

**THOUKYDIDOU TETARTE: THE FOURTH  
BOOK OF THUCYDIDES, A REVISION OF  
THE TEXT ILLUSTRATING THE PRINCIPAL  
CAUSES OF CORRUPTION IN THE  
MANUSCRIPTS OF THIS AUTHOR**

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Thoukydidou tetarte: the fourth book of Thucydides, a revision of the text illustrating the principal causes of corruption in the manuscripts of this author by William Gunion Rutherford

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**WILLIAM GUNION RUTHERFORD**

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ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

THE  
FOURTH BOOK OF THUCYDIDES

A REVISION OF THE TEXT

ILLUSTRATING

THE PRINCIPAL CAUSES OF CORRUPTION IN THE  
MANUSCRIPTS OF THIS AUTHOR

BY

WILLIAM GUNION RUTHIERFORD, M.A., LL.D.

HEADMASTER OF WESTMINSTER;

AUTHOR OF 'THE NEW PHRYNICHUS,' AND EDITOR OF 'HARRIUS'

O quoties indignatus languidas interpolationes, quae summo ingeniorum reliquias deturpant exclamaveris: hocine ergo Homerum aut Aristophanem aut Platonem aut Demosthenem ita dicere potuisse in animam homines induxerunt. — COEET.

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## PREFACE

LAST term I had to read with my form the Fourth Book of Thucydides as one of the subjects set by an Examining Board. It was some time since I had read this part of the History, and, as commonly happens in re-reading a corrupt author, I found a good many of the difficulties difficulties no longer.

If a headmaster has seldom time to prepare the books which he has to read with his boys, yet it is perhaps as good as preparing them to have the chance of watching other minds at work upon them, and hearing every now and then very shrewd and fresh criticisms upon the conventional comments which form the main part of the common annotations to Greek and Latin authors. Then there is direct stimulus in the feeling that of things taught in school there can be few more profitable to a boy than the training in intellectual honesty which he gets from being compelled to face the obstacles of one kind and another constantly presented by texts that have been transmitted among risks of all sorts through

little short of two thousand years. If the words in any passage mean as Latin or Greek one thing in themselves, while the context requires them to mean another, it will never do to let the difference pass, as in private reading there might be some danger of doing. A rider on a well-trained horse may often unconsciously avoid a fence or ditch, whereas he will put a colt at every barrier and not be satisfied till it has cleared it. Thus some part of this book is almost as much my boys' work as my own.

At the same time they are scarcely responsible for one feature of this edition which will perhaps strike some scholars as not only novel but uncalled for; and this I shall take entirely upon myself.

Let me explain how I came to believe that the text of Thucydides requires so often the remedy of excision.

For some time back I have spent such little time as is left from school work in trying to make way with an edition of Aristophanes. The foundation of any edition of that author that is likely to add to our knowledge must in my judgment be laid in a thorough study of the whole body of so-called scholia. Now any one who has tried to put these "scholia" in order—it is neither easy nor pleasant to carry the purpose through—will soon recognise two things; first, that it is quite possible for editor after editor both to use and print as intelligible much that does not admit either of translating or understanding; and secondly, that in these "scholia," if any-

where, are to be found admirable material for a study of the unconscious and, so to say, mechanical interpolation of ancient texts.

Accordingly, I would ask anybody who is inclined to quarrel with the general principle of excision as illustrated in this book to withhold his opinion until he has gone through the weary *προπαρασκευή* of attempting to solve the many problems raised by a great corpus of "scholia" such as those on Aristophanes. By so doing he will learn, on the one hand, not to draw from the fact that a hundred editors have printed a thing as sense the necessary conclusion that it is sense; and, on the other, to become so familiar with the look and habits of the ancient annotators, Alexandrine, Romano-Greek, and Byzantine, as to be able with comparative certainty to recognise them even in the guise of their betters.

It is a pity that scholars have so often decried the "scholia," and denied their claims to be considered; or their value as a means of detecting one serious kind of corruption in ancient texts would have been acknowledged long ago. Nor would the advantage to criticism have ended here. Not a little of the distrust with which textual criticism is viewed by men who lean rather to the literary than the scientific side of scholarship, is due to the frequency with which critics have brought the resources of their art to emend passages which could only be cured by excision. For here they