

The Social and Cultural Construction of Emotions: The Greek Paradigm
Project funded with an Advanced Investigator Grant by the
European Research Council, 2009-2013
Principal Investigator: Angelos Chaniotis

Emotions in Polybios: a survey

Researcher: Vasiliki Giannopoulou
Source: Polybios, *Histories*.

Text: 1.1.4

Polybios thinks that the very theme of the unexpectedness of events can challenge (*prokalesasthai*) and incite (*parormēσαι*) his readers to study his history. Stimulation of their attention. Related passages: 1.4.2; 11.1a.2; 11.10.1; 1.5.5; 111.1.6

A

Text: 1.3.6

Polybios sees the Romans in their scheme of world domination having gained courage and confidence (*etharsēsan*) by the victory over Hannibal (cf. 1.3.9-10 and 1.63.9.). The courage and the confidence of the Romans are intertwined with a feeling of superiority after their military success. **Courage, confidence; pride.**

A

Text: 1.4.11

Polybios thinks that only by studying the interconnection of all the particulars in history can one derive both benefit (*to chrēsimon*) and pleasure (*to terpon*) from history. **Pleasure**

B

Text: 1.5.5

If there is any doubt about the facts with which the historian starts his narration, then what follows will not meet with approval (*paradochēs*) or belief (*pisteōs*). Polybios wants to instil confidence in his readers, to make them feel confident that they are reading a trustworthy historian. This passage reflects Polybios's belief that a successful relationship between author and reader needs to be built on good faith and trust. In other words, the author cannot teach and benefit his readers through his history if the readers do not feel confidence or trust in him. **Trust.**

A

Text: 1.6.5

The Tarentines fearing (*ton dia tauta phobon*) the consequences of their insult to the Roman envoys beg for the intervention of Pyrrhus. Cf. 1.7.6: The people of Rhegion dread an attack by Pyrrhus and fear the Carthaginians. **Fear**

C

Text: 1.7.2

The Mamertines have long cast covetous eyes (*ophthalmiōntes*) on Messene. **Greed**, excessive **desire**, longing for something that belongs to somebody else.

C

Text: 1.7.7-8

The Roman garrison who came to protect the people of Rhegion kept the city and their **trust** (*pistin*) for some time. But then the Romans, 'anxious to rival (*zēlōsantes*)' (Paton) the Mamertines and 'eagerly coveting (*ekpatheis*)' (Paton) Rhegion 'broke faith (*parepondēsan*)' (Shuckburgh) with the people of Rhegion. The short-lived confidence,

trust or faith of the people of Rhegium in the Roman garrison. The **envy** of the Romans, wanting to rival the Mamertines and imitating the latter's greedy behaviour. The excessive desire of the Romans for Rhegium. **Trust, envy, desire.**

A

Text: 1.7.12

The consuls in Rome imposed capital punishment on those who had broken the trust of the people of Rhegium and possessed the city, because they wished to recover 'their reputation for good faith (*tēn autōn pistin*) with the allies' (Paton). This passage shows another aspect of the 'confidence-belief-good faith-trust' complex, that is, good faith between allies, and connects with the question of how the Romans wanted to be seen by their allies. As in the case of the relationship between author and reader (see above 1.5.5), a good relationship between allies can only be based on good faith and trust. Cf. 1.9.2: Hiero, the king of Syracuse, allied himself with Leptines by marrying his daughter because Leptines 'of all the citizens ... enjoyed the highest position and credit (*tēi pistei*)' (Shuckburgh). **Trust.**

A

Text: 1.8.4

Hieron administered affairs with mildness (*praios*) and magnanimity (*megalopsuchōs*). **Mildness, magnanimity.**

C

Text: 1.8.5

Hieron's hopes (*elpidōn*) 'soared above the position of a mere general' (Shuckburgh). **Hope.**

C

Text: 1.9.7

Hieron observes that the barbarians, i.e. the Mamertines, 'were encouraged by their success to greater confidence (*thraseōs*) and recklessness (*propetōs*) in their excursions' (Shuckburgh). **Confidence** and **courage** because of success. In this passage Polybios uses the word 'barbarians' to refer to the Mamertines. In Polybios, recklessness is characteristic of barbarians or masses [Champion (2004) 89] and here, as it accompanies confidence, seems to imply that the bold and confident manner of the Mamertines does not guarantee success.

C

Text: 1.10.5

The Romans were very anxious (*ēgōniōn*) lest the Carthaginians would be dangerous neighbours by becoming masters of Sicily. **Anxiety, fear.**

C

Text: 1.14

Friendliness or warmth of feeling (*epieikeia*) is acceptable in daily life but not in history writing (1.14.4-5). Polybios condemns the partiality of the historians who had previously treated the first Punic War. He thinks that their attitude is similar to that of lovers (1.14.2-3). Partiality in history writing compared to being in **love** (*tois erōsi*). **Friendliness, loyalty, patriotism**; sharing the hatreds and likings of friends: according to Polybios the historian must forget all these emotions and be impartial. The historian must ignore whatever he feels for the actors in his narrative and make statements (of fact) and judgements (on matters of opinion) in accordance with the actions themselves. Polybios succeeds in forgetting his emotions in his narration of the first Punic War, but he fails 'when it comes to his country Achaea' (see new Loeb p. 39, fn. 35). As Walbank points out (I, p.15), Polybios

uses emotions in his writing; an example is his battle-scenes. But in these 'Polybios does not develop the situation at length nor with the resources of emotional and tragic writing necessary to elicit the pity of his readers and to thrill them with sensation for its own sake'.

A

Text: 1.16.4-5

Hieron sees the confusion (*diatropēn*) and consternation (*kataplēksin*) of the Sicilians and sends messages to the Consuls for peace and friendship (*philiās*) with the Romans. The latter accept his friendly advances (*philian*) out of self-interest (1.16.8).

Consternation;friendship.

C

Text: 1.16.10

King Hieron, having placed himself under the protection of the Romans, 'reigned securely (*adeōs*) in Syracuse, devoting his energies to gaining the gratitude and good opinion (*philostephanōn kai philodoksōn*) of the Greeks' (Shuckburgh). Lack of **fear**, security, **gratitude**.

C

Text: 1.16.11

Polybios expresses his admiration for Hiero's wisdom (*euboulia*) and calls him 'the most illustrious of princes (*epiphanestatos*)' (Paton). Polybios' admiration for Hieron's wise choices both in his private life (see above entry 1.7.12 on 1.9.2) and in public affairs (see the previous two entries).

B

Text: 1.19.12

The Romans, partly from joy (*charan*) at their victory over the Carthaginians, did not pay much attention to their watch. Hannibal and his mercenaries in despair (*apelpisas*) grasped this opportunity to escape from Akragas by night.

Emotion: Roman **joy**; Carthaginian **despair**.

A

Text: 1.20.1-2

The Roman Senate, overjoyed (*perichareis*) and elated (*eparthentes*) at the Roman success, hoped (*elpisantes*) that it would be possible to expel the Carthaginians from Sicily. This is what they decided to do and to this purpose they first took to the sea (1.20.5-8). **Joy, elation, hope** are the emotions behind the decision of the Romans to take to the sea. This is an important subject for Polybios. He explains that he narrated the war between the Romans and the Carthaginians so far in some detail to show his readers how, when and why the Romans first started a navy (1.20.8).

A

Text: 1.20.11

It was very difficult for the Romans to build ships for the first time but still they persevered. This shows their strength of character, strong-mindedness (*megalopsuchon*) and boldness (*parabolon*). Cf. 1.20.13. Roman psychological characteristics: **strong-mindedness, boldness**.

C

Text: 1.21.7

Gnaeus, the Roman consul, unable to do anything and in terror surrenders to the Carthaginians. **Terror**.

C

1.23.3: The Carthaginians, feeling contempt (*kataphronountes*) for the inexperience of Romans in sea-battles, attack the Roman ships with joy and eagerness (*meta charas kai spoudēs*) but without order. **Contempt; joy.**

C

Text: 1.23.5

The Carthaginians are at a loss (*ēporoun*) and surprised (*kzenizomenoi*) at the new engines of the Romans. **Surprise. Anxiety.**

C

Text: 1.23.9-10

The Carthaginians, trusting in (*pisteuontes*) their swiftness and hoping (*ēlpizon*) that they will be able to strike the Roman ships, veer around them. By they are not successful and take to flight terror-stricken (*kataplagentes*) by these new machines. **Hope; trust** or having confidence in something; **terror.**

C

Text: 1.24.1

The unexpected Roman victory at sea strengthens their enthusiasm (*eperrōsthēsan tais ormais*) to make war. **Courage** and **enthusiasm** after an unexpected success.

C

Text: 1.26.9

Amazement at the huge power of the Romans and the Carthaginians involved in the war. Polybios says that the magnitude of the Roman and the Carthaginian fleet could cause amazement not only to an eye-witness but even to a hearer.

C

Text: 1.27.2

The Carthaginians, after their commanders talked to them about the issues at stake, set to sea in a confident (*eutharsōs*) and menacing spirit (*kataplēktikōs*). **Confidence**; striking **terror** into others. The Carthaginians are presented as gaining confidence after their commanders have explained to them the issues at stake. **Courage.**

C

Text: 1.28.1

Embarrassment (*aporian*) and distress (*duschrēstian*) caused to the Roman squadron (the *triarrii*) by the attack of the Carthaginians on their ships. **Embarrassment; distress.**

C

Text: 1.28.8

When a Roman relieving force (1.28.7) attacks the Carthaginians, the *triarrii* at once take heart (*anatharrēsantes*) and recover their fighting spirit (*eperrōsthēsan*). Recovery of **courage** and confidence.

C

Text: 1.30.8

The best **hope** (*tas pleistas elpidas*) of the Carthaginians is their cavalry and elephants. **Hope.**

C

Text: 1.31.3

The defeated and terrified (*dia ton phobon*) Carthaginians take refuge in the city of Carthage where utter despondency (*dusthumia...oloscherēs*) and famine prevail. **Terror**; despondency.

C

Text: 1.31.4

Regulus fears (*agōniōn*) lest his successor arrives from Rome before Carthage falls and receives the credit for the success. **Fear** of supersession.

C

Text: 1.31.7

The Carthaginians are dissatisfied (*dusarestēsantes*) and offended (*proskopsantes*) by Regulus' harshness (*tēi barutēti*). **Dissatisfaction**; **offence**; harshness entails absence of emotions such as pity and mercy (1.35.3).

C

Text: 1.32

In the context of the first Punic War, Xanthippos of Lacedaemon, an experienced mercenary, advises the defeated and terrified Carthaginians (1.31.3) to change their tactics, that is, to march, encamp and offer battle on level ground (1.32.4). The Carthaginian generals accept his advice and entrust their forces to him (1.32.5). Xanthippos gives them hope again and helps them regain their confidence (1.32.8). The power of persuasion to change the mood of a defeated army and make it eager for battle again (1.33.4, 5). Persuasion (1.32.4, 5, 7), popular rumour and talk full of hope (*o throux kai lalia tis euelpis*, 1.32.6) and recovery of confidence (1.32.8). **Hope, trust, courage**.

A

Text: 1.33.5

The enthusiasm (*ormēn*) and keenness (*prothumian*) of the Carthaginian troops for a battle. Enthusiasm; keenness; **eagerness** for battle (cf. 1.33.4).

C

Text: 1.34.4

The Roman infantry feel contempt (*kataphronountes*) for the mercenary force of the Carthaginians. **Contempt**.

C

Text: 1.35.2

Polybios reflects on the disaster of Regulus: it teaches us that we should distrust fortune (*to diapistein tēi tuchēi*), especially when we are successful. Feeling **distrust**; 'not feeling confident of the favours of fortune' (based on Shuckburg's translation of *to diapistein tēi tuchēi*).

A

Text: 1.36.1

The victory of the Carthaginians over the Romans results in an 'extravagance of rejoicing' (Paton) (*huperbolēn charas*). **Joy**.

C

Text: 1.36.2-3

The prudent and sensible Greek, Xanthippos, the creator of the Carthaginian success, after a while sails back home. 'For brilliant and exceptional achievements...breed the deepest jealousy (*bareis men tous phthonous*) and most bitter slander (*okseias de tas diabolous*)' (Paton). **Envy**. The cultural construction of the attitude towards success in

Polybios: the Carthaginian exultation (1.36.1) is contrasted to the prudent departure of Xanthippos. This prudent attitude to success is also different from that of the commanders of the Roman fleet that is destroyed by a storm (1.37). The Roman commanders, intoxicated by their recent success (*tēi tou gegonotos eutuchēmatos phantasiai*) (1.37.5; cf. 1.36.11), ignore the warnings against sailing along the southern coast of Sicily (1.37.4) as they want to strike terror into and capture some of the cities they pass; pursuing trivial hopes (*mikrōn elpidōn eneka*) (1.37.6) and showing lack of judgement (*aboulia*) (1.37.6), they meet with a great disaster.

A

Text: 1.37.7

Polybios, prompted by this destruction of the Roman fleet by the storm, gives us a description of the Roman character in connection with success and failure. Romans owe their success to their headstrong behaviour and self-confident spirit (*hormē*) (1.37.7): relying on force (*chrōmenoi tēi biai*) (1.37.7) and thinking that nothing is impossible when they have once determined on it. But this self-confident spirit (*hormē*) does not always bring them success; it can lead them to failure, especially at sea, since their daring (*tolmē*) and force (*bia*) cannot defeat the forces of nature (1.37.9-10). Related to the Roman self-confident spirit (*hormē*) is their ambitiousness of success (*philotimia*) (1.52.4; cf. 1.39.7).

Self-confidence.

A

Text: 1.38.1

The Carthaginians, because of their own success and the destruction of the Roman fleet, are encouraged (*hōrmēsan prothumoteron*) to make more military preparations. Feeling confident after one's own success and an enemy's failure. **Courage, confidence.**

C

Text: 1.38.5

The Romans, hearing of the destruction of their fleet by the storm, are deeply grieved (*bareōs...ēnegkan to gegonos*). **Grief.**

C

1.39.9-14

The Carthaginians are full of hope and power (*adeōs epekratoun; megalas elpidas*, 1.39.10) and their commander-in-chief, Hasdrubal, is confident, aggressive and bold: (1.40.3-4). The opposite feelings are used to describe the defeated Romans: they are terrified of the elephants (*kataphoboi*, 1.39.12), they lack courage (*apodeiliōntas*, 1.40.1) and their land forces are characterised by timidity (*ptoia*) and despondency (*duselpistia*) (1.39.14). **Hope; confidence; fear; timidity; despondency.**

B

Text: 1.40.16-41.2

Caecilius, due to his superior strategy, is victorious against Hasdrubal and his elephants. This gives the Roman land forces confidence again (*palin anatharrēsai*). Great joy (*perichareis*) in Rome because of the victory, as the capture of the Carthaginian elephants gives confidence (*tetharrēkenai*) to the Roman troops (1.41.1). The Romans are encouraged to send a fleet to Sicily (1.41.2). Regaining of **confidence; joy; encouragement.**

C

Text: 1.43.7-8

The loyalty (*dia tēn pistin*, 1.43.8) of Alexon, a Greek serving in the Carthaginian army, saves the Carthaginians from the treachery (*paraspondein*, 1.43.2; *paraspondēthentes*,

1.43.7) of their mercenaries. The Greek loyalty and trustfulness as opposed to the mercenaries' breaking of faith, loyalty, and trust. The cultural construction of loyalty, faith, and trust in Polybios. **Trust, loyalty.**

A

Text: 1.44.4-5

The Romans, amazed at the audacity of the Carthaginians, do not do anything to prevent the reinforcement from sailing in the harbour of Lilybaeum, as they fear that the strong wind might carry them into the harbour together with their enemies. The town population assembled on the walls is watching all this in an agony of suspense and at the same time overjoyed at the unexpected prospect of help and delighted especially at the fact that the Romans did not try to prevent the Carthaginians from sailing in (1.44.7). **Amazement; fear; anxiety** and suspense; **joy.**

C

Text: 1.45

Himilco, the commander of the garrison at Lilybaeum, seeing that the original garrison and the newcomers are full of spirit and confidence (*hormēn kai prothumian*, 1.45.1), wants to attempt to fire [at?/ set fire to?] the enemy's works. He rouses the soldiers to great enthusiasm (*hormēn hyperballousan*, 1.45.3) and expresses his pleasure at their eagerness (*deksamēnos tēn prothumian*, 1.45.4). **Confidence; enthusiasm; pleasure** at the soldiers' eagerness.

C

Text: 1.46

The audacity of a Rhodian, who sails in and reaches the besieged Carthaginian garrison, inspires the besieged with confidence, (*tous de poliorkoumenous eutharseis paraskeuazōn*, 1.46.13) and strikes terror into the Romans (*tous de Rōmaious kataplēttomenos*, 1.46.13). Cf. 1.46.7. Inspiring the Carthaginians with **confidence**; striking **terror** into the Romans. Cf. 31.30.2; 10.2.12-13.

A

Text: 1.47.3

Several others, 'gaining confidence from the "Rhodian's" audacity, *tēi de tou Rhodiou tolmēi pisteusantes*' (Paton), feel encouraged (*apetharrēsan*) to do the same. The Romans, greatly annoyed (*duschrēstoumenoi*) by this, try to fill up the mouth of the harbour. **Confidence; courage**; annoyance.

C

Text: 1.48

The besieged garrison of Lilybaeum destroy the works of the Romans helped by the strong winds, and confidently (*eutharsōs*) await the result of the siege (1.48.11). The Romans are appalled (terrified, alarmed, disheartened) (*ekplēksin*) (1.48.6). **Confidence; fear; courage.**

C

Text: 1.49.7

Adherbal is taken by surprise at the unexpected sight (*eksenisthē dia to paradokson*) of the Roman ships. **Surprise.**

C

Text: 1.49.10-11

Adherbal speaks to his soldiers, trying to impress on their minds what good hopes of victory they have. They show great enthusiasm for the naval battle. **Hope** of victory; enthusiasm.

C

Text: 1.51.8

The Romans are in distress (*piezomenois*) as they are fighting a sea-battle from a difficult position: their ships are close to land. **Distress**. Cf. 1.51.11.

C

Text: 1.53.6

The Romans are in distress (*diatropēn*) as they are attacked from all sides. **Distress**; consternation.

C

Text: 1.53.8-9

Himilco, the Carthaginian admiral, has a great contempt (*kataphronein*) for the Romans after their recent success. **Contempt**.

C

Text: 1.55.1

After the destruction of both Roman fleets the hopes of the Carthaginians revive. **Hope**.

C

Text: 1.55.5

Junius returns to the army after the shipwreck 'in a state of great affliction' (*peripathēs*) (Paton). Affliction; **distress**.

C

Text: 1.58.9

Both the Romans and the Carthaginians are worn out by the continual fighting and are driven to despair (*apēlgoun*). **Despair**.

C

Text: 1.59.6

The Romans, 'owing to the patriotic and generous spirit (*dia tēn...philotimian kai gennaiotēta*) of the leading citizens' (Paton), manage to build a new fleet. **Patriotism**; **generosity**.

C

Text: 1.61.5

The Carthaginians neglect their navy out of contempt (*kataphronēsantes*) for the Roman naval force as they never expect the Romans to fight in the sea again. **Contempt**.

C

Text: 1.62.1

On hearing of their unexpected defeat the Carthaginians are ready to continue the war as far as 'strength of feeling and desire for victory' (*tais men hormais kai tais philotimiais*) (Shuckburg) is concerned. But they are at a loss (*eksēporoun*) when they think about their resources. Strength of feeling and **desire** for victory.

C

Text: 1.62.8

Friendship between the Carthaginians and the Romans. **Friendship**.

C

Text: 1.63.9

The Romans 'by schooling themselves in such vast and perilous enterprises' (Paton) gain the courage (*epebalonto...tolmērōs*) to achieve universal supremacy and dominion. **Courage** and **confidence** to achieve one's purpose.

C

Text: 1.64.1-2

Polybios' readers may wonder (*aporēsai tis an*) (1.64.1) or be puzzled (*aporia*) (1.64.2) by the question why the Romans cannot put to sea with large fleets although they are masters of the world. **Puzzlement**.

C

Text: 1.64.5-6

Polybios thinks that in the First Punic War both the Romans and the Carthaginians are characterized by lofty spirit (*megalopsuchia*) and ambition for supremacy (*he peri tōn prōteiōn philotimia*). The Romans are found to be superior in individual courage and the Carthaginian general, Hamilcar Barcas, to excel in daring and genius. Lofty spirit; **ambition** for supremacy; **courage**.

C

Text: 1.65.5

The Carthaginians are convinced and hope that, if they collect the whole force of mercenaries in Carthage, 'they would be able to persuade the mercenaries to accept something less than the whole pay due to them' (Shuckburgh). **Hope** that proves to be wrong.

C

Text: 1.66.8

The Carthaginians are afraid lest the mercenaries having left their private possessions in the city would soon come back ['longing (*himeirontes*) to be with their wives or children' (Paton)] and cause more trouble and outrage. **Fear** of the outrageous behaviour of the mercenaries. **Affection**. Longing for one's wife or children.

C

Text: 1.66.9

The Carthaginians force the mercenaries to take their personal belongings with them and this rouses 'strong feelings of animosity (*meta pollēs apechtheias*) among them' (Shuckburgh). Collective **animosity**.

C

Text: 1.66.10

Polybios presents the lack of fear or worries (*adeōs*) and the relaxation of discipline (*anesis*) in the mercenaries' life as the sole causes of mutiny.

Emotion: Lack of **fear** or worries; relaxation of discipline.

A

Text: 1.66.11-12

As the mercenaries have nothing else to do they start calculating the amount of pay owing to them. This raises their hopes and expectations. **Hope** that cannot be fulfilled (1.67.1).

C

Text: 1.67.1-2

Hanno, 'dwelling on the present heavy taxation and the general distress (*stenochōria*) of Carthage' (Paton) tries to 'induce them to renounce some of their stipulated wage' (Paton). This produces 'a spirit of dissension and sedition (*diaphora kai stasis*)' (Paton). Collective **distress**; a spirit of dissension and sedition.

C

Text: 1.67.3-6

There is confusion and tumult in the camp as the mercenaries are of different nationalities and speak different languages. The practice of the Carthaginians to employ mercenary troops of miscellaneous nationalities is utterly unsuccessful when 'an outburst of anger (*orgē*) or of slanderous rumours (*diabolē*) or disaffection (*stasis*)' (Paton) occurs. This Carthaginian practice makes it impossible for the commander 'to convey the truth to them (*didaksei*)' (Paton), 'to soothe excited feelings (*praūnai*), or to show the ignorant their error (*metatheinai tous ēgnoēkotas*)' (Shuckburgh). Such armies, once they are angry with somebody or slander spreads among them, are not 'content with mere human wickedness, but end by becoming like wild beasts or men deranged' (Paton).

Emotion: Collective **anger**; **disaffection**; the failure of soothing excited feelings; the failure of persuasion (cf. 1.67.11 and 13).

A

Text: 1.67.11-13

Hanno sometimes cannot communicate even with the officers of the mercenaries as the officers, after seeming to agree with the general, address their troops in the opposite sense 'either from ignorance or from malice' (Paton). 'The consequence was that everything was in a state of uncertainty (*asapheia*), mistrust (*apistia*) and confusion (*amiksia*)' (Paton). The mercenaries, distrusting their officers and highly indignant with the Carthaginians, march on Carthage and encamp outside it. Collective malice; uncertainty, **mistrust** and confusion; distrust, **anger**.

C

Text: 1.68.3-10

The Carthaginians, by letting out of their hands the women, the children and the movables of the mercenaries, miss the opportunity of having hostages, which means that they miss the opportunity of giving themselves greater security (*asphalesteron*) in their deliberations as well as of making the mercenaries easier to be persuaded (*eupeithesterous*) to do what the Carthaginians demand. But now the Carthaginians, alarmed (*kataplagentes*) at the mercenary troops encamping so close to them, are ready to do anything for them and eager to pacify their anger (*eksilasasthai tēn orgēn autōn*). The mercenaries, seeing the terror (*kataplēksin*) and cowardice (*ptoian*) of the Carthaginians, gain confidence (*katatetharrēkotōn*) and continue to demand new things from them. The mercenaries are convinced in their arrogance (*pephronēmatismenōn de kai pepeismenōn*) that nobody can defeat them. Many of the mercenaries are disaffected (*kachektas*) and mutinous (*stasiōdeis*) (1.68.10). Collective **terror**, **cowardice**. Collective **confidence**, **arrogance**, **disaffection**, mutinous feelings.

A

Text: 1.68.12

The mercenaries are ill disposed (*duscherōs eichon*) to Hamilcar Barcas but very favourably inclined to Gesco (*panu diekeinto philanthrōpōs*) (1.68.13). **Benevolence**; **indignation**.

C

Text: 1.69.2

Gesco begs the mercenaries to be well disposed (*eunous*) to the Carthaginians.

Benevolence.

C

Text: 1.69.5-6

Spendius, a runaway Roman slave, is afraid (*eulaboumenos*) of his master coming to claim him. Mathos, a Libyan freeman, is afraid (*agōniōn*) of being singled out to bear the whole penalty for the late disturbances. Both want to break off the negotiations with the Carthaginians because of fear. **Fear.**

C

Text: 1.69.7-8

Mathos and Spendius get the Libyan mercenaries excited (*prosanaseisthentes*) against the Carthaginians. Collective **excitement** or stirring against somebody.

C

Text: 1.70.3-4

The Libyans, not having received their pay, come to Gesco to demand it in an insolent manner (*thraseōs*). Gesco, wanting to rebuke their presumption (*propeteia*), tells them to go and ask their general for the pay. This arouses their anger (*diōrgisthēsan*) to such a degree that they arrest Gesco and the Carthaginians with him. Collective **anger; insolence.**

C

Text: 1.71.2-7

The Carthaginians are in a state of utter depression and despondency (*teleōs en megalēi dusthumiai kai duselpistiai*). Their hopes of peace and tranquillity are dashed and they have not a single hope of external assistance. Collective **depression** and despondency; lack of **hope.**

C

Text: 1.72.3-4

In the former war the Carthaginians admired and rewarded not those governors who treated the people with gentleness (*praiōs*) and humanity (*philanthrōpōs*) but those who treated the country people in a harsh way and secured for Carthage the largest amount of supplies. Harsh behaviour; lack of gentleness and **humanity.**

C

Text: 1.73.7

The mercenaries constantly throw the citizens of Carthage into a state of absolute terror (*phobos*) and panic (*thorubos*). **Terror; panic.**

C

Text: 1.74.3

Hanno thinks that he will terrify (*kataplēksamenos*) the enemy by his many elephants. Hanno's elephants inflict terror (1.74.5-6) but his complacent and negligent behaviour causes him trouble (1.74.10-14). **Fear, terror.**

C

Text: 1.75.3

Hamilcar Barcas strikes terror (*kataplēksamenos*) into the Libyans and the mercenaries by his unexpected attack. **Terror.**

C

Text: 1.75.10

The Libyans and the mercenaries, seeing that Hamilcar has crossed the river Macaras, are taken by surprise. **Surprise.**

C

Text: 1.76.6

The Libyans and mercenaries are mistaken to think that the Carthaginians retreat because they are afraid (*katapeplēgmenous*). When the Carthaginians turn around and face them ready to fight, the surprised Libyans flee panic-stricken. Supposed **fear; surprise; panic.**

C

Text: 1.76.11

Through his military successes Hamilcar restores some confidence (*tharsos*) and courage (*tolmē*) to the Carthaginians and delivers them to some degree from their previous despondency (*duselpistia*). **Confidence and courage;** deliverance from despondency; **hope.**

C

Text: 1.78

Naravas, the Numidian, prompted by his family's links with the Carthaginians and his admiration for Hamilcar, fearlessly and unarmed approaches Hamilcar's army to introduce himself and join them. At first, Hamilcar is amazed (*diaporountos*) and distrustful (*diapistountos*). **Admiration;** lack of **fear; amazement.**

C

Text: 1.78.7-8

Naravas' desire to be Hamilcar's friend and the latter's delight at having such fearless and frank friend. Desire for **friendship;** delight at friendship; **joy.**

C

Text: 1.79.8

Mathos, Spendius and Autaritus the Gaul, apprehensive of the effect of Hamilcar's humane feeling (*philanthrōpia*) to the prisoners (1.78.13-15), fear that the Libyans and the mercenaries might be won over (*psuchagōgēthentes*) by this humane feeling. Mathos and Spendius try 'to inflame to the highest pitch of fury the feelings of their men against the Carthaginians (*apothēriōseian*)' (Shuckburgh). Hamilcar's humane feeling (*philanthrōpia*) to the prisoners is short-lived (1.82.2). **Fear; humanity;** savage **fury; hatred.**

A

Text: 1.79.11

As part of his scheme against the Carthaginians Spendius begs his men not to trust Hamilcar's reported clemency (humane feeling) (1.78.13-15) towards the prisoners. Lack of **trust; clemency.**

C

Text: 1.80

Autaritus tells the Libyans and mercenaries not to trust the humane feeling of the Carthaginians but to trust only those 'who bring the most hateful and bitterest accusations against the Carthaginians' (Paton) (1.80.3). Autaritus addresses the multilingual mercenaries in Phoenician, 'the language to which the largest number of men...could listen with satisfaction' (Shuckburgh) (1.80.6). He manages, therefore, to persuade the majority of the mercenaries; they ignore the speakers asking to show kindness to the prisoners and they kill Gesco and all the prisoners (1.80.8-13). **Trust, hatred.**

A

Text: 1.81.1

The Carthaginians are filled with consternation at the dreadful news of the murder of Gesco and the other prisoners. **Grief.**

C

Text: 1.81.5-11

Polybios' reflections on the brutalization of the mercenaries. They become so brutalized that they no longer can be called human beings (1.89.9); '...their feelings became so brutalised that they lost the instincts of humanity' (1.89.9) (Shuckburgh). They have no humane qualities linked with feelings such as pardon (*suggnōmē*) and kindness (*philanthrōpia*) (1.81.1) but only wicked, cruel, hostile, or mistrustful feelings (1.81.7-10). Greed mostly characterizes the chiefs but also all the mercenaries. The most prominent emotion usually connected with pardon and humane feelings for fellow-humans is pity or mercy (not in the Greek text here but see *eleos* and *suggnōmē* at 1.88.2). Polybios thinks that the mercenaries suffer from diseases of the soul, which 'are caused partly by a bad upbringing, and partly through giving ear to violent and greedy leaders' (Walbank I, p.145). Greed, as an inner sensation in the sense of 'intense desire to acquire and possess' is associated with psychology and emotions. Here, the greed of the chiefs is presented as one of the causes of the brutality of the mercenaries. **Hatred; greed; mercy.**

A

Text: 1.82.1

Hamilcar is alarmed (*duschrēstoumenos*) by the recklessness of the mercenaries. **Anxiety.**

C

Text: 1.82.8-9

Hippou Acra and Utica, the two cities who used to be friendly to Carthage, suddenly change. They show friendship and loyalty to the mercenaries, while express rage and hatred towards the Carthaginians. **Friendship; loyalty; rage; hatred.**

C

Text: 1.82.11

Mathos and Spendius are elated (*eparthentes*) by the changed sympathies of Hippou Acra and Utica. **Pride; elation.**

C

Text: 1.83

Hiero sees that it is in his own interest to keep his friendship with the Romans and help the Carthaginians. The Romans are annoyed at the capture of some Roman ambassadors by the Carthaginians but they are gratified when the Carthaginians return the prisoners. **Friendship; worry; relief.**

C

Text: 1.84.4

The Libyans and the mercenaries avoid level ground as they are afraid of Hamilcar's elephants and Naravas' horse. Hamilcar throws them into panic by appearing unexpectedly (1.84.8). His victory over them makes the Carthaginians very hopeful, although till recently they were in despair. **Fear; panic; transition from despair to hope.**

B

Text: 1.86.5-6

Mathos, noticing that Hannibal behaves with negligence (*rhathumōs*) and overconfidence (*katatetharrēkotōs*), attacks his camp, captures him and kills him. **Overconfidence** after a victory.

C

Text: 1.87.1

The suddenness of this change of fortune makes the surprised Carthaginians despondent and low-spirited. **Surprise; worry; anxiety.**

C

Text: 1.88.2

Although the rest of Libya has submitted to Carthage, Hippou Acra and Utica refuse to submit feeling that they have no reasonable grounds for obtaining terms 'because their original acts of hostility left them no place for mercy (*eleos*) or pardon (*suggnōmē*)' (Shuckburgh). Polybios praises moderation and comments that even in such outbreaks it is better to be moderate and refrain from 'committing unpardonable excesses' (1.88.3) (Paton). **Mercy.**

C

Text: 1.88.9

When the Romans interfere in Sardinia, the Carthaginians are angered (*aganaktountōn*) on the grounds that Sardinia belongs to them. **Anger.**

C

Text: 2.3.3

The Aitolians are overwhelmed with astonishment (*ekplageis*) at the unexpected attack of the Illyrians. But being for many years very proud and full of self-confidence (*pephronēmatismenoi*) (cf. 2.4.6), 'they were more or less confident' (*eutharsōs eichon*). **Astonishment; pride and self-confidence.** Cf. 2.10.7: *phronēmatisthen...tetharrēkotōs.*

A

Text: 2.4.5

The unexpected defeat of the Aitolians teaches mankind 'never to have any confident hope (*mēde prokatelpizein bebaioumenous*) about things that may still turn out quite otherwise' (Paton) and 'to allow a certain margin to the unexpected' (Shuckburgh). One should not be confident and hopeful about the outcome of things because of the unexpectedness of life, especially at war. **Hope; confidence.**

A

Text: 2.4.6

King Agron, overjoyed at having defeated the Aitolians 'then the proudest of peoples' (Paton), dies after excessive celebrations. Polybios presents the king's death as a result of his excessive indulgences while celebrating for his victory. The king's wife Teuta, who succeeds him on the throne, is also overwhelmed by the recent success; '...her woman's head had been turned by the success just related' (2.4.8) (Shuckburgh). The head both of king Agron and his wife is turned by the success, but Polybios chooses to link only Teuta's obsession and her subsequent piratical plans with 'a woman's natural shortness of view' (Paton). In Polybios' presentation of the psychology of success gender plays also a role.

Joy; pride.

A

Text: 2.6.1-2

The defeated Epirotans lose all hope in themselves and implore the help of the Aitolians and the Achaeans; they take pity (*keteleēsantes*) on their misfortunes and send them help. Lack of **hope**; **pity**.

C

Text: 2.6.7-8

The Illyrians cause the Greeks of the coastal towns considerable consternation (*kataplēksis*), alarm (*phobos*), and fear (*ēgōniōn*). **Fear**.

C

Text: 2.6.9-11

The Epirotans show lack of gratitude (*charis*) towards the Aitolians and the Achaeans, their helpers, as they want to be allies of the Illyrians, their former enemies, against their benefactors. Lack of **gratitude**.

C

Text: 2.7.3

One feels pity (*eleos*) for and pardons (*suggnōmē*) only those whose failure is due to fortune. But if their failures are due to their own lack of judgement then all sensible men blame and reproach them. Polybios devotes this chapter to explaining the foolish behaviour of the Epirotans and why they deserve to be blamed; they were foolish enough to employ Gaulish soldiers who are notorious for their lack of loyalty and trust (2.7.5-12).

Pity; **loyalty** and **trust**.

A

Text: 2.8.4

Queen Teuta feels such a great admiration for the quantity and beauty of the spoils from Phoinike that she is twice as eager to continue the attacks on the coasts of Greece. **Admiration**; **desire**; eagerness 'to carry on the predatory warfare' (Shuckburgh).

C

Text: 2.8.7-13

Queen Teuta during the interview with the Roman ambassadors listens to them 'in a most arrogant and overbearing manner (*agerōchōs kai lian hyperēphanōs*)' (Paton). The younger of the ambassadors is angered (*duscheranas*) by Teuta's words and speaks out with frankness (*parrēsia*). Teuta receives his frank speech 'with womanish passion and unreasoning anger (*gunaikothumōs kalogistōs*)' (Shuckburgh) and becomes so enraged that she orders the assassination of this man. Her outrage creates great anger (*diorgisthentes*) at Rome. Polybios sees women as more prone to passion and anger that cannot be controlled by reason. **Arrogance**; **pride**; **anger**; **gender** (womanish passion and anger that is not tempered with reason).

A

Text: 2.9.5-9

The Epidamnians are taken by surprise by the Illyrians but the former fight in a determined and passionate way (*ekthumōs*) and manage through their courage (*eupsuchia*) to drive the Illyrians out of their town. The Illyrians put in at Korkyra next striking terror in the inhabitants. The latter, dismayed and despondent, implore the Achaeans and Aitolians to help them. The Achaeans and Aitolians sail for Korkyra hoping to raise the siege. **Surprise**; **determination** and passionate fighting; **courage**; **terror**, **dismay**, **despondency**; **hope**.

C

Text: 2.10.6-8

The Illyrians, 'filled with self-confidence by their success (*phronēmatisthen epi tōi proterēmati*)' (Shuckburgh), continue the siege of Corcyra 'with more security and confidence (*tetharrēkotōs*)' (Paton). The hopes of the Corcyreans are dashed. **Self-confidence** after a success and confident military operations; **courage**; lack of **hope**.

A

Text: 2.11.4-12

Demetrius, the commander of the Illyrian garrison at Korkyra, is afraid of Teuta. The Korkyreans are pleased to see the Romans arrive; the latter admit the former to their friendship and take the Epidamnians under their protection as well as several tribes in Illyria. **Fear**; **pleasure**; **friendship**.

C

Text: 2.12.5-6

The Aitolian and Achaean leagues show courtesy and gratitude (*philanthrōpia*) to the Romans for the treaty with the Illyrians and for having delivered the Greeks from the fear of the Illyrians. **Gratitude**; **fear**; **relief**.

C

Text: 2.13.5-6

It is the fear of the Celts that prevents the Romans from making war against Hasdrubal. The Romans decide 'to smooth down and conciliate (*katapsēsantes de kai praūnantes*)' (Paton) Hasdrubal. **Fear**; **conciliation**.

B

Text: 2.15.7

The Gauls have courage in war. **Courage**.

C

Text: 2.16.13-14

The story of Phaethon and Polybios' stress on the distinction between tragedy and history. **Mourning**; **grief**.

B

Text: 2.17.12

Those among the Gauls who are thought to have the largest number of attendants and associates are the most feared and most powerful. **Fear**.

C

Text: 2.18.1

The audacious Gauls strike terror into the peoples they attack. **Audacity**; **terror**.

C