

In the *Symposium*, Plato's Alcibiades remarks (221c) that one might learn about the qualities of Achilles by comparing him (*apeikaseien*) with Brasidas and others, and likewise Pericles with, e.g., Nestor or Antenor, and that such cases might be multiplied. Alcibiades' point is that Socrates uniquely defies such a comparison, but the offhand nature of his remarks suggests that such pairings were conventional or familiar modes of relating more-or-less contemporary figures with those of the distant past (S. Hornblower, *A Commentary on Thucydides II* [1996] 38-61, esp. 38; J. G. Howie, *Parnassos* 34 [1992] 425-88). Brasidas is praised by Thucydides for, among other qualities, his *aretê kai xynesis* (4.81.2), terms that evaluate intellectual and ethical, and not merely martial, capacities (Hornblower, op. cit. 56-60, 271-273 ad loc.) and that are relevant for reconstructing the impulses that led to his heroization and cult at Amphipolis (G. Hoffman in V. Pirenne-Delforge and E. Suárez de la Torre, eds., *Héros et héroïnes dans les mythes et les cultes grecs* [2000] 365-375).

Indeed, so profound was the impression that Brasidas left upon posterity that his legacy remained ripe for appropriation throughout antiquity. Lysander conspicuously sought to encourage comparisons between himself and Brasidas by placing a statue of himself in the treasury of Brasidas and the Acanthians at Delphi (Plut. *Lys.* 1.1; also 18.2-3; C. Bearzot in Bearzot and F. Landucci Gattinoni, *Contro le 'leggi immutabili'. Gli Spartani fra tradizione e innovazione* [2004] 127-160). The *Suda* preserves (s.v. *eupsychia*, epsilon 3834) a fragment of Polybius (fr. 159 ed. T. Büttner-Wobst [1889]) that links Epaminondas, Pelopidas, Brasidas, and Cleombrotus with respect to their *aretê* in life and *eupsychia* in death. The *Scholia in Thucydidem* records the judgment of one sixth-century reader of Thucydides that Brasidas' *aretê* is to be compared with that of the Byzantine general Belisarius (4.83.3 ed. K. Hude [1927] 268, with J. E. Powell, *CQ* 30 [1936] 83; C. F. Pazdernik, *TAPA* 130 [2000] 149-187).

This paper charts the invocation of Brasidas in such sources with two objectives in mind. The first objective is to isolate and to examine the discernable content and specific associations that were triggered by references to Brasidas and his *aretê* and, in particular, by comparisons drawn between Brasidas and more contemporary figures. The second, closely interrelated, objective is to evaluate the extent to which these references and comparisons evince detailed knowledge and careful reading of the text of Thucydides, whose admiration of Brasidas was tempered by the historian's recognition of the Spartan's canny opportunism and capacity for falsehood. Inasmuch as the Brasidas received by posterity was, in comparison with other exemplary figures (Alexander or the heroes of the Roman Republic, e.g.), so completely the product of a single author's literary output, references to Brasidas in subsequent centuries serve as an especially useful index of the breadth and depth of Thucydides' reception in later antiquity and of the penetration of literary culture more generally.