν Ἀφρικαίῳ Σκηπτῷν.

3 μέγιστοι γὰρ ὄντες ἐν τῇ πόλει τότε τὴν τιμητικὴν ἄρχην μετῆσαν, ὁ μὲν τὴν βουλὴν ἔχων καὶ
writers the king starved himself to death. But some
tell of a very unusual and peculiar way in which he
died, as follows. The soldiers who guarded his
person found some fault with him and got angry at
him, and since they could not vex and injure him in
any other way, they prevented him from sleeping,
disturbing his repose by their assiduous attentions
and keeping him awake by every possible artifice,
until in this way he was worn out and died. Two
of his children also died. But the third, Alexander,
is said to have become expert in embossing and fine
metal work; he also learned to write and speak the
Roman language, and was secretary to the magis-
trates, in which office he proved himself to have
skill and elegance.

XXXVIII. To the exploits of Aemilius in Mace-
donia is ascribed his most unbounded popularity with
the people, since so much money was then brought
into the public treasury by him that the people
no longer needed to pay special taxes until the
times of Hirtius and Pansa, who were consuls during
the first war between Antony and Octavius Caesar.¹
And this, too, was peculiar and remarkable in Aemi-
lius, that although he was admired and honoured by
the people beyond measure, he remained a member
of the aristocratic party, and neither said or did
anything to win the favour of the multitude, but
always sided in political matters with the leading
and most powerful men. And this attitude of Aemi-
lius was in after times cast in the teeth of Scipio
Africanus by Appius. For these men, being then
greatest in the city, were candidates for the censor-
ship,² the one having the senate and the nobles to

¹ The so-called "War of Mutina," in 43 B.C.; cf. the
Cicero, xlv. 3-5.
² In 142 B.C.
τούς ἀρίστους περὶ αὐτὸν· αὕτη γὰρ Ἀππίοις ἡ πολιτεία πάτριος· ὁ δὲ μέγας μὲν ὃν ἐφ' ἐαυτοῦ, μεγάλη δ' ἢ ἢ τῇ παρὰ τοῦ δήμου χάριτι καὶ σπουδὴ κεχρημένος. ὥς οὖν ἐμβάλλοντος εἰς ἀγορὰν τοῦ Σκηπτίωνος κατείδε παρὰ πλευρὰν ὁ Ἀππίος ἀνθρώπους ἀγεννεῖς καὶ δεδουλευκότας, ἀγοραῖους δὲ καὶ δυναμένους ὄχλον συναγαγεῖν καὶ σπουδαρχία καὶ κραυγὴ πάντα πράγματα

4 βιάσασθαι, μέγα βοήσας, "Ὡ Παύλε," εἶπεν, "Ἄρμιλε, στέναξον ὑπὸ γῆς αἰσθόμενος ὅτι σου τὸν νιῶν Ἀρμίλιος ὁ κήρυξ καὶ Δικάννιος Φιλόνεικος ἐπὶ τιμητείαν κατάγουσιν." ἀλλὰ Σκηπτίων μὲν αὐξῶν τὰ πλεῖστα τοῦ δήμου εὖν οὖν εἶχεν, Ἀρμίλιος δὲ, καίπερ ὃν ἀριστοκρατικός, οὐδὲν ἤττον ὑπὸ τῶν πολλῶν ἡγαπᾶτο τοῦ μάλιστα δημαγωγεῖν καὶ πρὸς χάριν ὀμιλεῖν τοῖς πολλοῖς δοκοῦντος. ἐδήλωσαν δὲ μετὰ τῶν ἄλλων καλῶν καὶ τιμητείας αὐτὸν ἀξιώσαντες, ἦτες ἐστὶν ἀρχὴ πασῶν ἱερωτάτη καὶ δυναμένη μέγα πρὸς τε τάλλα καὶ πρὸς ἐξέτασιν βίων. ἐκβαλεῖν τε γὰρ ἔξεστι συγκλήτου τὸν ἀπρεπῶς ζῶντα τοῖς τιμηταῖς, καὶ προγράψαι τὸν ἁριστού, ἵππου τ' ἀφαιρέσει τῶν νέων ἀτιμάσαι τὸν ἀκολαστάνοντα. καὶ τῶν οὖσιῶν οὕτω τὰ τιμήματα καὶ τὰς ἀπο-

5 γραφὰς ἐπισκοποῦσιν. ἀπεγράψαντο μὲν οὖν κατ' αὐτὸν μυριάδες ἀνθρώπων τριάκοντα τρεῖς, ἐπὶ δ' ἐπτακισχίλιοι τετρακόσιοι πεντήκοντα δύο, τῆς δὲ Βουλῆς προέγραψε μὲν Μάρκον Ἀρμίλιον Λέπιδον, ἤδη τετράκις καρπούμενον ταύτην τὴν

6 γραφας ἐπισκοποῦσιν. ἀπεγράψαντο μὲν οὖν κατ' αὐτὸν μυριάδες ἀνθρώπων τριάκοντα τρεῖς, ἐπὶ δ' ἐπτακισχίλιοι τετρακόσιοι πεντήκοντα δύο, τῆς δὲ Βουλῆς προέγραψε μὲν Μάρκον Ἀρμίλιον Λέπιδον, ἤδη τετράκις καρπούμενον ταύτην τὴν 454
support him, for this was the hereditary policy of the Appii, while the other, although great on his own account, nevertheless always made use of the great favour and love of the people for him. When, therefore, Appius saw Scipio rushing into the forum attended by men who were of low birth and had lately been slaves, but who were frequenters of the forum and able to gather a mob and force all issues by means of solicitations and shouting, he cried with a loud voice and said: “O Paulus Aemilius, groan beneath the earth when thou learnest that thy son is escorted to the censorship by Aemilius the common crier and Licinius Philonicus.” But Scipio had the good will of the people because he supported them in most things, while Aemilius, although he sided with the nobles, was no less loved by the multitude than the one who was thought to pay most court to the people and to seek their favour in his intercourse with them. And they made this manifest by conferring upon him, along with his other honours, that of the censorship, which is of all offices most sacred, and of great influence, both in other ways, and especially because it examines into the lives and conduct of men. For it is in the power of the censors to expel any senator whose life is unbecoming, and to appoint the leader of the senate, and they can disgrace any young knight of loose habits by taking away his horse. They also take charge of the property assessments and the registry lists. Accordingly, the number of citizens registered under Aemilius was three hundred and thirty-seven thousand four hundred and fifty-two; he also declared Marcus Aemilius Lepidus first senator, a man who had

1 In 164 B.C.
προεδρίαν, ἐξέβαλε δὲ τρεῖς συγκλητικοὺς οὐ τῶν ἑπιφανῶν, καὶ περὶ τὴν τῶν ἱππέων ἐξῆται,ν ὁμοίως ἐμετρίασεν αὐτὸς τε καὶ Μάρκιος Φίλιπ-πος ὁ συνάρχων αὐτοῦ.

XXXIX. Διφκημένων δὲ τῶν πλείστων καὶ μεγίστων ἐνόσης νόσου ἐν ἀρχῇ μὲν ἐπισφαλῆς, χρόνω δὲ ἀκίνδυνου, ἐργώδη δὲ καὶ δυσαπάλλα-κτον γενομένην. ἐπεὶ δὲ πεισθεὶς ὑπὸ τῶν ἰατρῶν ἐπλευσθεὶς εἰς Ἐλέαν τῆς Ἰταλίας καὶ διέτριβεν αὐτόθι πλεῖον χρόνον ἐν παραλίοις ἁγροῖς καὶ πολλὴν ἴσυχίαν ἔχουσιν, ἐπόθησαν αὐτὸν οἱ Ῥωμαῖοι, καὶ φωνᾶς πολλάκις ἐν θεάτροις ὅλον

2 εὐχόμενοι καὶ σπεύδοντες ἱδεῖν ἄφηκαν. οὔσης 270
de τινος ἰερουργίας ἀναγκαίας, ἤδη δὲ καὶ δοκοῦν-τος ἰκανός ἐχειν αὐτῷ τοῦ σώματος, ἐπανήλθεν εἰς Ῥώμην. κακεύνης μὲν ἔθυσε μετὰ τῶν ἀλλῶν τῆς θυσίαν ἱερέων, ἐπιφανῶς τοῦ δήμου περι-κεχυμένου καὶ χαίροντος· τῇ δ' ύστεραια πάλιν ἔθυσεν αὐτὸς ὑπὲρ αὐτοῦ σωτηρία τοῖς θεοῖς.

3 καὶ συμπερανθείσης, ὡς προείρηται, τῆς θυσίας ύποστρέψας οἴκαδε καὶ κατακλιθείς, πρὸν αἰσθέ-σθαι καὶ νοῆσαι τὴν μεταβολὴν, ἐν ἐκστάσει καὶ παραφορὰ τῆς διανοίας γενόμενος τριταῖος ἐτελεύτησεν, οὐδενὸς ἐνδεχὴς οὐδ' ἄτελης τῶν πρὸς εὐδαιμονίας γενομισμένων γενόμενος. καὶ γὰρ ἡ περὶ τὴν ἐκφορὰν πομπὴ ἡθομασμὸν ἔσχε, καὶ ζῆλον ἐπικοσμοῦντα τὴν ἄρετὴν τοῦ ἄνδρος τοῖς

4 ἀρίστοις καὶ μακαριστάτοις ἐπιτάφιοι. ταῦτα δ' ἦν οὐ χρυσὸς οὐδ' ἐλέφας οὐδ' ἦ λοιπὴ πολυτέλεια 456
already held this presidency four times, and he expelled only three senators, men of no note, and in the muster of the knights a like moderation was observed both by himself and by Marcius Philippus his colleague.

XXXIX. After he had performed most of the more important duties of this office, he fell sick of a disease which at first was dangerous, but in time became less threatening, though it was troublesome and hard to get rid of. Under the advice of his physicians he sailed to Velia in Italy, and there spent much time in country places lying by the sea and affording great quiet. Then the Romans longed for him, and often in the theatres gave utterance to eager desires and even prayers that they might see him. At last, when a certain religious ceremony made his presence necessary, and his health seemed to be sufficient for the journey, he returned to Rome. Here he offered the public sacrifice in company with the other priests,\(^1\) while the people thronged about with manifest tokens of delight; and on the following day he sacrificed again to the gods privately in gratitude for his recovery. When the sacrifice had been duly performed, he returned to his house and lay down to rest, and then, before he could notice and be conscious of any change, he became delirious and deranged in mind, and on the third day after died.\(^2\) He was fully blessed with everything that men think conducive to happiness. For his funeral procession called forth men’s admiration, and showed a desire to adorn his virtue with the best and most enviable obsequies. This was manifest, not in gold or ivory or

\(^1\) See chapter iii. 1–3.

\(^2\) Seven years after his triumph. 160 B.C.
καὶ φιλοτιμία τής παρασκευῆς, ἀλλ' εὔνοια καὶ τιμὴ καὶ χάρις οὗ μόνον παρὰ τῶν πολιτῶν, ἀλλὰ καὶ τῶν πολεμίων. ὥσιν γοῦν κατὰ τῆς ἡμερής ἱστορίας ἤδη ἑκατὸν καὶ καὶ διαλαβῶντες τὸ λέειον ὑπέδυσαν καὶ παρεκόμιζον, οἱ δὲ πρεσβύτεροι συνηκολούθουν ἀνακαλούμενοι τὸν Αἰμιλίουν
5 εὐεργέτην καὶ σωτήρα τῶν πατρίδων. οὐ γὰρ μόνον ὑπὸ τό ἐκράτησε καυρόες ἡπίως πᾶσι καὶ φιλανθρώπως ἀπηλλάγη χρησάμενος, ἀλλὰ καὶ παρὰ πάντα τὸν λοιπὸν βίον ἢ ἐπὶ πράττων ἀγαθῶν αὐτοῖς καὶ κηδόμενος ὀστεροὶ οἰκεῖων καὶ συγγενῶν διετέλεσε.

Τὴν δ' οὖσιν αὐτοῦ μόλις ἐπτα καὶ τριάκοντα μυριάδων γενέσθαι λέγουσιν, ἢς αὐτὸς μὲν ἀμφοτέρους τοὺς νῦν ἀπέλυπτε κληρονόμους, ὦ δὲ νεώτερος Σκιπίων τῷ ἁδελφῷ πᾶσαν ἕχειν συνεχώρησεν αὐτοῖς εἰς ὅλον εὐπορύτερον τὸν Ἀφρικανοῦ δεδομένος. οὕτως μὲν ὁ Παύλου Αἰμιλίουν τρόπος καὶ βίος λέγεται γενέσθαι.

ΤΙΜΟΛΕΟΝΤΟΣ ΚΑΙ ΗΑΥΛΟΥ ΑΙΜΙΛΙΟΥ
ΣΥΓΚΡΙΣΙΣ

1. Τοιούτων δὲ τῶν κατὰ τὴν ἱστορίαν ὄντων,
δῆλον ὡς οὐκ ἔχει πολλὰς διαφορὰς οὐδὲ ἀνο-
μοιότητας ἢ σύγκρισις. οὐ τε γὰρ πόλεμοι πρὸς
ἐνδόξους ἐγενόμενων ἀμφοτέροις ἀνταγωνιστάς,
τῷ μὲν Μακεδόνας, τῷ δὲ Καρχηδόνιος, αἱ τε
νίκαι περιβόητοί, τοῦ μὲν ἐλεύθερος Μακεδονιάν

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COMPARISON OF TIMOLEON AND AEMILIUS

the other ambitious and expensive preparations for such rites, but in good will and honour and gratitude on the part, not only of his fellow citizens, but also of his enemies. At all events, out of all the Iberians and Ligurians and Macedonians who chanced to be present, those that were young and strong of body assisted by turns in carrying the bier, while the more elderly followed with the procession calling aloud upon Aemilius as benefactor and preserver of their countries. For not only at the times of his conquests had he treated them all with mildness and humanity, but also during all the rest of his life he was ever doing them some good and caring for them as though they had been kindred and relations.

His estate, we are told, hardly amounted to three hundred and seventy thousand drachmas, to which he left both his sons heirs; but the younger, Scipio, who had been adopted into the wealthier family of Africanus, allowed his brother to have it all. Such, as we are told, was the life and character of Paulus Aemilius.

COMPARISON OF TIMOLEON AND AEMILIUS

I. Such being the history of these men, it is clear that our comparison of them will have few points of difference or dissimilarity to show. For the wars which both conducted were against notable antagonists; in the one case against the Macedonians, in the other against the Carthaginians. Their victories, too, were far-famed: the one took Macedonia and
καὶ τὴν ἀπ’ Ἀντιγόνου διαδοχὴν ἐν ἐβδόμῳ βασιλεῖ καταπαύσαντος, τοῦ δὲ τὰς τυραννίδας πάσας ἀνελόντος ἐκ Σικελίας καὶ τὴν νήσον ἐλευθερώσαντος: εἰ μὴ νὴ Δία βούλοιτό τις παρεγχειρεῖν ὡς Αἰμίλιος μὲν ἐρρωμένῳ Περσεῖ 2 καὶ Ῥωμαίοις νεκίκηκότι, Τιμολέων δὲ Διονυσίω παντάπασιν ἀπειρηκότι καὶ κατατετριμμένῳ συνέπεσε, καὶ πάλιν ὑπὲρ Τιμολέοντος, ὅτι πολλοὶ μὲν τυράννους, μεγάλην δὲ τὴν Καρχηδονίων δύναμιν ἀπὸ τῆς τυχοῦσης στρατιᾶς ἐνίκησεν, οὔχ ὡσπέρ Αἰμίλιος ἀνδράσιν ἐμπειροπολέμους καὶ μεμαθηκόσιν ἀρχεσθαί χρόμενος, ἀλλὰ μισθοφόροισι οὕσι καὶ στρατιώταις ἀτάκτοις, πρὸς ἱδονὴν εἰθισμένοις στρατεύεσθαι. τὰ γὰρ ἀπ’ οὐκ ἱσης παρασκευῆς ἱσα κατορθώματα τῷ στρατηγῷ τὴν αἰτίαν περιτίθησι.

II. Καθαρῶν οὖν καὶ δικαίων ἐν τοῖς πράγμασιν ἀμφοτέρων γεγονότων, Αἰμίλιος μὲν ὑπὸ τῶν νόμων καὶ τῆς πατρίδος οὕτως ἐοικεν εὐθὺς ἀφικέσθαι παρασκευασμένος, Τιμολέων δὲ τοιούτων αὐτὸς έαυτὸν παρέσχε. τούτου τεκμήριον ὅτι Ῥωμαίοι μὲν ὀμαλῶς ἐν τῷ τότε χρόνῳ πάντες ἦσαν εὔτακτοι καὶ ύποχείριοι τοῖς ἐθισμοῖς καὶ τοὺς νόμους δεδιότες καὶ τοὺς πολίτας, Ἐλλήνων δὲ οὔδεις ἤγεμόν ἐστιν οὔδε στρατηγὸς ὅσ οὐ διεφθάρη τότε Σικελίας ἄψαμενος ἔξω 2 Δίωνος. καίτοι Δίωνα πολλοὶ μοναρχίας ὀρέγεσθαι καὶ βασιλεύειν τινὰ Δακωνικὴν ὑνευροπολεῖν ὑπενόουν. Τύμαιος δὲ καὶ Γύλιππον ἄκλεως 277 φησι καὶ ἀτίμως ἀποπέμψαι Συρακουσίους, φιλοπλούτιαν αὐτοῦ καὶ ἀπληστιάν ἐν τῇ στρατηγίᾳ.
brought the royal line of Antigonus to an end in its seventh king; the other abolished all the tyrannies in Sicily and set the island free. One might, indeed, argue otherwise, and say that Perseus was strong and victorious over the Romans when Aemilius engaged him, while Dionysius, when Timoleon engaged him, was altogether crushed and desperate. And, again, it might be said in favour of Timoleon that he conquered many tyrants and the force of the Carthaginians, large as it was, with what soldiers he could get, not having at his service, as Aemilius had, men who were experienced in war and taught to obey orders, but men who were hirelings and disorderly soldiers, accustomed to consult their own pleasure in their campaigns. For when equal successes follow an unequal equipment, the greater credit accrues to the commander.

II. Further, in their administration of affairs both were just and incorruptible; but Aemilius, it would seem, was made so from the outset of his career by the laws and customs of his country, while Timoleon’s great probity was due to himself. There is proof of this in the fact that the Romans in the time of Aemilius were, all alike, orderly in their lives, observant of usage, and wholesomely fearful of the laws and of their fellow citizens; whereas, of the Greek leaders and generals who took part in Sicilian affairs during the time of Timoleon, not one was free from corruption except Dion. And Dion was suspected by many of being ambitious for a monarchy and dreaming of a kingdom like that in Sparta. Furthermore, Timaeus says that even Gylippus was sent away in ignominy and dishonour by the Syracusans, because they found him guilty of avarice and greed while
κατεγνωκότας. ἀ δὲ Φώραξ ὁ Ὑπαρτιάτης καὶ Κάλλιππος ὁ Ἀθηναῖος ἐλπίσαντες ἀρξεῖν Σικελίας παρενόμησαν καὶ παρεσπόνδησαν, ὕπο πολ-
3 λῶν ἀναγέγραπται. καίτοι τίνες ἐ πηλίκων κύ-
ριοι πραγμάτων ὄντες οὕτω θυατὶ ἡλπίσαν; ὅν ὁ μὲν ἐκπεπτωκότα Συρακούσῶν ἐθεράπευε
Διονύσιον, Κάλλιππος δὲ εἰς ἦν τῶν περὶ Δίωνα
ξεναγών. ἀλλὰ Τιμολέων αἴτησαμένοις καὶ δειθέσιν αὐτοκράτωρ περιθεὶς Συρακούσίοις,
καὶ δύναμιν οὐ ξητεῖν ἀλλ' ἔχειν ὀφείλον ἦν ἔλαβε 
βουλομένων καὶ διδόντωι, πέρας ἐποιήσατο
τῆς αὐτοῦ στρατηγίας καὶ ἀρχῆς τῆν τῶν παρα-
νόμων ἀρχόντων κατάλυσιν.
4 Ἐκεῖνο μέντοι τοῦ Αἰμιλίου θαυμαστῶν, ὦτι
tηλικαύτην βασιλείαν καταστρεφάμενοι οὐδὲ
δραχμῆ μείζονα τὴν οὐσίαν ἐποίησεν, οὐδὲ εἴδε
οὐδὲ ἦπατο τῶν χρημάτων, καίτοι πολλὰ δοὺς
ἐτέρους καὶ δωρησάμενος. οὐ λέγω δὲ ὦτι Τιμο-
λέων μεμπτός ἔστων οἰκίαν τε καλὴν λαβὼν καὶ
χωρίων οὐ γὰρ τὸ λαβεῖν ἐκ τοιούτων αἰσχρόν,
ἀλλὰ τὸ μὴ λαβεῖν κρείττον καὶ περιουσία τῆς
ἀρετῆς, ἐν οἷς ἔξεστιν ἑπιδεικνυμένης τὸ μὴ
deόμενον.
5 Ἐπεῖ δὲ, ὡς σώματος ρήγος ἡ θύλπος φέρειν
dυναμένου τὸ πρὸς ἀμφοτέρας εὐ πεφυκός ὁμοῦ
tὰς μεταβολὰς ῥωμαλεώτερον, οὕτω ψυχῆς ἀκρα-
tος εὐρωστία καὶ ἱσχὺς, ἵνα οὕτε τὸ εὐτυχεῖν
 крыи θρύπτει καὶ ἀνίησιν οὕτε συμφοραὶ ταπει-
νοῦσι, φαίνεται τελείοτερος ὁ Αἰμιλίος, ἐν χαλέπῇ
COMPARISON OF TIMOLEON AND AEMILIUS

he was their general. And how Pharax the Spartan and Callippus the Athenian violated laws and treaties in their hopes of ruling Sicily, has been told by many writers. And yet who were these men, or of how large resources were they masters, that they entertained such hopes? One of them was a servile follower of Dionysius after he had been driven out of Syracuse, and Callippus was one of Dion's captains of mercenaries. But Timoleon, at the earnest request of the Syracusans, was sent to be their general, and needed not to seek power from them, but only to hold that which they had given him of their own free will, and yet he laid down his office and command when he had overthrown their unlawful rulers.

It is, however, worthy of admiration in Aemilius that, although he had subdued so great a kingdom, he did not add one drachma to his substance, nor would he touch or even look upon the conquered treasure; and yet he made many liberal gifts to others. Now, I do not say that Timoleon is to be blamed for accepting a fine house and country estate, for acceptance under such circumstances is not disgraceful; but not to accept is better, and that is a surpassing virtue which shows that it does not want what it might lawfully have.

Furthermore, a body that can endure only heat or cold is less powerful than one that is well adapted by nature to withstand both extremes alike. In like manner a spirit is absolutely vigorous and strong if it is neither spoiled and elated by the insolence which prosperity brings, nor humbled by adversity. The character of Aemilius, therefore, was manifestly more

1 See the Nicias, xxviii. 2 f.
2 See the Timoleon, xi. 4.
τύχη καὶ πάθει μεγάλῳ τῷ περὶ τοὺς παιδας
οὐδέν τι μικρότερος οὐδὲ ἀσεμνότερος ἢ διὰ τῶν
6 εὐτυχημάτων ὄραθεὶς. Τιμολέων δὲ γενναία πρά-
ξας περὶ τὸν ἄδελφον οὐκ ἀντέσχε τῷ λογισμῷ
πρὸς τὸ πάθος, ἀλλὰ μετανοίᾳ καὶ λύπῃ ταπει-
νωθεῖς ἐτῶν εἴκοσι τὸ βῆμα καὶ τὴν ἀγορὰν ἰδεῖν
οὐχ ὑπέμεινε. δεὶ δὲ τὰ αἰσχρὰ φεύγειν καὶ
αἰδεῖσθαι, τὸ δὲ πρὸς πᾶσαν ἂδοξίαν εὐλαβεῖς
ἐπιεικοῖς μὲν ἡθοὺς καὶ ἀπαλοῦ, μέγεθος δὲ οὐκ
ἐχοντος.
perfect, since in the grievous misfortune and great sorrow brought upon him by the death of his sons he was seen to have no less greatness and no less dignity than in the midst of his successes; whereas Timoleon, although he had acted in a noble way with regard to his brother, could not reason down his sorrow, but was prostrated with grief and repentance, and for twenty years could not endure the sight of bema or market-place. One should scrupulously shun disgraceful deeds; but the anxious fear of every kind of ill report among men argues a nature which is indeed kindly and sensitive, but has not greatness.
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A PARTIAL DICTIONARY OF
PROPER NAMES

A

Achradina, pp. 67, 77, 89, 305, 307, 313, the first extension on the main-land of the island city of Syracuse, stretching from the Great Harbour northwards to the sea.

Acilius, 177, Caius, not otherwise known.

Acræa, 59, a small city of Sicily about twenty miles west of Syracuse.

Adranum, 287, 289, 299, 301, a city of Sicily at the foot of the western slope of Mt. Aetna, founded by the elder Dionysius in 400 B.C.

Adria, 25, an ancient and famous city of Cisalpine Gaul, originally a sea-port between the mouths of the Po and the Adige, but now some fourteen miles inland. It gave its name to the Adriatic sea.

Agrigentum, 57, 345, one of the most powerful and celebrated of the Greek cities in Sicily, situated on the south-west coast of the island. It was colonised from Gela in 582 B.C.

Agrippa, 185, Marcus Vipsanius, a fellow-student of Octavius Cæsar at Apollonia, and a most intimate friend. He became one of the prominent and powerful men of the Augustan age. He lived 63-12 B.C.

Aliciæ, 49, not otherwise known.

Amphipolis, 47, 49, an important town in S.E. Macedonia, on the river Strymon, about three miles from the sea.

Anicius, Lucius, 387, Lucius Anicius Gallus, praetor in 168 B.C., acted in concert with Appius Claudius against Gentius the Illyrian, and was completely successful in a campaign of thirty days, for which he celebrated a triumph.

Antigonus (1), 373, 461, King of Asia, surnamed the One-eyed. Lived 382-301 B.C.

Antigonus (2), 373, surnamed Doson. On the death of Demetrius II. (229 B.C.) he was appointed guardian of his son Philip. He married the widow of Demetrius and assumed the crown in his own right. He supported Aratus and the Achaean League against Cleomenes of Sparta. He died in 220 B.C.

Antigonus (3), surnamed Gonatas, 375, a son of Demetrius Poliorcetes by Phila, and grandson of Antigonus King of Asia. He succeeded to the title of King of Macedonia on his father's death in 283 B.C., and gained possession of part of his realm in 277 B.C. He died in 230 B.C.

Antinæus, of Colophon, 347, a great epic and elegiac poet who flourished during the latter part of the Peloponnesian War (420-401 B.C.). See the Lysander xviii. 4f.

Antiochus of Ascalon, 129, called the founder of the Fifth Academy. He was a teacher of Cicero at Athens in 79-78 B.C., and Cicero speaks of him in the highest and most appreciative terms (Brutus, 91, 315).

Antiochus the Great, 363, 371, King of Syria 223-187 B.C. He was defeated by the Romans under Glabrio at Thermopylae in 191, and by Scipio near Magnesia in Asia in 190 B.C.
He made peace with Rome in 188 B.C., ceding all his dominions west of Mt. Taurus.

Antium, 173, an ancient and powerful city of Latium, on the coast, thirty-eight miles south of Rome, the modern Porto d'Anzo.

Antonius, Caius, 181–187, a brother of the triumvir, legate of Julius Caesar in 49 B.C., praetor urbanus in 44 B.C., receiving Macedonia as his province.

Antonius, Lucius A. Saturninus, governor of Upper Germany under Domitian, raised a rebellion; but an inundation of the Rhine deprived him of the assistance of the Germans which had been promised him. Cf. Suetonius, Domit. 6.

Appius Claudius Pulcher, consul in 143 B.C., father-in-law of Tiberius Gracchus. He lived in constant enmity with Scipio Africanus the Younger.

Apollonius, 319, a small city in the central and northern part of Sicily, mentioned last by Cicero (in Ferr. iii. 43, 103.)

Apollonia, 175, 181–185, an ancient Greek city of Illyria, near the river Aoûs and about eight miles from its mouth. Towards the end of the Roman republic it became a famous seat of learning.

Archedamus the Aeolian, 417. In 199–197 B.C. he acted with the Romans against Philip V. of Macedon. Later he was prominent in the war between the Aetolians and Rome, and joined Perseus in 169 B.C.

Archedemus, 37, apparently a disciple of Archytas.

Archytas, 37, 41, a Greek of Tarentum, distinguished as philosopher, mathematician, general, and statesman. He flourished about 400 B.C. and onwards. Cf. the Marelittus, xiv. 5.

Arste, 13, 43, 109, 121, 123, niece and wife of Dion.

Aristides the Locrian, 275, mentioned elsewhere (Aelian, Var. Hist., xiv. 4) only as more grieved at the manner than at the fact of his death.

Aristippus of Cyrene, 39, 41, founder of the Cyrenaic school of philosophy, obnoxious to Xenophon and Plato on account of his luxurious ways of living.

Aristocles, 7, 14, 109, 121, 123, sister and mother-in-law of Dion.

Aristoxenus the musician, 295, a pupil of Aristotle, and a philosopher of the Peripatetic school. Only fragments of his musical treatises have come down to us.

Aristus, 129, brother of Antiochus of Ascalon, and a teacher of philosophy at Athens when Cicero was there in 51–50 B.C. (ad Att., v. 10, 5). Cicero calls him "hospes et familiaris meus" in Brutus. 97, 332.

Athanas, 319, 351, of Syracuse, wrote a history of the events attending and following Dion's expedition. He was probably one of the generals elected by the Syracusans in Dion's place (Dion, xxxviii. 2).

Attillius (Attilius), 213, otherwise unknown.

Atticus, 191, Quintus Caecilius Pomponianus, surnamed Atticus on account of his long residence in Athens, where he took refuge from the storms of the civil wars in 85 B.C. He was Cicero's most intimate friend. He returned to Rome in 65, and died in 32 B.C., at the age of seventy-seven. He was a man of wealth, learning, and refinement.

B

Basternae, 377, 383, a powerful tribe of European Sarmatia (Russia). They were driven back across the Danube by the Romans in 30 B.C.

Bibulus, 153, 177, Lucius Calpurnius B., youngest son of the
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Bibulus who was Caesar's consular colleague in 59 B.C. He surrendered to Antony after the battle at Philippi (42 B.C.), was pardoned by him, and made commander of his fleet. He died shortly before the battle of Actium (31 B.C.).

Brundisium, 449, an important city on the eastern coast of Italy (Calabria), with a fine harbour. It was the natural point of departure from Italy to the East, and was the chief naval station of the Romans in the Adriatic.

Brutus, 151, 169, 187, Decimus Junius Brutus, surnamed Albinus after his adoption by Aulus Postumius Albinus, the consul of 99 B.C. He was widely employed, highly esteemed, fully trusted, and richly rewarded by Julius Caesar, and yet joined his murderers. After Caesar's death he opposed Antony successfully, but fell a victim to the coalition between Antony and Octavius in 43 B.C.

Buthrotum, 183, a city on the western coast of Epirus, opposite Corcyra, celebrated by Vergil in Aeneid, iii. 293 ff.

C

Calauria, 337, a town of Sicily not mentioned elsewhere.

Calends (Kalends), 147, the Roman name for the first day of the month.

Callippus, 33, 61, 115-123, 463, of Athens, a disciple of Plato in common with Dion, to whom he came to have much the same relation as Brutus Albinus to Julius Caesar.

Camarina, 59, a famous Greek city on the southern coast of Sicily, about twenty miles east of Gela. It was colonized from Syracuse in 599 B.C.

Canidius, 131, 133, perhaps the Publius Canidius Crassus who was the friend and supporter of Antony (Plutarch, Antony, xxxiv.-lxvi.).

Canutius, 173, mentioned only here.

Carbo, 191, Gnaeus Papirius C., a leader of the Marian party and consular colleague of Cinna in 85 and 84 B.C. He was put to death by Pompey in 82 B.C. (Plutarch, Pompey, x. 3f.).

Carystus, 179, an ancient city on the south coast of Euboea, famous for its marble.

Casca, 157, 163, 229, Publius Servilius C., tribune of the people in 44 B.C. He fled from Rome after Caesar's murder, and died soon after the battle at Philippi, in which he fought. His brother Caius was also one of Caesar's murderers (Plutarch, Caesar, lxvi. 5).

Catana, 123, 291, 305, 335, 341, 343, an ancient city on the eastern coast of Sicily, about midway between Syracuse and Tauromenium, directly at the foot of Mt. Aetna.

Cato (1), 411, Marcus Porcius C. Licinius, son of Cato the Elder by his first wife Licinia. It was after the battle of Pydna that he became the son-in-law of Aemilius Paulus. For his education, and his exploit at the battle of Pydna, see the Cato Major, chapter xx.

Cato (2), 237, 239, son of Cato the Younger. After the death of his father, Caesar pardoned him and allowed him the use of his patrimony. See the Cato Minor, chapter lxiii.

Caulonia, 57, a Greek city on the eastern coast of Bruttium, conquered by the elder Dionysius in 380 B.C.

Ceos, 345, one of the Cyclades islands in the Aegean sea, about thirteen miles S.E. of Attica, most famous as the birthplace of the great lyric poet Simonides.

Cicero, 170, 183, Marcus Tullius, only son of the great orator, born in 65 B.C. He joined the army of Pompey in Greece when only sixteen years of age, and gained
credit as an officer of cavalry. After Pharsalus, he resided at Athens, where he fell into loose habits for a time. After Caesar's death, he served as a military tribune under Brutus. After Philippi, he was taken up by Octavius, and became his consular colleague in 30 B.C. See the Cicero, xlix. 4.

Cimber, 163, 169, Lucius Tullius, had been one of Caesar's warmest supporters, and rewarded by him with the province of Bithynia. After Caesar's murder he went to his province, raised a fleet, and co-operated effectually with Brutus and Cassius.

Cinna (1), 191, Lucius Cornelius, leader of the Marian party during Sulla's absence in the East (87-84 B.C.). He was consul in 87, 86, 85, and 84. He was killed in a mutiny of his soldiers at Brundisium, where he had hoped to prevent the landing of Sulla. See the Pompey, chapter v.

Cinna (2), 167, 181, Lucius Cornelius, son of the preceding. He served under Lepidus and Sertorius (78-72 B.C.), but was restored from exile by Caesar and made praetor in 44 B.C. He would not join the murderers of Caesar, but approved of their deed.

Cinna (3), 171, 173, Caius Helvius, a friend of Catullus, and probably the same person as the Helvius Cinna whom Valerius Maximus (ix. 9, 1), Appian (B.C. ii. 147), and Dion Cassius (xlv. 50) call a tribune of the people. Cf. Suetonius, Div. Jul. 85; Plutarch, Caesar, Ixxiii. 21. Only fragments of his poems remain.

Clodius (Claudius), 171, Publius Claudius Pulcher, youngest son of the Appius Claudius mentioned in the Sulla, xxix. 3. He helped to demoralize the soldiers of Lucullus in Asia (Lucullus, chapter xxxiv.), became a vengeous foe of Cicero, was notorious for incest and licentiousness (Caesar, chapters ix. and x.), and was at last killed in a street-brawl with Milo in 52 B.C. (Cicero, chapters xxxvii.-xxxv.).

Colophon, 347, one of the Ionian cities of Asia Minor, situated on the river Hales, near the sea, north of Ephesus.

Corcyra, 419, an island in the Ionian sea, opposite Epirus, the modern Corfu.

Cornilius, Lucius, 185, afterwards an able supporter of Octavius in war on land and sea. He became consul in 35 B.C.

Cratippus, the Peripatetic, 177, of Mitylene, a contemporary and intimate friend of Cicero, and a teacher of Cicero's son.

Crimeus (Crimisus), 323, 325, 331, a river in the N.W. part of Sicily, near Segesta.

Cyzicus, 187, a Greek city on the Propontis, in Mysia, wonderfully situated on the neck of a peninsula.

D

Demetrias, 181, an important city in the S.E. part of Thessaly, at the head of the Pagasean gulf, founded by Demetrius Poliorcetes about 290 B.C.

Demetrium, 423, of Samothrace, probably a sanctuary of Demeter connected with the mysteries and worship of the Cabeiri.

Demetrius (1), 373, Demetrius Poliorcetes, son of Antigonus King of Asia, lived 337-283 B.C. See Plutarch's Life.

Demetrius (2), 373, Demetrius II., son of Antigonus Gonatas, king of Macedonia 239-229 B.C.

Demetrius (3), 375, younger, and only legitimate son of Philip V. of Macedon, sent to Rome as hostage after the battle of Cynosephalaee (197 B.C.), where he won that favour of the Romans which roused the jealousy of his brother Perseus and brought about his death.

Diogenes, of Sinope, 297, a Cynic philosopher, born 412 B.C. He
became a pupil of Autisthenes the Socratic at Athens, and changed from a dissolute to a most austere life. He was sold into slavery at Corinth, where he acquired his freedom and passed his old age. He died in 323 B.C., according to Plutarch (Morals, p. 717 e) on the same day as Alexander the Great.

Dionysius, of Colophon 347, a painter contemporary with Polycrates (latter half of the fifth century B.C.), of whom he was said to be an imitator. According to Aristotle, his work lacked idealism.

Dolabella, 131, 141, 181, the profligate and debt-ridden son-in-law of Cicero, lived 70-43 B.C. He took part with Caesar in 49 B.C., but approved of his murder, and gained the consulship for the remainder of the year 44. He was outlawed and declared a public enemy on account of his extortions in Asia, and committed suicide.

Domitian, 421, 423, Roman Emperor 81-96 A.D.

E

Empolus, 129, mentioned only here, unless he is the same person as the orator, Empolus Rhodius, mentioned by Quintilian (x. 6. 4).

Ephorus, 77, 79, 271, of Cymé, pupil of Isocrates, and author of a highly rhetorical history of Greece from the “Dorian Invasion” down to 340 B.C., in which year he died.

Epicurus, 207, founder of the philosophical school named from him, born in Samos, 342 B.C., died at Athens, 270 B.C. He established his school at Athens in 306, was a man of pure and temperate habits, and bore suffering with cheerful fortitude.

Epidamnus, 181, the city on the coast of Illyria known in Roman history usually as Dyrrhachium. It was a free state, and sided consistently with the Romans.

Epipolae, 313, a triangular plateau rising gradually westwards from Syracuse, visible from the interior of the island city, and surrounded by precipitous cliffs. Cf. the Nicæas, xvii. 1; xxi. 5-9.

Eudemus, the Cyprian, 47, a member of the Platonic circle and an intimate friend of Aristotle. Aristotle’s dialogue entitled “Eudemus, or On the Soul,” is preserved only in scanty fragments (cf. Plutarch, Morals, p. 175 b, and Cicero, de Div., i. 25. 53). Eudemus fell in a battle between the friends of Dion and the traitor Callippus (Diodorns, xvi. 36, 5).

Evander, the Cretan, 417, mentioned only here.

F

Favonius, 149, 151, 201, 203, Marcus F., called the “Ape of Cato,” was aedile in 52, and praetor in 40 B.C. He joined Pompey in the East notwithstanding personal enmity to him, and accompanied him in his flight from Pharsalus (cf. the Pompey, lxxiii. 6 f.).

Flavius, 241, Cælius F., an intimate friend of Brutus, and his praefectus fabrorum at Philippoi.

G

Gaesylus, the Spartan, 105, 107, mentioned only here.

Galba, 435-439, Servius Sulpicius G., military tribune under Aemilius
Paulus, praetor in 151, and famous for his faithless cruelty in his province of Spain. He was consul in 144 B.C. He was also an orator of power.

Galepsus, 417, a colony of Thasos on the coast of Thrace.

Gela, 57, 345, an important Greek city on the southern coast of Sicily, between Agrigentum and Camarina. It was colonized in 690 B.C. from Crete and Rhodes. The Carthaginians destroyed it in 405 B.C.

Gelon, 319, tyrant of Syracuse 485-478 B.C., and victor over the Carthaginians at Himera in 480 B.C.

Genthius, 387, King of Illyria. He graced the triumph of his conqueror, Lucius Anicius, in 167 B.C., and died in captivity.

Hanno, 307, had commanded successfully in the last war between the Carthaginians and Dionysius the Elder (368 B.C.). His failure to prevent the landing of Timoleon in 344 probably led to his recall and the substitution of Mago in his place. He was afterwards put to death for conspiracy.

Harpalus, 393, mentioned only here.

Helicon, of Cyzicus, 41, for some time a resident at the court of Dionysius the Younger. Suidas mentions a work of his on astrology.

Heracleides, 25, 71, 73, 81, 83, 95, 99, 101-107, 111-117, was commander of the mercenaries of Dionysius the Younger, and fled from Syracuse with Dion (Diodorus, xvi. 6, 4).

Hermocrates, 7, an eminent and nobly patriotic Syracusan at the time of the great Athenian expedition against the city (415-413 B.C.), and prominent in the narrative of Thucydides. After the destruction of the Athenian armament, he served his native city ably as admiral in conjunction with the Spartan fleet, but was deposed in 409 B.C. by a rival political party, and was killed two years later in an attempt to gain possession of Syracuse by force.

Heronomus, 179, mentioned only here.

Hicetas, 123, 265, 277, 281, 283, 287-291, 299, 303, 305, 311, 313, 319, 335-341, during the disorders following the death of Dion succeeded in establishing himself as tyrant of Leontini.

Himera, 319, an important Greek city on the northern coast of Sicily, at the mouth of the river of the same name.

Hirtius, 453, Aulus H., a warm friend and supporter of Julius Caesar. He fell in gallantly leading an assault upon Antony’s troops.

Hortensius, 181, 187, Quintus H. Hortatus, a son of the great orator Hortensius, though apparently cast off by his father on account of dissolute habits. He joined Caesar in 49 B.C., and served him in important commands. In 44 B.C. he held the province of Macedonia, and Brutus was to succeed him.

Hostilius, 377, Aulus H. Mancinus, consul in 170, and pro-consul in Greece in 169 B.C., where he conducted a safe but inconclusive warfare against Persians.

Iapygia, 53, the ancient (Greek) name for Calabria, the eastern peninsula of southern Italy. Probably the Iapygian promontory is here meant.

Ion, 423, a military officer of Persians.

Junia, 141, Junia Tertia, a half-sister of Brutus. She lived till 22 A.D., and left large legacies to the leading men of Rome.
L
Labeo, 151, 241, Quintus Antistius L., an eminent jurist, and father of a jurist more eminent still, who lived under Augustus. According to Appian (B.C. iv. 135), Labeo, unwilling to survive Brutus, had himself killed by a trusty slave and buried in his tent.
Lacedaemon, 231, apparently a town of Macedonia near Thessalonica.
Laenas, Popilius, 159, 161, a Roman senator, not otherwise mentioned (cf. Appian, B.C., ii. 115 f.).
Leoninti, 59, 85, 89, 301, 319, 339, an ancient Greek city of Sicily, between Syracuse and Catana, about eight miles inland.
Lepidus, 169, 187, 455, Marcus Aemilius L., triumvir with Octavius and Antony. He joined the party of Caesar in 49, and was praetor in Spain in 48 B.C., Caesar's magister equitum in 47 and 45, and his consular colleague in 46. After Caesar's murder he sided with Antony, and as member of the triumvirate received Spain and Narbonese Gaul as his province, then, in 40, Africa, where he remained till 36 B.C., when he was deposed from the triumvirate. He lived till 13 B.C.
Leptines, 123, 299, 319, a Syracusan, who aided Callippus in capturing Rhegium in 351 B.C. His exile by Timoleon was in 342 B.C.
Leucadia (Leucas), 295, an island in the Ionian sea, once a part of the mainland of Acaonia.
Licinius, Publius, 377, P. L. Crassus, consul in 171 B.C.
Lilybaeum, 321, a promontory and city at the extreme western end of Sicily.
Lycon, the Syracusan, 121, not otherwise mentioned.

M
Maedica, 383, the territory of the Maedi, a powerful tribe in western Thrace.
Mago, 303–315, commander of the Carthaginian fleet and army in Sicily in 314 B.C., succeeding Hanno.
Manercus (1), 359, son of Pythagoras. Cf. the Numia, xiii. 9.
Manercus (2), 291, 335–351, tyrant of Catana.
Marrucinians, 407, a warlike tribe of central Italy, generally sharing the fortunes of the neighbouring Marsi and Peligni, and after 304 B.C. faithful allies of Rome.
Maso, 365, Calus Papirius M., consul in 231, died in 213 B.C.
Maximus (1), Fabius, 393, 447, see Plutarch's Life.
Maximus (2), Valerius, 247, compiler of a large collection of anecdotes, in the time of Augustus.
Mediolanum, 257, the chief city of Cisalpine Gaul, the modern Milan.
Messala, 215–229, 245, 247, Marcus Valerius M. Corvinus, born about 70 B.C., educated at Athens, and a friend of Horace. He attached himself to Cassius after the death of Caesar, and fought ably at Philippi. After the death of Cassius he became a supporter of Antony, and then of Octavius (Augustus). He was also a poet, historian, grammarian, and orator. He wrote commentaries on the civil wars after Caesar's death.
Messana, 103, 123, 309, 335, 343, an important city of Sicily, on the strait between that island and Italy, nearly opposite Rhegium.
Milo, 395, 397, of Beroea, an officer in the army of Perseus. He had been successful against the Roman consul Licinius Crassus in 171 B.C. From Pydna he fled to Beroea, but soon surrendered the place to Aemilius.
Miltas, the Thessalian, 47–51, not otherwise mentioned.
Mycalé, 421, a promontory in Asia Minor, opposite the island of Samos, where the Athenians defeated the Persians in 479 B.C.
Mylae, 351, an ancient Greek city
on the northern coast of Sicily, about thirty miles west of Messana, and generally dependent on that city.

N
Nasica, see Scipio (2).
Neon (1), the Corinthian, 305, mentioned only here.
Neon (2), the Boeotian, 417, one of the principal authors of the alliance between the Boeotians and Perseus. After the battle of Pydna he fell into the hands of the Romans and was executed.
Nicolaüs, the philosopher, 247, probably Nicolaus Damascenius, a famous historian and philosopher of the Augustan age.
Nisaecus, 263, not otherwise mentioned.
Norbanus, 209, an officer sent forward into Macedonia by Octavius and Antony (Appian, B.C., ix. 87).
Numantia, 415, a famous city in northern Spain.
Nypsius, 87, 93, 99, not otherwise mentioned.

O
Octavius, Gnaeus, 423, 425, prætor in 168 B.C., consul in 165. He was assassinated in 162, while on an embassy in Syria.
Oreïs, 377, formerly called Histiaea, an ancient and important town in northern Euboea.
Oriens (Oricum), 435, a town and harbour of Illyria, a few miles south of Apollonia.

P
Pachynus, 53, the south-eastern promontory of Sicily.
Paeonians, 403, an ancient and powerful people of Upper Macedonia.
Pansa, 453, Caius Vibius P., a devoted friend of Julius Caesar, who made him governor of Cisalpine Gaul in 46, and consul for 43 B.C. with Hirtius.

Patara (Patareans), 131, 197, a flourishing city on the south-western coast of Lycia in Asia Minor, celebrated for its temple and cult of Apollo.
Pelignians, 407, a warlike people in central Italy, neighbours to the Marsi and Samnites, and after 304 B.C. faithful allies of Rome.
Pella, 415, 417, was made the capital of Macedonia by Philip II, and was the birthplace of Alexander the Great. It was some fifteen miles from the sea, west of the river Axios.
Pella, Lucius, 203, mentioned only here.
Pelusium, 199, a strong frontier-town on the eastern branch of the Nile.
Perrhaebia, 393, a district in northern Thessaly.
Pharax, 103, 287, 463, perhaps the same person as the envoy from Sparta to Athens mentioned by Xenophon in Hell. vi. 5, 33, and as the Pharax characterized by Theopompos as most un-Spartan in his mode of life (Athenaeus, p. 536 c).
Philip, 371–375, Philip V of Macedon, one of the ablest Macedonian monarchs, reigned 220–179 B.C.
Philippus, Marcus, 457, Quintus M.P., consul in 186, and again in 169 B.C., in which year he conducted the war against Perseus, handing over his command to Aemilius Paulus in the following year. He was censor with Aemilius in 164 B.C.
Philippi, 179, 187, 207–211, a city of Macedonia on the river Strymon, formerly called Crenides, but renamed by Philip II.
Philistus, 25–29, 39, 53, 77, 79, 209, a Syracusan, an eye-witness of the events of the Athenian siege of Syracuse in 415–413 B.C., which he described thirty years later in a history of Sicily.
Plancus, 167, Lucius Munatius P., a friend and supporter of Julius Caesar, and after Caesar's death of Antony. He was consul in
42 B.C., as Caesar had planned. He abandoned the cause of Antony in 32, and joined Octavius, whose favour he henceforth enjoyed.

Plataca, 421, the little city of Boeotia near which the allied Greeks defeated the Persians in 479 B.C.

Pollis, the Spartan, 11, a Spartan naval commander in 376 B.C., defeated by Chabrias of Athens.

Polybius, 135, 393, 395, 405, of Megalopolis in Arcadia, the Greek historian of the Punic Wars, born about 204 B.C., long resident in Rome, and an intimate friend of the younger Scipio, with whom he watched the destruction of Carthage in 146 B.C.

Porcia, 153, 155, 247, wife of Marcus Brutus, daughter of Cato the Younger by his first wife. See the Cato Minor, lxxiii. 4.

Poseidonius, 129, 405-413, of Apameia in Syria, a Stoic philosopher, pupil of Panaetius of Athens, contemporary with Cicero, who often speaks of him and occasionally corresponded with him.

Ptoeodorus, the Megarian, 35, mentioned only here.

Pydna, 397, 415, 419, a town of southern Macedonia on the Thermaic gulf.

Pythagoras, the philosopher, 359, of Samos, flourished about 540-510 B.C. After extensive travels he settled in Crotone of southern Italy, and founded a numerous and mysterious sect.

R

Rhegium, 123, 281-285, 307, an important Greek city in the Bruttian peninsula of southern Italy, nearly opposite to Messana in Sicily.

S

Samothrace, 419, 423, a large island in the northern Aegean sea, about forty miles south of the Thracian coast.

Scipio (1), the Great, 359, 367, Publius Cornelius S. Africanus Major, conqueror of Hannibal. He lived 234-183 B.C.

Scipio (2), 393, 395, 399, 403, 413, 425, Publius Cornelius S. Nasica Corellum, celebrated as jurist and orator, consul in 162, censor in 159, and consul a second time in 155 B.C. He appears to have written commentaries on this campaign under Aemilius, which is his first appearance in history.

Scipio (3), 139, Publius Cornelius S. Nasica, adopted by Metellus Pius and therefore often called Metellus Scipio. He was Pompey's colleague in the consulship for part of the year 52 B.C., and became a determined foe of Caesar. He killed himself after the battle of Thapsus (46 B.C.).

Scipio (4), 365, 413, 415, 447, 453, 455, 459, Publius Cornelius S. Aemilianus Africanus Minor, younger son of Aemilius Paulus, adopted by Publius Scipio, the son of Scipio the Great, was born about 185, and died mysteriously in 129 B.C.

Servilia, 127, 129, 135, 137, 247, after the death of her first husband, the father of Brutus, married Decimus Junius Silanus, who was consul in 62 B.C.

Servilius, Marcus, 437, mentioned only here.

Sestius, 133, Publius Sestius, a supporter of Cicero in the suppression of the Catilinarian conspiracy, and active in securing Cicero's recall from exile. See Cicero's oration pro Sestio. In the civil war, he sided first with Pompey, and then with Caesar.

Silicius, Publius, 187, called Silicius Coronas by Dion Cassius (xlvi. 49), a Roman senator, appointed one of the judges to try the murderers of Caesar. He ventured to vote for the acquittal of Brutus, and was therefore proscribed and put to death by the triumvirs.

Simonides, 3, 349, of Ceos, the
greatest lyric poet of Greece, 556-457 B.C.
Speusippus, 35, 45, 47, 77, a distinguished disciple of Plato, whom he followed as head of the Academy (347-339 B.C.).
Statilius, the Epichean, 149, 151, mentioned only here.
Strato, 245, mentioned only here.

T
Tauromenium, 285-289, a city on the north-eastern coast of Sicily, about midway between Catana and Messana.
Thasos, 227, an island in the northern part of the Aegean sea, off the coast of Thrace, half a day's sail from Amphipolis.
Theomnestus, the Academic, 177, a brother of the Aristus mentioned in chapter ii. 2, and apparently his successor as head of the Academy.
Theopompus, 51, 271, of Chios, a fellow-pupil of Isocrates with Ephorus, wrote anti-Athenian histories of Greece from 411 to 394 B.C., and of Philip of Macedon from 360 to 336 B.C.
Thessalonica, 231, an important city at the head of the Thermaic gulf, capital of the Roman province of Macedonia.
Thurii, 299, 307, a Greek city of Lower Italy, on the gulf of Tarentum, near the site of the ancient Sybaris. Its colonization in 444 B.C. was one of the great projects of Pericles. See the Nicia, v. 2.
Timaeus, 13, 29, 69, 77, 79, 271, 285, 345, 461, of Tauromenium, lived between 350 and 250 B.C. During a long exile in Athens he wrote a voluminous history of his native island from earliest time down to 264 B.C.
Timon, 35, of Plibus, a philosopher of the Sceptic school, author of a famous satiric poem called Silli,

taught successfully at Chalcedon and Athens. He flourished about 280 B.C.
Timonides, the Leucadian, 47, 67, 69, 77, accompanied Dion to Sicily and fought on his side.
Timotheus, 345, son of Conon the great Athenian admiral. He was made general in 378 B.C., and about 360 was at the height of his popularity and glory.
Titinius, 223, 225, a centurion. His story is told also in Appian (B.C. iv. 113) and Valerius Maximus (ix. 9, ext. 2).
Trebonius, 163, 169, CaIus T., tribune of the people in 55 B.C., and an instrument of the first triumvirs. He was afterwards legate of Caesar in Gaul and was loaded with favours by him, but joined his murderers.

V
Vatinius, 181, Publius V., tribune of the people in 59 B.C., and a paid creature of Caesar. After Pharsalus, Caesar gave him high command in the East. He was compelled to surrender his army to Brutus, but did not forfeit the favour of Octavius and Antony.
Vella, 345, 457, see Elea.
Volumnius, Publius, 235, 241, 243, mentioned only here.

X
Xanthus, 131, 195, 197, the largest and most prosperous city of Lycia in Asia Minor, at the mouth of the river of the same name.

Z
Zacynthus, 47, 49, 119, 121, an island off the western coast of Peloponnesus, the modern Zante.
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