Two studies are of fundamental importance for any collection and analysis of the parallel tradition to the work of Thucydides: Georg Busolt’s *Greek History*, whose third volume contains a synopsis of the sources for the history of the fifth century, and A.W. Gomme’s chapter “Sources other than Thucydides” in the introduction to his monumental commentary (*HCT* 1.29–83). I shall rely on both of these works throughout this contribution; no recent survey is similarly comprehensive.

There exists a parallel tradition in the case of the following topics in Thucydides’ text:

a) the Peloponnesian War, 431 to 411  
   - the conflict between Corcyra and Corinth  
   - the conflict over Potidaia  
   - the rise of Athens after the Persian Wars  
   - the fate of the two military leaders, Pausanias and Themistocles
b) the events preceding the war, 478 to 431—the so-called *Pentekontaetia* (1.23–145)  
   - i. the conflict between Corcyra and Corinth  
   - ii. the conflict over Potidaia  
   - iii. the rise of Athens after the Persian Wars  
   - iv. the fate of the two military leaders, Pausanias and Themistocles  
   - (1.23–145)

c) the history of Sicily (6.1–6)  
   - d) the assassination of Pisistratus’ son Hiparchus (6.54–59).

Each of these topics deserves at least one article to itself, but my watchword here is brevity.

---

1 In presenting the parallel tradition, one cannot avoid the pitfalls of *Quellen-Analyse*; I therefore begin with a synopsis of the extant texts.

---

1 It is not necessary to discuss whether Thucydides uses a written source here, as Westlake (1977c) assumes.
that can be ranged alongside Thucydides’ work. Authors and texts are listed in chronological order:

1. Aristophanes, *Acharnians*, produced in 425: This play shows the general mood in Athens during the Archidamian War, and the effects of the Megarian Decree (729ff.). In the famous “speech on the chopping block” by Dicaeopolis (497–556), an analysis of the causes of the war is offered, beginning with a series of abductions of women (presumably alluding to Hdt. 1.1–5) but then turning to the more prominent issue of Pericles’ personal motives (530ff.).

2. Aristophanes, *Knights* (424) and *Wasps* (422): Both plays construct a very negative image of Cleon and thus shed light on Thucydides 3.36.6 (the Mytilene Debate) and 4.21.3.

3. Aristophanes, *Peace* (421): This comedy reflects the strongly diminished interest in a continuation of the war, particularly after the deaths of Cleon and Brasidas at Amphipolis (268–70; 281–82; Th. 5.16); this led to the peace treaty of 421.

4. Aristophanes, *Lysistrata* (411): This play illustrates the situation of Athens after the defeat in Sicily, especially the acute lack of financial resources, the sharp internal tensions, and the institution of the *probouloi*. Also mentioned are the events that induced the Athenians to set out for Sicily (390–97; Th. 6.8.1–2) and the worries about the fleet at Samos (313; Th. 8.38.5).

5. Two speeches of Andocides, *De mysteriis* (delivered in 400) and *De reditu* (between 410 and 405): Both speeches, but especially *De myst.*, provide information about the mutilation of the Herms and the subsequent prosecutions (Th. 6.27–8; 6.53).

6. Plato, *Menexenus* (written after 386): In the passage dealing with deeds worthy of praise, this fictitious *logos epitaphios* runs through fifth-century history and the wars fought by Athens. The Persian Wars (239c7–242a1) conclude with the naval battle at the Eurymedon

---