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ALCIBIADES
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by Plutarch
translated by John Dryden

ALCIBIADES

ALCIBIADES, as it is supposed, was anciently descended from Eurysaces, the son of Ajax, by his father's side; and by his mother's side from Alcmaeon. Dinomache, his mother, was the daughter of Megacles. His father, Clinias, having fitted out a galley at his own expense, gained great honour in the sea-fight at Artemisium, and was afterwards slain in the battle of Coronea, fighting against the Boeotians. Pericles and Aripbron, the sons of Xanthippus, nearly related to him, became the guardians of Alcibiades. It has been said not untruly that the friendship which Socrates felt for him has much contributed to his fame; and certain it is, that, though we have no account from any writer concerning the mother of Nicias or Demosthenes, of Lamachus or Phormion, of Thrasybulus or Theramenes, notwithstanding these were all illustrious men of the same period, yet we know even the nurse of Alcibiades, that her country was Lacedaemon, and her name Amycla; and that Zopyrus was his teacher and attendant; the one being recorded by Antisthenes, and the other by Plato.

It is not, perhaps, material to say anything of the beauty of Alcibiades, only that it bloomed with him in all the ages of his life, in his infancy, in his youth, and in his manhood; and, in the peculiar character becoming to each of these periods, gave him, in every one of them, a grace and a charm. What Euripides says, that-

"Of all fair things the autumn, too, is fair,"

is by no means universally true. But it happened so with Alcibiades, amongst few others, by reason of his happy constitution and natural vigour of body. It is said that his lisping, when he spoke, became him well, and gave a grace and persuasiveness to his rapid speech. Aristophanes takes notice of it in the verses in which he jests at Theorus; "How like a colax he is," says Alcibiades, meaning a corax; on which it is remarked,-

"How very happily he lisped the truth."

Archippus also alludes to it in a passage where he ridicules the son of Alcibiades:-

"That people may believe him like his father,
He walks like one dissolved in luxury,
Lets his robe trail behind him on the ground,
Carelessly leans his head, and in his talk
Affects to lisp."

His conduct displayed many great inconsistencies and variations, not unnaturally, in accordance with the many and wonderful vicissitudes of his fortunes; but among the many strong passions of his real character, the one most prevailing of all was his ambition and desire of superiority, which appears in several anecdotes told of his sayings whilst he was a child. Once being hard pressed in wrestling, and fearing to be thrown, he got the hand of his antagonist

to his mouth, and bit it with all his force; and when the other loosed his hold presently, and said, "You bite, Alcibiades, like a woman." "No," replied he, "like a lion." Another time as he played at dice in the street, being then but a child, a loaded cart came that way, when it was his turn to throw; at first he called to the driver to stop, because he was to throw in the way over which the cart was to pass; but the man giving him no attention and driving on, when the rest of the boys divided and gave way, Alcibiades threw himself on his face before the cart and, stretching himself out, bade the carter pass on now if he would; which so startled the man, that he put back his horses, while all that saw it were terrified, and, crying out, ran to assist Alcibiades. When he began to study, he obeyed all his other masters fairly well, but refused to learn upon the flute, as a sordid thing, and not becoming a free citizen; saying that to play on the lute or the harp does not in any way disfigure a man's body or face, but one is hardly to be known by the most intimate friends when playing on the flute. Besides, one who plays on the harp may speak or sing at the same time; but the use of the flute stops the mouth, intercepts the voice, and prevents all articulation.

"Therefore," said he, "let the Theban youths pipe, who do not know how to speak, but we Athenians, as our ancestors have told us, have Minerva for our patroness, and Apollo for our protector, one of whom threw away the flute, and the other stripped the Flute-player of his skin." Thus, between raillery and good earnest, Alcibiades kept not only himself but others from learning, as it presently became the talk of the young boys, how Alcibiades despised playing on the flute, and ridiculed those who studied it. In consequence of which, it ceased to be reckoned amongst the liberal accomplishments, and became generally neglected.

It is stated in the invective which Antiphon wrote against Alcibiades, that once, when he was a boy, he ran away to the house of Democrates, one of those who made a favourite of him, and that Aripnon had determined to cause proclamation to be made for him, had not Pericles diverted him from it, by saying, that if he were dead, the proclaiming of him could only cause it to be discovered one day sooner, and if he were safe, it would be a reproach to him as long as he lived. Antiphon also says, that he killed one of his own servants with the blow of a staff in Sibyrtilus's wrestling ground. But it is unreasonable to give credit to all that is objected by an enemy, who makes open profession of his design to defame him.

It was manifest that the many well-born persons who were continually seeking his company, and making their court to him, were attracted and captivated by his brilliant and extraordinary beauty only. But the affection which Socrates entertained for him is a great evidence of the natural noble qualities and good disposition of the boy, which Socrates, indeed, detected both in and under his personal beauty; and, hearing that his wealth and station, and the great number both of strangers and Athenians who flattered and caressed him, might at last corrupt him, resolved, if possible, to interpose, and preserve hopeful a plant from perishing in the flower, before its fruit came to perfection. For never did fortune surround and enclose a man with so many of those things which we vulgarly call goods, or so protect him from every weapon of philosophy, and fence him from every access of free and searching words, as she did Alcibiades; who, from the beginning, was exposed to the flatteries of those who sought merely his gratification, such as might well unnerve him, and indispose him to listen to any real adviser or instructor. Yet such was the happiness of his genius, that he discerned Socrates from the rest, and admitted him, whilst he drove away the wealthy and the noble who made court to him. And, in a little time, they grew intimate, and

Alcibiades, listening now to language entirely free from every thought of unmanly fondness and silly displays of affection, finding himself with one who sought to lay open to him the deficiencies of his mind, and repress his vain and foolish arrogance-

"Dropped like the craven cock his conquered wing."

He esteemed these endeavours of Socrates as most truly a means which the gods made use of for the care and preservation of youth, and began to think meanly of himself and to admire him; to be pleased with his kindness, and to stand in awe of his virtue; and, unawares to himself, there became formed in his mind that reflex image and reciprocation of Love, or Anteros, that Plato talks of. It was a matter of general wonder, when people saw him joining Socrates in his meals and his exercises, living with him in the same tent, whilst he was reserved and rough to all others who made their addresses to him, and acted, indeed, with great insolence to some of them. As in particular to Anytus, the son of Anthemion, one who was very fond of him, and invited him to an entertainment which he had prepared for some strangers. Alcibiades refused the invitation; but, having drunk to excess at his own house with some of his companions, went thither with them to play some frolic; and, standing at the door of the room where the guests were enjoying themselves, and seeing the tables covered with gold and silver cups, he commanded his servants to take away the one-half of them, and carry them to his own house; and then, disdainingly so much as to enter into the room himself, as soon as he had done this, went away. The company was indignant, and exclaimed at his rude and insulting conduct; Anytus, however, said, on the contrary, he had shown great consideration and tenderness in taking only a part when he might have taken all.

He behaved in the same manner to all others who courted him except only one stranger, who, as the story is told, having but a small estate, sold it all for about a hundred staters, which he presented to Alcibiades, and besought him to accept. Alcibiades, smiling and well pleased at the thing, invited him to supper, and, after a very kind entertainment, gave him his gold again, requiring him, moreover, not to fail to be present the next day, when the public revenue was offered to farm, and to outbid all others. The man would have excused himself, because the contract was so large, and would cost many talents; but Alcibiades, who had at that time a private pique against the existing farmers of the revenue, threatened to have him beaten if he refused. The next morning, the stranger, coming to the market-place, offered a talent more than the existing rate; upon which the farmers, enraged and consulting together, called upon him to name his sureties, concluding that he could find none. The poor man, being startled at the proposal, began to retire; but Alcibiades, standing at a distance, cried out to the magistrates, "Set my name down, he is a friend of mine; I will be security for him." When the other bidders heard this, they perceived that all their contrivance was defeated; for their way was, with the profits of the second year to pay the rent for the year preceding; so that, not seeing any other way to extricate themselves out of the difficulty, they began to entreat the stranger, and offered him a sum of money. Alcibiades would not suffer him to accept of less than a talent; but when that was paid down, he commanded him to relinquish the bargain, having by this device relieved his necessity.

Though Socrates had many and powerful rivals, yet the natural good qualities of Alcibiades gave his affection the mastery. His words overcame him so much, as to draw tears from his eyes, and to disturb his very soul. Yet sometimes he would abandon himself to flatterers,

when they proposed to him varieties of pleasure, and would desert Socrates; who, then, would pursue him, as if he had been a fugitive slave. He despised every one else, and had no reverence or awe for any one but him. Cleanthes the philosopher, speaking of one to whom he was attached, says his only hold on him was by his ears, while his rivals had all the others offered them; and there is no question that Alcibiades was very easily caught by pleasure; and the expression used by Thucydides about the excesses of his habitual course of living gives occasion to believe so. But those who endeavoured to corrupt Alcibiades took advantage chiefly of his vanity and ambition, and thrust him on unseasonably to undertake great enterprises, persuading him, that as soon as he began to concern himself in public affairs, he would not only obscure the rest of the generals and statesmen, but outdo the authority and the reputation which Pericles himself had gained in Greece. But in the same manner as iron which is softened by the fire grows hard with the cold and all its parts are closed again, so, as often as Socrates observed Alcibiades to be misled by luxury or pride, he reduced and corrected him by his addresses, and made him humble and modest, by showing him in how many things he was deficient, and how very far from perfection in virtue.

When he was past his childhood, he went once to a grammar-school, and asked the master for one of Homer's books; and he making answer that he had nothing of Homer's, Alcibiades gave him a blow with his fist and went away. Another schoolmaster telling him that he had Homer corrected by himself; "How?" said Alcibiades, "and do you employ your time in teaching children to read? You, who are able to amend Homer, may well undertake to instruct men." Being once desirous to speak with Pericles, he went to his house and was told there that he was not at leisure, but busied in considering how to give up his accounts to the Athenians; Alcibiades, as he went away, said, it "were better for him to consider how he might avoid giving up his accounts at all."

Whilst he was very young, he was a soldier in the expedition against Potidaea, where Socrates lodged in the same tent with him, and stood next to him in battle. Once there happened a sharp skirmish, in which they both behaved with signal bravery; but Alcibiades receiving a wound, Socrates threw himself before him to defend him, and beyond any question saved him and his arms from the enemy, and so in all justice might have challenged the prize of valour. But the generals appearing eager to adjudge the honour to Alcibiades, because of his rank, Socrates, who desired to increase his thirst after glory of a noble kind, was the first to give evidence for him, and pressed them to crown him, and to decree to him the complete suit of armour. Afterwards, in the battle of Delium, when the Athenians were routed, and Socrates with a few others was retreating on foot, Alcibiades, who was on horseback, observing it, would not pass on, but stayed to shelter him from the danger, and brought him safe off, though the enemy pressed hard upon them, and cut off many. But this happened some time after.

He gave a box on the ear to Hipponicus, the father of Callias, whose birth and wealth made him a person of great influence and repute. And this he did unprovoked by any passion or quarrel between them, but only because, in a frolic, he had agreed with his companions to do it. People were justly offended at this insolence when it became known through the city; but early the next morning, Alcibiades went to his house and knocked at the door and being admitted to him, took off his outer garment, and presenting his naked body, desired him to scourge and chastise him as he pleased. Upon this Hipponicus forgot all his resentment, and not only pardoned him, but soon after gave him

his daughter Hipparete in marriage. Some say that it was not Hipponicus, but his son Callias, who gave Hipparete to Alcibiades, together with a portion of ten talents, and that after, when she had a child, Alcibiades forced him to give ten talents more, upon pretence that such was the agreement if she brought him any children. Afterwards, Callias, for fear of coming to his death by his means, declared, in a full assembly of the people, that, if he should happen to die without children, the state should inherit his house and all his goods. Hipparete was a virtuous and dutiful wife, but, at last, growing impatient of the outrages done to her by her husband's continual entertaining of courtesans, as well strangers as Athenians, she departed from him and retired to her brother's house. Alcibiades seemed not at all concerned at this, and lived on still in the same luxury; but the law requiring that she should deliver to the archon in person, and not by proxy, the instrument by which she claimed a divorce, when, in obedience to the law, she presented herself before him to perform this, Alcibiades came in, caught her up, and carried her home through the market-place, no one daring to oppose him nor to take her from him. She continued with him till her death, which happened not long after, when Alcibiades had gone to Ephesus. Nor is this violence to be thought so very enormous or unmanly. For the law, in making her who desires to be divorced appear in public, seems to design to give her husband an opportunity of treating with her, and endeavouring to retain her.

Alcibiades had a dog which cost him seventy minas, and was a very large one, and very handsome. His tail, which was his principal ornament, he caused to be cut off, and his acquaintances exclaiming at him for it, and telling him that all Athens was sorry for the dog, and cried out upon him for this action, he laughed, and said, "Just what I wanted has happened then. I wished the Athenians to talk about this, that they might not say something worse of me."

It is said that the first time he came into the assembly was upon occasion of a largess of money which he made to the people. This was not done by design, but as he passed along he heard a shout, and inquiring the cause, and having learned that there was a donative making to the people, he went in amongst them and gave money also. The multitude thereupon applauding him, and shouting, he was so transported at it, that he forgot a quail which he had under his robe, and the bird, being frightened with the noise, flew off; upon which the people made louder acclamations than before, and many of them started up to pursue the bird; and one Antiochus, a pilot, caught it and restored it to him, for which he was ever after a favourite with Alcibiades.

He had great advantages for entering public life; his noble birth, his riches, the personal courage he had shown in divers battles, and the multitude of his friends and dependents, threw open, so to say, folding-doors for his admittance. But he did not consent to let his power with the people rest on anything, rather than on his own gift of eloquence. That he was a master in the art of speaking, the comic poets bear him witness; and the most eloquent of public speakers, in his oration against Midias, allows that Alcibiades, among other perfections, was a most accomplished orator. If, however, we give credit to Theophrastus, who of all philosophers was the most curious inquirer, and the greatest lover of history, we are to understand that Alcibiades had the highest capacity for inventing, for discerning what was the right thing to be said for any purpose, and on any occasion; but aiming not only at saying what was required, but also at saying it well, in respect, that is, of words and phrases, when these did not readily occur, he would often pause in the middle of his discourse for want of the apt word, and would be silent and stop till he could

recollect himself, and had considered what to say.

His expenses in horses kept for the public games, and in the number of his chariots, were matter of great observation; never did any one but he, either private person or king, send seven chariots to the Olympic games. And to have carried away at once the first, the second, and the fourth prize, as Thucydides says, or the third, as Euripides relates it, outdoes far away every distinction that ever was known or thought of in that kind. Euripides celebrates his success in this manner:-

"-But my song to you,
Son of Clinias, is due.
Victory is noble; how much more
To do as never Greek before;
To obtain in the great chariot race
The first, the second, and third place;
With easy step advanced to fame
To bid the herald three times claim
The olive for one victor's name."

The emulation displayed by the deputations of various states in the presents which they made to him, rendered this success yet more illustrious. The Ephesians erected a tent for him, adorned magnificently; the city of Chios furnished him with provender for his horses and with great numbers of beasts for sacrifice; and the Lesbians sent him wine and other provisions for the many great entertainments which he made. Yet in the midst of all this he escaped not without censure, occasioned either by the ill-nature of his enemies or by his own misconduct. For it is said, that one Diomedes, an Athenian, a worthy man and a friend to Alcibiades, passionately desiring to obtain the victory at the Olympic games, and having heard much of a chariot which belonged to the state at Argos, where he knew that Alcibiades had great power and many friends, prevailed with him to undertake to buy the chariot. Alcibiades did indeed buy it, but then claimed it for his own, leaving Diomedes to rage at him, and to call upon the gods and men to bear witness to the injustice. It would seem there was a suit at law commenced upon this occasion, and there is yet extant an oration concerning the chariot, written by Isocrates in defence of the son of Alcibiades. But the plaintiff in this action is named Tisias, and not Diomedes.

As soon as he began to intermeddle in the government, which was when he was very young, he quickly lessened the credit of all who aspired to the confidence of the people except Phaeax, the son of Erasistratus, and Nicias the son of Niceratus, who alone could contest it with him. Nicias was arrived at a mature age, and was esteemed their first general. Phaeax was but a rising statesman like Alcibiades; he was descended from noble ancestors, but was his inferior, as in many other things, so, principally, in eloquence. He possessed rather the art of persuading in private conversation than of debate before the people, and was, as Eupolis said of him-

"The best of talkers, and of speakers worst."

There is extant an oration written by Phaeax against Alcibiades, in which, amongst other things, it is said, that Alcibiades made daily use at his table of many gold and silver vessels, which belonged to the commonwealth, as if they had been his own.

There was a certain Hyperbolus, of the township of Perithoedae, whom Thucydides also speaks of as a man of bad character, a general butt for the mockery of all the comic writers of the time, but quite

unconcerned at the worst things they could say, and, being careless of glory, also insensible of shame; a temper which some people call boldness and courage, whereas it is indeed impudence and recklessness. He was liked by nobody, yet the people made frequent use of him, when they had a mind to disgrace or calumniate any persons in authority. At this time, the people, by his persuasions, were ready to proceed to pronounce the sentence of ten years' banishment, called ostracism. This they made use of to humiliate and drive out of the city such citizens as outdid the rest in credit and power, indulging not so much perhaps their apprehensions as their jealousies in this way. And when, at this time, there was no doubt but that the ostracism would fall upon one of those three, Alcibiades contrived to form a coalition of parties, and, communicating his project to Nicias, turned the sentence upon Hyperbolus himself. Others say, that it was not with Nicias, but Phaeax, that he consulted, and by help of his party procured the banishment of Hyperbolus, when he suspected nothing less. For, before that time, no mean or obscure person had ever fallen under the punishment, so that Plato, the comic poet, speaking of Hyperbolus, might well say-

"The man deserved the fate; deny't who can?
Yes, but the fate did not deserve the man;
Not for the like of him and his slave-brands
Did Athens put the sherd into our hands."

But we have given elsewhere a fuller statement of what is known to us of the matter.

Alcibiades was not less disturbed at the distinctions which Nicias gained amongst the enemies of Athens than at the honours which the Athenians themselves paid to him. For though Alcibiades was the proper appointed person to receive all Lacedaemonians when they came to Athens, and had taken particular care of those that were made prisoners at Pylos, yet, after they had obtained the peace and restitution of the captives, by the procurement chiefly of Nicias, they paid him very special attentions. And it was commonly said in Greece, that the war was begun by Pericles, and that Nicias made an end of it, and the peace was generally called the peace of Nicias. Alcibiades was extremely annoyed at this, and being full of envy, set himself to break the league. First, therefore, observing that the Argives, as well out of fear as hatred to the Lacedaemonians, sought for protection against them, he gave them a secret assurance of alliance with Athens. And communicating, as well in person as by letters, with the chief advisers of the people there, he encouraged them not to fear the Lacedaemonians, nor make concessions to them, but to wait a little, and keep their eyes on the Athenians, who, already, were all but sorry they had made peace, and would soon give it up. And afterwards, when the Lacedaemonians had made a league with the Boeotians, and had not delivered up Panactum entire, as they ought to have done by the treaty, but only after first destroying it, which gave great offence to the people of Athens, Alcibiades laid hold of that opportunity to exasperate them more highly. He exclaimed fiercely against Nicias, and accused him of many things, which seemed probable enough: as that, when he was general, he made no attempt himself to capture their enemies that were shut up in the isle of Sphacteria, but, when they were afterwards made prisoners by others, he procured their release and sent them back to the Lacedaemonians, only to get favour with them; that he would not make use of his credit with them to prevent their entering into this confederacy with the Boeotians and Corinthians, and yet, on the other side, that he sought to stand in the way of those Greeks who

were inclined to make an alliance and friendship with Athens, if the Lacedaemonians did not like it.

It happened, at the very time when Nicias was by these arts brought into disgrace with the people, that ambassadors arrived from Lacedaemon, who, at their first coming, said what seemed very satisfactory, declaring that they had full powers to arrange all matters in dispute upon fair and equal terms. The council received their propositions, and the people were to assemble on the morrow to give them audience. Alcibiades grew very apprehensive of this, and contrived to gain a secret conference with the ambassadors. When they were met, he said: "What is it you intend, you men of Sparta? Can you be ignorant that the council always act with moderation and respect towards ambassadors, but that the people are full of ambition and great designs? So that, if you let them know what full powers your commission gives you, they will urge and press you to unreasonable conditions. Quit, therefore, this indiscreet simplicity, if you expect to obtain equal terms from the Athenians, and would not have things extorted from you contrary to your inclinations, and begin to treat with the people upon some reasonable articles, not avowing yourselves plenipotentiaries; and I will be ready to assist you, out of good-will to the Lacedaemonians." When he had said thus, he gave them his oath for the performance of what he promised, and by this way drew them from Nicias to rely entirely upon himself, and left them full of admiration of the discernment and sagacity they had seen in him. The next day, when the people were assembled and the ambassadors introduced, Alcibiades, with great apparent courtesy, demanded of them, With what powers they were come? They made answer that they were not come as plenipotentiaries.

Instantly upon that, Alcibiades, with a loud voice, as though he had received and not done the wrong, began to call them dishonest prevaricators, and to urge that such men could not possibly come with a purpose to say or do anything that was sincere. The council was incensed, the people were in a rage, and Nicias, who knew nothing of the deceit and the imposture, was in the greatest confusion, equally surprised and ashamed at such a change in the men. So thus the Lacedaemonian ambassadors were utterly rejected, and Alcibiades was declared general, who presently united the Argives, the Eleans, and the people of Mantinea, into a confederacy with the Athenians.

No man commended the method by which Alcibiades effected all this, yet it was a great political feat thus to divide and shake almost all Peloponnesus, and to combine so many men in arms against the Lacedaemonians in one day before Mantinea; and, moreover, to remove the war and the danger so far from the frontier of the Athenians, that even success would profit the enemy but little, should they be conquerors, whereas, if they were defeated, Sparta itself was hardly safe.

After this battle at Mantinea, the select thousand of the army of the Argives attempted to overthrow the government of the people in Argos, and make themselves masters of the city; and the Lacedaemonians came to their aid and abolished the democracy. But the people took arms again, and gained the advantage, and Alcibiades came in to their aid and completed the victory, and persuaded them to build long walls, and by that means to join their city to the sea, and so to bring it wholly within reach of the Athenian power. To this purpose he procured them builders and masons from Athens, and displayed the greatest zeal for their service, and gained no less honour and power to himself than to the commonwealth of Athens. He also persuaded the people of Patrae to join their city to the sea, by building long walls; and when some one told them, by way of warning, that the

Athenians would swallow them up at last, Alcibiades made answer, "Possibly it may be so, but it will be by little and little, and beginning at the feet, whereas the Lacedaemonians will begin at the head and devour you all at once." Nor did he neglect either to advise the Athenians to look to their interests by land, and often put the young men in mind of the oath which they had made at Agraulos, to the effect that they would account wheat and barley, and vines and olives, to be the limits of Attica; by which they were taught to claim a title to all land that was cultivated and productive.

But with all these words and deeds, and with all this sagacity and eloquence, he intermingled exorbitant luxury and wantonness, in his eating and drinking and dissolute living; wore long purple robes like a woman, which dragged after him as he went through the market-place; caused the planks of his galley to be cut away, that so he might lie the softer, his bed not being placed on the boards, but hanging upon girths. His shield, again, which was richly gilded, had not the usual ensigns of the Athenians, but a Cupid, holding a thunderbolt in his hand, was painted upon it. The sight of all this made the people of good repute in the city feel disgust and abhorrence, and apprehension also, at his free living, and his contempt of law, as things monstrous in themselves, and indicating designs of usurpation. Aristophanes has well expressed the people's feelings toward him-

"They love, and hate, and cannot do without him."

And still more strongly, under a figurative expression,-

"Best rear no lion in your state, 'tis true;
But treat him like a lion if you do."

The truth is, his liberalities, his public shows, and other munificence to the people, which were such as nothing could exceed, the glory of his ancestors, the force of his eloquence, the grace of his person, his strength of body, joined with his great courage and knowledge in military affairs, prevailed upon the Athenians to endure patiently his excesses, to indulge many things to him, and, according to their habit, to give the softest names to his faults, attributing them to youth and good nature. As, for example, he kept Agatharcus, the painter, a prisoner till he had painted his whole house, but then dismissed him with a reward. He publicly struck Taureas, who exhibited certain shows in opposition to him and contended with him for the prize. He selected for himself one of the captive Melian women, and had a son by her, whom he took care to educate. This the Athenians styled great humanity, and yet he was the principal cause of the slaughter of all the inhabitants of the isle of Melos who were of age to bear arms, having spoken in favour of that decree. When Aristophon, the painter, had drawn Nemea sitting and holding Alcibiades in her arms, the multitudes seemed pleased with the piece, and thronged to see it, but older people disliked and disrelished it, and looked on these things as enormities, and movements towards tyranny. So that it was not said amiss by Arcestratus, that Greece could not support a second Alcibiades. Once, when Alcibiades succeeded well in an oration which he made, and the whole assembly attended upon him to do him honour, Timon the misanthrope did not pass slightly by him, nor avoid him, as did others, but purposely met him, and taking him by the hand, said, "Go on boldly, my son, and increase in credit with the people, for thou wilt one day bring them calamities enough." Some that were present laughed at the saying, and some reviled Timon; but there were others

upon whom it made a deep impression; so various was the judgment which was made of him, and so irregular his own character.

The Athenians, even in the lifetime of Pericles, had already cast a longing eye upon Sicily; but did not attempt anything till after his death. Then, under pretence of aiding their confederates, they sent succours upon all occasions to those who were oppressed by the Syracusans, preparing the way for sending over a greater force. But Alcibiades was the person who inflamed this desire of theirs to the height, and prevailed with them no longer to proceed secretly, and by little and little, in their design, but to sail out with a great fleet, and undertake at once to make themselves masters of the island. He possessed the people with great hopes, and he himself entertained yet greater; and the conquest of Sicily, which was the utmost bound of their ambition, was but the mere outset of his expectation. Nicias endeavoured to divert the people from the expedition, by representing to them that the taking of Syracuse would be a work of great difficulty; but Alcibiades dreamed of nothing less than the conquest of Carthage and Libya, and by the accession of these conceiving himself at once made master of Italy and Peloponnesus, seemed to look upon Sicily as little more than a magazine for the war. The young men were soon elevated with these hopes and listened gladly to those of riper years, who talked wonders of the countries they were going to; so that you might see great numbers sitting in the wrestling grounds and public places, drawing on the ground the figure of the island and the situation of Libya and Carthage. Socrates the philosopher and Meton the astrologer are said, however, never to have hoped for any good to the commonwealth from this war; the one, it is to be supposed, presaging what would ensue, by the intervention of his attendant Genius; and the other, either upon rational consideration of the project or by use of the art of divination, conceived fears for its issue, and, feigning madness, caught up a burning torch, and seemed as if he would have set his own house on fire. Others report, that he did not take upon him to act the madman, but secretly in the night set his house on fire, and the next morning besought the people, that for his comfort, after such a calamity, they would spare his son from the expedition. By which artifice he deceived his fellow citizens, and obtained of them what he desired.

Together with Alcibiades, Nicias, much against his will, was appointed general; and he endeavoured to avoid the command, not the less on account of his colleague. But the Athenians thought the war would proceed more prosperously, if they did not send Alcibiades free from all restraint, but tempered his heat with the caution of Nicias. This they chose the rather to do, because Lamachus, the third general, though he was of mature years, yet in several battles had appeared no less hot and rash than Alcibiades himself. When they began to deliberate of the number of forces, and of the manner of making the necessary provisions, Nicias made another attempt to oppose the design, and to prevent the war; but Alcibiades contradicted him, and carried his point with the people. And one Demostratus, an orator, proposing to give the generals absolute power over the preparations and the whole management of the war, it was presently decreed so. When all things were fitted for the voyage, many unlucky omens appeared. At that very time the feast of Adonis happened in which the women were used to expose, in all parts of the city, images resembling dead men carried out to their burial, and to represent funeral solemnities by lamentations and mournful songs. The mutilation, however, of the images of Mercury, most of which, in one night, had their faces all disfigured, terrified many persons who were wont to despise most things of that nature. It was given out that it was done by the

Corinthians, for the sake of the Syracusans, who were their colony, in hopes that the Athenians, by such prodigies, might be induced to delay or abandon the war. But the report gained no credit with the people, nor yet the opinion of those who would not believe that there was anything ominous in the matter, but that it was only an extravagant action, committed, in that sort of sport which runs into licence, by wild young men coming from a debauch. Alike enraged and terrified at the thing, looking upon it to proceed from a conspiracy of persons who designed some commotions in the state, the council, as well as the assembly of the people, which were held frequently in a few days' space, examined diligently everything that might administer ground for suspicion. During this examination, Androcles, one of the demagogues, produced certain slaves and strangers before them, who accused Alcibiades and some of his friends of defacing other images in the same manner, and of having profanely acted the sacred mysteries at a drunken meeting, where one Theodorus represented the herald, Polytion the torch-bearer, and Alcibiades the chief priest, while the rest of the party appeared as candidates for initiation, and received the title of Initiates. These were the matters contained in the articles of information which Thessalus, the son of Cimon, exhibited against Alcibiades, for his impious mockery of the goddesses Ceres and Proserpine. The people were highly exasperated and incensed against Alcibiades upon this accusation, which being aggravated by Androcles, the most malicious of all his enemies, at first disturbed his friends exceedingly. But when they perceived that all the seamen designed for Sicily were for him, and the soldiers also, and when the Argive and Mantinean auxiliaries, a thousand men at arms, openly declared that they had undertaken this distant maritime expedition for the sake of Alcibiades, and that, if he was ill-used, they would all go home, they recovered their courage, and became eager to make use of the present opportunity for justifying him. At this his enemies were again discouraged, fearing lest the people should be more gentle to him in their sentence, because of the occasion they had for his service. Therefore, to obviate this, they contrived that some other orators, who did not appear to be enemies to Alcibiades, but really hated him no less than those who avowed it, should stand up in the assembly and say that it was a very absurd thing that one who was created general of such an army with absolute power, after his troops were assembled, and the confederates were come, should lose the opportunity, whilst the people were choosing his judges by lot, and appointing times for the hearing of the cause. And, therefore, let him set sail at once, good fortune attend him; and when the war should be at an end, he might then in person make his defence according to the laws.

Alcibiades perceived the malice of this postponement, and, appearing in the assembly, represented that it was monstrous for him to be sent with the command of so large an army, when he lay under such accusations and calumnies; that he deserved to die, if he could not clear himself of the crimes objected to him; but when he had so done, and had proved his innocence, he should then cheerfully apply himself to the war, as standing no longer in fear of false accusers. But he could not prevail with the people, who commanded him to sail immediately. So he departed, together with the other generals, having with them near 140 galleys, 5,100 men at arms, and about 1,300 archers, slingers, and light-armed men, and all the other provisions corresponding.

Arriving on the coast of Italy, he landed at Rhegium, and there stated his views of the manner in which they ought to conduct the war. He was opposed by Nicias; but Lamachus being of his opinion, they sailed for Sicily forthwith, and took Catana. This was all that was

done while he was there, for he was soon after recalled by the Athenians to abide his trial. At first, as we before said, there were only some slight suspicions advanced against Alcibiades, and accusations by certain slaves and strangers. But afterwards, in his absence, his enemies attacked him more violently, and confounded together the breaking the images with the profanation of the mysteries, as though both had been committed in pursuance of the same conspiracy for changing the government. The people proceeded to imprison all that were accused, without distinction, and without hearing them, and repented now, considering the importance of the charge, that they had not immediately brought Alcibiades to his trial, and given judgment against him. Any of his friends or acquaintance who fell into the people's hands, whilst they were in this fury, did not fail to meet with very severe usage. Thucydides has omitted to name the informers, but others mention Dioclidides and Teucer. Amongst whom is Phrynichus, the comic poet, in whom we find the following:-

"O dearest Hermes! only do take care,
And mind you do not miss your footing there;
Should you get hurt, occasion may arise
For a new Dioclidides to tell lies."

To which he makes Mercury return this answer:-

"will so, for I feel no inclination
To reward Teucer for more information."

The truth is, his accusers alleged nothing that was certain or solid against him. One of them, being asked how he knew the men who defaced the images, replying, that he saw them by the light of the moon, made a palpable misstatement, for it was just new moon when the fact was committed. This made all men of understanding cry out upon the thing; but the people were as eager as ever to receive further accusations, nor was their first heat at all abated, but they instantly seized and imprisoned every one that was accused. Amongst those who were detained in prison for their trials was Andocides the orator, whose descent the historian Hellanicus deduces from Ulysses. He was always supposed to hate popular government, and to support oligarchy. The chief ground of his being suspected of defacing the images was because the great Mercury, which stood near his house, and was an ancient monument of the tribe Aegeis, was almost the only statute of all the remarkable ones which remained entire. For this cause, it is now called the Mercury of Andocides, all men giving it that name, though the inscription is evidence to the contrary. It happened that Andocides, amongst the rest who were prisoners upon the same account, contracted particular acquaintance and intimacy with one Timaeus, a person inferior to him in repute, but of remarkable dexterity and boldness. He persuaded Andocides to accuse him and some few others of this crime, urging to him that, upon his confession, he would be, by the decree of the people, secure of his pardon, whereas the event of judgment is uncertain to all men, but to great persons, such as he was, most formidable. So that it was better for him, if he regarded himself, to save his life by falsity, than to suffer an infamous death, as really guilty of the crime. And if he had regard to the public good, it was commendable to sacrifice a few suspected men, by that means to rescue many excellent persons from the fury of the people. Andocides was prevailed upon, and accused himself and some others, and, by the terms of the decree, obtained his pardon, while all the persons named by him, except some few who had saved themselves by flight, suffered death. To gain the greater credit

to his information, he accused his own servants amongst others. But notwithstanding this, the people's anger was not wholly appeased; and being now no longer diverted by the mutilators, they were at leisure to pour out their whole rage upon Alcibiades. And, in conclusion, they sent the galley named Salaminian to recall him. But they expressly commanded those that were sent to use no violence, nor seize upon his person, but address themselves to him in the mildest terms, requiring him to follow them to Athens in order to abide his trial, and clear himself before the people. For they feared mutiny and sedition in the army in an enemy's country, which indeed it would have been easy for Alcibiades to effect, if he had wished it. For the soldiers were dispirited upon his departure, expecting for the future tedious delays, and that the war would be drawn out into a lazy length by Nicias, when Alcibiades, who was the spur to action, was taken away. For though Lamachus was a soldier, and a man of courage, poverty deprived him of authority and respect in the army. Alcibiades, just upon his departure, prevented Messena from falling into the hands of the Athenians. There were some in that city who were upon the point of delivering it up, but he, knowing the persons, gave information to some friends of the Syracusans, and so defeated the whole contrivance. When he arrived at Thurii, he went on shore, and, concealing himself there, escaped those who searched after him. But to one who knew him, and asked him if he durst not trust his own native country, he made answer, "In everything else, yes; but in a matter that touches my life, I would not even my own mother, lest she might by mistake throw in the black ball instead of the white." When, afterwards, he was told that the assembly had pronounced judgment of death against him, all he said was, "I will make them feel that I am alive."

The information against him was conceived in this form:-

"Thessalus, the son of Cimon, of the township of Lacia, lays information that Alcibiades, the son of Clinias of the township of the Scambonidae, has committed a crime against the goddesses Ceres and Proserpine, by representing in derision the holy mysteries, and showing them to his companions in his own house. Where, being habited in such robes as are used by the chief priest when he shows the holy things, he named himself the chief priest, Polytion the torch-bearer, and Theodorus, of the township of Phegaea, the herald; and saluted the rest of his company as Initiates and Novices, all which was done contrary to the laws and institutions of the Eumolpidae, and the heralds and priests of the temple at Eleusis."

He was condemned as contumacious upon his not appearing, his property confiscated, and it was decreed that all the priests and priestesses should solemnly curse him. But one of them, Theano, the daughter of Menon, of the township of Agraule, is said to have opposed that part of the decree, saying that her holy office obliged her to make prayers, but not execrations.

Alcibiades, lying under these heavy decrees and sentences, when first he fled from Thurii, passed over into Peloponnesus and remained some time at Argos. But being there in fear of his enemies, and seeing himself utterly hopeless of return to his native country, he sent to Sparta, desiring safe conduct, and assuring them that he would make them amends by his future services for all the mischief he had done them while he was their enemy. The Spartans giving him the security he desired, he went eagerly, was well received, and, at his very first coming, succeeded in inducing them, without any further caution or delay, to send aid to the Syracusans; and so roused and excited them, that they forthwith despatched Gylippus into Sicily to crush the forces which the Athenians had in Sicily. A second point was to renew the war upon the Athenians at home. But the third thing,

and the most important of all, was to make them fortify Decelea, which above everything reduced and wasted the resources of the Athenians.

The renown which he earned by these public services was equalled by the admiration he attracted to his private life; he captivated and won over everybody by his conformity to Spartan habits. People who saw him wearing his hair close cut, bathing in cold water, eating coarse meal, and dining on black broth, doubted, or rather could not believe, that he ever had a cook in his house, or had ever seen a perfumer, or had worn a mantle of Milesian purple. For he had, as it was observed, this peculiar talent and artifice for gaining men's affections, that he could at once comply with and really embrace and enter into their habits and ways of life, and change faster than the chameleon. One colour, indeed, they say the chameleon cannot assume: it cannot itself appear white; but Alcibiades, whether with good men or with bad, could adapt himself to his company, and equally wear the appearance of virtue or vice. At Sparta, he was devoted to athletic exercises, was frugal and reserved; in Ionia, luxurious, gay, and indolent; in Thrace, always drinking; in Thessaly, ever on horseback; and when he lived with Tisaphernes the Persian satrap, he exceeded the Persians themselves in magnificence and pomp. Not that his natural disposition changed so easily, nor that his real character was so variable, but, whether he was sensible that by pursuing his own inclinations he might give offence to those with whom he had occasion to converse, he transformed himself into any shape, and adopted any fashion, that he observed to be most agreeable to them. So that to have seen him at Lacedaemon, a man, judging by the outward appearance, would have said, "'Tis not Achilles's son, but he himself; the very man" that Lycurgus designed to form; while his real feeling and acts would have rather provoked the exclamation, "'Tis the same woman still." For while king Agis was absent, and abroad with the army, he corrupted his wife Timaea, and had a child born by her. Nor did she even deny it, but when she was brought to bed of a son, called him in public Leotychides, but, amongst her confidants and attendants, would whisper that his name was Alcibiades, to such a degree was she transported by her passion for him. He, on the other side, would say, in his vain way, he had not done this thing out of mere wantonness of insult, nor to gratify a passion, but that his race might one day be kings over the Lacedaemonians.

There were many who told Agis that this was so, but time itself gave the greatest confirmation to the story. For Agis, alarmed by an earthquake, had quitted his wife, and for ten months after was never with her; Leotychides, therefore, being born after these ten months, he would not acknowledge him for his son which was the reason that afterwards he was not admitted to the succession.

After the defeat which the Athenians received in Sicily, ambassadors were despatched to Sparta at once from Chios and Lesbos and Cyzicus, to signify their purpose of revolting from the Athenians. The Boeotians interposed in favour of the Lesbians, and Pharnabazus of the Cyzicenes, but the Lacedaemonians, at the persuasion of Alcibiades, chose to assist Chios before all others. He himself, also, went instantly to sea, procured the immediate revolt of almost all Ionia, and, co-operating with the Lacedaemonian generals, did great mischief to the Athenians. But Agis was his enemy, hating him for having dishonoured his wife, and also impatient of his glory, as almost every enterprise and every success was ascribed to Alcibiades. Others, also, of the most powerful and ambitious amongst the Spartans were possessed with jealousy of him, and at last prevailed with the magistrates in the city to send orders into Ionia that he should be killed. Alcibiades, however, had secret intelligence of this, and in apprehension of the result, while he communicated

all affairs to the Lacedaemonians, yet took care not to put himself into their power. At last he retired to Tisaphernes, the King of Persia's satrap, for his security, and immediately became the first and most influential person about him. For this barbarian, not being himself sincere, but a lover of guile and wickedness, admired his address and wonderful subtlety. And, indeed, the charm of daily intercourse with him was more than any character could resist or any disposition escape. Even those who feared and envied him could not but take delight, and have a sort of kindness for him, when they saw him and were in his company. So that Tisaphernes, otherwise a cruel character, and, above all other Persians, a hater of the Greeks, was yet so won by the flatteries of Alcibiades, that he set himself even to exceed him in responding to them. The most beautiful of his parks, containing salubrious streams and meadows, where he had built pavilions, and places of retirement royally and exquisitely adorned, received by his direction the name of Alcibiades, and was always so called and so spoken of.

Thus Alcibiades, quitting the interests of the Spartans, whom he could no longer trust, because he stood in fear of Agis, endeavoured to do them ill offices, and render them odious to Tisaphernes, who by his means was hindered from assisting them vigorously, and from finally ruining the Athenians. For his advice was to furnish them but sparingly with money, and so wear them out, and consume them insensibly; when they had wasted their strength upon one another, they would both become ready to submit to the king. Tisaphernes readily pursued his counsel, and so openly expressed the liking and admiration which he had for him, that Alcibiades was looked up to by the Greeks of both parties, and the Athenians, now in their misfortunes, repented them of their severe sentence against him. And he, on the other side, began to be troubled for them, and to fear lest, if that commonwealth were utterly destroyed, he should fall into the hands of the Lacedaemonians, his enemies.

At that time the whole strength of the Athenians was in Samos. Their fleet maintained itself here, and issued from these headquarters to reduce such as had revolted, and protect the rest of their territories; in one way or other still contriving to be a match for their enemies at sea. What they stood in fear of was Tisaphernes and the Phoenician fleet of one hundred and fifty alleys, which was said to be already under sail; if those came, there remained then no hopes for the commonwealth of Athens. Understanding this, Alcibiades sent secretly to the chief men of the Athenians, who were then at Samos, giving them hopes that he would make Tisaphernes their friend; he was willing, he implied, to do some favour, not to the people, not in reliance upon them, but to the better citizens, if only, like brave men, they would make the attempt to put down the insolence of the people, and, by taking upon them the government, would endeavour to save the city from ruin. All of them gave a ready ear to the proposal made by Alcibiades, except only Phrynichus, of the township of Dirades one of the generals, who suspected, as the truth was, that Alcibiades concerned not himself whether the government were in the people or the better citizens, but only sought by any means to make way for his return into his native country, and to that end inveighed against the people, thereby to gain the others, and to insinuate himself into their good opinion. But when Phrynichus found his counsel to be rejected and that he was himself become a declared enemy of Alcibiades, he gave secret intelligence to Astyochus, the enemy's admiral, cautioning him to beware of Alcibiades and to seize him as a double dealer, unaware that one traitor was making discoveries to another. For Astyochus, who was eager to gain the favour of Tisaphernes, observing the credit Alcibiades had with him,

revealed to Alcibiades all that Phrynichus had said against him. Alcibiades at once despatched messengers to Samos, to accuse Phrynichus of the treachery. Upon this, all the commanders were enraged with Phrynichus, and set themselves against him; he, seeing no other way to extricate himself from the present danger, attempted to remedy one evil by a greater. He sent to Astyochus to reproach him for betraying him, and to make an offer to him at the same time to deliver into his hands both the army and the navy of the Athenians. This occasioned no damage to the Athenians, because Astyochus repeated his treachery and revealed also this proposal to Alcibiades. But this again was foreseen by Phrynichus, who, expecting a second accusation from Alcibiades to anticipate him, advertised the Athenians beforehand that the enemy was ready to sail in order to surprise them, and therefore advised them to fortify their camp, and be in a readiness to go aboard their ships. While the Athenians were intent upon doing these things, they received other letters from Alcibiades, admonishing them to beware of Phrynichus, as one who designed to betray their fleet to the enemy, to which they then gave no credit at all, conceiving that Alcibiades, who knew perfectly the counsels and preparations of the enemy, was merely making use of that knowledge, in order to impose upon them in this false accusation of Phrynichus. Yet, afterwards, when Phrynichus was stabbed with a dagger in the market-place by Hermon, one of the guards, the Athenians, entering into an examination of the cause, solemnly condemned Phrynichus of treason, and decreed crowns to Hermon and his associates. And now the friends of Alcibiades, carrying all before them at Samos, despatched Pisander to Athens, to attempt a change of government, and to encourage the aristocratical citizens to take upon themselves the government, and overthrow the democracy, representing to them, that upon these terms, Alcibiades would procure them the friendship and alliance of Tisaphernes.

This was the colour and pretence made use of by those who desired to change the government of Athens to an oligarchy. But as soon as they prevailed, and had got the administration of affairs into their hands, under the name of the Five Thousand (whereas, indeed, they were but four hundred), they slighted Alcibiades altogether, and prosecuted the war with less vigour; partly because they durst not yet trust the citizens, who secretly detested this change, and partly because they thought the Lacedaemonians, who always befriended the government of the few, would be inclined to give them favourable terms.

The people in the city were terrified into submission, many of those who had dared openly to oppose the four hundred having been put to death. But those who were at Samos, indignant when they heard this news, were eager to set sail instantly for the Piraeus; sending for Alcibiades, they declared him general, requiring him to lead them on to put down the tyrants. He, however, in that juncture, did not, as it might have been thought a man would, on being suddenly exalted by the favour of a multitude, think himself under an obligation to gratify and submit to all the wishes of those who, from a fugitive and an exile, had created him general of so great an army, and given him the command of such a fleet. But, as became a great captain, he opposed himself to the precipitate resolutions which their rage led them to, and, by restraining them from the great error they were about to commit, unequivocally saved the commonwealth. For if they then sailed to Athens, all Ionia and the islands and the Hellespont would have fallen into the enemies' hands without opposition, while the Athenians, involved in civil war, would have been fighting with one another within the circuit of their own walls. It was Alcibiades, alone, or, at least, principally, who prevented all this mischief; for he not only used persuasion to the whole army, and showed them the

danger, but applied himself to them, one by one, entreating some, and constraining others. He was much assisted, however, by Thrasybulus of Stiria, who having the loudest voice, as we are told, of all the Athenians, went along with him, and cried out to those who were ready to be gone. A second great service which Alcibiades did for them was, his undertaking that the Phoenician fleet, which the Lacedaemonians expected to be sent to them by the King of Persia, should either come in aid of the Athenians or otherwise should not come at all. He sailed off with all expedition in order to perform this, and the ships, which had already been seen as near as Aspendus, were not brought any further by Tisaphernes, who thus deceived the Lacedaemonians; and it was by both sides believed that they had been diverted by the procurement of Alcibiades. The Lacedaemonians, in particular, accused him, that he had advised the Barbarian to stand still, and suffer the Greeks to waste and destroy one another, as it was evident that the accession of so great a force to either party would enable them to take away the entire dominion of the sea from the other side.

Soon after this, the four hundred usurpers were driven out, the friends of Alcibiades vigorously assisting those who were for the popular government. And now the people in the city not only desired, but commanded Alcibiades to return home from his exile. He, however, desired not to owe his return to the mere grace and commiseration of the people, and resolved to come back, not with empty hands, but with glory, and after some service done. To this end, he sailed from Samos with a few ships, and cruised on the sea of Cnidos, and about the isle of Cos; but receiving intelligence there that Mindarus, the Spartan admiral, had sailed with his whole army into the Hellespont, and that the Athenians had followed him, he hurried back to succour the Athenian commanders, and, by good fortune, arrived with eighteen galleys at a critical time. For both the fleets having engaged near Abydos, the fight between them had lasted till night, the one side having the advantage on one quarter, and the other on another. Upon his first appearance, both sides formed a false impression; the enemy was encouraged and the Athenians terrified. But Alcibiades suddenly raised the Athenian ensign in the admiral ship, and fell upon those galleys of the Peloponnesians which had the advantage and were in pursuit. He soon put these to flight, and followed them so close that he forced them on shore, and broke the ships in pieces, the sailors abandoning them and swimming away in spite of all the efforts of Pharnabazus, who had come down to their assistance by land and did what he could to protect them from the shore. In fine, the Athenians, having taken thirty of the enemy's ships, and recovered all their own, erected a trophy. After the gaining of so glorious a victory, his vanity made him eager to show himself to Tisaphernes, and, having furnished himself with gifts and presents, and an equipage suitable to his dignity, he set out to visit him. But the thing did not succeed as he had imagined, for Tisaphernes had been long suspected by the Lacedaemonians, and was afraid to fall into disgrace with his king upon that account, and therefore thought that Alcibiades arrived very opportunely, and immediately caused him to be seized, and sent away prisoner to Sardis; fancying, by this act of injustice, to clear himself from all former imputations.

But about thirty days after, Alcibiades escaped from his keeping, and having got a horse, fled to Clazomenae, where he procured Tisaphernes additional disgrace by professing he was a party to his escape. From there he sailed to the Athenian camp, and, being informed there that Mindarus and Pharnabazus were together at Cyzicus, he made a speech to the soldiers, telling them that sea-fighting, land-fighting, and, by the gods, fighting against fortified cities

too, must be all one for them, as unless they conquered everywhere, there was no money for them. As soon as ever he got them on shipboard, he hastened to Proconnesus, and gave command to seize all the small vessels they met, and guard them safely in the interior of the fleet, that the enemy might have no notice of his coming; and a great storm of rain, accompanied with thunder and darkness, which happened at the same time, contributed much to the concealment of his enterprise. Indeed, it was not only undiscovered by the enemy, but the Athenians themselves were ignorant of it, for he commanded them suddenly on board, and set sail when they had abandoned all intention of it. As the darkness presently passed away, the Peloponnesian fleet was seen riding out at sea in front of the harbour of Cyzicus. Fearing, if they discovered the number of his ships, they might endeavour to save themselves by land, he commanded the rest of the captains to slacken, and follow him slowly, whilst he, advancing with forty ships, showed himself to the enemy, and provoked them to fight. The enemy, being deceived as to their numbers, despised them, and, supposing they were to contend with those only, made themselves ready and began the fight. But as soon as they were engaged, they perceived the other part of the fleet coming down upon them, at which they were so terrified that they fled immediately. Upon that, Alcibiades, breaking through the midst of them with twenty of his best ships, hastened to the shore, disembarked, and pursued those who abandoned their ships and fled to land, and made a great slaughter of them. Mindarus and Pharnabazus, coming to their succour, were utterly defeated. Mindarus was slain upon the place, fighting valiantly; Pharnabazus saved himself by flight. The Athenians slew great numbers of their enemies, won much spoil, and took all their ships. They also made themselves masters of Cyzicus which was deserted by Pharnabazus, and destroyed its Peloponnesian garrison, and thereby not only secured to themselves the Hellespont, but by force drove the Lacedaemonians from out of the rest of the sea. They intercepted some letters written to the ephors, which gave an account of this fatal overthrow, after their short laconic manner. "Our hopes are at an end. Mindarus is slain. The men starve. We know not what to do."

The soldiers who followed Alcibiades in this last fight were so exalted with their success, and felt that degree of pride, that, looking on themselves as invincible, they disdained to mix with the other soldiers, who had been often overcome. For it happened not long before, Thrasyllus had received a defeat near Ephesus, and, upon that occasion, the Ephesians erected their brazen trophy to the disgrace of the Athenians. The soldiers of Alcibiades reproached those who were under the command of Thrasyllus with this misfortune, at the same time magnifying themselves and their own commander, and it went so far that they would not exercise with them, nor lodge in the same quarters. But soon after, Pharnabazus, with a great force of horse and foot, falling upon the soldiers of Thrasyllus, as they were laying waste the territory of Abydos, Alcibiades came to their aid, routed Pharnabazus, and together with Thrasyllus pursued him till it was night; and in this action the troops united, and returned together to the camp, rejoicing and congratulating one another. The next day he erected a trophy, and then proceeded to lay waste with fire and sword the whole province which was under Pharnabazus, where none ventured to resist; and he took divers priests and priestesses, but released them without ransom. He prepared next to attack the Chalcedonians, who had revolted from the Athenians, and had received a Lacedaemonian governor and garrison. But having intelligence that they had removed their corn and cattle out of the fields, and were conveying it all to the Bithynians, who were their friends, he drew

down his army to the frontier of the Bithynians, and then sent a herald to charge them with this proceeding. The Bithynians, terrified at his approach, delivered up to him the booty, and entered into alliance with him.

Afterwards he proceeded to the siege of Chalcedon, and enclosed it with a wall from sea to sea. Pharnabazus advanced with his forces to raise the siege, and Hypocrites, the governor of the town, at the same time, gathering together all the strength he had, made a sally upon the Athenians. Alcibiades divided his army so as to engage both at once, and not only forced Pharnabazus to a dishonourable flight, but defeated Hypocrites, and killed him and a number of the soldiers with him. After this he sailed into the Hellespont, in order to raise supplies of money, and took the city of Selymbria, in which action, through his precipitation, he exposed himself to great danger. For some within the town had undertaken to betray it into his hands, and, by agreement, were to give him a signal by a lighted torch about midnight. But one of the conspirators beginning to repent himself of the design, the rest, for fear of being discovered, were driven to give the signal before the appointed hour. Alcibiades, as soon as he saw the torch lifted up in the air, though his army was not in readiness to march, ran instantly towards the walls, taking with him about thirty men only, and commanding the rest of the army to follow him with all possible speed. When he came hither, he found the gate opened for him and entered with his thirty men, and about twenty more light-armed men, who were come up to them. They were no sooner in the city, but he perceived the Selymbrians all armed, coming down upon him; so that there was no hope of escaping if he stayed to receive them; and, on the other hand, having been always successful till that day, wherever he commanded, he could not endure to be defeated and fly. So, requiring silence by sound of a trumpet, he commanded one of his men to make proclamation that the Selymbrians should not take arms against the Athenians. This cooled such of the inhabitants as were fiercest for the fight, for they supposed that all their enemies were within the walls, and it raised the hopes of others who were disposed to an accommodation. Whilst they were parleying, and propositions making on one side and the other, Alcibiades's whole army came up to the town. And now, conjecturing rightly that the Selymbrians were well inclined to peace, and fearing lest the city might be sacked by the Thracians, who came in great numbers to his army to serve as volunteers, out of kindness for him, he commanded them all to retreat without the walls. And upon the submission of the Selymbrians, he saved them from being pillaged, only taking of them a sum of money, and, after placing an Athenian garrison in the town, departed.

During this action, the Athenian captains who besieged Chalcedon concluded a treaty with Pharnabazus upon these articles: That he should give them a sum of money; that the Chalcedonians should return to the subjection of Athens, and that the Athenians should make no inroad into the province whereof Pharnabazus was governor; and Pharnabazus was also to provide safe conducts for the Athenian ambassadors to the King of Persia. Afterwards, when Alcibiades returned thither, Pharnabazus required that he also should be sworn to the treaty; but he refused it, unless Pharnabazus would swear at the same time. When the treaty was sworn to on both sides, Alcibiades went against the Byzantines, who had revolted from the Athenians, and drew a line of circumvallation about the city. But Anaxilaus and Lycurgus, together with some others, having undertaken to betray the city to him upon his engagement to preserve the lives and property of the inhabitants, he caused a report to be spread abroad, as if by reason of some unexpected movement in Ionia, he should be obliged to

raise the siege. And, accordingly, that day he made a show to depart with his whole fleet; but returned the same night, and went ashore with all his men at arms, and, silently and undiscovered, marched up to the walls. At the same time, his ships rowed into the harbour with all possible violence coming on with much fury, and with great shouts and outcries. The Byzantines, thus surprised and astonished, while they all hurried to the defence of their port and shipping, gave opportunity to those who favoured the Athenians securely to receive Alcibiades into the city. Yet the enterprise was not accomplished without fighting, for the Peloponnesians, Boeotians, and Megarians, not only repulsed those who came out of the ships, and forced them on board again, but, hearing that the Athenians were entered on the other side, drew up in order, and went to meet them. Alcibiades, however, gained the victory after some sharp fighting, in which he himself had the command of the right wing, and Theramenes of the left, and took about three hundred, who survived of the enemy, prisoners of war. After the battle, not one of the Byzantines was slain, or driven out of the city, according to the terms upon which the city was put into his hands, that they should receive no prejudice in life or property. And thus Anaxilaus, being afterwards accused at Lacedaemon for this treason, neither disowned nor professed to be ashamed of the action; for he urged that he was not a Lacedaemonian, but a Byzantine, and saw not Sparta but Byzantium, in extreme danger; the city so blockaded that it was not possible to bring in any new provisions, and the Peloponnesians and Boeotians, who were in garrison, devouring the old stores, whilst the Byzantines, with their wives and children, were starving, that he had not therefore, betrayed his country to enemies, but had delivered it from the calamities of war, and had but followed the example of the most worthy Lacedaemonians, who esteemed nothing to be honourable and just, but what was profitable for their country. The Lacedaemonians, upon hearing his defence, respected it, and discharged all that were accused.

And now Alcibiades began to desire to see his native country again, or rather to show his fellow-citizens a person who had gained so many victories for them. He set sail for Athens, the ships that accompanied him being adorned with great numbers of shields and other spoils, and towing after them many galleys taken from the enemy, and the ensigns and ornaments of many others which he had sunk and destroyed; all of them together amounting to two hundred. Little credit, perhaps, can be given to what Duris the Samian, who professed to be descended from Alcibiades, adds, that Chrysogonus, who had gained a victory at the Pythian games, played upon his flute for the galleys, whilst the oars kept time with the music; and that Callippides, the tragedian, attired in his buskins, his purple robes, and other ornaments used in the theatre, gave the word to the rowers, and that the admiral galley entered into the port with a purple sail. Neither Theopompus, nor Ephorus, nor Xenophon, mention them. Nor, indeed, is it credible, that one who returned from so long an exile, and such variety of misfortunes, should come home to his countrymen in the style of revellers breaking up from a drinking-party. On the contrary, he ventured the harbour full of fear, nor would he venture to go on shore, till, standing on the deck, he saw Euryptolemus, his cousin, and others of his friends and acquaintance, who were ready to receive him, and invited him to land. As soon as he was landed, the multitude who came out to meet him scarcely seemed so much as to see any of the other captains, but came in throngs about Alcibiades, and saluted him with loud acclamations, and still followed him; those who could press near him crowned him with garlands, and they who could not come so close yet

stayed to behold him afar off, and the old men pointed him out, and showed him to the young ones. Nevertheless, this public joy was mixed with some tears, and the present happiness was alloyed by the remembrance of the miseries they had endured. They made reflections, that they could not have so unfortunately miscarried in Sicily, or been defeated in any of their other expectations, if they had left the management of their affairs formerly, and the command of their forces, to Alcibiades, since, upon his undertaking the administration, when they were in a manner driven from the sea, and could scarce defend the suburbs of their city by land, and, at the same time, were miserably distracted with intestine factions, he had raised them up from this low and deplorable condition, and had not only restored them to their ancient dominion of the sea, but had also made them everywhere victorious over their enemies on land.

There had been a decree for recalling him from his banishment already passed by the people, at the instance of Critias, the son of Calloeschrus, as appears by his elegies, in which he puts Alcibiades in mind of this service:-

"From my proposal did that edict come,
Which from your tedious exile brought you home.
The public vote at first was moved by me,
And my voice put the seal to the decree."

The people being summoned to an assembly, Alcibiades came in amongst them, and first bewailed and lamented his own sufferings, and, in gentle terms complaining of the usage he had received, imputed all to his hard fortune, and some ill-genius that attended him: then he spoke at large of their prospects, and exhorted them to courage and good hope. The people crowned him with crowns of gold, and created him general, both at land and sea, with absolute power. They also made a decree that his estate should be restored to him, and that the Eumolpidae and the holy herald should absolve him from the curses which they had solemnly pronounced against him by sentence of the people. Which when all the rest obeyed, Theodorus, the high priest, excused himself, "For," said he, "if he is innocent, I never cursed him."

But notwithstanding the affairs of Alcibiades went so prosperously, and so much to his glory, yet many were still somewhat disturbed, and looked upon the time of his arrival to be ominous. For on the day that he came into the port, the feast of the goddess Minerva, which they call the Plynteria, was kept. It is the twenty-first day of Thargelion, when the Praxiargidae solemnize their secret rites, taking all the ornaments from off her image, and keeping the part of the temple where it stands close covered. Hence the Athenians esteem this day most inauspicious, and never undertake anything of importance upon it; and, therefore, they imagined that the goddess did not receive Alcibiades graciously and propitiously, thus hiding her face and rejecting him. Yet, notwithstanding, everything succeeded according to his wish. When the one hundred galleys, that were to return with him, were fitted out and ready to sail, an honourable zeal detained him till the celebration of the mysteries was over. For ever since Declea had been occupied, as the enemy commanded the roads leading from Athens to Eleusis, the procession, being conducted by sea, had not been performed with any proper solemnity; they were forced to omit the sacrifices and dances and other holy ceremonies, which had usually been performed in the way, when they led forth Iacchus. Alcibiades, therefore, judged it would be a glorious action, which would do honour to the gods and gain him esteem with men, if he restored the ancient splendour to these rites, escorting

the procession again by land, and protecting it with his army in the face of the enemy. For either, if Agis stood still and did not oppose, it would very much diminish and obscure his reputation, or, in the other alternative, Alcibiades would engage in a holy war, in the cause of the gods, and in defence of the most sacred and solemn ceremonies; and this in the sight of his country, where he should have all his fellow-citizens witness of his valour. As soon as he had resolved upon this design, and had communicated it to the Eumolpidae and heralds, he placed sentinels on the tops of the hills, and at the break of day sent forth his scouts. And then taking with him the priests and Initiates and the Initiators, and encompassing them with his soldiers, he conducted them with great order and profound silence; an august and venerable procession, wherein all who did not envy him said he performed at once the office of a high priest and of a general. The enemy did not dare to attempt anything against them, and thus he brought them back in safety to the city. Upon which, as he was exalted in his own thought, so the opinion which the people had of his conduct was raised that degree, that they looked upon their armies as irresistible and invincible while he commanded them; and he so won, indeed, upon the lower and meaner sort of people, that they passionately desired to have him "tyrant" over them, and some of them did not scruple to tell him so, and to advise him to put himself out of the reach of envy, by abolishing the laws and ordinances of the people, and suppressing the idle talkers that were ruining the state, that so he might act and take upon him the management of affairs, without standing in fear of being called to an account.

How far his own inclinations led him to usurp sovereign power is uncertain, but the most considerable persons in the city were so much afraid of it, that they hastened him on shipboard as speedily as they could, appointing the colleagues whom he chose, and allowing him all other things as he desired. Thereupon he set sail with a fleet of one hundred ships, and, arriving at Andros, he there fought with and defeated as well the inhabitants as the Lacedaemonians who assisted them. He did not, however, take the city; which gave the first occasion to his enemies for all their accusations against him. Certainly, if ever man was ruined by his own glory, it was Alcibiades. For his continual success had produced such an idea of his courage and conduct, that if he failed in anything he undertook, it was imputed to his neglect, and no one would believe it was through want of power. For they thought nothing was too hard for him, if he went about it in good earnest. They fancied, every day, that they should hear news of the reduction of Chios, and of the rest of Ionia, and grew impatient that things were not effected as fast and as rapidly as they could wish for them. They never considered how extremely money was wanting, and that, having to carry on war with an enemy who had supplies of all things from a great king, he was often forced to quit his armament in order to procure money and provisions for the subsistence of his soldiers. This it was which gave occasion for the last accusation which was made against him. For Lysander, being sent from Lacedaemon with a commission to be admiral of their fleet, and being furnished by Cyrus with a great sum of money, gave every sailor four obols a day, whereas before they had but three. Alcibiades could hardly allow his men three obols, and therefore was constrained to go into Caria to furnish himself with money. He left the care of the fleet, in his absence, to Antiochus, an experienced seaman, but rash and inconsiderate, who had express orders from Alcibiades not to engage, though the enemy provoked him. But he slighted and disregarded these directions to that degree, that, having made ready his own galley and another, he stood for Ephesus, where the

enemy lay, and, as he sailed before the heads of their galleys, used every provocation possible, both in words and deeds. Lysander at first manned out a few ships, and pursued him. But all the Athenian ships coming in to his assistance, Lysander, also, brought up his whole fleet, which gained an entire victory, He slew Antiochus himself, took many men and ships, and erected a trophy.

As soon as Alcibiades heard this news, he returned to Samos, and loosing from hence with his whole fleet, came and offered battle to Lysander. But Lysander, content with the victory he had gained, would not stir. Amongst others in the army who hated Alcibiades, Thrasybulus, the son of Thrason, was his particular enemy, and went purposely to Athens to accuse him, and to exasperate his enemies in the city against him. Addressing the people, he represented that Alcibiades had ruined their affairs and lost their ships by mere self-conceited neglect of his duties, committing the government of the army, in his absence, to men who gained his favour by drinking and scurrilous talking, whilst he wandered up and down at pleasure to raise money, giving himself up to every sort of luxury and excess amongst the courtesans of Abydos and Ionia at a time when the enemy's navy were on the watch close at hand. It was also objected to him, that he had fortified a castle near Bisanthe in Thrace, for a safe retreat for himself, as one that either could not, or would not, live in his own country. The Athenians gave credit to these informations, and showed the resentment and displeasure which they had conceived against him by choosing other generals.

As soon as Alcibiades heard of this, he immediately forsook the army, afraid of what might follow; and, collecting a body of mercenary soldiers, made war upon his own account against those Thracians who called themselves free, and acknowledged no king. By this means he amassed to himself a considerable treasure, and, at the same time, secured the bordering Greeks from the incursions of the barbarians.

Tydeus, Menander, and Adimantus, the new-made generals, were at that time posted at Aegospotami, with all the ships which the Athenians had left. From whence they were used to go out to sea every morning, and offer battle to Lysander, who lay near Lampsacus; and when they had done so, returning back again, lay, all the rest of the day, carelessly and without order, in contempt of the enemy. Alcibiades, who was not far off, did not think so slightly of their danger, nor neglect to let them know it, but, mounting his horse, came to the generals, and represented to them that they had chosen a very inconvenient station, where there was no safe harbour, and where they were distant from any town; so that they were constrained to send for their necessary provisions as far as Sestos. He also pointed out to them their carelessness in suffering the soldiers, when they went ashore, to disperse and wander up and down at their pleasure, while the enemy's fleet, under the command of one general, and strictly obedient to discipline, lay so very near them. He advised them to remove the fleet to Sestos. But the admirals not only disregarded what he said, but Tydeus, with insulting expressions, commanded him to be gone, saying, that now not he, but others, had the command of the forces. Alcibiades, suspecting something of treachery in them, departed, and told his friends, who accompanied him out of the camp, that if the generals had not used him with such insupportable contempt, he would within a few days have forced the Lacedaemonians, however unwilling, either to have fought the Athenians at sea or to have deserted their ships. Some looked upon this as a piece of ostentation only; others said, the thing was probable, for that he might have brought down by land great numbers of the Thracian cavalry and archers, to assault and disorder them in their camp. The event, however, soon made it evident how rightly he had judged of

the errors which the Athenians committed. For Lysander fell upon them on a sudden, when they least suspected it, with such fury that Conon alone, with eight galleys, escaped him; all the rest, which were about two hundred, he took and carried away, together with three thousand prisoners, whom he put to death. And within a short time after, he took Athens itself, burnt all the ships which he found there, and demolished their long walls.

After this, Alcibiades, standing in dread of the Lacedaemonians, who were now masters both at sea and land, retired into Bithynia. He sent thither great treasure before him, took much with him, but left much more in the castle where he had before resided. But he lost great part of his wealth in Bithynia, being robbed by some Thracians who lived in those parts, and thereupon determined to go to the court of Artaxerxes, not doubting but that the king, if he would make trial of his abilities, would find him not inferior to Themistocles, besides that he was recommended by a more honourable cause. For he went not, as Themistocles did, to offer his service against his fellow-citizens, but against their enemies, and to implore the kings aid for the defence of his country. He concluded that Pharnabazus would most readily procure him a safe conduct, and therefore went into Phrygia to him, and continued to dwell there some time, paying him great respect, and being honourably treated by him. The Athenians, in the meantime, were miserably afflicted at their loss of empire; but when they were deprived of liberty also, and Lysander set up thirty despotic rulers in the city, in their ruin now they began to turn to those thoughts which, while safety was yet possible, they would not entertain; they acknowledged and bewailed their former errors and follies, and judged this second ill-usage of Alcibiades to be all the most inexcusable. For he was rejected without any fault committed by himself, and only because they were incensed against his subordinate for having shamefully lost a few ships, they much more shamefully deprived the commonwealth of its most valiant and accomplished general. Yet in this sad state of affairs they had still some faint hopes left them, nor would they utterly despair of the Athenian commonwealth while Alcibiades was safe. For they persuaded themselves that if before, when he was an exile, he could not content himself to live idly and at ease, much less now if he could find any favourable opportunity, would he endure the insolence of the Lacedaemonians, and the outrages of the Thirty. Nor was it an absurd thing in the people to entertain such imaginations, when the Thirty themselves were so very solicitous to be informed and to get intelligence of all his actions and designs. In fine, Critias represented to Lysander that the Lacedaemonians could never securely enjoy the dominion of Greece till the Athenian democracy was absolutely destroyed; and, though now the people of Athens seemed quietly and patiently to submit to so small a number of governors, yet so long as Alcibiades lived, the knowledge of this fact would never suffer them to acquiesce in their present circumstances.

Yet Lysander would not be prevailed upon by these representations, till at last he received secret orders from the magistrates of Lacedaemon, expressly requiring him to get Alcibiades despatched: whether it was that they feared his energy and boldness in enterprising what was hazardous, or that it was done to gratify King Agis. Upon receipt of this order, Lysander sent away a messenger to Pharnabazus, desiring him to put it in execution. Pharnabazus committed the affair to Magaeus, his brother, and to his uncle Susamithres. Alcibiades resided at that time in a small village in Phrygia, together with Timandra, a mistress of his. As he slept, he had this dream: he thought himself attired in his mistress's habit, and that she, holding him in her arms, dressed his head and painted

his face as if he had been a woman; others say, he dreamed that he saw Magaeus cut off his head and burn his body; at any rate, it was but a little while before his death that he had these visions. Those who were sent to assassinate him had not courage enough to enter the house, but surrounded it first, and set it on fire. Alcibiades, as soon as he perceived it, getting together great quantities of clothes and furniture, threw them upon the fire to choke it, and, having wrapped his cloak about his left arm, and holding his naked sword in his right, he cast himself into the middle of the fire, and escaped securely through it before his clothes were burnt. The barbarians, as soon as they saw him, retreated and none of them durst stay to wait for him, or to engage with him, but, standing at a distance, they slew him with their darts and arrows. When he was dead the barbarians departed, and Timandra took up his dead body, and, covering and wrapping it up in her own robes, she buried it as decently and as honourably as her circumstances would allow. It is said, that the famous Lais, who was called the Corinthian, though she was a native of Hyccara, a small town in Sicily, from whence she was brought a captive, was the daughter of this Timandra. There are some who agree with this account of Alcibiades's death in all points, except that they impute the cause of it neither to Pharnabazus, nor Lysander, nor the Lacedaemonians; but they say he was keeping with him a young lady of a noble house, whom he had debauched, and that her brothers, not being able to endure the indignity, set fire by night to the house where he was living, and, as he endeavoured to save himself from the flames, slew him with their darts, in the manner just related.

THE END