GREEK SERIES · VOLUME 60

Letters

Plato
Isocrates
Demosthenes
Plutarch

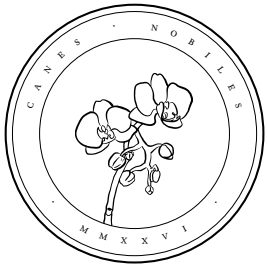
ΕΠΙΣΤΟΛΑΙ
ΔΗΜΟΣΘΕΝΗΣ
ΚΙΚΕΡΩΝ

Letters

With Plutarch's Demosthenes and Cicero

---

with a word-for-word interlinear English translation
preserving the original word order



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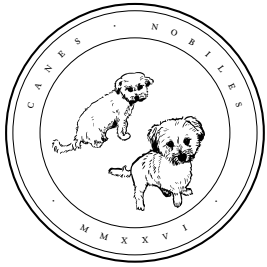

Volume 60 of the Canes Nobiles Greek interlinear texts

The Greek text follows Burnet's Oxford Plato,
Blass's Teubner Isocrates and Demosthenes, and Perrin's Loeb Plutarch

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Words the editors seclude are not printed; words
they supply are printed without their brackets.

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PLATO

ΕΠΙΣΤΟΛΑΙ

Letters

I · TO DIONYSIUS

The writer, who signs as Plato, served Dionysius long as his most trusted minister and often guarded his city, yet has been sent away more shamefully than a beggar. He returns the gold given for his journey, since it is too little to help him and would disgrace giver and receiver alike, and tells Dionysius to court some other companion with it, adding Euripides' line that in other straits he will pray for such a man beside him. A tyrant like Dionysius will live alone: the tragedians make a dying tyrant cry that he perishes friendless, never for want of gold, and a poet ranks the like-minded understanding of good men above gold. He bids him farewell and tells him to learn from his mistake to treat others better.

Πλάτων Διονυσίῳ εὖ πράττειν. διατρίψας ἐγὼ παρ' 309
Plato to-Dionysius well to-fare having-spent I with
ὑμῖν χρόνον τοσοῦτον καὶ διοικῶν τὴν ὑμετέραν ἀρχὴν
you time so-long and administering the your rule
πεπιστευμένος πάντων μάλιστα, τὰς ὠφελίας ὑμῶν
trusted of-all most the benefits you
λαμβανόντων, τὰς διαβολὰς δυσχερεῖς οὔσας ὑπέμενον·
receiving the slanders grievous being I-endured
ᾔδη γὰρ ὅτι τῶν ὠμοτέρων οὐδὲν ἐμοῦ συνεθέλοντος
I-knew for that of-the crueler-deeds none I consenting
ὑμῖν δόξει πεπρᾶχθαι· πάντες γὰρ οἱ συμπολιτευόμενοι
to-you will-seem to-have-been-done all for those sharing-the-government
μεθ' ὑμῶν ὑπάρχουσί μοι μάρτυρες, ὧν ἐγὼ πολλοῖς
with you are for-me witnesses of-whom I many
συνηγωνισάμην, ἀπολύσας αὐτοὺς οὐ σμικρᾶς ζημίας.
I-helped-defend having-released them not (from)-small penalty
αὐτοκράτωρ δὲ πολλάκις τὴν ὑμετέραν πόλιν διαφυλάξας,
with-full-powers but often the your city having-guarded
ἀπεπέμφθην ἀτιμότερον ἢ πτωχὸν ὑμῶν ἀποστελλόντων
I-was-sent-away more-dishonorably than a-beggar you sending-off

προσήκει καὶ κελευόντων ἐκπλεῦσαι, τοσοῦτον παρ᾽ ὑμῖν
is-fitting and ordering to-sail-away so-long with you
διατρίψαντα χρόνον. ἐγὼ μὲν οὖν περὶ ἐμαυτοῦ βουλεύσομαι
having-spent time I indeed then about myself will-take-counsel
τὸ λοιπὸν τρόπον ἀπανθρωπότερον, σὺ δὲ τοιοῦτος ὢν
the future in-a-manner more-unsociable you and such being
τύραννος οἰκήσεις μόνος. τὸ δὲ χρυσίον τὸ λαμπρόν,
a-tyrant will-dwell alone the and gold the bright
ὅπερ ἔδωκας εἰς ἀποστολήν, ἄγει σοι Βακχεῖος ὁ τὴν
which you-gave for the-journey brings to-you Baccheius the-one the
ἐπιστολὴν φέρων· οὔτε γὰρ ἐφόδιον ἐκεῖνό γ᾽ ἦν
letter carrying neither for provision-for-the-way that at-least was
ἱκανὸν οὔτε πρὸς τὸν ἄλλον βίον συμφέρον, ἀδοξίαν δὲ
sufficient nor for the rest-of life useful disrepute and
πλείστην τῷ διδόντι σοὶ παρασκευάζον, οὐ πολλῷ δὲ
greatest for-the giver for-you preparing not by-much and
ἐλάττω κἀμοὶ λαμβάνοντι, διόπερ οὐ λαμβάνω. σοὶ δ᾽
less also-for-me the-receiver therefore not I-take to-you but
οὐδὲν διαφέρει δῆλον ὅτι καὶ λαβεῖν καὶ δοῦναι τοσοῦτον,
nothing it-matters it-is-clear that both to-take and to-give so-much
ὥστε κομισάμενος ἄλλον τινὰ τῶν ἑταίρων θεράπευσον
so-that having-received-it another some of-the companions court
ὥσπερ ἐμέ· κἀγὼ γὰρ ἱκανῶς ὑπὸ σοῦ τεθεράπευμαι. καί
as me I-too for sufficiently by you have-been-courted and
μοι τὸ τοῦ Εὐριπίδου κατὰ καιρόν ἐστιν εἰπεῖν,
to-me the-saying — of-Euripides according-to occasion is to-say
ὅτι σοὶ πραγμάτων ἄλλων ποτὲ συμπεσόντων —
that for-you affairs other some-day having-befallen

εὔξῃ τοιοῦτον ἄνδρα σοι παρεστάναι.
you-will-pray such-a man for-you to-stand-by

ὑπομνῆσαι δέ σε βούλομαι διότι καὶ τῶν ἄλλων
to-remind but you I-wish that also of-the other
τραγῳδοποιῶν οἱ πλεῖστοι, ὅταν ὑπό τινος ἀποθνῄσκοντα
tragic-poets the most when by someone dying
τύραννον εἰσάγωσιν, ἀναβοῶντα ποιοῦσιν —
a-tyrant they-bring-on crying-out they-make-him

φίλων ἔρημος, ὦ τάλας, ἀπόλλυμαι· 310
of-friends bereft O wretch I-perish

χρυσίου δὲ σπάνει ἀπολλύμενον οὐδεὶς πεποίηκεν. κἀκεῖνο
of-gold but for-lack perishing no-one has-made-him and-that
δὲ τὸ ποίημα τοῖς νοῦν ἔχουσιν οὐ κακῶς ἔχειν δοκεῖ —
and the poem to-those sense having not badly to-be seems

οὐ χρυσὸς ἀγλαὸς σπανιώτατος ἐν θνατῶν δυσελπίστῳ βίῳ,
not gold gleaming rarest in of-mortals hopeless life
οὐδ' ἀδάμας οὐδ' ἀργύρου κλῖναι πρὸς ἄνθρωπον
nor adamant nor of-silver couches toward man
δοκιμαζόμεν' ἀστράπτει πρὸς ὄψεις·
being-tested flashes to the-eyes
οὐδὲ γαίας εὐρυπέδου γόνιμοι βρίθοντες αὐτάρκεις
nor of-earth wide-plained fruitful teeming self-sufficient
γύαι,
fields
ὡς ἀγαθῶν ἀνδρῶν ὁμοφράδμων νόησις.
as of-good men like-minded thought

ἔρρωσο, καὶ γίγνωσκε τοσοῦτον ἡμῶν διημαρτηκώς, ἵνα b
farewell and know so-much of-us having-missed so-that
πρὸς τοὺς ἄλλους βέλτιον προσφέρῃ.
toward the others better you-may-behave

Plato denies that he controls his associates, says he never heard the abuse reported from Olympia, and asks Dionysius to write whenever such reports reach him. Wisdom and great power seek each other, as men's talk of Pericles and Anaxagoras shows; if Dionysius honors Plato, philosophy gains honor. Plato answers his question about the first principle in a riddle: all things are around the king of all, the second around the second, the third around the third. Since what is written gets out, he has written nothing on it, and Dionysius is to read the letter often and burn it. He closes with word of Polyxenus, Philistion, and other friends.

b Πλάτων Διονυσίῳ εὖ πράττειν. ἤκουσα Ἀρχεδήμου ὅτι σὺ
Plato to-Dionysius well to-fare I-heard from-Archedemus that you
ἡγῇ χρῆναι περὶ σοῦ μὴ μόνον ἐμὲ ἡσυχίαν ἄγειν, ἀλλὰ
think to-be-necessary about you not only me quiet to-keep but
καὶ τοὺς ἐμοὺς ἐπιτηδείους τοῦ φλαῦρόν τι ποιεῖν ἢ
also the my associates from-the bad something doing or
λέγειν περὶ σέ· Δίωνα δὲ μόνον ἐξαίρετον ποιῇ. οὗτος δὲ
saying about you Dion but alone excepted you-make this but
ὁ λόγος σημαίνει, τὸ Δίωνα ἐξαίρετον εἶναι, ὅτι οὐκ ἄρχω
the saying signifies the Dion excepted to-be that not rule
ἐγὼ τῶν ἐμῶν ἐπιτηδείων· εἰ γὰρ ἦρχον ἐγὼ οὕτω τῶν τε
I the my associates if for I-ruled I so of-the both
ἄλλων καὶ σοῦ καὶ Δίωνος, πλείω ἂν ἦν ἡμῖν τε πᾶσιν
others and of-you and of-Dion more — would-be for-us both all
ἀγαθὰ τοῖς τε ἄλλοις Ἕλλησιν, ὡς ἐγώ φημι. νῦν δὲ
good-things to-the and other Greeks as I say now but
μέγας ἐγώ εἰμι ἐμαυτὸν παρέχων τῷ ἐμῷ λόγῳ ἑπόμενον.
great I am myself offering to-the my reasoning obedient
καὶ ταῦτα λέγω ὡς οὐχ ὑγιές τι Κρατιστόλου καὶ
and these-things I-say as not sound anything Cratistolus and
Πολυξένου πρὸς σὲ εἰρηκότων, ὧν φασὶ λέγειν τὸν
Polyxenus to you having-said of-whom they-say to-say the

ἕτερον ὅτι ἀκούοι Ὀλυμπίασι πολλῶν τινων τῶν μετ᾽ ἐμοῦ
one that he-heard at-Olympia many some of-those with me
σε κακηγορούντων. ἴσως γὰρ ὀξύτερον ἐμοῦ ἀκούει· ἐγὼ
you reviling perhaps for more-keenly than-I he-hears I
μὲν γὰρ οὐκ ἤκουσα. χρὴ δέ, ὡς ἐμοὶ δοκεῖ, οὑτωσί
indeed for not heard it-is-necessary but as to-me it-seems thus
σε ποιεῖν τοῦ λοιποῦ, ὅταν τι τοιοῦτον λέγῃ τις
you to-do for-the future whenever anything such says someone
περὶ ἡμῶν τινος, γράμματα πέμψαντα ἐμὲ ἐρέσθαι· ἐγὼ
about us any a-letter having-sent me to-ask I
γὰρ τἀληθῆ λέγειν οὔτε ὀκνήσω οὔτε αἰσχυνοῦμαι. ἐμοὶ
for the-truth to-say neither will-hesitate nor will-be-ashamed to-me
δὲ δὴ καὶ σοὶ τὰ πρὸς ἀλλήλους οὑτωσὶ τυγχάνει
and indeed and to-you the-things toward each-other thus happen
ἔχοντα· οὔτε αὐτοὶ ἀγνῶτές ἐσμεν οὐδενὶ Ἑλλήνων ὡς
being neither ourselves unknown are to-no-one of-Greeks so-to
ἔπος εἰπεῖν, οὔτε ἡ συνουσία ἡμῶν σιγᾶται. μὴ
word speak nor the intercourse our is-passed-over-in-silence not
λανθανέτω δέ σε ὅτι οὐδ᾽ εἰς τὸν ἔπειτα χρόνον
let-escape-notice but you that not-even into the hereafter time
σιγηθήσεται· τοιοῦτοι οἱ παραδεδεγμένοι εἰσὶν αὐτήν,
it-will-be-passed-over-in-silence such the having-received are it
ἅτε οὐκ ὀλίγην γεγενημένην οὐδ᾽ ἠρέμα. τί οὖν δὴ
inasmuch-as not small having-been nor quietly why then indeed
λέγω νυνί; ἐρῶ ἄνωθεν ἀρξάμενος.
do-I-say now I-will-tell from-the-start having-begun
πέφυκε συνιέναι εἰς ταὐτὸν φρόνησίς τε καὶ δύναμις 311
it-is-natural to-come-together into the-same wisdom both and power
μεγάλη, καὶ ταῦτ᾽ ἄλληλα ἀεὶ διώκει καὶ ζητεῖ καὶ
great and these each-other always pursue and seek and
συγγίγνεται· ἔπειτα καὶ οἱ ἄνθρωποι χαίρουσιν περὶ
associate then also — men delight in

τούτων αὐτοί τε διαλεγόμενοι καὶ ἄλλων ἀκούοντες ἔν
these-things themselves both conversing and others hearing in
τε ἰδίαις συνουσίαις καὶ ἐν ταῖς ποιήσεσιν. οἷον καὶ
both private conversations and in the poems as-when also
περὶ Ἱέρωνος ὅταν διαλέγωνται ἄνθρωποι καὶ Παυσανίου
about Hiero when converse men and Pausanias
τοῦ Λακεδαιμονίου, χαίρουσι τὴν Σιμωνίδου συνουσίαν
the Lacedaemonian they-delight the of-Simonides intercourse
παραφέροντες, ἅ τε ἔπραξεν καὶ εἶπεν πρὸς αὐτούς·
bringing-in what-things both he-did and said to them
καὶ Περίανδρον τὸν Κορίνθιον καὶ Θαλῆν τὸν Μιλήσιον
and Periander the Corinthian and Thales the Milesian
ὑμνεῖν εἰώθασιν ἅμα, καὶ Περικλέα καὶ Ἀναξαγόραν, καὶ
to-hymn they-are-wont together also Pericles and Anaxagoras and
Κροῖσον αὖ καὶ Σόλωνα ὡς σοφοὺς καὶ Κῦρον ὡς
Croesus again and Solon as wise and Cyrus as
δυνάστην. καὶ δὴ ταῦτα μιμούμενοι οἱ ποιηταὶ Κρέοντα
a-potentate and indeed these-things imitating the poets Creon
μὲν καὶ Τειρεσίαν συνάγουσιν, Πολύειδον δὲ καὶ Μίνω,
indeed and Teiresias bring-together Polyidus and and Minos
Ἀγαμέμνονα δὲ καὶ Νέστορα καὶ Ὀδυσσέα καὶ Παλαμήδη —
Agamemnon and and Nestor and Odysseus and Palamedes
ὡς δ' ἐμοὶ δοκεῖ, καὶ Προμηθέα Διὶ ταύτῃ πῃ
as and to-me it-seems also Prometheus with-Zeus in-this somehow
συνῆγον οἱ πρῶτοι ἄνθρωποι — τούτων δὲ τοὺς μὲν
brought-together the first men of-these and the-ones indeed
εἰς διαφοράν, τοὺς δ' εἰς φιλίαν ἀλλήλοις ἰόντας, τοὺς
into discord the-others and into friendship with-each-other going the-others
δὲ τοτὲ μὲν εἰς φιλίαν, τοτὲ δ' εἰς διαφοράν, καὶ
and at-one-time indeed into friendship at-another and into discord and
τὰ μὲν ὁμονοοῦντας, τὰ δὲ διαφερομένους ᾄδουσι.
in-some-things indeed agreeing in-others but differing they-sing

πάντα δὴ ταῦτα λέγω τόδε βουλόμενος ἐνδείξασθαι, c
all indeed these-things I-say this wishing to-show
ὅτι οὐκ, ἐπειδὰν ἡμεῖς τελευτήσωμεν, καὶ οἱ λόγοι οἱ
that not when we die also the words the-ones
περὶ ἡμῶν αὐτῶν σεσιγήσονται· ὥστ' ἐπιμελητέον αὐτῶν
about us ourselves will-be-silenced so-that one-must-take-care of-them
ἐστιν. ἀνάγκη γάρ, ὡς ἔοικε, μέλειν ἡμῖν καὶ τοῦ
it-is necessity for as it-seems to-be-concerned to-us also for-the
ἔπειτα χρόνου, ἐπειδὴ καὶ τυγχάνουσιν κατά τινα φύσιν
hereafter time since also they-happen by some nature
οἱ μὲν ἀνδραποδωδέστατοι οὐδὲν φροντίζοντες αὐτοῦ, οἱ
the indeed most-slavish nothing caring for-it the
δ' ἐπιεικέστατοι πᾶν ποιοῦντες ὅπως ἂν εἰς τὸν ἔπειτα
but most-reasonable everything doing how — into the hereafter
χρόνον εὖ ἀκούσωσιν. ὃ δὴ καὶ ἐγὼ τεκμήριον
time well they-may-be-spoken-of which indeed also I a-proof
ποιοῦμαι ὅτι ἔστιν τις αἴσθησις τοῖς τεθνεῶσιν τῶν
make that there-is some perception for-the dead of-the-things
ἐνθάδε· αἱ γὰρ βέλτισται ψυχαὶ μαντεύονται ταῦτα οὕτως
here the for best souls divine these-things so
ἔχειν, αἱ δὲ μοχθηρόταται οὔ φασι, κυριώτερα δὲ τὰ
to-be the and most-depraved not say more-authoritative and the-things
τῶν θείων ἀνδρῶν μαντεύματα ἢ τὰ τῶν μή. οἶμαι
of-the divine men prophecies than those of-the not I-think
δ' ἔγωγε τοῖς ἔμπροσθεν, περὶ ὧν λέγω, εἰ ἐξείη
and I-for-my-part those before about whom I-speak if it-were-possible
αὐτοῖς ἐπανορθώσασθαι τὰς αὑτῶν συνουσίας, πάνυ ἂν
for-them to-set-right the their-own associations very-much —
σπουδάσαι ὥστε βελτίω λέγεσθαι περὶ αὑτῶν ἢ νῦν.
they-would-be-eager so-that better to-be-said about themselves than now
τοῦτο οὖν ἡμῖν ἔτι, σὺν θεῷ εἰπεῖν, ἔξεστιν, εἴ τι ἄρα
this then for-us still with god to-say is-possible if anything after-all

μὴ καλῶς πέπρακται κατὰ τὴν ἔμπροσθεν συνουσίαν,
not well has-been-done in the former association
ἐπανορθώσασθαι καὶ ἔργῳ καὶ λόγῳ· περὶ γὰρ φιλοσοφίαν
to-set-right both in-deed and in-word about for philosophy
φημὶ ἐγὼ τὴν ἀληθινὴν δόξαν ἔσεσθαι καὶ λόγον ἡμῶν
I-say I the true repute to-be-going-to-be and account we
μὲν ὄντων ἐπιεικῶν βελτίω, φαύλων δέ, τοὐναντίον. καίτοι
indeed being reasonable better base and the-opposite and-yet
περὶ τούτου ἡμεῖς ἐπιμελούμενοι οὐδὲν ἂν εὐσεβέστερον
about this we taking-care nothing — more-pious
πράττοιμεν, οὐδ' ἀμελοῦντες ἀσεβέστερον. ὡς δὴ δεῖ
could-we-do nor neglecting more-impious how indeed it-must
γίγνεσθαι, καὶ τὸ δίκαιον ᾗ ἔχει, ἐγὼ φράσω.
to-come-about and the justice in-what-way it-stands I will-explain
312 ἦλθον ἐγὼ εἰς Σικελίαν δόξαν ἔχων πολὺ τῶν
came I to Sicily repute having much of-those
ἐν φιλοσοφίᾳ διαφέρειν, βουλόμενος δὲ ἐλθὼν εἰς
in philosophy to-excel wishing and having-come to
Συρακούσας συμμάρτυρα λαβεῖν σέ, ἵνα μοι τιμῷτο
Syracuse as-fellow-witness to-take you so-that for-me might-be-honored
φιλοσοφία καὶ παρὰ τῷ πλήθει. τοῦτο δ' οὐκ εὐαγές μοι
philosophy also among the multitude this but not auspiciously for-me
ἀπέβη. τὸ δ' αἴτιον οὐ λέγω ὅπερ ἂν πολλοὶ εἴποιεν,
turned-out the but cause not I-say which-very — many would-say
ἀλλ' ὅτι ἐφαίνου οὐ πάνυ ἐμοὶ πιστεύειν σύ, ἀλλ' ἐμὲ μέν
but that you-appeared not wholly me to-trust you but me indeed
πως ἀποπέμψασθαι ἐθέλειν, ἑτέρους δὲ μεταπέμψασθαι,
somehow to-send-away to-wish others and to-send-for
καὶ ζητεῖν τὸ πρᾶγμα τί τὸ ἐμόν ἐστιν, ἀπιστῶν, ὡς ἐμοὶ
and to-seek the business what — mine is distrusting as to-me
δοκεῖ· καὶ οἱ ἐπὶ τούτοις βοῶντες πολλοὶ ἦσαν, λέγοντες
it-seems and those at these-things shouting many were saying

ὡς σὺ ἐμοῦ μὲν καταπεφρόνηκας, ἄλλα δ' ἐσπούδακας.
that you me indeed have-despised other-things but have-pursued
ταῦτα δὴ διαβεβόηται. ὃ δὴ μετὰ ταῦτα δίκαιόν
these-things indeed have-been-noised-abroad what indeed after this just
ἐστι ποιεῖν, ἄκουε, ἵνα σοι καὶ ἀποκρίνωμαι ὃ σὺ
it-is to-do hear so-that to-you also I-may-answer what you
ἐρωτᾷς, πῶς χρὴ ἔχειν ἐμὲ καὶ σὲ πρὸς ἀλλήλους.
ask how it-is-necessary to-be-disposed me and you toward each-other
εἰ μὲν ὅλως φιλοσοφίας καταπεφρόνηκας, ἐᾶν χαίρειν,
if indeed wholly philosophy you-have-despised to-let-be farewell
εἰ δὲ παρ' ἑτέρου ἀκήκοας ἢ αὐτὸς βελτίονα ηὕρηκας
if but from another you-have-heard or yourself better-things have-found
τῶν παρ' ἐμοί, ἐκεῖνα τίμα· εἰ δ' ἄρα τὰ παρ'
than-those with me those honor if but after-all the-things from
ἡμῶν σοι ἀρέσκει, τιμητέον καὶ ἐμὲ μάλιστα.
us to-you please one-must-honor also me most
νῦν οὖν, ὥσπερ καὶ ἐξ ἀρχῆς, σὺ καθηγοῦ, ἕψομαι δὲ c
now then just-as also from the-beginning you lead will-follow and
ἐγώ· τιμώμενος γὰρ ὑπὸ σοῦ τιμήσω σέ, μὴ τιμώμενος
I being-honored for by you I-will-honor you not being-honored
δὲ ἡσυχίαν ἕξω. ἔτι δὲ σὺ μὲν ἐμὲ τιμῶν καὶ τούτου
but quiet I-will-keep further and you indeed me honoring and in-this
καθηγούμενος φιλοσοφίαν δόξεις τιμᾶν, καὶ αὐτὸ τοῦτο, ὅτι
leading philosophy will-seem to-honor and very this that
διεσκόπεις καὶ ἄλλους, πρὸς πολλῶν εὐδοξίαν σοι οἴσει
you-examined also others with many good-repute for-you will-bring
ὡς φιλοσόφῳ ὄντι. ἐγὼ δὲ σὲ τιμῶν μὴ τιμῶντα πλοῦτον
as for-a-philosopher being I but you honoring not honoring wealth
δόξω θαυμάζειν τε καὶ διώκειν, τοῦτο δ' ἴσμεν ὅτι παρὰ
will-seem to-admire both and to-pursue this but we-know that among
πᾶσιν ὄνομα οὐ καλὸν ἔχει· ὡς δ' ἐν κεφαλαίῳ εἰπεῖν,
all a-name not fair has as but in sum to-say

σοῦ μὲν τιμῶντος ἀμφοτέροις κόσμος, ἐμοῦ δὲ ὄνειδος
you indeed honoring for-both an-ornament me but a-reproach
ἀμφοῖν. περὶ μὲν οὖν τούτων ταῦτα. τὸ δὲ σφαιρίον οὐκ
for-both about indeed then these-things these-things the but little-sphere not
ὀρθῶς ἔχει· δηλώσει δέ σοι Ἀρχέδημος, ἐπειδὰν ἔλθῃ.
rightly is will-show and to-you Archedemus when he-comes
καὶ δὴ καὶ περὶ τοῦδε, ὃ δὴ τούτου τιμιώτερόν τ'
and indeed also about this which indeed than-this more-precious both
ἐστὶν καὶ θειότερον, καὶ μάλα σφόδρ' αὐτῷ δηλωτέον,
is and more-divine and very vehemently to-him must-be-explained
ὑπὲρ οὗ σὺ πέπομφας ἀπορούμενος. φῂς γὰρ δὴ
on-behalf-of which you have-sent being-perplexed you-say for indeed
κατὰ τὸν ἐκείνου λόγον, οὐχ ἱκανῶς ἀποδεδεῖχθαί
according-to the his account not sufficiently to-have-been-demonstrated
σοι περὶ τῆς τοῦ πρώτου φύσεως. φραστέον δή σοι
to-you about the of-the first nature it-must-be-told indeed to-you
δι' αἰνιγμῶν, ἵν' ἄν τι ἡ δέλτος ἢ πόντου ἢ
through riddles so-that if anything the tablet either of-sea or
γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνοὺς μὴ γνῷ. ὧδε
of-land in folds suffers the-one having-read may-not understand thus
γὰρ ἔχει. περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ καὶ ἐκείνου
for it-is about the of-all king all-things are and of-him
ἕνεκα πάντα, καὶ ἐκεῖνο αἴτιον ἁπάντων τῶν καλῶν·
for-the-sake all-things and that the-cause of-all the fair-things
δεύτερον δὲ πέρι τὰ δεύτερα, καὶ τρίτον πέρι τὰ τρίτα.
second and about the second-things and third about the third-things
313 ἡ οὖν ἀνθρωπίνη ψυχὴ περὶ αὐτὰ ὀρέγεται μαθεῖν ποῖ'
the then human soul about them longs to-learn of-what-sort
ἄττα ἐστίν, βλέπουσα εἰς τὰ αὑτῆς συγγενῆ, ὧν οὐδὲν
they are looking at the its-own kindred-things of-which none
ἱκανῶς ἔχει. τοῦ δὴ βασιλέως πέρι καὶ ὧν εἶπον, οὐδέν
sufficiently is the indeed king about and of-what I-said none

ἐστιν τοιοῦτον — τὸ δὴ μετὰ τοῦτο ἡ ψυχή φησιν —
is such the indeed after this the soul says
ἀλλὰ ποῖόν τι μήν; τοῦτ᾽ ἐστίν, ὦ παῖ Διονυσίου
but of-what-sort something indeed this is O child of-Dionysius
καὶ Δωρίδος, τὸ ἐρώτημα ὃ πάντων αἴτιόν ἐστιν κακῶν,
and of-Doris the question which of-all the-cause is of-evils
μᾶλλον δὲ ἡ περὶ τούτου ὠδὶς ἐν τῇ ψυχῇ ἐγγιγνομένη,
rather and the about this travail in the soul arising
ἣν εἰ μή τις ἐξαιρεθήσεται, τῆς ἀληθείας ὄντως οὐ μή
which if not someone will-be-rid-of of-the truth really not not
ποτε τύχῃ. σὺ δὲ τοῦτο πρὸς ἐμὲ ἐν τῷ κήπῳ ὑπὸ
ever he-will-attain you but this to me in the garden under
ταῖς δάφναις αὐτὸς ἔφησθα ἐννενοηκέναι καὶ εἶναι σὸν
the laurels yourself said to-have-conceived and to-be your
εὕρημα· καὶ ἐγὼ εἶπον ὅτι τοῦτο εἰ φαίνοιτό σοι οὕτως
discovery and I said that this if it-should-appear to-you so
ἔχειν, πολλῶν ἂν εἴης λόγων ἐμὲ ἀπολελυκώς. οὐ μὴν
to-be of-many — you-would-be discourses me having-released not indeed
ἄλλῳ γέ ποτ᾽ ἔφην ἐντετυχηκέναι τοῦθ᾽ ηὑρηκότι, ἀλλὰ
with-another at-least ever I-said to-have-met this having-found but
ἡ πολλή μοι πραγματεία περὶ τοῦτ᾽ εἴη· σὺ δὲ ἴσως μὲν
the much to-me labor about this was you but perhaps indeed
ἀκούσας του, τάχα δ᾽ ἂν θείᾳ μοίρᾳ κατὰ τοῦθ᾽
having-heard from-someone perhaps and — by-divine dispensation toward this
ὁρμήσας, ἔπειτα αὐτοῦ τὰς ἀποδείξεις ὡς ἔχων βεβαίως
having-been-moved then of-it the demonstrations as possessing firmly
οὐ κατέδησας, ἀλλ᾽ ᾄττει σοι τοτὲ μὲν οὕτως, τοτὲ
not you-tied-down but it-darts for-you at-one-time indeed so at-another
δὲ ἄλλως περὶ τὸ φανταζόμενον, τὸ δὲ οὐδέν ἐστιν τοιοῦτον.
and otherwise about the appearing it but nothing is such

d καὶ τοῦτο οὐ σοὶ μόνῳ γέγονεν, ἀλλ᾽ εὖ ἴσθι μηδένα
and this not to-you alone has-happened but well know no-one
πώποτέ μου τὸ πρῶτον ἀκούσαντα ἔχειν ἄλλως πως ἢ
ever of-me the first having-heard to-have otherwise somehow than
οὕτως κατ᾽ ἀρχάς, καὶ ὁ μὲν πλείω ἔχων πράγματα,
so at the-beginning and the-one indeed more having troubles
ὁ δὲ ἐλάττω, μόγις ἀπαλλάττονται, σχεδὸν δὲ οὐδεὶς
the-other and less hardly get-rid-of-them almost and no-one
ὀλίγα. τούτων δὴ γεγονότων καὶ ἐχόντων οὕτω, σχεδὸν
few of-these indeed having-happened and being so almost
κατὰ τὴν ἐμὴν δόξαν ηὑρήκαμεν ὃ σὺ ἐπέστειλας, ὅπως
according-to the my opinion we-have-found what you wrote how
δεῖ πρὸς ἀλλήλους ἡμᾶς ἔχειν. ἐπεὶ γὰρ βασανίζεις
it-is-necessary toward each-other us to-be since for you-test
αὐτὰ συγγιγνόμενός τε ἄλλοις καὶ παραθεώμενος παρὰ
them associating both with-others and examining-them beside
τὰ τῶν ἄλλων καὶ αὐτὰ καθ᾽ αὑτά, νῦν σοι ταῦτά
the-things of-the others and them by themselves now for-you these-things
τε, εἰ ἀληθὴς ἡ βάσανος, προσφύσεται, καὶ οἰκεῖος τούτοις
both if true the testing will-grow-into and akin to-these
τε καὶ ἡμῖν ἔσῃ. πῶς οὖν αὐτά τ᾽ ἔσται καὶ πάντα
both and to-us you-will-be how then these-things both will-be and all
ἃ εἰρήκαμεν; τὸν Ἀρχέδημον νῦν τε ὀρθῶς ἐποίησας
which we-have-said — Archedemus now both rightly you-did
πέμψας, καὶ τὸ λοιπόν, ἐπειδὰν ἔλθῃ πρὸς σὲ καὶ
having-sent and the future when he-comes to you and
ἀπαγγείλῃ τὰ παρ᾽ ἐμοῦ, μετὰ ταῦτα ἴσως ἄλλαι σε
reports the-things from me after this perhaps other you
ἀπορίαι λήψονται. πέμψεις οὖν αὖθις, ἂν ὀρθῶς βουλεύῃ,
perplexities will-seize you-will-send then again if rightly you-deliberate
παρ᾽ ἐμὲ τὸν Ἀρχέδημον, ὁ δ᾽ ἐμπορευσάμενος ἥξει
to me — Archedemus he and having-trafficked will-come

πάλιν· καὶ τοῦτο ἐὰν δὶς ἢ τρὶς ποιήσῃς καὶ βασανίσῃς
again and this if twice or thrice you-do and test
τὰ παρ᾽ ἐμοῦ πεμφθέντα ἱκανῶς, θαυμάζοιμ᾽ ἂν εἰ μὴ
the-things from me sent sufficiently I-would-wonder — if not
τὰ νῦν ἀπορούμενα πολύ σοι διοίσει ἢ νῦν.
the-things now perplexing greatly to-you will-differ than now
θαρροῦντες οὖν ποιεῖτε οὕτως· οὐ μὴ γάρ ποτε τῆς 314
taking-heart then do so not not for ever than-the
ἐμπορίας ταύτης οὔτε σὺ στείλῃς οὔτε Ἀρχέδημος
traffic this neither you will-send nor Archedemus
ἐμπορεύσεται καλλίω καὶ θεοφιλεστέραν. εὐλαβοῦ μέντοι
will-traffic more-beautiful and dearer-to-the-gods beware however
μή ποτε ἐκπέσῃ ταῦτα εἰς ἀνθρώπους ἀπαιδεύτους· σχεδὸν
lest ever fall-out these-things to men uneducated almost
γάρ, ὡς ἐμοὶ δοκεῖ, οὐκ ἔστιν τούτων πρὸς τοὺς πολλοὺς
for as to-me it-seems not there-are than-these to the many
καταγελαστότερα ἀκούσματα, οὐδ᾽ αὖ πρὸς τοὺς εὐφυεῖς
more-ridiculous things-to-hear nor again to the well-endowed
θαυμαστότερά τε καὶ ἐνθουσιαστικώτερα. πολλάκις δὲ
more-wonderful both and more-inspired often but
λεγόμενα καὶ ἀεὶ ἀκουόμενα καὶ πολλὰ ἔτη, μόγις
being-said and always being-heard and many years hardly
ὥσπερ χρυσὸς ἐκκαθαίρεται μετὰ πολλῆς πραγματείας.
like gold are-purified with much labor
ὃ δὲ θαυμαστὸν αὐτοῦ γέγονεν, ἄκουσον. εἰσὶν γὰρ
what but wonderful of-it has-happened hear there-are for
ἄνθρωποι ταῦτα ἀκηκοότες καὶ πλείους, δυνατοὶ μὲν
men these-things having-heard and more able indeed
μαθεῖν, δυνατοὶ δὲ μνημονεῦσαι καὶ βασανίσαντες πάντῃ
to-learn able and to-remember and having-tested-them in-every-way
πάντως κρῖναι, γέροντες ἤδη καὶ οὐκ ἐλάττω τριάκοντα
entirely to-judge old already and not less than-thirty

ἐτῶν ἀκηκοότες, οἳ νῦν ἄρτι σφίσι φασὶν τὰ
years having-heard who now just-now to-themselves say the-things
μὲν τότε ἀπιστότατα δόξαντα εἶναι νῦν πιστότατα καὶ
indeed then most-incredible having-seemed to-be now most-credible and
ἐναργέστατα φαίνεσθαι, ἃ δὲ τότε πιστότατα, νῦν
most-evident to-appear the-things but then most-credible now
τοὐναντίον. πρὸς ταῦτ' οὖν σκοπῶν εὐλαβοῦ μή ποτέ
the-opposite to these-things then looking beware lest ever
σοι μεταμελήσῃ τῶν νῦν ἀναξίως ἐκπεσόντων.
for-you it-may-be-regretted of-the-things now unworthily having-fallen-out
c μεγίστη δὲ φυλακὴ τὸ μὴ γράφειν ἀλλ' ἐκμανθάνειν· οὐ
greatest and safeguard the not to-write but to-learn-by-heart not
γὰρ ἔστιν τὰ γραφέντα μὴ οὐκ ἐκπεσεῖν. διὰ
for it-is-possible the-things written not not to-fall-out because-of
ταῦτα οὐδὲν πώποτ' ἐγὼ περὶ τούτων γέγραφα, οὐδ'
these-things nothing ever I about these-things have-written nor
ἔστιν σύγγραμμα Πλάτωνος οὐδὲν οὐδ' ἔσται, τὰ δὲ
is-there a-treatise of-Plato any nor will-be the-things but
νῦν λεγόμενα Σωκράτους ἐστὶν καλοῦ καὶ νέου γεγονότος.
now being-said of-Socrates are fair and young having-become
ἔρρωσο καὶ πείθου, καὶ τὴν ἐπιστολὴν ταύτην νῦν πρῶτον
farewell and obey and the letter this now first
πολλάκις ἀναγνοὺς κατάκαυσον. ταῦτα μὲν ταύτῃ. περὶ
many-times having-read burn-up these-things indeed so about
δὲ Πολυξένου ἐθαύμασας ὅτι πέμψαιμί σοι· ἐγὼ δὲ
but Polyxenus you-wondered that I-had-sent to-you I but
καὶ περὶ Λυκόφρονος καὶ τῶν ἄλλων τῶν παρὰ σοὶ
also about Lycophron and the others those with you
ὄντων λέγω καὶ πάλαι καὶ νῦν τὸν αὐτὸν λόγον, ὅτι
being say both long-ago and now the same account that
πρὸς τὸ διαλεχθῆναι καὶ φύσει καὶ τῇ μεθόδῳ τῶν
for — conversing both by-nature and in-the method of-the

λόγων πάμπολυ διαφέρεις αὐτῶν, καὶ οὐδεὶς αὐτῶν ἑκὼν
arguments very-much you-differ from-them and no-one of-them willingly
ἐξελέγχεται, ὥς τινες ὑπολαμβάνουσιν, ἀλλ' ἄκοντες. καὶ
is-refuted as some suppose but unwillingly and
δοκεῖς μέντοι πάνυ μετρίως κεχρῆσθαί τε αὐτοῖς καὶ
you-seem however very moderately to-have-used both them and
δεδωρῆσθαι. ταῦτα μὲν περὶ τούτων, πολλὰ ὡς περὶ
to-have-rewarded-them these-things indeed about these-things much as about
τοιούτων· Φιλιστίωνι δέ, εἰ μὲν αὐτὸς χρῇ, σφόδρα χρῶ,
such-men Philistion but if indeed yourself use-him greatly use-him
εἰ δὲ οἷόν τε, Σπευσίππῳ χρῆσον καὶ ἀπόπεμψον. δεῖται
if but possible — to-Speusippus lend-him and send-him-off begs
δὲ σοῦ καὶ Σπεύσιππος· ὑπέσχετο δέ μοι καὶ Φιλιστίων,
and you also Speusippus promised and me also Philistion
εἰ σὺ ἀφείης αὐτόν, ἥξειν προθύμως Ἀθήναζε.
if you should-release him to-come eagerly to-Athens
τὸν ἐκ τῶν λατομιῶν εὖ ἐποίησας ἀφείς, ἐλαφρὰ δὲ 315
the-one from the quarries well you-did having-released light and
ἡ δέησις καὶ περὶ τῶν οἰκετῶν αὐτοῦ καὶ περὶ Ἡγησίππου
the request also about the servants his and about Hegesippus
τοῦ Ἀρίστωνος· ἐπέστειλας γάρ μοι, ἄν τις ἀδικῇ
the-(son) of-Ariston you-wrote for to-me if anyone wrongs
ἢ τοῦτον ἢ ἐκείνους καὶ σὺ αἴσθῃ, μὴ ἐπιτρέψειν. καὶ
either him or them and you perceive not to-be-going-to-allow and
περὶ Λυσικλείδου τἀληθὲς εἰπεῖν ἄξιον· μόνος γὰρ τῶν
about Lysicleides the-truth to-tell worthy alone for of-those
ἐκ Σικελίας Ἀθήναζε ἀφικομένων οὐδὲν μετεβάλετο περὶ
from Sicily to-Athens having-come nothing he-changed about
τῆς σῆς καὶ ἐμῆς συνουσίας, ἀλλ' ἀεί τι ἀγαθὸν
the your and my association but always something good
καὶ ἐπὶ τὰ βελτίω λέγων περὶ τῶν γεγονότων διατελεῖ.
and for the better saying about the-things having-happened he-continues

Plato asks whether to greet Dionysius with 'joy,' the word Dionysius used to the god at Delphi, or with his own 'fare well.' He answers two charges: that he shunned Dionysius' government without cause, and that he blocked the resettling of the Greek cities of Sicily and now teaches Dion to do it. He recounts his two visits: the preambles to the laws, Dion's banishment, Dionysius' broken promises about Dion's recall and property, and the quarrel over Heracleides. He recalls the talk in the garden where Dionysius mocked his advice on the cities, and bids him recant like Stesichorus.

315 "Πλάτων Διονυσίῳ χαίρειν" ἐπιστείλας ἆρ' ὀρθῶς ἂν
Plato to-Dionysius to-rejoice having-written then rightly —
τυγχάνοιμι τῆς βελτίστης προσρήσεως; ἢ μᾶλλον κατὰ
would-I-hit-on the best salutation or rather according-to
τὴν ἐμὴν συνήθειαν γράφων "εὖ πράττειν," ὥσπερ
the my custom writing well to-fare as
εἴωθα ἐν ταῖς ἐπιστολαῖς τοὺς φίλους προσαγορεύειν;
I-am-accustomed in the letters the friends to-address
σὺ μὲν γὰρ δὴ καὶ τὸν θεόν, ὡς ἤγγειλαν οἱ
you indeed for indeed even the god as reported those
τότε θεωροῦντες, προσεῖπες ἐν Δελφοῖς αὐτῷ τούτῳ
then sent-to-the-oracle addressed at Delphi with-the-very this
θωπεύσας τῷ ῥήματι, καὶ γέγραφας, ὡς φασί,
flattering-him the word and you-have-written as they-say

χαῖρε καὶ ἡδόμενον βίοτον διάσωζε τυράννου·
rejoice and pleasant life preserve of-a-tyrant

c ἐγὼ δὲ οὐδὲ ἀνθρώπῳ κλήσει, μήτι δὴ θεῷ,
I but not-even to-a-man with-the-address not-to-speak-of indeed a-god
παρακελευσαίμην ἂν δρᾶν τοῦτο, θεῷ μέν, ὅτι παρὰ
would-urge — to-do this to-a-god indeed because contrary-to

φύσιν προστάττοιμ᾽ ἄν, πόρρω γὰρ ἡδονῆς ἵδρυται καὶ
nature I-would-be-enjoining — far for from-pleasure is-set and
λύπης τὸ θεῖον, ἀνθρώπῳ δέ, ὅτι τὰ πολλὰ βλάβην ἡδονὴ
from-pain the divine to-a-man but because for-the most-part harm pleasure
καὶ λύπη γεννᾷ, δυσμάθειαν καὶ λήθην καὶ ἀφροσύνην καὶ
and pain beget slowness-to-learn and forgetfulness and folly and
ὕβριν τίκτουσα ἐν τῇ ψυχῇ. καὶ ταῦτα μὲν οὕτως εἰρήσθω
insolence giving-birth-to in the soul and these-things indeed so let-be-said
παρ᾽ ἐμοῦ περὶ τῆς προσρήσεως· σὺ δ᾽ ἀναγνοὺς αὐτά,
from me about the salutation you and having-read them
ὅπῃ βούλει δέξασθαι, ταύτῃ δέχου. φασὶν δ᾽ οὐκ
in-whatever-way you-wish to-receive-them so receive-them they-say and not
ὀλίγοι λέγειν σε πρός τινας τῶν παρὰ σὲ πρεσβευόντων
few to-say you to some of-those with you being-envoys
ὡς ἄρα σοῦ ποτε λέγοντος ἀκούσας ἐγὼ μέλλοντος τάς
that it-seems you once saying having-heard I being-about the
τε Ἑλληνίδας πόλεις ἐν Σικελίᾳ οἰκίζειν καὶ Συρακουσίους
both Greek cities in Sicily to-resettle and Syracusans
ἐπικουφίσαι, τὴν ἀρχὴν ἀντὶ τυραννίδος εἰς βασιλείαν
to-relieve the rule instead-of a-tyranny into a-kingship
μεταστήσαντα, ταῦτ᾽ ἄρα σὲ μὲν τότε διεκώλυσα, ὡς σὺ
having-changed these-things then you indeed then I-prevented as you
φῂς, σοῦ σφόδρα προθυμουμένου, νῦν δὲ Δίωνα διδάσκοιμι
say you very-much being-eager now but Dion I-am-teaching
δρᾶν αὐτὰ ταῦτα, καὶ τοῖς διανοήμασιν τοῖς σοῖς τὴν σὴν
to-do very these-things and with-the plans — your — your
ἀρχὴν ἀφαιρούμεθά σε. σὺ δ᾽ εἰ μέν τι διὰ τοὺς
rule we-are-taking-away you you but whether indeed at-all because-of the
λόγους τούτους ὠφελῇ, γιγνώσκεις αὐτός, ἀδικεῖς δ᾽
words these you-are-benefited know yourself you-wrong but
οὖν ἐμὲ τἀναντία τῶν γενομένων λέγων. ἅδην γὰρ
at-any-rate me the-opposite of-the-things having-happened saying enough for

ὑπὸ Φιλιστίδου καὶ ἄλλων πολλῶν πρὸς τοὺς μισθοφόρους
by Philistides and others many to the mercenaries
καὶ εἰς τὸ Συρακουσίων πλῆθος διεβλήθην διὰ τὸ μένειν
and to the of-Syracusans multitude I-was-slandered because-of the remaining
ἐν ἀκροπόλει, τοὺς δ' ἔξωθεν, εἴ τι γίγνοιτο ἁμάρτημα,
in the-acropolis those but outside if any happened error
πᾶν εἰς ἐμὲ τρέπειν, σὲ φάσκοντας πάντα ἐμοὶ πείθεσθαι.
all onto me to-turn you saying in-everything me to-obey
316 σὺ δ' αὐτὸς οἶσθα σαφέστατα τῶν πολιτικῶν ἐμὲ σοὶ
you but yourself know most-clearly of-the political-affairs me with-you
κοινῇ πραγματευσάμενον ἑκόντα ὀλίγα δὴ κατ' ἀρχάς,
in-common having-worked willingly little indeed at the-beginnings
ὅτε τι πλέον ποιεῖν ἂν ᾠήθην, ἄλλα τε βραχέα ἄττα καὶ
when something more to-do — I-thought other both brief some and
τὰ περὶ τῶν νόμων προοίμια σπουδάσαντα μετρίως, χωρὶς
the about the laws preludes having-been-busy-with moderately apart-from
ὧν σὺ προσέγραψας ἤ τις ἕτερος· ἀκούω γὰρ ὕστερον ὑμῶν
what you added or some other I-hear for later of-you
τινας αὐτὰ διασκευωρεῖν, δῆλα μὴν ἑκάτερα ἔσται τοῖς τὸ
some them to-tamper-with clear indeed each will-be to-those the
ἐμὸν ἦθος δυναμένοις κρίνειν. ἀλλ' οὖν, ὅπερ ἀρτίως
my character able to-judge but at-any-rate what-very just-now
εἶπον, οὐ διαβολῆς προσδέομαι πρός τε Συρακουσίους καὶ εἰ
I-said not of-slander I-need with both Syracusans and if
δή τινας ἑτέρους πείθεις λέγων αὐτά, ἀλλὰ πολὺ μᾶλλον
indeed some others you-persuade saying them but much rather
ἀπολογίας πρός τε τὴν προτέραν γενομένην διαβολὴν καὶ
of-defense against both the former having-arisen slander and
τὴν νῦν μετ' ἐκείνην μείζω φυομένην καὶ σφοδροτέραν. πρὸς
the now after that greater growing and more-vehement against
δύο δή μοι διττὰς ἀναγκαῖον ποιήσασθαι τὰς ἀπολογίας,
two indeed for-me double necessary to-make the defenses

πρῶτον μὲν ὡς εἰκότως σοι ἔφυγον κοινωνεῖν περὶ
first indeed that reasonably with-you I-shunned to-share in
τὰ τῆς πόλεως πράγματα, τὸ δὲ δεύτερον ὡς οὐκ ἐμὴν
the of-the city affairs and the second that not my
ταύτην εἴρηκας συμβουλὴν οὐδὲ διακώλυσιν, μέλλοντί σοι
this you-have-said counsel nor prevention being-about for-you
κατοικίζειν Ἑλληνίδας πόλεις ἐμποδὼν ἐμὲ γεγενῆσθαι.
to-resettle Greek cities in-the-way me to-have-been
τὴν οὖν ἀρχὴν ὧν εἶπον περὶ προτέρων ἄκουε d
the then beginning of-what I-said about the-earlier-things hear
πρότερον. ἦλθον καλούμενος εἰς Συρακούσας ὑπό τε
earlier I-came being-summoned to Syracuse by both
σοῦ καὶ Δίωνος, τοῦ μὲν δεδοκιμασμένου παρ' ἐμοὶ
you and Dion the-one indeed having-been-approved with me
καὶ ξένου πάλαι γεγονότος, ἐν ἡλικίᾳ δὲ ὄντος μέσῃ
and guest-friend long-since having-become in age but being middle
τε καὶ καθεστηκυίᾳ, ὧν δὴ παντάπασιν χρεία τοῖς
both and settled of-which indeed altogether need for-those
νοῦν καὶ σμικρὸν κεκτημένοις, μέλλουσιν περὶ τοσούτων
sense even small having being-about about so-many-things
ὅσα ἦν τότε τὰ σὰ βουλεύεσθαι, σοῦ δὲ ὄντος μὲν
as-many-as were then the yours to-deliberate you but being indeed
σφόδρα νέου, πολλῆς δὲ ἀπειρίας οὔσης περὶ σὲ τούτων
very young much and inexperience being about you of-these-things
ὧν ἔμπειρον ἔδει γεγονέναι, καὶ σφόδρα ἀγνῶτος
in-which experienced it-was-necessary to-have-become and very unknown
ἐμοί. τὸ μετὰ τοῦτο εἴτ' ἄνθρωπος εἴτε θεὸς εἴτε τύχη
to-me the after this whether a-man or a-god or fortune
τις μετὰ σοῦ Δίωνα ἐξέβαλεν, καὶ ἐλείφθης μόνος. ἆρ'
some with you Dion cast-out and you-were-left alone then
οὖν οἴει μοι τότε πολιτικῶν εἶναι κοινωνίαν πρὸς
then do-you-think for-me then of-political-affairs to-be a-partnership with

σέ, τὸν μὲν ἔμφρονα κοινωνὸν ἀπολωλεκότι, τὸν δὲ
you the indeed sensible partner having-lost the but
ἄφρονα ὁρῶντι μετὰ πονηρῶν καὶ πολλῶν ἀνθρώπων
foolish seeing with base and many men
καταλελειμμένον, οὐκ ἄρχοντα, οἰόμενον δ' ἄρχειν, ὑπὸ
left-behind not ruling thinking but to-rule by
δὲ τοιούτων ἀνθρώπων ἀρχόμενον; ἐν οἷς τί
and such men being-ruled in which-circumstances what
χρῆν ποιεῖν ἐμέ; μῶν οὐχ ὅπερ ἐποίουν ἀναγκαῖον,
was-it-necessary to-do for-me surely not what-very I-did necessarily
ἐκ τῶν λοιπῶν τὰ μὲν πολιτικὰ χαίρειν ἐᾶν,
from the remaining-things the indeed political-affairs farewell to-let
εὐλαβούμενον τὰς ἐκ τῶν φθόνων διαβολάς, ὑμᾶς δὲ
taking-care-against the from the envies slanders you and
πάντως, καίπερ ἀλλήλων χωρὶς γεγονότας καὶ διαφόρους
by-all-means although from-each-other apart having-become and at-odds
ὄντας, πειρᾶσθαι φίλους ἀλλήλοις ὅτι μάλιστα ποιεῖν;
being to-try friends to-each-other as most to-make
317 τούτων δὴ καὶ σὺ μάρτυς, ὅτι τοῦτο αὐτὸ συντείνων
of-these indeed also you a-witness that at-this very-thing straining
οὐκ ἀνῆκα πώποτε· καὶ μόγις μέν, ὅμως δ', ὡμολογήθη
not I-let-up ever and hardly indeed nevertheless but it-was-agreed
νῷν πλεῦσαι μὲν οἴκαδε ἐμέ, ἐπειδὴ πόλεμος ὑμᾶς
by-us-two to-sail indeed home me since war you
κατεῖχεν, εἰρήνης δ' αὖ γενομένης ἐλθεῖν ἐμέ τε καὶ
held peace and again having-come to-come me both and
Δίωνα εἰς Συρακούσας, σὲ δὲ καλεῖν ἡμᾶς. καὶ ταῦτα
Dion to Syracuse you and to-summon us and these-things
μὲν οὕτως ἐγένετο τῆς ἐμῆς εἰς Συρακούσας ἀποδημίας
indeed so happened the my to Syracuse journey
πέρι τῆς πρώτης καὶ τῆς πάλιν οἴκαδε σωτηρίας· τὸ
about the first and the back home safe-return the

δὲ δεύτερον εἰρήνης γενομένης ἐκάλεις με οὐ κατὰ
and second peace having-come you-summoned me not according-to
τὰς ὁμολογίας, ἀλλὰ μόνον ἥκειν ἐπέστειλας, Δίωνα
the agreements but alone to-come you-wrote Dion
δ' εἰς αὖθις ἔφησθα μεταπέμψεσθαι. διὰ ταῦτα οὐκ
and to later you-said to-be-going-to-send-for because-of these-things not
ἦλθον, ἀλλὰ καὶ Δίωνι τότ' ἀπηχθόμην· ᾤετο γὰρ εἶναι
I-came but even with-Dion then I-became-hateful he-thought for to-be
βέλτιον ἐλθεῖν ἐμὲ καὶ ὑπακοῦσαί σοι. τὸ δὲ μετὰ ταῦτα
better to-come me and to-obey you the and after this
ὕστερον ἐνιαυτῷ τριήρης ἀφίκετο καὶ ἐπιστολαὶ παρὰ
later in-a-year a-trireme arrived and letters from
σοῦ, τῶν δ' ἐν ταῖς ἐπιστολαῖς γραμμάτων ἦρχεν ὡς,
you of-the and in the letters writing it-began that
ἂν ἀφίκωμαι, τὰ Δίωνός μοι γενήσοιτο πράγματα πάντα
if I-came the of-Dion for-me would-be affairs all
κατὰ νοῦν τὸν ἐμόν, μὴ ἀφικομένου δέ, τἀναντία.
according-to mind the my not having-come but the-opposite
αἰσχύνομαι δὴ λέγειν ὅσαι τότε ἐπιστολαὶ παρὰ c
I-am-ashamed indeed to-say how-many then letters from
σοῦ καὶ παρ' ἄλλων ἦλθον διὰ σὲ ἐξ Ἰταλίας καὶ
you and from others came because-of you from Italy and
Σικελίας, καὶ παρ' ὅσους τῶν ἐμῶν οἰκείων καὶ τῶν
Sicily and to how-many of-the my relatives and of-the
γνωρίμων, καὶ πᾶσαι διακελευόμεναί μοι ἰέναι καὶ δεόμεναι
acquaintances and all bidding me to-go and begging
σοὶ πάντως ἐμὲ πείθεσθαι. ἐδόκει δὴ πᾶσιν, ἀρξαμένοις
you by-all-means me to-obey it-seemed indeed to-all beginning
ἀπὸ Δίωνος, δεῖν ἐμὲ πλεῦσαι καὶ μὴ μαλθακίζεσθαι.
from Dion to-be-necessary me to-sail and not to-be-soft
καίτοι τήν θ' ἡλικίαν αὐτοῖς προυτεινόμην καὶ περὶ σοῦ
and-yet the both age to-them I-put-forward and about you

διισχυριζόμην ὡς οὐχ οἷός τ' ἔσοιο ἀνταρκέσαι τοῖς
I-insisted that not able — you-would-be to-hold-out against-those
διαβάλλουσιν ἡμᾶς καὶ βουλομένοις εἰς ἔχθραν ἐλθεῖν —
slandering us and wishing into enmity to-come
ἑώρων γὰρ καὶ τότε καὶ νῦν ὁρῶ τὰς μεγάλας οὐσίας
I-saw for both then and now I-see the great fortunes
καὶ ὑπερόγκους τῶν τε ἰδιωτῶν καὶ τῶν μονάρχων
and excessive of-the both private-men and of-the monarchs
σχεδόν, ὅσῳπερ ἂν μείζους ὦσιν, τοσούτῳ πλείους καὶ
almost by-as-much-as — greater they-are by-so-much more and
μείζους τοὺς διαβάλλοντας καὶ πρὸς ἡδονὴν μετὰ αἰσχρᾶς
greater the slanderers and for pleasure with shameful
βλάβης ὁμιλοῦντας τρεφούσας, οὗ κακὸν οὐδὲν μεῖζον
harm associating rearing than-which evil none greater
γεννᾷ πλοῦτός τε καὶ ἡ τῆς ἄλλης ἐξουσίας δύναμις —
begets wealth both and the of-the other license power
ὅμως δ' οὖν πάντα ταῦτα χαίρειν ἐάσας ἦλθον,
nevertheless but then all these-things farewell having-let I-came
διανοηθεὶς ὡς οὐδένα δεῖ τῶν ἐμῶν φίλων ἐμὲ αἰτιᾶσθαι
having-reflected that no-one must of-the my friends me to-blame
ὡς διὰ τὴν ἐμὴν ῥᾳθυμίαν τὰ σφέτερα πάντα ἐξὸν
as because-of the my sloth the their-own all being-possible
μὴ ἀπολέσθαι διώλετο· ἐλθὼν δέ — οἶσθα γὰρ δὴ
not to-perish perished having-come and you-know for indeed
σὺ πάντα τἀντεῦθεν ἤδη γενόμενα — ἐγὼ μὲν ἠξίουν
you all the-things-thereafter already having-happened I indeed asked
δήπου κατὰ τὴν ὁμολογίαν τῶν ἐπιστολῶν πρῶτον μὲν
surely according-to the agreement of-the letters first indeed
κατάγειν Δίωνα οἰκειωσάμενον, φράζων τὴν οἰκειότητα,
to-recall Dion having-made-him-a-friend explaining the friendship
ἣν εἰ ἐμοὶ τότε ἐπείθου, τάχ' ἂν βέλτιον τῶν
which if me then you-had-obeyed perhaps — better than-the-things

νῦν γεγονότων ἔσχεν καὶ σοὶ καὶ Συρακούσαις καὶ
now having-happened would-have-been both for-you and for-Syracuse and
τοῖς ἄλλοις Ἕλλησιν, ὡς ἡ ἐμὴ δόξα μαντεύεται·
for-the other Greeks as the my opinion divines
ἔπειτα τὰ Δίωνος τοὺς οἰκείους ἔχειν ἠξίουν καὶ μὴ 318
then the-things of-Dion the relatives to-have I-asked and not
διανείμασθαι τοὺς διανειμαμένους, οὓς οἶσθα σύ· πρὸς
to-divide-them those having-divided whom know you besides
δὲ τούτοις ᾤμην δεῖν τὰ κατ᾽ ἐνιαυτὸν ἕκαστον
and these-things I-thought to-be-necessary the-things by year each
εἰωθότα αὐτῷ κομίζεσθαι καὶ μᾶλλον ἐγὼ ἔτι καὶ οὐχ
customary for-him to-be-conveyed and more I still and not
ἧττον ἐμοῦ παραγενομένου πέμπεσθαι. τούτων οὐδενὸς
less me being-present to-be-sent of-these none
τυγχάνων, ἠξίουν ἀπιέναι. τὸ μετὰ ταῦτα ἔπειθές με
obtaining I-asked to-go-away the after this you-persuaded me
μεῖναι τὸν ἐνιαυτόν, φάσκων τὴν Δίωνος ἀποδόμενος
to-stay the year saying the of-Dion having-sold
οὐσίαν πᾶσαν τὰ μὲν ἡμίσεα ἀποπέμψειν εἰς Κόρινθον,
property all the indeed half to-be-going-to-send to Corinth
τὰ δ᾽ ἄλλα τῷ παιδὶ καταλείψειν αὐτοῦ. πολλὰ ἔχων
the but others to-the son to-be-going-to-leave his many having
εἰπεῖν ὧν ὑποσχόμενος οὐδὲν ἐποίησας, διὰ τὸ
to-say of-which having-promised nothing you-did because-of the
πλῆθος αὐτῶν συντέμνω. τὰ γὰρ δὴ χρήματα πάντα
number of-them I-cut-short the for indeed money all
ἀποδόμενος, οὐ πείσας Δίωνα, φάσκων οὐ πωλήσειν
having-sold not having-persuaded Dion saying not to-be-going-to-sell
ἄνευ τοῦ πείθειν, τὸν κολοφῶνα, ὦ θαυμάσιε, ταῖς
without — persuading the finishing-stroke O wonderful-man to-the
ὑποσχέσεσιν ἁπάσαις νεανικώτατον ἐπέθηκας· μηχανὴν γὰρ
promises all most-youthful you-put a-device for

οὔτε καλὴν οὔτε κομψὴν οὔτε δικαίαν οὔτε συμφέρουσαν
neither fair nor clever nor just nor advantageous
ηὗρες, ἐμὲ ἐκφοβεῖν ὡς ἀγνοοῦντα τὰ τότε γιγνόμενα,
you-found me to-frighten as not-knowing the-things then happening
ἵνα μηδὲ ἐγὼ ζητοίην τὰ χρήματα ἀποπέμπεσθαι.
so-that not-even I might-seek the money to-be-sent
d ἡνίκα γὰρ Ἡρακλείδην ἐξέβαλες, οὔτε Συρακοσίοις δοκοῦν
when for Heracleides you-banished neither to-Syracusans seeming
δικαίως οὔτ' ἐμοί, διότι μετὰ Θεοδότου καὶ Εὐρυβίου
justly nor to-me because with Theodotes and Eurybius
συνεδεήθην σου μὴ ποιεῖν ταῦτα, ταύτην λαβὼν ὡς
I-joined-in-begging you not to-do these-things this having-taken as
ἱκανὴν πρόφασιν, εἶπες ὅτι καὶ πάλαι σοι δῆλος εἴην σοῦ
sufficient pretext you-said that even long-ago to-you clear I-was you
μὲν οὐδὲν φροντίζων, Δίωνος δὲ καὶ τῶν Δίωνος φίλων
indeed nothing caring-for Dion but and the of-Dion friends
καὶ οἰκείων, καὶ ἐπειδὴ νῦν Θεοδότης καὶ Ἡρακλείδης ἐν
and relatives and since now Theodotes and Heracleides in
διαβολαῖς εἶεν, οἰκεῖοι Δίωνος ὄντες, πᾶν μηχανώμην
slanders were relatives of-Dion being everything I-was-contriving
ὅπως οὗτοι μὴ δώσουσιν δίκην. καὶ ταῦτα μὲν ταύτῃ περὶ
that these not should-pay penalty and these-things indeed so about
τὰ πολιτικὰ κοινωνίας τῆς ἐμῆς καὶ σῆς· καὶ εἴ τινα ἑτέραν
the political partnership the my and yours and if any other
ἀλλοτριότητα ἐνεῖδες ἐν ἐμοὶ πρὸς σέ, εἰκότως οἴει ταύτῃ
estrangement you-saw in me toward you reasonably think in-this-way
πάντα ταῦτα γεγονέναι. καὶ μὴ θαύμαζε· κακὸς γὰρ ἂν
all these-things to-have-happened and not wonder base for —
ἔχοντί γε νοῦν ἀνδρὶ φαινοίμην ἐνδίκως, πεισθεὶς
to-one-having at-least sense a-man I-would-appear justly having-been-persuaded
ὑπὸ τοῦ μεγέθους τῆς σῆς ἀρχῆς τὸν μὲν παλαιὸν φίλον
by the greatness of-the your rule the indeed old friend

καὶ ξένον κακῶς πράττοντα διὰ σέ, μηδὲν σοῦ
and guest-friend faring badly because-of you in-nothing than-you
χείρω, ἵνα οὕτως εἴπω, τοῦτον μὲν προδοῦναι, σὲ δὲ
worse so-that thus I-may-say this-one indeed to-betray you but
τὸν ἀδικοῦντα ἑλέσθαι καὶ πᾶν δρᾶν ὅπῃ σὺ
the wrongdoer to-choose and everything to-do in-whatever-way you
προσέταττες, ἕνεκα χρημάτων δῆλον ὅτι· οὐδὲν γὰρ ἂν
ordered for-the-sake-of money clear that nothing for —
ἕτερον ἔφησεν αἴτιόν τις εἶναι τῆς ἐμῆς μεταβολῆς, εἰ
other would-have-said cause anyone to-be of-the my change if
μετεβαλόμην. ἀλλὰ ταῦτα μὲν ταύτῃ γενόμενα τὴν ἐμὴν
I-had-changed but these-things indeed so having-happened the my
καὶ σὴν λυκοφιλίαν καὶ ἀκοινωνίαν διὰ σὲ ἀπηργάσατο.
and your wolf-friendship and non-partnership because-of you brought-about
σχεδὸν δ' εἰς λόγον ὁ λόγος ἥκει μοι συνεχὴς τῷ 319
almost and to an-account the account comes for-me continuous with-the
νυνδὴ γενόμενος, περὶ οὗ μοι τὸ δεύτερον ἀπολογητέον
just-now having-been about which for-me the second must-be-defended
ἔφην εἶναι. σκόπει δὴ καὶ πρόσεχε πάντως, ἄν σοί
I-said to-be consider indeed and attend by-all-means if to-you
τι ψεύδεσθαι δόξω καὶ μὴ τἀληθῆ λέγειν. φημὶ γάρ
anything to-lie I-seem and not the-truth to-say I-say for
σε Ἀρχεδήμου παρόντος ἐν τῷ κήπῳ καὶ Ἀριστοκρίτου,
you Archedemus being-present in the garden and Aristocritus
σχεδὸν ἡμέραις πρότερον εἴκοσι τῆς ἐμῆς ἐκ Συρακουσῶν
about days before twenty of-the my from Syracuse
οἴκαδ' ἀποδημίας, ἃ νῦν δὴ λέγεις ἐμοὶ μεμφόμενος,
home journey what now indeed you-say to-me blaming
ὡς Ἡρακλείδου τέ μοι καὶ τῶν ἄλλων πάντων μᾶλλον
that for-Heracleides both to-me and the others all rather
ἢ σοῦ μέλοι. καί με τούτων ἐναντίον διηρώτησας εἰ
than you it-mattered and me of-these before you-questioned whether

μνημονεύω, κατ᾽ ἀρχὰς ὅτ᾽ ἦλθον, κελεύων σε τὰς πόλεις
I-remember at the-beginnings when I-came urging you the cities
τὰς Ἑλληνίδας κατοικίζειν· ἐγὼ δὲ συνεχώρουν μεμνῆσθαι
the Greek to-resettle I and agreed to-remember
καὶ ἔτι νῦν μοι δοκεῖν ταῦτ᾽ εἶναι βέλτιστα. ῥητέον
and still now to-me to-seem these-things to-be best it-must-be-said
δέ, ὦ Διονύσιε, καὶ τοὐπὶ τούτῳ τότε λεχθέν. ἠρόμην
and O Dionysius also the-thing-next-to this then said I-asked
γὰρ δή σε πότερον αὐτὸ τοῦτό σοι συμβουλεύσαιμι μόνον
for indeed you whether very this to-you I-had-advised alone
ἤ τι καὶ ἄλλο πρὸς τούτῳ· σὺ δὲ καὶ μάλ᾽ ἀπεκρίνω
or something also other besides this you and also very answered
μεμηνιμένως καὶ ὑβριστικῶς εἰς ἐμέ, ὡς ᾤου — διὸ τὸ
angrily and insolently to me as you-thought therefore the
τότε σοι ὕβρισμα νῦν ὕπαρ ἀντ᾽ ὀνείρατος γέγονεν —
then your insult now waking instead-of a-dream has-become
εἶπες δὲ καὶ μάλα πλαστῶς γελῶν, εἰ μέμνημαι, ὡς
you-said and also very affectedly laughing if I-remember that
"παιδευθέντα με ἐκέλευες ποιεῖν πάντα ταῦτα ἢ μὴ ποιεῖν."
having-been-educated me you-bade to-do all these-things or not to-do
d ἔφην ἐγὼ κάλλιστα μνημονεῦσαί σε. "οὐκοῦν παιδευθέντα,"
I-said I very-well to-remember you then having-been-educated
ἔφησθα, "γεωμετρεῖν, ἢ πῶς;" κἀγὼ τὸ μετὰ ταῦτα ὃ
you-said to-do-geometry or how and-I the after this what
ἐπῄει μοι εἰπεῖν οὐκ εἶπον, φοβούμενος μὴ σμικροῦ ῥήματος
came to-me to-say not I-said fearing lest for-a-small word's
ἕνεκα τὸν ἔκπλουν ὃν προσεδόκων, μή μοι στενὸς
sake the voyage-out which I-expected not for-me narrow
γίγνοιτο ἀντ᾽ εὐρυχωρίας. ἀλλ᾽ οὖν ὧν ἕνεκα πάντ᾽
should-become instead-of spaciousness but anyway of-which for-the-sake all-things
εἴρηται ταῦτ᾽ ἐστί· μή με διάβαλλε λέγων ὡς οὐκ εἴων
have-been-said these-things are do-not me slander saying that not allowed

ἐγώ σε πόλεις Ἑλληνίδας ἐρρούσας ὑπὸ βαρβάρων οἰκίζειν,
I you cities Greek ruined by barbarians to-resettle
οὐδὲ Συρακουσίους ἐπικουφίσαι βασιλείαν ἀντὶ τυραννίδος
nor Syracusans to-relieve a-kingship instead-of tyranny
μεταστήσαντα. τούτων γὰρ οὔθ' ἧττον ἐμοὶ πρέποντα
having-changed of-these for neither less to-me fitting
ἔχοις ἄν ποτε λέγων μου καταψεύσασθαι, πρὸς δὲ
you-could-have — ever saying me to-belie besides and
τούτοις ἔτι σαφεστέρους τούτων εἰς ἔλεγχον λόγους ἐγὼ
these still clearer than-these for refutation arguments I
δοίην ἄν, εἴ τις ἱκανή που φαίνοιτο κρίσις, ὡς ἐγὼ
would-give — if any sufficient somewhere should-appear judgment that I
μὲν ἐκέλευον, σὺ δ' οὐκ ἤθελες πράττειν αὐτά· καὶ μὴν οὐ
indeed urged you but not wished to-do them and indeed not
χαλεπὸν εἰπεῖν ἐναργῶς ὡς ἦν ταῦτα ἄριστα πραχθέντα
difficult to-say clearly that were these-things best having-been-done
καὶ σοὶ καὶ Συρακοσίοις καὶ Σικελιώταις πᾶσιν. ἀλλ' ὦ
both for-you and for-Syracusans and for-Sicilians all but O
τᾶν, εἰ μὲν μὴ φῂς εἰρηκέναι εἰρηκὼς ταῦτα, ἔχω τὴν
sir if indeed not you-say to-have-said having-said these-things I-have the
δίκην· εἰ δ' ὁμολογεῖς, τὸ μετὰ τοῦτο ἡγησάμενος εἶναι
satisfaction if but you-agree the after this having-considered to-be
σοφὸν τὸν Στησίχορον, τὴν παλινῳδίαν αὐτοῦ μιμησάμενος,
wise — Stesichorus the recantation his having-imitated
ἐκ τοῦ ψεύδους εἰς τὸν ἀληθῆ λόγον μεταστήσῃ.
from the falsehood to the true account you-will-change

Plato writes to Dion after his success at Syracuse. The whole world is watching him, so he must surpass other men in truth, justice, and nobility as grown men surpass boys, and show himself a Lycurgus or a Cyrus, since many fear that his ambition and that of Heracleides and Theodotes will ruin everything. Plato asks for news, since Athens hears much and knows nothing, and warns him that some find him too little attentive to others: success comes by pleasing men, and self-will lives with solitude.

320 Πλάτων Δίωνι Συρακοσίῳ εὖ πράττειν. οἶμαι μὲν φανερὰν
Plato to-Dion of-Syracuse well to-fare I-think indeed evident
εἶναι διὰ παντὸς τοῦ χρόνου τὴν ἐμὴν προθυμίαν περὶ
to-be through all the time the my eagerness about
τὰς συμβεβηκυίας πράξεις, καὶ ὅτι πολλὴν εἶχον περὶ
the having-happened actions and that much I-had about
αὐτῶν σπουδὴν εἰς τὸ συμπερανθῆναι, οὐκ ἄλλου τινὸς
them zeal for the to-be-accomplished not of-another any
ἕνεκα μᾶλλον ἢ τῆς ἐπὶ τοῖς καλοῖς φιλοτιμίας· νομίζω
for-the-sake rather than of-the for the fair-things love-of-honor I-consider
γὰρ δίκαιον εἶναι τοὺς ὄντας τῇ ἀληθείᾳ ἐπιεικεῖς καὶ
for just to-be those being in-the truth good and
πράττοντας τοιαῦτα τυγχάνειν δόξης τῆς προσηκούσης.
doing such-things to-obtain repute the fitting
τὰ μὲν οὖν εἰς τὸ παρόν, σὺν θεῷ εἰπεῖν, ἔχει καλῶς,
the-things indeed then for the present with god to-say are well
τὰ δὲ περὶ τῶν μελλόντων ὁ μέγιστός ἐστιν ἀγών.
the-things but about the future the greatest is contest
ἀνδρείᾳ μὲν γὰρ καὶ τάχει καὶ ῥώμῃ διενεγκεῖν δόξειεν
in-courage indeed for and in-speed and in-strength to-excel would-seem
ἄν καὶ ἑτέρων εἶναί τινων, ἀληθείᾳ δὲ καὶ δικαιοσύνῃ καὶ
— even of-others to-belong some in-truth but and justice and

μεγαλοπρεπείᾳ καὶ τῇ περὶ πάντα ταῦτα εὐσχημοσύνῃ,
magnificence and in-the about all these-things decorum
συμφαίη τις ἂν τοὺς ἀντιποιουμένους τὰ τοιαῦτα τιμᾶν
would-agree someone — those laying-claim-to the such-things to-honor
εἰκότως τῶν ἄλλων διαφέρειν. νῦν οὖν δῆλον μέν ἐστιν
reasonably than-the others excel now then clear indeed is
ὃ λέγω, ἀναμιμνήσκειν δὲ ὅμως δεῖ ἡμᾶς αὐτοὺς
what I-mean to-remind but nevertheless it-is-necessary us ourselves
ὅτι προσήκει πλέον ἢ παίδων τῶν ἄλλων ἀνθρώπων
that it-befits more than children the other men
διαφέρειν τοὺς οἶσθα δήπου.
to-excel those you-know surely
φανεροὺς οὖν δεῖ ἡμᾶς γενέσθαι ὅτι ἐσμὲν τοιοῦτοι d
manifest then it-is-necessary us to-become that we-are such
οἱοίπερ φαμέν, ἄλλως τε καὶ ἐπειδή, σὺν θεῷ εἰπεῖν, ῥᾴδιον
as-very-ones we-say otherwise both and since with god to-say easy
ἔσται. τοῖς μὲν γὰρ ἄλλοις συμβέβηκεν ἀναγκαῖον εἶναι
it-will-be for-the indeed for others it-has-happened necessary to-be
πλανηθῆναι πολὺν τόπον, εἰ μέλλουσιν γνωσθῆναι· τὸ δὲ νῦν
to-wander-over much space if they-are-to to-become-known the but now
ὑπάρχον περὶ σὲ τοιοῦτόν ἐστιν, ὡς τοὺς ἐξ ἁπάσης τῆς
existing about you such is that those from all the
οἰκουμένης, εἰ καὶ νεανικώτερόν ἐστιν εἰπεῖν, εἰς ἕνα τόπον
inhabited-world if even more-youthfully it-is to-say at one place
ἀποβλέπειν, καὶ ἐν τούτῳ μάλιστα πρὸς σέ. ὡς οὖν ὑπὸ
to-look and in this most at you as then by
πάντων ὁρώμενος παρασκευάζου τόν τε Λυκοῦργον ἐκεῖνον
all being-seen prepare-yourself — both Lycurgus that
ἀρχαῖον ἀποδείξων καὶ τὸν Κῦρον, καὶ εἴ τις ἄλλος
ancient to-be-going-to-show and — Cyrus and if any other
πώποτε ἔδοξεν ἤθει καὶ πολιτείᾳ διενεγκεῖν, ἄλλως τε
ever seemed in-character and government to-excel otherwise both

καὶ ἐπειδὴ πολλοὶ καὶ σχεδὸν ἅπαντες οἱ τῇδε λέγουσιν
and since many and almost all those here say
ὡς πολλή ἐστιν ἐλπὶς ἀναιρεθέντος Διονυσίου διαφθαρῆναι
that much is hope having-been-removed Dionysius to-be-ruined
τὰ πράγματα διὰ τὴν σήν τε καὶ Ἡρακλείδου καὶ
the affairs because-of the your both and of-Heracleides and
Θεοδότου καὶ τῶν ἄλλων γνωρίμων φιλοτιμίαν.
of-Theodotes and of-the other notables ambition
321 μάλιστα μὲν οὖν μηδεὶς εἴη τοιοῦτος· ἐὰν δ' ἄρα καὶ
most indeed then no-one may-be such if but after-all also
γίγνηταί τις, σὺ φαίνου ἰατρεύων, καὶ πρὸς τὸ βέλτιστον
there-arise anyone you appear healing and to the best
ἔλθοιτ' ἄν. ταῦτα δὲ ἴσως γελοῖόν σοι φαίνεται εἶναι
you-would-come — these-things but perhaps ridiculous to-you appears to-be
τὸ ἐμὲ λέγειν, διότι καὶ αὐτὸς οὐκ ἀγνοεῖς· ἐγὼ δὲ καὶ
the me to-say because also yourself not are-ignorant I but also
ἐν τοῖς θεάτροις ὁρῶ τοὺς ἀγωνιστὰς ὑπὸ τῶν παίδων
in the theaters see the contestants by the children
παροξυνομένους, μήτι δὴ ὑπό γε τῶν φίλων, οὓς
being-spurred-on not-to-speak-of indeed by at-least the friends whom
ἄν τις οἴηται μετὰ σπουδῆς κατ' εὔνοιαν παρακελεύεσθαι.
— one may-think with zeal from goodwill to-cheer-on
νῦν οὖν αὐτοί τε ἀγωνίζεσθε καὶ ἡμῖν εἴ του δεῖ
now then yourselves both contend and to-us if of-anything there-is-need
ἐπιστέλλετε· τὰ δ' ἐνθάδε παραπλησίως ἔχει καθάπερ
write the-things but here similarly are as-if
καὶ ὑμῶν παρόντων. ἐπιστέλλετε δὲ καὶ ὅτι πέπρακται
even you being-present write and also what has-been-done
ὑμῖν ἢ πράττοντες τυγχάνετε, ὡς ἡμεῖς πολλὰ ἀκούοντες
by-you or doing you-happen-to-be as we many-things hearing
οὐδὲν ἴσμεν· καὶ νῦν ἐπιστολαὶ παρὰ μὲν Θεοδότου καὶ
nothing know and now letters from indeed Theodotes and

Ἡρακλείδου ἥκουσιν εἰς Λακεδαίμονα καὶ Αἴγιναν, ἡμεῖς
Heracleides come to Lacedaemon and Aegina we
δέ, καθάπερ εἴρηται, πολλὰ ἀκούοντες περὶ τῶν τῇδε
but as has-been-said many-things hearing about the-things here
οὐδὲν ἴσμεν. ἐνθυμοῦ δὲ καὶ ὅτι δοκεῖς τισιν ἐνδεεστέρως
nothing know consider and also that you-seem to-some more-deficiently
τοῦ προσήκοντος θεραπευτικὸς εἶναι· μὴ οὖν λανθανέτω
than-the fitting obliging to-be not then let-it-escape-notice
σε ὅτι διὰ τοῦ ἀρέσκειν τοῖς ἀνθρώποις καὶ τὸ πράττειν
you that through the pleasing to-the men also the doing
ἐστίν, ἡ δ' αὐθάδεια ἐρημίᾳ σύνοικος. εὐτύχει.
is the but self-will with-solitude dwells farewell

V · TO PERDICCAS

Plato recommends Euphraeus to Perdiccas of Macedon as an adviser in government. Each constitution has its own voice, he writes, and a ruler who speaks in the voice of his own constitution prospers. Euphraeus can help him find the voice of monarchy. Plato answers the objection that he himself advises kings yet never advised Athens: he came too late to a people already set in its ways.

Πλάτων Περδίκκᾳ εὖ πράττειν. Εὐφραίῳ μὲν συνεβούλευσα, c
Plato to-Perdiccas well to-fare to-Euphraeus indeed I-advised
καθάπερ ἐπέστελλες, τῶν σῶν ἐπιμελούμενον περὶ ταῦτα
as you-wrote of-the your-affairs taking-care in these-things
διατρίβειν· δίκαιος δ' εἰμὶ καὶ σοὶ ξενικὴν καὶ ἱερὰν
to-spend-time just and I-am also for-you the-guest-friend's and sacred
συμβουλὴν λεγομένην συμβουλεύειν περί τε τῶν ἄλλων
counsel so-called to-advise about both the other-things
ὧν ἂν φράζῃς καὶ ὡς Εὐφραίῳ δεῖ τὰ νῦν χρῆσθαι.
which — you-may-tell and how Euphraeus it-is-necessary — now to-use

πολλὰ μὲν γὰρ ὁ ἀνὴρ χρήσιμος, μέγιστον δὲ οὗ
in-many-things indeed for the man useful greatest but of-which
καὶ σὺ νῦν ἐνδεὴς εἶ διά τε τὴν ἡλικίαν καὶ διὰ τὸ
also you now in-need are because-of both the age and because-of the
μὴ πολλοὺς αὐτοῦ πέρι συμβούλους εἶναι τοῖς νέοις. ἔστιν
not many it about advisers to-be for-the young there-is
γὰρ δή τις φωνὴ τῶν πολιτειῶν ἑκάστης καθαπερεί
for indeed a-certain voice of-the constitutions of-each as-if
τινων ζῴων, ἄλλη μὲν δημοκρατίας, ἄλλη δ' ὀλιγαρχίας,
of-some animals one indeed of-democracy another and of-oligarchy
ἡ δ' αὖ μοναρχίας· ταύτας φαῖεν μὲν ἂν ἐπίστασθαι
the and again of-monarchy these would-claim indeed — to-know
πάμπολλοι, πλεῖστον δ' ἀπολείπονται τοῦ κατανοεῖν αὐτὰς
very-many farthest but they-fall-short of-the understanding them
πλὴν ὀλίγων δή τινων. ἥτις μὲν ἂν οὖν τῶν πολιτειῶν
except few indeed some whichever indeed — then of-the constitutions
τὴν αὑτῆς φθέγγηται φωνὴν πρός τε θεοὺς καὶ πρὸς
the its-own utters voice to both gods and to
ἀνθρώπους, καὶ τῇ φωνῇ τὰς πράξεις ἑπομένας ἀποδιδῷ,
men and with-the voice the actions following renders
θάλλει τε ἀεὶ καὶ σῴζεται, μιμουμένη δ' ἄλλην φθείρεται.
flourishes both always and is-preserved imitating but another is-destroyed
322 πρὸς ταῦτ' οὖν Εὐφραῖός σοι γίγνοιτ' οὐχ ἥκιστα ἂν
for these-things then Euphraeus to-you might-be not least —
χρήσιμος, καίπερ καὶ πρὸς ἄλλα ὢν ἀνδρεῖος· τοὺς
useful although also for other-things being brave the
γὰρ τῆς μοναρχίας λόγους οὐχ ἥκιστ' αὐτὸν ἐλπίζω
for of-the monarchy principles not least him I-hope
συνεξευρήσειν τῶν περὶ τὴν σὴν διατριβὴν ὄντων· εἰς
to-be-going-to-help-discover of-those about the your court being for
ταῦτ' οὖν αὐτῷ χρώμενος ὀνήσῃ τε αὐτὸς καὶ
these-things then him using you-will-be-benefited both yourself and

ἐκεῖνον πλεῖστα ὠφελήσεις. ἐὰν δέ τις ἀκούσας ταῦτα
him most you-will-help if but anyone having-heard these-things
εἴπῃ· "Πλάτων, ὡς ἔοικεν, προσποιεῖται μὲν τὰ
should-say Plato as it-seems claims indeed the-things
δημοκρατίᾳ συμφέροντα εἰδέναι, ἐξὸν δ' ἐν τῷ δήμῳ
for-democracy advantageous to-know being-possible but in the assembly
λέγειν καὶ συμβουλεύειν αὐτῷ τὰ βέλτιστα οὐ πώποτε
to-speak and to-advise it the best-things not ever
ἀναστὰς ἐφθέγξατο," πρὸς ταῦτ' εἰπεῖν ὅτι Πλάτων
having-stood-up spoke to these-things to-say that Plato
ὀψὲ ἐν τῇ πατρίδι γέγονεν καὶ τὸν δῆμον κατέλαβεν
late in the fatherland was-born and the people found
ἤδη πρεσβύτερον καὶ εἰθισμένον ὑπὸ τῶν ἔμπροσθεν
already older and accustomed by those before
πολλὰ καὶ ἀνόμοια τῇ ἐκείνου συμβουλῇ πράττειν· ἐπεὶ
many and unlike to-the his advice to-do since
πάντων ἂν ἥδιστα καθάπερ πατρὶ συνεβούλευεν αὐτῷ,
of-all-things — most-gladly as to-a-father he-would-have-advised it
εἰ μὴ μάτην μὲν κινδυνεύσειν ᾤετο, πλέον δ' οὐδὲν
if not in-vain indeed to-be-going-to-run-risk he-thought more but nothing
ποιήσειν. ταὐτὸν δὴ οἶμαι δρᾶσαι ἂν καὶ τὴν ἐμὴν
to-be-going-to-do the-same indeed I-think would-do — also the my
συμβουλήν. εἰ γὰρ δόξαιμεν ἀνιάτως ἔχειν, πολλὰ ἂν
advice if for we-should-seem incurably to-be many-things —
χαίρειν ἡμῖν εἰπὼν ἐκτὸς ἂν γίγνοιτο τῆς περὶ ἐμὲ
farewell to-us having-said away — he-would-be from-the about me
καὶ τὰ ἐμὰ συμβουλῆς. εὐτύχει.
and the-things my counsel farewell

Plato urges Hermias and his neighbors, the philosophers Erastus and Coriscus, to bind themselves in friendship. Hermias has power but needs steadfast friends of sound character; the two have the fine wisdom of the Forms but, after a life spent among decent men, need a wisdom that guards against the wicked. If their bond seems to loosen, they are to send Plato a letter of complaint. All three are to read the letter together often and swear to it by the god who leads all things and by his father.

c Πλάτων Ἑρμείᾳ καὶ Ἐράστῳ καὶ Κορίσκῳ εὖ πράττειν.
Plato to-Hermias and to-Erastus and to-Coriscus well to-fare
ἐμοὶ φαίνεται θεῶν τις ὑμῖν τύχην ἀγαθήν, ἂν εὖ δέξησθε,
to-me appears of-the-gods one to-you fortune good if well you-receive-it
εὐμενῶς καὶ ἱκανῶς παρασκευάζειν· οἰκεῖτε γὰρ δὴ
kindly and sufficiently to-be-preparing you-dwell for indeed
γείτονές τε ὑμῖν αὐτοῖς καὶ χρείαν ἔχοντες ὥστε ἀλλήλους
neighbors both to-you yourselves and need having so-that each-other
εἰς τὰ μέγιστα ὠφελεῖν. Ἑρμείᾳ μὲν γὰρ οὔτε ἵππων
in the greatest-things to-help to-Hermias indeed for neither of-horses
πλῆθος οὔτε ἄλλης πολεμικῆς συμμαχίας οὐδ' αὖ χρυσοῦ
a-multitude nor of-other warlike alliance nor again of-gold
προσγενομένου γένοιτ' ἂν μείζων εἰς τὰ πάντα δύναμις, ἢ
having-been-added would-be — greater for — all-things power than
φίλων βεβαίων τε καὶ ἤθος ἐχόντων ὑγιές· Ἐράστῳ δὲ
of-friends firm both and character having sound to-Erastus and
καὶ Κορίσκῳ, πρὸς τῇ τῶν εἰδῶν σοφίᾳ τῇ καλῇ ταύτῃ,
and Coriscus besides the of-the forms wisdom the fair this
φήμ' ἐγώ, καίπερ γέρων ὤν, προσδεῖν σοφίας τῆς περὶ
I-say I although old being to-need-also wisdom the about
τοὺς πονηροὺς καὶ ἀδίκους φυλακτικῆς καί τινος ἀμυντικῆς
the base and unjust guarding and some defensive
δυνάμεως. ἄπειροι γάρ εἰσι διὰ τὸ μεθ' ἡμῶν μετρίων
power inexperienced for they-are because-of the with us moderate

ὄντων καὶ οὐ κακῶν συχνὸν διατετριφέναι τοῦ βίου· διὸ
being and not bad much to-have-spent of-the life therefore
δὴ τούτων προσδεῖν εἶπον, ἵνα μὴ ἀναγκάζωνται τῆς
indeed these-things to-need-also I-said so-that not they-may-be-compelled the
ἀληθινῆς μὲν ἀμελεῖν σοφίας, τῆς δὲ ἀνθρωπίνης τε καὶ
true indeed to-neglect wisdom the and human both and
ἀναγκαίας ἐπιμελεῖσθαι μειζόνως ἢ δεῖ.
necessary to-attend-to more than is-needful
ταύτην δ' αὖ τὴν δύναμιν Ἑρμείας μοι φαίνεται 323
this and again the power Hermias to-me appears
φύσει τε, ὅσα μήπω συγγεγονότι, καὶ τέχνῃ δι'
by-nature both as-far-as not-yet having-been-with-me and by-art through
ἐμπειρίας εἰληφέναι. τί οὖν δὴ λέγω; σοὶ μέν, Ἑρμεία,
experience to-have-acquired what then indeed do-I-say to-you indeed Hermias
πεπειραμένος Ἐράστου καὶ Κορίσκου πλέονα ἢ σύ,
having-made-trial-of Erastus and Coriscus more than you
φημὶ καὶ μηνύω καὶ μαρτυρῶ μὴ ῥᾳδίως εὑρήσειν σε
I-say and declare and bear-witness not easily to-be-going-to-find you
ἀξιοπιστότερα ἤθη τούτων τῶν γειτόνων· ἔχεσθαι δὴ
more-trustworthy characters than-these the neighbors to-cling indeed
παντὶ συμβουλεύω δικαίῳ τρόπῳ τούτων τῶν ἀνδρῶν,
in-every I-advise just manner to-these the men
μὴ πάρεργον ἡγουμένῳ. Κορίσκῳ δὲ καὶ Ἐράστῳ πάλιν
not a-side-matter considering-it to-Coriscus and and Erastus again
Ἑρμείου ἀντέχεσθαι σύμβουλός εἰμι καὶ πειρᾶσθαι ταῖς
of-Hermias to-hold-fast adviser I-am and to-try with-the
ἀνθέξεσιν ἀλλήλων εἰς μίαν ἀφικέσθαι φιλίας συμπλοκήν.
clingings to-each-other into one to-arrive of-friendship bond
ἂν δέ τις ὑμῶν ἄρα ταύτην πῃ λύειν δοκῇ —
if but any of-you after-all this somehow to-loosen seems
τὸ γὰρ ἀνθρώπινον οὐ παντάπασιν βέβαιον — δεῦρο
the for human not altogether firm here

παρ᾽ ἐμὲ καὶ τοὺς ἐμοὺς πέμπετε μομφῆς κατήγορον
to me and the my-people send of-the-complaint accusing
ἐπιστολήν· οἶμαι γὰρ δίκῃ τε καὶ αἰδοῖ τοὺς παρ᾽
a-letter I-think for with-justice both and with-respect the from
ἡμῶν ἐντεῦθεν ἐλθόντας λόγους, εἰ μή τι τὸ λυθὲν
us hence coming words if not something the loosened
μέγα τύχοι γενόμενον, ἐπῳδῆς ἡστινοσοῦν μᾶλλον
great should-happen being than-an-incantation any-whatever rather
ἂν συμφῦσαι καὶ συνδῆσαι πάλιν εἰς τὴν προϋπάρχουσαν
— to-grow-together and to-bind again into the pre-existing
φιλότητά τε καὶ κοινωνίαν, ἣν ἂν μὲν φιλοσοφῶμεν
friendship both and partnership which if indeed we-philosophize
ἅπαντες ἡμεῖς τε καὶ ὑμεῖς, ὅσον ἂν δυνώμεθα καὶ
all we both and you as-far-as — we-can and
ἑκάστῳ παρείκῃ, κύρια τὰ νῦν κεχρησμῳδημένα ἔσται.
to-each is-allowed valid the-things now prophesied will-be
d τὸ δὲ ἂν μὴ δρῶμεν ταῦτα οὐκ ἐρῶ· φήμην γὰρ
the but if not we-do these-things not I-will-say an-omen for
ἀγαθὴν μαντεύομαι, καὶ φημὶ δὴ ταῦθ᾽ ἡμᾶς πάντ᾽
good I-divine and I-say indeed these-things us all
ἀγαθὰ ποιήσειν, ἂν θεὸς ἐθέλῃ. ταύτην τὴν ἐπιστολὴν
good-things to-be-going-to-do if god wills this the letter
πάντας ὑμᾶς τρεῖς ὄντας ἀναγνῶναι χρή, μάλιστα
all you three being to-read it-is-necessary most
μὲν ἁθρόους, εἰ δὲ μή, κατὰ δύο, κοινῇ κατὰ δύναμιν
indeed together if but not by twos in-common according-to ability
ὡς οἷόν τ᾽ ἐστὶν πλειστάκις, καὶ χρῆσθαι συνθήκῃ καὶ
as possible — it-is most-often and to-use as-a-compact and
νόμῳ κυρίῳ, ὅ ἐστιν δίκαιον, ἐπομνύντας σπουδῇ τε
law sovereign which is just swearing-by in-earnest both
ἅμα μὴ ἀμούσῳ καὶ τῇ τῆς σπουδῆς ἀδελφῇ
at-the-same-time not unmusical and with-the of-the earnest sister

παιδιᾷ, καὶ τὸν τῶν πάντων θεὸν ἡγεμόνα τῶν τε
play and the of-the all god leader of-the both
ὄντων καὶ τῶν μελλόντων, τοῦ τε ἡγεμόνος καὶ αἰτίου
things-that-are and of-the things-to-be of-the both leader and cause
πατέρα κύριον ἐπομνύντας, ὅν, ἂν ὄντως φιλοσοφῶμεν,
father lord swearing-by whom if really we-philosophize
εἰσόμεθα πάντες σαφῶς εἰς δύναμιν ἀνθρώπων εὐδαιμόνων.
we-shall-know all clearly to the-ability of-men blessed

VII · TO DION'S FRIENDS

Plato answers Dion's friends: he will join them if they share Dion's aim, held from Plato's first visit, when Plato was nearly forty, until Dion's death, that Syracuse be free under the best laws. As a young man meaning to enter public life, Plato saw the Thirty, some of them his kin, try to make Socrates share in a crime, and the restored regime then put Socrates to death. He concluded that every city is badly governed until philosophers rule or rulers turn philosopher. In Italy and Sicily he loathed the life of feasting, under which no city stays at peace under laws.

Πλάτων τοῖς Δίωνος οἰκείοις τε καὶ ἑταίροις εὖ πράττειν. 324
Plato to-the of-Dion relatives both and companions well to-fare
ἐπεστείλατέ μοι νομίζειν δεῖν τὴν διάνοιαν ὑμῶν εἶναι
you-wrote to-me to-think to-be-necessary the purpose your to-be
τὴν αὐτὴν ἣν εἶχεν καὶ Δίων, καὶ δὴ καὶ κοινωνεῖν
the same which had also Dion and indeed also to-share
διεκελεύεσθέ μοι, καθ' ὅσον οἷός τέ εἰμι ἔργῳ καὶ λόγῳ.
you-urged me in as-far-as able — I-am in-deed and in-word
ἐγὼ δέ, εἰ μὲν δόξαν καὶ ἐπιθυμίαν τὴν αὐτὴν ἔχετε b
I and if indeed opinion and desire the same you-have
ἐκείνῳ, σύμφημι κοινωνήσειν, εἰ δὲ μή, βουλεύσεσθαι
with-him I-agree to-be-going-to-share if but not to-be-going-to-deliberate

πολλάκις. τίς δ' ἦν ἡ ἐκείνου διάνοια καὶ ἐπιθυμία, σχεδὸν
often what and was the his purpose and desire almost
οὐκ εἰκάζων ἀλλ' ὡς εἰδὼς σαφῶς εἴπομ' ἄν. ὅτε γὰρ
not guessing but as knowing clearly I-could-tell — when for
κατ' ἀρχὰς εἰς Συρακούσας ἐγὼ ἀφικόμην, σχεδὸν ἔτη
at the-beginning to Syracuse I came almost years
τετταράκοντα γεγονώς, Δίων εἶχε τὴν ἡλικίαν ἣν τὰ νῦν
forty having-become Dion had the age which — now
Ἱππαρῖνος γέγονεν, καὶ ἣν ἔσχεν τότε δόξαν, ταύτην καὶ
Hipparinus has-become and which he-held then opinion this also
διετέλεσεν ἔχων, Συρακοσίους οἴεσθαι δεῖν ἐλευθέρους
he-continued holding Syracusans to-think to-be-necessary free
εἶναι, κατὰ νόμους τοὺς ἀρίστους οἰκοῦντας· ὥστε οὐδὲν
to-be according-to laws the best dwelling so-that nothing
θαυμαστὸν εἴ τις θεῶν καὶ τοῦτον εἰς τὴν αὐτὴν δόξαν
wonderful if some of-the-gods also this-one to the same opinion
περὶ πολιτείας ἐκείνῳ γενέσθαι σύμφρονα ποιήσειεν. τίς δ'
about government with-him to-become like-minded should-make what and
ἦν ὁ τρόπος τῆς γενέσεως αὐτῆς, οὐκ ἀπάξιον ἀκοῦσαι
was the manner of-the origin of-it not unworthy to-hear
νέῳ καὶ μὴ νέῳ, πειράσομαι δὲ ἐξ ἀρχῆς αὐτὴν ἐγὼ
for-young and not young I-will-try and from the-beginning it I
πρὸς ὑμᾶς διεξελθεῖν· ἔχει γὰρ καιρὸν τὰ νῦν. νέος ἐγώ ποτε
to you to-go-through it-has for timeliness — now young I once
ὢν πολλοῖς δὴ ταὐτὸν ἔπαθον· ᾠήθην, εἰ θᾶττον ἐμαυτοῦ
being to-many indeed the-same I-experienced I-thought if sooner myself
γενοίμην κύριος, ἐπὶ τὰ κοινὰ τῆς πόλεως εὐθὺς ἰέναι.
I-became master to the common-affairs of-the city at-once to-go
325 καί μοι τύχαι τινὲς τῶν τῆς πόλεως πραγμάτων
and to-me chances some of-the of-the city affairs
τοιαίδε παρέπεσον. ὑπὸ πολλῶν γὰρ τῆς τότε πολιτείας
such fell-in-the-way by many for of-the then constitution

λοιδορουμένης μεταβολὴ γίγνεται, καὶ τῆς μεταβολῆς εἷς
being-reviled a-change happens and of-the change one
καὶ πεντήκοντά τινες ἄνδρες προύστησαν ἄρχοντες, ἕνδεκα
and fifty some men stood-at-the-head as-rulers eleven
μὲν ἐν ἄστει, δέκα δ' ἐν Πειραεῖ — περί τε ἀγορὰν
indeed in the-city ten and in Piraeus about both market
ἑκάτεροι τούτων ὅσα τ' ἐν τοῖς ἄστεσι διοικεῖν
each of-these as-many-things-as and in the towns to-administer
ἔδει — τριάκοντα δὲ πάντων ἄρχοντες κατέστησαν
it-was-necessary thirty and over-all rulers were-established
αὐτοκράτορες. τούτων δή τινες οἰκεῖοί τε ὄντες καὶ
with-full-powers of-these indeed some relatives both being and
γνώριμοι ἐτύγχανον ἐμοί, καὶ δὴ καὶ παρεκάλουν εὐθὺς
acquaintances happened-to-be to-me and indeed also they-invited at-once
ὡς ἐπὶ προσήκοντα πράγματά με. καὶ ἐγὼ θαυμαστὸν
as to fitting affairs me and I wonderful
οὐδὲν ἔπαθον ὑπὸ νεότητος· ᾠήθην γὰρ αὐτοὺς ἔκ τινος
nothing experienced by youth I-thought for them from some
ἀδίκου βίου ἐπὶ δίκαιον τρόπον ἄγοντας διοικήσειν
unjust life to just way leading to-be-going-to-administer
δὴ τὴν πόλιν, ὥστε αὐτοῖς σφόδρα προσεῖχον τὸν νοῦν,
indeed the city so-that to-them very-much I-applied the mind
τί πράξοιεν. καὶ ὁρῶν δήπου τοὺς ἄνδρας ἐν χρόνῳ ὀλίγῳ
what they-would-do and seeing surely the men in time little
χρυσὸν ἀποδείξαντας τὴν ἔμπροσθεν πολιτείαν — τά
gold having-shown the former constitution the-things
τε ἄλλα καὶ φίλον ἄνδρα ἐμοὶ πρεσβύτερον Σωκράτη,
both other and a-friend man to-me older Socrates
ὃν ἐγὼ σχεδὸν οὐκ ἂν αἰσχυνοίμην εἰπὼν δικαιότατον
whom I almost not — would-be-ashamed saying most-just
εἶναι τῶν τότε, ἐπί τινα τῶν πολιτῶν μεθ' ἑτέρων
to-be of-those then against one of-the citizens with others

ἔπεμπον, βίᾳ ἄξοντα ὡς ἀποθανούμενον, ἵνα δὴ
they-were-sending by-force to-bring-him as to-be-put-to-death so-that indeed
μετέχοι τῶν πραγμάτων αὐτοῖς, εἴτε βούλοιτο εἴτε μή·
he-might-share in-the affairs with-them whether he-wished or not
b ὁ δ' οὐκ ἐπείθετο, πᾶν δὲ παρεκινδύνευσεν παθεῖν πρὶν
he but not obeyed all but ran-the-risk to-suffer rather-than
ἀνοσίων αὐτοῖς ἔργων γενέσθαι κοινωνός — ἃ δὴ πάντα
of-unholy for-them deeds to-become partner which indeed all
καθορῶν καὶ εἴ τιν' ἄλλα τοιαῦτα οὐ σμικρά, ἐδυσχέρανά
beholding and if some other such not small I-was-disgusted
τε καὶ ἐμαυτὸν ἐπανήγαγον ἀπὸ τῶν τότε κακῶν. χρόνῳ
both and myself I-withdrew from the then evils in-time
δὲ οὐ πολλῷ μετέπεσε τὰ τῶν τριάκοντά τε καὶ πᾶσα
and not long fell the-affairs of-the thirty both and all
ἡ τότε πολιτεία· πάλιν δὲ βραδύτερον μέν, εἶλκεν δέ με
the then constitution again and more-slowly indeed drew but me
ὅμως ἡ περὶ τὸ πράττειν τὰ κοινὰ καὶ πολιτικὰ
nevertheless the about the doing the common-things and political-things
ἐπιθυμία. ἦν οὖν καὶ ἐν ἐκείνοις ἅτε τεταραγμένοις
desire there-were then also in those inasmuch-as troubled
πολλὰ γιγνόμενα ἅ τις ἂν δυσχεράνειεν, καὶ οὐδέν
many-things happening which one — might-be-disgusted-at and not-at-all
τι θαυμαστὸν ἦν τιμωρίας ἐχθρῶν γίγνεσθαί τινών
anything wonderful was vengeances on-enemies to-happen of-some
τισιν μείζους ἐν μεταβολαῖς· καίτοι πολλῇ γε ἐχρήσαντο
by-some greater in revolutions and-yet much at-least used
οἱ τότε κατελθόντες ἐπιεικείᾳ. κατὰ δέ τινα τύχην αὖ
the then having-returned moderation by and some chance again
τὸν ἑταῖρον ἡμῶν Σωκράτη τοῦτον δυναστεύοντές τινες
the companion our Socrates this-man being-in-power some
εἰσάγουσιν εἰς δικαστήριον, ἀνοσιωτάτην αἰτίαν ἐπιβαλόντες
bring into court most-unholy a-charge having-laid

καὶ πάντων ἥκιστα Σωκράτει προσήκουσαν· ὡς ἀσεβῆ
and of-all least to-Socrates fitting as impious
γὰρ οἱ μὲν εἰσήγαγον, οἱ δὲ κατεψηφίσαντο
for the-ones indeed brought-him-to-trial the-others and condemned
καὶ ἀπέκτειναν τὸν τότε τῆς ἀνοσίου ἀγωγῆς οὐκ
and killed the-one then the unholy arrest not
ἐθελήσαντα μετασχεῖν περὶ ἕνα τῶν τότε φευγόντων
having-been-willing to-share-in about one of-the then exiled
φίλων, ὅτε φεύγοντες ἐδυστύχουν αὐτοί.
friends when in-exile they-were-unfortunate themselves
σκοποῦντι δή μοι ταῦτά τε καὶ τοὺς ἀνθρώπους τοὺς d
considering indeed to-me these-things both and the men those
πράττοντας τὰ πολιτικά, καὶ τοὺς νόμους γε καὶ ἔθη,
doing the political-things and the laws at-least and customs
ὅσῳ μᾶλλον διεσκόπουν ἡλικίας τε εἰς τὸ πρόσθε
by-as-much-as more I-examined in-age and into the forward
προύβαινον, τοσούτῳ χαλεπώτερον ἐφαίνετο ὀρθῶς εἶναί
I-advanced by-so-much harder it-appeared rightly to-be
μοι τὰ πολιτικὰ διοικεῖν· οὔτε γὰρ ἄνευ φίλων ἀνδρῶν
for-me the political-affairs to-manage neither for without friends men
καὶ ἑταίρων πιστῶν οἷόν τ' εἶναι πράττειν — οὓς οὔθ'
and companions faithful possible — to-be to-act whom neither
ὑπάρχοντας ἦν εὑρεῖν εὐπετές, οὐ γὰρ ἔτι ἐν τοῖς
existing it-was to-find easy not for still in the
τῶν πατέρων ἤθεσιν καὶ ἐπιτηδεύμασιν ἡ πόλις ἡμῶν
of-the fathers customs and practices the city our
διῳκεῖτο, καινούς τε ἄλλους ἀδύνατον ἦν κτᾶσθαι
was-administered new both others impossible it-was to-acquire
μετά τινος ῥᾳστώνης — τά τε τῶν νόμων γράμματα καὶ
with some ease the both of-the laws letters and
ἔθη διεφθείρετο καὶ ἐπεδίδου θαυμαστὸν ὅσον, ὥστε με,
customs were-corrupted and increased wonderful how-much so-that me

τὸ πρῶτον πολλῆς μεστὸν ὄντα ὁρμῆς ἐπὶ τὸ πράττειν
the first much full being of-impulse toward the doing
τὰ κοινά, βλέποντα εἰς ταῦτα καὶ φερόμενα ὁρῶντα
the common-things looking at these-things and being-swept-about seeing
πάντῃ πάντως, τελευτῶντα ἰλιγγιᾶν,
in-every-way entirely ending to-be-dizzy
326 καὶ τοῦ μὲν σκοπεῖν μὴ ἀποστῆναι μή ποτε ἄμεινον ἂν
and from-the indeed considering not to-desist lest ever better —
γίγνοιτο περί τε αὐτὰ ταῦτα καὶ δὴ καὶ περὶ τὴν πᾶσαν
might-become about both very these-things and indeed also about the whole
πολιτείαν, τοῦ δὲ πράττειν αὖ περιμένειν ἀεὶ καιρούς,
constitution from-the but acting again to-await always occasions
τελευτῶντα δὲ νοῆσαι περὶ πασῶν τῶν νῦν πόλεων ὅτι
ending and to-perceive about all the present cities that
κακῶς σύμπασαι πολιτεύονται — τὰ γὰρ τῶν νόμων
badly all-together are-governed the-things for of-the laws
αὐταῖς σχεδὸν ἀνιάτως ἔχοντά ἐστιν ἄνευ παρασκευῆς
for-them almost incurably being are without preparation
θαυμαστῆς τινος μετὰ τύχης — λέγειν τε ἠναγκάσθην,
wonderful some with fortune to-say both I-was-compelled
ἐπαινῶν τὴν ὀρθὴν φιλοσοφίαν, ὡς ἐκ ταύτης ἔστιν τά τε
praising the right philosophy that from it it-is the both
πολιτικὰ δίκαια καὶ τὰ τῶν ἰδιωτῶν πάντα κατιδεῖν·
political just-things and the-things of-the private-persons all to-discern
κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρὶν ἂν ἢ
of-evils then not to-be-going-to-cease the human races before — either
τὸ τῶν φιλοσοφούντων ὀρθῶς γε καὶ ἀληθῶς γένος εἰς
the of-those philosophizing rightly at-least and truly race into
ἀρχὰς ἔλθῃ τὰς πολιτικὰς ἢ τὸ τῶν δυναστευόντων ἐν ταῖς
offices come the political or the of-those holding-power in the
πόλεσιν ἔκ τινος μοίρας θείας ὄντως φιλοσοφήσῃ. ταύτην
cities from some dispensation divine really philosophize this

δὴ τὴν διάνοιαν ἔχων εἰς Ἰταλίαν τε καὶ Σικελίαν ἦλθον,
indeed the purpose having to Italy both and Sicily I-came
ὅτε πρῶτον ἀφικόμην. ἐλθόντα δέ με ὁ ταύτῃ λεγόμενος
when first I-arrived having-come and me the there called
αὖ βίος εὐδαίμων, Ἰταλιωτικῶν τε καὶ Συρακουσίων
again life happy of-Italiot both and Syracusan
τραπεζῶν πλήρης, οὐδαμῇ οὐδαμῶς ἤρεσεν, δίς τε τῆς
tables full in-no-way in-no-manner pleased twice and in-the
ἡμέρας ἐμπιμπλάμενον ζῆν καὶ μηδέποτε κοιμώμενον
day being-filled to-live and never sleeping
μόνον νύκτωρ, καὶ ὅσα τούτῳ ἐπιτηδεύματα συνέπεται
alone at-night and whatever to-this practices follow
τῷ βίῳ· ἐκ γὰρ τούτων τῶν ἐθῶν οὔτ' ἂν φρόνιμος
the life from for these the customs neither — wise
οὐδείς ποτε γενέσθαι τῶν ὑπὸ τὸν οὐρανὸν ἀνθρώπων
anyone ever to-become of-those under the heaven men
ἐκ νέου ἐπιτηδεύων δύναιτο — οὐχ οὕτως θαυμαστῇ
from youth practicing could not so wonderful
φύσει κραθήσεται — σώφρων δὲ οὐδ' ἂν μελλήσαι ποτὲ
nature will-be-blended temperate and nor — would-be-going ever
γενέσθαι, καὶ δὴ καὶ περὶ τῆς ἄλλης ἀρετῆς ὁ αὐτὸς
to-become and indeed also about the other virtue the same
λόγος ἂν εἴη, πόλις τε οὐδεμία ἂν ἠρεμήσαι κατὰ
account — would-be a-city and none — would-be-at-rest according-to
νόμους οὐδ' οὑστινασοῦν ἀνδρῶν οἰομένων ἀναλίσκειν
laws not-even any-whatever men thinking to-spend
μὲν δεῖν πάντα εἰς ὑπερβολάς, ἀργῶν δὲ εἰς ἅπαντα
indeed to-be-necessary everything on excesses idle but in all-things
ἡγουμένων αὖ δεῖν γίγνεσθαι πλὴν ἐς εὐωχίας καὶ
thinking again to-be-necessary to-be except for feasts and
πότους καὶ ἀφροδισίων σπουδὰς διαπονουμένας· ἀναγκαῖον
drinkings and of-sexual-pleasures pursuits labored necessary

δὲ εἶναι ταύτας τὰς πόλεις τυραννίδας τε καὶ ὀλιγαρχίας
and to-be these the cities tyrannies both and oligarchies
καὶ δημοκρατίας μεταβαλλούσας μηδέποτε λήγειν, δικαίου
and democracies changing never to-cease just
δὲ καὶ ἰσονόμου πολιτείας τοὺς ἐν αὐταῖς δυναστεύοντας
and and equal-law government those in them holding-power
μηδ' ὄνομα ἀκούοντας ἀνέχεσθαι. ταῦτα δὴ πρὸς τοῖς
not-even the-name hearing to-endure these-things indeed besides the
πρόσθε διανοούμενος, εἰς Συρακούσας διεπορεύθην, ἴσως
former-things having-in-mind to Syracuse I-traveled perhaps
μὲν κατὰ τύχην, ἔοικεν μὴν τότε μηχανωμένῳ τινὶ
indeed by chance it-seems however then contriving some
τῶν κρειττόνων ἀρχὴν βαλέσθαι τῶν νῦν γεγονότων
of-the stronger a-beginning to-lay of-the now having-happened
πραγμάτων περὶ Δίωνα καὶ τῶν περὶ Συρακούσας·
affairs about Dion and of-the-things about Syracuse
δέος δὲ μὴ καὶ πλειόνων ἔτι, ἐὰν μὴ νῦν ὑμεῖς ἐμοὶ
fear but lest even of-more still if not now you me
πείθησθε τὸ δεύτερον συμβουλεύοντι.
obey the second-time advising

VII · THE CALL TO SYRACUSE

Plato traces everything to his first visit, when the young Dion took his teaching more eagerly than any youth he knew and came to love virtue above pleasure. After the elder Dionysius' death, Dion believed the young ruler could be won to philosophy and urged Plato to come. Plato went, fearing to seem a man of words only and to betray Dion. He found the court full of slander, and in about the fourth month Dionysius banished Dion for plotting. Dionysius then kept Plato in the citadel, courted him jealously, and would not learn from him.

πῶς οὖν δὴ λέγω πάντων ἀρχὴν γεγονέναι τὴν τότε 327
how then indeed do-I-say of-all-things the-beginning to-have-been the then
εἰς Σικελίαν ἐμὴν ἄφιξιν; ἐγὼ συγγενόμενος Δίωνι τότε
to Sicily my arrival I having-associated with-Dion then
νέῳ κινδυνεύω, τὰ δοκοῦντα ἐμοὶ βέλτιστα ἀνθρώποις
young run-the-risk the-things seeming to-me best for-men
εἶναι μηνύων διὰ λόγων καὶ πράττειν αὐτὰ συμβουλεύων,
to-be revealing through words and to-do them advising
ἀγνοεῖν ὅτι τυραννίδος τινὰ τρόπον κατάλυσιν ἐσομένην
not-to-know that of-tyranny in-some way a-dissolution going-to-be
μηχανώμενος ἐλάνθανον ἐμαυτόν. Δίων μὲν γὰρ δή,
contriving I-escaped-the-notice-of myself Dion indeed for indeed
μάλ' εὐμαθὴς ὢν πρός τε τἆλλα καὶ πρὸς τοὺς τότε
very quick-to-learn being for both other-things and for the then
ὑπ' ἐμοῦ λόγους γενομένους, οὕτως ὀξέως ὑπήκουσεν
by me words having-been so keenly listened
καὶ σφόδρα, ὡς οὐδεὶς πώποτε ὧν ἐγὼ προσέτυχον
and vehemently as no-one ever of-whom I met
νέων, καὶ τὸν ἐπίλοιπον βίον ζῆν ἠθέλησεν διαφερόντως
young-men and the remaining life to-live wished differently
τῶν πολλῶν Ἰταλιωτῶν τε καὶ Σικελιωτῶν, ἀρετὴν
from-the many Italiots both and Sicilians virtue
περὶ πλείονος ἡδονῆς τῆς τε ἄλλης τρυφῆς ἠγαπηκώς·
about more than-pleasure the both other luxury having-prized
ὅθεν ἐπαχθέστερον τοῖς περὶ τὰ τυραννικὰ νόμιμα ζῶσιν
whence more-hatefully to-those by the tyrannical customs living
ἐβίω μέχρι τοῦ θανάτου τοῦ περὶ Διονύσιον γενομένου.
he-lived until the death the of Dionysius having-happened
μετὰ δὲ τοῦτο διενοήθη μὴ μόνον ἐν αὑτῷ ποτ' ἂν
after and this he-reflected not only in himself ever —
γενέσθαι ταύτην τὴν διάνοιαν, ἣν αὐτὸς ὑπὸ τῶν ὀρθῶν
to-arise this the purpose which he-himself by the right

λόγων ἔσχεν, ἐγγιγνομένην δὲ αὐτὴν καὶ ἐν ἄλλοις ὁρῶν
arguments had arising and it also in others seeing
κατενόει, πολλοῖς μὲν οὔ, γιγνομένην δ' οὖν ἔν
he-observed in-many indeed not arising but at-any-rate in
τισιν, ὧν καὶ Διονύσιον ἡγήσατο ἕνα γενέσθαι τάχ'
some of-whom also Dionysius he-thought one to-become perhaps
ἂν συλλαμβανόντων θεῶν, γενομένου δ' αὖ τοῦ τοιούτου
— helping the-gods having-become and again the such-a-one
τόν τε αὐτοῦ βίον καὶ τὸν τῶν ἄλλων Συρακουσίων
the both his-own life and the of-the other Syracusans
ἀμήχανον ἂν μακαριότητι συμβῆναι γενόμενον.
an-unimaginable — in-blessedness to-result having-become
d πρὸς δὴ τούτοις ᾠήθη δεῖν ἐκ παντὸς τρόπου
besides indeed these-things he-thought to-be-necessary by every means
εἰς Συρακούσας ὅτι τάχιστα ἐλθεῖν ἐμὲ κοινωνὸν
to Syracuse as quickly-as-possible to-come me as-a-partner
τούτων, μεμνημένος τήν τε αὑτοῦ καὶ ἐμὴν συνουσίαν
in-these-things remembering the both his-own and my association
ὡς εὐπετῶς ἐξηργάσατο εἰς ἐπιθυμίαν ἐλθεῖν αὐτὸν τοῦ
how easily it-had-brought-about to desire to-come him of-the
καλλίστου τε καὶ ἀρίστου βίου· ὃ δὴ καὶ νῦν εἰ
most-beautiful both and best life which indeed also now if
διαπράξαιτο ἐν Διονυσίῳ ὡς ἐπεχείρησε, μεγάλας ἐλπίδας
he-could-accomplish in Dionysius as he-tried great hopes
εἶχεν ἄνευ σφαγῶν καὶ θανάτων καὶ τῶν νῦν γεγονότων
he-had without slaughters and deaths and the now having-happened
κακῶν βίον ἂν εὐδαίμονα καὶ ἀληθινὸν ἐν πάσῃ τῇ
evils a-life — happy and true in all the
χώρᾳ κατασκευάσαι. ταῦτα Δίων ὀρθῶς διανοηθεὶς
country to-establish these-things Dion rightly having-reflected
ἔπεισε μεταπέμπεσθαι Διονύσιον ἐμέ, καὶ αὐτὸς ἐδεῖτο
persuaded to-send-for Dionysius me and himself begged

πέμπων ἥκειν ὅτι τάχιστα ἐκ παντὸς τρόπου, πρίν
sending to-come as quickly-as-possible by every means before
τινας ἄλλους ἐντυχόντας Διονυσίῳ ἐπ᾽ ἄλλον βίον αὐτὸν
some others having-met Dionysius to another life him
τοῦ βελτίστου παρατρέψαι. λέγων δὲ τάδε ἐδεῖτο,
from-the best to-turn-aside saying and these-things he-begged
εἰ καὶ μακρότερα εἰπεῖν. τίνας γὰρ καιρούς, ἔφη, μείζους
if even longer to-say what for occasions he-said greater
περιμενοῦμεν τῶν νῦν παραγεγονότων θείᾳ τινὶ τύχῃ;
shall-we-await than-those now having-come-about by-divine some fortune
καταλέγων δὲ τήν τε ἀρχὴν τῆς Ἰταλίας καὶ Σικελίας 328
enumerating and the both empire — of-Italy and Sicily
καὶ τὴν αὐτοῦ δύναμιν ἐν αὐτῇ, καὶ τὴν νεότητα καὶ
and the his-own power in it and the youth and
τὴν ἐπιθυμίαν τὴν Διονυσίου, φιλοσοφίας τε καὶ παιδείας
the desire the of-Dionysius for-philosophy both and education
ὡς ἔχοι σφόδρα λέγων, τούς τε αὐτοῦ ἀδελφιδοῦς καὶ
how he-had vehemently saying the both his-own nephews and
τοὺς οἰκείους ὡς εὐπαράκλητοι εἶεν πρὸς τὸν ὑπ᾽ ἐμοῦ
the relatives how easily-persuaded they-were toward the by me
λεγόμενον ἀεὶ λόγον καὶ βίον, ἱκανώτατοί τε Διονύσιον
spoken always account and life most-capable both Dionysius
συμπαρακαλεῖν, ὥστε εἴπερ ποτὲ καὶ νῦν ἐλπὶς πᾶσα
to-help-persuade so-that if-indeed ever even now hope all
ἀποτελεσθήσεται τοῦ τοὺς αὐτοὺς φιλοσόφους τε καὶ
will-be-fulfilled of-the the same-men philosophers both and
πόλεων ἄρχοντας μεγάλων συμβῆναι γενομένους. τὰ μὲν
of-cities rulers great to-result having-become the indeed
δὴ παρακελεύματα ἦν ταῦτά τε καὶ τοιαῦτα ἕτερα
indeed exhortations were these both and such others
πάμπολλα, τὴν δ᾽ ἐμὴν δόξαν τὸ μὲν περὶ τῶν νέων,
very-many the but my opinion the indeed about the young-men

ὅπῃ ποτὲ γενήσοιτο, εἶχεν φόβος — αἱ γὰρ ἐπιθυμίαι
how ever it-would-turn-out had fear the for desires
τῶν τοιούτων ταχεῖαι καὶ πολλάκις ἑαυταῖς ἐναντίαι
of-the such-men swift and often to-themselves contrary
φερόμεναι — τὸ δὲ Δίωνος ἦθος ἠπιστάμην τῆς ψυχῆς
being-carried the but of-Dion character I-knew the of-soul
πέρι φύσει τε ἐμβριθὲς ὂν ἡλικίας τε ἤδη μετρίως ἔχον.
regarding by-nature both weighty being in-age both already moderately being
ὅθεν μοι σκοπουμένῳ καὶ διστάζοντι πότερον εἴη πορευτέον
whence to-me considering and hesitating whether it-was one-must-go
καὶ ὑπακουστέον ἢ πῶς, ὅμως ἔρρεψε δεῖν, εἴ ποτέ
and one-must-obey or how nevertheless it-tipped to-be-necessary if ever
τις τὰ διανοηθέντα περὶ νόμων τε καὶ πολιτείας
anyone the-things devised about laws both and government
ἀποτελεῖν ἐγχειρήσοι, καὶ νῦν πειρατέον εἶναι· πείσας
to-accomplish should-attempt also now one-must-try to-be having-persuaded
γὰρ ἕνα μόνον ἱκανῶς πάντα ἐξειργασμένος ἐσοίμην ἀγαθά.
for one only sufficiently all-things having-accomplished I-would-be good
d ταύτῃ μὲν δὴ τῇ διανοίᾳ τε καὶ τόλμῃ ἀπῆρα οἴκοθεν,
in-this indeed indeed the purpose both and daring I-set-out from-home
οὐχ ἥ τινες ἐδόξαζον, ἀλλ᾽ αἰσχυνόμενος μὲν ἐμαυτὸν
not as some supposed but being-ashamed indeed before-myself
τὸ μέγιστον, μὴ δόξαιμί ποτε ἐμαυτῷ παντάπασι λόγος
the most lest I-should-seem ever to-myself altogether word
μόνον ἀτεχνῶς εἶναι τίς, ἔργου δὲ οὐδενὸς ἄν ποτε
only simply to-be something of-deed but none — ever
ἑκὼν ἀνθάψασθαι, κινδυνεύσειν δὲ προδοῦναι πρῶτον μὲν
willingly to-lay-hold-of to-be-going-to-risk and to-betray first indeed
τὴν Δίωνος ξενίαν τε καὶ ἑταιρίαν ἐν κινδύνοις ὄντως
the of-Dion guest-friendship both and comradeship in dangers really
γεγονότος οὐ σμικροῖς. εἴτ᾽ οὖν πάθοι τι, εἴτ᾽
having-come not small whether then he-should-suffer something or

ἐκπεσὼν ὑπὸ Διονυσίου καὶ τῶν ἄλλων ἐχθρῶν ἔλθοι
banished by Dionysius and the other enemies should-come
παρ᾽ ἡμᾶς φεύγων καὶ ἀνέροιτο εἰπών· “ὦ Πλάτων, ἥκω
to us fleeing and should-ask saying O Plato I-come
σοι φυγὰς οὐχ ὁπλιτῶν δεόμενος οὐδὲ ἱππέων ἐνδεὴς
to-you an-exile not of-hoplites needing nor of-horsemen in-want
γενόμενος τοῦ ἀμύνασθαι τοὺς ἐχθρούς, ἀλλὰ λόγων καὶ
having-become for-the warding-off the enemies but of-words and
πειθοῦς, ᾗ σὲ μάλιστα ἠπιστάμην ἐγὼ δυνάμενον
persuasion by-which you most I-knew I able
ἀνθρώπους νέους ἐπὶ τὰ ἀγαθὰ καὶ τὰ δίκαια προτρέποντα
men young to the good-things and the just-things urging
εἰς φιλίαν τε καὶ ἑταιρίαν ἀλλήλοις καθιστάναι ἑκάστοτε·
into friendship both and comradeship with-each-other to-bring each-time
ὧν ἐνδείᾳ κατὰ τὸ σὸν μέρος νῦν ἐγὼ καταλιπὼν
of-which for-want in the your part now I having-left
Συρακούσας ἐνθάδε πάρειμι. καὶ τὸ μὲν ἐμὸν ἔλαττον
Syracuse here am-present and the indeed my lesser
ὄνειδός σοι φέρει· φιλοσοφία δέ, ἣν ἐγκωμιάζεις ἀεὶ καὶ
reproach to-you brings philosophy but which you-praise always and
ἀτίμως φῂς ὑπὸ τῶν λοιπῶν ἀνθρώπων φέρεσθαι, πῶς οὐ
dishonorably you-say by the rest-of men to-be-treated how not
προδέδοται τὰ νῦν μετ᾽ ἐμοῦ μέρος ὅσον ἐπὶ σοὶ γέγονεν;”
has-it-been-betrayed — now with me in-part as-far-as on you it-has-been
“καὶ Μεγαροῖ μὲν εἰ κατοικοῦντες ἐτυγχάνομεν, 329
and in-Megara indeed if living we-happened-to-be
ἦλθες δήπου ἄν μοι βοηθὸς ἐφ᾽ ἅ σε
you-would-have-come surely — to-me as-helper for what you
παρεκάλουν, ἢ πάντων ἂν φαυλότατον ἡγοῦ
I-summoned or of-all — most-worthless you-would-consider
σαυτόν· νῦν δ᾽ ἄρα τὸ μῆκος τῆς πορείας καὶ τὸ μέγεθος
yourself now but after-all the length of-the journey and the greatness

δὴ τοῦ πλοῦ καὶ τοῦ πόνου ἐπαιτιώμενος οἴει
indeed of-the voyage and of-the toil alleging do-you-think
δόξαν κακίας ἀποφευξεῖσθαί ποτε; πολλοῦ καὶ δεήσει."
a-reputation for-cowardice to-be-going-to-escape ever far and it-will-want
λεχθέντων δὲ τούτων τίς ἂν ἦν μοι πρὸς ταῦτα
having-been-said and these-things what — would-have-been for-me to these-things
εὐσχήμων ἀπόκρισις; οὐκ ἔστιν. ἀλλ' ἦλθον μὲν κατὰ
a-decent answer not there-is but I-came indeed according-to
λόγον ἐν δίκῃ τε ὡς οἷόν τε ἀνθρώπῳ μάλιστα, διά τε
reason in justice both as possible — for-a-man most because-of both
τὰ τοιαῦτα καταλιπὼν τὰς ἐμαυτοῦ διατριβάς, οὔσας οὐκ
the such-things having-left the my-own occupations being not
ἀσχήμονας, ὑπὸ τυραννίδα δοκοῦσαν οὐ πρέπειν τοῖς ἐμοῖς
unseemly under a-tyranny seeming not to-befit to-the my
λόγοις οὐδὲ ἐμοί· ἐλθών τε ἐμαυτὸν ἠλευθέρωσα Διὸς
words nor me having-come both myself I-freed of-Zeus
ξενίου καὶ τῆς φιλοσόφου ἀνέγκλητον μοίρας παρέσχον,
of-strangers and the of-the-philosopher blameless portion I-rendered
ἐπονειδίστου γενομένης ἄν, εἴ τι καταμαλθακισθεὶς
reproachable having-become — if anything having-grown-soft
καὶ ἀποδειλιῶν αἰσχύνης μετέσχον κακῆς. ἐλθὼν δέ —
and playing-the-coward of-shame I-had-shared base having-come but
οὐ γὰρ δεῖ μηκύνειν — ηὗρον στάσεως τὰ
not for it-is-necessary to-be-lengthy I-found of-faction the-things
περὶ Διονύσιον μεστὰ σύμπαντα καὶ διαβολῶν πρὸς τὴν
about Dionysius full all and of-slanders to the
τυραννίδα Δίωνος πέρι· ἤμυνον μὲν οὖν καθ' ὅσον
tyranny of-Dion about I-defended indeed then in as-far-as
ἠδυνάμην, σμικρὰ δ' οἷός τ' ἦ, μηνὶ δὲ σχεδὸν
I-could small-things but able — I-was in-a-month and almost

ἴσως τετάρτῳ Δίωνα Διονύσιος αἰτιώμενος ἐπιβουλεύειν τῇ
perhaps fourth Dion Dionysius accusing to-plot-against the
τυραννίδι, σμικρὸν εἰς πλοῖον ἐμβιβάσας, ἐξέβαλεν ἀτίμως.
tyranny a-small into boat having-put-aboard cast-out dishonorably
οἱ δὴ Δίωνος τὸ μετὰ τοῦτο πάντες φίλοι ἐφοβούμεθα d
we indeed of-Dion the after this all friends were-afraid
μή τινα ἐπαιτιώμενος τιμωροῖτο ὡς συναίτιον τῆς
lest some accusing he-might-punish as accomplice of-the
Δίωνος ἐπιβουλῆς· περὶ δ' ἐμοῦ καὶ διῆλθε λόγος
of-Dion plot about but me even went-around a-report
τις ἐν Συρακούσαις, ὡς τεθνεὼς εἴην ὑπὸ Διονυσίου
some in Syracuse that put-to-death I-was by Dionysius
τούτων ὡς πάντων τῶν τότε γεγονότων αἴτιος. ὁ δὲ
of-these as of-all the then having-happened-things the-cause he but
αἰσθανόμενος πάντας ἡμᾶς οὕτω διατεθέντας, φοβούμενος
perceiving all us so disposed fearing
μὴ μεῖζον ἐκ τῶν φόβων γένοιτό τι, φιλοφρόνως
lest greater from the fears might-arise something kindly
πάντας ἀνελάμβανεν, καὶ δὴ καὶ τὸν ἐμὲ παρεμυθεῖτό
all he-took-up and indeed also the me he-consoled
τε καὶ θαρρεῖν διεκελεύετο καὶ ἐδεῖτο πάντως μένειν·
both and to-take-heart urged and begged by-all-means to-stay
ἐγίγνετο γάρ οἱ τὸ μὲν ἐμὲ φυγεῖν ἀπ' αὐτοῦ
it-was-becoming for to-him the indeed me to-flee from him
καλὸν οὐδέν, τὸ δὲ μένειν — διὸ δὴ καὶ σφόδρα
fair nothing the but to-stay therefore indeed also vehemently
προσεποιεῖτο δεῖσθαι. τὰς δὲ τῶν τυράννων δεήσεις ἴσμεν
he-pretended to-beg the but of-the tyrants requests we-know
ὅτι μεμειγμέναι ἀνάγκαις εἰσίν — ὃ δὴ μηχανώμενος
that mixed with-compulsions they-are which indeed contriving
διεκώλυέν μου τὸν ἔκπλουν, εἰς ἀκρόπολιν ἀγαγὼν καὶ
he-prevented my the sailing-away into the-acropolis having-brought and

κατοικίσας ὅθεν οὐδ' ἂν εἷς ἔτι με ναύκληρος
having-housed-me from-where not-even — one any-longer me shipmaster
μὴ ὅτι κωλύοντος ἐξήγαγε Διονυσίου, ἀλλ' οὐδ' εἰ
not that preventing would-have-carried-out Dionysius but not-even if
μὴ πέμπων αὐτὸς τὸν κελεύοντα ἐξαγαγεῖν ἐπέστελλεν,
not sending himself the-one ordering to-carry-out he-had-written
330 οὔτ' ἂν ἔμπορος οὔτε τῶν ἐν ταῖς τῆς χώρας
neither — a-merchant nor of-those in the of-the country
ἐξόδοις ἀρχόντων οὐδ' ἂν εἷς περιεῖδέν με μόνον
exits officials not-even — one would-have-overlooked me alone
ἐκπορευόμενον, ὃς οὐκ ἂν συλλαβὼν εὐθέως παρὰ
going-out who not — having-seized-me immediately to
Διονύσιον πάλιν ἀπήγαγεν, ἄλλως τε καὶ διηγγελμένον
Dionysius back would-have-led otherwise both and having-been-reported
ἤδη ποτὲ τοὐναντίον ἢ τὸ πρότερον πάλιν, ὡς Πλάτωνα
already once the-opposite than the before again that Plato
Διονύσιος θαυμαστῶς ὡς ἀσπάζεται. τὸ δ' εἶχεν δὴ
Dionysius wonderfully how welcomes the-thing but was indeed
πῶς; τὸ γὰρ ἀληθὲς δεῖ φράζειν. ἠσπάζετο μὲν ἀεὶ
how the for truth one-must to-tell he-welcomed indeed always
προϊόντος τοῦ χρόνου μᾶλλον κατὰ τὴν τοῦ τρόπου τε
going-on the time more according-to the of-the manner both
καὶ ἤθους συνουσίαν, ἑαυτὸν δὲ ἐπαινεῖν μᾶλλον ἢ Δίωνα
and character intercourse himself but to-praise more than Dion
ἐβούλετό με καὶ φίλον ἡγεῖσθαι διαφερόντως μᾶλλον ἢ
he-wished me and as-friend to-consider especially more than
ἐκεῖνον, καὶ θαυμαστῶς ἐφιλονίκει πρὸς τὸ τοιοῦτον·
him and wonderfully he-was-competitive toward the such-thing
ᾗ δ' ἂν οὕτως ἐγένετο, εἴπερ ἐγίγνετο,
in-which-way but — so it-would-have-happened if-indeed it-were-to-happen
κάλλιστα, ὤκνει ὡς δὴ μανθάνων καὶ ἀκούων τῶν περὶ
most-finely he-shrank as indeed learning and hearing the about

φιλοσοφίαν λόγων οἰκειοῦσθαι καὶ ἐμοὶ συγγίγνεσθαι,
philosophy arguments to-be-made-intimate and with-me to-associate
φοβούμενος τοὺς τῶν διαβαλλόντων λόγους, μή πῃ
fearing the of-the slanderers words lest somehow
παραποδισθείη καὶ Δίων δὴ πάντα εἴη διαπεπραγμένος.
he-be-tripped-up and Dion indeed all-things should-have accomplished
ἐγὼ δὲ πάντα ὑπέμενον, τὴν πρώτην διάνοιαν φυλάττων
I but all-things endured the first purpose guarding
ᾗπερ ἀφικόμην, εἴ πως εἰς ἐπιθυμίαν ἔλθοι τῆς
with-which-very I-came if somehow into desire he-might-come of-the
φιλοσόφου ζωῆς· ὁ δ' ἐνίκησεν ἀντιτείνων. καὶ ὁ πρῶτος
philosophic life he but won resisting and the first
δὴ χρόνος τῆς εἰς Σικελίαν ἐμῆς ἐπιδημίας τε καὶ
indeed time of-the to Sicily my stay both and
διατριβῆς διὰ πάντα ταῦτα συνέβη γενόμενος.
sojourn because-of all these-things turned-out having-happened

VII · THE COUNSEL

Plato sets out how he advises: as a physician treats only a patient who will change his ways, he counsels a man or city that will listen, and he will use no force against his fatherland. He and Dion urged Dionysius to master himself and win faithful friends, which his father, unlike Darius and Athens, never did, and then to resettle the Sicilian cities under laws. The slanderers prevailed, Dion was banished, and Dionysius failed to buy Plato as witness that the banishment was just. Dion returned and freed Syracuse, but was slandered there in turn, and on his voyage home he had taken along two Athenian brothers, friends not by philosophy.

μετὰ δὲ τοῦτο ἀπεδήμησά τε καὶ πάλιν ἀφικόμην πάσῃ d
after and this I-went-abroad both and again I-came with-all
σπουδῇ μεταπεμπομένου Διονυσίου· ὧν δὲ ἕνεκα καὶ
eagerness summoning-(me) Dionysius of-what-things and for-the-sake and

ὅσα ἔπραξα, ὡς εἰκότα τε καὶ δίκαια, ὑμῖν πρῶτον
how-many-things I-did how reasonable both and just to-you first
μὲν συμβουλεύσας ἃ χρὴ ποιεῖν ἐκ τῶν νῦν γεγονότων,
indeed having-advised what one-must to-do from the now having-happened
ὕστερον τὰ περὶ ταῦτα διέξειμι, τῶν ἐπανερωτώντων
later the-things about these I-will-go-through of-the asking-again
ἕνεκα τί δὴ βουλόμενος ἦλθον τὸ δεύτερον, ἵνα μὴ
for-the-sake what indeed wishing I-came the second-(time) so-that not
τὰ πάρεργα ὡς ἔργα μοι συμβαίνῃ λεγόμενα. λέγω δὴ
the by-works as works for-me may-turn-out being-told I-say indeed
τάδε ἐγώ — τὸν συμβουλεύοντα ἀνδρὶ κάμνοντι καὶ
these-things I the-one advising a-man being-sick and
δίαιταν διαιτωμένῳ μοχθηρὰν πρὸς ὑγίειαν ἄλλο τι
regimen living bad toward health other anything
χρὴ πρῶτον μὲν μεταβάλλειν τὸν βίον, καὶ ἐθέλοντι μὲν
one-must first indeed to-change the life and being-willing indeed
πείθεσθαι καὶ τἆλλα ἤδη παραινεῖν· μὴ ἐθέλοντι δέ, φεύγοντα
to-obey also the-rest then to-advise not being-willing but fleeing
ἀπὸ τῆς τοῦ τοιούτου συμβουλῆς ἄνδρα τε ἡγοίμην ἂν
from the of-the such-a-one advice a-man both I-would-consider —
καὶ ἰατρικόν, τὸν δὲ ὑπομένοντα τοὐναντίον ἄνανδρόν
and skilled-in-healing the-one but staying the-opposite unmanly
τε καὶ ἄτεχνον. ταὐτὸν δὴ καὶ πόλει, εἴτε αὐτῆς εἷς
both and unskilled the-same indeed also for-a-city whether of-it one
εἴη κύριος εἴτε καὶ πλείους, εἰ μὲν κατὰ τρόπον ὀρθῇ
may-be master or even more if indeed in proper-fashion on-a-right
πορευομένης ὁδῷ τῆς πολιτείας συμβουλεύοιτό τι τῶν
proceeding road the constitution it-should-take-counsel-about something of-the
προσφόρων, νοῦν ἔχοντος τὸ τοῖς τοιούτοις συμβουλεύειν·
useful-things sense of-one-having the to-the such-ones to-advise

τοῖς δ᾽ ἔξω τὸ παράπαν βαίνουσι τῆς ὀρθῆς πολιτείας 331
to-those but outside the altogether going of-the right constitution
καὶ μηδαμῇ ἐθέλουσιν αὐτῆς εἰς ἴχνος ἰέναι, προαγορεύουσιν
and in-no-way being-willing of-it into track to-go proclaiming
δὲ τῷ συμβούλῳ τὴν μὲν πολιτείαν ἐᾶν καὶ μὴ
and to-the adviser the indeed constitution to-leave-alone and not
κινεῖν, ὡς ἀποθανουμένῳ ἐὰν κινῇ, ταῖς δὲ βουλήσεσιν
to-disturb as going-to-die if he-disturbs-(it) to-the but wishes
καὶ ἐπιθυμίαις αὐτῶν ὑπηρετοῦντας συμβουλεύειν κελεύοιεν,
and desires their serving to-advise they-should-bid
τίνα τρόπον γίγνοιτ᾽ ἂν ῥᾷστά τε καὶ τάχιστα
in-what way it-might-come-about — most-easily both and most-quickly
εἰς τὸν ἀεὶ χρόνον, τὸν μὲν ὑπομένοντα συμβουλὰς
for the ever time the-one indeed submitting-to counsels
τοιαύτας ἡγοίμην ἂν ἄνανδρον, τὸν δ᾽ οὐχ ὑπομένοντα
such I-would-consider — unmanly the-one but not submitting
ἄνδρα. ταύτην δὴ τὴν διάνοιαν ἐγὼ κεκτημένος, ὅταν
a-man this indeed the mind I having-acquired whenever
τίς μοι συμβουλεύηται περί τινος τῶν μεγίστων περὶ
someone me consults about some-one of-the greatest-things about
τὸν αὑτοῦ βίον, οἷον περὶ χρημάτων κτήσεως ἢ περὶ
the his-own life such-as about of-money acquisition or about
σώματος ἢ ψυχῆς ἐπιμελείας, ἂν μέν μοι τὸ καθ᾽ ἡμέραν
of-body or of-soul care if indeed to-me the by day
ἔν τινι τρόπῳ δοκῇ ζῆν ἢ συμβουλεύσαντος ἂν ἐθέλειν
in some way he-seems to-live or (me)-having-advised — to-be-willing
πείθεσθαι περὶ ὧν ἀνακοινοῦται, προθύμως συμβουλεύω
to-obey about what-things he-consults eagerly I-advise
καὶ οὐκ ἀφοσιωσάμενος μόνον ἐπαυσάμην. ἐὰν δὲ μὴ
and not having-discharged-the-form merely I-stopped if but not
συμβουλεύηταί μοι τὸ παράπαν ἢ συμβουλεύοντι δῆλος
he-consults me — at-all or (me)-advising plain

ἦ μηδαμῇ πεισόμενος, αὐτόκλητος ἐπὶ τὸν τοιοῦτον οὐκ
he-is in-no-way going-to-obey self-invited to the such-a-one not
ἔρχομαι συμβουλεύσων, βιασόμενος δὲ οὐδ' ἂν ὑὸς ἦ μου.
I-come to-advise to-compel and not-even if son he-be my
c δούλῳ δὲ συμβουλεύσαιμ' ἂν καὶ μὴ ἐθέλοντά γε
a-slave and I-would-advise — and not being-willing at-least
προσβιαζοίμην· πατέρα δὲ ἢ μητέρα οὐχ ὅσιον ἡγοῦμαι
I-would-compel father but or mother not holy I-consider
προσβιάζεσθαι μὴ νόσῳ παραφροσύνης ἐχομένους, ἐὰν
to-compel not by-disease of-madness held if
δέ τινα καθεστῶτα ζῶσι βίον, ἑαυτοῖς ἀρέσκοντα, ἐμοὶ
and some settled they-live life to-themselves pleasing to-me
δὲ μή, μήτε ἀπεχθάνεσθαι μάτην νουθετοῦντα μήτε δὴ
but not neither to-incur-hatred in-vain admonishing nor indeed
κολακεύοντά γε ὑπηρετεῖν αὐτοῖς, πληρώσεις ἐπιθυμιῶν
flattering at-least to-serve them fulfillments of-desires
ἐκπορίζοντα ἃς αὐτὸς ἀσπαζόμενος οὐκ ἂν ἐθέλοιμι ζῆν.
providing which myself embracing not — I-would-wish to-live
ταὐτὸν δὴ καὶ περὶ πόλεως αὑτοῦ διανοούμενον χρὴ
the-same indeed also about city his-own thinking one-must
ζῆν τὸν ἔμφρονα· λέγειν μέν, εἰ μὴ καλῶς αὐτῷ φαίνοιτο
to-live the sensible-man to-speak indeed if not well to-him it-should-seem
πολιτεύεσθαι, εἰ μέλλοι μήτε ματαίως ἐρεῖν μήτε
to-be-governed if he-should-be-going neither in-vain to-speak nor
ἀποθανεῖσθαι λέγων, βίαν δὲ πατρίδι πολιτείας μεταβολῆς
to-die speaking force but to-fatherland of-constitution change
μὴ προσφέρειν, ὅταν ἄνευ φυγῆς καὶ σφαγῆς ἀνδρῶν
not to-bring whenever without exile and slaughter of-men
μὴ δυνατὸν ᾖ γίγνεσθαι τὴν ἀρίστην, ἡσυχίαν δὲ ἄγοντα
not possible it-is to-come-about the best quiet but keeping
εὔχεσθαι τὰ ἀγαθὰ αὑτῷ τε καὶ τῇ πόλει. κατὰ
to-pray-for the good-things for-himself both and for-the city in

δὴ τοῦτον τὸν τρόπον ἐγὼ ὑμῖν τ᾽ ἂν συμβουλεύοιμι,
indeed this the way I you both — would-advise
συνεβούλευον δὲ καὶ Διονυσίῳ μετὰ Δίωνος, ζῆν μὲν τὸ καθ᾽
I-advised and also to-Dionysius with Dion to-live indeed the by
ἡμέραν πρῶτον, ὅπως ἐγκρατὴς αὐτὸς αὑτοῦ ὅτι μάλιστα
day first how master himself of-himself as most
ἔσεσθαι μέλλοι καὶ πιστοὺς φίλους τε καὶ ἑταίρους
to-be he-would-be-going and faithful friends both and companions
κτήσεσθαι, ὅπως μὴ πάθοι ἅπερ ὁ πατὴρ αὐτοῦ,
to-acquire so-that not he-might-suffer the-very-things the father his
ὃς παραλαβὼν Σικελίας πολλὰς καὶ μεγάλας πόλεις 332
who having-taken-over of-Sicily many and great cities
ὑπὸ τῶν βαρβάρων ἐκπεπορθημένας, οὐχ οἷός τ᾽ ἦν
by the barbarians sacked not able — he-was
κατοικίσας πολιτείας ἐν ἑκάσταις καταστήσασθαι πιστὰς
having-resettled-(them) constitutions in each to-establish faithful
ἑταίρων ἀνδρῶν, οὔτε ἄλλων δή ποθεν ὀθνείων οὔτε
of-companion men neither others indeed from-somewhere foreign nor
ἀδελφῶν, οὓς ἔθρεψέν τε αὐτὸς νεωτέρους ὄντας, ἔκ τε
brothers whom he-reared both himself younger being from both
ἰδιωτῶν ἄρχοντας καὶ ἐκ πενήτων πλουσίους ἐπεποιήκει
private-men rulers and from poor-men rich-men he-had-made
διαφερόντως. τούτων κοινωνὸν τῆς ἀρχῆς οὐδένα οἷός τ᾽
exceedingly of-these partner of-the rule none able —
ἦν πειθοῖ καὶ διδαχῇ καὶ εὐεργεσίαις καὶ συγγενείαις
he-was by-persuasion and teaching and benefits and kinships
ἀπεργασάμενος ποιήσασθαι, Δαρείου δὲ ἑπταπλασίῳ
having-made to-make than-Darius and by-sevenfold
φαυλότερος ἐγένετο, ὃς οὐκ ἀδελφοῖς πιστεύσας οὐδ᾽ ὑφ᾽
worse he-became who not brothers having-trusted nor by
αὐτοῦ τραφεῖσιν, κοινωνοῖς δὲ μόνον τῆς τοῦ Μήδου τε
himself reared partners but only of-the of-the Mede both

καὶ εὐνούχου χειρώσεως, διένειμέ τε μέρη μείζω ἕκαστα
and eunuch subduing he-divided both parts greater each
Σικελίας πάσης ἑπτά, καὶ πιστοῖς ἐχρήσατο τοῖς κοινωνοῖς
than-Sicily whole seven and faithful he-found the partners
καὶ οὐκ ἐπιτιθεμένοις οὔτε αὐτῷ οὔτε ἀλλήλοις, ἔδειξέν τε
and not attacking neither him nor one-another he-showed both
παράδειγμα οἷον χρὴ τὸν νομοθέτην καὶ βασιλέα τὸν
example of-what-sort one-must the lawgiver and king the
ἀγαθὸν γίγνεσθαι· νόμους γὰρ κατασκευάσας ἔτι καὶ νῦν
good to-become laws for having-established still even now
διασέσωκεν τὴν Περσῶν ἀρχήν. ἔτι δὲ Ἀθηναῖοι πρὸς
he-has-preserved the of-Persians rule further and Athenians in-addition-to
τούτοις, οὐκ αὐτοὶ κατοικίσαντες, πολλὰς τῶν Ἑλλήνων
these not themselves having-settled many of-the Greeks
πόλεις ὑπὸ βαρβάρων ἐμβεβλημένας ἀλλ᾽ οἰκουμένας
cities by barbarians stricken but inhabited
παραλαβόντες, ὅμως ἑβδομήκοντα ἔτη διεφύλαξαν τὴν
having-taken-over nevertheless seventy years preserved the
ἀρχὴν ἄνδρας φίλους ἐν ταῖς πόλεσιν ἑκάσταις κεκτημένοι.
rule men friendly in the cities each having-acquired
333 Διονύσιος δὲ εἰς μίαν πόλιν ἀθροίσας πᾶσαν Σικελίαν,
Dionysius but into one city having-gathered all Sicily
ὑπὸ σοφίας πιστεύων οὐδενί, μόγις ἐσώθη· πένης γὰρ ἦν
through cleverness trusting no-one barely was-saved poor for he-was
ἀνδρῶν φίλων καὶ πιστῶν, οὗ μεῖζον σημεῖον εἰς ἀρετὴν
in-men friendly and faithful than-which greater sign for virtue
καὶ κακίαν οὐκ ἔστιν οὐδέν, τοῦ ἔρημον ἢ μὴ τοιούτων
and vice not there-is none than-the bereft or not of-such
ἀνδρῶν εἶναι. ἃ δὴ καὶ Διονυσίῳ συνεβουλεύομεν ἐγὼ
men to-be which-things indeed also to-Dionysius advised I
καὶ Δίων, ἐπειδὴ τὰ παρὰ τοῦ πατρὸς αὐτῷ συνεβεβήκει
and Dion since the-things from the father to-him had-befallen

οὕτως, ἀνομιλήτῳ μὲν παιδείας, ἀνομιλήτῳ δὲ συνουσιῶν
so unacquainted indeed with-education unacquainted and with-company
τῶν προσηκουσῶν γεγονέναι, πρῶτον ∗∗∗ ἔπειτα ταύτῃ
the fitting to-have-become first (lacuna) then in-this-way
ὁρμήσαντα φίλους ἄλλους αὑτῷ τῶν οἰκείων ἅμα καὶ
having-set-out friends other for-himself of-the kinsmen at-once and
ἡλικιωτῶν καὶ συμφώνους πρὸς ἀρετὴν κτήσασθαι, μάλιστα
age-mates and in-harmony toward virtue to-acquire most
δ' αὐτὸν αὑτῷ, τούτου γὰρ αὐτὸν θαυμαστῶς ἐνδεᾶ
and himself with-himself of-this for him wondrously lacking
γεγονέναι, λέγοντες οὐκ ἐναργῶς οὕτως — οὐ γὰρ ἦν
to-have-become saying not plainly thus not for it-was
ἀσφαλές — αἰνιττόμενοι δὲ καὶ διαμαχόμενοι τοῖς λόγοις ὡς
safe hinting but and contending with-the arguments that
οὕτω μὲν πᾶς ἀνὴρ αὑτόν τε καὶ ἐκείνους ὧν ἂν ἡγεμὼν
thus indeed every man himself both and those of-whom — leader
γίγνηται σώσει, μὴ ταύτῃ δὲ τραπόμενος τἀναντία πάντα
he-becomes will-save not this-way but having-turned the-opposite all
ἀποτελεῖ· πορευθεὶς δὲ ὡς λέγομεν, καὶ ἑαυτὸν ἔμφρονά
will-accomplish having-proceeded and as we-say and himself sensible
τε καὶ σώφρονα ἀπεργασάμενος, εἰ τὰς ἐξηρημωμένας
both and temperate having-made if the desolated
Σικελίας πόλεις κατοικίσειεν νόμοις τε συνδήσειεν καὶ
of-Sicily cities he-should-resettle with-laws both bind-together and
πολιτείαις, ὥστε αὑτῷ τε οἰκείας καὶ ἀλλήλαις εἶναι
constitutions so-that to-him both friendly and to-one-another to-be
πρὸς τὰς τῶν βαρβάρων βοηθείας, οὐ διπλασίαν τὴν
against the of-the barbarians aids not double the
πατρῴαν ἀρχὴν μόνον ποιήσοι, πολλαπλασίαν δὲ ὄντως·
paternal rule only he-would-make many-times-greater but truly

b ἕτοιμον γὰρ εἶναι τούτων γενομένων πολὺ μᾶλλον
ready for to-be these having-happened much more
δουλώσασθαι Καρχηδονίους τῆς ἐπὶ Γέλωνος αὐτοῖς
to-enslave Carthaginians than-the in-the-time-of Gelon to-them
γενομένης δουλείας, ἀλλ᾽ οὐχ ὥσπερ νῦν τοὐναντίον ὁ
having-come-about slavery but not as now the-opposite the
πατὴρ αὐτοῦ φόρον ἐτάξατο φέρειν τοῖς βαρβάροις. ταῦτα
father his tribute agreed to-pay to-the barbarians these-things
ἦν τὰ λεγόμενα καὶ παρακελευόμενα ὑφ᾽ ἡμῶν τῶν
were the-things said and urged by us the-ones
ἐπιβουλευόντων Διονυσίῳ, ὡς πολλαχόθεν ἐχώρουν οἱ
plotting-against Dionysius as from-many-quarters went-round the
τοιοῦτοι λόγοι, οἳ δὴ καὶ κρατήσαντες παρὰ Διονυσίῳ
such stories which indeed also having-prevailed with Dionysius
ἐξέβαλον μὲν Δίωνα, ἡμᾶς δ᾽ εἰς φόβον κατέβαλον·
drove-out indeed Dion us and into fear cast
ἵνα δ᾽ ἐκπεράνωμεν οὐκ ὀλίγα πράγματα τὰ ἐν ὀλίγῳ
so-that and we-may-finish not few affairs the in little
χρόνῳ, ἐλθὼν ἐκ Πελοποννήσου καὶ Ἀθηνῶν Δίων ἔργῳ
time having-come from Peloponnese and Athens Dion in-deed
τὸν Διονύσιον ἐνουθέτησεν. ἐπειδὴ δ᾽ οὖν ἠλευθέρωσέν
— Dionysius admonished when and then he-freed
τε καὶ ἀπέδωκεν αὐτοῖς δὶς τὴν πόλιν, ταὐτὸν πρὸς
both and gave-back to-them twice the city the-same-thing toward
Δίωνα Συρακόσιοι τότε ἔπαθον ὅπερ καὶ Διονύσιος,
Dion Syracusans then suffered which-very-thing also Dionysius
ὅτε αὐτὸν ἐπεχείρει παιδεύσας καὶ θρέψας βασιλέα τῆς
when him he-attempted having-educated and having-reared a-king of-the
ἀρχῆς ἄξιον, οὕτω κοινωνεῖν αὐτῷ τοῦ βίου παντός, ὁ
rule worthy thus to-share with-him the life whole he
δὲ τοῖς διαβάλλουσιν καὶ λέγουσιν ὡς ἐπιβουλεύων τῇ
but to-the-ones slandering and saying that plotting-against the

τυραννίδι Δίων πράττοι πάντα ὅσα ἔπραττεν ἐν τῷ τότε
tyranny Dion did all-things which he-did in the then
χρόνῳ, ἵνα ὁ μὲν παιδείᾳ δὴ τὸν νοῦν κεκηλημένος
time so-that the-one indeed by-education indeed the mind having-been-charmed
ἀμελοῖ τῆς ἀρχῆς ἐπιτρέψας ἐκείνῳ, ὁ δὲ
might-neglect the rule having-entrusted-(it) to-him the-other and
σφετερίσαιτο καὶ Διονύσιον ἐκβάλοι ἐκ τῆς ἀρχῆς δόλῳ.
might-appropriate-(it) and Dionysius might-cast from the rule by-guile
ταῦτα τότε ἐνίκησεν καὶ τὸ δεύτερον ἐν Συρακοσίοις d
these-things then prevailed and the second-(time) among Syracusans
λεγόμενα, καὶ μάλα ἀτόπῳ τε καὶ αἰσχρᾷ νίκῃ τοῖς
being-said and very strange both and shameful victory for-the
τῆς νίκης αἰτίοις. οἷον γὰρ γέγονεν, ἀκοῦσαι χρὴ
of-the victory authors what-sort for has-happened to-hear must
τοὺς ἐμὲ παρακαλοῦντας πρὸς τὰ νῦν πράγματα.
the-ones me summoning to the present affairs
ἦλθον Ἀθηναῖος ἀνὴρ ἐγώ, ἑταῖρος Δίωνος, σύμμαχος
I-came an-Athenian man I companion of-Dion ally
αὐτῷ, πρὸς τὸν τύραννον, ὅπως ἀντὶ πολέμου φιλίαν
to-him to the tyrant so-that instead-of war friendship
ποιήσαιμι· διαμαχόμενος δὲ τοῖς διαβάλλουσιν ἡττήθην.
I-might-make contending but with-the slanderers I-was-beaten
πείθοντος δὲ Διονυσίου τιμαῖς καὶ χρήμασιν γενέσθαι
trying-to-persuade-(me) and Dionysius with-honors and money to-become
μετ' αὐτοῦ ἐμὲ μάρτυρά τε καὶ φίλον πρὸς τὴν εὐπρέπειαν
with him me witness both and friend for the seemliness
τῆς ἐκβολῆς τῆς Δίωνος αὐτῷ γίγνεσθαι, τούτων δὴ
of-the expulsion — of-Dion for-him to-be of-these indeed
τὸ πᾶν διήμαρτεν. ὕστερον δὲ δὴ κατιὼν οἴκαδε Δίων
the whole he-failed later and indeed returning home Dion
ἀδελφὼ δύο προσλαμβάνει Ἀθήνηθεν, οὐκ ἐκ φιλοσοφίας
brothers two takes-along from-Athens not from philosophy

γεγονότε φίλω, ἀλλ' ἐκ τῆς περιτρεχούσης ἑταιρίας
having-become friends but from the running-about comradeship
ταύτης τῆς τῶν πλείστων φίλων, ἣν ἐκ τοῦ ξενίζειν τε
this the of-the most friends which from the entertaining both
καὶ μυεῖν καὶ ἐποπτεύειν πραγματεύονται, καὶ δὴ καὶ
and initiating and admitting-to-the-rites they-pursue and indeed also
τούτω τὼ συγκαταγαγόντε αὐτὸν φίλω ἐκ τούτων τε
these-two the-two having-helped-restore him friends from these both
καὶ ἐκ τῆς πρὸς τὴν κάθοδον ὑπηρεσίας ἐγενέσθην ἑταίρω·
and from the for the return service became companions

VII · DION'S DEATH AND THE ADVICE

Dion fell to two Athenians who stood armed beside his murderers, but Plato says they bring no shame on Athens, since another Athenian, offered money and honors, did not betray him. He gives his advice a third time: no city should be enslaved to men, but to laws. Dion obeyed and died nobly; Dionysius did not and lives ill. The soul is immortal and is judged, so doing wrong is worse than suffering it. Had Dion ruled, he would have freed Syracuse and resettled Sicily. The victors must forgo revenge, summon some fifty of the best Greeks to write laws equal for both sides, and obey those laws first.

334 ἐλθόντες δὲ εἰς Σικελίαν, ἐπειδὴ Δίωνα ᾔσθοντο
having-come and to Sicily when Dion they-perceived
διαβεβλημένον εἰς τοὺς ἐλευθερωθέντας ὑπ' αὐτοῦ
slandered to the freed by him
Σικελιώτας ὡς ἐπιβουλεύοντα γενέσθαι τύραννον, οὐ μόνον
Sicilian-Greeks as plotting to-become tyrant not only
τὸν ἑταῖρον καὶ ξένον προύδοσαν, ἀλλ' οἷον τοῦ
the companion and guest-friend they-betrayed but as-it-were of-the
φόνου αὐτόχειρες ἐγένοντο, ὅπλα ἔχοντες ἐν ταῖς
murder doers-with-their-own-hand became arms having in the

χερσὶν αὐτοὶ τοῖς φονεῦσι παρεστῶτες ἐπίκουροι. καὶ τὸ
hands themselves to-the murderers standing-by helpers and the
μὲν αἰσχρὸν καὶ ἀνόσιον οὔτε παρίεμαι ἔγωγε οὔτε τι
indeed shameful and unholy neither I-pass-over I-at-least nor anything
λέγω — πολλοῖς γὰρ καὶ ἄλλοις ὑμνεῖν ταῦτα ἐπιμελὲς καὶ
I-say to-many for also others to-sing-of these-things a-care and
εἰς τὸν ἔπειτα μελήσει χρόνον — τὸ δὲ Ἀθηναίων πέρι
into the after it-will-be-a-care time the but Athenians about
λεγόμενον, ὡς αἰσχύνην οὗτοι περιῆψαν τῇ πόλει, ἐξαιροῦμαι·
being-said that shame these fastened-upon the city I-except
φημὶ γὰρ κἀκεῖνον Ἀθηναῖον εἶναι ὃς οὐ προύδωκεν τὸν
I-say for that-one-too an-Athenian to-be who not betrayed the
αὐτὸν τοῦτον, ἐξὸν χρήματα καὶ ἄλλας τιμὰς πολλὰς
same this-one it-being-possible money and other honors many
λαμβάνειν. οὐ γὰρ διὰ βαναύσου φιλότητος ἐγεγόνει
to-take not for through vulgar friendship he-had-become
φίλος, διὰ δὲ ἐλευθέρας παιδείας κοινωνίαν, ᾗ μόνῃ
friend through but liberal of-education sharing in-which alone
χρὴ πιστεύειν τὸν νοῦν κεκτημένον μᾶλλον ἢ συγγενείᾳ
one-must to-trust the-one sense having-acquired rather than kinship
ψυχῶν καὶ σωμάτων· ὥστε οὐκ ἀξίω ὀνείδους γεγόνατον
of-souls and bodies so-that not worthy of-reproach have-become
τῇ πόλει τὼ Δίωνα ἀποκτείναντε, ὡς ἐλλογίμω πώποτε
to-the city the-two Dion having-killed as notable ever
ἄνδρε γενομένω. ταῦτα εἴρηται πάντα τῆς συμβουλῆς
men having-been these-things have-been-said all of-the counsel
ἕνεκα τῶν Διωνείων φίλων καὶ συγγενῶν· συμβουλεύω
for-the-sake the Dion's friends and kinsmen I-advise
δὲ δή τι πρὸς τούτοις τὴν αὐτὴν συμβουλὴν
and indeed something in-addition-to these the same counsel
καὶ λόγον τὸν αὐτὸν λέγων ἤδη τρίτον τρίτοις ὑμῖν.
and argument the same saying now third-(time) third to-you

d μὴ δουλοῦσθαι Σικελίαν ὑπ᾽ ἀνθρώποις δεσπόταις, μηδὲ
not to-be-enslaved Sicily under men masters nor
ἄλλην πόλιν, ὅ γ᾽ ἐμὸς λόγος, ἀλλ᾽ ὑπὸ νόμοις· οὔτε
other city the at-least my argument but under laws neither
γὰρ τοῖς δουλουμένοις οὔτε τοῖς δουλωθεῖσιν ἄμεινον,
for for-the-ones enslaving nor for-the-ones enslaved better
αὐτοῖς καὶ παισὶ παίδων τε καὶ ἐκγόνοις, ἀλλ᾽ ὀλέθριος
themselves and children of-children both and descendants but ruinous
πάντως ἡ πεῖρα, σμικρὰ δὲ καὶ ἀνελεύθερα ψυχῶν ἤθη τὰ
altogether the attempt petty but and illiberal of-souls characters the
τοιαῦτα ἁρπάζειν κέρδη φιλεῖ, οὐδὲν τῶν εἰς τὸν ἔπειτα
such to-seize gains are-wont nothing of-the-things for the after
καὶ εἰς τὸν παρόντα καιρὸν ἀγαθῶν καὶ δικαίων εἰδότα
and for the present time good and just knowing
θείων τε καὶ ἀνθρωπίνων. ταῦτα πρῶτον μὲν Δίωνα
divine both and human these-things first indeed Dion
ἐπεχείρησα ἐγὼ πείθειν, δεύτερον δὲ Διονύσιον, τρίτους δὲ
tried I to-persuade second and Dionysius third and
ὑμᾶς νῦν. καὶ ἐμοὶ πείθεσθε Διὸς τρίτου σωτῆρος χάριν,
you now and me obey of-Zeus third savior for-the-sake-of
εἶτα εἰς Διονύσιον βλέψαντες καὶ Δίωνα, ὧν ὁ μὲν
then at Dionysius having-looked and Dion of-whom the-one indeed
μὴ πειθόμενος ζῇ τὰ νῦν οὐ καλῶς, ὁ δὲ πειθόμενος
not obeying lives — now not nobly the-other but obeying
τέθνηκεν καλῶς· τὸ γὰρ τῶν καλλίστων ἐφιέμενον αὑτῷ
has-died nobly the for the noblest-things aiming-at for-oneself
τε καὶ πόλει πάσχειν ὅτι ἂν πάσχῃ πᾶν ὀρθὸν καὶ καλόν.
both and for-city to-suffer whatever — one-suffers all right and noble
335 οὔτε γὰρ πέφυκεν ἀθάνατος ἡμῶν οὐδείς, οὔτ᾽ εἴ τῳ
neither for is-born immortal of-us no-one nor if to-anyone
συμβαίη, γένοιτο ἂν εὐδαίμων, ὡς δοκεῖ τοῖς πολλοῖς·
it-should-befall he-would-become — happy as it-seems to-the many

κακὸν γὰρ καὶ ἀγαθὸν οὐδὲν λόγου ἄξιόν ἐστιν τοῖς
evil for and good nothing of-account worthy is for-the
ἀψύχοις, ἀλλ᾽ ἢ μετὰ σώματος οὔσῃ ψυχῇ τοῦτο
soulless but either with body being to-a-soul this
συμβήσεται ἑκάστῃ ἢ κεχωρισμένῃ. πείθεσθαι δὲ ὄντως
will-befall each or separated to-believe and truly
ἀεὶ χρὴ τοῖς παλαιοῖς τε καὶ ἱεροῖς λόγοις, οἳ δὴ
always one-must the ancient both and sacred accounts which indeed
μηνύουσιν ἡμῖν ἀθάνατον ψυχὴν εἶναι δικαστάς τε ἴσχειν
declare to-us immortal soul to-be judges both to-have
καὶ τίνειν τὰς μεγίστας τιμωρίας, ὅταν τις ἀπαλλαχθῇ
and to-pay the greatest penalties whenever one is-released
τοῦ σώματος· διὸ καὶ τὰ μεγάλα ἁμαρτήματα καὶ
from-the body wherefore also the great sins and
ἀδικήματα σμικρότερον εἶναι χρὴ νομίζειν κακὸν πάσχειν
wrongs smaller to-be one-must to-consider evil to-suffer
ἢ δρᾶσαι, ὧν ὁ φιλοχρήματος πένης τε ἀνὴρ τὴν
than to-do of-which the money-loving poor and man the
ψυχὴν οὔτε ἀκούει, ἐάν τε ἀκούσῃ, καταγελῶν, ὡς οἴεται,
soul neither hears if and he-hears laughing-down as he-thinks
πανταχόθεν ἀναιδῶς ἁρπάζει πᾶν ὅτιπερ ἂν οἴηται,
from-everywhere shamelessly seizes every-thing whatever — he-thinks
καθάπερ θηρίον, φαγεῖν ἢ πιεῖν ἢ περὶ τὴν ἀνδραποδώδη
like a-beast to-eat or to-drink or about the slavish
καὶ ἀχάριστον, ἀφροδίσιον λεγομένην οὐκ ὀρθῶς, ἡδονὴν
and graceless of-love called not rightly pleasure
πορισεῖν αὑτῷ τοὐμπίμπλασθαι, τυφλὸς ὢν καὶ οὐχ
to-be-going-to-provide for-himself the-gorging blind being and not
ὁρῶν, οἷς συνέπεται τῶν ἁρπαγμάτων ἀνοσιουργία, κακὸν
seeing to-which attends of-the plunderings impiety evil
ἡλίκον ἀεὶ μετ᾽ ἀδικήματος ἑκάστου, ἣν ἀναγκαῖον τῷ
how-great always with wrong each which necessary for-the-one

ἀδικήσαντι συνεφέλκειν ἐπί τε γῇ στρεφομένῳ καὶ ὑπὸ γῆς
having-done-wrong to-drag-along on both earth wandering and under earth
νοστήσαντι πορείαν ἄτιμόν τε καὶ ἀθλίαν πάντως πανταχῇ.
having-returned journey dishonored both and wretched utterly in-every-way
d Δίωνα δὴ ἐγὼ λέγων ταῦτά τε καὶ ἄλλα τοιαῦτα ἔπειθον,
Dion indeed I saying these-things both and other such I-persuaded
καὶ τοῖς ἀποκτείνασιν ἐκεῖνον δικαιότατ᾽ ἂν ὀργιζοίμην
and with-the-ones having-killed him most-justly — would-be-angry
ἐγὼ τρόπον τινὰ ὁμοιότατα καὶ Διονυσίῳ· ἀμφότεροι
I in-a-way certain most-similarly also with-Dionysius both
γὰρ ἐμὲ καὶ τοὺς ἄλλους ὡς ἔπος εἰπεῖν ἅπαντας τὰ
for me and the others so word to-say all the
μέγιστα ἔβλαψαν ἀνθρώπους, οἱ μὲν τὸν βουλόμενον
greatest-harms harmed men the-ones indeed the-one wishing
δικαιοσύνῃ χρῆσθαι διαφθείραντες, ὁ δὲ οὐδὲν ἐθελήσας
justice to-use having-destroyed the-other but in-no-way having-wished
χρήσασθαι δικαιοσύνῃ διὰ πάσης τῆς ἀρχῆς, μεγίστην
to-use justice through all the rule greatest
δύναμιν ἔχων, ἐν ᾗ γενομένη φιλοσοφία τε καὶ
power having in which having-come-about philosophy both and
δύναμις ὄντως ἐν ταὐτῷ διὰ πάντων ἀνθρώπων Ἑλλήνων
power truly in the-same through all men Greeks
τε καὶ βαρβάρων λάμψασ᾽ ἂν ἱκανῶς δόξαν παρέστησεν
both and barbarians having-shone — sufficiently opinion would-have-established
πᾶσιν τὴν ἀληθῆ, ὡς οὐκ ἄν ποτε γένοιτο εὐδαίμων οὔτε
in-all the true that not — ever would-become happy neither
πόλις οὔτ᾽ ἀνὴρ οὐδείς, ὃς ἂν μὴ μετὰ φρονήσεως ὑπὸ
city nor man any who — not with wisdom under
δικαιοσύνῃ διαγάγῃ τὸν βίον, ἤτοι ἐν αὑτῷ κεκτημένος
justice passes the life either in himself having-acquired-(it)
ἢ ὁσίων ἀνδρῶν ἀρχόντων ἐν ἤθεσιν τραφείς τε καὶ
or of-holy men rulers in ways reared both and

παιδευθεὶς ἐνδίκως. ταῦτα μὲν Διονύσιος ἔβλαψεν· τὰ δὲ
educated justly these-things indeed Dionysius harmed the but
ἄλλα σμικρὰ ἂν εἴη πρὸς ταῦτά μοι βλάβη. ὁ δὲ
other-things small — would-be beside these to-me harm the-one but
Δίωνα ἀποκτείνας οὐκ οἶδεν ταὐτὸν ἐξειργασμένος τούτῳ.
Dion having-killed not knows the-same-thing having-done as-this-one
Δίωνα γὰρ ἐγὼ σαφῶς οἶδα, ὡς οἷόν τε περὶ ἀνθρώπων 336
Dion for I clearly know as possible — about men
ἄνθρωπον διισχυρίζεσθαι, ὅτι, τὴν ἀρχὴν εἰ κατέσχεν, ὡς
a-man to-affirm that the rule if he-had-held that
οὐκ ἄν ποτε ἐπ᾽ ἄλλο γε σχῆμα ἀρχῆς ἐτράπετο ἢ
not — ever to other at-least form of-rule would-have-turned than
ἐπὶ τὸ Συρακούσας μὲν πρῶτον, τὴν πατρίδα τὴν ἑαυτοῦ,
to the Syracuse indeed first the fatherland the his-own
ἐπεὶ τὴν δουλείαν αὐτῆς ἀπήλλαξεν φαιδρύνας ἐλευθέρας
when the slavery its he-had-removed having-brightened-(it) free
δ᾽ ἐν σχήματι κατέστησεν, τὸ μετὰ τοῦτ᾽ ἂν πάσῃ μηχανῇ
and in form he-had-established the after this — by-every device
ἐκόσμησεν νόμοις τοῖς προσήκουσίν τε καὶ ἀρίστοις
he-would-have-ordered with-laws the fitting both and best
τοὺς πολίτας, τό τε ἐφεξῆς τούτοις προυθυμεῖτ᾽ ἂν
the citizens the and next to-these he-would-have-been-eager —
πρᾶξαι, πᾶσαν Σικελίαν κατοικίζειν καὶ ἐλευθέραν ἀπὸ
to-do all Sicily to-resettle and free from
τῶν βαρβάρων ποιεῖν, τοὺς μὲν ἐκβάλλων, τοὺς δὲ
the barbarians to-make the-ones indeed driving-out the-others and
χειρούμενος ῥᾷον Ἱέρωνος· τούτων δ᾽ αὖ γενομένων
subduing more-easily than-Hieron these and again having-happened
δι᾽ ἀνδρὸς δικαίου τε καὶ ἀνδρείου καὶ σώφρονος καὶ
through a-man just both and brave and temperate and
φιλοσόφου, τὴν αὐτὴν ἀρετῆς ἂν πέρι γενέσθαι δόξαν τοῖς
philosophic the same of-virtue — about to-come-about opinion among-the

πολλοῖς, ἥπερ ἄν, εἰ Διονύσιος ἐπείσθη, παρὰ πᾶσιν ἂν
many which-very — if Dionysius had-obeyed among all —
ὡς ἔπος εἰπεῖν ἀνθρώποις ἀπέσωσεν γενομένη. νῦν δὲ
so word to-say men would-have-saved having-come-about now but
ἤ πού τις δαίμων ἤ τις ἀλιτήριος ἐμπεσὼν ἀνομίᾳ
either perhaps some god or some avenging-spirit having-fallen-on with-lawlessness
καὶ ἀθεότητι καὶ τὸ μέγιστον τόλμαις ἀμαθίας, ἐξ
and godlessness and the greatest with-the-audacities of-ignorance from
ἧς πάντα κακὰ πᾶσιν ἐρρίζωται καὶ βλαστάνει καὶ εἰς
which all evils for-all are-rooted and sprout and at
ὕστερον ἀποτελεῖ καρπὸν τοῖς γεννήσασιν πικρότατον,
later produce fruit for-the-ones having-begotten-(it) most-bitter
αὕτη πάντα τὸ δεύτερον ἀνέτρεψέν τε καὶ ἀπώλεσεν.
this all the second-(time) overturned both and destroyed
337 νῦν δὲ δὴ εὐφημῶμεν χάριν οἰωνοῦ τὸ τρίτον. ὅμως
now but indeed let-us-speak-well for-the-sake-of omen the third-(time) nevertheless
δὲ μιμεῖσθαι μὲν συμβουλεύω Δίωνα ὑμῖν τοῖς φίλοις τήν
and to-imitate indeed I-advise Dion you the friends the
τε τῆς πατρίδος εὔνοιαν καὶ τὴν τῆς τροφῆς σώφρονα
both of-the fatherland goodwill and the of-the diet temperate
δίαιταν, ἐπὶ λῳόνων δὲ ὀρνίθων τὰς ἐκείνου βουλήσεις
regimen under better and birds the his wishes
πειρᾶσθαι ἀποτελεῖν — αἳ δὲ ἦσαν, ἀκηκόατε παρ᾽ ἐμοῦ
to-try to-accomplish which and were you-have-heard from me
σαφῶς — τὸν δὲ μὴ δυνάμενον ὑμῶν Δωριστὶ ζῆν
clearly the-one and not being-able of-you in-Dorian-fashion to-live
κατὰ τὰ πάτρια, διώκοντα δὲ τόν τε τῶν Δίωνος
according-to the ancestral-ways pursuing but the both of-the of-Dion
σφαγέων καὶ τὸν Σικελικὸν βίον, μήτε παρακαλεῖν μήτε
slayers and the Sicilian life neither to-summon nor
οἴεσθαι πιστὸν ἄν τι καὶ ὑγιὲς πρᾶξαί ποτε, τοὺς δὲ
to-think faithful — anything and sound to-do ever the but

ἄλλους παρακαλεῖν ἐπὶ πάσης Σικελίας κατοικισμόν τε καὶ
others to-summon to of-all of-Sicily resettlement both and
ἰσονομίαν ἔκ τε αὐτῆς Σικελίας καὶ ἐκ Πελοποννήσου
equality-of-law from both itself Sicily and from Peloponnese
συμπάσης, φοβεῖσθαι δὲ μηδὲ Ἀθήνας· εἰσὶ γὰρ καὶ ἐκεῖ
whole to-fear and not-even Athens there-are for also there
πάντων ἀνθρώπων διαφέροντες πρὸς ἀρετήν, ξενοφόνων τε
of-all men surpassing in virtue guest-murdering and
ἀνδρῶν μισοῦντες τόλμας. εἰ δ' οὖν ταῦτα μὲν ὕστερα
of-men hating audacities if and then these-things indeed later
γένοιτ' ἄν, κατεπείγουσιν δὲ ὑμᾶς αἱ τῶν στάσεων
should-come-about — press and you the of-the factions
πολλαὶ καὶ παντοδαπαὶ φυόμεναι ἑκάστης ἡμέρας διαφοραί,
many and manifold springing-up each day quarrels
εἰδέναι μέν που χρὴ πάντα τινὰ ἄνδρα, ᾧ καὶ βραχὺ
to-know indeed surely must every — man to-whom even a-little
δόξης ὀρθῆς μετέδωκεν θεία τις τύχη, ὡς οὐκ ἔστιν παῦλα
of-opinion right gave-a-share divine some fortune that not there-is cessation
κακῶν τοῖς στασιάσασιν, πρὶν ἂν οἱ κρατήσαντες
of-evils for-the-ones having-fallen-into-faction before — the-ones having-prevailed
μάχαις καὶ ἐκβολαῖς ἀνθρώπων καὶ σφαγαῖς μνησικακοῦντες
in-battles and expulsions of-men and slaughters remembering-wrongs
καὶ ἐπὶ τιμωρίας παύσωνται τρεπόμενοι τῶν ἐχθρῶν,
and to vengeances cease turning on-the enemies
ἐγκρατεῖς δὲ ὄντες αὑτῶν, θέμενοι νόμους κοινοὺς b
masters but being of-themselves having-laid-down laws common
μηδὲν μᾶλλον πρὸς ἡδονὴν αὑτοῖς ἢ τοῖς ἡττηθεῖσιν
no more for pleasure to-themselves than to-the defeated
κειμένους, ἀναγκάσωσιν αὐτοὺς χρῆσθαι τοῖς νόμοις διτταῖς
laid-down compel them to-use the laws twofold
οὔσαις ἀνάγκαις, αἰδοῖ καὶ φόβῳ, φόβῳ μὲν διὰ τὸ
being by-compulsions shame and fear fear indeed through the

κρείττους αὐτῶν εἶναι δεικνύντες τὴν βίαν, αἰδοῖ δὲ αὖ
stronger than-them to-be showing the force shame and again
διὰ τὸ κρείττους φαίνεσθαι περί τε τὰς ἡδονὰς καὶ
through the better to-appear about both the pleasures and
τοῖς νόμοις μᾶλλον ἐθέλοντές τε καὶ δυνάμενοι δουλεύειν.
to-the laws rather being-willing both and being-able to-be-slaves
ἄλλως δὲ οὐκ ἔστιν ὡς ἄν ποτε κακῶν λήξαι πόλις ἐν
otherwise and not it-is that — ever from-evils would-cease a-city in
αὑτῇ στασιάσασα, ἀλλὰ στάσεις καὶ ἔχθραι καὶ μίση
itself having-fallen-into-faction but factions and enmities and hatreds
καὶ ἀπιστίαι ταῖς οὕτω διατεθείσαις πόλεσιν αὐταῖς πρὸς
and distrusts in-the thus disposed cities themselves against
αὑτὰς ἀεὶ γίγνεσθαι φιλεῖ. τοὺς δὴ κρατήσαντας ἀεὶ
themselves always to-come-about are-wont the-ones indeed having-prevailed always
χρή, ὅτανπερ ἐπιθυμήσωσιν σωτηρίας, αὐτοὺς ἐν αὑτοῖς
must whenever they-desire safety themselves among themselves
ἄνδρας προκρῖναι τῶν Ἑλλήνων οὓς ἂν πυνθάνωνται
men to-pick-out of-the Greeks whom — they-learn
ἀρίστους ὄντας, πρῶτον μὲν γέροντας, καὶ παῖδας
best being first indeed old-men and children
καὶ γυναῖκας κεκτημένους οἴκοι καὶ προγόνους αὑτῶν
and wives having at-home and ancestors their
ὅτι μάλιστα πολλούς τε καὶ ἀγαθοὺς καὶ ὀνομαστοὺς
as most many both and good and famous
καὶ κτῆσιν κεκτημένους πάντας ἱκανήν — ἀριθμὸν δὲ
and property having all sufficient number and
εἶναι μυριάνδρῳ πόλει πεντήκοντα ἱκανοὶ τοιοῦτοι —
to-be for-a-ten-thousand-man city fifty sufficient such
τούτους δὴ δεήσεσιν καὶ τιμαῖς ὅτι μεγίσταις οἴκοθεν
these indeed with-entreaties and honors as greatest from-home
μεταπέμψασθαι, μεταπεμψαμένους δὲ ὀμόσαντας δεῖσθαι καὶ
to-summon having-summoned and having-sworn to-ask and

κελεύειν θεῖναι νόμους, μήτε νικήσασιν μήτε νικηθεῖσιν
to-bid to-lay-down laws neither to-the-victors nor to-the-vanquished
νέμειν πλέον, τὸ δὲ ἴσον καὶ κοινὸν πάσῃ τῇ πόλει.
to-assign more the but equal and common to-all the city
τεθέντων δὲ τῶν νόμων ἐν τούτῳ δὴ τὰ πάντα d
having-been-laid-down and the laws in this indeed the all-things
ἐστίν. ἂν μὲν γὰρ οἱ νενικηκότες ἥττους αὑτοὺς τῶν
is if indeed for the victors subject themselves to-the
νόμων μᾶλλον τῶν νενικημένων παρέχωνται, πάντ' ἔσται
laws more than-the vanquished show all-things will-be
σωτηρίας τε καὶ εὐδαιμονίας μεστὰ καὶ πάντων κακῶν
of-safety both and happiness full and of-all evils
ἀποφυγή· εἰ δὲ μή, μήτ' ἐμὲ μήτ' ἄλλον κοινωνὸν παρακαλεῖν
escape if but not neither me nor another partner to-summon
ἐπὶ τὸν μὴ πειθόμενον τοῖς νῦν ἐπεσταλμένοις. ταῦτα
to the-one not obeying the-things now enjoined these-things
γάρ ἐστιν ἀδελφὰ ὧν τε Δίων ὧν τ' ἐγὼ ἐπεχειρήσαμεν
for are sisters to-what both Dion what and I attempted
Συρακούσαις εὖ φρονοῦντες συμπρᾶξαι, δεύτερα μήν·
for-Syracuse well meaning to-bring-about-together second indeed
πρῶτα δ' ἦν ἃ τὸ πρῶτον ἐπεχειρήθη μετ' αὐτοῦ
first but were what the first-(time) was-attempted with himself
Διονυσίου πραχθῆναι πᾶσιν κοινὰ ἀγαθά, τύχη δέ τις
Dionysius to-be-done for-all common goods fortune but some
ἀνθρώπων κρείττων διεφόρησεν. τὰ δὲ νῦν ὑμεῖς
than-men stronger scattered-(them) the-things and now you
πειρᾶσθε εὐτυχέστερον αὐτὰ ἀγαθῇ πρᾶξαι μοίρᾳ καὶ θείᾳ
try more-fortunately them with-good to-do lot and divine
τινὶ τύχῃ. συμβουλὴ μὲν δὴ καὶ ἐπιστολὴ εἰρήσθω καὶ
some fortune counsel indeed indeed and letter let-be-said and
ἡ παρὰ Διονύσιον ἐμὴ προτέρα ἄφιξις· ἡ δὲ δὴ ὑστέρα
the to Dionysius my former arrival the but indeed later

πορεία τε καὶ πλοῦς ὡς εἰκότως τε ἅμα καὶ ἐμμελῶς
journey both and voyage how reasonably both at-once and fittingly
γέγονεν, ᾧ μέλει ἀκούειν ἔξεστι τὸ μετὰ τοῦτο.
it-happened to-whom it-is-a-care to-hear it-is-possible the after this

VII · THE THIRD VOYAGE

After Plato's first stay, Dionysius let him go, promising to recall him and Dion once peace came. He then summoned Plato but bade Dion wait a year, and Plato refused, pleading age. Reports that Dionysius had turned to philosophy, a long letter promising that Dion's affairs would go as Plato wished, and appeals from Archytas and the Tarentines drew him a third time. He tested whether Dionysius truly loved philosophy by showing him the whole labor it requires, which a true lover embraces and pretenders give up as too hard. Dionysius pretended to know the greatest matters already, and Plato hears that he later wrote them up as his own handbook.

338 ὁ μὲν γὰρ δὴ πρῶτος χρόνος τῆς ἐν Σικελίᾳ διατριβῆς
the indeed for indeed first time of-the in Sicily sojourn
μοι διεπεράνθη, καθάπερ εἶπον, πρὶν συμβουλεύειν τοῖς
for-me was-completed just-as I-said before to-advise the
οἰκείοις καὶ ἑταίροις τοῖς περὶ Δίωνα· τὸ μετ' ἐκεῖνα δ'
kinsmen and companions the around Dion the after those-things and
οὖν ἔπεισα ὅπῃ δή ποτ' ἐδυνάμην Διονύσιον ἀφεῖναί
then I-persuaded in-whatever-way indeed ever I-could Dionysius to-release
με, εἰρήνης δὲ γενομένης — ἦν γὰρ τότε πόλεμος ἐν
me peace and having-come-about there-was for then war in
Σικελίᾳ — συνωμολογήσαμεν ἀμφότεροι. Διονύσιος μὲν
Sicily we-agreed both Dionysius indeed
ἔφη μεταπέμψεσθαι Δίωνα καὶ ἐμὲ πάλιν, καταστησάμενος
said to-be-going-to-summon Dion and me again having-settled
τὰ περὶ τὴν ἀρχὴν ἀσφαλέστερον ἑαυτῷ, Δίωνα δὲ
the-things about the rule more-securely for-himself Dion and

ἠξίου διανοεῖσθαι μὴ φυγὴν αὑτῷ γεγονέναι τότε,
he-asked to-think not exile for-himself to-have-happened then
μετάστασιν δέ· ἐγὼ δ' ἤξειν ὡμολόγησα ἐπὶ
removal but I and to-be-going-to-come agreed on
τούτοις τοῖς λόγοις. γενομένης δὲ εἰρήνης, μετεπέμπετό
these the terms having-come-about and peace he-summoned
με, Δίωνα δὲ ἐπισχεῖν ἔτι ἐνιαυτὸν ἐδεῖτο, ἐμὲ δὲ ἥκειν
me Dion but to-wait still a-year he-asked me but to-come
ἐκ παντὸς τρόπου ἠξίου. Δίων μὲν οὖν ἐκέλευέ τέ με
by every means he-demanded Dion indeed then bade both me
πλεῖν καὶ ἐδεῖτο· καὶ γὰρ δὴ λόγος ἐχώρει πολὺς ἐκ
to-sail and begged and for indeed report went-about much from
Σικελίας ὡς Διονύσιος θαυμαστῶς φιλοσοφίας ἐν ἐπιθυμίᾳ
Sicily that Dionysius wondrously of-philosophy in desire
πάλιν εἴη γεγονὼς τὰ νῦν· ὅθεν ὁ Δίων συντεταμένως
again was having-come — now whence — Dion earnestly
ἐδεῖτο ἡμῶν τῇ μεταπέμψει μὴ ἀπειθεῖν.
begged us the summons not to-disobey
ἐγὼ δὲ ᾔδη μέν που κατὰ τὴν φιλοσοφίαν τοῖς νέοις c
I but knew indeed surely concerning the philosophy to-the young
πολλὰ τοιαῦτα γιγνόμενα, ὅμως δ' οὖν ἀσφαλέστερόν
many such-things happening nevertheless and then safer
μοι ἔδοξεν χαίρειν τότε γε πολλὰ καὶ Δίωνα καὶ
to-me it-seemed to-fare-well then at-least many-times and Dion and
Διονύσιον ἐᾶν, καὶ ἀπηχθόμην ἀμφοῖν ἀποκρινάμενος ὅτι
Dionysius to-let and I-incurred-the-hatred of-both having-answered that
γέρων τε εἴην καὶ κατὰ τὰς ὁμολογίας οὐδὲν γίγνοιτο
old both I-was and according-to the agreements nothing was-happening
τῶν τὰ νῦν πραττομένων. ἔοικεν δὴ τὸ μετὰ τοῦτο
of-the-things — now being-done it-seems indeed the after this
Ἀρχύτης τε παρὰ Διονύσιον ἀφικέσθαι — ἐγὼ γὰρ πρὶν
Archytas both to Dionysius to-have-come I for before

ἀπιέναι ξενίαν καὶ φιλίαν Ἀρχύτῃ καὶ τοῖς ἐν Τάραντι
to-go-away guest-friendship and friendship for-Archytas and the-ones in Tarentum
καὶ Διονυσίῳ ποιήσας ἀπέπλεον — ἄλλοι τέ τινες ἐν
and Dionysius having-made I-sailed-away others and some in
Συρακούσαις ἦσαν Δίωνός τε ἄττα διακηκοότες καὶ
Syracuse were from-Dion both some-things having-heard and
τούτων τινὲς ἄλλοι, παρακουσμάτων τινῶν ἔμμεστοι τῶν
from-these some others misheard-things certain full of-the
κατὰ φιλοσοφίαν· οἳ δοκοῦσί μοι Διονυσίῳ πειρᾶσθαι
concerning philosophy who seem to-me with-Dionysius to-try
διαλέγεσθαι τῶν περὶ τὰ τοιαῦτα, ὡς Διονυσίου
to-converse about-the-things concerning the such-things as Dionysius
πάντα διακηκοότος ὅσα διενοούμην ἐγώ. ὁ δὲ οὔτε ἄλλως
all having-heard which thought I he and neither otherwise
ἐστὶν ἀφυὴς πρὸς τὴν τοῦ μανθάνειν δύναμιν φιλότιμός τε
is ungifted for the of-the learning power ambitious and
θαυμαστῶς· ἤρεσκέν τε οὖν ἴσως αὐτῷ τὰ λεγόμενα
wondrously pleased both then perhaps him the-things said
ᾐσχύνετό τε φανερὸς γιγνόμενος οὐδὲν ἀκηκοὼς ὅτ᾽
was-ashamed and manifest becoming nothing having-heard when
ἐπεδήμουν ἐγώ, ὅθεν ἅμα μὲν εἰς ἐπιθυμίαν ἦει τοῦ
was-in-residence I whence at-once indeed into desire he-went of-the
διακοῦσαι ἐναργέστερον, ἅμα δ᾽ ἡ φιλοτιμία κατήπειγεν
hearing-out more-plainly at-once and the ambition pressed
αὐτόν — δι᾽ ἃ δὲ οὐκ ἤκουσεν ἐν τῇ πρόσθεν
him through what and not he-heard in the former
ἐπιδημίᾳ, διεξήλθομεν ἐν τοῖς ἄνω ῥηθεῖσιν νυνδὴ λόγοις —
residence we-went-through in the above spoken just-now words
339 ἐπειδὴ δ᾽ οὖν οἴκαδέ τ᾽ ἐσώθην καὶ καλοῦντος τὸ
when and then home both I-got-safe and (him)-calling the
δεύτερον ἀπηρνήθην, καθάπερ εἶπον νυνδή, δοκεῖ μοι
second-(time) I-refused just-as I-said just-now seems to-me

Διονύσιος παντάπασιν φιλοτιμηθῆναι μή ποτέ τισιν
Dionysius altogether to-have-been-anxious lest ever to-some
δόξαιμι καταφρονῶν αὐτοῦ τῆς φύσεώς τε καὶ ἕξεως
I-might-seem despising him the nature both and disposition
ἅμα καὶ τῆς διαίτης ἔμπειρος γεγονώς, οὐκέτ' ἐθέλειν
at-once and the way-of-life acquainted having-become no-longer to-be-willing
δυσχεραίνων παρ' αὐτὸν ἀφικνεῖσθαι. δίκαιος δὴ λέγειν
being-disgusted to him to-come right indeed to-tell
εἰμὶ τἀληθὲς καὶ ὑπομένειν, εἴ τις ἄρα τὰ γεγονότα
I-am the-truth and to-endure if anyone then the-things having-happened
ἀκούσας καταφρονήσει τῆς ἐμῆς φιλοσοφίας, τὸν τύραννον
having-heard will-despise the my philosophy the tyrant
δὲ ἡγήσεται νοῦν ἔχειν. ἔπεμψε μὲν γὰρ δὴ Διονύσιος
and will-consider sense to-have sent indeed for indeed Dionysius
τρίτον ἐπ' ἐμὲ τριήρη ῥᾳστώνης ἕνεκα τῆς πορείας,
third-(time) for me a-trireme of-ease for-the-sake the journey
ἔπεμψεν δὲ Ἀρχέδημον, ὃν ἡγεῖτό με τῶν ἐν Σικελίᾳ
he-sent and Archedemus whom he-thought me of-the-ones in Sicily
περὶ πλείστου ποιεῖσθαι, τῶν Ἀρχύτῃ συγγεγονότων
at most to-value of-the-ones with-Archytas having-associated
ἕνα, καὶ ἄλλους γνωρίμους τῶν ἐν Σικελίᾳ· οὗτοι δὲ
one and other acquaintances of-the-ones in Sicily these and
ἡμῖν ἤγγελλον πάντες τὸν αὐτὸν λόγον, ὡς θαυμαστὸν
to-us reported all the same story how wonderful
ὅσον Διονύσιος ἐπιδεδωκὼς εἴη πρὸς φιλοσοφίαν. ἔπεμψεν
how-much Dionysius having-advanced was in philosophy he-sent
δὲ ἐπιστολὴν πάνυ μακράν, εἰδὼς ὡς πρὸς Δίωνα
and a-letter very long knowing how toward Dion
διεκείμην καὶ τὴν αὖ Δίωνος προθυμίαν τοῦ ἐμὲ πλεῖν
I-was-disposed and the again of-Dion eagerness for-the me to-sail
καὶ εἰς Συρακούσας ἐλθεῖν· πρὸς γὰρ δὴ πάντα ταῦτα
and to Syracuse to-come toward for indeed all these-things

ἦν παρεσκευασμένη τὴν ἀρχὴν ἔχουσα ἡ ἐπιστολή, τῇδέ
was prepared the beginning having the letter in-this
πῃ φράζουσα — "Διονύσιος Πλάτωνι" — τὰ νόμιμα
way saying Dionysius to-Plato the customary-things
ἐπὶ τούτοις εἰπὼν οὐδὲν τὸ μετὰ τοῦτο εἶπεν πρότερον
upon these having-said nothing the after this he-said before
ἢ ὡς "ἂν εἰς Σικελίαν πεισθεὶς ὑφ' ἡμῶν ἔλθῃς τὰ
than that if to Sicily persuaded by us you-come —
νῦν, πρῶτον μέν σοι τὰ περὶ Δίωνα ὑπάρξει ταύτῃ
now first indeed for-you the-things about Dion will-be in-this-way
γιγνόμενα ὅπῃπερ ἂν αὐτὸς ἐθέλῃς — θελήσεις δὲ
happening in-whatever-way — you-yourself wish you-will-wish and
οἶδ' ὅτι τὰ μέτρια, καὶ ἐγὼ συγχωρήσομαι — εἰ δὲ
I-know that the reasonable-things and I will-agree if but
μή, οὐδέν σοι τῶν περὶ Δίωνα ἕξει πραγμάτων οὔτε
not nothing for-you of-the about Dion will-go affairs neither
περὶ τἆλλα οὔτε περὶ αὐτὸν κατὰ νοῦν γιγνόμενα."
about the-rest nor about him according-to mind happening
d ταῦθ' οὕτως εἶπεν, τἆλλα δὲ μακρὰ ἂν εἴη καὶ
these-things thus he-said the-rest and long — would-be and
ἄνευ καιροῦ λεγόμενα. ἐπιστολαὶ δὲ ἄλλαι ἐφοίτων παρά
without occasion being-said letters and other kept-coming from
τε Ἀρχύτου καὶ τῶν ἐν Τάραντι, τήν τε φιλοσοφίαν
both Archytas and the-ones in Tarentum the both philosophy
ἐγκωμιάζουσαι τὴν Διονυσίου, καὶ ὅτι, ἂν μὴ ἀφίκωμαι
praising the of-Dionysius and that if not I-come
νῦν, τὴν πρὸς Διονύσιον αὐτοῖς γενομένην φιλίαν δι'
now the with Dionysius for-them having-come-about friendship through
ἐμοῦ, οὐ σμικρὰν οὖσαν πρὸς τὰ πολιτικά, παντάπασιν
me not small being for the political-affairs utterly
διαβαλοίην. ταύτης δὴ τοιαύτης γενομένης ἐν τῷ τότε
I-would-wreck this indeed such having-come-about in the then

χρόνῳ τῆς μεταπέμψεως, τῶν μὲν ἐκ Σικελίας τε
time the summons the-ones indeed from Sicily both
καὶ Ἰταλίας ἑλκόντων, τῶν δὲ Ἀθήνηθεν ἀτεχνῶς μετὰ
and Italy dragging the-others and from-Athens simply with
δεήσεως οἷον ἐξωθούντων με, καὶ πάλιν ὁ λόγος ἦκεν
entreaty as-it-were pushing-out me and again the argument came
ὁ αὐτός, τὸ μὴ δεῖν προδοῦναι Δίωνα μηδὲ τοὺς
the same the not to-be-necessary to-betray Dion nor the
ἐν Τάραντι ξένους τε καὶ ἑταίρους,
in Tarentum guest-friends both and companions
αὐτῷ δέ μοι ὑπῆν ὡς οὐδὲν θαυμαστὸν νέον ἄνθρωπον 340
myself and to-me there-crept-in that nothing wonderful a-young man
παρακούοντα ἀξίων λόγου πραγμάτων, εὐμαθῆ, πρὸς
hearing-by-the-way worthy of-account matters quick-to-learn to
ἔρωτα ἐλθεῖν τοῦ βελτίστου βίου· δεῖν οὖν αὐτὸ
love to-come of-the best life to-be-necessary then it
ἐξελέγξαι σαφῶς ὁποτέρως ποτὲ ἄρα ἔχοι, καὶ τοῦτ' αὐτὸ
to-test clearly which-way ever then it-was and this very-thing
μηδαμῇ προδοῦναι μηδ' ἐμὲ τὸν αἴτιον γενέσθαι τηλικούτου
in-no-way to-betray nor me the cause to-become so-great
ἀληθῶς ὀνείδους, εἴπερ ὄντως εἴη τῳ ταῦτα λελεγμένα.
truly of-reproach if-indeed really was by-anyone these-things said
πορεύομαι δὴ τῷ λογισμῷ τούτῳ κατακαλυψάμενος —
I-go indeed by-the reasoning this having-veiled-myself
πολλὰ δεδιὼς μαντευόμενός τε οὐ πάνυ καλῶς, ὡς
much fearing divining and not very well as
ἔοικεν — ἐλθὼν δ' οὖν τὸ τρίτον τῷ σωτῆρι τοῦτό
it-seems having-come and then the third-(time) to-the savior this
γε οὖν ἔπραξα ὄντως· ἐσώθην γάρ τοι πάλιν εὐτυχῶς,
at-least then I-achieved truly I-got-safe for surely again fortunately
καὶ τούτων γε μετὰ θεὸν Διονυσίῳ χάριν εἰδέναι χρεών,
and for-these-things at-least after god to-Dionysius thanks to-know one-must

ὅτι πολλῶν βουληθέντων ἀπολέσαι με διεκώλυσεν καὶ
because many having-wished to-destroy me he-prevented-(it) and
ἔδωκέν τι μέρος αἰδοῖ τῶν περὶ ἐμὲ πραγμάτων. ἐπειδὴ δὲ
gave some part to-respect of-the about me affairs when and
ἀφικόμην, ᾤμην τούτου πρῶτον ἔλεγχον δεῖν λαβεῖν,
I-arrived I-thought of-this first test to-be-necessary to-take
πότερον ὄντως εἴη Διονύσιος ἐξημμένος ὑπὸ φιλοσοφίας
whether truly was Dionysius kindled by philosophy
ὥσπερ πυρός, ἢ μάτην ὁ πολὺς οὗτος ἔλθοι λόγος Ἀθήναζε.
as by-fire or in-vain the great this had-come report to-Athens
341 ἔστιν δή τις τρόπος τοῦ περὶ τὰ τοιαῦτα πεῖραν λαμβάνειν
there-is indeed a way of-the about the such-things test taking
οὐκ ἀγεννὴς ἀλλ᾽ ὄντως τυράννοις πρέπων, ἄλλως τε
not ignoble but truly for-tyrants fitting otherwise both
καὶ τοῖς τῶν παρακουσμάτων μεστοῖς, ὃ δὴ κἀγὼ
and for-those of-the misheard-things full which indeed I-too
Διονύσιον εὐθὺς ἐλθὼν ᾐσθόμην καὶ μάλα πεπονθότα.
Dionysius at-once having-come perceived and very-much having-experienced
δεικνύναι δὴ δεῖ τοῖς τοιούτοις ὅτι ἔστι πᾶν τὸ πρᾶγμα
to-show indeed one-must to-the such what is whole the matter
οἷόν τε καὶ δι᾽ ὅσων πραγμάτων καὶ ὅσον πόνον
of-what-sort both and through how-many tasks and how-much toil
ἔχει. ὁ γὰρ ἀκούσας, ἐὰν μὲν ὄντως ᾖ φιλόσοφος
it-has the-one for having-heard if indeed truly he-is philosophic
οἰκεῖός τε καὶ ἄξιος τοῦ πράγματος θεῖος ὤν, ὁδόν τε
akin both and worthy of-the matter divine being road both
ἡγεῖται θαυμαστὴν ἀκηκοέναι συντατέον τε εἶναι νῦν καὶ οὐ
thinks wonderful to-have-heard one-must-strain and to-be now and not
βιωτὸν ἄλλως ποιοῦντι· μετὰ τοῦτο δὴ συντείνας αὐτός
livable otherwise for-one-doing after this indeed having-strained himself
τε καὶ τὸν ἡγούμενον τὴν ὁδόν, οὐκ ἀνίησιν πρὶν ἂν ἢ
both and the-one leading the road not he-lets-go before — either

τέλος ἐπιθῇ πᾶσιν, ἢ λάβῃ δύναμιν ὥστε αὐτὸς αὑτὸν χωρὶς
end he-puts to-all or takes power so-that himself himself without
τοῦ δείξοντος δυνατὸς εἶναι ποδηγεῖν. ταύτῃ καὶ κατὰ
the-one going-to-show able to-be to-guide in-this-way and according-to
ταῦτα διανοηθεὶς ὁ τοιοῦτος ζῇ, πράττων μὲν ἐν αἷστισιν
these-things having-resolved the such-one lives doing indeed in whatever
ἂν ᾖ πράξεσιν, παρὰ πάντα δὲ ἀεὶ φιλοσοφίας ἐχόμενος
— he-is activities through all but always philosophy holding-to
καὶ τροφῆς τῆς καθ' ἡμέραν ἥτις ἂν αὐτὸν μάλιστα
and diet the by day which — him most
εὐμαθῆ τε καὶ μνήμονα καὶ λογίζεσθαι δυνατὸν ἐν
quick-to-learn both and retentive and to-reason able in
αὑτῷ νήφοντα ἀπεργάζηται· τὴν δὲ ἐναντίαν ταύτῃ μισῶν
himself sober may-make the and opposite to-this hating
διατελεῖ. οἱ δὲ ὄντως μὲν μὴ φιλόσοφοι, δόξαις δ'
continues the-ones but truly indeed not philosophers with-opinions but
ἐπικεχρωσμένοι, καθάπερ οἱ τὰ σώματα ὑπὸ τῶν ἡλίων
coated like the-ones the bodies by the suns
ἐπικεκαυμένοι, ἰδόντες τε ὅσα μαθήματά ἐστιν καὶ ὁ
sunburnt having-seen both how-many studies there-are and the
πόνος ἡλίκος καὶ δίαιτα ἡ καθ' ἡμέραν ὡς πρέπουσα ἡ
toil how-great and regimen the by day how fitting the
κοσμία τῷ πράγματι, χαλεπὸν ἡγησάμενοι καὶ ἀδύνατον
orderly to-the matter hard having-thought-(it) and impossible
αὑτοῖς, οὔτε δὴ ἐπιτηδεύειν δυνατοὶ γίγνονται,
for-themselves neither indeed to-practice-(it) able become
ἔνιοι δὲ αὐτῶν πείθουσιν αὑτοὺς ὡς ἱκανῶς ἀκηκοότες εἰσὶν b
some and of-them persuade themselves that sufficiently having-heard they-are
τὸ ὅλον, καὶ οὐδὲν ἔτι δέονταί τινων πραγμάτων. ἡ μὲν
the whole and nothing further they-need of-any tasks the indeed
δὴ πεῖρα αὕτη γίγνεται ἡ σαφής τε καὶ ἀσφαλεστάτη
indeed test this is the clear both and safest

πρὸς τοὺς τρυφῶντάς τε καὶ ἀδυνάτους διαπονεῖν, ὡς
toward the-ones living-softly both and unable to-labor so-that
μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα ἀλλ' αὐτὸν
never to-put in blame the-one showing but himself
αὑτόν, μὴ δυνάμενον πάντα τὰ πρόσφορα ἐπιτηδεύειν τῷ
himself not being-able all the fitting-things to-practice for-the
πράγματι. οὕτω δὴ καὶ Διονυσίῳ τότ' ἐρρήθη τὰ
matter thus indeed also to-Dionysius then were-said the-things
ῥηθέντα. πάντα μὲν οὖν οὔτ' ἐγὼ διεξῆλθον οὔτε Διονύσιος
said all indeed then neither I went-through nor Dionysius
ἐδεῖτο· πολλὰ γὰρ αὐτὸς καὶ τὰ μέγιστα εἰδέναι τε καὶ
asked many-things for he-himself and the greatest to-know both and
ἱκανῶς ἔχειν προσεποιεῖτο διὰ τὰς ὑπὸ τῶν ἄλλων
sufficiently to-grasp pretended because-of the from the others
παρακοάς. ὕστερον δὲ καὶ ἀκούω γεγραφέναι αὐτὸν περὶ
mishearings later and also I-hear to-have-written him about
ὧν τότε ἤκουσε, συνθέντα ὡς αὑτοῦ τέχνην, οὐδὲν
what-things then he-heard having-composed-(it) as his-own handbook nothing
τῶν αὐτῶν ὧν ἀκούοι· οἶδα δὲ οὐδὲν τούτων. ἄλλους μέν
of-the same which he-heard I-know but none of-these others indeed
τινας οἶδα γεγραφότας περὶ τῶν αὐτῶν τούτων, οἵτινες δέ,
some I-know having-written about the same these who but
οὐδ' αὐτοὶ αὑτούς. τοσόνδε γε μὴν περὶ πάντων ἔχω
not-even they-themselves themselves this-much at-least indeed about all I-can
φράζειν τῶν γεγραφότων καὶ γραψόντων, ὅσοι φασὶν
to-declare the-ones having-written and going-to-write as-many-as claim
εἰδέναι περὶ ὧν ἐγὼ σπουδάζω, εἴτ' ἐμοῦ ἀκηκοότες
to-know about what-things I am-serious whether from-me having-heard
εἴτ' ἄλλων εἴθ' ὡς εὑρόντες αὐτοί· τούτους οὐκ ἔστιν κατά
or from-others or as having-found themselves these not it-is according-to
γε τὴν ἐμὴν δόξαν περὶ τοῦ πράγματος ἐπαΐειν οὐδέν.
at-least the my opinion about the matter to-understand anything

Plato has no writing on the greatest matters and never will: knowledge of them comes after long companionship, suddenly, like a light kindled from a leaping fire. A thing is known through a name, a definition, an image, and knowledge, the fifth being the thing itself, and words are too weak to hold it. A serious man will not write his serious thoughts down; one who does so has lost his wits, not to the gods but to mortals. So Dionysius wrote without understanding.

οὔκουν ἐμόν γε περὶ αὐτῶν ἔστιν σύγγραμμα οὐδὲ d
not-then my at-least about them there-is treatise nor
μήποτε γένηται· ῥητὸν γὰρ οὐδαμῶς ἐστιν ὡς ἄλλα
ever may-there-be speakable for in-no-way it-is as other
μαθήματα, ἀλλ' ἐκ πολλῆς συνουσίας γιγνομένης περὶ
studies but from much company arising about
τὸ πρᾶγμα αὐτὸ καὶ τοῦ συζῆν ἐξαίφνης, οἷον ἀπὸ
the matter itself and the living-together suddenly as from
πυρὸς πηδήσαντος ἐξαφθὲν φῶς, ἐν τῇ ψυχῇ γενόμενον
fire having-leapt kindled light in the soul having-come-to-be
αὐτὸ ἑαυτὸ ἤδη τρέφει. καίτοι τοσόνδε γε οἶδα, ὅτι
itself itself thereafter nourishes and-yet this-much at-least I-know that
γραφέντα ἢ λεχθέντα ὑπ' ἐμοῦ βέλτιστ' ἂν λεχθείη· καὶ
written or spoken by me best — they-would-be-said and
μὴν ὅτι γεγραμμένα κακῶς οὐχ ἥκιστ' ἂν ἐμὲ λυποῖ.
indeed that written badly not least — me they-would-grieve
εἰ δέ μοι ἐφαίνετο γραπτέα θ' ἱκανῶς εἶναι πρὸς τοὺς
if and to-me it-appeared to-be-written both sufficiently to-be for the
πολλοὺς καὶ ῥητά, τί τούτου κάλλιον ἐπέπρακτ' ἂν
many and speakable what than-this nobler would-have-been-done —
ἡμῖν ἐν τῷ βίῳ ἢ τοῖς τε ἀνθρώποισι μέγα ὄφελος
by-us in the life than for-the both men great benefit
γράψαι καὶ τὴν φύσιν εἰς φῶς πᾶσιν προαγαγεῖν;
to-write and the nature into light for-all to-bring-forth

342 ἀλλ᾽ οὔτε ἀνθρώποις ἡγοῦμαι τὴν ἐπιχείρησιν περὶ αὐτῶν
but neither for-men I-consider the attempt about them
λεγομένην ἀγαθόν, εἰ μή τισιν ὀλίγοις ὁπόσοι δυνατοὶ
so-called good if not for-some few as-many-as able
ἀνευρεῖν αὐτοὶ διὰ σμικρᾶς ἐνδείξεως, τῶν τε δὴ
to-discover-(it) themselves through small indication of-the both indeed
ἄλλων τοὺς μὲν καταφρονήσεως οὐκ ὀρθῆς ἐμπλήσειεν
others the-ones indeed with-contempt not right it-would-fill
ἂν οὐδαμῇ ἐμμελῶς, τοὺς δὲ ὑψηλῆς καὶ χαύνης ἐλπίδος,
— in-no-way fittingly the-others and lofty and empty hope
ὡς σέμν᾽ ἄττα μεμαθηκότας. ἔτι δὲ μακρότερα περὶ
as august some-things having-learned further and longer about
αὐτῶν ἐν νῷ μοι γέγονεν εἰπεῖν· τάχα γὰρ ἂν περὶ
them in mind to-me it-has-come to-say perhaps for — about
ὧν λέγω σαφέστερον ἂν εἴη λεχθέντων αὐτῶν.
what-things I-speak clearer — would-be having-been-said them
ἔστι γάρ τις λόγος ἀληθής, ἐναντίος τῷ τολμήσαντι
there-is for a argument true opposed to-the-one having-dared
γράφειν τῶν τοιούτων καὶ ὁτιοῦν, πολλάκις μὲν ὑπ᾽
to-write of-the such-things even anything often indeed by
ἐμοῦ καὶ πρόσθεν ῥηθείς, ἔοικεν δ᾽ οὖν εἶναι καὶ νῦν
me also before stated it-seems and then to-be also now
λεκτέος. ἔστιν τῶν ὄντων ἑκάστῳ, δι᾽ ὧν τὴν
to-be-stated there-are of-the things-that-are for-each through which the
ἐπιστήμην ἀνάγκη παραγίγνεσθαι, τρία, τέταρτον δ᾽
knowledge necessity to-arrive three fourth and
αὐτή — πέμπτον δ᾽ αὐτὸ τιθέναι δεῖ ὃ δὴ γνωστόν
itself fifth and itself to-set one-must which indeed knowable
τε καὶ ἀληθῶς ἐστιν ὄν — ἓν μὲν ὄνομα, δεύτερον δὲ
both and truly is being one indeed name second and
λόγος, τὸ δὲ τρίτον εἴδωλον, τέταρτον δὲ ἐπιστήμη.
definition the and third image fourth and knowledge

περὶ ἓν οὖν λαβὲ βουλόμενος μαθεῖν τὸ νῦν λεγόμενον, καὶ c
about one then take-(it) wishing to-learn the now being-said and
πάντων οὕτω πέρι νόησον. κύκλος ἐστίν τι λεγόμενον,
all thus about think circle is something spoken-of
ᾧ τοῦτ᾽ αὐτό ἐστιν ὄνομα ὃ νῦν ἐφθέγμεθα. λόγος δ᾽
to-which this very is name which now we-uttered definition and
αὐτοῦ τὸ δεύτερον, ἐξ ὀνομάτων καὶ ῥημάτων συγκείμενος·
its the second from nouns and verbs composed
τὸ γὰρ ἐκ τῶν ἐσχάτων ἐπὶ τὸ μέσον ἴσον ἀπέχον
the for from the extremities to the middle equal being-distant
πάντῃ, λόγος ἂν εἴη ἐκείνου ᾧπερ στρογγύλον καὶ
everywhere definition — would-be of-that to-which-very round and
περιφερὲς ὄνομα καὶ κύκλος. τρίτον δὲ τὸ ζωγραφούμενόν
circular name and circle third and the being-drawn
τε καὶ ἐξαλειφόμενον καὶ τορνευόμενον καὶ ἀπολλύμενον·
both and being-erased and being-turned and being-destroyed
ὧν αὐτὸς ὁ κύκλος, ὃν πέρι πάντ᾽ ἐστὶν ταῦτα, οὐδὲν
of-which itself the circle which about all are these-things nothing
πάσχει, τούτων ὡς ἕτερον ὄν. τέταρτον δὲ ἐπιστήμη καὶ
suffers of-these as other being fourth and knowledge and
νοῦς ἀληθής τε δόξα περὶ ταῦτ᾽ ἐστίν· ὡς δὲ ἓν τοῦτο
intelligence true and opinion about these are as and one this
αὖ πᾶν θετέον, οὐκ ἐν φωναῖς οὐδ᾽ ἐν σωμάτων σχήμασιν
again whole must-be-set not in sounds nor in of-bodies shapes
ἀλλ᾽ ἐν ψυχαῖς ἐνόν, ᾧ δῆλον ἕτερόν τε ὂν αὐτοῦ
but in souls being-in by-which clear other both being of-the-very
τοῦ κύκλου τῆς φύσεως τῶν τε ἔμπροσθεν λεχθέντων
the circle than-the nature than-the and before mentioned
τριῶν. τούτων δὲ ἐγγύτατα μὲν συγγενείᾳ καὶ ὁμοιότητι
three of-these and nearest indeed in-kinship and likeness
τοῦ πέμπτου νοῦς πεπλησίακεν, τἆλλα δὲ πλέον ἀπέχει.
to-the fifth intelligence has-approached the-others but further are-distant

e ταὐτὸν δὴ περί τε εὐθέος ἅμα καὶ περιφεροῦς σχήματος
the-same indeed about both straight at-once and circular shape
καὶ χρόας, περί τε ἀγαθοῦ καὶ καλοῦ καὶ δικαίου, καὶ
and color about both good and beautiful and just and
περὶ σώματος ἅπαντος σκευαστοῦ τε καὶ κατὰ φύσιν
about body every manufactured both and according-to nature
γεγονότος, πυρὸς ὕδατός τε καὶ τῶν τοιούτων πάντων,
having-come-to-be fire water both and the such all
καὶ ζῴου σύμπαντος πέρι καὶ ἐν ψυχαῖς ἤθους, καὶ
and living-being every about and in souls character and
περὶ ποιήματα καὶ παθήματα σύμπαντα· οὐ γὰρ ἂν
about doings and sufferings all not for if
τούτων μή τις τὰ τέτταρα λάβῃ ἁμῶς γέ πως,
of-these not one the four takes in-some-way at-least somehow
οὔποτε τελέως ἐπιστήμης τοῦ πέμπτου μέτοχος ἔσται.
never perfectly knowledge of-the fifth sharing will-be
343 πρὸς γὰρ τούτοις ταῦτα οὐχ ἧττον ἐπιχειρεῖ τὸ
in-addition-to for these these not less attempt the
ποιόν τι περὶ ἕκαστον δηλοῦν ἢ τὸ ὂν ἑκάστου
of-what-quality something about each to-show than the being of-each
διὰ τὸ τῶν λόγων ἀσθενές· ὧν ἕνεκα νοῦν ἔχων
through the of-the words weakness which-things for-the-sake-of sense having
οὐδεὶς τολμήσει ποτὲ εἰς αὐτὸ τιθέναι τὰ νενοημένα ὑπ᾽
no-one will-dare ever into it to-put the-things thought by
αὐτοῦ, καὶ ταῦτα εἰς ἀμετακίνητον, ὃ δὴ πάσχει τὰ
him and that into unchangeable which indeed is-the-case-with the-things
γεγραμμένα τύποις. τοῦτο δὲ πάλιν αὖ τὸ νῦν λεγόμενον
written in-characters this and again in-turn the now being-said
δεῖ μαθεῖν. κύκλος ἕκαστος τῶν ἐν ταῖς πράξεσι
one-must to-learn circle each of-the-ones in the practices
γραφομένων ἢ καὶ τορνευθέντων μεστὸς τοῦ ἐναντίου ἐστὶν
drawn or also turned full of-the opposite is

τῷ πέμπτῳ — τοῦ γὰρ εὐθέος ἐφάπτεται πάντῃ — αὐτὸς
to-the fifth the for straight touches everywhere itself
δέ, φαμέν, ὁ κύκλος οὔτε τι σμικρότερον οὔτε μεῖζον
but we-say the circle neither anything smaller nor greater
τῆς ἐναντίας ἔχει ἐν αὑτῷ φύσεως. ὄνομά τε αὐτῶν φαμεν
of-the opposite has in itself nature name and of-them we-say
οὐδὲν οὐδενὶ βέβαιον εἶναι, κωλύειν δ' οὐδὲν τὰ νῦν
nothing for-anything fixed to-be to-prevent and nothing the-things now
στρογγύλα καλούμενα εὐθέα κεκλῆσθαι τά τε εὐθέα δὴ
round called straight to-be-called the and straight indeed
στρογγύλα, καὶ οὐδὲν ἧττον βεβαίως ἕξειν τοῖς
round and nothing less firmly to-be-going-to-hold for-the-ones
μεταθεμένοις καὶ ἐναντίως καλοῦσιν. καὶ μὴν περὶ λόγου
having-changed and oppositely calling and indeed about definition
γε ὁ αὐτὸς λόγος, εἴπερ ἐξ ὀνομάτων καὶ ῥημάτων
at-least the same argument if-indeed from nouns and verbs
σύγκειται, μηδὲν ἱκανῶς βεβαίως εἶναι βέβαιον· μυρίος δὲ
it-is-composed nothing sufficiently firmly to-be fixed countless and
λόγος αὖ περὶ ἑκάστου τῶν τεττάρων ὡς ἀσαφές, τὸ
argument again about each of-the four how unclear the
δὲ μέγιστον, ὅπερ εἴπομεν ὀλίγον ἔμπροσθεν, ὅτι δυοῖν
but greatest which-very we-said a-little before that two
ὄντοιν, τοῦ τε ὄντος καὶ τοῦ ποιοῦ τινος, οὐ τὸ ποιόν τι,
being the both being and the quality some not the quality some
τὸ δὲ τί, ζητούσης εἰδέναι τῆς ψυχῆς, τὸ μὴ ζητούμενον
the but what seeking to-know the soul the-thing not sought
ἕκαστον τῶν τεττάρων προτεῖνον τῇ ψυχῇ λόγῳ τε καὶ
each of-the four holding-out to-the soul in-word both and
κατ' ἔργα, αἰσθήσεσιν εὐέλεγκτον τό τε λεγόμενον καὶ
in deeds by-perceptions easily-refuted the-thing both said and

δεικνύμενον ἀεὶ παρεχόμενον ἕκαστον, ἀπορίας τε καὶ
shown always presenting each with-perplexity both and
ἀσαφείας ἐμπίμπλησι πάσης ὡς ἔπος εἰπεῖν πάντ᾽ ἄνδρα.
unclarity fills all so word to-say every man
d ἐν οἷσι μὲν οὖν μηδ᾽ εἰθισμένοι τὸ ἀληθὲς ζητεῖν ἐσμεν
in which-cases indeed then not-even accustomed the truth to-seek we-are
ὑπὸ πονηρᾶς τροφῆς, ἐξαρκεῖ δὲ τὸ προταθὲν τῶν εἰδώλων,
through bad upbringing suffices and the put-forward of-the images
οὐ καταγέλαστοι γιγνόμεθα ὑπ᾽ ἀλλήλων, οἱ ἐρωτώμενοι
not laughable we-become by one-another the-ones being-questioned
ὑπὸ τῶν ἐρωτώντων, δυναμένων δὲ τὰ τέτταρα διαρρίπτειν
by the-ones questioning being-able and the four to-toss-about
τε καὶ ἐλέγχειν· ἐν οἷς δ᾽ ἂν τὸ πέμπτον ἀποκρίνασθαι
both and to-refute in which-cases but — the fifth to-answer
καὶ δηλοῦν ἀναγκάζωμεν, ὁ βουλόμενος τῶν
and to-make-clear we-compel the-one wishing of-the-ones
δυναμένων ἀνατρέπειν κρατεῖ. καὶ ποιεῖ τὸν ἐξηγούμενον
being-able to-overturn prevails and makes the-one expounding
ἐν λόγοις ἢ γράμμασιν ἢ ἀποκρίσεσιν τοῖς πολλοῖς τῶν
in speeches or writings or answers to-the many of-the-ones
ἀκουόντων δοκεῖν μηδὲν γιγνώσκειν ὧν ἂν ἐπιχειρῇ
hearing to-seem nothing to-know of-what-things — he-attempts
γράφειν ἢ λέγειν, ἀγνοούντων ἐνίοτε ὡς οὐχ ἡ ψυχὴ τοῦ
to-write or to-say not-knowing sometimes that not the soul of-the-one
γράψαντος ἢ λέξαντος ἐλέγχεται, ἀλλ᾽ ἡ τῶν τεττάρων
having-written or having-spoken is-refuted but the of-the four
φύσις ἑκάστου, πεφυκυῖα φαύλως. ἡ δὲ διὰ πάντων
nature of-each being-constituted badly the and through all
αὐτῶν διαγωγή, ἄνω καὶ κάτω μεταβαίνουσα ἐφ᾽ ἕκαστον,
them passage up and down moving to each
μόγις ἐπιστήμην ἐνέτεκεν εὖ πεφυκότος εὖ πεφυκότι·
hardly knowledge engenders well of-a-thing-constituted well in-one-constituted

κακῶς δὲ ἂν φυῇ, ὡς ἡ τῶν πολλῶν ἕξις τῆς ψυχῆς 344
badly but if one-is-constituted as the of-the many state of-the soul
εἴς τε τὸ μαθεῖν εἴς τε τὰ λεγόμενα ἤθη πέφυκεν, τὰ
for both the learning for and the so-called characters is-constituted these
δὲ διέφθαρται, οὐδ' ἂν ὁ Λυγκεὺς ἰδεῖν ποιήσειεν τοὺς
and are-corrupted not-even — — Lynceus to-see could-make the
τοιούτους. ἑνὶ δὲ λόγῳ, τὸν μὴ συγγενῆ τοῦ πράγματος
such in-one and word the-one not akin to-the matter
οὔτ' ἂν εὐμάθεια ποιήσειέν ποτε οὔτε μνήμη — τὴν
neither — quickness-in-learning could-make ever nor memory —
ἀρχὴν γὰρ ἐν ἀλλοτρίαις ἕξεσιν οὐκ ἐγγίγνεται — ὥστε
at-all for in alien states not it-arises so-that
ὁπόσοι τῶν δικαίων τε καὶ τῶν ἄλλων ὅσα καλὰ μὴ
as-many-as to-the just-things both and the other which beautiful not
προσφυεῖς εἰσιν καὶ συγγενεῖς, ἄλλοι δὲ ἄλλων εὐμαθεῖς
naturally-attached are and akin others but of-other-things quick-to-learn
ἅμα καὶ μνήμονες, οὐδ' ὅσοι συγγενεῖς, δυσμαθεῖς δὲ
at-once and retentive nor as-many-as akin slow-to-learn but
καὶ ἀμνήμονες, οὐδένες τούτων μήποτε μάθωσιν ἀλήθειαν
and forgetful none of-these ever may-learn truth
ἀρετῆς εἰς τὸ δυνατὸν οὐδὲ κακίας. ἅμα γὰρ αὐτὰ ἀνάγκη
of-virtue to the possible nor of-vice together for them necessity
μανθάνειν καὶ τὸ ψεῦδος ἅμα καὶ ἀληθὲς τῆς ὅλης οὐσίας,
to-learn and the false together and true of-the whole being
μετὰ τριβῆς πάσης καὶ χρόνου πολλοῦ, ὅπερ ἐν ἀρχαῖς
with practice all and time much which-very in beginning
εἶπον· μόγις δὲ τριβόμενα πρὸς ἄλληλα αὐτῶν ἕκαστα,
I-said hardly and being-rubbed against one-another of-them each
ὀνόματα καὶ λόγοι ὄψεις τε καὶ αἰσθήσεις, ἐν εὐμενέσιν
names and definitions sights both and perceptions in kindly
ἐλέγχοις ἐλεγχόμενα καὶ ἄνευ φθόνων ἐρωτήσεσιν καὶ
tests being-tested and without grudges questions and

ἀποκρίσεσιν χρωμένων, ἐξέλαμψε φρόνησις περὶ ἕκαστον
answers (men)-using shone-forth understanding about each
καὶ νοῦς, συντείνων ὅτι μάλιστ' εἰς δύναμιν ἀνθρωπίνην.
and intelligence straining as most to power human
d διὸ δὴ πᾶς ἀνὴρ σπουδαῖος τῶν ὄντων σπουδαίων
wherefore indeed every man serious of-the things-being serious
πέρι πολλοῦ δεῖ μὴ γράψας ποτὲ ἐν ἀνθρώποις εἰς
about far is-lacking not having-written ever among men into
φθόνον καὶ ἀπορίαν καταβαλεῖ. ἑνὶ δὴ ἐκ τούτων δεῖ
envy and perplexity will-cast-(them) in-one indeed from these one-must
γιγνώσκειν λόγῳ, ὅταν ἴδῃ τίς του συγγράμματα
to-recognize word whenever one-sees anyone of-someone writings
γεγραμμένα εἴτε ἐν νόμοις νομοθέτου εἴτε ἐν ἄλλοις τισὶν
written whether in laws of-a-lawgiver or in others some
ἅττ' οὖν, ὡς οὐκ ἦν τούτῳ ταῦτα σπουδαιότατα, εἴπερ
whatever then that not were to-this-one these most-serious if-indeed
ἔστ' αὐτὸς σπουδαῖος, κεῖται δέ που ἐν χώρᾳ τῇ καλλίστῃ
he-is himself serious lie but somewhere in region the fairest
τῶν τούτου· εἰ δὲ ὄντως αὐτῷ ταῦτ' ἐσπουδασμένα ἐν
of-the his if but truly by-him these taken-seriously in
γράμμασιν ἐτέθη, "ἐξ ἄρα δή τοι ἔπειτα," θεοὶ μὲν οὔ,
writings were-put utterly then indeed surely thereupon gods indeed not
βροτοὶ δὲ "φρένας ἄλεσαν αὐτοί." τούτῳ δὴ τῷ μύθῳ
mortals but wits destroyed themselves this indeed the story
τε καὶ πλάνῳ ὁ συνεπισπόμενος εὖ εἴσεται, εἴτ' οὖν
both and digression the-one having-followed well will-know whether then
Διονύσιος ἔγραψέν τι τῶν περὶ φύσεως ἄκρων καὶ
Dionysius wrote anything of-the about nature highest and
πρώτων εἴτε τις ἐλάττων εἴτε μείζων, ὡς οὐδὲν ἀκηκοὼς
first-things or anyone lesser or greater that nothing having-heard
οὐδὲ μεμαθηκὼς ἦν ὑγιὲς ὧν ἔγραψεν κατὰ τὸν
nor having-learned he-was sound of-what he-wrote according-to the

ἐμὸν λόγον· ὁμοίως γὰρ ἂν αὐτὰ ἐσέβετο ἐμοί, καὶ
my reasoning likewise for — them he-would-have-revered as-I-do and
οὐκ ἂν αὐτὰ ἐτόλμησεν εἰς ἀναρμοστίαν καὶ ἀπρέπειαν
not — them he-would-have-dared into discord and unseemliness
ἐκβάλλειν. οὔτε γὰρ ὑπομνημάτων χάριν ἔγραψεν —
to-cast-out neither for of-reminders for-the-sake-of he-wrote
οὐδὲν γὰρ δεινὸν μή τις αὐτὸ ἐπιλάθηται, ἐὰν ἅπαξ τῇ
nothing for dreadful lest anyone it forget if once with-the
ψυχῇ περιλάβῃ· πάντων γὰρ ἐν βραχυτάτοις κεῖται —
soul he-grasps of-all for in shortest-things it-lies

VII · THE QUARREL

Plato argues that Dionysius, had he valued what he heard, would not have dishonored his teacher. He soon stopped Dion's revenues, claiming the estate belonged to Dion's son, his ward. While ships were still sailing, Plato said he could not stay; Dionysius offered to hold Dion's money in trust under Plato's control if he stayed a year. Plato agreed, and once the sailing season had passed, Dionysius sold the whole estate. When the mercenaries rioted over a cut in pay, Heracleides was blamed and went into hiding, and Theodotes, with Plato as witness, won Dionysius' promise that Heracleides would come to no harm.

φιλοτιμίας δὲ αἰσχρᾶς, εἴπερ, ἕνεκα, εἴθ' ὡς αὑτοῦ 345
ambition but shameful if-at-all for-the-sake-of whether as his-own
τιθέμενος εἴθ' ὡς παιδείας δὴ μέτοχος ὤν, ἧς οὐκ
setting-down-(them) or as of-education indeed sharer being of-which not
ἄξιος ἦν ἀγαπῶν δόξαν τὴν τῆς μετοχῆς γενομένης. εἰ
worthy he-was loving reputation the of-the sharing having-come-about if
μὲν οὖν ἐκ τῆς μιᾶς συνουσίας Διονυσίῳ τοῦτο γέγονεν,
indeed then from the one conversation for-Dionysius this has-come-about
τάχ' ἂν εἴη, γέγονεν δ' οὖν ὅπως, "ἴττω Ζεύς,"
perhaps — it-would-be-so it-has-come-about but then how knows Zeus

φησὶν ὁ Θηβαῖος· διεξῆλθον μὲν γὰρ ὡς εἶπόν τε ἐγὼ
says the Theban I-went-through-(it) indeed for as I-said both I
καὶ ἅπαξ μόνον, ὕστερον δὲ οὐ πώποτε ἔτι. ἐννοεῖν δὴ
and once only later and not ever again to-consider indeed
δεῖ τὸ μετὰ τοῦτο, ὅτῳ μέλει τὸ περὶ αὐτὰ γεγονὸς
one-must the after this for-whom it-is-a-care the about them having-happened
εὑρεῖν ὅπῃ ποτὲ γέγονεν, τίνι πότ' αἰτίᾳ τὸ δεύτερον
to-find how ever it-happened for-what ever cause the second-(time)
καὶ τὸ τρίτον, πλεονάκις τε οὐ διεξῇμεν· πότερον
and the third-(time) more-often and not we-went-through-(it) whether
Διονύσιος ἀκούσας μόνον ἅπαξ, οὕτως εἰδέναι τε οἴεται
Dionysius having-heard only once so to-know both thinks
καὶ ἱκανῶς οἶδεν, εἴτε αὐτὸς εὑρὼν ἢ καὶ μαθὼν
and sufficiently knows whether himself having-found-(it) or also having-learned
ἔμπροσθεν παρ' ἑτέρων, ἢ φαῦλα εἶναι τὰ λεχθέντα, ἢ
before from others or worthless to-be the-things said or
τὸ τρίτον οὐ καθ' αὑτόν, μείζονα δέ, καὶ ὄντως οὐκ ἂν
the third not suited-to himself greater but and truly not —
δυνατὸς εἶναι φρονήσεώς τε καὶ ἀρετῆς ζῆν ἐπιμελούμενος.
able to-be wisdom both and virtue to-live caring-for
c εἰ μὲν γὰρ φαῦλα, πολλοῖς μάρτυσι μαχεῖται τὰ
if indeed for worthless with-many witnesses he-will-fight the-things
ἐναντία λέγουσιν, οἳ περὶ τῶν τοιούτων πάμπολυ Διονυσίου
opposite saying who about the such-things by-far than-Dionysius
κυριώτεροι ἂν εἶεν κριταί· εἰ δὲ ηὑρηκέναι ἢ μεμαθηκέναι,
more-authoritative — would-be judges if but to-have-found or to-have-learned
ἄξια δ' οὖν εἶναι πρὸς παιδείαν ψυχῆς ἐλευθέρας, πῶς ἄν,
worthy and then to-be for education of-a-soul free how —
μὴ θαυμαστὸς ὢν ἄνθρωπος, τὸν ἡγεμόνα τούτων καὶ κύριον
not strange being a-man the guide of-these and master
οὕτως εὐχερῶς ἠτίμασέν ποτ' ἄν; πῶς δ' ἠτίμασεν,
so lightly would-have-dishonored ever — how and he-dishonored-(him)

ἐγὼ φράζοιμ᾽ ἄν. οὐ πολὺν χρόνον διαλιπὼν τὸ μετὰ τοῦτο,
I would-tell — not long time having-let-pass the after this
ἐν τῷ πρόσθεν Δίωνα ἐῶν τὰ ἑαυτοῦ κεκτῆσθαι καὶ
in the former-(time) Dion allowing the his-own to-possess and
καρποῦσθαι χρήματα, τότε οὐκέτ᾽ εἴα τοὺς ἐπιτρόπους
to-enjoy-the-fruits-of money then no-longer allowed the stewards
αὐτοῦ πέμπειν εἰς Πελοπόννησον, καθάπερ ἐπιλελησμένος
his to-send-(it) to Peloponnese as-if having-forgotten
τῆς ἐπιστολῆς παντάπασιν· εἶναι γὰρ αὐτὰ οὐ Δίωνος
the letter entirely to-be for it not Dion's
ἀλλὰ τοῦ υἱέος, ὄντος μὲν ἀδελφιδοῦ αὐτοῦ κατὰ νόμους
but of-the son being indeed nephew his according-to laws
ἐπιτροπεύοντος. τὰ μὲν δὴ πεπραγμένα μέχρι τούτου
(him)-being-guardian the-things indeed indeed done up-to this
ταῦτ᾽ ἦν ἐν τῷ τότε χρόνῳ, τούτων δὲ οὕτω γενομένων,
these were in the then time these and thus having-happened
ἑωράκη τε ἐγὼ ἀκριβῶς τὴν ἐπιθυμίαν τὴν Διονυσίου
had-seen both I precisely the desire the Dionysius'
φιλοσοφίας, ἀγανακτεῖν τε ἐξῆν εἴτε βουλοίμην εἴτε
for-philosophy to-be-indignant and it-was-possible whether I-wished or
μή. ἦν γὰρ θέρος ἤδη τότε καὶ ἔκπλοι τῶν νεῶν·
not it-was for summer already then and sailings of-the ships
ἐδόκει δὴ χαλεπαίνειν μὲν οὐ δεῖν ἐμὲ Διονυσίῳ
it-seemed indeed to-be-angry indeed not to-be-necessary me with-Dionysius
μᾶλλον ἢ ἐμαυτῷ τε καὶ τοῖς βιασαμένοις ἐλθεῖν ἐμὲ
rather than with-myself both and the-ones having-forced to-come me
τὸ τρίτον εἰς τὸν πορθμὸν τὸν περὶ τὴν Σκύλλαν,
the third-(time) into the strait the by — Scylla

ὅφρ᾽ ἔτι τὴν ὁλοὴν ἀναμετρήσαιμι Χάρυβδιν,
that once-more — deadly I-might-measure-again Charybdis

λέγειν δὲ πρὸς Διονύσιον ὅτι μοι μένειν ἀδύνατον εἴη
to-say and to Dionysius that for-me to-stay impossible it-was
Δίωνος οὕτω προπεπηλακισμένου.
Dion so having-been-insulted
346 ὁ δὲ παρεμυθεῖτό τε καὶ ἐδεῖτο μένειν, οὐκ οἰόμενός οἱ
he but tried-to-soothe-(me) both and begged to-stay not thinking for-him
καλῶς ἔχειν ἐμὲ ἄγγελον αὐτὸν τῶν τοιούτων ἐλθεῖν ὅτι
well to-be me messenger myself of-the such-things to-go as
τάχος· οὐ πείθων δὲ αὐτός μοι πομπὴν παρασκευάσειν
quickly not persuading-(me) but himself for-me conveyance to-be-going-to-provide
ἔφη. ἐγὼ γὰρ ἐν τοῖς ἀποστόλοις πλοίοις ἐμβὰς
said I for on the departing vessels having-embarked
διενοούμην πλεῖν, τεθυμωμένος, πάσχειν τε οἰόμενος
intended to-sail enraged to-suffer and thinking
δεῖν, εἰ διακωλυοίμην, ὁτιοῦν, ἐπειδὴ περιφανῶς
to-be-necessary if I-were-prevented anything since manifestly
ἠδίκουν μὲν οὐδέν, ἠδικούμην δέ· ὁ δὲ οὐδέν με τοῦ
I-did-wrong indeed nothing I-was-wronged but he but in-no-way me the
καταμένειν προσιέμενον ὁρῶν, μηχανὴν τοῦ μεῖναι τὸν
staying-on admitting seeing device for-the staying the
τότε ἔκπλουν μηχανᾶται τοιάνδε τινά. τῇ μετὰ ταῦτα
then sailing-season contrives such a on-the after these
ἐλθὼν ἡμέρᾳ λέγει πρός με πιθανὸν λόγον· "ἐμοὶ καὶ
having-come day says to me persuasive speech for-me and
σοὶ Δίων," ἔφη, "καὶ τὰ Δίωνος ἐκποδὼν ἀπαλλαχθήτω
you Dion he-said and the Dion's out-of-the-way let-be-removed
τοῦ περὶ αὐτὰ πολλάκις διαφέρεσθαι· ποιήσω γὰρ διὰ
from-the about them often quarreling I-will-do for because-of
σέ, ἔφη, Δίωνι τάδε. ἀξιῶ ἐκεῖνον ἀπολαβόντα τὰ
you he-said for-Dion these-things I-think-fit him having-received-back the
ἑαυτοῦ οἰκεῖν μὲν ἐν Πελοποννήσῳ, μὴ ὡς φυγάδα δέ,
his-own to-live indeed in Peloponnese not as exile and

ἀλλ᾽ ὡς αὐτῷ καὶ δεῦρο ἐξὸν ἀποδημεῖν, ὅταν ἐκείνῳ
but as for-him also hither being-possible to-travel whenever to-him
τε καὶ ἐμοὶ καὶ ὑμῖν τοῖς φίλοις κοινῇ συνδοκῇ· ταῦτα
both and to-me and you the friends in-common it-seems-good these-things
δ᾽ εἶναι μὴ ἐπιβουλεύοντος ἐμοί, τούτων δὲ ἐγγυητὰς
and to-be not (him)-plotting against-me of-these and guarantors
γίγνεσθαι σέ τε καὶ τοὺς σοὺς οἰκείους καὶ τοὺς ἐνθάδε
to-become you both and the your kinsmen and the-ones here
Δίωνος, ὑμῖν δὲ τὸ βέβαιον ἐκεῖνος παρεχέτω.
of-Dion to-you and the security he let-provide
τὰ χρήματα δὲ ἃ ἂν λάβῃ, κατὰ Πελοπόννησον μὲν καὶ c
the money and which — he-receives in Peloponnese indeed and
Ἀθήνας κείσθω παρ᾽ οἵστισιν ἂν ὑμῖν δοκῇ, καρπούσθω
Athens let-it-lie with whomever — to-you it-seems-good let-enjoy-the-fruits
δὲ Δίων, μὴ κύριος δὲ ἄνευ ὑμῶν γιγνέσθω ἀνελέσθαι. ἐγὼ
and Dion not master but without you let-him-be to-take-it-up I
γὰρ ἐκείνῳ μὲν οὐ σφόδρα πιστεύω τούτοις χρώμενον ἂν
for him indeed not very trust these using —
τοῖς χρήμασιν δίκαιον γίγνεσθαι περὶ ἐμέ — οὐ γὰρ ὀλίγα
the money just to-be toward me not for little
ἔσται — σοὶ δὲ καὶ τοῖς σοῖς μᾶλλον πεπίστευκα. ὅρα δὴ
it-will-be you but and the yours rather I-have-trusted see indeed
ταῦτα εἴ σοι ἀρέσκει, καὶ μένε ἐπὶ τούτοις τὸν ἐνιαυτὸν
these-things if you please and stay on these-terms the year
τοῦτον, εἰς δὲ ὥρας ἄπιθι λαβὼν τὰ χρήματα ταῦτα· καὶ
this at and season go-away having-taken the money this and
Δίων εὖ οἶδ᾽ ὅτι πολλὴν χάριν ἕξει σοι διαπραξαμένῳ
Dion well I-know that much thanks will-have to-you having-accomplished
ταῦτα ὑπὲρ ἐκείνου.” τοῦτον δὴ ἐγὼ τὸν λόγον
these-things on-behalf-of him this indeed I the speech
ἀκούσας ἐδυσχέραινον μέν, ὅμως δὲ βουλευσάμενος ἔφην
having-heard was-vexed indeed nevertheless but having-considered I-said

εἰς τὴν ὑστεραίαν αὐτῷ περὶ τούτων τὰ δόξαντα
on the next-day to-him about these the-things decided
ἀπαγγελεῖν. ταῦτα συνεθέμεθα τότε. ἐβουλευόμην δὴ τὸ
to-be-going-to-report these-things we-agreed then I-deliberated indeed the
μετὰ ταῦτα κατ' ἐμαυτὸν γενόμενος, μάλα συγκεχυμένος·
after these by myself having-become very confounded
πρῶτος δ' ἦν μοι τῆς βουλῆς ἡγούμενος ὅδε λόγος.
first and was for-me of-the deliberation leading this thought
"φέρε, εἰ διανοεῖται τούτων μηδὲν ποιεῖν Διονύσιος ὧν
come if intends of-these nothing to-do Dionysius of-what
φησιν, ἀπελθόντος δ' ἐμοῦ ἐὰν ἐπιστέλλῃ Δίωνι πιθανῶς,
he-says having-gone-away and me if he-writes to-Dion persuasively
αὐτός τε καὶ ἄλλοις πολλοῖς τῶν αὐτοῦ διακελευόμενος,
himself both and others many of-the his urging
ἃ νῦν πρὸς ἐμὲ λέγει, ὡς αὐτοῦ μὲν ἐθέλοντος, ἐμοῦ
what now to me he-says that himself indeed being-willing me
δὲ οὐκ ἐθελήσαντος ἃ προυκαλεῖτό με δρᾶν, ἀλλ'
but not having-been-willing what he-invited me to-do but
ὀλιγωρήσαντος τῶν ἐκείνου τὸ παράπαν πραγμάτων,
having-neglected the his — altogether affairs
347 πρὸς δὲ καὶ τούτοισιν ἔτι μηδ' ἐθέλῃ με ἐκπέμπειν,
in-addition and also to-these further not-even he-is-willing me to-send-away
αὐτὸς τῶν ναυκλήρων μηδενὶ προστάττων, ἐνδείξηται δὲ
himself of-the ship-masters to-none ordering he-signals and
πᾶσιν ῥᾳδίως ὡς ἀβουλῶν ἐμὲ ἐκπλεῖν, ἆρά τις ἐθελήσει με
to-all easily that unwilling me to-sail-away — anyone will-be-willing me
ἄγειν ναύτην ὁρμώμενον ἐκ τῆς Διονυσίου οἰκίας;" — ᾤκουν
to-carry as-sailor setting-out from the Dionysius' house I-lived
γὰρ πρὸς τοῖς ἄλλοισιν κακοῖς ἐν τῷ κήπῳ τῷ περὶ τὴν
for in-addition-to the other evils in the garden the around the
οἰκίαν, ὅθεν οὐδ' ἂν ὁ θυρωρὸς ἤθελέν με ἀφεῖναι
house whence not-even — the doorkeeper would-have-been-willing me to-let-go

μὴ πεμφθείσης αὐτῷ τινος ἐντολῆς παρὰ Διονυσίου — "ἂν
not having-been-sent to-him some order from Dionysius if
δὲ περιμείνω τὸν ἐνιαυτόν, ἔξω μὲν Δίωνι ταῦτα
but I-wait-out the year I-will-be-able indeed to-Dion these-things
ἐπιστέλλειν, ἐν οἷς τ' αὖτ' εἰμὶ καὶ ἃ πράττω· καὶ ἐὰν
to-write in what-state both in-turn I-am and what I-do and if
μὲν δὴ ποιῇ τι Διονύσιος ὧν φησιν, οὐ παντάπασιν
indeed indeed does anything Dionysius of-what he-says not altogether
ἔσται μοι καταγελάστως πεπραγμένα — τάλαντα γὰρ ἴσως
will-be for-me laughably done talents for perhaps
ἐστὶν οὐκ ἔλαττον, ἂν ἐκτιμᾷ τις ὀρθῶς, ἑκατὸν ἡ Δίωνος
is not less if values-(it) one rightly a-hundred the Dion's
οὐσία — ἂν δ' οὖν γίγνηται τὰ νῦν ὑποφαίνοντα οἷα
estate if but then happen the-things now showing such-as
εἰκὸς αὐτὰ γίγνεσθαι, ἀπορῶ μὲν ὅτι χρήσομαι ἐμαυτῷ,
likely them to-happen I-am-at-a-loss indeed what I-shall-do with-myself
ὅμως δὲ ἀναγκαῖον ἴσως ἐνιαυτόν γ' ἔτι πονῆσαι
nevertheless but necessary perhaps a-year at-least more to-toil
καὶ ἔργοις ἐλέγξαι πειρᾶσθαι τὰς Διονυσίου μηχανάς."
and by-deeds to-expose to-try the Dionysius' devices
ταῦτά μοι δόξαντα, εἰς τὴν ὑστεραίαν εἶπον πρὸς c
these-things to-me having-seemed-good on the next-day I-said to
Διονύσιον ὅτι "δέδοκταί μοι μένειν· ἀξιῶ μήν," ἔφην,
Dionysius that it-has-been-decided by-me to-stay I-ask however I-said
"μὴ κύριον ἡγεῖσθαί σε Δίωνος ἐμέ, πέμπειν δὲ μετ' ἐμοῦ
not master to-consider you of-Dion me to-send but with me
σὲ παρ' αὐτὸν γράμματα τὰ νῦν δεδογμένα δηλοῦντα,
you to him a-letter the-things now decided making-clear
καὶ ἐρωτᾶν εἴτε ἀρκεῖ ταῦτα αὐτῷ, καὶ εἰ μή, βούλεται
and to-ask whether suffice these-things for-him and if not he-wishes
δὲ ἄλλ' ἄττα καὶ ἀξιοῖ, καὶ ταῦτα ἐπιστέλλειν ὅτι
and other things and claims also these-things to-write as

τάχιστα, σὲ δὲ νεωτερίζειν μηδέν πω τῶν περὶ
quickly-as-possible you and to-make-innovation nothing yet of-the-things about
ἐκεῖνον." ταῦτα ἐρρήθη, ταῦτα συνωμολογήσαμεν, ὡς νῦν
him these-things were-said these-things we-agreed as now
εἴρηται σχεδόν. ἐξέπλευσεν δὴ τὰ πλοῖα μετὰ τοῦτο, καὶ
has-been-said nearly sailed-away indeed the vessels after this and
οὐκέτι μοι δυνατὸν ἦν πλεῖν, ὅτε δή μοι καὶ Διονύσιος
no-longer for-me possible was to-sail when indeed to-me also Dionysius
ἐμνήσθη λέγων ὅτι τὴν ἡμίσειαν τῆς οὐσίας εἶναι δέοι
made-mention saying that the half of-the estate to-be should
Δίωνος, τὴν δ' ἡμίσειαν τοῦ υἱέος· ἔφη δὴ πωλήσειν
Dion's the and half the son's he-said indeed to-be-going-to-sell
αὐτήν, πραθείσης δὲ τὰ μὲν ἡμίσεα ἐμοὶ δώσειν
it having-been-sold and the indeed half to-me to-be-going-to-give
ἄγειν, τὰ δ' ἡμίσεα τῷ παιδὶ καταλείψειν αὐτοῦ· τὸ
to-carry the and half for-the son to-be-going-to-leave his the
γὰρ δὴ δικαιότατον οὕτως ἔχειν. πληγεὶς δ' ἐγὼ τῷ
for indeed most-just thus to-be stricken and I by-the
λεχθέντι πάνυ μὲν ᾤμην γελοῖον εἶναι ἀντιλέγειν ἔτι,
thing-said quite indeed I-thought laughable to-be to-object further
ὅμως δ' εἶπον ὅτι χρείη τὴν παρὰ Δίωνος ἐπιστολὴν
nevertheless but I-said that one-must the from Dion letter
περιμένειν ἡμᾶς καὶ ταῦτα πάλιν αὐτὰ ἐπιστέλλειν. ὁ
to-wait-for us and these-things back them to-write he
δὲ ἑξῆς τούτοις πάνυ νεανικῶς ἐπώλει τὴν οὐσίαν αὐτοῦ
but next to-these very brashly sold the estate his
πᾶσαν, ὅπῃ τε καὶ ὅπως ἤθελε καὶ οἱστισι, πρὸς ἐμὲ δὲ
whole where both and how he-wished and to-whom to me but
οὐδὲν ὅλως ἐφθέγγετο περὶ αὐτῶν, καὶ μὴν ὡσαύτως ἐγὼ
nothing at-all he-uttered about them and indeed likewise I

πρὸς ἐκεῖνον αὖ περὶ τῶν Δίωνος πραγμάτων οὐδὲν
to him in-turn about the Dion's affairs nothing
ἔτι διελεγόμην· οὐδὲν γὰρ ἔτι πλέον ᾤμην ποιεῖν.
further spoke nothing for further more I-thought to-accomplish
μέχρι μὲν δὴ τούτων ταύτῃ μοι βεβοηθημένον ἐγεγόνει 348
up-to indeed indeed these in-this-way by-me help-given had-been
φιλοσοφίᾳ καὶ φίλοις· τὸ δὲ μετὰ ταῦτα ἐζῶμεν ἐγὼ καὶ
to-philosophy and friends the and after these we-lived I and
Διονύσιος, ἐγὼ μὲν βλέπων ἔξω, καθάπερ ὄρνις ποθῶν
Dionysius I indeed looking outside like a-bird longing
ποθεν ἀναπτέσθαι, ὁ δὲ διαμηχανώμενος τίνα τρόπον
from-somewhere to-fly-up he but contriving in-what way
ἀνασοβήσοι με μηδὲν ἀποδοὺς τῶν Δίωνος· ὅμως δὲ
he-might-scare-off me nothing having-paid-back of-the Dion's nevertheless and
ἔφαμεν ἑταῖροί γε εἶναι πρὸς πᾶσαν Σικελίαν. τῶν
we-said companions at-least to-be before all Sicily of-the
δὴ μισθοφόρων τοὺς πρεσβυτέρους Διονύσιος ἐπεχείρησεν
indeed mercenaries the older-ones Dionysius attempted
ὀλιγομισθοτέρους ποιεῖν παρὰ τὰ τοῦ πατρὸς ἔθη,
lower-paid to-make contrary-to the of-the father customs
θυμωθέντες δὲ οἱ στρατιῶται συνελέγησαν ἁθρόοι καὶ οὐκ
having-been-enraged and the soldiers gathered in-a-body and not
ἔφασαν ἐπιτρέψειν. ὁ δ' ἐπεχείρει βιάζεσθαι κλείσας τὰς
said to-be-going-to-permit-(it) he but tried to-force-(them) having-shut the
τῆς ἀκροπόλεως πύλας, οἱ δ' ἐφέροντο εὐθὺς πρὸς τὰ τείχη,
of-the acropolis gates they but rushed straight to the walls
παιῶνά τινα ἀναβοήσαντες βάρβαρον καὶ πολεμικόν· οὗ
paean a having-shouted barbarous and warlike at-which
δὴ περιδεὴς Διονύσιος γενόμενος ἅπαντα συνεχώρησεν καὶ
indeed terrified Dionysius having-become all-things conceded and
ἔτι πλείω τοῖς τότε συλλεχθεῖσι τῶν πελταστῶν. λόγος δή
still more to-the then gathered of-the peltasts report indeed

τις ταχὺ διῆλθεν ὡς Ἡρακλείδης αἴτιος εἴη γεγονὼς πάντων
a quickly went-about that Heracleides cause was having-been of-all
τούτων· ὃν ἀκούσας ὁ μὲν Ἡρακλείδης ἐκποδὼν αὐτὸν
these-things which having-heard — indeed Heracleides out-of-the-way himself
ἔσχεν ἀφανῆ, Διονύσιος δὲ ἐζήτει λαβεῖν, ἀπορῶν δέ,
kept hidden Dionysius and sought to-seize-(him) being-at-a-loss and
Θεοδότην μεταπεμψάμενος εἰς τὸν κῆπον — ἔτυχον δ' ἐν
Theodotes having-summoned into the garden happened and in
τῷ κήπῳ καὶ ἐγὼ τότε περιπατῶν — τὰ μὲν οὖν ἄλλα
the garden also I then walking-about the-things indeed then other
οὔτ' οἶδα οὔτ' ἤκουον διαλεγομένων, ἃ δὲ ἐναντίον
neither I-know nor I-heard-(them) conversing what but in-the-presence
εἶπεν Θεοδότης ἐμοῦ πρὸς Διονύσιον, οἶδά τε καὶ μέμνημαι.
said Theodotes of-me to Dionysius I-know both and remember
d "Πλάτων γάρ," ἔφη, "Διονύσιον ἐγὼ πείθω τουτονί,
Plato for he-said Dionysius I am-persuading this-man-here
ἐὰν ἐγὼ γένωμαι δεῦρο Ἡρακλείδην κομίσαι δυνατὸς
if I become hither Heracleides to-bring able
ἡμῖν εἰς λόγους περὶ τῶν ἐγκλημάτων αὐτῷ τῶν νῦν
for-us to talks about the charges against-him the now
γεγονότων, ἂν ἄρα μὴ δόξῃ δεῖν αὐτὸν οἰκεῖν ἐν
having-arisen if then not it-seems to-be-necessary him to-live in
Σικελίᾳ, τόν τε υἱὸν λαβόντα καὶ τὴν γυναῖκα ἀξιῶ
Sicily the both son having-taken and the wife I-think-fit
εἰς Πελοπόννησον ἀποπλεῖν, οἰκεῖν τε βλάπτοντα μηδὲν
to Peloponnese to-sail-away to-live and harming in-no-way
Διονύσιον ἐκεῖ, καρπούμενον δὲ τὰ ἑαυτοῦ. μετεπεμψάμην
Dionysius there enjoying-the-fruits-of and the his-own I-sent-for
μὲν οὖν καὶ πρότερον αὐτόν, μεταπέμψομαι δὲ καὶ νῦν,
indeed then also before him I-will-send-for and also now
ἄντ' οὖν ἀπὸ τῆς προτέρας μεταπομπῆς ἄντε καὶ ἀπὸ
whether then upon the former summons or also upon

τῆς νῦν ὑπακούσῃ μοι· Διονύσιον δὲ ἀξιῶ καὶ δέομαι, ἄν
the present he-answers me Dionysius and I-ask and beg if
τις ἐντυγχάνῃ Ἡρακλείδῃ ἐάντ' ἐν ἀγρῷ ἐάντ' ἐνθάδε,
anyone meets Heracleides whether in country or here
μηδὲν ἄλλο αὐτῷ φλαῦρον γίγνεσθαι, μεταστῆναι δ' ἐκ
nothing else to-him bad to-happen to-withdraw but from
τῆς χώρας, ἕως ἂν ἄλλο τι Διονυσίῳ δόξῃ. ταῦτα,"
the country until — other something to-Dionysius seems-good these-things
ἔφη, "συγχωρεῖς;" λέγων πρὸς τὸν Διονύσιον. "συγχωρῶ·
he-said do-you-agree saying to — Dionysius I-agree
μηδ' ἂν πρὸς τῇ σῇ," ἔφη, "φανῇ οἰκίᾳ, πείσεσθαι
not-even if at the your he-said he-appears house to-be-going-to-suffer
φλαῦρον μηδὲν παρὰ τὰ νῦν εἰρημένα."
bad nothing beyond the-things now said

VII · THE ESCAPE

When Dionysius broke his word and hunted Heracleides, Plato rebuked him, and Heracleides escaped to Carthaginian territory. Dionysius used the quarrel to move Plato out of the citadel, and the mercenaries threatened his life. Plato wrote to Archytas, who sent a ship and Lamiscus, and Dionysius let him go. At Olympia Dion resolved on war; Plato refused to join, being old and having shared Dionysius' table. Had Dionysius repaid Dion, none of the evils would have followed. Dion, who chose to suffer wrong rather than do it, fell to wicked men as a helmsman to a storm.

τῇ δὴ μετὰ ταύτην τὴν ἡμέραν δείλης Εὐρύβιος 349
on-the indeed after this the day in-the-afternoon Eurybius
καὶ Θεοδότης προσηλθέτην μοι σπουδῇ τεθορυβημένω
and Theodotes came-to me in-haste disturbed
θαυμαστῶς, καὶ Θεοδότης λέγει, "Πλάτων," ἔφη, "παρῆσθα
wondrously and Theodotes says Plato he-said you-were-present

χθὲς οἷς περὶ Ἡρακλείδου Διονύσιος ὡμολόγει πρὸς
yesterday at-what about Heracleides Dionysius agreed with
ἐμὲ καὶ σέ;" "πῶς δὲ οὔκ;" ἔφην. "νῦν τοίνυν," ἦ δ'
me and you how and not I-said now then said and
ὅς, "περιθέουσιν πελτασταὶ λαβεῖν Ἡρακλείδην ζητοῦντες,
he run-about peltasts to-seize Heracleides seeking
ὁ δὲ εἶναί πῃ ταύτῃ κινδυνεύει· ἀλλ' ἡμῖν," ἔφη,
he and to-be somewhere here is-likely but us he-said
"συνακολούθησον πρὸς Διονύσιον ἁπάσῃ μηχανῇ." ᾠχόμεθα
accompany to Dionysius by-every means we-went
οὖν καὶ εἰσήλθομεν παρ' αὐτόν, καὶ τὼ μὲν ἑστάτην
then and went-in to him and the-two indeed stood
σιγῇ δακρύοντε, ἐγὼ δὲ εἶπον· "οἵδε πεφόβηνται μή
in-silence weeping I but said these-men are-afraid lest
τι σὺ παρὰ τὰ χθὲς ὡμολογημένα ποιήσῃς
anything you contrary-to the-things yesterday agreed you-do
περὶ Ἡρακλείδην νεώτερον· δοκεῖ γάρ μοι ταύτῃ
concerning Heracleides rash he-seems for to-me here
πῃ γεγονέναι φανερὸς ἀποτετραμμένος." ὁ δὲ ἀκούσας
somewhere to-have-been seen having-turned-aside he but having-heard
ἀνεφλέχθη τε καὶ παντοδαπὰ χρώματα ἧκεν, οἷ' ἂν
blazed-up both and all-kinds-of colors let-out such-as —
θυμούμενος ἀφείη· προσπεσὼν δ' αὐτῷ ὁ Θεοδότης,
being-angry one-would-let-out having-fallen-before and him — Theodotes
λαβόμενος τῆς χειρὸς ἐδάκρυσέν τε καὶ ἱκέτευεν μηδὲν
having-taken-hold of-the hand wept both and implored-(him) nothing
τοιοῦτον ποιεῖν, ὑπολαβὼν δ' ἐγὼ παραμυθούμενος,
such to-do having-taken-up and I consoling-(him)
"θάρρει, Θεοδότα," ἔφην· "οὐ γὰρ τολμήσει Διονύσιος
take-courage Theodotes I-said not for will-dare Dionysius
παρὰ τὰ χθὲς ὡμολογημένα ἄλλα ποτὲ δρᾶν."
contrary-to the-things yesterday agreed other-things ever to-do

καὶ ὃς ἐμβλέψας μοι καὶ μάλα τυραννικῶς, "σοί," ἔφη, "ἐγὼ c
and he having-looked-at me and very tyrannically to-you he-said I
οὔτε τι σμικρὸν οὔτε μέγα ὡμολόγησα." "νὴ τοὺς θεούς,"
neither anything small nor great agreed by the gods
ἦν δ' ἐγώ, "σύ γε, ταῦτα ἃ σοῦ νῦν οὗτος δεῖται μὴ
said and I you at-least these-things which of-you now this-man begs not
ποιεῖν·" καὶ εἰπὼν ταῦτα ἀποστρεφόμενος ᾠχόμην ἔξω.
to-do and having-said these-things turning-away I-went out
τὸ μετὰ ταῦτα ὁ μὲν ἐκυνήγει τὸν Ἡρακλείδην, Θεοδότης
the after these he indeed hunted — Heracleides Theodotes
δὲ ἀγγέλους πέμπων Ἡρακλείδῃ φεύγειν διεκελεύετο. ὁ δὲ
and messengers sending to-Heracleides to-flee urged he and
ἐκπέμψας Τεισίαν καὶ πελταστὰς διώκειν ἐκέλευε· φθάνει δέ,
having-sent-out Teisias and peltasts to-pursue ordered gets-ahead but
ὡς ἐλέγετο, Ἡρακλείδης εἰς τὴν Καρχηδονίων ἐπικράτειαν
as it-was-said Heracleides into the Carthaginians' dominion
ἐκφυγὼν ἡμέρας σμικρῷ τινι μέρει. τὸ δὴ μετὰ τοῦτο ἡ
having-escaped of-a-day by-small some part the indeed after this the
πάλαι ἐπιβουλὴ Διονυσίῳ τοῦ μὴ ἀποδοῦναι τὰ Δίωνος
long-standing design for-Dionysius of-the not paying-back the Dion's
χρήματα ἔδοξεν ἔχθρας λόγον ἔχειν ἂν πρός με πιθανόν,
money seemed of-enmity pretext to-have — toward me plausible
καὶ πρῶτον μὲν ἐκ τῆς ἀκροπόλεως ἐκπέμπει με,
and first indeed from the acropolis he-sends-out me
εὑρὼν πρόφασιν ὡς τὰς γυναῖκας ἐν τῷ κήπῳ, ἐν ᾧ
having-found pretext that the women in the garden in which
κατῴκουν ἐγώ, δέοι θῦσαι θυσίαν τινὰ δεχήμερον· ἔξω δή
dwelt I must to-offer sacrifice a ten-day outside indeed
με παρ' Ἀρχεδήμῳ προσέταττεν τὸν χρόνον τοῦτον μεῖναι.
me with Archedemus he-ordered the time this to-stay

e ὄντος δ' ἐμοῦ ἐκεῖ, Θεοδότης μεταπεμψάμενός με πολλὰ
being and me there Theodotes having-sent-for me much
περὶ τῶν τότε πραχθέντων ἠγανάκτει καὶ ἐμέμφετο
about the-things then done was-indignant and blamed
Διονυσίῳ· ὁ δ' ἀκούσας ὅτι παρὰ Θεοδότην εἴην
Dionysius he and having-heard that to Theodotes I-had
εἰσεληλυθώς, πρόφασιν αὖ ταύτην ἄλλην τῆς πρὸς ἐμὲ
gone-in pretext again this other of-the with me
διαφορᾶς ποιούμενος, ἀδελφὴν τῆς πρόσθεν, πέμψας τινὰ
quarrel making sister to-the former having-sent someone
ἠρώτα με εἰ συγγιγνοίμην ὄντως μεταπεμψαμένου με
asked me whether I-associated really having-sent-for me
Θεοδότου. κἀγώ, "παντάπασιν," ἔφην· ὁ δέ, "ἐκέλευε
Theodotes and-I certainly said he and ordered
τοίνυν," ἔφη, "σοὶ φράζειν ὅτι καλῶς οὐδαμῇ ποιεῖς
then he-said to-you to-tell that well in-no-way you-do
Δίωνα καὶ τοὺς Δίωνος φίλους ἀεὶ περὶ πλείονος αὐτοῦ
Dion and the Dion's friends always at more than-him
ποιούμενος." ταῦτ' ἐρρήθη, καὶ οὐκέτι μετεπέμψατό με εἰς
valuing these-things were-said and no-longer he-sent-for me to
τὴν οἴκησιν πάλιν, ὡς ἤδη σαφῶς Θεοδότου μὲν ὄντος μου
the dwelling again as now clearly of-Theodotes indeed being me
καὶ Ἡρακλείδου φίλου, αὐτοῦ δ' ἐχθροῦ, καὶ οὐκ εὐνοεῖν
and of-Heracleides friend his but enemy and not to-be-well-disposed
ᾤετό με, ὅτι Δίωνι τὰ χρήματα ἔρρει παντελῶς.
he-thought me because for-Dion the money was-gone utterly
350 ᾤκουν δὴ τὸ μετὰ τοῦτο ἔξω τῆς ἀκροπόλεως ἐν
I-lived indeed the after this outside the acropolis among
τοῖς μισθοφόροις· προσιόντες δέ μοι ἄλλοι τε καὶ οἱ
the mercenaries coming-to and me others both and the-ones
τῶν ὑπηρεσιῶν ὄντες Ἀθήνηθεν, ἐμοὶ πολῖται, ἀπήγγελλον
of-the crews being from-Athens my fellow-citizens reported

ὅτι διαβεβλημένος εἴην ἐν τοῖς πελτασταῖς καί μοί τινες
that slandered I-was among the peltasts and me some
ἀπειλοῖεν, εἴ που λήψονταί με, διαφθερεῖν. μηχανῶμαι
threatened if anywhere they-should-catch me to-be-going-to-kill I-contrive
δή τινα τοιάνδε σωτηρίαν. πέμπω παρ᾽ Ἀρχύτην καὶ
indeed a such rescue I-send to Archytas and
τοὺς ἄλλους φίλους εἰς Τάραντα, φράζων ἐν οἷς ὢν
the other friends to Tarentum telling in what-straits being
τυγχάνω· οἱ δὲ πρόφασίν τινα πρεσβείας πορισάμενοι
I-happen they and pretext some of-embassy having-procured
παρὰ τῆς πόλεως πέμπουσιν τριακόντορόν τε καὶ Λαμίσκον
from the city send thirty-oar-ship both and Lamiscus
αὐτῶν ἕνα, ὃς ἐλθὼν ἐδεῖτο Διονυσίου περὶ ἐμοῦ,
of-themselves one who having-come begged Dionysius about me
λέγων ὅτι βουλοίμην ἀπιέναι, καὶ μηδαμῶς ἄλλως ποιεῖν.
saying that I-wished to-go-away and in-no-way otherwise to-do
ὁ δὲ συνωμολόγησεν καὶ ἀπέπεμψεν ἐφόδια δούς, τῶν
he and agreed and sent-(me)-off provisions having-given the
Δίωνος δὲ χρημάτων οὔτ᾽ ἐγὼ ἔτι ἀπῄτουν οὔτε τις
Dion's but money neither I any-longer demanded nor anyone
ἀπέδωκεν. ἐλθὼν δὲ εἰς Πελοπόννησον εἰς Ὀλυμπίαν,
paid-back having-come and to Peloponnese to Olympia
Δίωνα καταλαβὼν θεωροῦντα, ἤγγελλον τὰ γεγονότα·
Dion having-found watching-the-games I-reported the-things having-happened
ὁ δὲ τὸν Δία ἐπιμαρτυράμενος εὐθὺς παρήγγελλεν ἐμοὶ καὶ
he and — Zeus having-called-to-witness at-once bade me and
τοῖς ἐμοῖς οἰκείοις καὶ φίλοις παρασκευάζεσθαι τιμωρεῖσθαι
the my kinsmen and friends to-prepare to-punish
Διονύσιον, ἡμᾶς μὲν ξεναπατίας χάριν — οὕτω γὰρ
Dionysius us indeed of-deceiving-a-guest for-the-sake-of so for
ἔλεγέν τε καὶ ἐνόει — αὐτὸν δ᾽ ἐκβολῆς ἀδίκου καὶ φυγῆς.
he-said both and meant-(it) himself and of-expulsion unjust and exile

d ἀκούσας δ' ἐγὼ τοὺς μὲν φίλους παρακαλεῖν αὐτὸν
having-heard and I the indeed friends to-summon him
ἐκέλευον, εἰ βούλοιντο· "ἐμὲ δ'" εἶπον ὅτι "σὺ μετὰ
I-bade if they-wished me but I-said that you with
τῶν ἄλλων βίᾳ τινὰ τρόπον σύσσιτον καὶ συνέστιον
the others by-force in-a way table-companion and hearth-companion
καὶ κοινωνὸν ἱερῶν Διονυσίῳ ἐποίησας, ὃς ἴσως ἡγεῖτο
and partner in-rites to-Dionysius made who perhaps thought
διαβαλλόντων πολλῶν ἐπιβουλεύειν ἐμὲ μετὰ σοῦ ἑαυτῷ
slandering many to-plot me with you against-himself
καὶ τῇ τυραννίδι, καὶ ὅμως οὐκ ἀπέκτεινεν, ᾐδέσθη δέ.
and the tyranny and nevertheless not killed-(me) felt-shame but
οὔτ' οὖν ἡλικίαν ἔχω συμπολεμεῖν ἔτι σχεδὸν οὐδενί,
neither then age I-have to-join-in-war still nearly with-no-one
κοινός τε ὑμῖν εἰμι, ἄν ποτέ τι πρὸς ἀλλήλους δεηθέντες
common and to-you I-am if ever anything toward one-another having-needed
φιλίας ἀγαθόν τι ποιεῖν βουληθῆτε· κακὰ δὲ ἕως ἂν
of-friendship good some to-do you-wish evils but as-long-as —
ἐπιθυμῆτε, ἄλλους παρακαλεῖτε." ταῦτα εἶπον μεμισηκὼς
you-desire others summon these-things I-said having-come-to-hate
τὴν περὶ Σικελίαν πλάνην καὶ ἀτυχίαν· ἀπειθοῦντες δὲ καὶ
the about Sicily wandering and misfortune disobeying but and
οὐ πειθόμενοι ταῖς ὑπ' ἐμοῦ διαλλάξεσιν πάντων τῶν νῦν
not obeying the by me reconciliations of-all the now
γεγονότων κακῶν αὐτοὶ αἴτιοι ἐγένοντο αὑτοῖς, ὧν, εἰ
having-happened evils themselves causes became for-themselves of-which if
Διονύσιος ἀπέδωκεν τὰ χρήματα Δίωνι ἢ καὶ παντάπασι
Dionysius had-paid-back the money to-Dion or also altogether
κατηλλάγη, οὐκ ἄν ποτε ἐγένετο οὐδέν, ὅσα γε
had-been-reconciled not — ever would-have-happened none as-far-as at-least
δὴ τἀνθρώπινα — Δίωνα γὰρ ἐγὼ καὶ τῷ βούλεσθαι
indeed human-things-go Dion for I both by-the wishing

καὶ τῷ δύνασθαι κατεῖχον ἂν ῥᾳδίως — νῦν δὲ
and by-the being-able would-have-restrained — easily now but
ὁρμήσαντες ἐπ᾽ ἀλλήλους κακῶν πάντα ἐμπεπλήκασιν.
having-rushed against one-another with-evils all-things they-have-filled
καίτοι τήν γε αὐτὴν Δίων εἶχεν βούλησιν ἥνπερ ἂν ἐγὼ 351
and-yet the at-least same Dion had wish which-very — I
φαίην δεῖν ἐμὲ καὶ ἄλλον, ὅστις μέτριος, περί τε
would-say to-be-necessary me and another whoever moderate about both
τῆς αὑτοῦ δυνάμεως καὶ φίλων καὶ περὶ πόλεως τῆς αὑτοῦ
the his-own power and friends and about city the his-own
διανοοῖτ᾽ ἂν εὐεργετῶν ἐν δυνάμει καὶ τιμαῖσιν γενέσθαι τὰ
might-think — benefiting in power and honors to-come the
μέγιστα ἐν ταῖς μεγίσταις. ἔστιν δὲ οὐκ ἄν τις πλούσιον
greatest in the greatest it-is but not if one rich
ἑαυτὸν ποιήσῃ καὶ ἑταίρους καὶ πόλιν, ἐπιβουλεύσας καὶ
himself makes and companions and city having-plotted and
συνωμότας συναγαγών, πένης ὢν καὶ ἑαυτοῦ μὴ κρατῶν,
conspirators having-gathered poor being and himself not mastering
ὑπὸ δειλίας τῆς πρὸς τὰς ἡδονὰς ἡττημένος, εἶτα
through cowardice the toward the pleasures defeated then
τοὺς τὰς οὐσίας κεκτημένους ἀποκτείνας, ἐχθροὺς καλῶν
the-ones the estates possessing having-killed enemies calling
τούτους, διαφορῇ τὰ τούτων χρήματα καὶ τοῖς συνεργοῖς
these squanders the their money and the accomplices
τε καὶ ἑταίροις παρακελεύηται ὅπως μηδεὶς αὐτῷ ἐγκαλεῖ
both and companions urges that no-one him shall-reproach
πένης φάσκων εἶναι· ταὐτὸν δὲ καὶ τὴν πόλιν ἂν οὕτω
poor claiming to-be the-same and also the city if thus
τις εὐεργετῶν τιμᾶται ὑπ᾽ αὐτῆς, τοῖς πολλοῖς τὰ τῶν
one benefiting is-honored by it to-the many the-goods of-the
ὀλίγων ὑπὸ ψηφισμάτων διανέμων, ἢ μεγάλης προεστὼς
few by decrees distributing or great at-the-head

πόλεως καὶ πολλῶν ἀρχούσης ἐλαττόνων, τῇ ἑαυτοῦ πόλει
of-a-city and many ruling smaller to-the his-own city
τὰ τῶν σμικροτέρων χρήματα διανέμῃ μὴ κατὰ δίκην.
the of-the smaller money distributes not according-to justice
d οὕτω μὲν γὰρ οὔτε Δίων οὔτε ἄλλος ποτὲ οὐδεὶς ἐπὶ
thus indeed for neither Dion nor other ever any to
δύναμιν ἑκὼν εἶσιν ἀλιτηριώδη ἑαυτῷ τε καὶ γένει εἰς
power willingly will-go accursed for-himself both and race for
τὸν ἀεὶ χρόνον, ἐπὶ πολιτείαν δὲ καὶ νόμων κατασκευὴν
the ever time to constitution but and of-laws establishment
τῶν δικαιοτάτων τε καὶ ἀρίστων, οὗ τι δι' ὀλιγίστων
the most-just both and best not at-all through fewest
θανάτων καὶ φόνων γιγνομένην· ἃ δὴ Δίων
deaths and murders coming-about which-things indeed Dion
νῦν πράττων, προτιμήσας τὸ πάσχειν ἀνόσια τοῦ
now doing having-preferred the suffering unholy-things to-the
δρᾶσαι πρότερον, διευλαβούμενος δὲ μὴ παθεῖν, ὅμως
doing-(them) first guarding-against and lest to-suffer-(them) nevertheless
ἔπταισεν ἐπ' ἄκρον ἐλθὼν τοῦ περιγενέσθαι τῶν ἐχθρῶν,
stumbled at the-top having-come of-the prevailing-over the enemies
θαυμαστὸν παθὼν οὐδέν. ὅσιος γὰρ ἄνθρωπος ἀνοσίων
wonderful having-suffered nothing holy for a-man unholy-men
πέρι, σώφρων τε καὶ ἔμφρων, τὸ μὲν ὅλον οὐκ ἄν
about temperate both and sensible — indeed on-the-whole not —
ποτε διαψευσθείη τῆς ψυχῆς τῶν τοιούτων πέρι, κυβερνήτου
ever would-be-deceived in-the soul the such about of-a-helmsman
δὲ ἀγαθοῦ πάθος ἂν ἴσως οὐ θαυμαστὸν εἰ πάθοι, ὃν
but good experience — perhaps not wonderful if he-should-suffer whom
χειμὼν μὲν ἐσόμενος οὐκ ἂν πάνυ λάθοι, χειμώνων δὲ
storm indeed going-to-be not — quite would-escape of-storms but
ἐξαίσιον καὶ ἀπροσδόκητον μέγεθος λάθοι τ' ἄν
extraordinary and unexpected magnitude would-escape-(him) both —

καὶ λαθὸν κατακλύσειεν βίᾳ. ταὐτὸν δὴ καὶ Δίωνα
and having-escaped would-overwhelm-(him) by-force the-same indeed also Dion
ἔσφηλεν· κακοὶ μὲν γὰρ ὄντες αὐτὸν σφόδρα οὐκ ἔλαθον
tripped bad indeed for being him very not escaped
οἱ σφήλαντες, ὅσον δὲ ὕψος ἀμαθίας εἶχον καὶ
the-ones having-tripped-(him) how-great but height of-ignorance they-had and
τῆς ἄλλης μοχθηρίας τε καὶ λαιμαργίας, ἔλαθον, ᾧ
of-the other depravity both and greed escaped-(him) by-which
δὴ σφαλεὶς κεῖται, Σικελίαν πένθει περιβαλὼν μυρίῳ.
indeed tripped lies Sicily with-grief having-enveloped countless
τὰ δὴ μετὰ τὰ νῦν ῥηθέντα ἃ συμβουλεύω, 352
the-things indeed after the-things now said which I-advise
σχεδὸν εἴρηταί τέ μοι καὶ εἰρήσθω· ὧν δ’
nearly have-been-said both by-me and let-them-be-said of-which-things and
ἐπανέλαβον ἕνεκα τὴν εἰς Σικελίαν ἄφιξιν τὴν δευτέραν,
I-took-up-again for-the-sake the to Sicily arrival the second
ἀναγκαῖον εἶναι ἔδοξέ μοι ῥηθῆναι δεῖν διὰ
necessary to-be it-seemed to-me to-be-told to-be-necessary because-of
τὴν ἀτοπίαν καὶ ἀλογίαν τῶν γενομένων. εἰ δ’ ἄρα
the strangeness and unreason of-the-things having-happened if and then
τινὶ νῦν ῥηθέντα εὐλογώτερα ἐφάνη καὶ προφάσεις
to-anyone now told more-reasonable appeared and causes
πρὸς τὰ γενόμενα ἱκανὰς ἔχειν ἔδοξέν τῳ, μετρίως
for the-things having-happened sufficient to-have seemed to-anyone adequately
ἂν ἡμῖν καὶ ἱκανῶς εἴη τὰ νῦν εἰρημένα.
— by-us and sufficiently would-be the-things now said

Plato advises Dion's friends and all Syracuse after Dion's death. The feud of the tyrant's party and the people's may leave Sicily to Phoenicians or Oscans, so both should take the middle way Lycurgus found: the tyrants by becoming kings under laws, the people by shunning extreme freedom. In Dion's name he urges laws that rank soul above body and money, and a joint kingship of Dion's son, Hipparinus son of the elder Dionysius, and the present Dionysius, with guardians of the laws, an assembly, a council, and courts, and the Greek cities of Sicily resettled.

b Πλάτων τοῖς Δίωνος οἰκείοις τε καὶ ἑταίροις εὖ πράττειν.
Plato to-the of-Dion kinsmen both and companions well to-fare
ἃ δ' ἂν διανοηθέντες μάλιστα εὖ πράττοιτε ὄντως,
what-things and — having-thought most well you-would-fare truly
πειράσομαι ταῦθ' ὑμῖν κατὰ δύναμιν διεξελθεῖν. ἐλπίζω
I-will-try these-things to-you according-to ability to-go-through I-hope
δὲ οὐχ ὑμῖν μόνοις συμβουλεύσειν τὰ συμφέροντα, μάλιστά
and not you alone to-be-going-to-advise the beneficial-things most
γε μὴν ὑμῖν, καὶ δευτέροις πᾶσιν τοῖς ἐν Συρακούσαις,
at-least indeed you and second all the-ones in Syracuse
τρίτοις δὲ ὑμῶν καὶ τοῖς ἐχθροῖς καὶ πολεμίοις, πλὴν εἴ
third and your also the enemies and foes except if
τις αὐτῶν ἀνοσιουργὸς γέγονεν· ταῦτα γὰρ ἀνίατα καὶ
anyone of-them a-doer-of-impiety has-become these-things for incurable and
οὐκ ἄν ποτέ τις αὐτὰ ἐκνίψειεν. νοήσατε δὲ ἃ λέγω
not — ever anyone them could-wash-out consider and what I-say
νῦν. ἔσθ' ὑμῖν κατὰ Σικελίαν πᾶσαν λελυμένης τῆς
now is for-you throughout Sicily all having-been-dissolved the
τυραννίδος πᾶσα μάχη περὶ αὐτῶν τούτων, τῶν μὲν
tyranny all battle about very these-things the-ones indeed
βουλομένων ἀναλαβεῖν πάλιν τὴν ἀρχήν, τῶν δὲ τῇ
wishing to-take-up again the rule the-others and to-the

τῆς τυραννίδος ἀποφυγῇ τέλος ἐπιθεῖναι. συμβουλὴ δὴ
of-the tyranny escape end to-put counsel indeed
περὶ τῶν τοιούτων ὀρθὴ δοκεῖ ἑκάστοτε τοῖς πολλοῖς εἶναι
about the such-things right seems each-time to-the many to-be
ταῦτα συμβουλεύειν δεῖν ἃ τοὺς μὲν πολεμίους
these-things to-advise to-be-necessary which the indeed foes
ὡς πλεῖστα κακὰ ἐξεργάσεται, τοὺς δὲ φίλους ὡς πλεῖστα
as most evils will-work the and friends as most
ἀγαθά· τὸ δὲ οὐδαμῶς ῥᾴδιον πολλὰ κακὰ δρῶντα τοὺς
goods the but in-no-way easy many evils doing to-the
ἄλλους μὴ οὐ καὶ πάσχειν αὐτὸν πολλὰ ἕτερα.
others not not also to-suffer oneself many other
δεῖ δὲ οὐ μακρὰν ἐλθόντας ποι τὰ τοιαῦτα ἐναργῶς e
one-must and not far having-gone anywhere the such-things plainly
ἰδεῖν, ἀλλ᾽ ὅσα νῦν γέγονεν τῇδε, αὐτοῦ περὶ
to-see but how-many-things now have-happened here in-this-very-place around
Σικελίαν, τῶν μὲν ἐπιχειρούντων δρᾶν, τῶν δὲ
Sicily of-the-ones indeed attempting to-do-(harm) the-others and
ἀμύνασθαι τοὺς δρῶντας· ἃ κἂν ἄλλοις μυθολογοῦντες
to-defend-against the-ones doing-(it) which even to-others telling
ἱκανοὶ γίγνοισθ᾽ ἂν ἑκάστοτε διδάσκαλοι. τούτων μὲν δὴ
able you-would-be — each-time teachers of-these indeed indeed
σχεδὸν οὐκ ἀπορία· τῶν δὲ ὅσα γένοιτ᾽ ἂν ἢ πᾶσιν
nearly not want of-the-things but which might-be — either to-all
συμφέροντα ἐχθροῖς τε καὶ φίλοις ἢ ὅτι σμικρότατα
beneficial enemies both and friends or as smallest
κακὰ ἀμφοῖν, ταῦτα οὔτε ῥᾴδιον ὁρᾶν οὔτε ἰδόντα
evils to-both these-things neither easy to-see nor having-seen
ἐπιτελεῖν, εὐχῇ δὲ προσέοικεν ἡ τοιαύτη συμβουλή τε
to-accomplish a-prayer and resembles the such counsel both
καὶ ἐπιχείρησις τοῦ λόγου.
and attempt of-the argument

353 ἔστω δὴ παντάπασι μὲν εὐχή τις — ἀπὸ γὰρ θεῶν χρὴ
let-it-be indeed altogether indeed prayer a from for gods one-must
πάντα ἀρχόμενον ἀεὶ λέγειν τε καὶ νοεῖν — ἐπιτελὴς δ'
everything beginning always to-say both and to-think fulfilled and
εἴη σημαίνουσα ἡμῖν τοιόνδε τινὰ λόγον· νῦν ὑμῖν καὶ
may-it-be signifying to-us such a account now you and
τοῖς πολεμίοις σχεδόν, ἐξ οὗπερ γέγονεν ὁ πόλεμος,
the foes nearly from the-very-time has-arisen the war
συγγένεια ἄρχει μία διὰ τέλους, ἥν ποτε κατέστησαν
family rules one throughout to-the-end which once established
οἱ πατέρες ὑμῶν ἐς ἀπορίαν ἐλθόντες τὴν ἅπασαν, τόθ'
the fathers your into straits having-come the uttermost then
ὅτε κίνδυνος ἐγένετο ἔσχατος Σικελίᾳ τῇ τῶν Ἑλλήνων ὑπὸ
when danger came extreme for-Sicily the of-the Greeks by
Καρχηδονίων ἀνάστατον ὅλην ἐκβαρβαρωθεῖσαν γενέσθαι.
Carthaginians laid-waste whole turned-barbarian to-become
τότε γὰρ εἵλοντο Διονύσιον μὲν ὡς νέον καὶ πολεμικὸν
then for they-chose Dionysius indeed as young and warlike
ἐπὶ τὰς τοῦ πολέμου πρεπούσας αὐτῷ πράξεις, σύμβουλον
for the of-the war fitting him actions adviser
δὲ καὶ πρεσβύτερον Ἱππαρῖνον, ἐπὶ σωτηρίᾳ τῆς Σικελίας
and and elder Hipparinus for safety — of-Sicily
αὐτοκράτορας, ὥς φασιν, τυράννους ἐπονομάζοντες. καὶ
with-full-powers as they-say tyrants naming-(them) and
εἴτε δὴ θείαν τις ἡγεῖσθαι βούλεται τύχην καὶ θεὸν
whether indeed divine one to-consider wishes fortune and god
εἴτε τὴν τῶν ἀρχόντων ἀρετὴν εἴτε καὶ τὸ συναμφότερον
or the of-the rulers virtue or also the both-together
μετὰ τῶν τότε πολιτῶν τῆς σωτηρίας αἰτίαν συμβῆναι
with the then citizens of-the safety cause to-have-turned-out

γενομένην, ἔστω ταύτῃ ὅπῃ τις ὑπολαμβάνει· σωτηρία δ'
having-been let-it-be so as one supposes safety but
οὖν οὕτως συνέβη τοῖς τότε γενομένοις.
then thus came to-the-ones then being
τοιούτων οὖν αὐτῶν γεγονότων, δίκαιόν που τοῖς c
such then these-things having-happened just surely to-the-ones
σώσασιν πάντας χάριν ἔχειν· εἰ δέ τι τὸν
having-saved-(them) all gratitude to-have if but in-any-way the
μετέπειτα χρόνον ἡ τυραννὶς οὐκ ὀρθῶς τῇ τῆς πόλεως
following time the tyranny not rightly the of-the city
δωρεᾷ κατακέχρηται, τούτων δίκας τὰς μὲν ἔχει,
gift has-misused for-these-things penalties some indeed it-has-paid
τὰς δὲ τινέτω. τίνες οὖν δὴ δίκαι ἀναγκαίως ὀρθαὶ
others and let-it-pay what then indeed penalties necessarily right
γίγνοιντ' ἂν ἐκ τῶν ὑπαρχόντων αὐτοῖς; εἰ μὲν ῥᾳδίως
would-be — from the-things existing for-them if indeed easily
ὑμεῖς ἀποφυγεῖν οἷοί τ' ἦτε αὐτοὺς καὶ ἄνευ μεγάλων
you to-escape able — you-were them and without great
κινδύνων καὶ πόνων, ἢ 'κεῖνοι ἑλεῖν εὐπετῶς πάλιν τὴν
dangers and toils or they to-take easily again the
ἀρχήν, οὐδ' ἂν συμβουλεύειν οἷόν τ' ἦν τὰ
rule not-even — to-advise possible — it-would-be the-things
μέλλοντα ῥηθήσεσθαι· νῦν δ' ἐννοεῖν ὑμᾶς ἀμφοτέρους
about to-be-said now but to-consider you both
χρεὼν καὶ ἀναμιμνῄσκεσθαι ποσάκις ἐν ἐλπίδι ἑκάτεροι
one-must and to-remember how-often in hope each-side
γεγόνατε τοῦ νῦν οἴεσθαι σχεδὸν ἀεί τινος σμικροῦ
you-have-been of-the now thinking nearly always some small-thing
ἐπιδεεῖς εἶναι τὸ μὴ πάντα κατὰ νοῦν πράττειν, καὶ
lacking to-be the not all-things according-to mind to-do and
δὴ καὶ ὅτι τὸ σμικρὸν τοῦτο μεγάλων καὶ μυρίων κακῶν
indeed also that the small this great and countless evils

αἴτιον ἑκάστοτε συμβαίνει γιγνόμενον, καὶ πέρας οὐδέν
cause each-time turns-out being and end no
ποτε τελεῖται, συνάπτει δὲ ἀεὶ παλαιὰ τελευτὴ δοκοῦσα
ever is-reached is-joined but always old end seeming
ἀρχῇ φυομένῃ νέᾳ, διολέσθαι δ' ὑπὸ τοῦ κύκλου τούτου
to-a-beginning springing-up new to-perish and by the cycle this
κινδυνεύσει καὶ τὸ τυραννικὸν ἅπαν καὶ τὸ δημοτικὸν
will-be-likely both the tyrant's whole and the people's
γένος, ἥξει δέ, ἐάνπερ τῶν εἰκότων γίγνηταί τι
party will-come and if-indeed of-the-things likely happens any
καὶ ἀπευκτῶν, σχεδὸν εἰς ἐρημίαν τῆς Ἑλληνικῆς
and things-to-be-prayed-against nearly to desolation of-the Greek
φωνῆς Σικελία πᾶσα, Φοινίκων ἢ Ὀπικῶν μεταβαλοῦσα
tongue Sicily all of-Phoenicians or Oscans having-changed
εἴς τινα δυναστείαν καὶ κράτος. τούτων δὴ χρὴ
into some dominion and power for-these-things indeed one-must
πάσῃ προθυμίᾳ πάντας τοὺς Ἕλληνας τέμνειν φάρμακον.
with-all zeal all the Greeks to-cut remedy
354 εἰ μὲν δή τις ὀρθότερον ἄμεινόν τ' ἔχει τοῦ ὑπ'
if indeed indeed anyone more-right better and has than-the by
ἐμοῦ ῥηθησομένου, ἐνεγκὼν εἰς τὸ μέσον ὀρθότατα
me going-to-be-said having-brought-(it) into the middle most-rightly
φιλέλλην ἂν λεχθείη· ὃ δέ μοι φαίνεταί πῃ
a-lover-of-Greeks — would-be-called what but to-me appears somehow
τὰ νῦν, ἐγὼ πειράσομαι πάσῃ παρρησίᾳ καὶ κοινῷ τινι
— now I will-try with-all frankness and common a
δικαίῳ λόγῳ χρώμενος δηλοῦν. λέγω γὰρ δὴ διαιτητοῦ
just argument using to-show I-speak for indeed of-an-arbiter
τινα τρόπον διαλεγόμενος ὡς δυοῖν, τυραννεύσαντί τε
in-a way conversing as to-two having-ruled-as-tyrant both
καὶ τυραννευθέντι, ὡς ἑνὶ ἑκατέρῳ παλαιὰν ἐμὴν
and having-been-ruled-by-a-tyrant as to-one each old my

συμβουλήν· καὶ νῦν δὲ ὅ γ' ἐμὸς λόγος ἂν εἴη
counsel and now also the at-least my argument — would-be
σύμβουλος τυράννῳ παντὶ φεύγειν μὲν τοὔνομά τε καὶ
adviser to-tyrant every to-flee indeed the-name both and
τοῦργον τοῦτο, εἰς βασιλείαν δέ, εἰ δυνατὸν εἴη,
the-thing this into kingship but if possible it-should-be
μεταβαλεῖν. δυνατὸν δέ, ὡς ἔδειξεν ἔργῳ σοφὸς ἀνὴρ καὶ
to-change possible and as showed in-deed wise man and
ἀγαθὸς Λυκοῦργος, ὃς ἰδὼν τὸ τῶν οἰκείων γένος ἐν
good Lycurgus who having-seen the of-the kinsmen race in
Ἄργει καὶ Μεσσήνῃ ἐκ βασιλέων εἰς τυράννων δύναμιν
Argos and Messene from kings into of-tyrants power
ἀφικομένους καὶ διαφθείραντας ἑαυτούς τε καὶ τὴν πόλιν
having-come and having-destroyed themselves both and the city
ἑκατέρους ἑκατέραν, δείσας περὶ τῆς αὑτοῦ πόλεως
each each having-feared for the his-own city
ἅμα καὶ γένους, φάρμακον ἐπήνεγκεν τὴν τῶν γερόντων
at-once and race remedy applied the of-the elders
ἀρχὴν καὶ τὸν τῶν ἐφόρων δεσμὸν τῆς βασιλικῆς ἀρχῆς
rule and the of-the ephors bond of-the kingly rule
σωτήριον, ὥστε γενεὰς τοσαύτας ἤδη μετ' εὐκλείας
saving so-that generations so-many now with glory
σῴζεσθαι, νόμος ἐπειδὴ κύριος ἐγένετο βασιλεὺς τῶν
to-be-preserved law since master became king of-the
ἀνθρώπων, ἀλλ' οὐκ ἄνθρωποι τύραννοι νόμων.
men but not men tyrants of-laws
ὃ δὴ καὶ νῦν οὑμὸς λόγος πᾶσιν παρακελεύεται, d
which indeed also now my argument all urges
τοῖς μὲν τυραννίδος ἐφιεμένοις ἀποτρέπεσθαι καὶ φεύγειν
the-ones indeed tyranny aiming-at to-turn-away and to-flee
φυγῇ ἀπλήστως πεινώντων εὐδαιμόνισμα ἀνθρώπων καὶ
in-flight insatiably of-hungering the-blessedness men and

ἀνοήτων, εἰς βασιλέως δ' εἶδος πειρᾶσθαι μεταβάλλειν
senseless into of-king and form to-try to-change
καὶ δουλεῦσαι νόμοις βασιλικοῖς, τὰς μεγίστας τιμὰς
and to-be-slaves to-laws kingly the greatest honors
κεκτημένους παρ' ἑκόντων τε ἀνθρώπων καὶ τῶν νόμων·
possessing from willing both men and the laws
τοῖς δὲ δὴ ἐλεύθερα διώκουσιν ἤθη καὶ φεύγουσιν τὸν
to-the-ones and indeed free pursuing ways and fleeing the
δούλειον ζυγὸν ὡς ὂν κακόν, εὐλαβεῖσθαι συμβουλεύομ'
slavish yoke as being evil to-beware I-would-advise
ἂν μή ποτε ἀπληστίᾳ ἐλευθερίας ἀκαίρου τινὸς εἰς τὸ
— lest ever through-insatiability of-freedom untimely some into the
τῶν προγόνων νόσημα ἐμπέσωσιν, ὃ διὰ τὴν ἄγαν
of-the ancestors disease they-fall which because-of the excessive
ἀναρχίαν οἱ τότε ἔπαθον, ἀμέτρῳ ἐλευθερίας χρώμενοι
anarchy the-ones then suffered immoderate of-freedom indulging
ἔρωτι. οἱ γὰρ πρὸ Διονυσίου καὶ Ἱππαρίνου ἀρξάντων
love the for before Dionysius and Hipparinus having-ruled
Σικελιῶται τότε ὡς ᾤοντο εὐδαιμόνως ἔζων, τρυφῶντές
Sicilian-Greeks then as they-thought happily lived living-in-luxury
τε καὶ ἅμα ἀρχόντων ἄρχοντες· οἳ καὶ τοὺς δέκα
both and at-once over-rulers ruling who even the ten
στρατηγοὺς κατέλευσαν βάλλοντες τοὺς πρὸ Διονυσίου,
generals stoned pelting the-ones before Dionysius
κατὰ νόμον οὐδένα κρίναντες, ἵνα δὴ δουλεύοιεν
according-to law none having-judged so-that indeed they-might-be-slaves
μηδενὶ μήτε σὺν δίκῃ μήτε νόμῳ δεσπότῃ, ἐλεύθεροι δ'
to-none neither with justice nor law master free but
εἶεν πάντῃ πάντως· ὅθεν αἱ τυραννίδες ἐγένοντο αὐτοῖς.
might-be wholly altogether whence the tyrannies arose for-them

δουλεία γὰρ καὶ ἐλευθερία ὑπερβάλλουσα μὲν ἑκατέρα 355
slavery for and freedom exceeding indeed each
πάγκακον, ἔμμετρος δὲ οὖσα πανάγαθον· μετρία δὲ ἡ
wholly-evil in-measure but being wholly-good moderate and the
θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις· θεὸς δὲ
to-god slavery immoderate and the to-the men god and
ἀνθρώποις σώφροσιν νόμος, ἄφροσιν δὲ ἡδονή. τούτων
for-men temperate law for-the-senseless and pleasure these
δὴ ταύτῃ πεφυκότων, ἃ συμβουλεύω Συρακοσίοις πᾶσιν
indeed so being-constituted what I-advise to-Syracusans all
φράζειν παρακελεύομαι τοῖς Δίωνος φίλοις ἐκείνου καὶ
to-tell I-urge the of-Dion friends his and
ἐμὴν κοινὴν συμβουλήν· ἐγὼ δὲ ἑρμηνεύσω ἂν ἐκεῖνος
my common counsel I and will-interpret which-would he
ἔμπνους ὢν καὶ δυνάμενος εἶπεν νῦν πρὸς ὑμᾶς. τίν' οὖν
alive being and being-able have-said now to you what then
δή, τις ἂν εἴποι, λόγον ἀποφαίνεται ἡμῖν περὶ τῶν
indeed one — might-say account declares to-us about the-things
νῦν παρόντων ἡ Δίωνος συμβουλή; τόνδε. "δέξασθε,
now present the Dion's counsel this accept
ὦ Συρακόσιοι, πάντων πρῶτον νόμους οἵτινες ἂν ὑμῖν
O Syracusans of-all first laws which — to-you
φαίνωνται μὴ πρὸς χρηματισμὸν καὶ πλοῦτον τρέψοντες
appear not to money-making and wealth going-to-turn
τὰς γνώμας ὑμῶν μετ' ἐπιθυμίας, ἀλλ' ὄντων τριῶν, ψυχῆς
the minds your with desire but being three soul
καὶ σώματος ἔτι δὲ χρημάτων, τὴν τῆς ψυχῆς ἀρετὴν
and body further and money the of-the soul excellence
ἐντιμοτάτην ποιοῦντες, δευτέραν δὲ τὴν τοῦ σώματος, ὑπὸ
most-honored making second and the of-the body under

τῇ τῆς ψυχῆς κειμένην, τρίτην δὲ καὶ ὑστάτην τὴν τῶν
the of-the soul placed third and and last the of-the
χρημάτων τιμήν, δουλεύουσαν τῷ σώματί τε καὶ ψυχῇ.
money honor serving the body both and soul
c καὶ ὁ μὲν ταῦτα ἀπεργαζόμενος θεσμὸς νόμος ἂν ὀρθῶς
and the indeed these-things accomplishing ordinance law — rightly
ὑμῖν εἴη κείμενος, ὄντως εὐδαίμονας ἀποτελῶν τοὺς
for-you would-be laid-down truly happy making the-ones
χρωμένους· ὁ δὲ τοὺς πλουσίους εὐδαίμονας ὀνομάζων λόγος
using-(it) the but the rich happy naming account
αὐτός τε ἄθλιος, γυναικῶν καὶ παίδων ὢν λόγος ἄνους,
itself both wretched of-women and children being account senseless
τοὺς πειθομένους τε ἀπεργάζεται τοιούτους. ὅτι δ' ἀληθῆ
the-ones believing-(it) and makes such that and true
ταῦτ' ἐγὼ παρακελεύομαι, ἐὰν γεύσησθε τῶν νῦν
these-things I urge if you-taste of-the-things now
λεγομένων περὶ νόμων, ἔργῳ γνώσεσθε· ἥ δὴ βάσανος
said about laws in-deed you-will-know which indeed test
ἀληθεστάτη δοκεῖ γίγνεσθαι τῶν πάντων πέρι. δεξάμενοι
truest seems to-be the all-things about having-accepted
δὲ τοὺς τοιούτους νόμους, ἐπειδὴ κατέχει κίνδυνος Σικελίαν,
and the such laws since holds danger Sicily
καὶ οὔτε κρατεῖτε ἱκανῶς οὔτ' αὖ διαφερόντως κρατεῖσθε,
and neither you-prevail sufficiently nor again decisively you-are-overcome
δίκαιον ἂν ἴσως καὶ συμφέρον γίγνοιτο ὑμῖν πᾶσιν μέσον
just — perhaps and beneficial would-be for-you all middle
τεμεῖν, τοῖς τε φεύγουσιν τῆς ἀρχῆς τὴν χαλεπότητα
to-cut for-the-ones both fleeing of-the rule the harshness
ὑμῖν καὶ τοῖς τῆς ἀρχῆς πάλιν ἐρῶσιν τυχεῖν, ὧν
among-you and for-the-ones the rule again desiring to-obtain whose
οἱ πρόγονοι τότε, τὸ μέγιστον, ἔσωσαν ἀπὸ βαρβάρων
the ancestors then the greatest saved from barbarians

τοὺς Ἕλληνας, ὥστ᾽ ἐξεῖναι περὶ πολιτείας νῦν ποιεῖσθαι
the Greeks so-that to-be-possible about constitution now to-make
λόγους· ἔρρουσι δὲ τότε οὔτε λόγος οὔτ᾽ ἐλπὶς ἐλείπετ᾽
speeches ruined but then neither speech nor hope would-have-been-left
ἂν οὐδαμῇ οὐδαμῶς. νῦν οὖν τοῖς μὲν ἐλευθερία
— in-no-way at-all now then to-the-ones indeed freedom
γιγνέσθω μετὰ βασιλικῆς ἀρχῆς, τοῖς δὲ ἀρχὴ ὑπεύθυνος
let-come with kingly rule to-the-others and rule accountable
βασιλική, δεσποζόντων νόμων τῶν τε ἄλλων πολιτῶν καὶ
kingly being-masters laws of-the both other citizens and
τῶν βασιλέων αὐτῶν, ἄν τι παράνομον πράττωσιν·"
the kings themselves if anything lawless they-do
"ἐπὶ δὲ τούτοις σύμπασιν ἀδόλῳ γνώμῃ καὶ ὑγιεῖ μετὰ 356
on and these-terms all guileless with-mind and sound with
θεῶν βασιλέα στήσασθε, πρῶτον μὲν τὸν ἐμὸν ὑὸν χαρίτων
gods king set-up first indeed the my son favors
ἕνεκα διττῶν, τῆς τε παρ᾽ ἐμοῦ καὶ τῆς παρὰ τοῦ
for-the-sake-of double the both from me and the from the
ἐμοῦ πατρός — ὁ μὲν γὰρ ἀπὸ βαρβάρων ἠλευθέρωσεν
my father he indeed for from barbarians freed
ἐν τῷ τότε χρόνῳ τὴν πόλιν, ἐγὼ δὲ ἀπὸ τυράννων
in the then time the city I and from tyrants
νῦν δίς, ὧν αὐτοὶ μάρτυρες ὑμεῖς γεγόνατε — δεύτερον
now twice of-which yourselves witnesses you have-been second
δὲ δὴ ποιεῖσθε βασιλέα τὸν τῷ μὲν ἐμῷ πατρὶ
and indeed make king the-one with-the indeed my father
ταὐτὸν κεκτημένον ὄνομα, ὑὸν δὲ Διονυσίου, χάριν τῆς
the-same having name son and of-Dionysius for-the-sake-of the
τε δὴ νῦν βοηθείας καὶ ὁσίου τρόπου· ὃς γενόμενος
both indeed present help and holy character who having-been-born
τυράννου πατρὸς ἑκὼν τὴν πόλιν ἐλευθεροῖ, τιμὴν
of-a-tyrant father willingly the city frees honor

αὐτῷ καὶ γένει ἀείζωον ἀντὶ τυραννίδος ἐφημέρου καὶ
for-himself and race everlasting instead-of tyranny short-lived and
ἀδίκου κτώμενος. τρίτον δὲ προκαλεῖσθαι χρὴ βασιλέα
unjust acquiring third and to-invite one-must king
γίγνεσθαι Συρακουσῶν, ἑκόντα ἑκούσης τῆς πόλεως, τὸν
to-become of-Syracuse willing willing the city the-one
νῦν τοῦ τῶν πολεμίων ἄρχοντα στρατοπέδου, Διονύσιον
now of-the of-the enemies commanding army Dionysius
τὸν Διονυσίου, ἐὰν ἐθέλῃ ἑκὼν εἰς βασιλέως σχῆμα
the-(son) of-Dionysius if he-is-willing willingly into of-king form
ἀπαλλάττεσθαι, δεδιὼς μὲν τὰς τύχας, ἐλεῶν δὲ πατρίδα
to-pass fearing indeed the fortunes pitying and fatherland
καὶ ἱερῶν ἀθεραπευσίαν καὶ τάφους, μὴ διὰ φιλονικίαν
and of-temples neglect and tombs lest through rivalry
πάντως πάντα ἀπολέσῃ βαρβάροις ἐπίχαρτος γενόμενος.
utterly all he-destroy to-barbarians a-cause-of-joy having-become
c τρεῖς δ' ὄντας βασιλέας, εἴτ' οὖν τὴν Λακωνικὴν δύναμιν
three and being kings whether then the Laconian power
αὐτοῖς δόντες εἴτε ἀφελόντες καὶ συνομολογησάμενοι,
to-them having-given or having-taken-away and having-agreed
καταστήσασθε τρόπῳ τινὶ τοιῷδε, ὃς εἴρηται μὲν
establish-(them) in-way a such which has-been-told indeed
καὶ πρότερον ὑμῖν, ὅμως δ' ἔτι καὶ νῦν ἀκούετε. ἐὰν
also before to-you nevertheless but still also now hear-(it) if
ἐθέλῃ τὸ γένος ὑμῖν τὸ Διονυσίου τε καὶ Ἱππαρίνου ἐπὶ
is-willing the house for-you the of-Dionysius both and of-Hipparinus for
σωτηρίᾳ Σικελίας παύσασθαι τῶν νῦν παρόντων κακῶν,
safety of-Sicily to-cease from-the now present evils
τιμὰς αὑτοῖς καὶ γένει λαβόντες εἴς τε τὸν ἔπειτα καὶ
honors for-themselves and race having-received for both the after and
τὸν νῦν χρόνον, ἐπὶ τούτοις καλεῖτε, ὥσπερ καὶ πρότερον
the now time on these-terms summon as also before

ἐρρήθη, πρέσβεις οὓς ἂν ἐθελήσωσιν κυρίους ποιησάμενοι
was-said envoys whom — they-wish with-power having-made-(them)
τῶν διαλλαγῶν — εἴτε τινὰς αὐτόθεν εἴτε ἔξωθεν εἴτε
of-the reconciliation whether some from-there or from-outside or
ἀμφότερα — καὶ ὁπόσους ἂν συγχωρήσωσιν· τούτους
both and as-many-as — they-agree these
δ' ἐλθόντας νόμους μὲν πρῶτον θεῖναι καὶ πολιτείαν
and having-come laws indeed first to-lay-down and constitution
τοιαύτην, ἐν ᾗ βασιλέας ἁρμόττει γίγνεσθαι κυρίους
such in which kings it-is-fitting to-be masters
ἱερῶν τε καὶ ὅσων ἄλλων πρέπει τοῖς γενομένοις ποτὲ
of-temples both and whatever other befits to-the-ones having-been once
εὐεργέταις, πολέμου δὲ καὶ εἰρήνης ἄρχοντας νομοφύλακας
benefactors of-war but and peace rulers guardians-of-the-laws
ποιήσασθαι ἀριθμὸν τριάκοντα καὶ πέντε μετά τε δήμου
to-make in-number thirty and five with both people
καὶ βουλῆς. δικαστήρια δὲ ἄλλα μὲν ἄλλων, θανάτου
and council courts and some indeed for-others of-death
δὲ καὶ φυγῆς τούς τε πέντε καὶ τριάκοντα ὑπάρχειν·
but and exile the both five and thirty to-be
πρὸς τούτοις τε ἐκλεκτοὺς γίγνεσθαι δικαστὰς ἐκ
in-addition-to these and chosen to-be judges from
τῶν νῦν ἀεὶ περυσινῶν ἀρχόντων, ἕνα ἀφ' ἑκάστης
the now ever last-year's magistrates one from each
τῆς ἀρχῆς τὸν ἄριστον δόξαντ' εἶναι καὶ δικαιότατον·
the office the-one best having-seemed to-be and most-just
τούτους δὲ τὸν ἐπιόντα ἐνιαυτὸν δικάζειν ὅσα θανάτου
these and the coming year to-judge all-cases of-death
καὶ δεσμοῦ καὶ μεταστάσεως τῶν πολιτῶν·"
and imprisonment and banishment of-the citizens

357 "βασιλέα δὲ τῶν τοιούτων δικῶν μὴ ἐξεῖναι δικαστὴν
king but of-the such suits not to-be-allowed judge
γίγνεσθαι, καθάπερ ἱερέα φόνου καθαρεύοντα καὶ δεσμοῦ
to-be like a-priest of-bloodshed keeping-clean and imprisonment
καὶ φυγῆς. ταῦθ' ὑμῖν ἐγὼ καὶ ζῶν διενοήθην γίγνεσθαι καὶ
and exile these-things for-you I both living intended to-come-about and
νῦν διανοοῦμαι, καὶ τότε κρατήσας τῶν ἐχθρῶν μεθ' ὑμῶν,
now intend and then having-overcome the enemies with you
εἰ μὴ ξενικαὶ ἐρινύες ἐκώλυσαν, κατέστησα ἂν ἥπερ
if not foreign furies had-prevented-(me) would-have-established-(it) — just-as
καὶ διενοούμην, καὶ μετὰ ταῦτα Σικελίαν ἂν τὴν ἄλλην,
also I-intended and after these Sicily — the rest-of
εἴπερ ἔργα ἐπὶ νῷ ἐγίγνετο, κατῴκισα, τοὺς μὲν
if-indeed deeds according-to mind had-come-about would-have-resettled the indeed
βαρβάρους ἣν νῦν ἔχουσιν ἀφελόμενος, ὅσοι μὴ ὑπὲρ
barbarians which now they-hold having-taken-from-(them) as-many-as not for
τῆς κοινῆς ἐλευθερίας διεπολέμησαν πρὸς τὴν τυραννίδα,
the common freedom fought-it-out against the tyranny
τοὺς δ' ἔμπροσθεν οἰκητὰς τῶν Ἑλληνικῶν τόπων εἰς
the and former inhabitants of-the Greek places into
τὰς ἀρχαίας καὶ πατρῴας οἰκήσεις κατοικίσας· ταὐτὰ δὲ
the ancient and ancestral homes having-resettled the-same and
ταῦτα καὶ νῦν πᾶσιν συμβουλεύω κοινῇ διανοηθῆναι
these-things also now all I-advise in-common to-intend
καὶ πράττειν τε καὶ παρακαλεῖν ἐπὶ ταύτας τὰς πράξεις
and to-do both and to-summon to these the actions
πάντας, τὸν μὴ ᾽θέλοντα δὲ πολέμιον ἡγεῖσθαι κοινῇ.
all the-one not willing and enemy to-consider in-common
ἔστιν δὲ ταῦτα οὐκ ἀδύνατα· ἃ γὰρ ἐν δυοῖν τε ὄντα
are and these-things not impossible what for in two both being

ψυχαῖν τυγχάνει καὶ λογισαμένοις εὑρεῖν βέλτιστα ἑτοίμως
souls happens and to-those-having-reasoned to-find best readily
ἔχει, ταῦτα δὲ σχεδὸν ὁ κρίνων ἀδύνατα οὐκ εὖ φρονεῖ.
is these and nearly the-one judging impossible not well thinks
λέγω δὲ τὰς δύο τήν τε Ἱππαρίνου τοῦ Διονυσίου ὑέος καὶ d
I-mean and the two the both of-Hipparinus the of-Dionysius son and
τὴν τοῦ ἐμοῦ ὑέος· τούτοιν γὰρ συνομολογησάντοιν τοῖς
the of-the my son these-two for having-agreed to-the
γε ἄλλοις Συρακουσίοις οἶμαι πᾶσιν ὅσοιπερ τῆς πόλεως
at-least other Syracusans I-think all as-many-as for-the city
κήδονται συνδοκεῖν. ἀλλὰ θεοῖς τε πᾶσιν τιμὰς μετ'
care to-seem-good-also but to-gods both all honors with
εὐχῶν δόντες, τοῖς τε ἄλλοις ὅσοις μετὰ θεῶν πρέπει,
prayers having-given to-the-ones and others to-whom next-to gods it-befits
πείθοντες καὶ προκαλούμενοι φίλους καὶ διαφόρους μαλακῶς
persuading and inviting friends and adversaries gently
τε καὶ πάντως μὴ ἀποστῆτε, πρὶν ἂν τὰ νῦν ὑφ' ἡμῶν
both and in-every-way not desist before — the-things now by us
λεχθέντα, οἷον ὀνείρατα θεῖα ἐπιστάντα ἐγρηγορόσιν,
said like dreams divine having-stood-over-(you) to-you-awake
ἐναργῆ τε ἐξεργάσησθε τελεσθέντα καὶ εὐτυχῆ."
clear both you-make fulfilled and fortunate

IX · TO ARCHYTAS

Plato tells Archytas of Tarentum, who is reluctant to bear public office, that a man is born not for himself alone but for his country, his parents, and his friends. To leave the city to worthless men would be wrong. He promises to look after the young Echecrates.

d Πλάτων Ἀρχύτᾳ Ταραντίνῳ εὖ πράττειν. ἀφίκοντο πρὸς
Plato to-Archytas of-Tarentum well to-fare came to
ἡμᾶς οἱ περὶ Ἄρχιππον καὶ Φιλωνίδην, τήν τε ἐπιστολὴν
us the-ones around Archippus and Philonides the both letter
φέροντες ἣν σὺ αὐτοῖς ἔδωκας, καὶ ἀπαγγέλλοντες τὰ
bringing which you to-them gave and reporting the-things
παρὰ σοῦ. τὰ μὲν οὖν πρὸς τὴν πόλιν οὐ χαλεπῶς
from you the-things indeed then with the city not with-difficulty
διεπράξαντο — καὶ γὰρ οὐδὲ παντελῶς ἦν ἐργώδη —
they-accomplished and for not-even entirely it-was laborious
τὰ δὲ παρὰ σοῦ διῆλθον ἡμῖν, λέγοντες ὑποδυσφορεῖν σε
the-things and from you they-related to-us saying to-be-somewhat-vexed you
ὅτι οὐ δύνασαι τῆς περὶ τὰ κοινὰ ἀσχολίας ἀπολυθῆναι.
that not you-can from-the about the public-affairs business to-be-released
358 ὅτι μὲν οὖν ἥδιστόν ἐστιν ἐν τῷ βίῳ τὸ τὰ αὑτοῦ
that indeed then sweetest is in the life the the-things one's-own
πράττειν, ἄλλως τε καὶ εἴ τις ἕλοιτο τοιαῦτα πράττειν
to-do otherwise both and if one should-choose such-things to-do
οἷα καὶ σύ, σχεδὸν παντὶ δῆλον· ἀλλὰ κἀκεῖνο δεῖ σε
as also you nearly to-everyone plain but that-too must you
ἐνθυμεῖσθαι, ὅτι ἕκαστος ἡμῶν οὐχ αὑτῷ μόνον γέγονεν,
to-consider that each of-us not for-himself only has-been-born
ἀλλὰ τῆς γενέσεως ἡμῶν τὸ μέν τι ἡ πατρὶς
but of-the birth our the indeed some-part the fatherland
μερίζεται, τὸ δέ τι οἱ γεννήσαντες, τὸ δὲ οἱ λοιποὶ
claims the and some the-ones having-begotten-(us) the and the remaining
φίλοι, πολλὰ δὲ καὶ τοῖς καιροῖς δίδοται τοῖς τὸν βίον ἡμῶν
friends much and also to-the occasions is-given the the life our
καταλαμβάνουσι. καλούσης δὲ τῆς πατρίδος αὐτῆς πρὸς τὰ
overtaking calling and the fatherland itself to the
κοινά, ἄτοπον ἴσως τὸ μὴ ὑπακούειν· ἅμα γὰρ συμβαίνει
public-affairs strange perhaps the not heeding at-once for it-turns-out

καὶ χώραν καταλιμπάνειν φαύλοις ἀνθρώποις, οἳ οὐκ ἀπὸ
also room to-leave to-worthless men who not from
τοῦ βελτίστου πρὸς τὰ κοινὰ προσέρχονται. περὶ τούτων
the best-motive to the public-affairs come about these
μὲν οὖν ἱκανῶς, Ἐχεκράτους δὲ καὶ νῦν ἐπιμέλειαν ἔχομεν
indeed then enough of-Echecrates and also now care we-have
καὶ εἰς τὸν λοιπὸν χρόνον ἕξομεν καὶ διὰ σὲ καὶ διὰ
and for the rest time we-will-have both because-of you and because-of
τὸν πατέρα αὐτοῦ Φρυνίωνα καὶ δι' αὐτὸν τὸν νεανίσκον.
the father his Phrynion and because-of himself the young-man

X · TO ARISTODORUS

Plato praises Aristodorus for remaining a companion of Dion: steadfastness, loyalty, and soundness are true philosophy.

Πλάτων Ἀριστοδώρῳ εὖ πράττειν. ἀκούω Δίωνος ἐν c
Plato to-Aristodorus well to-fare I-hear of-Dion among
τοῖς μάλιστα ἑταῖρον εἶναί τέ σε νῦν καὶ γεγονέναι διὰ
the most companion to-be both you now and to-have-been throughout
παντός, τὸ σοφώτατον ἦθος τῶν εἰς φιλοσοφίαν
all the wisest character of-the-ones toward philosophy
παρεχόμενον· τὸ γὰρ βέβαιον καὶ πιστὸν καὶ ὑγιές, τοῦτο
showing the for steadfast and faithful and sound this
ἐγώ φημι εἶναι τὴν ἀληθινὴν φιλοσοφίαν, τὰς δὲ ἄλλας
I say to-be the true philosophy the and other
τε καὶ εἰς ἄλλα τεινούσας σοφίας τε καὶ δεινότητας
both and toward other-things tending wisdoms both and cleverness
κομψότητας οἶμαι προσαγορεύων ὀρθῶς ὀνομάζειν. ἀλλ'
niceties I-think calling-(them) rightly to-name-(them) but
ἔρρωσό τε καὶ μένε ἐν τοῖς ἤθεσιν οἷσπερ καὶ νῦν μένεις.
farewell both and remain in the ways in-which-very also now you-remain

Plato replies to Laodamas, who cannot come to Athens and asks Plato or Socrates to come and help found a colony. Socrates is ill, and Plato is too old for the dangers of the journey. Laws alone will not settle a city unless some authority sees to its daily life. If no one there can educate the citizens, they must pray, since cities have been well founded when a good man with great power appeared in a crisis.

d Πλάτων Λαοδάμαντι εὖ πράττειν. ἐπέστειλα μέν σοι καὶ
Plato to-Laodamas well to-fare I-wrote indeed to-you also
πρότερον ὅτι πολὺ διαφέρει πρὸς ἅπαντα ἃ λέγεις
before that much it-matters for all which you-mention
αὐτὸν ἀφικέσθαι σε Ἀθήναζε· ἐπειδὴ δὲ σὺ φὴς ἀδύνατον
yourself to-come you to-Athens since but you say impossible
εἶναι, μετὰ τοῦτο ἦν δεύτερον, εἰ δυνατὸν ἐμὲ ἀφικέσθαι ἢ
to-be after this was second-best if possible me to-come or
Σωκράτη, ὥσπερ ἐπέστειλας. νῦν δὲ Σωκράτης μέν ἐστιν
Socrates as you-wrote now but Socrates indeed is
περὶ ἀσθένειαν τὴν τῆς στραγγουρίας, ἐμὲ δὲ ἀφικόμενον
in illness the of-the strangury me and having-come
ἐνταῦθα ἄσχημον ἂν εἴη μὴ διαπράξασθαι ἐφ' ἅπερ
there unseemly — it-would-be not to-accomplish for which-very
σὺ παρακαλεῖς. ἐγὼ δὲ ταῦτα γενέσθαι ἂν οὐ πολλὴν
you summon-(me) I and these-things to-come-about — not much
ἐλπίδα ἔχω — δι' ἃ δέ, μακρᾶς ἑτέρας δέοιτ' ἂν
hope I-have for what-reasons and long another would-need —
ἐπιστολῆς ἥτις πάντα διεξίοι — καὶ ἅμα οὐδὲ τῷ
letter which all would-go-through and at-once not-even in-the
σώματι διὰ τὴν ἡλικίαν ἱκανῶς ἔχω πλανᾶσθαι καὶ
body because-of the age sufficiently I-am-fit to-wander and

κινδυνεύειν κατά τε γῆν καὶ κατὰ θάλατταν οἷα ἀπαντᾷ,
to-run-risks by both land and by sea such-as meet-(one)
καὶ νῦν πάντα κινδύνων ἐν ταῖς πορείαις ἐστὶ μεστά.
and now all-things of-dangers in the journeys are full
συμβουλεῦσαι μέντοι ἔχω σοί τε καὶ τοῖς οἰκισταῖς, 359
to-advise however I-can you both and the founders
ὃ εἰπόντος μὲν ἐμοῦ, φησὶν Ἡσίοδος, δόξαι ἂν εἶναι
what having-said indeed me says Hesiod to-seem — to-be
φαῦλον, χαλεπὸν δὲ νοῆσαι. εἰ γὰρ οἷόν τε ὑπὸ νόμων
trivial hard but to-understand if for possible — by of-laws
θέσεως καὶ ὧντινων εὖ ποτε πολιτείαν κατασκευασθῆναι
laying-down and whatever-ones well ever constitution to-be-established
ἄνευ τοῦ εἶναί τι κύριον ἐπιμελούμενον ἐν τῇ πόλει
without the being some authority caring-for in the city
τῆς καθ' ἡμέραν διαίτης, ὅπως ἂν ᾖ σώφρων τε καὶ
the by day life that — it-be temperate both and
ἀνδρικὴ δούλων τε καὶ ἐλευθέρων, οὐκ ὀρθῶς διανοοῦνται.
manly of-slaves both and free-men not rightly they-think
τοῦτο δ' αὖ, εἰ μέν εἰσιν ἤδη ἄνδρες ἄξιοι τῆς ἀρχῆς
this and again if indeed there-are already men worthy of-the office
ταύτης, γένοιτ' ἄν· εἰ δ' ἐπὶ τὸ παιδεῦσαι δεῖ
this might-happen — if but for the educating there-is-need
τινος, οὔτε ὁ παιδεύσων οὔτε οἱ παιδευθησόμενοι,
of-someone neither the-one going-to-educate nor the-ones going-to-be-educated
ὡς ἐγὼ οἶμαι, εἰσὶν ὑμῖν, ἀλλὰ τὸ λοιπὸν τοῖς θεοῖς
as I think are among-you but the rest to-the gods
εὔχεσθε. καὶ γὰρ σχεδόν τι καὶ αἱ ἔμπροσθεν πόλεις οὕτω
pray and for nearly — also the former cities thus
κατεσκευάσθησαν, καὶ ἔπειτα εὖ ᾤκησαν, ὑπὸ συμβάσεων
were-established and afterward well were-governed through conjunctions
πραγμάτων μεγάλων καὶ κατὰ πόλεμον καὶ κατὰ τὰς
of-affairs great both in war and in the

ἄλλας πράξεις γενομένων, ὅταν ἐν τοιούτοις καιροῖς ἀνὴρ
other activities having-arisen whenever in such crises a-man
καλός τε καὶ ἀγαθὸς ἐγγένηται μεγάλην δύναμιν ἔχων· τὸ
noble both and good appears great power having —
δ' ἔμπροσθεν αὐτὰ προθυμεῖσθαι μὲν χρὴ καὶ ἀνάγκη,
but beforehand them to-be-eager-for indeed one-must and necessity
διανοεῖσθαι μέντοι αὐτὰ οἷα λέγω, καὶ μὴ ἀνοηταίνειν
to-think however them such-as I-say and not to-be-foolish
οἰομένους τι ἑτοίμως διαπράξασθαι. εὐτύχει.
thinking something readily to-accomplish fare-well

XII · TO ARCHYTAS

Plato thanks Archytas for the treatises he sent and praises their author as worthy of his ancestors, the Myrians, said to be among the Trojans who emigrated under Laomedon. He sends his own writings unfinished, as they stand, and notes that the two agree on keeping them safe. A closing note says the letter is disputed as not Plato's.

c Πλάτων Ἀρχύτᾳ Ταραντίνῳ εὖ πράττειν. τὰ μὲν παρὰ σοῦ
Plato to-Archytas of-Tarentum well to-fare the indeed from you
ἐλθόνθ' ὑπομνήματα θαυμαστῶς ὡς ἄσμενοί τε ἐλάβομεν
having-come memoirs wondrously how glad both we-received-(them)
καὶ τοῦ γράψαντος αὐτὰ ἠγάσθημεν ὡς ἔνι μάλιστα, καὶ
and the-one having-written them we-admired as is-possible most and
ἔδοξεν ἡμῖν εἶναι ὁ ἀνὴρ ἄξιος ἐκείνων τῶν πάλαι προγόνων·
seemed to-us to-be the man worthy of-those the long-ago ancestors
λέγονται γὰρ δὴ οἱ ἄνδρες οὗτοι Μύριοι εἶναι — οὗτοι δ'
are-said for indeed the men these Myrians to-be these and
ἦσαν τῶν ἐπὶ Λαομέδοντος ἐξαναστάντων Τρώων —
were of-the-ones in-the-time-of Laomedon having-emigrated Trojans

ἄνδρες ἀγαθοί, ὡς ὁ παραδεδομένος μῦθος δηλοῖ. τὰ δὲ
men good as the handed-down story shows the and
παρ᾽ ἐμοὶ ὑπομνήματα, περὶ ὧν ἐπέστειλας, ἱκανῶς μὲν
with me memoirs about what-things you-wrote sufficiently indeed
οὔπω ἔχει, ὡς δέ ποτε τυγχάνει ἔχοντα, ἀπέσταλκά σοι·
not-yet are-finished as but ever they-happen being I-have-sent-(them) to-you
περὶ δὲ τῆς φυλακῆς ἀμφότεροι συμφωνοῦμεν, ὥστ᾽ οὐδὲν
about and the guarding both agree so-that not-at-all
δεῖ παρακελεύεσθαι. ἀντιλέγεται ὡς οὐ Πλάτωνος.
it-is-needful to-urge it-is-disputed as not Plato's

XIII · TO DIONYSIUS

As a token that the letter is his, Plato recalls a banquet Dionysius once gave for some young Locrians. He sends Pythagorean writings and some of the Divisions and recommends Helicon of Cyzicus, a pupil of Eudoxus, with a caution that men are changeable. He lists gifts and errands: a statue of Apollo for Dionysius, another work bought for Dionysius' wife, dowries for the daughters of his dead nieces, a tomb should his mother die, and money he took from Leptines. He asks Dionysius to make his agents report every expense, reports on Dion, explains how to tell his serious letters from the others, and closes with gifts and greetings for friends.

Πλάτων Διονυσίῳ τυράννῳ Συρακουσῶν εὖ πράττειν. 360
Plato to-Dionysius tyrant of-Syracuse well to-fare
ἀρχή σοι τῆς ἐπιστολῆς ἔστω καὶ ἅμα σύμβολον ὅτι
beginning for-you of-the letter let-be and at-once token that
παρ᾽ ἐμοῦ ἐστιν· τοὺς Λοκρούς ποθ᾽ ἑστιῶν νεανίσκους,
from me it-is the Locrian once feasting young-men
πόρρω κατακείμενος ἀπ᾽ ἐμοῦ, ἀνέστης παρ᾽ ἐμὲ καὶ
far reclining from me you-got-up to me and
φιλοφρονούμενος εἶπες εὖ τι ῥῆμα ἔχον, ὡς ἔμοιγε
being-friendly you-said well some saying turned as to-me-at-least

ἐδόκεις καὶ τῷ παρακατακειμένῳ — ἦν δ' οὗτος τῶν
you-seemed and to-the-one reclining-beside-(me) was and he of-the
καλῶν τις — ὃς τότε εἶπεν· "ἦ που πολλά, ὦ Διονύσιε,
handsome one who then said surely I-suppose much O Dionysius
εἰς σοφίαν ὠφελῇ ὑπὸ Πλάτωνος·" σὺ δ' εἶπες· "καὶ
toward wisdom you-are-benefited by Plato you and said also
εἰς ἄλλα πολλά, ἐπεὶ καὶ ἀπ' αὐτῆς τῆς μεταπέμψεως, ὅτι
toward other-things many since even from the-very the summons that
μετεπεμψάμην αὐτόν, δι' αὐτὸ τοῦτο εὐθὺς ὠφελήθην."
I-sent-for him because-of itself this at-once I-was-benefited
τοῦτ' οὖν διασωστέον, ὅπως ἂν αὐξάνηται ἀεὶ ἡμῶν ἡ ἀπ'
this then must-be-preserved so-that — may-grow always our the from
ἀλλήλων ὠφελία. καὶ ἐγὼ νῦν τοῦτ' αὐτὸ παρασκευάζων,
one-another benefit and I now this very-thing preparing
τῶν τε Πυθαγορείων πέμπω σοι καὶ τῶν διαιρέσεων,
some-of-the both Pythagorean-writings send to-you and of-the divisions
καὶ ἄνδρα, ὥσπερ ἐδόκει ἡμῖν τότε, ᾧ γε σὺ καὶ
and a-man as it-seemed to-us then whom at-least you and
Ἀρχύτης, εἴπερ ἥκει παρά σε Ἀρχύτης, χρῆσθαι δύναισθ'
Archytas if-indeed has-come to you Archytas to-make-use-of might-be-able
ἄν. ἔστι δὲ ὄνομα μὲν Ἑλίκων, τὸ δὲ γένος ἐκ Κυζίκου,
— is and name indeed Helicon the and family from Cyzicus
μαθητὴς δὲ Εὐδόξου καὶ περὶ πάντα τὰ ἐκείνου πάνυ
pupil and of-Eudoxus and in all the his-(teachings) very
χαριέντως ἔχων· ἔτι δὲ καὶ τῶν Ἰσοκράτους μαθητῶν
gracefully being-versed further and also of-the Isocrates' pupils
τῳ συγγέγονεν καὶ Πολυξένῳ τῶν Βρύσωνός τινι ἑταίρων.
with-one he-has-studied and with-Polyxenus of-the of-Bryson one companions
d ὃ δὲ σπάνιον ἐπὶ τούτοις, οὔτε ἄχαρίς ἐστιν
what and rare in-addition-to these neither disagreeable he-is
ἐντυχεῖν οὔτε κακοήθει ἔοικεν, ἀλλὰ μᾶλλον ἐλαφρὸς
to-meet nor a-malicious-man he-seems but rather light

καὶ εὐήθης δόξειεν ἂν εἶναι. δεδιὼς δὲ λέγω ταῦτα, ὅτι
and simple might-seem — to-be fearing but I-say these-things because
ὑπὲρ ἀνθρώπου δόξαν ἀποφαίνομαι, οὐ φαύλου ζῴου ἀλλ᾽
about a-man opinion I-declare not a-worthless creature but
εὐμεταβόλου, πλὴν πάνυ ὀλίγων τινῶν καὶ εἰς ὀλίγα· ἐπεὶ
a-changeable except very few some and in few-things since
καὶ περὶ τούτου φοβούμενος καὶ ἀπιστῶν ἐσκόπουν αὐτός
even about this-one fearing and mistrusting I-examined myself
τε ἐντυγχάνων καὶ ἐπυνθανόμην τῶν πολιτῶν αὐτοῦ, καὶ
both meeting-(him) and inquired of-the fellow-citizens his and
οὐδεὶς οὐδὲν φλαῦρον ἔλεγεν τὸν ἄνδρα. σκόπει δὲ καὶ
no-one anything bad said about-the man examine and also
αὐτὸς καὶ εὐλαβοῦ. μάλιστα μὲν οὖν, ἂν καὶ ὁπωστιοῦν
yourself and be-careful best indeed then if even somehow
σχολάζῃς, μάνθανε παρ᾽ αὐτοῦ καὶ τἆλλα φιλοσόφει·
you-have-leisure learn from him and in-other-ways study-philosophy
εἰ δὲ μή, ἐκδίδαξαί τινα, ἵνα κατὰ σχολὴν μανθάνων
if but not have-taught someone so-that at leisure learning
βελτίων γίγνῃ καὶ εὐδοξῇς, ὅπως τὸ δι᾽ ἐμὲ
better you-may-become and have-good-repute so-that the through me
ὠφελεῖσθαί σοι μὴ ἀνιᾖ. καὶ ταῦτα μὲν δὴ ταύτῃ.
being-benefited for-you not may-cease and these-things indeed indeed thus
περὶ δὲ ὧν ἐπέστελλές μοι ἀποπέμπειν σοι, τὸν μὲν 361
about and what you-wrote to-me to-send to-you — indeed
Ἀπόλλω ἐποιησάμην τε καὶ ἄγει σοι Λεπτίνης, νέου
Apollo I-had-made both and brings-(it) to-you Leptines of-a-young
καὶ ἀγαθοῦ δημιουργοῦ· ὄνομα δ᾽ ἔστιν αὐτῷ Λεωχάρης.
and good craftsman name and is his Leochares
ἕτερον δὲ παρ᾽ αὐτῷ ἔργον ἦν πάνυ κομψόν, ὡς ἐδόκει·
another and with him work was very fine as it-seemed
ἐπριάμην οὖν αὐτὸ βουλόμενός σου τῇ γυναικὶ δοῦναι,
I-bought then it wishing your to-the wife to-give-(it)

ὅτι μου ἐπεμελεῖτο καὶ ὑγιαίνοντος καὶ ἀσθενοῦντος ἀξίως
because of-me she-took-care both being-well and being-ill worthily
ἐμοῦ τε καὶ σοῦ. δὸς οὖν αὐτῇ, ἂν μή τι σοὶ ἄλλο
of-me both and you give-(it) then to-her if not anything to-you else
δόξῃ. πέμπω δὲ καὶ οἴνου γλυκέος δώδεκα σταμνία τοῖς
seems-good I-send and also of-wine sweet twelve jars for-the
παισὶ καὶ μέλιτος δύο. ἰσχάδων δὲ ὕστερον ἤλθομεν τῆς
children and of-honey two of-figs but too-late we-came for-the
ἀποθέσεως, τὰ δὲ μύρτα ἀποτεθέντα κατεσάπη· ἀλλ'
storing the and myrtle-berries having-been-stored rotted but
αὖθις βέλτιον ἐπιμελησόμεθα. περὶ δὲ φυτῶν Λεπτίνης
another-time better we-will-take-care about and plants Leptines
σοι ἐρεῖ. ἀργύριον δ' εἰς ταῦτα ἕνεκά τε τούτων
to-you will-tell money and for these-things for-the-sake-of both these
καὶ εἰσφορῶν τινων εἰς τὴν πόλιν ἔλαβον παρὰ Λεπτίνου,
and contributions some to the city I-took from Leptines
λέγων ἅ μοι ἐδόκει εὐσχημονέστατα ἡμῖν εἶναι καὶ ἀληθῆ
saying what to-me seemed most-seemly for-us to-be and true
λέγειν, ὅτι ἡμέτερον εἴη ὃ εἰς τὴν ναῦν ἀναλώσαμεν τὴν
to-say that ours was what on the ship we-spent the
Λευκαδίαν, σχεδὸν ἑκκαίδεκα μναῖ· τοῦτ' οὖν ἔλαβον, καὶ
Leucadian nearly sixteen minas this then I-took and
λαβὼν αὐτός τε ἐχρησάμην καὶ ὑμῖν ταῦτα ἀπέπεμψα.
having-taken-(it) myself both used-(it) and to-you these-things sent-off
d τὸ δὴ μετὰ τοῦτο περὶ χρημάτων ἄκουε ὡς σοι ἔχει,
the indeed after this about money hear how for-you it-stands
περί τε τὰ σὰ τὰ Ἀθήνησιν καὶ περὶ τὰ ἐμά. ἐγὼ
about both the your-things the at-Athens and about the mine I
τοῖς σοῖς χρήμασιν, ὥσπερ τότε σοι ἔλεγον, χρήσομαι
the your money as then to-you I-said will-use
καθάπερ τοῖς τῶν ἄλλων ἐπιτηδείων, χρῶμαι δὲ ὡς ἂν
just-as the-(money) of-the other friends I-use-(it) and as —

δύνωμαι ὀλιγίστοις, ὅσα ἀναγκαῖα ἢ δίκαια ἢ εὐσχήμονα
I-can fewest what necessary or just or seemly
ἐμοί τε δοκεῖ καὶ παρ᾽ οὗ ἂν λαμβάνω. ἐμοὶ δὴ
to-me both seems and (to-the-one)-from whom — I-take-(it) to-me indeed
τοιοῦτον νῦν συμβέβηκεν. εἰσί μοι ἀδελφιδῶν θυγατέρες
such-a-thing now has-happened there-are to-me of-nieces daughters
τῶν ἀποθανουσῶν τότε ὅτ᾽ ἐγὼ οὐκ ἐστεφανούμην, σὺ δ᾽
of-the having-died then when I not wore-a-wreath you but
ἐκέλευες, τέτταρες, ἡ μὲν νῦν ἐπίγαμος, ἡ δὲ ὀκταέτις,
bade-(me) four one indeed now marriageable another and eight-years-old
ἡ δὲ σμικρὸν πρὸς τρισὶν ἔτεσιν, ἡ δὲ οὔπω ἐνιαυσία.
another and a-little over three years another and not-yet a-year-old
ταύτας ἐκδοτέον ἐμοί ἐστιν καὶ τοῖς ἐμοῖς ἐπιτηδείοις,
these must-be-married-off by-me it-is and by-the my friends
αἷς ἂν ἐγὼ ἐπιβιῶ· αἷς δ᾽ ἂν μή, χαιρόντων. καὶ
those-whom — I live-to-see those-whom but — not farewell-to-them and
ὧν ἂν γένωνται οἱ πατέρες αὐτῶν ἐμοῦ πλουσιώτεροι,
of-whom — become the fathers their than-me richer
οὐκ ἐκδοτέον· τὰ δὲ νῦν αὐτῶν ἐγὼ εὐπορώτατος,
not must-they-be-married-off the but now of-them I best-off
καὶ τὰς μητέρας δὲ αὐτῶν ἐγὼ ἐξέδωκα καὶ μετ᾽ ἄλλων
and the mothers and their I married-off both with others
καὶ μετὰ Δίωνος. ἡ μὲν οὖν Σπευσίππῳ γαμεῖται,
and with Dion the-one indeed then to-Speusippus is-being-married
ἀδελφῆς οὖσα αὐτῷ θυγάτηρ. δεῖ δὴ ταύτῃ οὐδὲν πλέον
of-a-sister being his daughter is-needed indeed for-her nothing more
ἢ τριάκοντα μνῶν· μέτριαι γὰρ αὗται ἡμῖν προῖκες. ἔτι
than thirty minas moderate for these among-us dowries further
δὲ ἐὰν ἡ μήτηρ τελευτήσῃ ἡ ἐμή, οὐδὲν αὖ πλείονος ἢ
and if the mother dies the my nothing again more than
δέκα μνῶν δέοι ἂν εἰς τὴν οἰκοδομίαν τοῦ τάφου.
ten minas would-be-needed — for the building of-the tomb

362 καὶ περὶ ταῦτα τὰ μὲν ἐμὰ ἀναγκαῖα σχεδόν τι ἐν
and about these-things the indeed my necessary-expenses nearly — in
τῷ νῦν ταῦτά ἐστιν· ἐὰν δέ τι ἄλλο γίγνηται ἴδιον ἢ
the present these are if and any other arises private or
δημόσιον ἀνάλωμα διὰ τὴν παρὰ σὲ ἄφιξιν, ὥσπερ
public expense because-of the to you coming as
τότε ἔλεγον δεῖ ποιεῖν, ἐμὲ μὲν διαμάχεσθαι ὅπως ὡς
then I-said one-must to-do me indeed to-strive that as
ὀλίγιστον γένηται τὸ ἀνάλωμα, ὃ δ' ἂν μὴ δύνωμαι,
smallest may-be the expense what but — not I-can
σὴν εἶναι τὴν δαπάνην. τὸ δὴ μετὰ ταῦτα λέγω περὶ
yours to-be the cost the indeed after these I-speak about
τῶν σῶν αὖ χρημάτων τῶν Ἀθήνησιν τῆς ἀναλώσεως,
the your in-turn money the at-Athens the spending
ὅτι πρῶτον μὲν ἐάν τι δέῃ ἐμὲ ἀναλίσκειν εἰς
that first indeed if anything be-needful me to-spend on
χορηγίαν ἤ τι τοιοῦτον, οὐκ ἔστι σοι ξένος οὐδεὶς
a-chorus or anything such not there-is for-you guest-friend any
ὅστις δώσει, ὡς ᾠόμεθα, ἔπειτα καὶ ἄν τι σοὶ αὐτῷ
who will-give as we-thought next also if anything for-you yourself
διαφέρῃ μέγα, ὥστε ἀναλωθὲν μὲν ἤδη ὀνῆσαι, μὴ
matters greatly so-that spent indeed at-once to-benefit not
ἀναλωθὲν δὲ ἀλλ' ἐγχρονισθὲν ἕως ἄν τις παρὰ σοῦ
spent but but delayed until — someone from you
ἔλθῃ, βλάψαι, πρὸς τῷ χαλεπῷ τὸ τοιοῦτόν σοί ἐστιν
comes to-harm besides the difficulty the such-thing for-you is
καὶ αἰσχρόν. ἐγὼ γὰρ δὴ ταῦτά γε ἐξήτασα, παρ'
also shameful I for indeed these-things at-least tested with
Ἀνδρομήδη τὸν Αἰγινήτην πέμψας Ἔραστον, παρ' οὗ
Andromedes the Aeginetan having-sent Erastus from whom

ἐκέλευες τοῦ ὑμετέρου ξένου, εἴ τι δεοίμην, λαμβάνειν,
you-bade-(me) the your guest-friend if anything I-needed to-take
βουλόμενος καὶ ἄλλα μείζονα ἃ ἐπέστελλες πέμπειν.
wishing also other greater-things which you-wrote to-send
ὁ δὲ εἶπεν εἰκότα καὶ ἀνθρώπινα, ὅτι καὶ πρότερον c
he but said reasonable and human-things that also before
ἀναλώσας τῷ πατρί σου μόλις κομίσαιτο, καὶ νῦν
having-spent for-the father your barely he-had-recovered-(it) and now
σμικρὰ μὲν δοίη ἄν, πλείω δὲ οὔ. οὕτω δὴ παρὰ
small-sums indeed he-would-give — more but not so indeed from
Λεπτίνου ἔλαβον· καὶ τοῦτό γε ἄξιον ἐπαινέσαι Λεπτίνην,
Leptines I-took-(it) and this at-least worthy to-praise Leptines
οὐχ ὅτι ἔδωκεν, ἀλλ᾽ ὅτι προθύμως, καὶ τὰ ἄλλα περὶ
not that he-gave but that eagerly also the other-things toward
σὲ καὶ λέγων καὶ πράττων, ὅτι οἷός τ᾽ ἦν ἐπιτήδειος,
you both saying and doing as able — he-was friendly
φανερὸς ἦν. χρὴ γὰρ δὴ καὶ τὰ τοιαῦτα καὶ τἀναντία
manifest he-was one-must for indeed both the such-things and the-opposite
τούτων ἐμὲ ἀπαγγέλλειν, ὁποῖός τις ἂν ἕκαστος ἐμοὶ
of-these me to-report of-what-sort one — each to-me
φαίνηται περὶ σέ. τὸ δ᾽ οὖν περὶ τῶν χρημάτων ἐγώ
appears toward you the but then about the money I
σοι παρρησιάσομαι· δίκαιον γάρ, καὶ ἅμα ἐμπείρως ἔχων
to-you will-speak-frankly just for and at-once experienced being
τῶν παρὰ σοὶ λέγοιμ᾽ ἄν. οἱ προσαγγέλλοντες
of-the-ones with you I-would-speak — the-ones reporting
ἑκάστοτέ σοι, ὅτι ἂν οἴωνται ἀνάλωμα εἰσαγγέλλειν,
each-time to-you whatever — they-think expense to-announce
οὐκ ἐθέλουσιν προσαγγέλλειν, ὡς δὴ ἀπεχθησόμενοι·
not are-willing to-report as indeed going-to-incur-hatred
ἔθιζε οὖν αὐτοὺς καὶ ἀνάγκαζε φράζειν καὶ ταῦτα καὶ
accustom then them and compel-(them) to-tell both these-things and

τὰ ἄλλα· σὲ γὰρ δεῖ εἰδέναι τε τὰ πάντα κατὰ
the other-things you for must to-know both the all-things according-to
δύναμιν καὶ κριτὴν εἶναι καὶ μὴ φεύγειν τὸ εἰδέναι.
ability and judge to-be and not to-flee the knowing
e πάντων γὰρ ἄριστόν σοι ἔσται πρὸς τὴν ἀρχήν· τὰ γὰρ
of-all for best for-you it-will-be for the rule the for
ἀναλώματα ὀρθῶς ἀναλισκόμενα καὶ ὀρθῶς ἀποδιδόμενα
expenses rightly spent and rightly repaid
πρός τε τἆλλα καὶ πρὸς αὐτὴν τὴν τῶν χρημάτων
for both the-rest and for the-very the of-the money
κτῆσιν καὶ σὺ δὴ φῂς ἀγαθὸν εἶναι καὶ φήσεις. μὴ οὖν
acquisition also you indeed say-(it) good to-be and will-say not then
σε διαβαλλόντων πρὸς τοὺς ἀνθρώπους οἱ κήδεσθαί
you let-slander to the men the-ones to-care-for
σου φάσκοντες· τοῦτο γὰρ οὔτε ἀγαθὸν οὔτε καλὸν πρὸς
you claiming this for neither good nor fine for
δόξαν σοι, δοκεῖν δυσσύμβολον εἶναι. τὰ μετὰ ταῦτα
reputation for-you to-seem hard-to-deal-with to-be the-things after these
περὶ Δίωνος λέγοιμ' ἄν. τὰ μὲν ἄλλ' οὔπω ἔχω
about Dion I-would-speak — the-things indeed other not-yet I-can
λέγειν, πρὶν ἂν παρὰ σοῦ ἔλθωσιν αἱ ἐπιστολαί, ὥσπερ
to-say before — from you come the letters as
ἔφης· περὶ μέντοι ἐκείνων ὧν οὐκ εἴας μεμνῆσθαι πρὸς
you-said about however those-things which not you-allowed to-mention to
αὐτόν, οὔτε ἐμνήσθην οὔτε διελέχθην, ἐξεπειρώμην δὲ
him neither I-mentioned-(them) nor discussed I-tried-to-find-out but
εἴτε χαλεπῶς εἴτε ῥᾳδίως οἴσει γιγνομένων, καί μοι
whether hard or easily he-will-bear-(it) them-happening and to-me
ἐδόκει οὐκ ἠρέμα ἂν ἄχθεσθαι εἰ γίγνοιτο. τὰ δὲ ἄλλα
he-seemed not mildly — to-be-vexed if it-should-happen the but other-things
περὶ σὲ καὶ λόγῳ καὶ ἔργῳ μέτριός μοι δοκεῖ εἶναι Δίων.
toward you both in-word and in-deed moderate to-me seems to-be Dion

Κρατίνῳ τῷ Τιμοθέου μὲν ἀδελφῷ, ἐμῷ δ' ἑταίρῳ, 363
to-Cratinus the of-Timotheus indeed brother my and companion
θώρακα δωρησώμεθα ὁπλιτικὸν τῶν μαλακῶν τῶν πεζῶν,
a-breastplate let-us-give hoplite's of-the soft-ones of-the infantry
καὶ ταῖς Κέβητος θυγατράσι χιτώνια τρία ἑπταπήχη,
and to-the of-Cebes daughters tunics three seven-cubit
μὴ τῶν πολυτελῶν τῶν Ἀμοργίνων, ἀλλὰ τῶν Σικελικῶν
not of-the costly the Amorgine but of-the Sicilian
τῶν λινῶν. ἐπιεικῶς δὲ γιγνώσκεις τοὔνομα Κέβητος·
the linen pretty-well and you-know the-name of-Cebes
γεγραμμένος γάρ ἐστιν ἐν τοῖς Σωκρατείοις λόγοις μετὰ
written-of for he-is in the Socratic dialogues with
Σιμμίου Σωκράτει διαλεγόμενος ἐν τῷ περὶ ψυχῆς λόγῳ,
Simmias with-Socrates conversing in the on soul dialogue
ἀνὴρ πᾶσιν ἡμῖν οἰκεῖός τε καὶ εὔνους. περὶ δὲ δὴ τοῦ
a-man to-all of-us close both and well-disposed about and indeed the
συμβόλου τοῦ περὶ τὰς ἐπιστολάς, ὅσας τε ἂν ἐπιστέλλω
token the on the letters what both — I-write
σπουδῇ καὶ ὅσας ἂν μή, οἶμαι μέν σε μεμνῆσθαι, ὅμως
in-earnest and what — not I-think indeed you to-remember nevertheless
δ' ἐννόει καὶ πάνυ πρόσεχε τὸν νοῦν· πολλοὶ γὰρ οἱ
but consider and fully apply the mind many for the-ones
κελεύοντες γράφειν, οὓς οὐ ῥᾴδιον φανερῶς διωθεῖσθαι.
bidding-(me) to-write whom not easy openly to-push-away
τῆς μὲν γὰρ σπουδαίας ἐπιστολῆς θεὸς ἄρχει, θεοὶ δὲ τῆς
the indeed for serious letter god begins gods and the
ἥττον. οἱ πρέσβεις καὶ ἐδέοντο ἐπιστέλλειν σοι, καὶ εἰκός·
less the envoys also asked to-write to-you and naturally
πάνυ γὰρ προθύμως σὲ πανταχοῦ καὶ ἐμὲ ἐγκωμιάζουσιν,
very for eagerly you everywhere and me they-praise
καὶ οὐχ ἥκιστα Φίλαγρος, ὃς τότε τὴν χεῖρα ἠσθένει.
and not least Philagrus who then the hand was-ailing-in

c καὶ Φιλαίδης παρὰ βασιλέως ἥκων τοῦ μεγάλου
and Philaedes from king having-come the great
ἔλεγεν περὶ σοῦ· εἰ δὲ μὴ πάνυ μακρᾶς ἐπιστολῆς ἦν,
spoke about you if but not very long letter it-were
ἔγραψα ἂν ἃ ἔλεγεν, νῦν δὲ Λεπτίνου πυνθάνου.
I-would-have-written — what he-said now but from-Leptines learn-(it)
ἂν τὸν θώρακα ἢ ἄλλο τι ὧν ἐπιστέλλω πέμπῃς, ἂν
if the breastplate or other anything of-what I-write-of you-send if
μὲν αὐτός τῳ βούλῃ, εἰ δὲ μή, Τηρίλλῳ δός· ἔστι δὲ
indeed yourself to-anyone you-wish if but not to-Terillus give-(it) he-is and
τῶν ἀεὶ πλεόντων, ἡμέτερος ἐπιτήδειος καὶ τὰ ἄλλα
of-the-ones always sailing our friend both in-the other-things
καὶ περὶ φιλοσοφίαν χαρίεις. Τείσωνος δ' ἔστιν κηδεστής,
and in philosophy accomplished of-Teison and he-is relation
ὃς τότε ὅθ' ἡμεῖς ἀπεπλέομεν ἐπολιανόμει. ἔρρωσο καὶ
who then when we were-sailing-away was-city-steward farewell and
φιλοσόφει καὶ τοὺς ἄλλους προτρέπου τοὺς νεωτέρους,
study-philosophy and the others urge-on the younger
καὶ τοὺς συσφαιριστὰς ἀσπάζου ὑπὲρ ἐμοῦ, καὶ πρόσταττε
and the fellow-ballplayers greet for me and charge
τοῖς τε ἄλλοις καὶ Ἀριστοκρίτῳ, ἐάν τις παρ' ἐμοῦ
the both others and Aristocritus if any from me
λόγος ἢ ἐπιστολὴ ἴῃ παρὰ σέ, ἐπιμελεῖσθαι ὅπως ὡς
message or letter comes to you to-take-care that as
τάχιστα σὺ αἴσθῃ, καὶ ὑπομιμνήσκειν σε ἵνα ἐπιμελῇ
quickly you may-learn-(of-it) and to-remind you so-that you-attend-to
τῶν ἐπισταλέντων. καὶ νῦν Λεπτίνῃ τῆς ἀποδόσεως τοῦ
the-things written and now to-Leptines the repayment of-the
ἀργυρίου μὴ ἀμελήσῃς, ἀλλ' ὡς τάχιστα ἀπόδος, ἵνα καὶ
money not do-neglect but as quickly repay-(it) so-that also
οἱ ἄλλοι πρὸς τοῦτον ὁρῶντες προθυμότεροι ὦσιν ἡμῖν
the others to this-man looking more-eager may-be us

ὑπηρετεῖν. Ἰατροκλῆς, ὁ μετὰ Μυρωνίδου τότε ἐλεύθερος
to-serve Iatrocles the-one with Myronides then free
ἀφεθεὶς ὑπ᾽ ἐμοῦ, πλεῖ νῦν μετὰ τῶν πεμπομένων παρ᾽
having-been-set by me sails now with the-things being-sent from
ἐμοῦ· ἔμμισθον οὖν που αὐτὸν κατάστησον ὡς ὄντα σοι
me salaried then somewhere him appoint as being to-you
εὔνουν, καὶ ἄν τι βούλῃ, αὐτῷ χρῷ. καὶ τὴν ἐπιστολὴν
well-disposed and if anything you-wish him use and the letter
ἢ αὐτὴν ἢ ὑπόμνημα αὐτῆς σῷζέ τε, καὶ ὁ αὐτὸς ἴσθι.
either itself or summary of-it keep both and the same be

ISOCRATES

ΕΠΙΣΤΟΛΑΙ

Letters

Isocrates writes that if he were younger he would sail to Dionysius instead of sending a letter. He grants that written advice is weaker than speech, and asks Dionysius to attend to the matters themselves. He dismisses those who say Dionysius scorns advisers, and writes not for display but on the safety of the Greeks, for which Sparta's weakness makes the moment ripe. He explains why a man outside public life may advise, and the letter breaks off.

Εἰ μὲν νεώτερος ἦν, οὐκ ἂν ἐπιστολὴν ἔπεμπον ἀλλ' 1
if indeed younger I-were not — a-letter I-would-be-sending but
αὐτὸς ἄν σοι πλεύσας ἐνταῦθα διελέχθην· ἐπειδὴ δ'
myself — with-you having-sailed there I-would-have-spoken since but
οὐ κατὰ τοὺς αὐτοὺς χρόνους ὅ τε τῆς ἡλικίας τῆς
not at the same times the both of-the age the
ἐμῆς καιρὸς καὶ τῶν σῶν πραγμάτων συμβέβηκεν, ἀλλ'
my season and of-the your affairs have-fallen but
ἐγὼ μὲν προαπείρηκα, τὰ δὲ πράττεσθαι νῦν ἀκμὴν
I indeed am-already-worn-out the and to-be-done now prime
εἴληφεν, ὡς οἷόν τ' ἐστὶν ἐκ τῶν παρόντων, οὕτω
has-reached as possible — it-is from the-things present so
σοι πειράσομαι δηλῶσαι περὶ αὐτῶν.
to-you I-will-try to-show about them
Οἶδα μὲν οὖν, ὅτι τοῖς συμβουλεύειν ἐπιχειροῦσι πολὺ 2
I-know indeed then that for-the-ones to-advise attempting much
διαφέρει μὴ διὰ γραμμάτων ποιεῖσθαι τὴν συνουσίαν ἀλλ'
it-matters not through writings to-make the converse but
αὐτοὺς πλησιάσαντας, οὐ μόνον ὅτι περὶ τῶν αὐτῶν
themselves having-come-near not only because about the same
πραγμάτων ῥᾷον ἄν τις παρὼν πρὸς παρόντα φράσειεν
matters more-easily — one present to one-present would-explain
ἢ δι' ἐπιστολῆς δηλώσειεν, οὐδ' ὅτι πάντες τοῖς
than through letter would-show nor because all the-things

λεγομένοις μᾶλλον ἢ τοῖς γεγραμμένοις πιστεύουσι,
spoken rather than the-things written trust
καὶ τῶν μὲν ὡς εἰσηγημάτων, τῶν δ' ὡς ποιημάτων
and the-ones indeed as proposals the-others and as compositions
ποιοῦνται τὴν ἀκρόασιν·
make the hearing

3 ἔτι δὲ πρὸς τούτοις ἐν μὲν ταῖς συνουσίαις ἢν
further and in-addition-to these in indeed the conversations if
ἀγνοηθῇ τι τῶν λεγομένων ἢ μὴ πιστευθῇ, παρὼν
is-not-understood anything of-the-things said or not is-believed being-present
ὁ τὸν λόγον διεξιὼν ἀμφοτέροις τούτοις ἐπήμυνεν, ἐν
the-one the speech going-through both these helps in
δὲ τοῖς ἐπιστελλομένοις καὶ γεγραμμένοις ἤν τι συμβῇ
but the-things sent and written if anything happens
τοιοῦτον, οὐκ ἔστιν ὁ διορθώσων· ἀπόντος γὰρ τοῦ
such not there-is the-one going-to-correct-(it) being-absent for the-one
γράψαντος ἔρημα τοῦ βοηθήσοντός ἐστιν. οὐ μὴν ἀλλ'
having-written bereft of-the-one going-to-help they-are not indeed but
ἐπειδὴ σὺ μέλλεις αὐτῶν ἔσεσθαι κριτής, πολλὰς ἐλπίδας
since you are-going of-them to-be judge many hopes
ἔχω φανήσεσθαι λέγοντας ἡμᾶς τι τῶν δεόντων·
I-have to-be-going-to-appear saying us something of-the-things needful
ἡγοῦμαι γὰρ ἁπάσας ἀφέντα σε τὰς δυσχερείας τὰς
I-think for all having-dismissed you the difficulties the
προειρημένας αὐταῖς ταῖς πράξεσι προσέξειν τὸν νοῦν.
mentioned to-the-very the matters to-be-going-to-apply the mind

4 Καίτοι τινὲς ἤδη με τῶν σοὶ πλησιασάντων ἐκφοβεῖν
and-yet some already me of-the-ones you having-approached to-frighten-off
ἐπεχείρησαν, λέγοντες, ὡς σὺ τοὺς μὲν κολακεύοντας
tried saying that you the-ones indeed flattering
τιμᾶς, τῶν δὲ συμβουλευόντων καταφρονεῖς. ἐγὼ δ' εἰ μὲν
honor the-ones but advising you-despise I but if indeed

ἀπεδεχόμην τοὺς λόγους τούτους ἐκείνων, πολλὴν ἂν ἡσυχίαν
I-accepted the words these of-those-men much — quiet
εἶχον· νῦν δ' οὐδεὶς ἄν με πείσειεν, ὡς οἷόν τ' ἐστὶ
I-would-be-keeping now but no-one — me would-persuade that possible — it-is
τοσοῦτον καὶ τῇ γνώμῃ καὶ ταῖς πράξεσι διενεγκεῖν, ἂν μή
so-much both in-the judgment and in-the actions to-excel if not
τις τῶν μὲν μαθητής, τῶν δ' ἀκροατής, τῶν δ' εὑρετὴς
one of-some indeed pupil of-others and hearer of-others and discoverer
γένηται, καὶ πανταχόθεν προσαγάγηται καὶ συλλέξηται,
becomes and from-everywhere brings-in and gathers
δι' ὧν οἷόν τ' ἐστὶν ἀσκῆσαι τὴν αὐτοῦ διάνοιαν.
through which possible — it-is to-train the his-own mind
Ἐπήρθην μὲν οὖν ἐπιστέλλειν σοι διὰ ταῦτα. 5
I-was-moved indeed then to-write to-you because-of these-things
Λέγειν δὲ μέλλω περὶ μεγάλων πραγμάτων καὶ περὶ ὧν
to-speak and I-am-about about great matters and about which
οὐδενὶ τῶν ζώντων ἀκοῦσαι μᾶλλον ἢ σοὶ προσήκει.
for-no-one of-the-ones living to-hear rather than for-you is-fitting
καὶ μὴ νόμιζέ με προθύμως οὕτω σε παρακαλεῖν, ἵνα
and not think me eagerly so you to-summon so-that
γένῃ συγγράμματος ἀκροατής· οὐ γὰρ οὔτ' ἐγὼ
you-may-become of-a-treatise hearer not for neither I
τυγχάνω φιλοτίμως διακείμενος πρὸς τὰς ἐπιδείξεις οὔτε
happen ambitiously disposed toward the displays nor
σὺ λανθάνεις ἡμᾶς ἤδη πλήρης ὢν τῶν τοιούτων.
you escape us already full being of-the such-things
πρὸς δὲ τούτοις κἀκεῖνο πᾶσι φανερόν, ὅτι τοῖς 6
in-addition-to and these that-too to-all plain that to-the-ones
μὲν ἐπιδείξεως δεομένοις αἱ πανηγύρεις ἁρμόττουσιν, ἐκεῖ
indeed display needing the festivals suit there
γὰρ ἄν τις ἐν πλείστοις τὴν αὐτοῦ δύναμιν διασπείρειεν,
for — one among most the his-own power could-spread

τοῖς δὲ διαπράξασθαί τι βουλομένοις πρὸς τοῦτον
to-the-ones but to-accomplish something wishing to this-one
διαλεκτέον, ὅστις τάχιστα μέλλει τὰς πράξεις ἐπιτελεῖν
one-must-speak who most-quickly is-likely the actions to-accomplish
τὰς ὑπὸ τοῦ λόγου δηλωθείσας.
the by the speech made-clear

7 εἰ μὲν οὖν μιᾷ τινι τῶν πόλεων εἰσηγούμην, πρὸς τοὺς
if indeed then to-one some of-the cities I-were-proposing to the-ones
ἐκείνης προεστῶτας τοὺς λόγους ἂν ἐποιούμην· ἐπειδὴ
of-that leading the speeches — I-would-be-making since
δ' ὑπὲρ τῆς τῶν Ἑλλήνων σωτηρίας παρεσκεύασμαι
but for the of-the Greeks safety I-am-prepared
συμβουλεύειν, πρὸς τίν' ἂν δικαιότερον διαλεχθείην ἢ πρὸς
to-advise to whom — more-justly could-I-speak than to
τὸν πρωτεύοντα τοῦ γένους καὶ μεγίστην ἔχοντα δύναμιν;
the-one foremost of-the race and greatest having power

8 Καὶ μὴν οὐδ' ἀκαίρως φανησόμεθα μεμνημένοι περὶ τούτων.
and indeed not untimely we-shall-appear having-mentioned about these-things
ὅτε μὲν γὰρ Λακεδαιμόνιοι τὴν ἀρχὴν εἶχον, οὐ ῥᾴδιον ἦν
when indeed for Lacedaemonians the rule had not easy it-was
ἐπιμεληθῆναί σοι τῶν περὶ τὸν τόπον τὸν ἡμέτερον, οὐδὲ
to-attend-to for-you the-things around the region the our nor
τούτοις ἐναντία πράττειν ἅμα καὶ Καρχηδονίοις πολεμεῖν·
to-these opposed to-act at-once and with-Carthaginians to-be-at-war
ἐπειδὴ δὲ Λακεδαιμόνιοι μὲν οὕτω πράττουσιν ὥστ'
since but Lacedaemonians indeed so fare that
ἀγαπᾶν, ἢν τὴν χώραν τὴν αὐτῶν ἔχωσιν, ἡ δ' ἡμετέρα
to-be-content if the land the their-own they-hold the and our
πόλις ἡδέως ἂν αὐτήν σοι παράσχοι συναγωνιζομένην,
city gladly — itself to-you would-offer as-fellow-combatant

εἴ τι πράττοις ὑπὲρ τῆς Ἑλλάδος ἀγαθόν, πῶς ἂν
if anything you-did for — Greece good how —
παραπέσοι καλλίων καιρὸς τοῦ νῦν σοι παρόντος;
could-fall-in-your-way finer occasion than-the now to-you present
Καὶ μὴ θαυμάσῃς, εἰ μήτε δημηγορῶν μήτε στρατηγῶν 9
and not do-wonder if neither addressing-the-people nor being-general
μήτ' ἄλλως δυνάστης ὢν οὕτως ἐμβριθὲς αἴρομαι πρᾶγμα
nor otherwise powerful being so weighty I-take-up matter
καὶ δυοῖν ἐπιχειρῶ τοῖν μεγίστοιν, ὑπέρ τε τῆς Ἑλλάδος
and two attempt the greatest-things for both — Greece
λέγειν καὶ σοὶ συμβουλεύειν. ἐγὼ γὰρ τοῦ μὲν πράττειν
to-speak and you to-advise I for from-the indeed doing
τι τῶν κοινῶν εὐθὺς ἐξέστην, δι' ἃς δὲ προφάσεις πολὺ
anything of-the public-affairs at-once withdrew for what and reasons much
ἂν ἔργον εἴη μοι λέγειν, τῆς δὲ παιδεύσεως τῆς τῶν
— labor it-would-be for-me to-tell of-the but education the the
μὲν μικρῶν καταφρονούσης, τῶν δὲ μεγάλων ἐφικνεῖσθαι
indeed small-things despising the and great-things to-reach
πειρωμένης οὐκ ἂν φανείην ἄμοιρος γεγενημένος.
trying not — I-would-appear without-share having-been
ὥστ' οὐδὲν ἄτοπον, εἴ τι τῶν συμφερόντων ἰδεῖν ἂν 10
so-that nothing strange if something of-the beneficial-things to-see —
μᾶλλον δυνηθείην τῶν εἰκῇ μὲν πολιτευομένων,
rather I-should-be-able than-the-ones at-random indeed engaging-in-politics
μεγάλην δὲ δόξαν εἰληφότων. δηλώσομεν δ' οὐκ εἰς
great but reputation having-gained we-will-show and not into
ἀναβολάς, εἴ τινος ἄξιοι τυγχάνομεν ὄντες, ἀλλ' ἐκ
delays whether of-anything worthy we-happen being but from
τῶν ῥηθήσεσθαι μελλόντων ***
the-things to-be-going-to-be-said being-about (lacuna)

Isocrates knows men prefer praise to advice, but after Philip's recent danger in battle he urges him to guard his life: a king who falls rashly ruins all he has, as Cyrus did, while Xerxes, by saving himself, kept his kingdom. Philip should seek the glory he alone can win by overthrowing the Great King, not by fighting lesser barbarians. He should also win the friendship of Athens, whose goodwill is worth more than captured walls, and ignore those who slander the city to him.

1 Οἶδα μὲν, ὅτι πάντες εἰώθασι πλείω χάριν ἔχειν τοῖς
I-know indeed that all are-accustomed more gratitude to-have to-the-ones
ἐπαινοῦσιν ἢ τοῖς συμβουλεύουσιν, ἄλλως τε κἂν μὴ
praising than to-the-ones advising otherwise both and-if not
κελευσθεὶς ἐπιχειρῇ τις τοῦτο ποιεῖν. ἐγὼ δ' εἰ μὲν
having-been-bidden attempts one this to-do I but if indeed
μὴ καὶ πρότερον ἐτύγχανόν σοι παρῃνεκὼς μετὰ πολλῆς
not also before I-happened to-you to-have-advised with much
εὐνοίας, ἐξ ὧν ἐδόκεις μοι τὰ πρέποντα μάλιστ'
goodwill from which you-seemed to-me the-things fitting most
ἂν σαυτῷ πράττειν, ἴσως οὐδ' ἂν νῦν ἐπεχείρουν
— for-yourself to-do perhaps not-even — now I-would-attempt
ἀποφαίνεσθαι περὶ τῶν σοὶ συμβεβηκότων·
to-declare about the-things to-you having-happened

2 ἐπειδὴ δὲ προειλόμην φροντίζειν τῶν σῶν πραγμάτων
since but I-chose to-care for-the your affairs
καὶ τῆς πόλεως ἕνεκα τῆς ἐμαυτοῦ καὶ τῶν ἄλλων
both of-the city for-the-sake the my-own and of-the other
Ἑλλήνων, αἰσχυνθείην ἄν, εἰ περὶ μὲν τῶν ἧττον
Greeks I-would-be-ashamed — if about indeed the-things less
ἀναγκαίων φαινοίμην σοι συμβεβουλευκώς, ὑπὲρ δὲ τῶν
necessary I-should-appear you having-advised about but the-things
μᾶλλον κατεπειγόντων μηδένα λόγον ποιοίμην, καὶ ταῦτ'
more pressing no account I-should-make and these-things

εἰδὼς ἐκεῖνα μὲν ὑπὲρ δόξης ὄντα, ταῦτα δ' ὑπὲρ
knowing those indeed for reputation being these but for
τῆς σῆς σωτηρίας, ἧς ὀλιγωρεῖν ἅπασιν ἔδοξας τοῖς
the your safety which to-slight to-all you-seemed the-ones
ἀκούσασι τὰς περὶ σοῦ ῥηθείσας βλασφημίας.
having-heard the about you spoken reproaches
Οὐδεὶς γὰρ ἔστιν, ὅστις οὐ κατέγνω προπετέστερόν 3
no-one for there-is who not judged more-rashly
σε κινδυνεύειν ἢ βασιλικώτερον, καὶ μᾶλλόν σοι
you to-run-risk than more-kingly and more to-you
μέλειν τῶν περὶ τὴν ἀνδρίαν ἐπαίνων ἢ τῶν ὅλων
to-matter the for the courage praises than the whole
πραγμάτων. ἔστι δ' ὁμοίως αἰσχρὸν περιστάντων τε τῶν
affairs it-is and equally shameful surrounding both the
πολεμίων μὴ διαφέροντα γενέσθαι τῶν ἄλλων, μηδεμιᾶς
enemies not excelling to-be than-the others no
τε συμπεσούσης ἀνάγκης αὐτὸν ἐμβαλεῖν εἰς τοιούτους
and having-befallen necessity oneself to-throw into such
ἀγῶνας, ἐν οἷς κατορθώσας μὲν οὐδὲν ἂν ἧσθα
contests in which having-succeeded indeed nothing — you-would-have
μέγα διαπεπραγμένος, τελευτήσας δὲ τὸν βίον ἅπασαν
great accomplished having-ended but the life all
ἂν τὴν ὑπάρχουσαν εὐδαιμονίαν συνανεῖλες.
— the existing happiness you-would-have-destroyed-with-it
χρὴ δὲ μὴ καλὰς ἁπάσας ὑπολαμβάνειν τὰς ἐν τοῖς 4
one-must and not noble all to-suppose the in the
πολέμοις τελευτάς, ἀλλὰ τὰς μὲν ὑπὲρ τῆς πατρίδος
wars deaths but the-ones indeed for the fatherland
καὶ τῶν γονέων καὶ τῶν παίδων ἐπαίνων ἀξίας, τὰς
and the parents and the children of-praises worthy the-ones
δὲ ταῦτά τε πάντα βλαπτούσας καὶ τὰς πράξεις
but these-things both all harming and the deeds

τὰς πρότερον κατωρθωμένας καταρρυπαινούσας αἰσχρὰς
the before achieved sullying shameful
νομίζειν καὶ φεύγειν ὡς αἰτίας πολλῆς ἀδοξίας γιγνομένας.
to-consider and to-flee as causes of-much disrepute being
5 Ἡγοῦμαι δέ σοι συμφέρειν μιμεῖσθαι τὰς πόλεις, ὧν
I-think and for-you to-be-beneficial to-imitate the cities in-which
τρόπον διοικοῦσι τὰ περὶ τοὺς πολέμους. ἅπασαι γάρ,
way they-manage the-things concerning the wars all for
ὅταν στρατόπεδον ἐκπέμπωσιν, εἰώθασι τὸ κοινὸν καὶ
whenever an-army they-send-out are-accustomed the commonwealth and
τὸ βουλευσόμενον ὑπὲρ τῶν ἐνεστώτων εἰς ἀσφάλειαν
the going-to-deliberate about the-things present into safety
καθιστάναι· διὸ δὴ συμβαίνει μὴ μιᾶς ἀτυχίας
to-put wherefore indeed it-turns-out not one misfortune
συμπεσούσης ἀνῃρῆσθαι καὶ τὴν δύναμιν αὐτῶν, ἀλλὰ
having-befallen to-be-destroyed also the power their but
πολλὰς ὑποφέρειν δύνασθαι συμφορὰς καὶ πάλιν αὐτὰς
many to-endure to-be-able disasters and again themselves
ἐκ τούτων ἀναλαμβάνειν. ὃ καὶ σὲ δεῖ σκοπεῖν, καὶ
from these to-recover which also you must to-consider and
μηδὲν μεῖζον ἀγαθὸν τῆς σωτηρίας ὑπολαμβάνειν, ἵνα
no greater good than-the safety to-suppose so-that
καὶ τὰς νίκας τὰς συμβαινούσας κατὰ τρόπον διοικῇς.
both the victories the befalling in due-fashion you-may-manage
6 ἴδοις δ' ἂν καὶ Λακεδαιμονίους περὶ τῆς τῶν
you-would-see and — also Lacedaemonians about the of-the
βασιλέων σωτηρίας πολλὴν ἐπιμέλειαν ποιουμένους
kings safety much care taking
καὶ τοὺς ἐνδοξοτάτους τῶν πολιτῶν φύλακας αὐτῶν
and the most-distinguished of-the citizens guards their

καθιστάντας, οἷς αἴσχιόν ἐστιν ἐκείνους τελευτήσαντας
appointing for-whom more-shameful it-is them having-died
περιιδεῖν ἢ τὰς ἀσπίδας ἀποβαλεῖν.
to-allow than the shields to-throw-away
ἀλλὰ μὴν οὐδ' ἐκεῖνά σε λέληθεν, ἃ Ξέρξῃ τε τῷ 7
but indeed not-even those-things you have-escaped which to-Xerxes both the-one
καταδουλώσασθαι τοὺς Ἕλληνας βουληθέντι καὶ Κύρῳ
to-enslave the Greeks having-wished and to-Cyrus
τῷ τῆς βασιλείας ἀμφισβητήσαντι συνέπεσεν. ὁ μὲν
the-one the kingship having-disputed befell the-one indeed
γὰρ τηλικαύταις ἥτταις καὶ συμφοραῖς περιπεσών, ἡλίκας
for such-great defeats and disasters having-fallen-into as-great-as
οὐδεὶς οἶδεν ἄλλοις γενομένας, διὰ τὸ περιποιῆσαι τὴν
no-one knows to-others having-happened because-of the saving the
αὐτοῦ ψυχὴν τήν τε βασιλείαν κατέσχε καὶ τοῖς παισὶ τοῖς
his-own life the both kingship kept and to-the children the
αὐτοῦ παρέδωκε καὶ τὴν Ἀσίαν οὕτω διῴκησεν ὥστε μηδὲν
his-own handed-(it)-on and — Asia so managed that no
ἧττον αὐτὴν εἶναι φοβερὰν τοῖς Ἕλλησιν ἢ πρότερον·
less it to-be fearsome to-the Greeks than before
Κῦρος δὲ νικήσας ἅπασαν τὴν βασιλέως δύναμιν καὶ 8
Cyrus but having-defeated all the king's power and
κρατήσας ἂν τῶν πραγμάτων, εἰ μὴ διὰ τὴν αὐτοῦ
having-mastered — the affairs if not because-of the his-own
προπέτειαν, οὐ μόνον αὐτὸν ἀπεστέρησε τηλικαύτης
rashness not only himself deprived of-such-great
δυναστείας ἀλλὰ καὶ τοὺς συνακολουθήσαντας εἰς τὰς
power but also the-ones having-followed-(him) into the
ἐσχάτας συμφορὰς κατέστησεν. ἔχοιμι δ' ἂν παμπληθεῖς
uttermost disasters brought I-could and — very-many
εἰπεῖν, οἳ μεγάλων στρατοπέδων ἡγεμόνες γενόμενοι
to-name who of-great armies leaders having-become

διὰ τὸ προδιαφθαρῆναι πολλὰς μυριάδας αὐτοῖς
because-of the being-killed-first many myriads with-themselves
συναπώλεσαν.
destroyed

9 Ὧν ἐνθυμούμενον χρὴ μὴ τιμᾶν τὴν ἀνδρίαν
which-things considering one-must not to-honor the courage
τὴν μετ᾽ ἀνοίας ἀλογίστου καὶ φιλοτιμίας ἀκαίρου
the with folly unreasoning and ambition untimely
γιγνομένην, μηδὲ πολλῶν κινδύνων ἰδίων ὑπαρχόντων
arising nor many dangers peculiar existing
ταῖς μοναρχίαις ἑτέρους ἀδόξους καὶ στρατιωτικοὺς
for-the monarchies other inglorious and soldierly
αὐτῷ προσεξευρίσκειν, μηδ᾽ ἁμιλλᾶσθαι τοῖς ἢ
for-oneself to-find-in-addition nor to-vie with-the-ones either
βίου δυστυχοῦς ἀπαλλαγῆναι βουλομένοις ἢ μισθοφορᾶς
from-life unhappy to-be-rid wishing or pay
ἕνεκα μείζονος εἰκῇ τοὺς κινδύνους προαιρουμένοις,
for-the-sake-of greater at-random the dangers choosing
10 μηδ᾽ ἐπιθυμεῖν τοιαύτης δόξης, ἧς πολλοὶ καὶ τῶν
nor to-desire such reputation as many both of-the
Ἑλλήνων καὶ τῶν βαρβάρων τυγχάνουσιν, ἀλλὰ τῆς
Greeks and of-the barbarians obtain but the-one
τηλικαύτης τὸ μέγεθος, ἣν μόνος ἂν τῶν νῦν ὄντων
so-great in-the magnitude which alone — of-the-ones now being
κτήσασθαι δυνηθείης· μηδ᾽ ἀγαπᾶν λίαν τὰς τοιαύτας
to-acquire you-could nor to-prize too-much the such
ἀρετάς, ὧν καὶ τοῖς φαύλοις μέτεστιν, ἀλλ᾽ ἐκείνας,
virtues in-which even the worthless have-a-share but those
ὧν οὐδεὶς ἂν πονηρὸς κοινωνήσειεν·
in-which no — bad-man could-share

μηδὲ ποιεῖσθαι πολέμους ἀδόξους καὶ χαλεπούς, ἐξὸν 11
nor to-wage wars inglorious and hard it-being-possible
ἐντίμους καὶ ῥᾳδίους, μηδ' ἐξ ὧν τοὺς μὲν οἰκειοτάτους
honorable-ones and easy nor from which the indeed nearest
εἰς λύπας καὶ φροντίδας καταστήσεις, τοὺς δ' ἐχθροὺς ἐν
into griefs and cares you-will-put the and enemies in
ἐλπίσι μεγάλαις ποιήσεις, οἵας καὶ νῦν αὐτοῖς παρέσχες·
hopes great you-will-put such-as also now to-them you-gave
ἀλλὰ τῶν μὲν βαρβάρων, πρὸς οὓς νῦν πολεμεῖς, ἐπὶ
but the indeed barbarians against whom now you-war to
τοσοῦτον ἐξαρκέσει σοι κρατεῖν, ὅσον ἐν ἀσφαλείᾳ
such-extent it-will-suffice for-you to-master as in safety
καταστῆσαι τὴν σαυτοῦ χώραν, τὸν δὲ βασιλέα τὸν
to-put the your-own land the but king the-one
νῦν μέγαν προσαγορευόμενον καταλύειν ἐπιχειρήσεις, ἵνα
now great called to-overthrow you-will-attempt so-that
τήν τε σαυτοῦ δόξαν μείζω ποιήσῃς καὶ τοῖς Ἕλλησιν
the both your-own reputation greater you-may-make and to-the Greeks
ὑποδείξῃς πρὸς ὃν χρὴ πολεμεῖν.
you-may-show against whom one-must to-make-war

Πρὸ πολλοῦ δ' ἂν ἐποιησάμην ἐπιστεῖλαί σοι ταῦτα 12
before much and — I-would-have-valued to-write to-you these-things
πρὸ τῆς στρατείας, ἵν' εἰ μὲν ἐπείσθης, μὴ τηλικούτῳ
before the campaign so-that if indeed you-were-persuaded not such-great
κινδύνῳ περιέπεσες, εἰ δ' ἠπίστησας, μὴ συμβουλεύειν
danger you-would-have-fallen-into if but you-disbelieved not to-advise
ἐδόκουν ταὐτὰ τοῖς ἤδη διὰ τὸ πάθος ὑπὸ πάντων
I-would-seem the-same-things as-the-things now because-of the mishap by all
ἐγνωσμένοις, ἀλλὰ τὸ συμβεβηκὸς ἐμαρτύρει τοὺς
known but the event would-have-borne-witness the
λόγους ὀρθῶς ἔχειν τοὺς ὑπ' ἐμοῦ περὶ αὐτῶν εἰρημένους.
words rightly to-be the by me about them spoken

13 Πολλὰ δ᾽ ἔχων εἰπεῖν διὰ τὴν τοῦ πράγματος φύσιν
many-things and being-able to-say because-of the of-the matter nature
παύσομαι λέγων· οἶμαι γὰρ καὶ σὲ καὶ τῶν ἑταίρων τοὺς
I-will-stop speaking I-think for both you and of-the companions the
σπουδαιοτάτους ῥᾳδίως ὁπόσ᾽ ἂν βούλησθε προσθήσειν
most-earnest easily as-much-as — you-wish to-be-going-to-add
τοῖς εἰρημένοις. πρὸς δὲ τούτοις φοβοῦμαι τὴν
to-the-things said in-addition-to and these I-fear the
ἀκαιρίαν· καὶ γὰρ νῦν κατὰ μικρὸν προϊὼν ἔλαθον
untimeliness and for now by a-little going-on escaped-the-notice-of
ἐμαυτὸν οὐκ εἰς ἐπιστολῆς συμμετρίαν ἀλλ᾽ εἰς λόγου
myself not into of-a-letter proportion but into of-a-speech
μῆκος ἐξοκείλας.
length having-run-aground

14 Οὐ μὴν ἀλλὰ καίπερ τούτων οὕτως ἐχόντων οὐ
not indeed but although these so being not
παραλειπτέον ἐστὶ τὰ περὶ τῆς πόλεως ἀλλὰ πειρατέον
to-be-omitted are the-things about the city but one-must-try
παρακαλέσαι σε πρὸς τὴν οἰκειότητα καὶ τὴν χρῆσιν
to-summon you to the friendship and the use
αὐτῆς. οἶμαι γὰρ πολλοὺς εἶναι τοὺς ἀπαγγέλλοντας καὶ
of-it I-think for many to-be the-ones reporting and
λέγοντας οὐ μόνον τὰ δυσχερέστατα τῶν περὶ σοῦ
saying not only the most-offensive of-the-things about you
παρ᾽ ἡμῖν εἰρημένων ἀλλὰ καὶ παρ᾽ αὐτῶν προστιθέντας·
among us said but also from themselves adding
οἷς οὐκ εἰκὸς προσέχειν τὸν νοῦν.
to-whom not reasonable to-apply the mind

15 καὶ γὰρ ἂν ἄτοπον ποιοίης, εἰ τὸν μὲν δῆμον τὸν
and for — strange you-would-do if the indeed people the
ἡμέτερον ψέγοις, ὅτι ῥᾳδίως πείθεται τοῖς διαβάλλουσιν,
our you-blamed because easily it-believes the-ones slandering

αὐτὸς δὲ φαίνοιο πιστεύων τοῖς τὴν τέχνην ταύτην
yourself but you-appeared trusting the-ones the art this
ἔχουσι, καὶ μὴ γιγνώσκοις, ὡς ὅσῳ περ ἂν τὴν πόλιν
having and not you-recognized that by-how-much even — the city
εὐαγωγοτέραν ὑπὸ τῶν τυχόντων οὖσαν ἀποφαίνωσι,
more-easily-led by the chance-men being they-show
τοσούτῳ μᾶλλόν σοι συμφερόντως ἔχουσαν αὐτὴν
by-so-much more for-you advantageously disposed it
ἐπιδεικνύουσιν. εἰ γὰρ οἱ μηδὲν ἀγαθὸν οἷοί τ' ὄντες
they-prove if for the-ones no good able — being
ποιῆσαι διαπράττονται τοῖς λόγοις ὅ τι ἂν βουληθῶσιν,
to-do accomplish by-the words what ever — they-wish
ἦ που σέ γε προσήκει τὸν πλεῖστ' ἂν ἔργῳ
surely I-suppose you at-least it-befits the-one most — in-deed
δυνάμενον εὐεργετῆσαι μηδενὸς ἀποτυχεῖν παρ' ἡμῶν.
being-able to-benefit-(us) nothing to-fail-of from us
Ἡγοῦμαι δὲ δεῖν πρὸς μὲν τοὺς πικρῶς τῆς πόλεως 16
I-think and to-be-necessary against indeed the-ones bitterly the city
ἡμῶν κατηγοροῦντας ἐκείνους ἀντιτάττεσθαι τοὺς πάντα
our accusing those to-be-set-against the-ones all-things
τε ταῦτ' εἶναι λέγοντας καὶ τοὺς μήτε μεῖζον μήτ'
both these-things to-be saying and the-ones neither greater nor
ἔλαττον αὐτὴν ἠδικηκέναι φάσκοντας· ἐγὼ δ' οὐδὲν ἂν
lesser it to-have-done-wrong claiming I but nothing —
εἴποιμι τοιοῦτον· αἰσχυνθείην γὰρ ἄν, εἰ τῶν ἄλλων μηδὲ
would-say such I-would-be-ashamed for — if the others not-even
τοὺς θεοὺς ἀναμαρτήτους εἶναι νομιζόντων αὐτὸς τολμῴην
the gods without-fault to-be thinking myself I-dared
λέγειν, ὡς οὐδὲν πώποθ' ἡ πόλις ἡμῶν πεπλημμέληκεν.
to-say that in-nothing ever the city our has-erred

17 οὐ μὴν ἀλλ᾽ ἐκεῖν᾽ ἔχω περὶ αὐτῆς εἰπεῖν, ὅτι χρησιμωτέραν
not indeed but this I-can about it to-say that more-useful
οὐκ ἂν εὕροις ταύτης οὔτε τοῖς Ἕλλησιν οὔτε
not — you-would-find than-this neither for-the Greeks nor
τοῖς σοῖς πράγμασιν· ᾧ μάλιστα προσεκτέον τὸν
for-the your affairs to-which most must-be-applied the
νοῦν ἐστίν. οὐ γὰρ μόνον συναγωνιζομένη γίγνοιτ᾽ ἂν
mind it-is not for only fighting-alongside it-would-be —
αἰτία σοι πολλῶν ἀγαθῶν ἀλλὰ καὶ φιλικῶς ἔχειν
cause for-you of-many goods but also friendly to-be-disposed
δοκοῦσα μόνον· τούς τε γὰρ ὑπὸ σοὶ νῦν ὄντας ῥᾳον
seeming only the-ones both for under you now being more-easily
ἂν κατέχοις, εἰ μηδεμίαν ἔχοιεν ἀποστροφήν, τῶν τε
— you-would-hold if no they-had refuge of-the and
βαρβάρων οὓς βουληθείης θᾶττον ἂν καταστρέψαιο.
barbarians whom you-wished more-quickly — you-would-subdue

18 καίτοι πῶς οὐ χρὴ προθύμως ὀρέγεσθαι τῆς τοιαύτης
and-yet how not one-must eagerly to-reach-for the such
εὐνοίας, δι᾽ ἣν οὐ μόνον τὴν ὑπάρχουσαν ἀρχὴν ἀσφαλῶς
goodwill through which not only the existing rule securely
καθέξεις ἀλλὰ καὶ πολλὴν ἑτέραν ἀκινδύνως προσκτήσει;
you-will-hold but also much other without-danger you-will-acquire-besides

19 θαυμάζω δ᾽ ὅσοι τῶν τὰς δυνάμεις ἐχόντων τὰ μὲν
I-wonder and how-many of-the-ones the powers having the indeed
τῶν ξενιτευομένων στρατόπεδα μισθοῦνται καὶ χρήματα
of-the-ones serving-abroad armies hire and money
πολλὰ δαπανῶσι, συνειδότες, ὅτι πλείους ἠδίκηκε τῶν
much spend knowing that more it-has-wronged of-the-ones
πιστευσάντων αὐτοῖς ἢ σέσωκε, τὴν δὲ πόλιν τὴν
having-trusted them than has-saved the but city the
τηλικαύτην δύναμιν κεκτημένην μὴ πειρῶνται θεραπεύειν,
such-great power possessing not they-try to-court

ἣ καὶ μίαν ἑκάστην τῶν πόλεων καὶ σύμπασαν τὴν
which both one each of-the cities and all —
Ἑλλάδα πολλάκις ἤδη σέσωκεν.
Greece often already has-saved
ἐνθυμοῦ δ' ὅτι πολλοῖς καλῶς βεβουλεῦσθαι δοκεῖς, ὅτι 20
consider and that to-many well to-have-deliberated you-seem because
δικαίως κέχρησαι Θετταλοῖς καὶ συμφερόντως ἐκείνοις,
justly you-have-dealt with-Thessalians and advantageously with-those
ἀνδράσιν οὐκ εὐμεταχειρίστοις ἀλλὰ μεγαλοψύχοις καὶ
men not easy-to-handle but proud and
στάσεως μεστοῖς. χρὴ τοίνυν καὶ περὶ ἡμᾶς πειρᾶσθαι
of-faction full one-must then also toward us to-try
γίγνεσθαί σε τοιοῦτον, ἐπιστάμενον, ὅτι τὴν μὲν χώραν
to-be you such knowing that the indeed land
Θετταλοί, τὴν δὲ δύναμιν ἡμεῖς ὅμορόν σοι τυγχάνομεν
Thessalians the but power we bordering on-you happen
ἔχοντες, ἣν ἐκ παντὸς τρόπου ζήτει προσαγαγέσθαι.
having which by every means seek to-win-over
πολὺ γὰρ κάλλιόν ἐστι τὰς εὐνοίας τὰς τῶν πόλεων αἱρεῖν 21
much for finer it-is the goodwill the of-the cities to-capture
ἢ τὰ τείχη. τὰ μὲν γὰρ τοιαῦτα τῶν ἔργων οὐ μόνον ἔχει
than the walls the indeed for such of-the deeds not only bring
φθόνον, ἀλλὰ καὶ τῶν τοιούτων τὴν αἰτίαν τοῖς στρατοπέδοις
envy but also of-the such-things the credit to-the armies
ἀνατιθέασιν· ἢν δὲ τὰς οἰκειότητας καὶ τὰς εὐνοίας
they-assign if but the friendships and the goodwill
κτήσασθαι δυνηθῇς, ἅπαντες τὴν σὴν διάνοιαν ἐπαινέσονται.
to-acquire you-are-able all the your intelligence will-praise
Δικαίως δ' ἄν μοι πιστεύοις οἷς εἴρηκα περὶ τῆς πόλεως· 22
justly and — me you-would-trust in-what I-have-said about the city
φανήσομαι γὰρ οὔτε κολακεύειν αὐτὴν ἐν τοῖς λόγοις
I-shall-appear for neither to-flatter it in the speeches

εἰθισμένος ἀλλὰ πλεῖστα πάντων ἐπιτετιμηκώς, οὔτ' εὖ
accustomed but most of-all having-censured-(it) nor well
παρὰ τοῖς πολλοῖς καὶ τοῖς εἰκῇ δοκιμάζουσι φερόμενος
among the many and the-ones at-random judging faring
ἀλλ' ἀγνοούμενος ὑπ' αὐτῶν καὶ φθονούμενος ὥσπερ σύ.
but misunderstood by them and envied just-as you
πλὴν τοσοῦτον διαφέρομεν, ὅτι πρὸς σὲ μὲν διὰ τὴν
except so-much we-differ that toward you indeed because-of the
δύναμιν καὶ τὴν εὐδαιμονίαν οὕτως ἔχουσι, πρὸς δ' ἐμέ,
power and the prosperity so they-are-disposed toward but me
διότι προσποιοῦμαι τὸ βέλτιον αὐτῶν φρονεῖν, καὶ πλείους
because I-claim the better than-them to-think and more
ὁρῶσιν ἐμοὶ διαλέγεσθαι βουλομένους ἢ σφίσιν αὐτοῖς.
they-see with-me to-converse wishing than with-them- -selves
23 ἠβουλόμην δ' ἂν ἡμῖν ὁμοίως ῥᾴδιον εἶναι τὴν δόξαν, ἣν
I-would-wish and — for-us equally easy to-be the reputation which
ἔχομεν παρ' αὐτοῖς, διαφεύγειν. νῦν δὲ σὺ μὲν οὐ χαλεπῶς,
we-have among them to-escape now but you indeed not with-difficulty
ἢν βουληθῇς, αὐτὴν διαλύσεις, ἐμοὶ δ' ἀνάγκη καὶ διὰ τὸ
if you-wish it you-will-dispel for-me but necessity both because-of the
γῆρας καὶ δι' ἄλλα πολλὰ στέργειν τοῖς παροῦσιν.
old-age and because-of other-things many to-be-content with-the-things present
24 Οὐκ οἶδ' ὅ τι δεῖ πλείω λέγειν πλὴν τοσοῦτον, ὅτι καλόν
not I-know what ever needs more to-say except this-much that fine
ἐστι τὴν βασιλείαν καὶ τὴν εὐδαιμονίαν τὴν ὑπάρχουσαν
it-is the kingship and the prosperity the existing
ὑμῖν παρακαταθέσθαι τῇ τῶν Ἑλλήνων εὐνοίᾳ.
for-you to-entrust to-the of-the Greeks goodwill

Having spoken with Antipater, Isocrates writes Philip what to do after the peace. He once urged him to reconcile Athens, Sparta, Thebes, and Argos; now the recent struggle has forced the Greeks to agree and to want war in Asia. He urges Philip to finish the work: once he makes the barbarians serve the Greeks and the Great King obey him, nothing will be left but to become a god. He thanks old age for letting him see the hopes of his Panegyricus coming true.

Ἐγὼ διελέχθην μὲν καὶ πρὸς Ἀντίπατρον περί τε τῶν 1
I spoke indeed also with Antipater about both the-things
τῇ πόλει καὶ τῶν σοὶ συμφερόντων ἐξαρκούντως,
for-the city and the-things for-you beneficial sufficiently
ὡς ἐμαυτὸν ἔπειθον, ἠβουλήθην δὲ καὶ πρὸς σὲ γράψαι,
as myself I-persuaded I-wished and also to you to-write
περὶ ὧν μοι δοκεῖ πρακτέον εἶναι μετὰ τὴν εἰρήνην,
about what to-me seems to-be-done to-be after the peace
παραπλήσια μὲν τοῖς ἐν τῷ λόγῳ γεγραμμένοις,
similar indeed to-the-things in the discourse written
πολὺ δ' ἐκείνων συντομώτερα.
much but than-those more-concise

Κατ' ἐκεῖνον μὲν γὰρ τὸν χρόνον συνεβούλευον, ὡς 2
at that indeed for the time I-advised that
χρὴ διαλλάξαντά σε τὴν πόλιν τὴν ἡμετέραν καὶ τὴν
one-must having-reconciled you the city the our and the-(city)
Λακεδαιμονίων καὶ τὴν Θηβαίων καὶ τὴν Ἀργείων εἰς
of-Lacedaemonians and the of-Thebans and the of-Argives into
ὁμόνοιαν καταστῆσαι τοὺς Ἕλληνας, ἡγούμενος, ἂν τὰς
concord to-bring the Greeks thinking if the
προεστώσας πόλεις πείσῃς οὕτω φρονεῖν, ταχέως καὶ
leading cities you-persuade so to-think quickly also
τὰς ἄλλας ἐπακολουθήσειν. τότε μὲν οὖν ἄλλος ἦν
the others to-be-going-to-follow then indeed then other was

καιρός, νῦν δὲ συμβέβηκε μηκέτι δεῖν πείθειν· διὰ
the-occasion now but it-has-come-about no-longer to-be-necessary to-persuade because-of
γὰρ τὸν ἀγῶνα τὸν γεγενημένον ἠναγκασμένοι πάντες
for the struggle the having-happened having-been-compelled all
εἰσὶν εὖ φρονεῖν καὶ τούτων ἐπιθυμεῖν, ὧν ὑπονοοῦσί
are well to-think and these-things to-desire which they-suspect
σε βούλεσθαι πράττειν καὶ λέγειν, ὡς δεῖ παυσαμένους
you to-wish to-do and to-say that one-must having-ceased
τῆς μανίας καὶ τῆς πλεονεξίας, ἣν ἐποιοῦντο πρὸς
from-the madness and the greed which they-practiced against
ἀλλήλους, εἰς τὴν Ἀσίαν τὸν πόλεμον ἐξενεγκεῖν.
one-another into — Asia the war to-carry

3 Καὶ πολλοὶ πυνθάνονται παρ' ἐμοῦ, πότερον ἐγώ σοι
and many inquire of me whether I you
παρῄνεσα ποιεῖσθαι τὴν στρατείαν τὴν ἐπὶ τοὺς
advised to-make the campaign the against the
βαρβάρους ἢ σοῦ διανοηθέντος συνεῖπον· ἐγὼ δ' οὐκ
barbarians or you having-resolved I-supported-(it) I but not
εἰδέναι μέν φημι τὸ σαφές, οὐ γὰρ συγγεγενῆσθαί σοι
to-know indeed say the certainty not for to-have-met you
πρότερον, οὐ μὴν ἀλλ' οἴεσθαι σὲ μὲν ἐγνωκέναι περὶ
before not indeed but to-think you indeed to-have-decided about
τούτων, ἐμὲ δὲ συνειρηκέναι ταῖς σαῖς ἐπιθυμίαις. ταῦτα
these-things me and to-have-supported the your desires these-things
δ' ἀκούοντες ἐδέοντό μου πάντες παρακελεύεσθαί σοι καὶ
and hearing begged me all to-urge you and
προτρέπειν ἐπὶ τῶν αὐτῶν τούτων μένειν, ὡς οὐδέποτ'
to-exhort in the same these to-remain as never
ἂν γενομένων οὔτε καλλιόνων ἔργων οὔτ' ὠφελιμωτέρων
— arising neither finer deeds nor more-beneficial
τοῖς Ἕλλησιν οὔτ' ἐν καιρῷ μᾶλλον πραχθησομένων.
to-the Greeks nor in season more going-to-be-done

Εἰ μὲν οὖν εἶχον τὴν αὐτὴν δύναμιν, ἥνπερ πρότερον, καὶ 4
if indeed then I-had the same strength which-very before and
μὴ παντάπασιν ἦν ἀπειρηκώς, οὐκ ἂν δι᾽ ἐπιστολῆς
not altogether I-were worn-out not — through letter
διελεγόμην ἀλλὰ παρὼν αὐτὸς παρώξυνον ἄν σε καὶ
I-would-be-conversing but present myself I-would-be-spurring-on — you and
παρεκάλουν ἐπὶ τὰς πράξεις ταύτας. νῦν δ᾽ ὡς δύναμαι
would-be-summoning to the actions these now but as I-can
παρακελεύομαί σοι μὴ καταμελῆσαι τούτων, πρὶν ἂν τέλος
I-urge you not to-neglect these-things before — end
ἐπιθῇς αὐτοῖς. ἔστι δὲ πρὸς μὲν ἄλλο τι τῶν
you-put to-them it-is and toward indeed other anything of-the-things
ὄντων ἀπλήστως ἔχειν οὐ καλόν, αἱ γὰρ μετριότητες
existing insatiably to-be-disposed not fine the for moderations
παρὰ τοῖς πολλοῖς εὐδοκιμοῦσι, δόξης δὲ μεγάλης καὶ
among the many are-esteemed reputation but great and
καλῆς ἐπιθυμεῖν καὶ μηδέποτ᾽ ἐμπίπλασθαι προσήκει τοῖς
fine to-desire and never to-be-sated befits the-ones
πολὺ τῶν ἄλλων διενεγκοῦσιν· ὅπερ σοὶ συμβέβηκεν.
far than-the others having-excelled which-very to-you has-happened
ἡγοῦ δὲ τόθ᾽ ἕξειν ἀνυπέρβλητον αὐτὴν καὶ τῶν 5
consider and then to-be-going-to-hold unsurpassable it and of-the-things
σοὶ πεπραγμένων ἀξίαν, ὅταν τοὺς μὲν βαρβάρους
by-you done worthy when the indeed barbarians
ἀναγκάσῃς εἱλωτεύειν τοῖς Ἕλλησι πλὴν τῶν σοὶ
you-compel to-be-helots to-the Greeks except the-ones with-you
συναγωνισαμένων, τὸν δὲ βασιλέα τὸν νῦν μέγαν
having-fought the and king the-one now great
προσαγορευόμενον ποιήσῃς τοῦτο πράττειν, ὅ τι ἂν σὺ
called you-make this to-do what ever — you
προστάττῃς. οὐδὲν γὰρ ἔσται λοιπὸν ἔτι πλὴν θεὸν γενέσθαι.
command nothing for will-be left still except a-god to-become

ταῦτα δὲ κατεργάσασθαι πολὺ ῥᾷόν ἐστιν ἐκ τῶν
these-things and to-achieve much easier is from the-things
παρόντων ἢ προελθεῖν ἐπὶ τὴν δύναμιν καὶ τὴν δόξαν, ἣν
present than to-advance to the power and the reputation which
νῦν ἔχεις, ἐκ τῆς βασιλείας τῆς ἐξ ἀρχῆς ὑμῖν ὑπαρξάσης.
now you-have from the kingship the from beginning for-you existing
6 χάριν δ' ἔχω τῷ γήρᾳ ταύτην μόνην, ὅτι προήγαγεν
gratitude and I-have to-the old-age this only that it-has-brought-on
εἰς τοῦτό μου τὸν βίον, ὥσθ' ἃ νέος ὢν διενοούμην καὶ
to this-point my the life that what young being I-conceived and
γράφειν ἐπεχείρουν ἔν τε τῷ πανηγυρικῷ λόγῳ καὶ τῷ
to-write I-tried in both the festival discourse and in-the-one
πρὸς σὲ πεμφθέντι, ταῦτα νῦν τὰ μὲν ἤδη γιγνόμενα
to you sent these-things now some indeed already happening
διὰ τῶν σῶν ἐφορῶ πράξεων, τὰ δ' ἐλπίζω γενήσεσθαι.
through the your I-see actions others and I-hope to-be-going-to-happen

IV · TO ANTIPATER

Though a letter to Macedonia is dangerous for an Athenian in peace or war, Isocrates writes to Antipater for his pupil Diodotus, who has already met him through others. Diodotus excels in speech, counsel, and conduct, and is frank as a friend should be, but his frankness cost him favor with rulers in Asia. His son, urged to serve Macedon, holds back for his inexperience and frail body. Isocrates commends both to Antipater's care, above all their safety.

1 Ἐγὼ, καίπερ ἐπικινδύνου παρ' ἡμῖν ὄντος εἰς Μακεδονίαν
I although dangerous among us it-being to Macedonia
πέμπειν ἐπιστολήν, οὐ μόνον νῦν, ὅτε πολεμοῦμεν πρὸς
to-send a-letter not only now when we-are-at-war with
ὑμᾶς, ἀλλὰ καὶ τῆς εἰρήνης οὔσης, ὅμως γράψαι πρὸς σὲ
you but even the peace being nevertheless to-write to you

προειλόμην περὶ Διοδότου, δίκαιον εἶναι νομίζων ἅπαντας
I-chose about Diodotus just to-be thinking all
μὲν περὶ πολλοῦ ποιεῖσθαι τοὺς ἐμαυτῷ πεπλησιακότας καὶ
indeed at much to-value the-ones with-me having-associated and
γεγενημένους ἀξίους ἡμῶν, οὐχ ἥκιστα δὲ τοῦτον καὶ διὰ
having-become worthy of-us not least and this-man both because-of
τὴν εὔνοιαν τὴν εἰς ἡμᾶς καὶ διὰ τὴν ἄλλην ἐπιείκειαν.
the goodwill the toward us and because-of the other decency
μάλιστα μὲν οὖν ἠβουλόμην ἂν αὐτὸν συσταθῆναί σοι 2
most indeed then I-would-have-wished — him to-be-introduced to-you
δι' ἡμῶν· ἐπειδὴ δὲ δι' ἑτέρων ἐντετύχηκέ σοι, λοιπόν
through us since but through others he-has-met you remaining
ἐστί μοι μαρτυρῆσαι περὶ αὐτοῦ καὶ βεβαιῶσαι τὴν
it-is for-me to-bear-witness about him and to-confirm the
γεγενημένην αὐτῷ πρὸς σὲ γνῶσιν. ἐμοὶ γὰρ πολλῶν
having-come-about for-him with you acquaintance with-me for many
καὶ παντοδαπῶν συγγεγενημένων ἀνδρῶν καὶ δόξας
and various having-associated men and reputations
ἐνίων μεγάλας ἐχόντων, τῶν μὲν ἄλλων ἁπάντων οἱ
some great having of-the indeed others all the-ones
μέν τινες περὶ αὐτὸν τὸν λόγον, οἱ δὲ περὶ τὸ
indeed some in the-very the speech the(-others) and in the
διανοηθῆναι καὶ πρᾶξαι δεινοὶ γεγόνασιν, οἱ δ' ἐπὶ
thinking and acting clever have-been the(-others) but in
μὲν τοῦ βίου σώφρονες καὶ χαρίεντες, πρὸς δὲ τὰς
indeed the life temperate and accomplished for but the
ἄλλας χρήσεις καὶ διαγωγὰς ἀφυεῖς παντάπασιν·
other uses and pursuits ungifted altogether
οὗτος δ' οὕτως εὐάρμοστον τὴν φύσιν ἔσχηκεν ὥστ' ἐν 3
he but so well-tuned the nature has that in
ἅπασι τοῖς εἰρημένοις τελειότατος εἶναι.
all the-things mentioned most-complete to-be

καὶ ταῦτ᾽ οὐκ ἂν ἐτόλμων λέγειν, εἰ μὴ τὴν ἀκριβεστάτην
and these-things not — I-would-dare to-say if not the most-exact
πεῖραν αὐτός τ᾽ εἶχον αὐτοῦ καὶ σὲ λήψεσθαι
experience myself both I-had of-him and you to-be-going-to-get-(it)
προσεδόκων, τὰ μὲν αὐτὸν χρώμενον αὐτῷ,
I-expected partly indeed yourself dealing with-him
4 τὰ δὲ καὶ παρὰ τῶν ἄλλων τῶν ἐμπείρων αὐτοῦ
partly and also from the others the-ones acquainted with-him
πυνθανόμενον, ὧν οὐδεὶς ὅστις οὐκ ἂν ὁμολογήσειεν, εἰ
inquiring of-whom no-one who not — would-agree if
μὴ λίαν εἴη φθονερός, καὶ εἰπεῖν καὶ βουλεύσασθαι μηδενὸς
not very he-were envious both to-speak and to-deliberate than-no-one
ἧττον αὐτὸν δύνασθαι καὶ δικαιότατον καὶ σωφρονέστατον
less him to-be-able and most-just and most-temperate
εἶναι καὶ χρημάτων ἐγκρατέστατον, ἔτι δὲ συνημερεῦσαι
to-be and of-money most-in-command further and to-spend-the-day
καὶ συμβιῶναι πάντων ἥδιστον καὶ λιγυρώτατον, πρὸς
and to-live-with of-all pleasantest and most-clear-voiced in-addition-to
δὲ τούτοις πλείστην ἔχειν παρρησίαν, οὐχ ἣν οὐ
and these most to-have frankness not which not
προσῆκεν, ἀλλὰ τὴν εἰκότως ἂν μέγιστον γιγνομένην
it-was-fitting but the-one reasonably — greatest being
σημεῖον τῆς εὐνοίας τῆς πρὸς τοὺς φίλους·
sign of-the goodwill the toward the friends
5 ἣν τῶν δυναστῶν οἱ μὲν ἀξιόχρεων τὸν ὄγκον τὸν
which of-the rulers the-ones indeed adequate the greatness the
τῆς ψυχῆς ἔχοντες τιμῶσιν ὡς χρησίμην οὖσαν, οἱ δ᾽
of-the soul having honor as useful being the-ones but
ἀσθενέστεροι τὰς φύσεις ὄντες ἢ κατὰ τὰς ὑπαρχούσας
weaker in-the natures being than according-to the existing
ἐξουσίας δυσχεραίνουσιν, ὡς ὧν οὐ προαιροῦνταί τι ποιεῖν
powers dislike-(it) as what not they-choose anything to-do

βιαζομένην αὐτούς, οὐκ εἰδότες, ὡς οἱ μάλιστα περὶ τοῦ
forcing them not knowing that the-ones most about the
συμφέροντος ἀντιλέγειν τολμῶντες, οὗτοι πλείστην ἐξουσίαν
advantage to-contradict daring these most power
αὐτοῖς τοῦ πράττειν ἃ βούλονται παρασκευάζουσιν.
for-them of-the doing what they-wish provide
εἰκὸς γὰρ διὰ μὲν τοὺς ἀεὶ πρὸς ἡδονὴν λέγειν 6
it-is-likely for because-of indeed the-ones always for pleasure to-speak
προαιρουμένους οὐχ ὅπως τὰς μοναρχίας δύνασθαι διαμένειν,
choosing not only the monarchies to-be-able to-endure
αἷς πολλοὺς τοὺς ἀναγκαίους ἐφέλκονται κινδύνους, ἀλλ'
which many the inevitable draw-after-them dangers but
οὐδὲ τὰς πολιτείας, αἷς μετὰ πλείονος ἀσφαλείας εἰσί,
not-even the free-states which with more security are
διὰ δὲ τοὺς ἐπὶ τῷ βελτίστῳ παρρησιαζομένους πολλὰ
because-of but the-ones for the best speaking-frankly many-things
σῴζεσθαι καὶ τῶν ἐπιδόξων διαφθαρήσεσθαι πραγμάτων.
to-be-saved even of-the likely to-be-going-to-be-ruined affairs
ὧν ἕνεκα προσῆκε μὲν παρὰ πᾶσι τοῖς μονάρχοις
which for-the-sake-of it-was-fitting indeed with all the monarchs
πλέον φέρεσθαι τοὺς τὴν ἀλήθειαν ἀποφαινομένους τῶν
more to-win the-ones the truth declaring than-the-ones
ἅπαντα μὲν πρὸς χάριν, μηδὲν δὲ χάριτος ἄξιον λεγόντων·
all-things indeed for favor nothing but of-favor worthy saying
συμβαίνει δ' ἔλαττον ἔχειν αὐτοὺς παρ' ἐνίοις αὐτῶν.
it-turns-out but less to-have them with some of-them
ὃ καὶ Διοδότῳ παθεῖν συνέπεσε παρά τισι τῶν περὶ τὴν 7
which also to-Diodotus to-suffer befell with some of-the around —
Ἀσίαν δυναστῶν, οἷς περὶ πολλὰ χρήσιμος γενόμενος
Asia rulers to-whom in many-things useful having-been
οὐ μόνον τῷ συμβουλεύειν ἀλλὰ καὶ τῷ πράττειν καὶ
not only by-the advising but also by-the acting and

κινδυνεύειν, διὰ τὸ παρρησιάζεσθαι πρὸς αὐτοὺς περὶ
running-risks because-of the speaking-frankly to them about
ὧν ἐκείνοις συνέφερε, καὶ τῶν οἴκοι τιμῶν ἀπεστέρηται
what for-them was-advantageous both of-the at-home honors he-has-been-deprived
καὶ πολλῶν ἄλλων ἐλπίδων, καὶ μεῖζον ἴσχυσαν αἱ τῶν
and many other hopes and greater had-power the of-the
τυχόντων ἀνθρώπων κολακεῖαι τῶν εὐεργεσιῶν τῶν τούτου.
chance men flatteries than-the services the his
8 διὸ δὴ καὶ πρὸς ὑμᾶς ἀεὶ προσιέναι διανοούμενος
wherefore indeed also to you always to-come intending
ὀκνηρῶς εἶχεν, οὐχ ὡς ἅπαντας ὁμοίους εἶναι νομίζων
hesitant he-was not as all alike to-be thinking
τοὺς ὑπὲρ αὐτὸν ὄντας, ἀλλὰ διὰ τὰς πρὸς ἐκείνους
the-ones above himself being but because-of the with those
γεγενημένας δυσχερείας καὶ πρὸς τὰς παρ᾽ ὑμῶν
having-arisen troubles also toward the from you
ἐλπίδας ἀθυμότερος ἦν, παραπλήσιον, ὡς ἐμοὶ δοκεῖ,
hopes more-disheartened he-was like as to-me it-seems
πεπονθὼς τῶν πεπλευκότων τισίν, οἳ τὸ πρῶτον ὅταν
having-suffered to-the-ones having-sailed some who the first-(time) whenever
χρήσωνται χειμῶσιν, οὐκέτι θαρροῦντες εἰσβαίνουσιν εἰς
they-meet-with storms no-longer taking-courage embark on
θάλατταν, καίπερ εἰδότες, ὅτι καὶ καλοῦ πλοῦ πολλάκις
sea although knowing that also fine voyage often
ἐπιτυχεῖν ἔστιν. οὐ μὴν ἀλλ᾽ ἐπειδὴ συνέστηκέ
to-meet-with it-is-possible not indeed but since he-has-been-introduced
σοι, καλῶς ποιεῖ. λογίζομαι γὰρ αὐτῷ συνοίσειν,
to-you well he-does I-reckon for for-him it-to-be-going-to-be-beneficial
μάλιστα μὲν τῇ φιλανθρωπίᾳ τῇ σῇ στοχαζόμενος,
most indeed at-the humanity the your aiming
ἣν ἔχειν ὑπείληψαι παρὰ τοῖς ἔξωθεν ἀνθρώποις, ἔπειτα
which to-have you-are-reputed among the outside men then

νομίζων οὐκ ἀγνοεῖν ὑμᾶς, ὅτι πάντων ἥδιστόν ἐστι
thinking not to-be-ignorant you that of-all sweetest it-is
καὶ λυσιτελέστατον πιστοὺς ἅμα καὶ χρησίμους φίλους
and most-profitable faithful at-once and useful friends
κτᾶσθαι ταῖς εὐεργεσίαις καὶ τοὺς τοιούτους εὖ ποιεῖν,
to-acquire by-the benefactions and the such well to-treat
ὑπὲρ ὧν πολλοὶ καὶ τῶν ἄλλων ὑμῖν χάριν ἕξουσιν.
for which many also of-the others to-you gratitude will-have
ἅπαντες γὰρ οἱ χαρίεντες τοὺς τοῖς σπουδαίοις τῶν 9
all for the accomplished the-ones with-the good of-the
ἀνδρῶν καλῶς ὁμιλοῦντας ὁμοίως ἐπαινοῦσι καὶ τιμῶσιν
men well dealing equally praise and honor
ὥσπερ αὐτοὶ τῶν ὠφελειῶν ἀπολαύοντες.
as-if themselves the benefits enjoying
Ἀλλὰ γὰρ Διόδοτον αὐτὸν οἶμαι μάλιστά σε προτρέψεσθαι 10
but for Diodotus himself I-think most you to-be-going-to-urge
πρὸς τὸ φροντίζειν αὐτοῦ. συνέπειθον δὲ καὶ τὸν υἱὸν αὐτοῦ
to the caring-for himself I-tried-to-persuade and also the son his
τῶν ὑμετέρων ἀντέχεσθαι πραγμάτων καὶ παραδόνθ᾽
of-the your to-hold-to affairs and having-handed-over
ὑμῖν αὐτὸν ὥσπερ μαθητὴν εἰς τοὔμπροσθε πειραθῆναι
to-you himself like a-pupil to the-front to-try
προελθεῖν. ὁ δὲ ταῦτά μου λέγοντος ἐπιθυμεῖν μὲν ἔφασκε
to-advance he but these-things me saying to-desire indeed said
τῆς ὑμετέρας φιλίας, οὐ μὴν ἀλλὰ παραπλήσιόν τι
the your friendship not indeed but similar something
πεπονθέναι πρὸς αὐτὴν καὶ πρὸς τοὺς στεφανίτας ἀγῶνας.
to-have-felt toward it as toward the crown games
ἐκείνους τε γὰρ νικᾶν μὲν ἂν βούλεσθαι, καταβῆναι δ᾽ εἰς 11
those both for to-win indeed — to-wish to-enter but into
αὐτοὺς οὐκ ἂν τολμῆσαι διὰ τὸ μὴ μετεσχηκέναι ῥώμης
them not — to-dare because-of the not having-shared strength

ἀξίας τῶν στεφάνων, τῶν τε παρ᾽ ὑμῶν τιμῶν εὔξασθαι
worthy of-the crowns of-the and from you honors to-pray
μὲν ἂν τυχεῖν, ἐφίξεσθαι δ᾽ αὐτῶν οὐ προσδοκᾶν·
indeed — to-obtain to-be-going-to-reach but them not to-expect
τήν τε γὰρ ἀπειρίαν τὴν αὐτοῦ καταπεπλῆχθαι καὶ τὴν
the both for inexperience the his-own to-be-dismayed-at and the
λαμπρότητα τὴν ὑμετέραν, ἔτι δὲ καὶ τὸ σωμάτιον οὐκ
splendor the your further and also the poor-body not
εὐκρινὲς ὂν ἀλλ᾽ ἔχον ἄττα σίνη νομίζειν ἐμποδιεῖν
well-formed being but having some defects to-think to-be-going-to-hinder
αὐτὸν πρὸς πολλὰ τῶν πραγμάτων.
him in many of-the affairs

12 Οὗτος μὲν οὖν, ὅ τι ἂν αὐτῷ δοκῇ συμφέρειν, τοῦτο
he indeed then what ever — to-him seems to-be-beneficial this
πράξει· σὺ δ᾽ ἄν τε περὶ ὑμᾶς ἄν θ᾽ ἡσυχίαν ἔχων
will-do you but if both around you if and quiet keeping
διατρίβῃ περὶ τούτους τοὺς τόπους, ἐπιμελοῦ καὶ τῶν
he-stays around these the places take-care both of-the
ἄλλων μὲν ἁπάντων, ὧν ἂν τυγχάνῃ δεόμενος, μάλιστα
other-things indeed all which — he-happens needing most
δὲ τῆς ἀσφαλείας καὶ τῆς τούτου καὶ τῆς τοῦ πατρὸς
and of-the safety both the his and the of-the father
αὐτοῦ, νομίσας ὥσπερ παρακαταθήκην ἔχειν παρά τε
his having-considered as a-deposit to-have from both
τοῦ γήρως ἡμῶν, ὃ προσηκόντως ἂν πολλῆς τυγχάνοι
the old-age our which fittingly — much might-receive
προνοίας, καὶ τῆς δόξης τῆς ὑπαρχούσης, εἴ τινος ἄρα
forethought and the reputation the existing if any then
σπουδῆς ἐστὶν ἀξία, καὶ τῆς εὐνοίας τῆς πρὸς ὑμᾶς, ἣν
regard it-is worthy and the goodwill the toward you which
ἔχων ἅπαντα τὸν χρόνον διατετέλεκα.
having all the time I-have-continued

καὶ μὴ θαυμάσῃς, μήτ᾽ εἰ μακροτέραν γέγραφα τὴν 13
and not do-wonder neither if longer I-have-written the
ἐπιστολὴν μήτ᾽ εἴ τι περιεργότερον καὶ πρεσβυτικώτερον
letter nor if anything more-officious and more-old-mannish
εἰρήκαμεν ἐν αὐτῇ· πάντων γὰρ τῶν ἄλλων ἀμελήσας
we-have-said in it all for the other-things having-neglected
ἑνὸς μόνον ἐφρόντισα, τοῦ φανῆναι σπουδάζων ὑπὲρ
one-thing only I-cared-for the appearing earnest for
ἀνδρῶν φίλων καὶ προσφιλεστάτων μοι γεγενημένων.
men friends and dearest to-me having-become

V · TO ALEXANDER

Writing to Philip, Isocrates greets Alexander too. He hears that Alexander is humane, a friend of Athens and of philosophy, and keeps sound company; that he does not despise eristic argument but thinks it unfit for rulers, and prefers the training in speech used in daily affairs and public counsel. If he keeps to it, he will surpass others as his father surpasses all.

Πρὸς τὸν πατέρα σου γράφων ἐπιστολὴν ἄτοπον ᾠμην 1
to the father your writing a-letter strange I-thought
ποιήσειν, εἰ περὶ τὸν αὐτὸν ὄντα σὲ τόπον ἐκείνῳ μήτε
to-be-going-to-do if around the same being you place as-him neither
προσερῶ μήτ᾽ ἀσπάσομαι μήτε γράψω τι τοιοῦτον, ὃ
I-shall-address nor greet nor write anything such as
ποιήσει τοὺς ἀναγνόντας μὴ νομίζειν ἤδη με παραφρονεῖν
will-make the-ones having-read-(it) not to-think already me to-be-deranged
διὰ τὸ γῆρας μηδὲ παντάπασι ληρεῖν ἀλλ᾽ ἔτι τὸ
because-of the old-age nor altogether to-babble but still the

καταλελειμμένον μου μέρος καὶ λοιπὸν ὂν οὐκ ἀνάξιον
remaining my part and left being not unworthy
εἶναι τῆς δυνάμεως, ἣν ἔσχον νεώτερος ὤν.
to-be of-the power which I-had younger being

2 Ἀκούω δέ σε πάντων λεγόντων, ὡς φιλάνθρωπος εἶ
I-hear and you all saying that humane you-are
καὶ φιλαθήναιος καὶ φιλόσοφος, οὐκ ἀφρόνως ἀλλὰ
and a-friend-of-Athens and philosophic not senselessly but
νοῦν ἐχόντως. τῶν τε γὰρ πολιτῶν ἀποδέχεσθαί σε
sense having of-the both for citizens to-welcome you
τῶν ἡμετέρων οὐ τοὺς ἠμεληκότας αὐτῶν καὶ πονηρῶν
the our not the-ones having-neglected themselves and wicked
πραγμάτων ἐπιθυμοῦντας, ἀλλ᾽ οἷς συνδιατρίβων
deeds desiring but with-whom spending-time
τ᾽ οὐκ ἂν λυπηθείης, συμβάλλων τε καὶ κοινωνῶν
both not — you-would-be-grieved dealing and and sharing
πραγμάτων οὐδὲν ἂν βλαβείης οὐδ᾽ ἀδικηθείης, οἵοις
affairs in-no-way — you-would-be-harmed nor be-wronged such-as
περ χρὴ πλησιάζειν τοὺς εὖ φρονοῦντας·
indeed one-must to-associate-with the-ones well thinking

3 τῶν τε φιλοσοφιῶν οὐκ ἀποδοκιμάζειν μὲν οὐδὲ τὴν
of-the and philosophies not to-reject indeed not-even the-one
περὶ τὰς ἔριδας ἀλλὰ νομίζειν εἶναι πλεονεκτικὴν ἐν
concerned-with the disputes but to-think-(it) to-be advantageous in
ταῖς ἰδίαις διατριβαῖς, οὐ μὴν ἁρμόττειν οὔτε τοῖς τοῦ
the private studies not however to-suit neither the-ones of-the
πλήθους προεστῶσιν οὔτε τοῖς τὰς μοναρχίας ἔχουσιν· οὐδὲ
multitude leading nor the-ones the monarchies holding not
γὰρ συμφέρον οὐδὲ πρέπον ἐστὶ τοῖς μεῖζον τῶν ἄλλων
for beneficial nor fitting it-is for-the-ones greater than-the others

φρονοῦσιν οὔτ᾽ αὐτοῖς ἐρίζειν πρὸς τοὺς συμπολιτευομένους
thinking neither themselves to-dispute with the fellow-citizens
οὔτε τοῖς ἄλλοις ἐπιτρέπειν πρὸς αὐτοὺς ἀντιλέγειν.
nor the others to-allow against themselves to-contradict
ταύτην μὲν οὖν οὐκ ἀγαπᾶν σε τὴν διατριβήν, προαιρεῖσθαι 4
this indeed then not to-like you the study to-prefer
δὲ τὴν παιδείαν τὴν περὶ τοὺς λόγους, οἷς χρώμεθα περὶ
but the education the concerning the speeches which we-use about
τὰς πράξεις τὰς προσπιπτούσας καθ᾽ ἑκάστην τὴν ἡμέραν
the affairs the occurring by each the day
καὶ μεθ᾽ ὧν βουλευόμεθα περὶ τῶν κοινῶν· δι᾽ ἣν νῦν
and with which we-deliberate about the public-affairs through which now
τε δοξάζειν περὶ τῶν μελλόντων ἐπιεικῶς, τοῖς τ᾽
both to-judge about the-things to-come fairly to-the-ones and
ἀρχομένοις προστάττειν οὐκ ἀνοήτως, ἃ δεῖ πράττειν
ruled to-command not foolishly what one-must to-do
ἑκάστους, ἐπιστήσει, περὶ δὲ τῶν καλῶν καὶ δικαίων καὶ
each it-will-teach-(you) about and the noble and just and
τῶν τούτοις ἐναντίων ὀρθῶς κρίνειν, πρὸς δὲ τούτοις
the to-these opposite rightly to-judge in-addition-to and these
τιμᾶν τε καὶ κολάζειν, ὡς προσῆκόν ἐστιν ἑκατέρους.
to-honor both and to-punish as fitting it-is each
σωφρονεῖς οὖν νῦν ταῦτα μελετῶν· ἐλπίδας γὰρ τῷ 5
you-are-wise then now these-things practicing hopes for to-the
τε πατρὶ καὶ τοῖς ἄλλοις παρέχεις, ὡς, ἂν πρεσβύτερος
both father and to-the others you-give that if older
γενόμενος ἐμμείνῃς τούτοις, τοσοῦτον προέξεις τῇ
having-become you-abide-by these so-far you-will-surpass in-the
φρονήσει τῶν ἄλλων, ὅσον περ ὁ πατήρ σου διενήνοχεν
wisdom the others as indeed the father your has-excelled
ἁπάντων.
all

One of the envoys reports that Jason's sons asked whether Isocrates would come to stay with them. For his guest-friendship with Jason and Polyalces he would gladly go, but his age forbids it, and Athens' quickly broken alliances could leave him suspected by either side. He writes instead, not as a display piece: they must first decide what life and what honors to seek, then aim each day's acts at that end. He prefers the private life to a tyrant's, whose dangers its advocates ignore.

1 Ἀπήγγειλέ τίς μοι τῶν πρεσβευσάντων ὡς ὑμᾶς,
reported someone to-me of-the-ones having-gone-as-envoys to you
ὅτι καλέσαντες αὐτὸν ἄνευ τῶν ἄλλων ἐρωτήσαιτ' εἰ
that having-called him without the others you-asked whether
πεισθείην ἂν ἀποδημῆσαι καὶ διατρῖψαι παρ' ὑμῖν.
I-would-be-persuaded — to-go-abroad and to-stay with you
ἐγὼ δ' ἕνεκα μὲν τῆς Ἰάσονος καὶ Πολυαλκοῦς
I and for-the-sake indeed the of-Jason and Polyalces
ξενίας ἡδέως ἂν ἀφικοίμην ὡς ὑμᾶς· οἶμαι γὰρ ἂν
guest-friendship gladly — would-come to you I-think for —
τὴν ὁμιλίαν τὴν γενομένην ἅπασιν ἡμῖν συνενεγκεῖν·
the intercourse the having-come-about all us to-benefit
ἀλλὰ γὰρ ἐμποδίζει με πολλά,
but for hinder me many-things
2 μάλιστα μὲν τὸ μὴ δύνασθαι πλανᾶσθαι καὶ τὸ μὴ πρέπειν
most indeed the not being-able to-wander and the not being-fitting
ἐπιξενοῦσθαι τοῖς τηλικούτοις, ἔπειθ' ὅτι πάντες οἱ
to-stay-abroad for-the so-old then that all the-ones
πυθόμενοι τὴν ἀποδημίαν δικαίως ἄν μου καταφρονήσειαν,
having-learned-of the journey justly — me would-despise
εἰ προῃρημένος τὸν ἄλλον χρόνον ἡσυχίαν ἄγειν ἐπὶ
if having-chosen the rest-of time quiet to-keep in
γήρως ἀποδημεῖν ἐπιχειροίην, ὅτ' εἰκὸς ἦν, εἰ καὶ
old-age to-go-abroad I-should-attempt when fitting it-were if even

πρότερον ἄλλοθί που διέτριβον, νῦν οἴκαδε σπεύδειν,
before elsewhere somewhere I-had-been-staying now homeward to-hasten
οὕτως ὑπογυίου μοι τῆς τελευτῆς οὔσης.
so near-at-hand for-me the end being
πρὸς δὲ τούτοις φοβοῦμαι καὶ τὴν πόλιν· χρὴ γὰρ 3
in-addition-to and these I-fear also the city one-must for
τἀληθῆ λέγειν. ὁρῶ γὰρ τὰς συμμαχίας τὰς πρὸς αὐτὴν
the-truth to-tell I-see for the alliances the with it
γιγνομένας ταχέως διαλυομένας. εἰ δή τι συμβαίη
coming-about quickly being-dissolved if indeed anything should-happen
καὶ πρὸς ὑμᾶς τοιοῦτον, εἰ καὶ τὰς αἰτίας καὶ τοὺς
also with you such if even the charges and the
κινδύνους διαφυγεῖν δυνηθείην, ὃ χαλεπόν ἐστιν, ἀλλ' οὖν
dangers to-escape I-should-be-able which hard is but then
αἰσχυνθείην ἄν, εἴτε διὰ τὴν πόλιν δόξαιμί τισιν ὑμῶν
I-would-be-ashamed — whether because-of the city I-should-seem to-some of-you
ἀμελεῖν, εἴτε δι' ὑμᾶς τῆς πόλεως ὀλιγωρεῖν. μὴ κοινοῦ
to-neglect-(you) or because-of you the city to-slight not common
δὲ τοῦ συμφέροντος ὄντος οὐκ οἶδ' ὅπως ἂν ἀμφοτέροις
and the interest being not I-know how — both
ἀρέσκειν δυνηθείην. αἱ μὲν οὖν αἰτίαι, δι' ἃς οὐκ ἔξεστί
to-please I-could the indeed then reasons for which not it-is-possible
μοι ποιεῖν ἃ βούλομαι, τοιαῦται συμβεβήκασιν.
for-me to-do what I-wish such have-turned-out
Οὐ μὴν περὶ τῶν ἐμαυτοῦ μόνον ἐπιστείλας οἶμαι 4
not indeed about the my-own only having-written I-think
δεῖν ἀμελῆσαι τῶν ὑμετέρων, ἀλλ' ἅπερ ἂν
to-be-necessary to-neglect the yours but the-very-things —
παραγενόμενος πρὸς ὑμᾶς διελέχθην, πειράσομαι καὶ νῦν
having-been-present to you I-would-have-said I-will-try also now
περὶ τῶν αὐτῶν τούτων ὅπως ἂν δύνωμαι διεξελθεῖν.
about the same these as — I-can to-go-through

μηδὲν δ᾽ ὑπολάβητε τοιοῦτον, ὡς ἄρ᾽ ἐγὼ ταύτην ἔγραψα
nothing and suppose such that then I this wrote
τὴν ἐπιστολὴν οὐχ ἕνεκα τῆς ὑμετέρας ξενίας ἀλλ᾽
the letter not for-the-sake-of the your guest-friendship but
ἐπίδειξιν ποιήσασθαι βουλόμενος. οὐ γὰρ εἰς τοῦθ᾽ ἥκω
display to-make wishing not for to this I-have-come
μανίας ὥστ᾽ ἀγνοεῖν, ὅτι κρείττω μὲν γράψαι τῶν
of-madness that to-be-ignorant that better indeed to-write than-the-things
πρότερον διαδεδομένων οὐκ ἂν δυναίμην, τοσοῦτον τῆς
before spread-abroad not — I-could so-far from-the
ἀκμῆς ὑστερῶν, χείρω δ᾽ ἐξενεγκὼν πολὺ φαυλοτέραν
prime falling-behind worse and having-published much meaner
ἂν λάβοιμι δόξαν τῆς νῦν ἡμῖν ὑπαρχούσης.
— I-would-get reputation than-the now for-us existing
ἔπειτ᾽ εἴπερ ἐπιδείξει προσεῖχον τὸν νοῦν ἀλλὰ μὴ πρὸς
then if-indeed to-display I-were-applying the mind but not toward
ὑμᾶς ἐσπούδαζον, οὐκ ἂν ταύτην ἐξ ἁπασῶν προειλόμην
you were-earnest not — this of all I-would-have-chosen
τὴν ὑπόθεσιν, περὶ ἧς χαλεπόν ἐστιν ἐπιεικῶς εἰπεῖν,
the subject about which hard it-is fittingly to-speak
ἀλλὰ πολὺ καλλίους ἑτέρας ἂν εὗρον καὶ μᾶλλον
but much finer others — I-would-have-found and more
λόγον ἐχούσας. ἀλλὰ γὰρ οὔτε πρότερον οὐδὲ πώποτ᾽
scope having but for neither before not ever
ἐφιλοτιμήθην ἐπὶ τούτοις, ἀλλ᾽ ἐφ᾽ ἑτέροις μᾶλλον,
I-prided-myself on these-things but on others rather
ἃ τοὺς πολλοὺς διαλέληθεν, οὔτε νῦν ἔχων ταύτην
which the many have-escaped nor now having this
τὴν διάνοιαν ἐπραγματευσάμην, ἀλλ᾽ ὑμᾶς μὲν ὁρῶν
the intention I-worked-at-(it) but you indeed seeing

ἐν πολλοῖς καὶ μεγάλοις πράγμασιν ὄντας, αὐτὸς δ'
in many and great affairs being myself and
ἀποφήνασθαι βουλόμενος, ἣν ἔχω γνώμην περὶ αὐτῶν.
to-declare wishing what I-have opinion about them
ἡγοῦμαι δὲ συμβουλεύειν μὲν ἀκμὴν ἔχειν, αἱ γὰρ ἐμπειρίαι 6
I-think and to-advise indeed prime to-have the for experiences
παιδεύουσι τοὺς τηλικούτους καὶ ποιοῦσι μᾶλλον τῶν
educate the so-old and make-(them) more than-the
ἄλλων δύνασθαι καθορᾶν τὸ βέλτιστον, εἰπεῖν δὲ περὶ τῶν
others able to-discern the best to-speak but about the-things
προτεθέντων ἐπιχαρίτως καὶ μουσικῶς καὶ διαπεπονημένως
proposed gracefully and harmoniously and elaborately
οὐκέτι τῆς ἡμετέρας ἡλικίας ἐστίν, ἀλλ' ἀγαπῴην ἄν,
no-longer of-the our age is but I-would-be-content —
εἰ μὴ παντάπασιν ἐκλελυμένως διαλεχθείην περὶ αὐτῶν.
if not altogether feebly I-should-speak about them
Μὴ θαυμάζετε δ' ἄν τι φαίνωμαι λέγων ὧν πρότερον 7
not do-wonder and if anything I-appear saying of-what before
ἀκηκόατε· τῷ μὲν γὰρ ἴσως ἄκων ἂν ἐντύχοιμι, τὸ δὲ καὶ
you-have-heard some indeed for perhaps unwilling — I-might-meet some and even
προειδώς, εἰ πρέπον εἰς τὸν λόγον εἴη, προσλάβοιμι· καὶ
knowing-beforehand if fitting to the speech it-were I-might-take-in and
γὰρ ἂν ἄτοπος εἴην, εἰ τοὺς ἄλλους ὁρῶν τοῖς ἐμοῖς
for — absurd I-would-be if the others seeing the-things mine
χρωμένους αὐτὸς μόνος ἀπεχοίμην τῶν ὑπ' ἐμοῦ πρότερον
using myself alone I-should-keep-from the-things by me before
εἰρημένων. τούτου δ' ἕνεκα ταῦτα προεῖπον, ὅτι
said this and for-the-sake-of these-things I-said-first because
τὸ πρῶτον ἐπιφερόμενον ἓν τῶν τεθρυλημένων ἐστίν.
the first coming-up one of-the-things much-repeated is

8 εἴθισμαι γὰρ λέγειν πρὸς τοὺς περὶ τὴν φιλοσοφίαν τὴν
I-am-accustomed for to-say to the-ones in the philosophy the
ἡμετέραν διατρίβοντας, ὅτι τοῦτο πρῶτον δεῖ σκέψασθαι,
our engaged that this first one-must to-consider
τί τῷ λόγῳ καὶ τοῖς τοῦ λόγου μέρεσι διαπρακτέον ἐστίν·
what by-the speech and by-the of-the speech parts must-be-accomplished is
ἐπειδὰν δὲ τοῦθ' εὕρωμεν καὶ διακριβωσώμεθα, ζητητέον
when and this we-find and determine-precisely must-be-sought
εἶναί φημι τὰς ἰδέας, δι' ὧν ταῦτ' ἐξεργασθήσεται
to-be I-say the forms through which these-things will-be-worked-out
καὶ λήψεται τέλος, ὅπερ ὑπεθέμεθα. καὶ ταῦτα φράζω
and will-reach end which-very we-proposed and these-things I-say
μὲν ἐπὶ τῶν λόγων, ἔστι δὲ τοῦτο στοιχεῖον καὶ
indeed in-the-case-of the speeches is but this a-principle also
κατὰ τῶν ἄλλων ἁπάντων καὶ κατὰ τῶν ὑμετέρων
in-the-case-of the other-things all and in-the-case-of the your
πραγμάτων. οὐδὲν γὰρ οἷόν τ' ἐστὶ πραχθῆναι νοῦν ἐχόντως,
affairs nothing for possible — it-is to-be-done sense having
9 ἂν μὴ τοῦτο πρῶτον μετὰ πολλῆς προνοίας λογίσησθε
if not this first with much forethought you-reckon
καὶ βουλεύσησθε, πῶς χρὴ τὸν ἐπίλοιπον χρόνον ὑμῶν
and deliberate how one-must the remaining time of-your
αὐτῶν προστῆναι καὶ τίνα βίον προελέσθαι καὶ ποίας
selves to-direct and what life to-choose and what-sort-of
δόξης ὀριγνηθῆναι καὶ ποτέρας τῶν τιμῶν ἀγαπῆσαι,
reputation to-reach-for and which of-the honors to-prefer
τὰς παρ' ἑκόντων γιγνομένας ἢ τὰς παρ' ἀκόντων
the-ones from willing coming or the-ones from unwilling
τῶν πολιτῶν· ταῦτα δὲ διορισαμένους τότ' ἤδη τὰς
the citizens these-things and having-defined then at-last the

πράξεις τὰς καθ᾽ ἑκάστην τὴν ἡμέραν σκεπτέον, ὅπως
actions the by each the day one-must-consider how
συντενοῦσι πρὸς τὰς ὑποθέσεις τὰς ἐξ ἀρχῆς γενομένας.
they-will-tend toward the principles the from beginning laid-down
καὶ τοῦτον μὲν τὸν τρόπον ζητοῦντες καὶ φιλοσοφοῦντες 10
and this indeed the way seeking and philosophizing
ὥσπερ σκοποῦ κειμένου στοχάσεσθε τῇ ψυχῇ καὶ
as-if a-target set-up you-will-aim with-the soul and
μᾶλλον ἐπιτεύξεσθε τοῦ συμφέροντος· ἂν δὲ μηδεμίαν
more you-will-hit the advantage if but no
ποιήσησθε τοιαύτην ὑπόθεσιν ἀλλὰ τὸ προσπῖπτον
you-make such principle but the-thing falling-in-your-way
ἐπιχειρῆτε πράττειν, ἀναγκαῖόν ἐστιν ὑμᾶς ταῖς διανοίαις
you-attempt to-do necessary it-is you in-the thoughts
πλανᾶσθαι καὶ πολλῶν διαμαρτάνειν πραγμάτων.
to-wander and many to-fail-in affairs
Ἴσως ἂν οὖν τις τῶν εἰκῇ ζῆν προῃρημένων τοὺς 11
perhaps — then one of-the-ones at-random to-live having-chosen the
μὲν τοιούτους λογισμοὺς διασύρειν ἐπιχειρήσειεν, ἀξιώσειε
indeed such reasonings to-ridicule might-try might-ask
δ᾽ ἂν ἤδη με συμβουλεύειν περὶ τῶν προειρημένων. ἔστιν
and — at-once me to-advise about the-things mentioned-before it-is
οὖν οὐκ ὀκνητέον ἀποφήνασθαι περὶ αὐτῶν, ἃ τυγχάνω
then not to-be-shrunk-from to-declare about them what I-happen
γιγνώσκων. ἐμοὶ γὰρ αἱρετώτερος ὁ βίος εἶναι δοκεῖ καὶ
judging to-me for more-desirable the life to-be seems and
βελτίων ὁ τῶν ἰδιωτευόντων ἢ τῶν τυραννούντων,
better the-one of-the-ones living-privately than of-the-ones ruling-as-tyrants
καὶ τὰς τιμὰς ἡδίους ἡγοῦμαι τὰς ἐν ταῖς πολιτείαις ἢ
and the honors sweeter I-consider the-ones in the free-states than
τὰς ἐν ταῖς μοναρχίαις· καὶ περὶ τούτων λέγειν ἐπιχειρήσω.
the-ones in the monarchies and about these-things to-speak I-will-try

12 καίτοι μ᾽ οὐ λέληθεν, ὅτι πολλοὺς ἕξω τοὺς
and-yet me not it-has-escaped that many I-will-have the-ones
ἐναντιουμένους, καὶ μάλιστα τοὺς περὶ ὑμᾶς ὄντας. οἶμαι
opposing and most the-ones around you being I-think
γὰρ οὐχ ἥκιστα τούτους ἐπὶ τὴν τυραννίδα παροξύνειν ὑμᾶς·
for not least these to the tyranny to-urge-on you
σκοποῦσι γὰρ οὐ πανταχῇ τὴν φύσιν τοῦ πράγματος ἀλλὰ
they-look-at for not on-all-sides the nature of-the thing but
πολλὰ παραλογίζονται σφᾶς αὐτούς. τὰς μὲν γὰρ ἐξουσίας
much deceive them- -selves the indeed for powers
καὶ τὰ κέρδη καὶ τὰς ἡδονὰς ὁρῶσι καὶ τούτων ἀπολαύσεσθαι
and the gains and the pleasures they-see and these to-be-going-to-enjoy
προσδοκῶσι, τὰς δὲ ταραχὰς καὶ τοὺς φόβους καὶ τὰς
expect the but troubles and the fears and the
συμφορὰς τὰς τοῖς ἄρχουσι συμπιπτούσας καὶ τοῖς φίλοις
disasters the-ones to-the rulers befalling and to-the friends
αὐτῶν οὐ θεωροῦσιν, ἀλλὰ πεπόνθασιν ὅπερ οἱ τοῖς
their not they-observe but they-have-suffered the-very-thing the-ones the
αἰσχίστοις καὶ παρανομωτάτοις τῶν ἔργων ἐπιχειροῦντες.
most-shameful and most-lawless of-the deeds attempting
13 καὶ γὰρ ἐκεῖνοι τὰς μὲν πονηρίας τὰς τῶν πραγμάτων
and for those the indeed wickednesses the of-the deeds
οὐκ ἀγνοοῦσιν, ἐλπίζουσι δ᾽ ὅσον μὲν ἀγαθόν ἐστιν ἐν
not are-ignorant-of hope but as-much-as indeed good is in
αὐτοῖς, τοῦτο μὲν ἐκλήψεσθαι, τὰ δὲ δεινὰ πάντα
them this indeed to-be-going-to-pick-out the but dreadful-things all
τὰ προσόντα τῷ πράγματι καὶ τὰ κακὰ διαφεύξεσθαι,
the attaching to-the deed and the evils to-be-going-to-escape
καὶ διοικήσειν τὰ περὶ σφᾶς αὐτοὺς οὕτως, ὥστε
and to-be-going-to-manage the-things about them- -selves so that
τῶν μὲν κινδύνων εἶναι πόρρω, τῶν δ᾽ ὠφελειῶν ἐγγύς.
of-the indeed dangers to-be far of-the but benefits near

τοὺς μὲν οὖν ταύτην ἔχοντας τὴν διάνοιαν ζηλῶ τῆς 14
the-ones indeed then this having the mind I-envy for-the
ῥᾳθυμίας, αὐτὸς δ' αἰσχυνθείην ἄν, εἰ συμβουλεύων
easiness myself but I-would-be-ashamed — if advising
ἑτέροις ἐκείνων ἀμελήσας τὸ ἐμαυτῷ συμφέρον ποιοίην καὶ
others those having-neglected the to-myself advantageous I-did and
μὴ παντάπασιν ἔξω θεὶς ἐμαυτὸν καὶ τῶν ὠφελειῶν
not altogether outside having-put myself both of-the benefits
καὶ τῶν ἄλλων ἁπάντων τὰ βέλτιστα παραινοίην.
and of-the other-things all the best I-advised
ὡς οὖν ἐμοῦ ταύτην ἔχοντος τὴν γνώμην, οὕτω μοι
as then me this having the opinion so to-me
προσέχετε τὸν νοῦν. ***
apply the mind (lacuna)

VII · TO TIMOTHEUS

Isocrates congratulates Timotheus on using his power better than his father and on preferring good repute to wealth. A ruler should make his citizens happier and rule so mildly that no one plots against him, while guarding himself closely; Cleommis of Methymna, who recalls exiles and arms his citizens, is the model. He recommends Autocrator, the bearer, a fellow student, and explains that he never asked anything of Clearchus, mild as a pupil but changed by power. He asks for a letter renewing their friendship.

Περὶ μὲν τῆς οἰκειότητος τῆς ὑπαρχούσης ἡμῖν πρὸς 1
about indeed the friendship the existing for-us toward
ἀλλήλους οἶμαί σε πολλῶν ἀκηκοέναι, συγχαίρω δέ σοι
one-another I-think you from-many to-have-heard I-rejoice-with and you
πυνθανόμενος, πρῶτον μὲν ὅτι τῇ δυναστείᾳ τῇ παρούσῃ
learning first indeed that the power the present

κάλλιον χρῇ τοῦ πατρὸς καὶ φρονιμώτερον, ἔπειθ' ὅτι
more-nobly you-use than-the father and more-wisely then that
προαιρεῖ δόξαν καλὴν κτήσασθαι μᾶλλον ἢ πλοῦτον
you-prefer reputation fine to-acquire rather than wealth
μέγαν συναγαγεῖν. σημεῖον γὰρ οὐ μικρὸν ἐκφέρεις ἀρετῆς
great to-amass sign for not small you-give of-virtue
ἀλλ' ὡς δυνατὸν μέγιστον, ταύτην ἔχων τὴν γνώμην·
but as possible greatest this having the judgment
ὥστ' ἢν ἐμμείνῃς τοῖς περὶ σοῦ νῦν λεγομένοις, οὐκ
so-that if you-abide-by the-things about you now said not
ἀπορήσεις τῶν ἐγκωμιασομένων τήν τε φρόνησιν τὴν
you-will-lack the-ones going-to-praise the both wisdom the
σὴν καὶ τὴν προαίρεσιν ταύτην.
your and the choice this

2 ἡγοῦμαι δὲ καὶ τὰ διηγγελμένα περὶ τοῦ πατρός σου
I-think and also the-things reported about the father your
συμβαλεῖσθαι μεγάλην πίστιν πρὸς τὸ δοκεῖν εὖ φρονεῖν
to-be-going-to-contribute great credence toward the seeming well to-think
σε καὶ διαφέρειν τῶν ἄλλων· εἰώθασι γὰρ οἱ πλεῖστοι
you and to-excel the others are-accustomed for the most
τῶν ἀνθρώπων οὐχ οὕτως ἐπαινεῖν καὶ τιμᾶν τοὺς ἐκ
of-the men not so to-praise and to-honor the-ones from
τῶν πατέρων τῶν εὐδοκιμούντων γεγονότας, ὡς τοὺς ἐκ
the fathers the well-reputed born as the-ones from
τῶν δυσκόλων καὶ χαλεπῶν, ἤν περ φαίνωνται μηδὲν
the-ones harsh and cruel if indeed they-appear in-no-way
ὅμοιοι τοῖς γονεῦσιν ὄντες. μᾶλλον γὰρ ἐπὶ πάντων
like to-the parents being more for in all-things
κεχαρισμένον αὐτοῖς ἐστὶ τὸ παρὰ λόγον συμβαῖνον
pleasing to-them is the beyond expectation happening
ἀγαθὸν τῶν εἰκότως καὶ προσηκόντως γιγνομένων.
good than-the-things reasonably and fittingly happening

῾Ων ἐνθυμούμενον χρὴ ζητεῖν καὶ φιλοσοφεῖν, ἐξ ὅτου 3
which-things considering one-must to-seek and to-study in what
τρόπου καὶ μετὰ τίνων καὶ τίσι συμβούλοις χρώμενος τάς
way and with whom and what advisers using the
τε τῆς πόλεως ἀτυχίας ἐπανορθώσεις καὶ τοὺς πολίτας
both of-the city misfortunes you-will-set-right and the citizens
ἐπί τε τὰς ἐργασίας καὶ τὴν σωφροσύνην προτρέψεις καὶ
to both the works and the temperance you-will-turn and
ποιήσεις αὐτοὺς ἥδιον ζῆν καὶ θαρραλεώτερον ἢ
you-will-make them more-pleasantly to-live and more-confidently than
τὸν παρελθόντα χρόνον· ταῦτα γάρ ἐστιν ἔργα τῶν
the past time these-things for are tasks of-the-ones
ὀρθῶς καὶ φρονίμως τυραννευόντων.
rightly and wisely ruling-as-tyrants
ὧν ἔνιοι καταφρονήσαντες οὐδὲν ἄλλο σκοποῦσι, πλὴν 4
which some having-despised nothing else consider except
ὅπως αὐτοί θ᾽ ὡς μετὰ πλείστης ἀσελγείας τὸν
how they-themselves both as with most license the
βίον διάξουσι, τῶν τε πολιτῶν τοὺς βελτίστους καὶ
life will-pass of-the and citizens the best and
πλουσιωτάτους λυμανοῦνται καὶ δασμολογήσουσι, κακῶς
richest will-maltreat and will-levy-tribute-on badly
εἰδότες, ὅτι προσήκει τοὺς εὖ φρονοῦντας καὶ τὴν τιμὴν
knowing that it-is-fitting the-ones well thinking and the office
ταύτην ἔχοντας μὴ τοῖς τῶν ἄλλων κακοῖς αὐτοῖς
this holding not by-the of-the others evils for-themselves
ἡδονὰς παρασκευάζειν, ἀλλὰ ταῖς αὐτῶν ἐπιμελείαις τοὺς
pleasures to-provide but by-the their-own cares the
πολίτας εὐδαιμονεστέρους ποιεῖν, μηδὲ πικρῶς μὲν καὶ
citizens happier to-make nor bitterly indeed and
χαλεπῶς διακεῖσθαι πρὸς ἅπαντας, ἀμελεῖν δὲ τῆς αὐτῶν
harshly to-be-disposed toward all to-neglect and the their-own

σωτηρίας, ἀλλ᾽ οὕτω μὲν πράως καὶ νομίμως ἐπιστατεῖν
safety but so indeed gently and lawfully to-preside-over
τῶν πραγμάτων ὥστε μηδένα τολμᾶν αὐτοῖς ἐπιβουλεύειν,
the affairs that no-one to-dare against-them to-plot
μετὰ τοσαύτης δ᾽ ἀκριβείας τὴν τοῦ σώματος ποιεῖσθαι
with such but exactness the of-the body to-make
φυλακὴν ὡς ἁπάντων αὐτοὺς ἀνελεῖν βουλομένων.
guarding as-if all them to-destroy wishing
5 ταύτην γὰρ τὴν διάνοιαν ἔχοντες αὐτοί τ᾽ ἂν ἔξω
this for the mind having themselves both — outside
τῶν κινδύνων εἶεν καὶ παρὰ τοῖς ἄλλοις εὐδοκιμοῖεν·
the dangers would-be and among the others would-be-well-regarded
ὧν ἀγαθὰ μείζω χαλεπὸν εὑρεῖν ἐστίν.
than-which goods greater hard to-find it-is
6 ἐνεθυμήθην δὲ μεταξὺ γράφων, ὡς εὐτυχῶς ἅπαντά σοι
I-reflected and while writing how fortunately all-things for-you
συμβέβηκεν. τὴν μὲν γὰρ εὐπορίαν, ἣν ἀναγκαῖον ἦν
have-turned-out the indeed for wealth which necessary it-was
κτήσασθαι μετὰ βίας καὶ τυραννικῶς καὶ μετὰ πολλῆς
to-acquire with force and tyrannically and with much
ἀπεχθείας ὁ πατήρ σοι καταλέλοιπε, τὸ δὲ χρῆσθαι
hatred the father to-you has-left the but using
τούτοις καλῶς καὶ φιλανθρώπως ἐπὶ σοὶ γέγονεν· ὧν
these well and humanely upon you has-fallen for-which
χρή σε πολλὴν ποιεῖσθαι τὴν ἐπιμέλειαν.
must you much to-take the care
7 Ἃ μὲν οὖν ἐγὼ γιγνώσκω, ταῦτ᾽ ἐστίν· ἔχει δ᾽
what indeed then I judge these-things are it-stands and
οὕτως. εἰ μὲν ἐρᾷς χρημάτων καὶ μείζονος δυναστείας καὶ
thus if indeed you-love money and greater power and
κινδύνων, δι᾽ ὧν αἱ κτήσεις τούτων εἰσίν, ἑτέρους σοι
dangers through which the acquisitions of-these are other by-you

συμβούλους παρακλητέον· εἰ δὲ ταῦτα μὲν ἱκανῶς ἔχεις,
advisers must-be-called-in if but these indeed sufficiently you-have
ἀρετῆς δὲ καὶ δόξης καλῆς καὶ τῆς παρὰ τῶν πολλῶν
virtue but and reputation fine and the from the many
εὐνοίας ἐπιθυμεῖς, τοῖς τε λόγοις τοῖς ἐμοῖς προσεκτέον
goodwill you-desire to-the both words the my must-be-applied
τὸν νοῦν ἐστὶ καὶ τοῖς καλῶς τὰς πόλεις τὰς αὐτῶν
the mind it-is and with-the-ones well the cities the their-own
διοικοῦσιν ἁμιλλητέον καὶ πειρατέον αὐτῶν διενεγκεῖν.
governing one-must-vie and one-must-try them to-surpass
ἀκούω δὲ Κλέομμιν τὸν ἐν Μηθύμνῃ ταύτην ἔχοντα τὴν 8
I-hear and Cleommis the-one in Methymna this holding the
δυναστείαν περί τε τὰς ἄλλας πράξεις καλὸν κἀγαθὸν εἶναι
power in both the other actions noble and-good to-be
καὶ φρόνιμον, καὶ τοσοῦτον ἀπέχειν τοῦ τῶν πολιτῶν τινας
and wise and so-far to-be-from the of-the citizens any
ἀποκτείνειν ἢ φυγαδεύειν ἢ δημεύειν τὰς οὐσίας ἢ ποιεῖν
killing or exiling or confiscating the estates or doing
ἄλλο τι κακόν, ὥστε πολλὴν μὲν ἀσφάλειαν παρέχειν τοῖς
other any evil that much indeed security to-provide to-the
συμπολιτευομένοις, κατάγειν δὲ τοὺς φεύγοντας, ἀποδιδόναι
fellow-citizens to-restore and the exiles to-give-back
δὲ τοῖς μὲν κατιοῦσι τὰς κτήσεις, ἐξ ὧν ἐξέπεσον,
and to-the-ones indeed returning the possessions from which they-were-driven
τοῖς δὲ πριαμένοις τὰς τιμὰς τὰς ἑκάστοις 9
to-the-ones and having-bought-(them) the prices the to-each
γιγνομένας, πρὸς δὲ τούτοις καθοπλίζειν ἅπαντας
due in-addition-to and these to-arm all
τοὺς πολίτας, ὡς οὐδενὸς μὲν ἐπιχειρήσοντος περὶ αὐτὸν
the citizens as no-one indeed going-to-attempt against him
νεωτερίζειν, ἢν δ' ἄρα τινὲς τολμήσωσιν, ἡγούμενον
to-revolt if but then some dare thinking

λυσιτελεῖν αὐτῷ τεθνάναι τοιαύτην ἀρετὴν ἐνδειξαμένῳ
to-profit him to-be-dead such virtue having-shown
τοῖς πολίταις μᾶλλον ἢ ζῆν πλείω χρόνον τῇ πόλει
to-the citizens rather than to-live more time for-the city
τῶν μεγίστων κακῶν αἴτιον γενόμενον.
of-the greatest evils cause having-become
10 Ἔτι δ' ἂν πλείω σοι περὶ τούτων διελέχθην, ἴσως δ'
further and — more to-you about these I-would-have-said perhaps and
ἂν καὶ χαριέστερον, εἰ μὴ παντάπασιν ἔδει με διὰ
— also more-gracefully if not altogether it-were-necessary me in
ταχέων γράψαι τὴν ἐπιστολήν. νῦν δὲ σοὶ μὲν αὖθις
haste to-write the letter now but you indeed another-time
συμβουλεύσομεν, ἂν μὴ κωλύσῃ με τὸ γῆρας, ἐν δὲ τῷ
we-will-advise if not prevents me the old-age in but the
παρόντι περὶ τῶν ἰδίων δηλώσομεν. Αὐτοκράτωρ γὰρ
present about the private-matters we-will-declare Autocrator for
ὁ τὰ γράμματα φέρων οἰκείως ἡμῖν ἔχει·
the-one the letters bearing intimately with-us stands
11 περί τε γὰρ τὰς διατριβὰς τὰς αὐτὰς γεγόναμεν καὶ
in both for the pursuits the same we-have-been and
τῇ τέχνῃ πολλάκις αὐτοῦ κέχρημαι καὶ τὸ τελευταῖον
the art often his I-have-used and the last-(time)
περὶ τῆς ἀποδημίας τῆς ὡς σὲ σύμβουλος ἐγενόμην
about the journey the to you adviser I-became
αὐτῷ. διὰ δὴ ταῦτα πάντα βουλοίμην ἄν σε καλῶς
to-him because-of indeed these-things all I-would-wish — you well
αὐτῷ χρήσασθαι καὶ συμφερόντως ἀμφοτέροις ὑμῖν, καὶ
him to-treat and advantageously to-both of-you and
γενέσθαι φανερόν, ὅτι μέρος τι καὶ δι' ἐμὲ γίγνεταί
to-become plain that part some also through me comes
τι τῶν δεόντων αὐτῷ.
something of-the-things needful to-him

Καὶ μὴ θαυμάσῃς, εἰ σοὶ μὲν οὕτως ἐπιστέλλω προθύμως, 12
and not do-wonder if to-you indeed so I-write eagerly
Κλεάρχου δὲ μηδὲν πώποτ' ἐδεήθην. σχεδὸν γὰρ ἅπαντες
of-Clearchus but nothing ever I-asked nearly for all
οἱ παρ' ὑμῶν καταπλέοντες σὲ μὲν ὅμοιόν φασιν εἶναι
the-ones from you sailing-in you indeed like say to-be
τοῖς βελτίστοις τῶν ἐμοὶ πεπλησιακότων, Κλέαρχον
to-the best of-the-ones me having-associated-with Clearchus
δὲ κατὰ μὲν ἐκεῖνον τὸν χρόνον, ὅτ' ἦν παρ' ἡμῖν,
but at indeed that the time when he-was with us
ὡμολόγουν, ὅσοι περ ἐνέτυχον, ἐλευθεριώτατον εἶναι
agreed as-many-as indeed met-(him) most-liberal to-be
καὶ πραότατον καὶ φιλανθρωπότατον τῶν μετεχόντων
and gentlest and most-humane of-the-ones sharing-in
τῆς διατριβῆς· ἐπειδὴ δὲ τὴν δύναμιν ἔλαβε, τοσοῦτον
the school when but the power he-took so-much
ἔδοξε μεταπεσεῖν ὥστε πάντας θαυμάζειν τοὺς πρότερον
he-seemed to-change that all to-wonder the-ones before
αὐτὸν γιγνώσκοντας.
him knowing
πρὸς μὲν οὖν ἐκεῖνον διὰ ταύτας τὰς αἰτίας 13
toward indeed then him because-of these the reasons
ἀπηλλοτριώθην· σὲ δ' ἀποδέχομαι καὶ πρὸ πολλοῦ
I-was-estranged you but I-welcome and before much
ποιησαίμην ἂν οἰκείως διατεθῆναι πρὸς ἡμᾶς. δηλώσεις δὲ
I-would-value — intimately to-be-disposed toward us you-will-show and
καὶ σὺ διὰ ταχέων, εἰ τὴν αὐτὴν γνώμην ἔχεις ἡμῖν·
also you in haste whether the same mind you-have with-us
Αὐτοκράτορός τε γὰρ ἐπιμελήσει καὶ πέμψεις ἐπιστολὴν
Autocrator both for you-will-care-for and you-will-send a-letter
ὡς ἡμᾶς, ἀνανεούμενος τὴν φιλίαν καὶ ξενίαν τὴν
to us renewing the friendship and guest-friendship the

πρότερον ὑπάρχουσαν. ἔρρωσο, κἄν του δέῃ τῶν
formerly existing farewell and-if anything you-need of-the-things
παρ᾽ ἡμῖν, ἐπίστελλε.
with us write

VIII · TO THE RULERS OF THE MYTILENAEANS

Isocrates' grandsons, the sons of Aphareus, beg him to write to Mytilene's rulers for their music teacher Agenor, an exile, and his family. He praises Mytilene for recalling exiles and returning their property, and argues that the most musical of cities should not leave its foremost musician abroad, since learning outlasts athletic strength. He cites his own speeches for Greek freedom and his ties to Conon and Timotheus.

1 Οἱ παῖδες οἱ Ἀφαρέως, υἱδεῖς δ᾽ ἐμοί, παιδευθέντες
the sons the of-Aphareus grandsons and of-mine having-been-taught
ὑπ᾽ Ἀγήνορος τὰ περὶ τὴν μουσικήν, ἐδεήθησάν
by Agenor the-things concerning the music asked
μου γράμματα πέμψαι πρὸς ὑμᾶς, ὅπως ἄν, ἐπειδὴ
me letters to-send to you so-that — since
καὶ τῶν ἄλλων τινὰς κατηγάγετε φυγάδων, καὶ τοῦτον
also of-the other some you-restored exiles also this-man
καταδέξησθε καὶ τὸν πατέρα καὶ τοὺς ἀδελφούς. λέγοντος
you-might-receive-back both the father and the brothers saying
δέ μου πρὸς αὐτούς, ὅτι δέδοικα, μὴ λίαν ἄτοπος εἶναι
and me to them that I-fear lest very odd to-be
δόξω καὶ περίεργος, ζητῶν εὑρίσκεσθαι τηλικαῦτα τὸ
I-seem and meddlesome seeking to-obtain such-great-things in-the
μέγεθος παρ᾽ ἀνδρῶν, οἷς οὐδὲ πώποτε πρότερον
magnitude from men with-whom not-even ever before

οὔτε διελέχθην οὔτε συνήθης ἐγενόμην, ἀκούσαντες ταῦτα
neither I-spoke nor acquainted became having-heard these-things
πολὺ μᾶλλον ἐλιπάρουν.
much more they-pressed-(me)
ὡς δ' οὐδὲν αὐτοῖς ἀπέβαινεν ὧν ἤλπιζον, ἅπασιν ἦσαν 2
when and nothing for-them turned-out of-what they-hoped to-all they-were
καταφανεῖς ἀηδῶς διακείμενοι καὶ χαλεπῶς φέροντες.
plain unpleasantly disposed and hard bearing-(it)
ὁρῶν δ' αὐτοὺς λυπουμένους μᾶλλον τοῦ προσήκοντος,
seeing and them grieving more than-the fitting
τελευτῶν ὑπεσχόμην γράψειν τὴν ἐπιστολὴν καὶ
finally I-promised to-be-going-to-write the letter and
πέμψειν ὑμῖν. ὑπὲρ μὲν οὖν τοῦ μὴ δικαίως ἂν
to-be-going-to-send-(it) to-you about indeed then the not justly —
δοκεῖν μωρὸς εἶναι μηδ' ὀχληρὸς ταῦτ' ἔχω λέγειν.
to-seem foolish to-be nor troublesome these-things I-can to-say
Ἡγοῦμαι δὲ καλῶς ὑμᾶς βεβουλεῦσθαι καὶ διαλλαττομένους 3
I-think and well you to-have-deliberated both being-reconciled
τοῖς πολίταις τοῖς ὑμετέροις, καὶ πειρωμένους τοὺς μὲν
with-the citizens the your and trying the-ones indeed
φεύγοντας ὀλίγους ποιεῖν, τοὺς δὲ συμπολιτευομένους
exiled few to-make the-ones and sharing-citizenship
πολλούς, καὶ μιμουμένους τὰ περὶ τὴν στάσιν τὴν
many and imitating the-things concerning the faction the
πόλιν τὴν ἡμετέραν. μάλιστα δ' ἄν τις ὑμᾶς ἐπαινέσειεν,
city the our most and — one you would-praise
ὅτι τοῖς κατιοῦσιν ἀποδίδοτε τὴν οὐσίαν· ἐπιδείκνυσθε
because to-the-ones returning you-give-back the property you-show
γὰρ καὶ ποιεῖτε πᾶσι φανερὸν, ὡς οὐ τῶν κτημάτων
for and make-(it) to-all plain that not the possessions

ἐπιθυμήσαντες τῶν ἀλλοτρίων ἀλλ᾽ ὑπὲρ τῆς πόλεως
having-desired the of-others but for the city
δείσαντες ἐποιήσασθε τὴν ἐκβολὴν αὐτῶν.
having-feared you-made the expulsion of-them

4 Οὐ μὴν ἀλλ᾽ εἰ καὶ μηδὲν ὑμῖν ἔδοξε τούτων μηδὲ
not indeed but if even nothing to-you seemed-good of-these nor
προσεδέχεσθε μηδένα τῶν φυγάδων, τούτους γε νομίζω
you-were-admitting any of-the exiles these at-least I-think
συμφέρειν ὑμῖν κατάγειν. αἰσχρὸν γὰρ τὴν μὲν πόλιν
to-be-beneficial for-you to-restore shameful for the indeed city
ὑμῶν ὑπὸ πάντων ὁμολογεῖσθαι μουσικωτάτην εἶναι
your by all to-be-agreed most-musical to-be
καὶ τοὺς ὀνομαστοτάτους ἐν αὐτῇ παρ᾽ ὑμῖν τυγχάνειν
and the most-famous in it among you to-happen
γεγονότας, τὸν δὲ προέχοντα τῶν νῦν ὄντων περὶ
to-have-been-born the-one but excelling of-the-ones now being in
τὴν ἱστορίαν τῆς παιδείας ταύτης φεύγειν ἐκ τῆς
the knowledge of-the learning this to-be-exiled from the
τοιαύτης πόλεως, καὶ τοὺς μὲν ἄλλους Ἕλληνας τοὺς
such city and the indeed other Greeks the-ones
διαφέροντας περί τι τῶν καλῶν ἐπιτηδευμάτων, κἂν
excelling in some of-the fine pursuits even-if
μηδὲν προσήκωσι, ποιεῖσθαι πολίτας, ὑμᾶς δὲ τοὺς
in-no-way they-are-connected to-make citizens you but the-ones
εὐδοκιμοῦντάς τε παρὰ τοῖς ἄλλοις καὶ μετασχόντας τῆς
of-good-repute both among the others and having-shared the
αὐτῆς φύσεως περιορᾶν παρ᾽ ἑτέροις μετοικοῦντας.
same birth to-overlook among others living-as-aliens

5 θαυμάζω δ᾽ ὅσαι τῶν πόλεων μειζόνων δωρεῶν ἀξιοῦσι
I-wonder and how-many of-the cities greater gifts deem-worthy
τοὺς ἐν τοῖς γυμνικοῖς ἀγῶσι κατορθοῦντας μᾶλλον
the-ones in the athletic contests succeeding rather

ἢ τοὺς τῇ φρονήσει καὶ τῇ φιλοπονίᾳ τι τῶν
than the-ones by-the wisdom and the diligence something of-the
χρησίμων εὑρίσκοντας, καὶ μὴ συνορῶσιν, ὅτι πεφύκασιν
useful-things discovering and not see that are-of-a-nature
αἱ μὲν περὶ τὴν ῥώμην καὶ τὸ τάχος δυνάμεις
the indeed concerning the strength and the speed powers
συναποθνῄσκειν τοῖς σώμασιν, αἱ δ' ἐπιστῆμαι παραμένειν
to-die-with the bodies the but sciences to-abide
ἅπαντα τὸν χρόνον ὠφελοῦσαι τοὺς χρωμένους αὐταῖς.
all the time benefiting the-ones using them
ὧν ἐνθυμουμένους χρὴ τοὺς νοῦν ἔχοντας περὶ 6
which-things considering must the-ones sense having at
πλείστου μὲν ποιεῖσθαι τοὺς καλῶς καὶ δικαίως τῆς
most indeed to-value the-ones well and justly the
αὐτῶν πόλεως ἐπιστατοῦντας, δευτέρους δὲ τοὺς τιμὴν καὶ
their-own city governing second and the-ones honor and
δόξαν αὐτῇ καλὴν συμβαλέσθαι δυναμένους· ἅπαντες γὰρ
reputation to-it fine to-contribute able all for
ὥσπερ δείγματι τοῖς τοιούτοις χρώμενοι καὶ τοὺς ἄλλους
as a-sample the such-ones using also the others
τοὺς συμπολιτευομένους ὁμοίους εἶναι τούτοις νομίζουσιν.
the-ones fellow-citizens like to-be to-these think
Ἴσως οὖν εἴποι τις ἂν, ὅτι προσήκει τοὺς εὑρέσθαι 7
perhaps then might-say one — that it-is-fitting the-ones to-obtain
τι βουλομένους μὴ τὸ πρᾶγμα μόνον ἐπαινεῖν ἀλλὰ
something wishing not the thing only to-praise but
καὶ σφᾶς αὐτοὺς ἐπιδεικνύναι δικαίως ἂν τυγχάνοντας,
also them selves to-show justly — obtaining
περὶ ὧν ποιοῦνται τοὺς λόγους.
about which they-make the speeches

Ἔχει δ' οὕτως. ἐγὼ τοῦ μὲν πολιτεύεσθαι καὶ ῥητορεύειν
it-stands and thus I from-the indeed engaging-in-politics and speaking-in-public
ἀπέστην· οὔτε γὰρ φωνὴν ἔσχον ἱκανὴν οὔτε τόλμαν· οὐ
withdrew neither for voice I-had sufficient nor daring not
μὴν παντάπασιν ἄχρηστος ἔφυν οὐδ' ἀδόκιμος, ἀλλὰ
indeed altogether useless I-was-born nor of-no-account but
τοῖς τε λέγειν προῃρημένοις ἀγαθόν τι περὶ ὑμῶν
to-the-ones both to-say having-chosen good something about you
καὶ τῶν ἄλλων συμμάχων φανείην ἂν καὶ σύμβουλος
and the other allies I-would-appear — both adviser
καὶ συναγωνιστὴς γεγενημένος, αὐτός τε πλείους λόγους
and fellow-contender having-been myself and more speeches
πεποιημένος ὑπὲρ τῆς ἐλευθερίας καὶ τῆς αὐτονομίας τῆς τῶν
having-made for the freedom and the independence the of-the
Ἑλλήνων ἢ σύμπαντες οἱ τὰ βήματα κατατετριφότες.
Greeks than all-together the-ones the platforms having-worn-down
8 ὑπὲρ ὧν ὑμεῖς ἄν μοι δικαίως πλείστην ἔχοιτε
for which you — to-me justly most would-have
χάριν· μάλιστα γὰρ ἐπιθυμοῦντες διατελεῖτε τῆς τοιαύτης
gratitude most for desiring you-continue the such
καταστάσεως. οἶμαι δ' ἄν, εἰ Κόνων μὲν καὶ Τιμόθεος
condition I-think and — if Conon indeed and Timotheus
ἐτύγχανον ζῶντες, Διόφαντος δ' ἦκεν ἐκ τῆς Ἀσίας,
happened living Diophantus and had-come from — Asia
πολλὴν ἂν αὐτοὺς ποιήσασθαι σπουδήν, εὑρέσθαι με
much — them to-make effort to-obtain me
βουλομένους ὧν τυγχάνω δεόμενος. περὶ ὧν οὐκ οἶδ' ὅ
wishing what I-happen asking about whom not I-know what
τι δεῖ πλείω λέγειν· οὐδεὶς γὰρ ὑμῶν οὕτως ἐστὶ νέος
ever needs more to-say no-one for of-you so is young
οὐδ' ἐπιλήσμων, ὅστις οὐκ οἶδε τὰς ἐκείνων εὐεργεσίας.
nor forgetful who not knows the their benefactions

Οὕτω δ᾽ ἄν μοι δοκεῖτε κάλλιστα βουλεύσασθαι περὶ 9
thus and — to-me you-seem most-finely to-deliberate about
τούτων, εἰ σκέψαισθε, τίς ἐστιν ὁ δεόμενος καὶ ὑπὲρ
these-things if you-considered who is the-one asking and for
ποίων τινῶν ἀνθρώπων. εὑρήσετε γὰρ ἐμὲ μὲν οἰκειότατα
what-sort of men you-will-find for me indeed most-intimately
κεχρημένον τοῖς μεγίστων ἀγαθῶν αἰτίοις γεγενημένοις
having-associated with-the-ones greatest goods causes having-been
ὑμῖν τε καὶ τοῖς ἄλλοις, ὑπὲρ ὧν δὲ δέομαι τοιούτους ὄντας,
to-you both and to-the others for whom and I-ask such being
οἵους τοὺς μὲν πρεσβυτέρους καὶ τοὺς περὶ τὴν πολιτείαν
as the indeed older and the-ones in the government
ὄντας μὴ λυπεῖν, τοῖς δὲ νεωτέροις διατριβὴν παρέχειν
being not to-annoy to-the and younger pastime to-provide
ἡδεῖαν καὶ χρησίμην καὶ πρέπουσαν τοῖς τηλικούτοις.
pleasant and useful and fitting to-the of-that-age
Μὴ θαυμάζετε δ᾽ εἰ προθυμότερον καὶ διὰ μακροτέρων 10
not do-wonder and if more-eagerly and at greater-length
γέγραφα τὴν ἐπιστολήν· βούλομαι γὰρ ἀμφότερα, τοῖς τε
I-have-written the letter I-wish for both-things to-the both
παισὶν ἡμῶν χαρίσασθαι καὶ ποιῆσαι φανερὸν αὐτοῖς, ὅτι,
boys our to-do-a-favor and to-make plain to-them that
κἂν μὴ δημηγορῶσι μηδὲ στρατηγῶσιν ἀλλὰ μόνον
even-if not they-address-the-people nor are-generals but only
μιμῶνται τὸν τρόπον τὸν ἐμόν, οὐκ ἠμελημένως διάξουσιν
imitate the way the my not neglected they-will-live
ἐν τοῖς Ἕλλησιν. ἓν ἔτι λοιπόν· ἂν ἄρα δόξῃ
among the Greeks one-thing still remains if then it-seems-good
τι τούτων ὑμῖν πράττειν, Ἀγήνορί τε δηλώσατε καὶ
any of-these-things to-you to-do to-Agenor both make-it-clear and

τοῖς ἀδελφοῖς, ὅτι μέρος τι καὶ δι' ἐμὲ τυγχάνουσιν
to-the brothers that part some also through me they-obtain
ὧν ἐπεθύμουν.
what they-desired

IX · TO ARCHIDAMUS

Isocrates leaves the easy praise of Archidamus and his house to others and urges him to a greater task. Greece is full of war and faction, and mercenary bands sack Greek cities and outrage women and children. Agesilaus alone cared, but erred in wanting both to fight the King and to restore his exiled friends; the Greeks must be reconciled first. Though eighty, Isocrates urges Archidamus to end the Greeks' wars and the barbarians' insolence.

1 Εἰδὼς ὦ Ἀρχίδαμε πολλοὺς ὡρμημένους ἐγκωμιάζειν
knowing O Archidamus many eager to-praise
σὲ καὶ τὸν πατέρα καὶ τὸ γένος ὑμῶν, εἱλόμην
you and the father and the family your I-chose
τοῦτον μὲν τὸν λόγον, ἐπειδὴ λίαν ῥᾴδιος ἦν, ἐκείνοις
this indeed the theme since very easy it-was to-them
παραλιπεῖν, αὐτὸς δέ σε διανοοῦμαι παρακαλεῖν ἐπὶ
to-leave myself and you intend to-summon to
στρατηγίας καὶ στρατείας οὐδὲν ὁμοίας ταῖς νῦν
commands and campaigns in-no-way like to-the-ones now
ἐνεστηκυίαις, ἀλλ' ἐξ ὧν μεγάλων ἀγαθῶν αἴτιος
at-hand but from which great goods cause
γενήσει καὶ τῇ πόλει τῇ σαυτοῦ καὶ τοῖς Ἕλλησιν
you-will-become both to-the city the your-own and to-the Greeks
ἅπασιν.
all

ταύτην δ' ἐποιησάμην τὴν αἵρεσιν, οὐκ ἀγνοῶν 2
this and I-made the choice not being-ignorant
τῶν λόγων τὸν εὐμεταχειριστότερον ἀλλ' ἀκριβῶς
of-the themes the easier-to-handle but precisely
εἰδὼς, ὅτι πράξεις μὲν εὑρεῖν καλὰς καὶ μεγάλας
knowing that actions indeed to-find fine and great
καὶ συμφερούσας χαλεπὸν καὶ σπάνιόν ἐστιν, ἐπαινέσαι
and beneficial hard and rare is to-praise
δὲ τὰς ἀρετὰς τὰς ὑμετέρας ῥᾳδίως οἷός τ' ἂν
but the virtues the your easily able — —
ἐγενόμην. οὐ γὰρ ἔδει με παρ' ἐμαυτοῦ πορίζεσθαι
I-would-have-been not for it-was-needful me from myself to-supply
τὰ λεχθησόμενα περὶ αὐτῶν, ἀλλ' ἐκ τῶν ὑμῖν
the-things going-to-be-said about them but from the-things by-you
πεπραγμένων τοσαύτας ἂν καὶ τοιαύτας ἀφορμὰς
done so-many — and such resources
ἔλαβον ὥστε τὰς περὶ τῶν ἄλλων εὐλογίας μηδὲ
I-would-have-got that the about the others praises not-even
κατὰ μικρὸν ἐναμίλλους γενέσθαι τῇ περὶ ὑμᾶς
by a-little matching to-be to-the-(praise) about you
ῥηθείσῃ.
spoken
Πῶς γὰρ ἄν τις ἢ τὴν εὐγένειαν ὑπερεβάλετο 3
how for — one either the nobility could-have-surpassed
τῶν γεγονότων ἀφ' Ἡρακλέους καὶ Διὸς, ἣν
of-the-ones born from Heracles and Zeus which
πάντες ἴσασι μόνοις ὑμῖν ὁμολογουμένως ὑπάρχουσαν,
all know alone to-you admittedly belonging
ἢ τὴν ἀρετὴν τῶν ἐν Πελοποννήσῳ τὰς Δωρικὰς
or the virtue of-the-ones in Peloponnese the Dorian
πόλεις κτισάντων καὶ τὴν χώραν ταύτην κατασχόντων,
cities having-founded and the land this having-occupied

ἢ τὸ πλῆθος τῶν κινδύνων καὶ τῶν τροπαίων
or the number of-the dangers and of-the trophies
τῶν διὰ τὴν ὑμετέραν ἡγεμονίαν καὶ βασιλείαν
the through the your leadership and kingship
σταθέντων;
set-up

4 τίς δ' ἂν ἠπόρησε, διεξιέναι βουληθεὶς τὴν ἀνδρίαν
who and — would-have-been-at-a-loss to-go-through having-wished the courage
ὅλης τῆς πόλεως καὶ σωφροσύνην καὶ πολιτείαν τὴν ὑπὸ
whole of-the city and temperance and constitution the by
τῶν προγόνων τῶν ὑμετέρων συνταχθεῖσαν; πόσοις δ'
the ancestors the your ordered how-many and
ἂν λόγοις ἐξεγένετο χρήσασθαι περὶ τὴν φρόνησιν
— words it-would-have-been-possible to-use about the wisdom
τοῦ σοῦ πατρὸς καὶ τὴν ἐν ταῖς συμφοραῖς διοίκησιν
of-the your father and the in the misfortunes management
καὶ τὴν μάχην τὴν ἐν τῇ πόλει γενομένην, ἧς
and the battle the in the city having-taken-place of-which
ἡγεμὼν σὺ καταστὰς καὶ μετ' ὀλίγων πρὸς πολλοὺς
leader you having-become and with few against many
κινδυνεύσας καὶ πάντων διενεγκὼν αἴτιος ἐγένου τῇ
having-run-risk and all having-surpassed cause you-became for-the
πόλει τῆς σωτηρίας, οὗ κάλλιον ἔργον οὐδεὶς ἂν
city of-the safety than-which finer deed no-one —
ἐπιδείξειεν;
could-show

5 οὔτε γὰρ πόλεις ἑλεῖν οὔτε πολλοὺς ἀποκτεῖναι
neither for cities to-take nor many to-kill
τῶν πολεμίων οὕτω μέγα καὶ σεμνόν ἐστιν, ὡς
of-the enemies so great and august is as
ἐκ τῶν τοιούτων κινδύνων σῶσαι τὴν πατρίδα,
from the such dangers to-save the fatherland

μὴ τὴν τυχοῦσαν ἀλλὰ τὴν τοσοῦτον ἐπ᾽ ἀρετῇ
not the chance-one but the-one so-far in virtue
διενεγκοῦσαν. περὶ ὧν μὴ κομψῶς ἀλλ᾽ ἁπλῶς
having-excelled about which not elegantly but simply
διελθών, μηδὲ τῇ λέξει κοσμήσας ἀλλ᾽
having-gone-through nor with-the diction having-adorned-(it) but
ἐξαριθμήσας μόνον καὶ χύδην εἰπὼν οὐδεὶς ὅστις
having-enumerated only and loosely having-spoken there-is-no-one who
οὐκ ἂν εὐδοκιμήσειεν.
not — would-win-credit
Ἐγὼ τοίνυν δυνηθεὶς ἂν καὶ περὶ τούτων ἐξαρκούντως 6
I then having-been-able — also about these sufficiently
διαλεχθῆναι, κἀκεῖνο γιγνώσκων, πρῶτον μὲν ὅτι ῥᾷόν
to-discourse that-too knowing first indeed that easier
ἐστι περὶ τῶν γεγενημένων εὐπόρως ἐπιδραμεῖν ἢ
it-is about the-things having-happened fluently to-run-over than
περὶ τῶν μελλόντων νοῦν ἐχόντως εἰπεῖν, ἔπειθ᾽ ὅτι
about the-things to-come sense having to-speak then that
πάντες ἄνθρωποι πλείω χάριν ἔχουσι τοῖς ἐπαινοῦσιν
all men more gratitude have to-the-ones praising
ἢ τοῖς συμβουλεύουσι, τοὺς μὲν γὰρ ὡς εὔνους
than to-the-ones advising the-ones indeed for as well-disposed
ὄντας ἀποδέχονται, τοὺς δ᾽ ἂν μὴ κελευσθέντες
being they-welcome the-others but if not having-been-bidden
παραινῶσιν,
they-advise
ἐνοχλεῖν νομίζουσιν, ἀλλ᾽ ὅμως ἅπαντα ταῦτα 7
to-be-troublesome they-think but nevertheless all these-things
προειδὼς τῶν μὲν πρὸς χάριν ἂν ῥηθέντων
foreseeing from-the-things indeed for favor — said
ἀπεσχόμην, περὶ δὲ τοιούτων μέλλω λέγειν, περὶ ὧν
I-have-kept-away about but such-things I-am-about to-speak about which

οὐδεὶς ἂν ἄλλος τολμήσειεν, ἡγούμενος δεῖν τοὺς
no — other would-dare thinking to-be-necessary the-ones
ἐπιεικείας καὶ φρονήσεως ἀμφισβητοῦντας μὴ τοὺς ῥᾴστους
to-decency and wisdom laying-claim not the easiest
προαιρεῖσθαι τῶν λόγων ἀλλὰ τοὺς ἐργωδεστάτους,
to-choose of-the themes but the most-laborious
μηδὲ τοὺς ἡδίστους τοῖς ἀκούουσιν, ἀλλ' ἐξ ὧν
nor the sweetest to-the-ones hearing but from which
ὠφελήσουσι καὶ τὰς πόλεις τὰς αὑτῶν καὶ τοὺς
they-will-benefit both the cities the their-own and the
ἄλλους Ἕλληνας· ἐφ' οἷσπερ ἐγὼ τυγχάνω νῦν
other Greeks at which-very-things I happen now
ἐφεστηκώς.
to-be-engaged

8 Θαυμάζω δὲ καὶ τῶν ἄλλων τῶν πράττειν ἢ λέγειν
I-wonder and also at-the others the-ones to-act or to-speak
δυναμένων, εἰ μηδὲ πώποτ' αὐτοῖς ἐπῆλθεν ἐνθυμηθῆναι περὶ
able if not-even ever to-them it-occurred to-reflect about
τῶν κοινῶν πραγμάτων, μηδ' ἐλεῆσαι τὰς τῆς Ἑλλάδος
the common affairs nor to-pity the — of-Greece
δυσπραξίας οὕτως αἰσχρῶς καὶ δεινῶς διατιθεμένης,
misfortunes so shamefully and dreadfully being-treated
ἧς οὐδεὶς παραλέλειπται τόπος, ὃς οὐ γέμει καὶ
of-which no has-been-left place which not teems and
μεστός ἐστι πολέμου καὶ στάσεων καὶ σφαγῶν καὶ
full is of-war and factions and slaughters and
κακῶν ἀναριθμήτων· ὧν πλεῖστον μέρος μετειλήφασιν
evils countless of-which greatest share have-received
οἱ τῆς Ἀσίας τὴν παραλίαν οἰκοῦντες, οὓς ἐν ταῖς
the-ones — of-Asia the coast inhabiting whom in the
συνθήκαις ἅπαντας ἐκδεδώκαμεν οὐ μόνον τοῖς βαρβάροις
treaty all we-have-handed-over not only to-the barbarians

ἀλλὰ καὶ τῶν Ἑλλήνων τοῖς τῆς μὲν φωνῆς τῆς
but also of-the Greeks to-the-ones the indeed tongue the
ἡμετέρας κοινωνοῦσι, τῷ δὲ τρόπῳ τῷ τῶν βαρβάρων
our sharing the but way the of-the barbarians
χρωμένοις·
using
οὕς, εἰ νοῦν εἴχομεν, οὐκ ἂν περιεωρῶμεν ἀθροιζομένους 9
whom if sense we-had not — we-would-be-overlooking gathering
οὐδ' ὑπὸ τῶν τυχόντων στρατηγουμένους, οὐδὲ μείζους
nor by the chance-men being-commanded nor greater
καὶ κρείττους συντάξεις στρατοπέδων γιγνομένας ἐκ
and stronger formations of-armies coming-about from
τῶν πλανωμένων ἢ τῶν πολιτευομένων· οἳ τῆς
the-ones wandering than the-ones living-as-citizens who of-the
μὲν βασιλέως χώρας μικρὸν μέρος λυμαίνονται, τὰς
indeed king's land small part ravage the
δὲ πόλεις τὰς Ἑλληνίδας, εἰς ἣν ἂν εἰσέλθωσιν,
but cities the Greek into whichever — they-enter
ἀναστάτους ποιοῦσι, τοὺς μὲν ἀποκτείνοντες, τοὺς δὲ
laid-waste they-make the-ones indeed killing the-ones and
φυγαδεύοντες,
exiling
τῶν δὲ τὰς οὐσίας διαρπάζοντες, ἔτι δὲ παῖδας καὶ 10
of-the-ones and the estates plundering further and children and
γυναῖκας ὑβρίζοντες, καὶ τὰς μὲν εὐπρεπεστάτας
women outraging and the indeed comeliest
καταισχύνοντες, τῶν δ' ἄλλων ἃ περὶ τοῖς
disgracing of-the and others what about the
σώμασιν ἔχουσι περισπῶντες, ὥσθ' ἃς πρότερον
bodies they-have stripping-off so-that those-whom before
οὐδὲ κεκοσμημένας ἦν ἰδεῖν τοῖς ἀλλοτρίοις,
not-even adorned it-was-possible to-see for-the strangers

ταύτας ὑπὸ πολλῶν ὁρᾶσθαι γυμνάς, ἐνίας δ'
these by many to-be-seen naked some and
αὐτῶν ἐν ῥάκεσι περιφθειρομένας δι' ἔνδειαν τῶν
of-them in rags perishing through want of-the
ἀναγκαίων.
necessities

11 Ὑπὲρ ὧν πολὺν ἤδη χρόνον γιγνομένων οὔτε
about which long already time happening neither
πόλις οὐδεμία τῶν προεστάναι τῶν Ἑλλήνων
city any of-the-ones to-lead the Greeks
ἀξιουσῶν ἠγανάκτησεν, οὔτ' ἀνὴρ τῶν πρωτευόντων
claiming was-indignant nor man of-the foremost
οὐδεὶς βαρέως ἤνεγκε, πλὴν ὁ σὸς πατήρ·
any heavily bore-(it) except the your father
μόνος γὰρ Ἀγησίλαος ὢν ἡμεῖς ἴσμεν ἐπιθυμῶν
alone for Agesilaus of-whom we know desiring
ἅπαντα τὸν χρόνον διετέλεσε τοὺς μὲν Ἕλληνας
all the time continued the indeed Greeks
ἐλευθερῶσαι, πρὸς δὲ τοὺς βαρβάρους πόλεμον
to-free against and the barbarians war
ἐξενεγκεῖν. οὐ μὴν ἀλλὰ κἀκεῖνος ἑνὸς πράγματος
to-carry not indeed but even-he in-one matter
διήμαρτεν.
failed

12 καὶ μὴ θαυμάσῃς, εἰ πρὸς σὲ διαλεγόμενος
and not do-wonder if to you conversing
μνησθήσομαι τῶν οὐκ ὀρθῶς ὑπ' αὐτοῦ γνωσθέντων·
I-shall-mention the-things not rightly by him judged
εἴθισμαί τε γὰρ μετὰ παρρησίας ἀεὶ ποιεῖσθαι
I-am-accustomed both for with frankness always to-make
τοὺς λόγους, καὶ δεξαίμην ἂν δικαίως ἐπιτιμήσας
the speeches and I-would-accept — justly having-censured

ἀπεχθέσθαι μᾶλλον ἢ παρὰ τὸ προσῆκον ἐπαινέσας
to-incur-hatred rather than beyond the fitting having-praised
χαρίσασθαι.
to-please

τὸ μὲν οὖν ἐμὸν οὕτως ἔχον ἐστίν, ἐκεῖνος δ’ 13
the indeed then my thus being is he but
ἐν ἅπασι τοῖς ἄλλοις διενεγκὼν καὶ γενόμενος
in all the other-things having-excelled and having-become
ἐγκρατέστατος καὶ δικαιότατος καὶ πολιτικώτατος
most-self-controlled and most-just and most-statesmanlike
διττὰς ἔσχεν ἐπιθυμίας, χωρὶς μὲν ἑκατέραν καλὴν
two had desires separately indeed each fine
εἶναι δοκοῦσαν, οὐ συμφωνούσας δ’ ἀλλήλαις οὐδ’
to-be seeming not agreeing but with-one-another nor
ἅμα πράττεσθαι δυναμένας· ἠβούλετο γὰρ βασιλεῖ
at-once to-be-done able he-wished for the-king
τε πολεμεῖν καὶ τῶν φίλων τοὺς φεύγοντας εἰς
both to-make-war-on and of-the friends the-ones exiled into
τὰς πόλεις καταγαγεῖν καὶ κυρίους καταστῆσαι τῶν
the cities to-restore and masters to-establish of-the
πραγμάτων.
affairs

συνέβαινεν οὖν ἐκ μὲν τῆς πραγματείας τῆς ὑπὲρ 14
it-turned-out then from indeed the effort the for
τῶν ἑταίρων ἐν κακοῖς καὶ κινδύνοις εἶναι τοὺς
the companions in evils and dangers to-be the
Ἕλληνας, διὰ δὲ τὴν ταραχὴν τὴν ἐνθάδε γιγνομένην
Greeks because-of and the turmoil the here arising
μὴ σχολὴν ἄγειν μηδὲ δύνασθαι πολεμεῖν τοῖς
not leisure to-have nor to-be-able to-make-war-on the
βαρβάροις. ὥστ’ ἐκ τῶν ἀγνοηθέντων κατ’ ἐκεῖνον
barbarians so-that from the-things misjudged at that

τὸν χρόνον ῥᾴδιον καταμαθεῖν, ὅτι δεῖ τοὺς ὀρθῶς
the time easy to-learn that must the-ones rightly
βουλευομένους μὴ πρότερον ἐκφέρειν πρὸς βασιλέα
deliberating not before to-carry against the-king
πόλεμον, πρὶν ἂν διαλλάξῃ τις τοὺς Ἕλληνας καὶ
war before — reconciles someone the Greeks and
παύσῃ τῆς μανίας καὶ τῆς φιλονικίας ἡμᾶς. περὶ
stops from-the madness and the rivalry us about
ὧν ἐγὼ καὶ πρότερον εἴρηκα καὶ νῦν ποιήσομαι τοὺς
which I also before have-spoken and now I-will-make the
λόγους.
speeches

15 Καίτοι τινὲς τῶν οὐδεμιᾶς μὲν παιδείας μετεσχηκότων,
and-yet some of-the-ones in-no indeed education having-shared
δύνασθαι δὲ παιδεύειν τοὺς ἄλλους ὑπισχνουμένων,
to-be-able but to-educate the others promising
καὶ ψέγειν μὲν τἀμὰ τολμώντων, μιμεῖσθαι δὲ
and to-blame indeed the-things-mine daring to-imitate but
γλιχομένων, τάχ᾽ ἂν μανίαν εἶναι φήσειαν τὸ μέλειν
eager perhaps — madness to-be might-say the being-a-care
ἐμοὶ τῶν τῆς Ἑλλάδος συμφορῶν, ὥσπερ παρὰ
to-me of-the — of-Greece misfortunes as-if according-to
τοὺς ἐμοὺς λόγους ἢ βέλτιον ἢ χεῖρον αὐτὴν
the my speeches either better or worse it
πράξουσαν.
going-to-fare

Ὧν δικαίως ἂν ἅπαντες πολλὴν ἀνανδρίαν καὶ
of-whom justly — all much unmanliness and
μικροψυχίαν καταγνοῖεν, ὅτι προσποιούμενοι φιλοσοφεῖν
pettiness would-judge because pretending to-philosophize
αὐτοὶ μὲν ἐπὶ μικροῖς φιλοτιμοῦνται, τοῖς δὲ
themselves indeed on small-things pride-themselves to-the-ones but

δυναμένοις περὶ τῶν μεγίστων συμβουλεύειν φθονοῦντες
able about the greatest-things to-advise begrudging
διατελοῦσιν.
continue
οὗτοι μὲν οὖν βοηθοῦντες ταῖς αὐτῶν ἀσθενείαις 16
these indeed then helping the their-own weaknesses
καὶ ῥᾳθυμίαις ἴσως τοιαῦτ' ἐροῦσιν· ἐγὼ δ' οὕτως
and idlenesses perhaps such-things will-say I but so
ἐπ' ἐμαυτῷ μέγα φρονῶ, καίπερ ἔτη γεγονὼς
in myself highly think although years having-lived
ὀγδοήκοντα καὶ παντάπασιν ἀπειρηκώς, ὥστ' οἶμαι
eighty and altogether worn-out that I-think
καὶ λέγειν ἐμοὶ προσήκειν μάλιστα περὶ τούτων καὶ
both to-speak to-me to-be-fitting most about these-things and
καλῶς βεβουλεῦσθαι πρὸς σὲ ποιούμενον τοὺς λόγους,
well to-have-deliberated to you making the speeches
καὶ τυχὸν ἀπ' αὐτῶν γενήσεσθαί τι τῶν
and perhaps from them to-be-going-to-come-about something of-the
δεόντων.
needful-things
ἡγοῦμαι δὲ καὶ τοὺς ἄλλους Ἕλληνας, εἰ δεήσειεν 17
I-think and also the other Greeks if it-should-be-needful
αὐτοὺς ἐξ ἁπάντων ἐκλέξασθαι τόν τε τῷ λόγῳ
them from all to-pick-out the-one both in-the speech
κάλλιστ' ἂν δυνηθέντα παρακαλέσαι τοὺς Ἕλληνας
most-finely — able to-summon the Greeks
ἐπὶ τὴν τῶν βαρβάρων στρατείαν καὶ τὸν τάχιστα
to the of-the barbarians campaign and the-one most-quickly
μέλλοντα τὰς πράξεις ἐπιτελεῖν τὰς συμφέρειν
likely the actions to-accomplish the-ones to-benefit
δοξάσας, οὐκ ἂν ἄλλους ἀνθ' ἡμῶν προκριθῆναι.
having-seemed not — others instead-of us to-be-preferred

καίτοι πῶς οὐκ ἂν αἰσχρὸν ποιήσαιμεν, εἰ τούτων
and-yet how not — shameful we-would-do if these-things
ἀμελήσαιμεν οὕτως ἐντίμων ὄντων, ὧν ἅπαντες ἂν ἡμᾶς
we-neglected so honorable being which all — us
ἀξιώσαιεν;
would-think-worthy

18 τὸ μὲν οὖν ἐμὸν ἔλαττόν ἐστιν· ἀποφήνασθαι
the indeed then my-part smaller is to-declare
γὰρ, ἃ γιγνώσκει τις, οὐ πάνυ τῶν χαλεπῶν
for what judges one not very of-the hard-things
πέφυκεν· σοὶ δὲ προσήκει προσέχοντι τὸν νοῦν
is for-you but it-is-fitting applying the mind
τοῖς ὑπ᾽ ἐμοῦ λεγομένοις βουλεύσασθαι, πότερον
to-the-things by me said to-deliberate whether
ὀλιγωρητέον ἐστὶ τῶν Ἑλληνικῶν πραγμάτων γεγονότι
to-be-slighted is the Greek affairs born
μέν, ὥσπερ ὀλίγῳ πρότερον ἐγὼ διῆλθον, ἡγεμόνι
indeed as a-little before I related leader
δὲ Λακεδαιμονίων ὄντι, βασιλεῖ δὲ προσαγορευομένῳ,
and of-Lacedaemonians being king and called
μεγίστην δὲ τῶν Ἑλλήνων ἔχοντι δόξαν, ἢ τῶν
greatest and of-the Greeks having reputation or the
μὲν ἐνεστώτων πραγμάτων ὑπεροπτέον, μείζοσι δ᾽
indeed present affairs to-be-disregarded greater-things but
ἐπιχειρητέον.
to-be-attempted

19 Ἐγὼ μὲν γάρ φημι χρῆναί σε πάντων ἀφέμενον
I indeed for say to-be-needful you all having-let-go
τῶν ἄλλων δυοῖν τούτοιν προσέχειν τὸν νοῦν, ὅπως
the others two these to-apply the mind how
τοὺς μὲν Ἕλληνας ἀπαλλάξεις τῶν πολέμων καὶ τῶν
the indeed Greeks you-will-free-from the wars and the

ἄλλων κακῶν τῶν νῦν αὐτοῖς παρόντων, τοὺς δὲ
other evils the now to-them present the and
βαρβάρους παύσεις ὑβρίζοντας καὶ πλείω κεκτημένους
barbarians you-will-stop outraging and more possessing
ἀγαθὰ τοῦ προσήκοντος. ὡς δ' ἐστὶ ταῦτα δυνατὰ
goods than-the fitting how but are these-things possible
καὶ συμφέροντα καὶ σοὶ καὶ τῇ πόλει καὶ τοῖς
and beneficial both for-you and for-the city and for-the
ἄλλοις ἅπασιν, ἐμὸν ἔργον ἤδη διδάξαι περὶ αὐτῶν ἐστιν

***

(lacuna)

DEMOSTHENES

ΕΠΙΣΤΟΛΑΙ

Letters

Demosthenes opens with a prayer and, from exile, advises the Athenians at a moment that can win freedom for all the Greeks. They must first agree and act as one, bearing no grudge against any city or citizen who sided with the established order, since all meant to save the ship. Though wronged himself, he will be first to forgive. Alexander's luck came from toil, and fortune now seeks new partners: they should appoint loyal generals, pledge only what they will do, and, once they vote, free the Greeks.

Παντὸς ἀρχομένῳ σπουδαίου καὶ λόγου καὶ ἔργου, 1
every for-one-beginning serious both speech and deed
ἀπὸ τῶν θεῶν ὑπολαμβάνω προσήκειν πρῶτον ἄρχεσθαι.
from the gods I-hold it-to-be-fitting first to-begin
εὔχομαι δὴ τοῖς θεοῖς πᾶσι καὶ πάσαις, ὅ τι τῷ
I-pray indeed to-the gods all and all-goddesses what ever for-the
δήμῳ τῷ Ἀθηναίων ἄριστόν ἐστι καὶ τοῖς εὐνοοῦσι τῷ
people the of-Athenians best is and for-the-ones well-disposed to-the
δήμῳ καὶ νῦν καὶ ἐς τὸν ἔπειτα χρόνον, τοῦτ' ἐμοὶ μὲν
people both now and for the after time this to-me indeed
ἐλθεῖν ἐπὶ νοῦν γράψαι, τοῖς δ' ἐκκλησιάσασιν Ἀθηναίων
to-come into mind to-write to-the and assembled of-Athenians
ἑλέσθαι. εὐξάμενος δὲ ταῦτα, τῆς ἀγαθῆς ἐπινοίας ἐλπίδ'
to-choose having-prayed and these-things of-the good thought hope
ἔχων παρὰ τῶν θεῶν, τάδ' ἐπιστέλλω.
having from the gods these-things I-write
Δημοσθένης τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. Περὶ 2
Demosthenes to-the council and the people to-rejoice about
μὲν τῆς ἐμῆς οἴκαδ' ἀφίξεως ἀεὶ νομίζω πᾶσιν ὑμῖν
indeed the my homeward return always I-think for-all you
ἔσεσθαι βουλεύσασθαι, διόπερ νῦν οὐδὲν περὶ αὐτῆς
to-be-going-to-be-possible to-deliberate wherefore now nothing about it

γέγραφα· τὸν δὲ παρόντα καιρὸν ὁρῶν ἑλομένων μὲν ὑμῶν
I-have-written the but present occasion seeing having-chosen indeed you
τὰ δέοντα ἅμα δόξαν καὶ σωτηρίαν καὶ ἐλευθερίαν
the-things needful at-once glory and safety and freedom
δυνάμενον κτήσασθαι, οὐ μόνον ὑμῖν, ἀλλὰ καὶ τοῖς ἄλλοις
able to-win not only for-you but also for-the other
ἅπασιν Ἕλλησιν, ἀγνοησάντων δ' ἢ παρακρουσθέντων οὐ
all Greeks having-misjudged but or having-been-misled not
ῥᾴδιον αὖθις τὸν αὐτὸν ἀναλαβεῖν, ᾠήθην χρῆναι τὴν
easy again the same to-recover I-thought to-be-necessary the
ἐμαυτοῦ γνώμην ὡς ἔχω περὶ τούτων εἰς μέσον θεῖναι.
my-own opinion as I-hold-(it) about these-things into the-middle to-put
3 Ἔστιν μὲν οὖν ἔργον ἐξ ἐπιστολῆς ἐμμεῖναι συμβουλῇ·
it-is indeed then hard-work from a-letter to-hold-to counsel
πολλοῖς γὰρ εἰώθατ' ἀπαντᾶν ὑμεῖς πρὸ τοῦ
many-things for you-are-accustomed to-object-to you before the
περιμεῖναι μαθεῖν. λέγοντι μὲν οὖν ἔστιν αἰσθέσθαι
waiting to-learn-(them) to-one-speaking indeed then it-is-possible to-perceive
τί βούλεσθε, καὶ διορθώσασθαι τἀγνοούμενα ῥᾴδιον·
what you-wish and to-correct the-misunderstood-things easy
τὸ δὲ βιβλίον οὐδεμίαν βοήθειαν ἔχει τοιαύτην πρὸς τοὺς
the but letter no help has such against the-ones
θορυβοῦντας. οὐ μὴν ἀλλ' ἐὰν ἐθελήσητ' ἀκοῦσαι σιγῇ
clamoring not indeed but if you-are-willing to-hear in-silence
καὶ περιμείνητε πάντα μαθεῖν, οἶομαι, σὺν θεοῖς εἰρῆσθαι,
and wait all to-learn I-think with gods to-be-said
καίπερ βραχέων τῶν γεγραμμένων ὄντων, αὐτός τε
although brief the-things written being myself both
φανήσεσθαι μετὰ πάσης εὐνοίας τὰ δέονθ' ὑπὲρ ὑμῶν
to-be-going-to-appear with all goodwill the-things needful for you
πράττων, καὶ τὰ συμφέρονθ' ὑμῖν ἐμφανῆ δείξειν.
doing and the-things beneficial for-you plain to-be-going-to-show

Οὐχ ὡς ἀπορούντων δ' ὑμῶν ῥητόρων, οὐδὲ τῶν ἄνευ 4
not as lacking and you orators nor of-the-ones without
λογισμοῦ ῥᾳδίως ὅ τι ἂν τύχωσιν ἐρούντων, ἔδοξέ
reasoning readily what ever — chance going-to-say it-seemed-good
μοι τὴν ἐπιστολὴν πέμπειν· ἀλλ' ὅσα τυγχάνω δι'
to-me the letter to-send but what-things I-happen through
ἐμπειρίαν καὶ τὸ παρηκολουθηκέναι τοῖς πράγμασιν εἰδώς,
experience and the having-followed the affairs knowing
ταῦτ' ἐβουλήθην τοῖς μὲν προαιρουμένοις λέγειν ἐμφανῆ
these I-wished to-the-ones indeed choosing to-speak plain
ποιήσας ἀφθόνους ἀφορμὰς ὧν ὑπολαμβάνω συμφέρειν
having-made abundant resources of-what I-suppose to-be-beneficial
ὑμῖν δοῦναι, τοῖς δὲ πολλοῖς ῥᾳδίαν τὴν τῶν βελτίστων
for-you to-give to-the and many easy the of-the best-things
αἵρεσιν καταστῆσαι. ὧν μὲν οὖν εἵνεκ' ἐπῆλθέ μοι
choice to-make which indeed then for-the-sake-of it-occurred to-me
τὴν ἐπιστολὴν γράφειν, ταῦτ' ἐστί.
the letter to-write these-things are
Δεῖ δ' ὑμᾶς ὦ ἄνδρες Ἀθηναῖοι, πρῶτον μὲν ἁπάντων 5
must and you O men Athenians first indeed of-all
πρὸς ὑμᾶς αὐτοὺς ὁμόνοιαν εἰς τὸ κοινῇ συμφέρον τῇ
toward you- -selves concord for the commonly advantage for-the
πόλει παρασχέσθαι, καὶ τὰς ἐκ τῶν προτέρων ἐκκλησιῶν
city to-show and the from the former assemblies
ἀμφισβητήσεις ἐâσαι, δεύτερον δὲ πάντας ἐκ μιᾶς γνώμης
disputes to-let-go second and all with one mind
τοῖς δόξασι προθύμως συναγωνίζεσθαι· ὡς τὸ μήθ'
the-things decided eagerly to-support as the neither
ἓν μήθ' ἁπλῶς πράττειν, οὐ μόνον ἐστὶν ἀνάξιον ὑμῶν
one-thing nor plainly to-do not only is unworthy of-you
καὶ ἀγεννές, ἀλλὰ καὶ τοὺς μεγίστους κινδύνους ἔχει.
and ignoble but also the greatest dangers holds

6 Δεῖ δὲ μηδὲ ταῦτα λαθεῖν ὑμᾶς, ἃ καθ' αὑτὰ μὲν
must and not-even these-things escape you which by themselves indeed
οὐκ ἔστιν αὐτάρκη κατασχεῖν πράγματα, προστεθέντα
not are sufficient to-hold-fast affairs added
δὲ ταῖς δυνάμεσιν πολλῷ πάντ' εὐκατεργαστότερ' ὑμῖν
but to-the forces by-much all-things easier-to-accomplish for-you
ποιήσει. τίν' οὖν ἐστι ταῦτα; μήτε πόλει μηδεμιᾷ μήτε
will-make what then are these neither with-city any nor
τῶν ἐν ἑκάστῃ τῶν πόλεων συνηγωνισμένων τοῖς
of-the-ones in each of-the cities having-sided with-the
καθεστηκόσι μηδενὶ μήτε πικραίνεσθαι μήτε μνησικακεῖν.
established-order with-any neither to-be-embittered nor to-bear-grudges

7 Ὁ γὰρ τοιοῦτος φόβος τοὺς συνειδότας αὑτοῖς, ὡς
the for such fear the-ones conscious in-themselves as
ἀναγκαίοις τοῖς καθεστηκόσι καὶ κίνδυνον ἔχουσι πρόδηλον
bound to-the established-order and danger having manifest
προθύμους συναγωνιστὰς ποιεῖ· ἀφεθέντες δὲ τοῦ δέους
eager partisans makes released but from-the fear
τούτου πάντες ἠπιώτεροι γενήσονται. τοῦτο δ' οὐ μικρὰν
this all milder will-become this and not small
ὠφέλειαν ἔχει. κατὰ μὲν δὴ πόλεις τὰ τοιαῦτ'
benefit holds in-the-case-of indeed indeed cities the such-things
εὔηθες προλέγειν, μᾶλλον δ' οὐδ' ἐν δυνατῷ· ὡς δ'
foolish to-proclaim rather and not-even in possibility as but
ἂν ὑμῖν αὐτοῖς ὀφθῆτε χρώμενοι, τοιαύτην καὶ κατὰ
— with-you- -selves you-are-seen dealing such also concerning
τῶν ἄλλων προσδοκίαν παραστήσεθ' ἑκάστοις.
the others expectation you-will-create in-each

8 Φημὶ δὴ χρῆναι μήτε στρατηγῷ μήτε ῥήτορι μήτ'
I-say indeed to-be-necessary neither general nor orator nor
ἰδιώτῃ μηδενὶ τῶν τὰ πρὸ τοῦ γε δοκούντων
private-man any of-the-ones the-(things) before this at-least seeming

συνηγωνίσθαι τοῖς καθεστηκόσι μήτε μέμφεσθαι μήτ'
to-have-sided with-the established-order neither to-blame nor
ἐπιτιμᾶν μηδένα μηδὲν ὅλως, ἀλλὰ συγχωρῆσαι πᾶσι
to-censure anyone in-anything at-all but to-grant to-all
τοῖς ἐν τῇ πόλει πεπολιτεῦσθαι τὰ δέοντα,
the-ones in the city to-have-acted-in-public-life the-things needful
ἐπειδήπερ οἱ θεοί, καλῶς ποιοῦντες, σώσαντες τὴν πόλιν,
since-indeed the gods well doing having-saved the city
ἀποδεδώκασιν ὑμῖν ὅ τι ἂν βούλησθ' ἐξ ἀρχῆς
have-granted to-you what ever — you-wish from beginning
βουλεύσασθαι, καὶ νομίζειν, ὥσπερ ἂν ἐν πλοίῳ τῶν μὲν
to-deliberate and to-consider as — in a-ship some indeed
ἱστίῳ, τῶν δὲ κώπαις ἀποφαινομένων κομίζεσθαι, λέγεσθαι
by-sail others but by-oars proposing to-travel to-be-said
μὲν ὑπ' ἀμφοτέρων ἅπαντ' ἐπὶ σωτηρίᾳ, γεγενῆσθαι δὲ
indeed by both all-things for safety to-have-turned-out but
τὴν χρείαν πρὸς τὰ συμβάντ' ἀπὸ τῶν θεῶν.
the outcome according-to the-things having-befallen from the gods
Ἐὰν τοῦτον τὸν τρόπον περὶ τῶν παρεληλυθότων 9
if this the way about the-things past
ἐγνωκότες ἦτε, καὶ πιστοὶ πᾶσι γενήσεσθε, καὶ καλῶν
having-judged you-are both trustworthy to-all you-will-become and of-noble
κἀγαθῶν ἀνδρῶν ἔργα πράξετε, καὶ τὰ πράγματ' ὠφελήσετ'
and-good men deeds you-will-do and the affairs you-will-help
οὐ μικρά, καὶ τοὺς ἐναντιωθέντας ἐν ταῖς πόλεσιν ἢ
not little and the-ones having-opposed in the cities either
μεταγνῶναι ποιήσετε πάντας, ἢ ὀλίγους κομιδῇ τινας
to-change-their-minds you-will-make all or few quite some
αὐτοὺς τοὺς αἰτίους καταλειφθῆναι. μεγαλοψύχως τοίνυν
the-very the guilty to-be-left magnanimously then

καὶ πολιτικῶς τὰ κοινῇ συμφέροντα πράττετε, καὶ
and as-citizens the-things commonly beneficial do and
τῶν ἰδίων μὴ μέμνησθε.
the private-things not remember

10 Παρακαλῶ δ' εἰς ταῦτ' οὐ τυχὼν αὐτὸς τῆς
I-urge and to these-things not having-obtained myself the
τοιαύτης φιλανθρωπίας παρ' ἐνίων, ἀλλ' ἀδίκως καὶ
such humanity from some but unjustly and
στασιαστικῶς εἰς τὴν ἑτέρων χάριν προποθείς. ἀλλ' οὔτε
factiously for the others' favor betrayed but neither
τὴν ἰδίαν ὀργὴν ἀναπληρῶν τὸ κοινῇ συμφέρον οἶμαι
the private anger satisfying the commonly beneficial I-think
δεῖν βλάπτειν, οὔτε μείγνυμι τῆς ἰδίας ἔχθρας εἰς
to-be-necessary to-harm nor do-I-mix of-the private enmity into
τὰ κοινῇ συμφέροντ' οὐδέν, ἀλλ' ἐφ' ἃ τοὺς ἄλλους
the-things commonly beneficial anything but to what the others
παρακαλῶ, ταῦτ' αὐτὸς οἴομαι δεῖν πρῶτος ποιεῖν.
I-urge these-things myself I-think to-be-necessary first to-do

11 Αἱ μὲν οὖν παρασκευαὶ καὶ ἃ δεῖ φυλάξασθαι,
the indeed then preparations and what one-must to-guard-against
καὶ ἃ πράττων τις ἂν κατ' ἀνθρώπινον λογισμὸν
and what doing one — according-to human reckoning
μάλιστα κατορθοίη, σχεδὸν εἴρηνταί μοι· τοῖς δὲ
most might-succeed nearly have-been-told by-me over-the-things but
καθ' ἡμέραν ἐπιστατῆσαι, καὶ τοῖς ἐκ τοῦ παραχρῆμα
by day to-preside and the-things from the moment
συμβαίνουσιν ὀρθῶς χρῆσθαι, καὶ γνῶναι τὸν ἑκάστου
happening rightly to-handle and to-recognize the of-each
καιρόν, καὶ κρῖναι τί τῶν πραγμάτων ἐξ ὁμιλίας
moment and to-judge what of-the affairs by persuasion

δυνατὸν προσαγαγέσθαι, καὶ τί βίας προσδεῖται, τῶν
possible to-win-over and what force needs-besides of-the
ἐφεστηκότων στρατηγῶν ἔργον ἐστί.
in-charge generals the-task is
Διὸ καὶ χαλεπωτάτην τάξιν ἔχει τὸ συμβουλεύειν· 12
wherefore also hardest position holds the advising
τὰ γὰρ ὀρθῶς βουλευθέντα καὶ δοκιμασθέντα σὺν
the-things for rightly deliberated and approved with
πολλῇ σπουδῇ καὶ πόνῳ, πολλάκις τῷ τοὺς ἐπιστάντας
much zeal and toil often by-the the-ones in-charge
ἄλλως χρήσασθαι διελυμάνθη.
otherwise to-handle-(them) have-been-ruined
Νῦν μέντοι πάνθ' ἕξειν καλῶς ἐλπίζω. καὶ γὰρ 13
now however all-things to-be-going-to-go well I-hope and for
εἴ τις ὑπείληφεν εὐτυχῆ τὸν Ἀλέξανδρον τῷ πάντα
if anyone has-supposed fortunate — Alexander in-the all-things
κατορθοῦν, ἐκεῖνο λογισάσθω, ὅτι πράττων καὶ πονῶν καὶ
succeeding this let-him-reckon that acting and toiling and
τολμῶν, οὐχὶ καθήμενος ηὐτύχει. νῦν τοίνυν τεθνεῶτος
daring not sitting he-was-fortunate now then being-dead
ἐκείνου ζητεῖ τινας ἡ τύχη μεθ' ὧν ἔσται.
he seeks some-ones the fortune with whom she-will-be
Τούτους δ' ὑμᾶς δεῖ γενέσθαι. τούς θ' ἡγεμόνας, δι' ὧν 14
these and you must to-become the both commanders through whom
ἀνάγκη τὰ πράγματα πράττεσθαι, ὡς εὐνουστάτους ἐπὶ τὰς
necessity the affairs to-be-done as most-loyal over the
δυνάμεις ἐφίστατε· καὶ ὅ τι ποιεῖν αὐτὸς ἕκαστος ὑμῶν
forces appoint and what ever to-do himself each of-you
δυνήσεται καὶ βουλήσεται, τοῦτο πρὸς αὑτὸν εἰπάτω καὶ
will-be-able and will-be-willing this to himself let-him-say and

ὑποσχέσθω. καὶ τοῦθ' ὅπως μὴ ψεύσεται, μηδ' ἐξηπατῆσθαι
promise and this see-that not he-will-break-it nor to-have-been-deceived
μηδὲ πεισθῆναι παρακρουσθεὶς φήσας ἀναδύσεται.
nor to-have-been-persuaded misled claiming he-will-back-out
15 Ὡς τὴν ἔκδειαν ὧν ἂν ἐλλίπηθ' ὑμεῖς, οὐχ εὑρήσετε τοὺς
since the shortfall of-what — you-leave-undone you not you-will-find the-ones
ἀναπληρώσοντας· οὐδὲ τὸν αὐτὸν ἔχει κίνδυνον, περὶ ὧν ἐφ'
going-to-make-good nor the same has danger about what in
ὑμῖν ἐστιν ὅπως ἂν βούλησθε πρᾶξαι μεταβουλεύεσθαι
your-power it-is how — you-wish to-do to-change-one's-mind
πολλάκις, καὶ περὶ ὧν ἂν ἐνστῇ πόλεμος· ἀλλ' ἡ
often and about what — comes-on war but the
περὶ τούτων μετάγνωσις ἥττα τῆς προαιρέσεως γίγνεται.
about these-things change-of-mind defeat of-the purpose becomes
μὴ δὴ ποιήσητε τοιοῦτο μηδέν, ἀλλ' ὅ τι πράξετε
not indeed do such anything but what ever you-will-do
γενναίως καὶ ἑτοίμως ταῖς ψυχαῖς, τοῦτο χειροτονεῖτε,
nobly and readily with-the souls this vote
16 κἂν ἅπαξ ψηφίσησθε, τὸν Δία τὸν Δωδωναῖον καὶ
and-if once you-vote — Zeus the of-Dodona and
τοὺς ἄλλους θεούς, οἳ πολλὰς καὶ καλὰς κἀγαθὰς καὶ
the other gods who many and fine and-good and
ἀληθεῖς ὑμῖν μαντείας ἀνῃρήκασιν, ἡγεμόνας ποιησάμενοι
true to-you oracles have-given leaders having-made
καὶ παρακαλέσαντες, καὶ κατὰ τῶν νικητηρίων ἅπασιν
and having-invoked and for the victory-offerings to-all
αὐτοῖς εὐξάμενοι, μετὰ τῆς ἀγαθῆς τύχης ἐλευθεροῦτε
them having-vowed with the good fortune free
τοὺς Ἕλληνας. εὐτυχεῖτε.
the Greeks farewell

Demosthenes protests that he was condemned on the council's secret report, without proof, in the affair of Harpalus, and asks the pardon the city has given others so accused. He recalls his services: alone he resisted Philip's persuasion and bribes, answered Python of Byzantium, and spent freely on choruses and warships. He fled the disgrace of prison, not the city, and now sits in Poseidon's sanctuary at Calauria, near loyal Troezen, in sight of Athens. He begs to be recalled and asks his enemies to let him be.

ΔΗΜΟΣΘΕΝΗΣ ΤΗΙ ΒΟΥΛΗΙ ΚΑΙ ΤΩΙ ΔΗΜΩΙ 1

Demosthenes to-the council and the people

ΧΑΙΡΕΙΝ.

to-rejoice

Ἐνόμιζον μὲν ἀφ' ὧν ἐπολιτευόμην, οὐχ ὅπως μηδὲν ὑμᾶς

I-thought indeed from what I-did-in-public-life not only in-no-way you

ἀδικῶν τοιαῦτα πείσεσθαι, ἀλλὰ κἂν μέτρι' ἐξαμαρτὼν

wronging such-things to-be-going-to-suffer but even moderately having-erred

συγγνώμης τεύξεσθαι. ἐπειδὴ δ' οὕτω γέγονεν, ἕως

pardon to-be-going-to-obtain since but so it-has-happened as-long-as

μὲν ἑώρων ὑμᾶς, οὐδεμιᾶς ἀποδείξεως φανερᾶς οὐδ'

indeed I-saw you no proof plain nor

ἐλέγχου γιγνομένου παρὰ τῆς βουλῆς, πρὸς τὰ ταύτης

examination taking-place from the council according-to the its

ἀπόρρητα καταψηφιζομένους ἁπάντων, οὐδὲν ἐλαττόνων

secret-reports condemning all nothing lesser

παραχωρεῖν ὑμᾶς ἡγούμενος ἢ ἐμαυτὸν ἀποστερεῖσθαι,

to-yield you thinking than myself to-be-defrauded

στέργειν ᾑρούμην· τὸ γὰρ οἷς ἂν ἡ βουλὴ φήσῃ τοὺς

to-acquiesce I-chose the for to-whom — the council declares the

ὀμωμοκότας δικαστὰς προστίθεσθαι μηδεμιᾶς ἀποδείξεως
sworn judges to-assent no proof
ῥηθείσης, τῆς πολιτείας παραχωρεῖν ἦν.
having-been-stated of-the constitution to-surrender was

2 Ἐπειδὴ δὲ καλῶς ποιοῦντες ᾔσθησθε τὴν δυναστείαν,
since but well doing you-have-perceived the domination
ἥν τινες τῶν ἐν τῇ βουλῇ κατεσκευάζονθ' ἑαυτοῖς,
which some of-the-ones in the council were-building for-themselves
καὶ πρὸς τὰς ἀποδείξεις τοὺς ἀγῶνας κρίνετε, τὰ
and according-to the proofs the trials you-judge the
δ' ἀπόρρητα τούτων ἐπιτιμήσεως ἄξι' εὑρήκατε, οἶμαι
and secret-reports their of-censure worthy you-have-found I-think
δεῖν, ἐὰν καὶ ὑμῖν βουλομένοις ᾖ, τῆς ὁμοίας τυχεῖν
to-be-necessary if also to-you wishing it-be the same to-obtain
σωτηρίας τοῖς τῶν ὁμοίων αἰτιῶν τετυχηκόσι, καὶ μὴ
safety as-the-ones the same charges having-met-with and not
μόνος δι' αἰτίαν ψευδῆ τῆς πατρίδος καὶ τῶν ὄντων
alone through charge false of-the fatherland and the possessions
καὶ τῆς τῶν οἰκειοτάτων συνηθείας ἀποστερηθῆναι.
and the of-the nearest company to-be-deprived

3 Εἰκότως δ' ἂν ὑμῖν ὦ ἄνδρες Ἀθηναῖοι μέλοι τῆς
reasonably and — to-you O men Athenians would-matter the
ἐμῆς σωτηρίας, οὐ μόνον κατὰ τοῦθ' ὅτι οὐδὲν ὑμᾶς
my safety not only by this that in-no-way you
ἀδικῶν δεινὰ πέπονθα, ἀλλὰ καὶ τῆς παρὰ τοῖς
wronging dreadful-things I-have-suffered but also the among the
ἄλλοις ἀνθρώποις ἕνεκ' εὐδοξίας. μὴ γάρ, εἰ μηδεὶς
other men for-the-sake-of good-name not for if no-one
ὑμᾶς ἀναμιμνήσκει τοὺς χρόνους μηδὲ τοὺς καιροὺς ἐν
you reminds the times nor the crises in
οἷς τὰ μέγιστ' ἐγὼ χρήσιμος ἦν τῇ πόλει,
which the greatest-ways I useful was to-the city

τοὺς ἄλλους Ἕλληνας ἀγνοεῖν νομίζετε, μηδ' ἐπιλελῆσθαι 4
the other Greeks to-be-ignorant think nor to-have-forgotten
τῶν ἐμοὶ πεπραγμένων ὑπὲρ ὑμῶν, ἃ ἐγὼ δυοῖν
the-things by-me done for you which I two
εἵνεκα νῦν ὀκνῶ γράφειν καθ' ἕκαστον, ἑνὸς μέν, τὸν
for-the-sake-of now shrink to-write by each one indeed the
φθόνον δεδιώς, πρὸς ὃν οὐδέν ἐστι προὔργου τἀληθῆ
envy fearing against which nothing is useful the-truth
λέγειν, ἑτέρου δ', ὅτι πολλὰ κἀνάξια ἐκείνων διὰ τὴν
to-tell the-other and that many-things and-unworthy of-those because-of the
τῶν ἄλλων Ἑλλήνων κακίαν νῦν πράττειν ἀναγκαζόμεθα.
of-the other Greeks baseness now to-do we-are-compelled
Ἐν κεφαλαίῳ δὲ τοιαῦτ' ἔστ' ἐφ' οἷς ἐξηταζόμην ὑπὲρ ὑμῶν 5
in sum and such are on which I-was-proved for you
ἐγώ, ὥσθ' ὑμᾶς μὲν ἐπ' αὐτοῖς ὑπὸ πάντων ζηλοῦσθαι,
I that you indeed for them by all to-be-envied
ἐμοὶ δ' ἐλπίδα τῶν μεγίστων δωρειῶν προσδοκᾶσθαι παρ'
for-me and hope of-the greatest rewards to-be-expected from
ὑμῶν. τῆς δ' ἀναγκαίας μέν, ἀγνώμονος δὲ τύχης οὐχ ὡς
you the but inevitable indeed unfeeling but fortune not as
δίκαιον ἦν, ἀλλ' ὡς ἐβούλετο, κρινάσης τὸν ὑπὲρ τῆς τῶν
just was but as it-wished having-decided the for the of-the
Ἑλλήνων ἐλευθερίας ἀγῶνα, ὃν ὑμεῖς ἠγωνίσασθε, οὐδ'
Greeks freedom struggle which you fought not-even
ἐν τοῖς μετὰ ταῦτα χρόνοις ἀπέστην τῆς εἰς ὑμᾶς
in the after these times did-I-desist from-the toward you
εὐνοίας, οὐδ' ἀντηλλαξάμην ἀντὶ ταύτης οὐδέν, οὐ χάριν,
goodwill nor did-I-take-in-exchange instead-of it anything not favor
οὐκ ἐλπίδας, οὐ πλοῦτον, οὐ δυναστείαν, οὐκ ἀσφάλειαν.
not hopes not wealth not power not safety

6 Καίτοι πάντα ταῦθ' ἑώρων ὑπάρχοντα τοῖς καθ'
and-yet all these-things I-saw belonging to-the-ones against
ὑμῶν βουλομένοις πολιτεύεσθαι.
you wishing to-act-in-public-life

7 Ὃ δέ, πολλῶν ὄντων καὶ μεγάλων ἐφ' οἷς εἰκότως
what and many being and great on which reasonably
ἐπέρχεταί μοι παρρησιάζεσθαι, μέγιστον ἡγοῦμαι, οὐκ
it-occurs to-me to-speak-frankly greatest I-consider not
ὀκνήσω γράψαι πρὸς ὑμᾶς, ὅτι ἐν παντὶ τῷ αἰῶνι
I-will-shrink to-write to you that in all the age
τῶν μνημονευομένων ἀνθρώπων δεινοτάτου γεγενημένου
of-the remembered men most-able having-been
Φιλίππου, καὶ δι' ὁμιλίας πεῖσαι προσέχειν αὑτῷ τὸν
Philip both through conversation to-persuade to-apply to-him the
νοῦν ὡς βούλοιτο, καὶ διαφθεῖραι χρήμασι τοὺς ἐν ἑκάστῃ
mind as he-wished and to-corrupt with-money the in each
τῶν Ἑλληνίδων πόλεων γνωρίμους, ἐγὼ μόνος οὐδετέρου
of-the Greek cities notables I alone by-neither
τούτων ἡττήθην, ὃ κοινὴν ὑμῖν φιλοτιμίαν φέρει, πολλὰ
of-these was-defeated which common to-you honor brings many-times
μὲν ἐντυχὼν Φιλίππῳ καὶ διαλεχθεὶς ἐφ' οἷς ὑμεῖς ἐπέμπετε
indeed having-met Philip and having-conversed on what you sent
πρεσβεύοντά με, πολλῶν δ' ἀποσχόμενος χρημάτων
as-envoy me much and having-refused money
διδόντος ἐκείνου, ἃ τῶν συνειδότων ἔτι πολλοὶ ζῶσιν.
offering him which of-the-ones knowing still many live

8 Οὓς τίνα γνώμην ἔχειν περὶ ὑμῶν εἰκὸς λογίσασθε· τὸ
whom what opinion to-hold about you likely reckon the
γὰρ τῷ τοιούτῳ τοῦτον κεχρῆσθαι τὸν τρόπον, ἐμοὶ
for with-the such-a-man this to-have-dealt the way for-me

μὲν ἂν εὖ οἶδ' ὅτι συμφορὰ φανείη, κακία δ' οὐδεμία,
indeed — well I-know that misfortune would-appear vice but none
ὑμετέρα δ' ἀγνωμοσύνη· ἣν τῷ μεταγνῶναι λύσατε.
your but heartlessness which by-the to-change-your-minds undo
Πάντα τοίνυν τὰ προειρημέν' ἐλάττω νομίζω τῆς 9
all then the-things said-before less I-think than-the
συνεχοῦς καὶ καθ' ἡμέραν πολιτείας, ἐν ᾗ παρεῖχον
continuous and by day statesmanship in which I-showed
ἐμαυτὸν ἐγὼ πολιτευόμενον, οὐδεμιᾶς ὀργῆς οὐδὲ δυσμενείας
myself I acting-in-public-life no anger nor hostility
οὐδ' ἀδίκου πλεονεξίας οὔτε κοινῆς οὔτ' ἰδίας προϊστάμενος,
nor unjust greed neither public nor private championing
οὐδὲ συκοφαντήσας οὐδένα πώποτ' οὔτε πολίτην οὔτε
nor having-blackmailed anyone ever neither citizen nor
ξένον, οὐδὲ καθ' ὑμῶν ἰδίᾳ δεινὸς ὤν, ἀλλ' ὑπὲρ ὑμῶν,
foreigner nor against you privately clever being but for you
εἴ τι δεήσειεν, ἐξεταζόμενος δημοσίᾳ.
if anything was-needed being-proved publicly
Εἰδεῖεν δ' ἂν οἱ πρεσβύτεροι, καὶ λέγειν τοῖς νεωτέροις 10
would-know and — the older and to-tell the younger
ἐστὲ δίκαιοι τὴν πρὸς Πύθωνα τὸν Βυζάντιον ἐκκλησίαν, ὅτε
you-are right the against Python the Byzantine assembly when
τοὺς ἀπὸ τῶν Ἑλλήνων ἦλθε πρέσβεις ἔχων, ὡς ἀδικοῦσαν
the from the Greeks he-came envoys having as doing-wrong
δείξων τὴν πόλιν, ἀπῆλθε δὲ τἀναντία τούτων παθών,
going-to-show the city went-away but the-opposite of-these having-experienced
μόνου τῶν τότε ῥητόρων ἐξετάσαντος ἐμοῦ τὰ ὑπὲρ ὑμῶν
alone of-the then orators having-set-out me the for you
δίκαια. καὶ ἐῶ πρεσβείας ὅσας ὑπὲρ ὑμῶν ἐπρέσβευσα,
just-claims and I-pass-over embassies as-many-as for you I-went-on
ἐν αἷς οὐδὲν ἠλαττώθητε πώποτ' οὐδὲ καθ' ἕν.
in which in-nothing you-were-worsted ever nor in one-thing

11 Ἐπολιτευόμην γὰρ ὦ ἄνδρες Ἀθηναῖοι, οὐχ ὅπως ἀλλήλων
I-acted-in-public-life for O men Athenians not how one-another
ὑμεῖς περιγενήσεσθε σκοπῶν, οὐδ' ἐφ' ἑαυτὴν ἀκονῶν
you will-get-the-better-of considering nor against itself whetting
τὴν πόλιν, ἀλλ' ἀφ' ὧν δόξαν καὶ μεγαλοψυχίαν ὑμῖν
the city but from which glory and greatness-of-spirit for-you
ὑπάρξειν ἐνόμιζον. ἐφ' οἷς ἅπασι μέν, μάλιστα δὲ
to-be-going-to-arise I-thought at which all indeed most and
τοῖς νέοις, ἄγασθαι προσήκει, καὶ σκοπεῖν μὴ μόνον τὸν
the young to-admire befits and to-look-for not only the-one
διακονήσοντα πρὸς χάριν πάντ' ἐν τῇ πολιτείᾳ (τούτου
going-to-serve for favor in-all-things in the public-life of-this
μὲν γὰρ οὐδέποτ' ἔστ' ἀπορῆσαι), ἀλλὰ καὶ τὸν ἐπ'
indeed for never is-it-possible to-be-short but also the-one with
εὐνοίᾳ περὶ ὧν ἂν ἀγνοῇτ' ἐπιτιμήσοντα.
goodwill about what — you-misjudge going-to-rebuke

12 Ἔτι τοίνυν παραλείπω πολλά, ἐφ' οἷς ἕτερος καὶ μηδὲν
further then I-pass-over many-things on which another even in-nothing
ἄλλο χρήσιμος γεγονὼς δικαίως ἂν ἠξίου τυγχάνειν
else useful having-been justly — would-claim to-obtain
σωτηρίας, χορηγίας καὶ τριηραρχίας καὶ χρημάτων
safety choregies and trierarchies and of-money
ἐπιδόσεις ἐν πᾶσι τοῖς καιροῖς· ἐν οἷς ἐγὼ φανήσομαι οὐ
contributions in all the crises in which I shall-appear not
μόνον αὐτὸς ἐξητασμένος πρῶτος, ἀλλὰ καὶ τοὺς ἄλλους
only myself proved first but also the others
παρακεκληκώς. ὧν ἕκαστον ὦ ἄνδρες Ἀθηναῖοι λογίσασθε,
having-summoned of-which each O men Athenians reckon
ὡς ἀνάξιόν ἐστι τῆς περιεστηκυίας νῦν ἐμοὶ συμφορᾶς.
how unworthy it-is of-the surrounding now me misfortune

Ἀφθόνων δ' ὄντων, ἀπορῶ τί πρῶτον ὀδύρωμαι τῶν 13
abundant and being I-am-at-a-loss what first I-should-lament of-the
παρόντων κακῶν. πότερον τὴν ἡλικίαν ἐν ᾗ φυγῆς
present evils whether the age in which exile
ἐπικινδύνου πειρᾶσθαι παρ' ἔθος καὶ παρὰ τὴν ἀξίαν
dangerous to-experience against custom and against the desert
ἀναγκάζομαι; ἢ τὴν αἰσχύνην ἐφ' ᾗ κατ' οὐδέν' ἔλεγχον
I-am-compelled or the disgrace in which on no examination
οὐδ' ἀπόδειξιν ἁλοὺς ἀπόλωλα; ἢ τὰς ἐλπίδας ὧν
nor proof convicted I-am-ruined or the hopes which
διαμαρτών, ὧν ἑτέροις προσῆκε κεκληρονόμηκα κακῶν;
having-missed what to-others belonged I-have-inherited evils
Οὔτ' ἐφ' οἷς ἐπολιτεύθην πρότερον δίκην ὀφείλων δοῦναι, 14
neither for what I-did-in-public-life before penalty owing to-pay
οὔτε τῶν ἐφ' οἷς ἐκρινόμην ἐξελεγχθέντων· οὔτε γὰρ
nor of-the-things on which I-was-tried proved neither for
ἔγωγε τῶν Ἁρπάλου φίλων φανήσομαι γεγονώς, τῶν
I-at-least of-the of-Harpalus friends shall-appear having-been of-the-things
τε γραφέντων περὶ Ἁρπάλου μόνα τἀμοὶ πεπραγμέν'
and decreed about Harpalus alone the-things-by-me done
ἀνέγκλητον πεποίηκε τὴν πόλιν. ἐξ ὧν πάντων δῆλόν
blameless have-made the city from which all plain
ἐσθ' ὅτι καιρῷ τινὶ ληφθεὶς καὶ οὐκ ἀδικήματι, τῇ
it-is that by-circumstance some caught and not crime by-the
πρὸς ἅπαντας τοὺς ἐν ταῖς αἰτίαις ὀργῇ περιπέπτωκ'
against all the-ones in the charges anger I-have-fallen-into
ἀδίκως τῷ πρῶτος εἰσιέναι.
unjustly by-the first to-go-into-court
Ἐπεὶ τί τῶν δικαίων οὐκ εἶπον ἐγὼ τῶν σεσωκότων 15
since what of-the just-pleas not said I of-the-ones having-saved
τοὺς ὕστερον κρινομένους; ἢ τίν' ἔλεγχον εἶπεν ἡ βουλὴ
the-ones later tried or what proof stated the council

κατ᾽ ἐμοῦ; ἢ τίνα νῦν ἂν εἰπεῖν ἔχοι; οὐ γὰρ ἔστιν
against me or what now — to-state could-it not for there-is
οὐδείς· τὰ γὰρ μὴ γενόμεν᾽ οὐκ ἔστι ποιῆσαι
none the-things for not having-happened not it-is-possible to-make
γεγενῆσθαι. ἀλλ᾽ ὑπὲρ μὲν τούτων παύομαι, πόλλ᾽ ἂν
to-have-happened but for indeed these I-stop much —
γράφειν ἔχων· τὸ γὰρ μηδὲν ἐμαυτῷ συνειδέναι πεῖράν
to-write being-able the for nothing with-myself to-be-conscious-of proof
μοι δέδωκεν εἰς μὲν ὠφέλειαν ἀσθενὲς ὄν, εἰς δὲ τὸ
to-me has-given for indeed help weak being for but the
μᾶλλον λυπεῖσθαι πάντων ὀδυνηρότατον.
more grieving of-all most-painful

16 Ἐπειδὴ δὲ καλῶς ποιοῦντες πᾶσι τοῖς ἐν ταῖς αἰτίαις
since but well doing with-all the-ones in the charges
διήλλαχθε, κἀμοὶ διαλλάγητ᾽ ὦ ἄνδρες Ἀθηναῖοι·
you-have-been-reconciled with-me-too be-reconciled O men Athenians
οὔτε γὰρ ἠδίκηχ᾽ ὑμᾶς οὐδέν, ὡς ἴστωσαν οἱ θεοὶ καὶ
neither for have-I-wronged you in-anything as let-know the gods and
ἥρωες· (μαρτυρεῖ δέ μοι πᾶς ὁ πρόσθεν παρεληλυθὼς
heroes bears-witness and for-me all the former past
χρόνος, ὃς δικαιότερον ἂν πιστεύοιθ᾽ ὑφ᾽ ὑμῶν τῆς
time which more-justly — would-be-believed by you than-the
ἀνελέγκτου νῦν ἐπενεχθείσης αἰτίας·) οὔτ᾽ ἐγὼ χείριστος
unproved now brought charge nor I worst
οὐδ᾽ ἀπιστότατος φανήσομαι τῶν διαβληθέντων.
nor least-trustworthy shall-appear of-the-ones accused

17 Καὶ μὴν τό γ᾽ ἀπελθεῖν οὐκ ἂν εἰκότως ὀργὴν πρός με
and indeed the at-least to-go-away not — reasonably anger toward me
ποιήσειεν· οὐ γὰρ ἀπεγνωκὼς ὑμᾶς οὐδ᾽ ἑτέρωσε βλέπων
would-cause not for having-despaired-of you nor elsewhere looking
οὐδαμοῖ μετέστην, ἀλλὰ πρῶτον μὲν τοὔνειδος τῆς εἱρκτῆς
anywhere I-withdrew but first indeed the-reproach of-the prison

χαλεπῶς τῷ λογισμῷ φέρων, εἶτα διὰ τὴν ἡλικίαν οὐκ
hard in-the mind bearing then because-of the age not
ἂν οἷός τ' ὢν τῷ σώματι τὴν κακοπαθίαν ὑπενεγκεῖν. ἔτι
— able — being in-the body the hardship to-endure further
δ' οὐδ' ὑμᾶς ἐνόμιζον ἀβουλεῖν ἔξω με προπηλακισμοῦ
and not you I-thought to-be-unwilling outside me outrage
γενέσθαι, ὃς οὐδὲν ὑμᾶς ὠφελῶν ἔμ' ἀπώλλυεν.
to-be which in-no-way you benefiting me was-destroying
Ἐπεὶ ὅτι γ' ὑμῖν προσεῖχον τὸν νοῦν καὶ οὐδέσιν ἄλλοις, 18
since that at-least to-you I-applied the mind and to-no others
πόλλ' ἂν ἴδοιτε σημεῖα. εἴς τε γὰρ πόλιν ἦλθον, οὐκ ἐν
many — you-would-see signs to both for a-city I-went not in
ᾗ μέγιστα πράξειν αὐτὸς ἔμελλον, ἀλλ' εἰς ἣν καὶ
which greatest-things to-be-going-to-do myself I-was-about but to which also
τοὺς προγόνους ἐλθόντας ᾔδειν, ὅθ' ὁ πρὸς τὸν Πέρσην
the ancestors having-gone I-knew when the with the Persian
κατελάμβανεν αὐτοὺς κίνδυνος, καὶ παρ' ᾗ πλείστην
overtook them danger and among which most
εὔνοιαν ὑπάρχουσαν ὑμῖν ἠπιστάμην. ἔστι δ' ἡ Τροζηνίων
goodwill existing for-you I-knew it-is and the of-Troezenians
αὕτη, ᾗ μάλιστα μὲν οἱ θεοὶ καὶ τῆς πρὸς ὑμᾶς εὐνοίας
this to-which most indeed the gods both the toward you goodwill
εἵνεκα καὶ τῆς εἰς ἔμ' εὐεργεσίας εὖνοι πάντες εἴησαν,
for-the-sake-of and the toward me kindness well-disposed all may-be
εἶτα κἀγὼ σωθεὶς ὑφ' ὑμῶν δυνηθείην ἀποδοῦναι χάριτας.
then I-too saved by you may-be-able to-repay thanks
Ἔν τε ταύτῃ τινῶν, ὡς ἐμοὶ χαριζομένων, ἐπιτιμᾶν ὑμῖν 19
in and it some as to-me doing-a-favor to-censure you
τι πειρωμένων τῇ κατ' ἔμ' ἀγνοίᾳ, ἐγὼ πᾶσαν
in-something trying for-the concerning me misjudgment I all

εὐφημίαν, ὥσπερ ἐμοὶ προσῆκε, παρειχόμην· ἐξ ὧν καὶ
fair-speaking as for-me it-was-fitting kept-up from which also
μάλιστα νομίζω πάντας ἀγασθέντας μου δημοσίᾳ τιμῆσαι.
most I-think all having-admired me publicly to-have-honored
20 Ὁρῶν δὲ τὴν μὲν εὔνοιαν τῶν ἀνδρῶν μεγάλην, τὴν δ'
seeing but the indeed goodwill of-the men great the but
εἰς τὸ παρὸν δύναμιν καταδεεστέραν, μετελθὼν εἰς τὸ τοῦ
for the present power rather-weak having-moved into the —
Ποσειδῶνος ἱερὸν ἐν Καλαυρείᾳ κάθημαι, οὐ μόνον τῆς
of-Poseidon sanctuary in Calauria I-sit not only of-the
ἀσφαλείας ἕνεκα, ἣν διὰ τὸν θεὸν ἐλπίζω μοι ὑπάρχειν
safety for-the-sake which because-of the god I-hope for-me to-exist
(οὐ γὰρ εὖ οἶδά γε· ἃ γὰρ ἐφ' ἑτέροις ἐστὶν
not for well I-know-(it) at-least the-things-which for in others'-power are
ὡς ἂν βούλωνται πρᾶξαι, λεπτὴν καὶ ἄδηλον ἔχει τῷ
as — they-wish to-do slender and uncertain holds for-the-one
κινδυνεύοντι τὴν ἀσφάλειαν), ἀλλ' ὅτι καὶ τὴν πατρίδ'
in-danger the safety but because also the fatherland
ἐντεῦθεν ἑκάστης ἡμέρας ἀφορῶ, εἰς ἣν τοσαύτην εὔνοιαν
from-here each day I-look-at toward which such goodwill
ἐμαυτῷ σύνοιδα, ὅσης παρ' ὑμῶν εὔχομαι τυχεῖν.
in-myself I-am-conscious-of as-much-as from you I-pray to-meet-with
21 Ὅπως οὖν ὦ ἄνδρες Ἀθηναῖοι μηκέτι πλείω χρόνον τοῖς
so-that then O men Athenians no-longer more time by-the
παροῦσι κακοῖς συνέχωμαι, ψηφίσασθέ μοι ταὐθ' ἃ
present evils I-may-be-held vote for-me the-same-things which
καὶ ἄλλοις τισὶν ἤδη, ἵνα μήτ' ἀνάξιον ὑμῶν μηδέν μοι
also for-others some already so-that neither unworthy of-you anything to-me
συμβῇ, μήθ' ἱκέτης ἑτέρων ἀναγκασθῶ γενέσθαι· οὐδὲ γὰρ
may-happen nor a-suppliant of-others I-be-compelled to-become not for

ὑμῖν τοῦτο γένοιτ᾽ ἂν καλόν. ἐπεὶ εἴ γέ μοι τὰ πρὸς
for-you this would-be — fine since if at-least for-me the-relations with
ὑμᾶς ἀδιάλλακτα ὑπάρχει, τεθνάναι μοι κρεῖττον ἦν.
you irreconcilable are to-be-dead for-me better would-be
Εἰκότως δ᾽ ἄν μοι πιστεύοιτε ταύτην τὴν διάνοιαν ἔχειν 22
reasonably and — me you-would-believe this the mind to-have
καὶ μὴ νῦν μάτην θρασύνεσθαι· καὶ γὰρ ἐμαυτοῦ κυρίους
and not now idly to-be-bold and for of-myself masters
ὑμᾶς ἐποίησα καὶ οὐκ ἔφυγον τὸν ἀγῶνα, ἵνα μήτε προδῶ
you I-made and not I-fled the trial so-that neither I-betray
τὴν ἀλήθειαν μήτ᾽ ἄκυρος ὑμῶν ἐμοῦ μηδεὶς γένηται,
the truth nor without-power of-you over-me no-one be
ἀλλ᾽ ὅ τι βούλοισθε, τοῦτο χρήσαισθε· παρ᾽ ὧν
but what ever you-wished this you-might-do-with-(me) from whom
γὰρ ἁπάντων καλῶν κἀγαθῶν ἔτυχον, τούτους ᾠόμην
for all fine and-good-things I-received these I-thought
δεῖν ἔχειν καὶ ἁμαρτεῖν, εἰ βούλοιντ᾽, εἰς ἐμέ.
to-be-necessary to-have-the-power even to-err if they-wished toward me
Ἐπειδὴ δὲ καλῶς ποιοῦσ᾽ ἡ δικαία τύχη τῆς ἀδίκου 23
since but well doing the just fortune the unjust
κρατήσασα, δὶς περὶ τῶν αὐτῶν ἀπέδωκεν ὑμῖν
having-prevailed-over twice about the same-things has-granted to-you
βουλεύσασθαι, τῷ μηδὲν ἀνήκεστον ἐψηφίσθαι περὶ
to-deliberate by-the nothing irreparable to-have-been-voted about
ἐμοῦ, σώσατέ μ᾽ ὦ ἄνδρες Ἀθηναῖοι καὶ ψηφίσασθε καὶ
me save me O men Athenians and vote both
ὑμῶν αὐτῶν ἄξια κἀμοῦ.
of-you- -selves worthy and-of-me
Ἐπ᾽ οὐδενὶ γὰρ τῶν πεπραγμένων ἠδικηκότα μ᾽ 24
in none for of-the-things done having-done-wrong me
εὑρήσετε, οὐδ᾽ ἐπιτήδειον ἄτιμον εἶναι οὐδ᾽ ἀπολωλέναι,
you-will-find nor fit disfranchised to-be nor to-be-ruined

ἀλλὰ καὶ εὔνουν τῷ πλήθει τῷ ὑμετέρῳ τοῖς
but also well-disposed to-the multitude the your with-the-ones
μάλισθ' ὁμοίως, ἵνα μηδὲν ἐπίφθονον γράψω, καὶ πλεῖστα
most equally so-that nothing invidious I-write and most
πεπραγματευμένον τῶν νυνὶ ζώντων ὑπὲρ ὑμῶν, καὶ
having-labored of-the-ones now living for you and
μέγισθ' ὑπάρχοντά μοι τῶν κατ' ἐμαυτὸν σύμβολ' εὐνοίας
greatest existing for-me the by myself tokens of-goodwill
πρὸς ὑμᾶς.
toward you

25 Μηδεὶς δ' ὑμῶν ἡγείσθω μ' ὦ ἄνδρες Ἀθηναῖοι, μήτ'
no-one and of-you let-think me O men Athenians neither
ἀνανδρίᾳ μήτ' ἄλλῃ προφάσει φαύλῃ μηδεμιᾷ παρ'
through-cowardice nor other reason base any through
ὅλην τὴν ἐπιστολὴν ὀδύρεσθαι. ἀλλὰ τοῖς παροῦσιν
whole the letter to-lament but the-things present
ἕκαστος ἀφθόνως χρῆται, ἐμοὶ δὲ ταῦτα νῦν πάρεστιν,
each freely uses for-me but these-things now are-present
ὡς μήποτ' ὤφελε, λῦπαι καὶ δάκρυα, καὶ τῆς πατρίδος
as never they-ought griefs and tears and of-the fatherland
καὶ ὑμῶν πόθος καὶ ὧν πέπονθα λογισμός, ἃ πάντα
and you longing and of-what I-have-suffered reckoning which all
ποιεῖ μ' ὀδύρεσθαι· ἃ ἐπισκοποῦντες δικαίως, ἐν οὐδενὶ
make me to-lament which examining justly in none
τῶν πεπολιτευμένων ὑπὲρ ὑμῶν οὔτε μαλακίαν οὔτ'
of-the-things done-in-public-life for you neither softness nor
ἀνανδρίαν προσοῦσαν εὑρήσετέ μοι.
cowardice belonging you-will-find to-me

26 Πρὸς μὲν δὴ πάντας ὑμᾶς τοσαῦτα· ἰδίᾳ δὲ τοῖς
to indeed indeed all you so-much separately and with-the-ones
ἐμοὶ προσκρούουσιν ἐναντίον ὑμῶν βούλομαι διαλεχθῆναι.
me offending before you I-wish to-speak

ὅσα μὲν γὰρ τοῖς ὑφ' ὑμῶν ἀγνοηθεῖσιν ὑπηρετοῦντες
what-things indeed for the-things by you misjudged serving
ἐποίουν, ἔστω δι' ὑμᾶς αὐτοῖς πεπρᾶχθαι, καὶ οὐδὲν
they-did let-it-be because-of you by-them to-have-been-done and nothing
ἐγκαλῶ. ἐπειδὴ δ' ἐγνώκαθ' ὑμεῖς οἷα ταῦτ' ἐστίν, ἐὰν
I-charge since but have-recognized you of-what-sort these-things are if
μέν, ὥσπερ ὑπὲρ τῶν λοιπῶν ἐῶσι, καὶ ἐμοὶ συγχωρήσωσι,
indeed as about the rest they-let-be also to-me they-yield
καλῶς ποιήσουσιν· ἐὰν δ' ἐπηρεάζειν ἐγχειρῶσιν, ὑμᾶς
well they-will-do if but to-abuse-(me) they-attempt you
ἀξιῶ μοι βοηθεῖν ἅπαντας, καὶ μὴ κυριωτέραν τὴν τούτων
I-ask me to-help all and not more-powerful the their
ἔχθραν τῆς παρ' ὑμῶν χάριτός μοι γενέσθαι. εὐτυχεῖτε.
enmity than-the from you favor for-me to-be farewell

III · ON THE SONS OF LYCURGUS

All Greece, Demosthenes writes, blames Athens for imprisoning the sons of Lycurgus over a fine owed by their dead father. Lycurgus served the people loyally at great risk, and to punish his sons makes the city harsher than Philip, who jailed none of his defeated enemies. Laches and Mnesibulus were released, while a turncoat like Pytheas prospers. He ends with his own case: the council's reports that acquitted Aristogeiton exiled Demosthenes, who was never convicted over Harpalus' money and asks to return and pay his debt in installments.

ΔΗΜΟΣΘΕΝΗΣ ΤΗΙ ΒΟΥΛΗΙ ΚΑΙ ΤΩΙ ΔΗΜΩΙ 1
Demosthenes to-the council and the people
ΧΑΙΡΕΙΝ.
to-rejoice

Περὶ μὲν τῶν κατ᾽ ἐμαυτόν, ἃ μοι παρ᾽ ὑμῶν
about indeed the-things concerning myself which for-me from you
ἐνόμιζον δίκαιον εἶναι γενέσθαι, τὴν προτέραν ἐπιστολὴν
I-thought just to-be to-come-about the former letter
ἔπεμψα πρὸς ὑμᾶς· ὑπὲρ ὧν ὅταν ὑμῖν δοκῇ, τότε
I-sent to you about which whenever to-you it-seems-good then
συγχωρήσετε. περὶ δ᾽ ὧν νῦν ἐπέσταλκα, βουλοίμην ἂν
you-will-grant-(them) about but what now I-have-written I-would-wish —
ὑμᾶς μὴ παριδεῖν, μηδὲ πρὸς φιλονικίαν, ἀλλὰ πρὸς
you not to-overlook-(it) nor in contentiousness but with-a-view-to
τὸ δίκαιον ἀκοῦσαι. συμβαίνει γάρ μοι, καίπερ ἐκποδὼν
the justice to-hear-(it) it-happens for to-me although out-of-the-way
διατρίβοντι, πολλῶν ἀκούειν ἐπιτιμώντων ὑμῖν τοῖς
living many to-hear censuring you for-the-things
περὶ τοὺς Λυκούργου παῖδας γεγενημένοις.
concerning the of-Lycurgus sons having-happened

2 Ἐπέστειλα μὲν οὖν ἂν τὴν ἐπιστολὴν καὶ τῶν
I-would-have-written indeed then — the letter also the-things
ἐκείνῳ ζῶντι πεπραγμένων ἕνεκα, ὧν ὁμοίως
by-him living done for-the-sake-of for-which equally
ἐμοὶ πάντες ἂν αὐτῷ δικαίως ἔχοιτε χάριν, εἰ τὰ
with-me all — to-him justly would-have gratitude if the-things
προσήκοντα βούλοισθε ποιεῖν. ἐκεῖνος γὰρ αὑτὸν ἐν τῷ
fitting you-wished to-do he for himself in the
περὶ τὴν διοίκησιν μέρει τάξας τῆς πολιτείας τὸ
concerning the administration part having-placed of-the government the
κατ᾽ ἀρχάς, καὶ περὶ τῶν Ἑλληνικῶν καὶ συμμαχικῶν
at first and about the Greek-affairs and allied-affairs
οὐδὲν εἰωθὼς γράφειν, ὅτε καὶ τῶν δημοτικῶν εἶναι
nothing accustomed to-propose when even of-the-ones democrats to-be

προσποιουμένων οἱ πολλοὶ κατέλειπον ὑμᾶς, τότε ταῖς
pretending the most deserted you then to-the
τοῦ δήμου προαιρέσεσιν προσένειμεν ἑαυτόν,
of-the people policies attached himself
οὐχ ὅτι δωρειὰς καὶ προσόδους ἐκ τούτων ὑπῆρχε 3
not because gifts and revenues from these it-was-possible
λαμβάνειν· ἀπὸ γὰρ τῶν ἐναντίων πάντα τὰ τοιαῦτ' ἐγίγνετο·
to-get from for the opposite-side all the such-things came
οὐδ' ὅτι ταύτην ἀσφαλεστέραν τὴν προαίρεσιν οὖσαν ἑώρα·
nor because this safer the policy being he-saw
πολλοὺς γὰρ καὶ προδήλους εἶχε κινδύνους, οὓς ἀναγκαῖον
many for and manifest it-had dangers which necessary
ἦν ὑπομεῖναι τὸν ὑπὲρ τοῦ δήμου λέγειν προαιρούμενον·
it-was to-endure for-the-one for the people to-speak choosing
ἀλλ' ὅτι δημοτικὸς καὶ φύσει χρηστὸς ἀνὴρ ἦν.
but because a-democrat and by-nature good man he-was
Καίτοι παρὼν ἑώρα τοὺς μὲν βοηθήσαντας ἂν τῷ 4
and-yet present he-saw the-ones indeed would-have-helped — the
δήμῳ, ἀσθενεῖς ἐπὶ τοῖς συμβεβηκόσιν ὄντας, τοὺς
people weak upon the-things having-happened being the-ones
δὲ τἀναντία πράττοντας κατὰ πάντ' ἐρρωμένους. ἀλλ'
but the-opposite doing in all-things strong but
ὅμως οὐδὲν ἧττον ἐκεῖνος εἴχετο τούτων ἃ συμφέρειν
nevertheless in-no-way less he clung-to these-things what to-be-beneficial
ἡγεῖτο τῷ δήμῳ, καὶ μετὰ ταῦτ' ἀόκνως καὶ λέγων
he-thought for-the people and after these-things unhesitatingly both saying
καὶ πράττων ἃ προσῆκ' ἦν φανερός, ἐφ' οἷς εὐθὺς
and doing what was-fitting he-was manifest for which at-once
ἐξητεῖθ', ὡς ἅπαντες ἴσασιν.
he-was-demanded as all know

5 Ἐπέστειλα μὲν οὖν ἄν, ὥσπερ εἶπον ἐν ἀρχῇ, καὶ διὰ
I-would-have-written indeed then — as I-said in beginning also because-of
τὴν ἐκείνου χάριν· οὐ μὴν ἀλλὰ καὶ ὑμῖν νομίζων συμφέρειν
the his favor not indeed but also for-you thinking to-be-beneficial
τὰς παρὰ τοῖς ἔξω γιγνομένας ἐπιτιμήσεις εἰδέναι, πολλῷ
the among the outside-men arising censures to-know much
προθυμότερον πρὸς τὸ πέμψαι τὴν ἐπιστολὴν ἔσχον.
more-eagerly toward the to-send the letter I-was-disposed
παραιτοῦμαι δὲ τοὺς ἰδίᾳ πρὸς ἐκεῖνον ἔχοντας δυσκόλως,
I-beg and the-ones privately toward him being ill-disposed
ὑπομεῖναι τἀληθῆ καὶ τὰ δίκαι᾽ ἀκούειν ὑπὲρ αὐτοῦ. εὖ
to-endure the-truth and the just-things to-hear about him well
γὰρ ἴστ᾽ ὦ ἄνδρες Ἀθηναῖοι, ὅτι νῦν ἐκ τῶν περὶ τοὺς
for know O men Athenians that now from the-things concerning the
παῖδας αὐτοῦ γεγενημένων φαύλην δόξαν ἡ πόλις λαμβάνει.
sons his having-happened bad reputation the city gets

6 Οὐδεὶς γὰρ τῶν Ἑλλήνων ἀγνοεῖ, ὅτι ζῶντα Λυκοῦργον
no-one for of-the Greeks is-ignorant that living Lycurgus
ἐτιμᾶθ᾽ ὑμεῖς εἰς ὑπερβολήν, καὶ πολλῶν αἰτιῶν
honored you to excess and many charges
ἐπενεχθεισῶν ὑπὸ τῶν φθονούντων αὐτῷ, οὐδεμίαν
having-been-brought by the-ones envying him none
πώποθ᾽ εὗρετ᾽ ἀληθῆ, οὕτω δ᾽ ἐπιστεύετ᾽ αὐτῷ καὶ
ever you-found true so and you-trusted him and
δημοτικὸν παρὰ πάντας ἡγεῖσθε, ὥστε πολλὰ τῶν
democratic beyond all you-thought-(him) that many of-the
δικαίων ἐν τῷ φῆσαι Λυκοῦργον ἐκρίνετε καὶ τοῦθ᾽ ὑμῖν
just-claims in the to-say Lycurgus you-decided and this for-you
ἐξήρκει· οὐ γὰρ ἦν *** τοιοῦτον μὴ δοκοῦν ὑμῖν.
sufficed not for it-was (lacuna) such not seeming to-you

Νῦν τοίνυν ἅπαντες ἀκούοντες τοὺς υἱεῖς αὐτοῦ δεδέσθαι, 7
now then all hearing the sons his to-be-imprisoned
τὸν μὲν τεθνεῶτ' ἐλεοῦσι, τοῖς παισὶ δ' ὡς ἀνάξια
the-one indeed dead pity with-the sons and as undeserved-things
πάσχουσι συνάχθονται, ὑμῖν δ' ἐπιτιμῶσι πικρῶς, ὡς οὐκ
suffering grieve you but censure bitterly so-that not
ἂν τολμήσαιμι γράφειν ἐγώ· ἃ γὰρ ἄχθομαι τοῖς
— I-would-dare to-write-(it) I what for I-am-vexed with-the-ones
λέγουσι καὶ ἀντιλέγω καθ' ὅσον δύναμαι βοηθῶν ὑμῖν,
saying-(it) and I-contradict as-far as I-can helping you
ταῦτ' ἄχρι μὲν τοῦ δῆλον ὑμῖν ποιῆσαι, ὅτι πολλοὶ
these-things up-to indeed the plain to-you to-make that many
μέμφονται, συμφέρειν ὑμῖν νομίζων εἰδέναι, γέγραφα,
find-fault to-be-beneficial for-you thinking to-know I-have-written
ἀκριβῶς δὲ διεξιέναι δυσχερὲς κρίνω.
precisely but to-go-through-(it) distasteful I-judge
Ὅσα μέντοι λοιδορίας χωρίς ἐστιν ὧν λέγουσί τινες, 8
what-things however abuse apart-from are of-what say some
καὶ ἀκηκοέναι συμφέρειν ἡγοῦμαι, ταῦτα δηλώσω. οὐδεὶς
also to-have-heard to-be-beneficial I-think these-things I-will-show no-one
γὰρ ὑπείληφεν ὡς ἄρ' ἠγνοήκατε καὶ διεψεύσθητε τῆς
for has-supposed that then you-were-ignorant and were-deceived of-the
ἀληθείας περὶ αὐτοῦ Λυκούργου. τό τε γὰρ τοῦ χρόνου
truth about himself Lycurgus the both for of-the time
πλῆθος, ὃν ἐξεταζόμενος, οὐδὲν πώποθ' εὑρέθη περὶ
length in-which being-examined nothing ever was-be-found toward
ὑμᾶς οὔτε φρονῶν οὔτε ποιῶν ἄδικον, καὶ τὸ μηδέν'
you neither thinking nor doing unjust and the no
ἀνθρώπων εἰς μηδὲν τῶν ἄλλων ἀναισθησίαν ἂν ὑμῶν
of-men in nothing of-the other-things dullness — of-you
καταγνῶναι, εἰκότως ἀναιρεῖ τὴν ὑπὲρ τῆς ἀγνοίας σκῆψιν.
to-charge reasonably removes the of the ignorance excuse

9 Λείπεται τοίνυν ὃ πάντες ἂν εἶναι φαύλων ἀνθρώπων
remains then what all — to-be of-base men
ἔργον φήσαιεν, ὅσον ἂν χρῆσθε χρόνον, τοσοῦτον ἑκάστου
work would-say as-long — you-use-(them) time so-long for-each
φροντίζειν δοκεῖν, μετὰ ταῦτα δὲ μηδέν' ἔχειν λόγον. εἰς
to-care to-seem after these-things but no to-have account for
τί γὰρ τῶν ἄλλων χρὴ προσδοκᾶν τῷ τετελευτηκότι
what for of-the other-things must-one to-expect for-the-one dead
τὴν παρ' ὑμῶν ἔσεσθαι χάριν, ὅταν εἰς τοὺς παῖδας
the from you to-be-going-to-be gratitude when toward the sons
καὶ τὴν εὐδοξίαν τἀναντί' ὁρᾷ τις γιγνόμενα, ὧν μόνων
and the good-name the-opposite sees one happening for-which alone
καὶ τελευτῶσι πᾶσιν ὅπως ἕξει καλῶς μέλει;
even in-dying to-all that it-will-be well it-is-a-care
10 Καὶ μὴν οὐδὲ χρημάτων ποιεῖν εἵνεκα ταῦτα
and indeed not-even money to-do for-the-sake-of these-things
δοκεῖν τῶν καλῶν κἀγαθῶν ἐστιν. οὔτε γὰρ τῆς
to-seem of-the-things honorable and-good is neither for with-the
μεγαλοψυχίας οὔτε τῆς ἄλλης προαιρέσεως τῆς ὑμετέρας
magnanimity nor with-the other policy the your
ἀκόλουθον ἂν φανείη. εἰ γὰρ ὑμᾶς λύσασθαι παρ'
consistent — it-would-appear if for you to-ransom-(them) from
ἑτέρων ἔδει δόντας ἐκ τῶν προσιόντων τὰ
others it-were-necessary having-given from the revenues the
χρήματα ταῦτα, πάντας ἂν ἡγοῦμαι προθύμους εἶναι·
money this all — I-think eager to-be
τίμημα δ' ὁρῶν ὀκνοῦντας ἀφεῖναι, ὃ λόγῳ καὶ φθόνῳ
a-fine but seeing-(you) hesitating to-remit which by-talk and envy
γέγονεν, οὐκ ἔχω τί καταγνῶ, εἰ μὴ ὅλως πικρῶς
has-been-imposed not I-can what I-should-conclude if not wholly bitterly

καὶ ταραχωδῶς ἔχειν πρὸς τοὺς δημοτικοὺς ὡρμήκατε.
and turbulently to-be-disposed toward the democrats you-are-moved
εἰ δὲ τοῦτ' ἔστιν, οὔτ' ὀρθῶς οὔτε συμφερόντως ἐγνώκατε.
if but this is-so neither rightly nor advantageously have-you-judged
Θαυμάζω δ' εἰ μηδεὶς ὑμῶν ἐννοεῖ, ὅτι τῶν αἰσχρῶν 11
I-wonder and if no-one of-you considers that of-the-things shameful
ἐστι τὸν δῆμον τὸν Ἀθηναίων, συνέσει καὶ παιδείᾳ
it-is the people the of-Athenians in-intelligence and culture
πάντων προέχειν δοκοῦντα, ὃς καὶ τοῖς ἀτυχήσασιν
all to-excel seeming which also for-the-ones unfortunate
ἀεὶ κοινὴν ἔχει καταφυγήν, ἀγνωμονέστερον φαίνεσθαι
always common has refuge more-unfeeling to-appear
Φιλίππου, ὃς ἀνουθέτητος ὢν εἰκότως,
than-Philip who untaught being naturally
τραφείς γ' ἐν ἐξουσίᾳ, ὅμως ᾤετο δεῖν, ἡνίκ' 12
having-been-reared at-least in license nevertheless thought to-be-necessary when
ηὐτύχησε μάλιστα, τότ' ἀνθρώπινα πράττων φαίνεσθαι,
he-was-fortunate most then humane-things acting to-appear
καὶ τοὺς παραταξαμένους, πρὸς οὓς περὶ τῶν ὅλων
and the-ones having-drawn-up-(against-him) against whom for the whole
διεκινδύνευσεν, οὐκ ἐτόλμησε δῆσαι τὸ τίνων καὶ τίνες
he-risked-all not dared to-imprison the of-whom and who
εἰσὶν ἐξετάσας· οὐ γὰρ ὡς ἔοικεν ὁμοίως τῶν παρ'
they-are having-inquired not for as it-seems like to-the among
ὑμῖν ῥητόρων ἐνίοις, οὔτε δίκαι' ἂν εἶναι πρὸς ἅπαντας
you orators some neither just — to-be toward all
ταὔτ' οὔτε κάλ' ἡγεῖτο, ἀλλὰ τὴν τῆς ἀξίας
the-same-things nor honorable he-thought but the of-the worth
προσθήκην συλλογιζόμενος τὰ τοιαῦτ' ἐπέκρινεν.
addition reckoning-in the such-things he-decided

13 Ὑμεῖς δ', ὄντες Ἀθηναῖοι καὶ παιδείας μετέχοντες, ἣ
you but being Athenians and in-education sharing which
καὶ τοὺς ἀναισθήτους ἀνεκτοὺς ποιεῖν δοκεῖ δύνασθαι,
even the dull tolerable to-make seems to-be-able
πρῶτον μέν, ὃ πάντων ἀγνωμονέστατόν ἐστι, περὶ ὧν
first indeed what of-all most-unfeeling is for what
τὸν πατέρ' αἰτιῶνταί τινες, τοὺς υἱεῖς δεδέκατε, εἶτα
the father accuse some the sons you-have-imprisoned then
τὸ ταῦτα ποιεῖν ἴσον εἶναί φατε, ὥσπερ ὑπὲρ σταθμῶν
the these-things to-do fair to-be you-say as-if about weights
ἢ μέτρων τὸ ἴσον σκοπούμενοι, ἀλλ' οὐχ ὑπὲρ ἀνδρῶν
or measures the fair considering but not about men's
προαιρέσεως καὶ πολιτείας βουλευόμενοι,
policy and conduct deliberating

14 ἐν οἷς ἐξεταζομένοις εἰ μὲν χρηστὰ καὶ δημοτικὰ καὶ ἐπ'
in which examined if indeed good and democratic and with
εὐνοίᾳ τὰ Λυκούργῳ πεπραγμένα φαίνεται, μὴ μόνον
goodwill the-things by-Lycurgus done appear not only
μηδενὸς κακοῦ, ἀλλὰ καὶ πάντων τῶν ἀγαθῶν τοὺς παῖδας
no evil but even all the goods the sons
αὐτοῦ δίκαιόν ἐστι τυγχάνειν παρ' ὑμῶν· εἰ δὲ τἀναντία
his just it-is to-obtain from you if but the-opposite
τούτων, ἐκεῖνον, ὅτ' ἔζη, ἔδει δίκην διδόναι, τούτους δὲ
of-these he when he-lived ought penalty to-pay these but
μηδ' οὕτως, ἐφ' οἷς ἐκείνῳ τις ἐγκαλεῖ, τυγχάνειν ὀργῆς·
not-even so for what him one charges to-meet-with anger
πᾶσι γὰρ πάντων τῶν ἁμαρτημάτων ὅρος ἐστὶ τελευτή.
for-all for of-all the offenses limit is death

15 Ἐπεὶ εἴ γ' οὕτως ἔξετε, ὥσθ' οἱ μὲν ἀχθεσθέντες
since if at-least so you-will-be that the-ones indeed having-been-angered
τι τοῖς ὑπὲρ τοῦ δήμου πολιτευομένοις, μηδὲ πρὸς
in-something at-the-ones for the people acting-in-public-life not-even with

τελευτήσαντας διαλλαγήσονται, ἀλλὰ καὶ τοῖς παισὶ
the-dead will-be-reconciled but even toward-the sons
τὴν ἔχθραν διαφυλάξουσιν, ὁ δὲ δῆμος, ᾧ συναγωνίζεται
the enmity will-keep the but people whom supports
τῶν δημοτικῶν ἕκαστος, μέχρι τοῦ παρόντος χρῆσθαι
of-the democrats each up-to the present-moment to-use
μνημονεύσει τὰς χάριτας, μετὰ ταῦτα δὲ μηδὲν φροντιεῖ,
will-remember the favors after these-things but nothing will-care
οὐδὲν ἀθλιώτερον ἔσται τοῦ τὴν ὑπὲρ τοῦ δήμου τάξιν
nothing more-wretched will-be than-the the for the people post
αἱρεῖσθαι.
to-choose

Εἰ δὲ Μοιροκλῆς ἀποκρίνεται ταῦτα μὲν σοφώτερ' 16
if and Moerocles answers these-things indeed more-subtle
ἢ καθ' ἑαυτὸν εἶναι, ἵνα δὲ μὴ ἀποδρῶσιν, αὐτὸς
than for himself to-be so-that but not they-run-away himself
αὐτοὺς δῆσαι, ἐρωτήσατ' αὐτόν, ἡνίκα Ταυρέας καὶ
them to-have-imprisoned ask him when Taureas and
Πάταικος καὶ Ἀριστογείτων καὶ αὐτὸς εἰς τὸ δεσμωτήριον
Pataecus and Aristogeiton and himself into the prison
παραδοθέντες, οὐ μόνον οὐκ ἐδέδεντο, ἀλλὰ καὶδημηγόρουν,
handed-over not only not were-bound but even-addressed-the-people
τί δήποτ' οὐχ ἑώρα τὰ δίκαια ταῦτα.
why ever not did-he-see the just-claims these

Εἰ δὲ μὴ φήσει τότ' ἄρχειν, οὐδὲ λέγειν ἔκ γε τῶν 17
if and not he-will-say then to-hold-office nor to-speak by at-least the
νόμων αὐτῷ προσήκει. ὥστε πῶς ἴσον ἐστὶ τοὺς μὲν
laws for-him it-is-fitting so how fair is-it the-ones indeed
ἄρχειν, οἷς μηδὲ λέγειν ἔξεστι, τοὺς δὲ δεδέσθαι,
to-hold-office for-whom not-even to-speak it-is-allowed the-ones but to-be-imprisoned

ὧν πολλὰ χρήσιμος ἦν ὑμῖν ὁ πατήρ; ἐγὼ μὲν οὐκ
whose in-many-things useful was to-you the father I indeed not
ἔχω συλλογίσασθαι,
can to-reckon

18 εἰ μὴ τοῦτο δεῖξαι δημοσίᾳ βούλεσθε, ὅτι βδελυρία καὶ
if not this to-show publicly you-wish that shamelessness and
ἀναίδεια καὶ προαίρεσις πονηρίας ἐν τῇ πόλει, ἰσχύει
impudence and choice of-wickedness in the city prevails
καὶ διασωθῆναι πλείω προσδοκίαν ἔχει, κἄν τι συμβῇ
and to-get-off-safe more expectation has and-if anything happens
χαλεπὸν τοῖς τοιούτοις, ἀπόλυσις γίγνεται, ἐν δὲ προαιρέσει
hard to-the such release comes in but choice
χρηστῇ καὶ βίῳ σώφρονι καὶ δημοτικῷ προελέσθαι ζῆν
good and life temperate and democratic to-choose to-live
σφαλερόν, κἄν τι γένηται πταῖσμ', ἄφυκτον ἔσται.
perilous and-if any happens slip inescapable it-will-be

19 Ἔτι τοίνυν τὸ μὲν μὴ δίκαιον εἶναι τὴν ἐναντίαν δόξαν
further then the indeed not just to-be the opposite opinion
ἔχειν ἢ ἣν περὶ ζῶντος εἶχετ' ἐκείνου, καὶ τὸ τῶν
to-hold than which about living you-held him and the of-the-ones
τετελευτηκότων ἢ τῶν παρόντων πλείω ποιεῖσθαι
dead than of-the-ones present more to-make
λόγον δίκαιον εἶναι, καὶ πάντα τὰ τοιαῦτ', ἐάσω· παρὰ
account just to-be and all the such-things I-will-leave-aside among
γὰρ πᾶσιν ὁμολογεῖσθαι ταῦθ' ὑπείληφα· ὅσοις μέντοι
for all to-be-agreed these-things I-suppose to-how-many however
πατρικὰς εὐεργεσίας ἀπεμνημονεύσατε τῶν ἄλλων, ἡδέως
fathers' services you-have-remembered of-the others gladly
ἂν ἴδοιμ' ὑμᾶς ἀναμνησθέντας, οἷον τοῖς Ἀριστείδου
— I-would-see you reminded such-as to-the of-Aristides

καὶ Θρασυβούλου καὶ τοῖς Ἀρχίνου καὶ πολλῶν ἑτέρων
and of-Thrasybulus and to-the of-Archinus and many others
ἀπογόνοις.
descendants
Οὐχ ὡς ἐπιτιμῶν δὲ ταῦτα παρήνεγκα. τοσούτου γὰρ δέω 20
not as censuring but these-things I-adduced so-far for I-am-from
τοῦτο ποιεῖν, ὥστε συμφέρειν μάλιστα τῇ πόλει τὰ τοιαῦτα
this doing that to-be-beneficial most for-the city the such-things
κρίνω· προκαλεῖσθε γὰρ πάντας ἐκ τούτων δημοτικοὺς
I-judge you-invite for all by these democratic
εἶναι, ὁρῶντας ὅτι κἂν ἐν τῷ καθ' ἑαυτοὺς βίῳ ταῖς
to-be seeing that even-if in the during themselves life to-the
προσηκούσαις αὐτῶν τιμαῖς ὁ φθόνος ἀντιστῇ, τοῖς γε
due their honors the envy stands-opposed for-the at-least
παισὶν ὑπάρξει τὰ προσήκοντα παρ' ὑμῶν κομίσασθαι.
sons it-will-be-possible the-things due from you to-receive
Πῶς οὖν οὐκ ἄτοπον, μᾶλλον δὲ καὶ αἰσχρόν, τῶν μὲν 21
how then not strange rather and even shameful of-the indeed
ἄλλων τισί, καὶ παλαιῶν ὄντων τῶν χρόνων καθ' οὓς
others to-some even long-past being the times in which
ἐγένοντο χρήσιμοι, καὶ δι' ὧν ἀκούετε τὰς εὐεργεσίας, οὐκ
they-were useful and through whom you-hear-of the services not
ἐξ ὧν ἑοράκαθ' ὑπειληφότας, ὅμως τὴν δικαίαν εὔνοιαν
from what you-have-seen having-conceived-(them) nevertheless the just goodwill
διασῴζειν, Λυκούργῳ δ' οὕτως ὑπογύου καὶ τῆς πολιτείας
to-preserve for-Lycurgus but so recent both the career
καὶ τῆς τελευτῆς γεγονυίας, μηδ' εἰς ἃ καὶ τοῖς ἀγνῶσιν
and the death having-been not-even to what even to-the strangers
καὶ ὑφ' ὧν ἀδικοῖσθ' ἕτοιμοι τὸν ἄλλον ἦτε χρόνον,
and by whom you-are-wronged ready the rest-of you-were time

22 εἰς ἔλεον καὶ φιλανθρωπίαν, μηδ' εἰς ταῦθ' ὑμᾶς αὐτοὺς
to pity and humanity not-even to these you- -selves
ὁμοίους παρέχειν, καὶ ταῦτ' εἰς τοὺς παῖδας αὐτοῦ
like to-show and that against the sons his
γιγνομένης τῆς τιμωρίας, οὓς κἂν ἐχθρός, εἴπερ μέτριος
being-inflicted the punishment whom even an-enemy if-indeed moderate
εἴη καὶ λογισμὸν ἔχων, ἐλεήσαι;
he-were and reason having would-pity

23 Θαυμάζω τοίνυν καὶ τοῦτ' εἴ τις ὑμῶν ἀγνοεῖ, ὡς
I-wonder then also at-this if anyone of-you is-ignorant that
οὐδὲ τοῦτο συμφέρει τῇ πολιτείᾳ φανερὸν γιγνόμενον,
not-even this benefits the democracy plain becoming
ὅτι τοῖς μὲν ἄλλην τινὰ κτησαμένοις φιλίαν, καὶ
that for-the-ones indeed other some having-gained friendship and
κατορθοῦσιν ἐν πᾶσιν πλεονεκτεῖν ὑπάρχει, κἂν
succeeding in all to-have-the-advantage it-is-possible and-if
ἀτυχήσωσίν τι, ῥᾳδίας εἶναι τὰς λύσεις, τοῖς δ'
they-fail in-something easy to-be the releases for-the-ones but
εἰς τὸν δῆμον ἀναρτήσασιν ἑαυτούς, οὐ μόνον κατὰ τἄλλ'
on the people having-hung themselves not only in the-rest
ἔλαττον ἔχειν ὑπάρξει, ἀλλὰ καὶ τὰς συμφορὰς βεβαίους
less to-have it-will-be but also the misfortunes lasting
τούτοις μόνοις τῶν ἄλλων μένειν. ἀλλὰ μὴν ὅτι τοῦθ'
for-these alone of-the others to-remain but indeed that this
οὕτως γίγνεται ῥᾴδιον δεῖξαι.
so happens easy to-show

24 Τίς γὰρ οὐκ οἶδεν ὑμῶν Λάχητι τῷ Μελανώπου, ἁλῶναι
who for not knows of-you to-Laches the-(son) of-Melanopus to-be-convicted
μὲν ὁμοίως ἐν δικαστηρίῳ συμβάν, ὡς καὶ νῦν τοῖς
indeed likewise in court it-having-happened as also now to-the
Λυκούργου παισίν, ἀφεθῆναι δὲ πᾶν τὸ ὄφλημ' ἐπιστείλαντος
of-Lycurgus sons to-be-remitted but whole the fine having-written

Ἀλεξάνδρου; καὶ πάλιν Μνησιβούλῳ τῷ Ἀχαρνεῖ, ἁλῶναι
Alexander and again to-Mnesibulus the Acharnian to-be-convicted
μὲν ὁμοίως καταγνόντος αὐτοῦ τοῦ δικαστηρίου, ὥσπερ
indeed likewise having-condemned-(him) the-very the court as
καὶ τῶν Λυκούργου παίδων, ἀφεῖσθαι δὲ καλῶς ποιοῦντι;
also the of-Lycurgus sons to-have-been-released but well doing
Ἄξιος γὰρ ἀνήρ. καὶ οὐδεὶς ἐπὶ τούτοις τοὺς νόμους 25
worthy for the-man and no-one for these-things the laws
ἔφη καταλύεσθαι τῶν νῦν βοώντων. εἰκότως· οὐδὲ
said to-be-subverted of-the-ones now shouting reasonably not
γὰρ κατελύοντο, εἴπερ ἅπαντες οἱ νόμοι τῶν δικαίων
for were-they-subverted if-indeed all the laws of-the justice
εἵνεκα καὶ σωτηρίας τῶν χρηστῶν ἀνθρώπων τίθενται,
for-the-sake-of and safety of-the good men are-laid-down
καὶ μήτ' ἀϊδίους τοῖς ἀτυχήσασι καθιστάναι τὰς
and neither everlasting for-the-ones unfortunate to-make the
συμφορὰς συμφέρει, μήτ' ἀχαρίστους ὄντας φαίνεσθαι.
misfortunes it-benefits nor ungrateful being to-appear
Ἀλλὰ μὴν εἴ γε ταῦθ' οὕτως, ὥσπερ ἂν φήσαιμεν, 26
but indeed if at-least these-things so as — we-would-say
ἔχειν συμφέρει, οὐ μόνον τοὺς νόμους οὐ κατελύετε,
to-stand it-benefits not only the laws not did-you-subvert
ἡνίκ' ἐκείνους ἀφίετε, ἀλλὰ καὶ τοὺς βίους ἐσῴζετε τῶν
when those-men you-released but also the lives you-preserved of-the
τοὺς νόμους θεμένων ἀνθρώπων, Λάχητα μὲν πρὸς
the laws having-laid-down men Laches indeed for
χάριν δεηθέντος ἀφέντες, Μνησίβουλον δὲ τῇ τοῦ βίου
favor having-asked having-released Mnesibulus and for-the of-the life
σωφροσύνῃ σώσαντες.
temperance having-saved

27 Μὴ τοίνυν τὸ κτήσασθαί τιν' ἔξωθεν φιλίαν λυσιτελέστερον
not then the to-acquire some outside friendship more-profitable
δείκνυτε, ἢ τὸ τῷ δήμῳ παρακαταθέσθαι ἑαυτόν, μηδὲ
show than the to-the people to-entrust oneself nor
τὸ τῶν ἀγνώτων εἶναι κρεῖττον, ἢ τοῖς πολλοῖς ὑμῖν
the of-the-ones unknown to-be better than to-the many of-you
τὰ συμφέροντα πολιτευόμενον γιγνώσκεσθαι. τὸ μὲν
the-things beneficial proposing to-be-known the indeed
γὰρ πᾶσιν ἀρέσκειν τὸν συμβουλεύοντα καὶ τὰ κοινὰ
for all to-please the-one advising and the public-affairs
πράττοντ' ἀδύνατον· ἐὰν δ' ἐπ' εὐνοίᾳ ταὐτὰ τῷ δήμῳ
doing impossible if but with goodwill the-same-things as-the people
τις φρονῇ, δίκαιός ἐστι σῴζεσθαι. εἰ δὲ μή, καὶ θεραπεύειν
one thinks right he-is to-be-saved if but not also to-court
ἑτέρους μᾶλλον ἢ τὸν δῆμον ἅπαντας διδάξετε, καὶ φεύγειν
others rather than the people all you-will-teach and to-avoid
τὸ τῶν ὑμῖν συμφερόντων ποιοῦντά τι γνωσθῆναι.
the of-the for-you beneficial-things doing anything to-be-known

28 Ὅλως δὲ κοινόν ἐστιν ὄνειδος ἁπάντων ἄνδρες Ἀθηναῖοι
altogether and common it-is reproach of-all men Athenians
καὶ ὅλης τῆς πόλεως συμφορά, τὸν φθόνον δοκεῖν μεῖζον
and of-whole the city misfortune the envy to-seem more
ἰσχύειν παρ' ὑμῖν ἢ τὰς τῶν εὐεργεσιῶν χάριτας, καὶ
to-prevail with you than the of-the services gratitude and
ταῦτα τοῦ μὲν νοσήματος ὄντος, τῶν δ' ἐν τοῖς
that the-one indeed a-disease being the-others but among the
θεοῖς ἀποδεδειγμένων.
gods appointed

29 Καὶ μὴν οὐδὲ τὸν Πυθέαν παραλείψω τὸν μέχρι τῆς
and indeed not-even — Pytheas will-I-pass-over the-one until the
παρόδου δημοτικόν, μετὰ ταῦτα δ' ἕτοιμον εἰς τὰ
entry democratic after these-things but ready for the-things

καθ᾽ ὑμῶν πάντα. τίς γὰρ οὐκ οἶδε τοῦτον, ὅτε μὲν
against you all who for not knows this-man when indeed
τὴν ὑπὲρ ὑμῶν τάξιν ἔχων εἰς τὸ πολιτεύεσθαι παρῆει,
the for you post holding into the to-act-in-public-life he-entered
ὡς δοῦλον ἐλαυνόμενον καὶ γραφὴν ξενίας φεύγοντα καὶ
as a-slave being-hounded and indictment of-alienage defending and
μικροῦ πραθέν᾽ ὑπὸ τούτων, οἷς νῦν ὑπηρετῶν τοὺς
nearly sold by these whom now serving the
κατ᾽ ἐμοῦ λόγους ἔγραφεν,
against me speeches he-wrote
ἐπειδὴ δ᾽ ἃ κατηγόρει τότε τῶν ἄλλων, νῦν αὐτὸς 30
since but what he-accused then of-the others now himself
πράττει, εὐποροῦντα μὲν οὕτως ὥστε δύ᾽ ἔχειν ἑταίρας,
does prospering indeed so that two to-keep courtesans
αἳ μέχρι φθόης καλῶς ποιοῦσαι προπεπόμφασιν αὐτόν,
who to consumption well doing have-escorted him
πέντε τάλαντα δ᾽ ὀφλόντα ῥᾷον ἐκτεῖσαι ἢ πέντε
five talents and having-been-fined more-easily to-pay than five
δραχμὰς ἀνέχεσθαι πρότερον, πρὸς δὲ τούτοις παρ᾽
drachmas to-endure before in-addition-to and these from
ὑμῶν, τοῦ δήμου, οὐ μόνον τῆς πολιτείας μετειληφότα,
you the people not only the citizenship having-obtained
ὃ κοινὸν ὄνειδός ἐστιν ἅπασιν, ἀλλὰ καὶ θύονθ᾽ ὑπὲρ
which common reproach is to-all but also offering for
ὑμῶν τὰς πατρίους θυσίας ἐν Δελφοῖς;
you the ancestral sacrifices in Delphi
Ὅταν οὖν τοιαῦτα καὶ τηλικαῦτα πᾶσιν ἰδεῖν ᾖ 31
when then such and so-great for-all to-see it-is
παραδείγματα, ἀφ᾽ ὧν ἀλυσιτελὲς προελέσθαι τὰ τοῦ
examples from which unprofitable to-choose the-things of-the
δήμου πᾶς τις ἂν κρίναι, φοβοῦμαι μήποτ᾽ ἔρημοι τῶν
people every one — could-judge I-fear lest-ever bereft of-the-ones

ὑπὲρ ὑμῶν ἐρούντων γένησθε, ἄλλως τε χᾆταν τῶν
for you going-to-speak you-become otherwise both and-when of-the
δημοτικῶν τοὺς μὲν ἡ καθήκουσα μοῖρα καὶ ἡ τύχη
democrats some indeed the appointed lot and the fortune
χὠ χρόνος παραιρῆται, οἷον Ναυσικλέα καὶ Χάρητα καὶ
and-the time take-away such-as Nausicles and Chares and
Διότιμον καὶ Μενεσθέα καὶ Εὔδοξον, ἔτι δ' Εὐθύδικον
Diotimus and Menestheus and Eudoxus further and Euthydicus
καὶ Ἐφιάλτην καὶ Λυκοῦργον, τοὺς δ' ὑμεῖς προῆσθε,
and Ephialtes and Lycurgus others and you have-abandoned
ὥσπερ Χαρίδημον καὶ Φιλοκλέα καὶ ἐμέ.
as Charidemus and Philocles and me

32 Ὧν ἑτέρους εὐνουστέρους οὐδ' αὐτοὶ νομίζετε· εἰ δ'
than-whom others more-loyal not-even yourselves think if but
ὁμοίως τινὰς, οὐ φθονῶ, βουλοίμην δ' ἂν, εἴπερ ὑμεῖς
alike some not I-begrudge-(it) I-would-wish but — if-indeed you
δικαίως αὐτοῖς προσοίσεσθε καὶ μὴ ταὔθ' ἅπερ ἡμεῖς
justly them will-treat and not the-same-things which-very we
πείσονται, ὡς πλείστους αὐτοὺς γενέσθαι. ἀλλ' ὅταν γε
they-will-suffer as most them to-become but when at-least
τοιαῦθ', οἷα τὰ νῦν, παραδείγματ' ἐκφέρητε, τίς ἔστιν ὅστις
such as the present examples you-publish who is-there who
εἰς ταύτην τὴν τάξιν ἑαυτὸν γνησίως ὑμῖν ἐθελήσει δοῦναι;
to this the post himself sincerely to-you will-be-willing to-give

33 Ἀλλὰ μὴν τῶν γε προσποιησομένων οὐκ ἀπορήσετε·
but indeed of-the-ones at-least going-to-pretend not you-will-lack
οὐδὲ γὰρ πρότερον. μὴ γένοιτο δ' ἰδεῖν ἐξελεγχθέντας
not for before not may-it-be but to-see exposed
αὐτοὺς ὁμοίως ἐκείνοις, οἳ φανερῶς ἃ τότ' ἠρνοῦντο
them likewise to-those who openly what then they-denied
νῦν πολιτευόμενοι, οὐδέν' ὑμῶν οὔτε δεδοίκασιν οὔτ'
now practicing-in-public-life none of-you neither fear nor

αἰσχύνονται. ἃ χρὴ λογιζομένους ὦ ἄνδρες Ἀθηναῖοι
are-ashamed-before which-things one-must reckoning O men Athenians
μήτε τῶν εὔνων ὀλιγωρεῖν, μήτε τοῖς προάγουσιν εἰς
neither the loyal to-slight nor the-ones leading into
πικρίαν καὶ ὠμότητα τὴν πόλιν πείθεσθαι.
bitterness and cruelty the city to-obey
Πολὺ γὰρ μᾶλλον εὐνοίας καὶ φιλανθρωπίας τὰ παρόντα 34
much for more goodwill and humanity the present
πράγματα δεῖται, ἢ ταραχῆς καὶ δυσμενείας, ὧν ὑπερβολῇ
circumstances need than turmoil and hostility which excess
χρώμενοί τινες, ἐργολαβοῦσιν καθ' ὑμῶν εἰς ὑποδοχὴν
using some contract against you for the-reception
πραγμάτων, ὧν διαψεύσειεν αὐτοὺς ὁ λογισμός. εἰ δέ
of-events in-which may-deceive them the calculation if and
τις ὑμῶν διασύρει ταῦτα, πολλῆς ἐστιν εὐηθείας μεστός.
anyone of-you mocks these-things of-much he-is folly full
εἰ γάρ, ἃ μηδεὶς ἂν ἤλπισ', ὁρῶν γεγενημένα, ἃ
if for what no-one — would-have-expected seeing having-happened what
καὶ πρότερον γέγονεν τοῦ δήμου πρὸς τοὺς ὑπὲρ αὐτοῦ
also before has-happened the people toward the-ones for it
λέγοντας ὑπ' ἀνθρώπων ἐγκαθέτων διαβληθέντος, νῦν μὴ
speaking by men suborned having-been-misled now not
ἂν οἴεται γενέσθαι, πῶς οὐ τετύφωται;
— he-thinks to-happen how not is-he-befuddled
Ταῦτα δ' εἰ μὲν παρῆν, λέγων ἂν ὑμᾶς ἐδίδασκον· 35
these-things and if indeed I-were-present saying — you I-would-teach
ἐπειδὴ δ' ἐν τοιούτοις εἰμί, ἐν οἷς, εἴ τις ἐμοῦ
since but in such-straits I-am in which if anyone of-me
κατέψευσται ἐφ' οἷς ἀπόλωλα γένοιτο, γράψας
has-lied for which I-am-ruined may-it-befall-(him) having-written
ἐπέσταλκα, πρῶτον μὲν καὶ πλεῖστον λόγον ποιούμενος
I-have-sent-(it) first indeed and most account taking

τοῦ καλοῦ καὶ τοῦ συμφέροντος ὑμῖν, δεύτερον δ' ὅτι τὴν
of-the honorable and the beneficial for-you second and because the
αὐτὴν εὔνοιαν, ἣν πρὸς ζῶντα Λυκοῦργον εἶχον, δίκαιον
same goodwill which toward living Lycurgus I-had just
εἶναι νομίζω καὶ πρὸς τοὺς παῖδας αὐτοῦ φαίνεσθαι ἔχων.
to-be I-think also toward the sons his to-appear having
36 Εἰ δέ τῳ παρέστηκεν ὡς πολύ μοι περίεστι τῶν
if and to-anyone it-has-occurred that much to-me is-left-over from-the
ἐμαυτοῦ πραγμάτων, οὐκ ἂν ὀκνήσαιμι πρὸς τοῦτον
my-own affairs not — I-would-hesitate to this-man
εἰπεῖν, ὅτι τῶν συμφερόντων ὑμῖν καὶ τοῦ μηδένα
to-say that for-the-things beneficial for-you and the none
τῶν φίλων ἐγκαταλείπειν, ὁμοίως ὥσπερ τῆς ἐμαυτοῦ
of-the friends to-abandon equally as for-the my-own
σωτηρίας φροντίζω. οὔκουν ἐκ τοῦ περιόντος ταῦτα
safety I-care not-then from the surplus these-things
ποιῶ, ἀλλ' ἀπὸ τῆς αὐτῆς σπουδῆς καὶ προαιρέσεως καὶ
I-do but from the same zeal and purpose both
ταῦτα κἀκεῖνα μιᾷ γνώμῃ πραγματεύομαι. περίεστι
these-things and-those with-one mind I-pursue is-left-over
δέ μοι τοιαῦτα, οἷα τοῖς κακόν τι νοοῦσιν ὑμῖν
but to-me such-things as to-the-ones evil some intending against-you
περιγένοιτο. καὶ περὶ μὲν τούτων ἱκανά.
may-be-left-over and about indeed these enough
37 Ἡδέως δ' ἂν ὑμῖν τὴν ἐπ' εὐνοίᾳ καὶ φιλίᾳ μέμψιν
gladly and — against-you the with goodwill and friendship complaint
ποιησαίμην νῦν μὲν ἐν κεφαλαίῳ, μικρὸν δ' ὕστερον
I-would-make now indeed in brief a-little but later
δι' ἐπιστολῆς μακρᾶς, ἣν ἐάνπερ ἐγὼ ζῶ προσδοκᾶτε,
in letter long which if-indeed I live expect
ἂν μὴ τὰ δίκαια γίγνηταί μοι παρ' ὑμῶν πρότερον·
if not the-things just come-about for-me from you before

οἵτινες, ὦ (τί ἂν εἰπὼν μήθ' ἁμαρτεῖν δοκοίην μήτε
you-who O what — having-said neither to-err might-I-seem nor
ψευσαίμην;) λίαν ὀλίγωροι, οὔτε τοὺς ἄλλους οὔθ' ὑμᾶς
might-I-lie too careless neither the others nor you-
αὐτοὺς αἰσχύνεσθε, ἐφ' οἷς Ἀριστογείτον' ἀφείκατε, ἐπὶ
-selves feel-shame-before on which Aristogeiton you-have-acquitted on
τούτοις Δημοσθένην ἐκβεβληκότες,
these Demosthenes having-banished
καὶ ἃ τοῖς τολμῶσι μηδὲν ὑμῶν φροντίζειν μὴ 38
and what for-the-ones daring in-no-way for-you to-care not
λαβοῦσι παρ' ὑμῶν ἔξεστιν ἔχειν, ταῦτ' οὐ διδόντες
having-received-leave from you it-is-possible to-have these-things not giving
ἐμοί, ἵν', ἂν οἷός τ' ὦ, τά τ' ὀφειλόμεν' εἰσπράξας
to-me so-that — able — I-be the-things both owed having-collected
καὶ τοὺς φίλους ἐρανίσας τὰ πρὸς ὑμᾶς διοικήσω,
and the friends having-asked-for-loans the-things with you I-may-settle
καὶ μὴ γῆρας καὶ φυγὴν ἐπίχειρα τῶν ὑπὲρ ὑμῶν
and not old-age and exile wages of-the-things for you
πεπονημένων ἔχων, κοινὸν ὄνειδος τῶν ἀδικησάντων,
labored having common reproach of-the-ones having-wronged-(me)
ἐπὶ ξένης περιὼν ὁρῶμαι.
in a-foreign-land wandering I-be-seen
Βουλομένου δέ μου ἐν μὲν ὑμετέρας χάριτος καὶ 39
wishing but me in indeed your grace and
μεγαλοψυχίας τάξει τὴν οἴκαδέ μοι ἄφιξιν γενέσθαι,
magnanimity the-guise the homeward for-me return to-come-about
ἐμαυτῷ δὲ λύσιν τῆς γεγονυίας οὐ δικαίως βλασφημίας
for-myself and release from-the having-arisen not justly calumny
πορίσασθαι, καὶ μόνον αἰτοῦντος ἄδειαν ὅσονπερ χρόνον
to-obtain and only asking immunity for-as-long time
τὴν ἔκτεισιν δεδώκατε, ταῦτα μὲν οὐ συγχωρεῖτε,
the payment you-have-granted these-things indeed not you-grant

ἐρωτᾶτε δ', ὡς ἀπαγγέλλεται πρὸς ἐμέ, τίς οὖν αὐτὸν
you-ask but as is-reported to me who then him
κωλύει παρεῖναι καὶ ταῦτα πράττειν;
prevents to-be-present and these-things to-do
40 Τὸ ἐπίστασθαι αἰσχύνεσθαι ὦ ἄνδρες Ἀθηναῖοι, καὶ τὸ
the to-know-how to-feel-shame O men Athenians and the
ἀναξίως τῶν ὑπὲρ ὑμῶν πεπολιτευμένων πράττειν,
unworthily of-the-things for you done-in-public-life to-fare
καὶ τὸ τὰ ὄντ' ἀπολωλεκέναι δι' οὕς, ἵνα μὴ
and the the possessions to-have-lost because-of whom so-that not
διπλᾶ καταθῶνται ἃ οὐκ ἠδύνανθ' ἁπλᾶ, ἐπείσθην
double they-pay what not they-could single I-was-persuaded
ὑπογράψασθαι τὴν ἀρχὴν τὰς καταβολάς, παρ' ὧν μετὰ
to-underwrite the magistracy the installments from whom with
μὲν τῆς ὑμετέρας εὐνοίας ἀφικόμενος μέρος, εἰ καὶ μὴ
indeed the your goodwill having-returned part if even not
πάντ', ἴσως ἂν κομισαίμην, ὥστε μηδὲν ἀσχημονεῖν τὸ
all perhaps — I-might-recover so-that in-no-way to-be-disgraced the
λοιπὸν τοῦ βίου, ἂν δ' ὡς οἱ ταῦτα λέγοντες ἀξιοῦσί
rest of-the life if but as the-ones these-things saying think-fit
μ' ἔλθω, ἅμ' ἀδοξίᾳ καὶ ἀπορίᾳ καὶ φόβῳ συνέξομαι.
me come at-once by-disgrace and want and fear I-shall-be-held
41 Ὧν οὐδὲν ὑμεῖς συλλογίζεσθε, ἀλλὰ ῥημάτων μοι καὶ
of-which nothing you take-into-account but words me and
φιλανθρωπίας φθονοῦντες, ἂν οὕτω τύχῃ, δι' ὑμᾶς
humanity begrudging if so it-chances because-of you
περιόψεσθ' ἀπολόμενον· οὐ γὰρ ἂν δεηθείην ἄλλων ἢ
you-will-let-(me) perish not for — I-would-ask others than
ὑμῶν. καὶ τότε φήσετε δεινὰ πεπονθέναι μ', ἀκριβῶς
you and then you-will-say dreadful-things to-have-suffered me precisely
οἶδα, ὅτ' οὔτ' ἐμοὶ πλέον οὐδὲν οὔθ' ὑμῖν ἔσται.
I-know when neither for-me more nothing nor for-you will-there-be

οὐ γὰρ δὴ χρήματά γ' εἶναί μοι προσδοκᾶτ' ἔξω
not for indeed money at-least to-be for-me expect beyond
τῶν φανερῶν, ὧν ἀφίσταμαι. καὶ τὰ λοιπὰ βούλομαι
the visible-property which I-give-up and the rest I-wish
συναγαγεῖν, ἐάν μοι μὴ φιλονίκως, ἀλλ' ἀνθρωπίνως
to-collect if to-me not contentiously but humanely
δῶτε τὸ πρὸς τούτοις ἀσφαλῶς εἶναι.
you-grant the for these-things safely to-be
Οὐ μὴν οὐδὲ παρ' Ἁρπάλου με λαβόντα δείξετε· οὔτε γὰρ 42
not indeed nor from Harpalus me having-taken will-you-show neither for
ἠλέγχθην οὔτ' ἔλαβον. εἰ δὲ τὸ περιφανὲς ἀξίωμα τῆς βουλῆς
was-I-convicted nor did-I-take if but the conspicuous dignity of-the council
ἢ τὸν Ἄρειον πάγον προσβλέπετε, τῆς Ἀριστογείτονος
or the of-Ares hill you-regard the Aristogeiton's
κρίσεως ἀναμνησθέντες ἐγκαλύψασθε· οὐ γὰρ ἔχω τούτου
trial having-recalled hide-your-faces not for I-have than-this
πραότερον πρόσφθεγμα τοῖς ἐξημαρτηκόσιν εἰς ἐμέ.
milder address for-the-ones having-done-wrong against me
Οὐ γὰρ δήπου τοῖς αὐτοῖς γε λόγοις, ὑπὸ τῆς αὐτῆς 43
not for surely by-the same at-least reports by the same
βουλῆς ἀποφανθέντα, ἐκεῖνον μὲν ἀφεῖσθαι δίκαιον
council declared him indeed to-have-been-acquitted just
εἶναι φήσετε, ἐμὲ δ' ἀπολωλέναι· οὐχ οὕτως ὑμεῖς
to-be you-will-say me but to-be-ruined not so you
ἀλογίστως ἔχετε. οὔτε γὰρ ἄξιος οὔτ' ἐπιτήδειος οὔτε
unreasonably are-disposed neither for worthy nor fit nor
χείρων, ἀτυχὴς μέντοι δι' ὑμᾶς, ὁμολογῶ· πῶς γὰρ
worse unfortunate however because-of you I-admit how for
οὐκ ἀτυχής, ᾧ πρὸς τοῖς ἄλλοις κακοῖς καὶ
not unfortunate to-whom in-addition-to the other evils even

πρὸς Ἀριστογείτον᾽ ἐμαυτὸν ἐξετάζειν συμβαίνει, καὶ ταῦτ᾽
against Aristogeiton myself to-measure it-happens and that
ἀπολωλότι πρὸς σωτηρίας τετυχηκότα;
being-ruined against safety having-obtained

44 Καὶ μή μ᾽ ὑπολαμβάνετ᾽ ὀργίζεσθαι τοῖς λόγοις τούτοις·
and not me suppose to-be-angry with-the words these
οὐ γὰρ ἂν πάθοιμι τοῦτο πρὸς ὑμᾶς ἐγώ· ἀλλ᾽ ἔχει τινὰ
not for — would-I-feel this toward you I but has some
τοῖς ἀδικουμένοις ῥᾳστώνην τὸ λέγειν ἃ πάσχουσιν,
to-the being-wronged relief the to-tell what they-suffer
ὥσπερ τοῖς ἀλγοῦσι τὸ στένειν, ἐπεὶ τῇ εὐνοίᾳ γ᾽
as for-the-ones in-pain the to-groan since in-the goodwill at-least
οὕτως ἔχω πρὸς ὑμᾶς, ὡς ὑμᾶς ἂν εὐξαίμην πρὸς
so I-am-disposed toward you as you — I-would-pray toward
ἐμέ. καὶ τοῦτ᾽ ἐν πᾶσι πεποίηκα καὶ ποιήσω φανερόν.
me and this in all-things I-have-made and will-make plain

45 Ἔγνωκα γὰρ ἐξ ἀρχῆς παντὶ τῷ πολιτευομένῳ προσήκειν,
I-have-decided for from beginning for-every the-one in-public-life it-to-be-fitting
ἄνπερ ᾖ δίκαιος πολίτης, ὥσπερ οἱ παῖδες πρὸς τοὺς
if-indeed he-be a-just citizen as the children toward the
γονέας, οὕτως πρὸς ἅπαντας τοὺς πολίτας ἔχειν, εὔχεσθαι
parents so toward all the citizens to-be-disposed to-pray
μὲν ὡς εὐγνωμονεστάτων τυγχάνειν, φέρειν δὲ τοὺς ὄντας
indeed as most-kindly to-meet-with to-bear but the-ones being
εὐμενῶς· ἡ γὰρ ἐν τοῖς τοιούτοις ἥττα καλὴ καὶ προσήκουσα
kindly the for in the such-cases defeat fine and fitting
νίκη παρὰ τοῖς εὖ φρονοῦσι κρίνεται. εὐτυχεῖτε.
victory among the-ones well thinking is-judged farewell

Theramenes has reproached Demosthenes with ill fortune. Demosthenes answers that the oracles call Athens the most fortunate of cities, and its fortune came from his counsel: it fared better than Sparta, Persia, and Philip's allies, and won glory fighting for the Greeks. The slander falls back on Theramenes, who hates his parents, consorts with the prostitute Pausanias, and delights in foul talk; Demosthenes names these vices only to remind the people of them.

ΔΗΜΟΣΘΕΝΗΣ ΤΗΙ ΒΟΥΛΗΙ ΚΑΙ ΤΩΙ ΔΗΜΩΙ 1
Demosthenes to-the council and the people
ΧΑΙΡΕΙΝ.
to-rejoice

Ἀκούω περὶ ἐμοῦ Θηραμένην ἄλλους τε λόγους βλασφήμους
I-hear about me Theramenes other both words slanderous
εἰρηκέναι καὶ δυστυχίαν προφέρειν. τὸ μὲν οὖν τοῦτον
to-have-spoken and misfortune to-cast-up-(at-me) the indeed then this-man
ἀγνοεῖν ὅτι λοιδορίας, ἢ μηδεμίαν κακίαν, καθ' ὅτου λέγεται,
to-be-ignorant that of-abuse which no vice in whom it-is-spoken-against
δείκνυσιν, οὐδέν ἐστ' ὄφελος παρ' εὖ φρονοῦσιν ἀνθρώποις, οὐχὶ θαυμάζω· τὸν γὰρ θρασὺν
shows no is use among well thinking men not I-wonder the-one for insolent
μὲν τῷ βίῳ, μὴ πολίτην δὲ τὴν φύσιν, ἐν ἐργαστηρίῳ δὲ τεθραμμένον ἐκ παιδός, αἰσθάνεσθαί τι τῶν τοιούτων
indeed in-the life not citizen but by-the birth in a-workshop and reared from childhood to-perceive any of-the such-things
ἀλογώτερον ἦν ἢ μὴ συνιέναι.
more-absurd would-be than not to-understand

Τούτῳ μὲν οὖν, ἐὰν ἀφίκωμαί ποτε καὶ σωθῶ, πειράσομαι 2
this-man indeed then if I-return ever and am-saved I-will-try
διαλεχθῆναι περὶ ὧν εἰς ἐμὲ καὶ περὶ ὧν εἰς ὑμᾶς
to-talk-with about what toward me and about what toward you

παροινεῖ, καὶ νομίζω, καίπερ οὐδὲν μετέχοντα τοῦ
he-drunkenly-abuses and I-think although nothing sharing of-the
αἰσχύνεσθαι, μετριώτερον αὐτὸν ποιήσειν· ὑμῖν δὲ τοῦ
to-feel-shame more-moderate him to-be-going-to-make to-you but the
κοινῇ συμφέροντος εἵνεκα βούλομαι δι' ἐπιστολῆς,
commonly advantage for-the-sake-of I-wish through letter
οὗς περὶ τούτων ἔχω λόγους, δηλῶσαι. οἷς πάνυ τὸν
what about these I-have words to-declare to-which fully the
νοῦν προσέχοντες ἀκούσατε· οἶμαι γὰρ αὐτοὺς οὐκ ἀκοῆς
mind applying listen I-think for them not of-hearing
μόνον, ἀλλὰ καὶ μνήμης ἀξίους εἶναι.
only but also of-memory worthy to-be

3 Ἐγὼ τὴν πόλιν τὴν ὑμετέραν εὐτυχεστάτην πασῶν πόλεων
I the city the your most-fortunate of-all cities
ὑπολαμβάνω καὶ θεοφιλεστάτην, καὶ ταῦτ' οἶδα καὶ τὸν Δία
consider and most-dear-to-the-gods and these-things I-know both — Zeus
τὸν Δωδωναῖον καὶ τὴν Διώνην καὶ τὸν Ἀπόλλω τὸν Πύθιον
the of-Dodona and — Dione and — Apollo the Pythian
ἀεὶ λέγοντας ἐν ταῖς μαντείαις, καὶ προσεπισφραγιζομένους
always saying in the oracles and setting-their-seal-on
τὴν ἀγαθὴν τύχην ἐν τῇ πόλει εἶναι παρ' ὑμῖν. ὅσα
the good fortune in the city to-be with you what-things
μὲν τοίνυν περὶ τῶν ἐπιόντων δηλοῦσιν οἱ θεοί,
indeed then about the-things coming reveal the gods
δῆλον ὡς προλέγουσι· τὰς δ' ἀπὸ τῶν παρεληλυθότων
plain that they-foretell the but from the-things past
προσηγορίας ἐπὶ ταῖς γεγονυίαις πράξεσιν τίθενται.
names on the having-happened deeds they-confer

4 Ἃ τοίνυν ἐγὼ πεπολίτευμαι παρ' ὑμῖν, τῶν ἤδη
what then I have-done-in-public-life among you of-the-things already
γεγενημένων ἐστίν, ἀφ' ὧν εὐτυχεῖς ὑμᾶς προσηγορεύκασιν
having-happened is from which fortunate you have-named

οἱ θεοί. πῶς οὖν δίκαιον τοὺς μὲν πεισθέντας
the gods how then just the-ones indeed having-been-persuaded
εὐτυχεῖς ὀνομάζεσθαι, τὸν δὲ πείσαντα τῆς ἐναντίας
fortunate to-be-named the-one but having-persuaded the opposite
προσηγορίας τυγχάνειν; πλὴν εἰ τοῦτό τις εἴποι, τὴν
name to-get except if this one should-say the
μὲν κοινὴν εὐτυχίαν, ἧς ἐγὼ σύμβουλος, θεοὺς τοὺς
indeed common good-fortune of-which I adviser gods the-ones
λέγοντας εἶναι, οἷς οὐ θέμις ψεύδεσθαι, τὴν δ' ἰδίαν
declaring to-be for-whom not right to-lie the but private
βλασφημίαν, ἣ κατ' ἐμοῦ κέχρηται Θηραμένης, θρασὺν
slander which against me has-used Theramenes insolent
καὶ ἀναιδῆ καὶ οὐδὲ νοῦν ἔχοντ' ἄνθρωπον εἰρηκέναι.
and shameless and not-even sense having a-man to-have-spoken
Οὐ τοίνυν μόνον ταῖς παρὰ τῶν θεῶν μαντείαις ἀγαθὴν 5
not then only by-the from the gods oracles good
οὖσαν εὑρήσεθ' ἣ κέχρησθε τύχῃ, ἀλλὰ καὶ ἐξ αὐτῶν
being you-will-find which you-have-enjoyed fortune but also from the-very
τῶν ἔργων θεωροῦντες, ἂν ἐξετάζητ' ὀρθῶς. ὑμεῖς γὰρ
the deeds considering if you-examine rightly you for
εἰ μὲν ὡς ἄνθρωποι τὰ πράγματα βούλεσθε θεωρεῖν,
if indeed as men the affairs you-wish to-consider
εὐτυχεστάτην εὑρήσετ' ἀφ' ὧν ἐγὼ συνεβούλευσα τὴν
most-fortunate you-will-find from what I advised the
πόλιν γεγονυῖαν· εἰ δ' ἃ τοῖς θεοῖς ἐξαίρεθ' ὑπάρχει
city having-become if but what to-the gods specially belongs
μόνοις, τούτων ἀξιώσετε τυγχάνειν, ἀδυνάτων ἐφίεσθε.
alone these you-will-claim to-obtain impossible-things you-aim-at
Τί οὖν ἐστι θεοῖς ἐξαίρετον, ἀνθρώποις δ' οὐ δυνατόν; 6
what then is for-gods special for-men but not possible
ἁπάντων τῶν ἀγαθῶν ἐγκρατεῖς ὄντας κυρίους εἶναι καὶ
of-all the goods in-possession being masters to-be both

αὐτοὺς ἔχειν καὶ δοῦναι τοῖς ἄλλοις, φλαῦρον δὲ μηδὲν
themselves to-have-(them) and to-give to-the others bad but nothing
μηδέποτ' ἐν παντὶ τῷ αἰῶνι μήτε παθεῖν μήτε μελλῆσαι.
ever in all the age neither to-suffer nor to-be-about-to
καὶ μὴν ὑποκειμένων τούτων, ὥσπερ προσήκει, σκοπεῖτε
and indeed being-laid-down these-things as is-fitting consider
τὰ ὑμέτερ' αὐτῶν πρὸς τὰ τῶν ἄλλων ἀνθρώπων.
the-things of-yours- -selves beside the-things of-the other men

7 Οὐδεὶς γὰρ οὕτως ἐστὶν ἀγνώμων, ὅστις ἂν ἢ τὰ
no-one for so is senseless who — either the-things
Λακεδαιμονίοις συμβεβηκότα, οἷς οὐκ ἐγὼ συνεβούλευον,
to-Lacedaemonians having-befallen to-whom not I was-adviser
ἢ τὰ Πέρσαις, πρὸς οὓς οὐδ' ἀφικόμην πώποτε,
or the-things to-Persians to whom not-even did-I-go ever
αἱρετώτερα φήσειεν εἶναι τῶν ὑμῖν παρόντων. καὶ
preferable would-say to-be than-the-things to-you present and
ἐῶ Καππαδόκας καὶ Σύρους καὶ τοὺς τὴν Ἰνδικὴν
I-leave-aside Cappadocians and Syrians and the the Indian
χώραν κατοικοῦντας ἀνθρώπους ἐπ' ἔσχατα γῆς· οἷς
land inhabiting men at ends of-earth to-whom
ἅπασι συμβέβηκε πολλὰ καὶ δεινὰ πεπονθέναι καὶ
all it-has-befallen many and dreadful-things to-have-suffered and
χαλεπά.
hard

8 Ἀλλὰ νὴ Δία τούτων μὲν ἄμεινον ὑμᾶς πράττειν ἅπαντες
but by Zeus than-these indeed better you to-fare all
ὁμολογήσουσι, Θετταλῶν δὲ καὶ Ἀργείων καὶ Ἀρκάδων
will-agree than-Thessalians but and Argives and Arcadians
χεῖρον, ἤ τινων ἄλλων, οἷς ἐν συμμαχίᾳ συνέβη γενέσθαι
worse or some others to-whom in alliance it-befell to-be
Φιλίππῳ. ἀλλὰ τούτων καὶ πολὺ βέλτιον ἀπηλλάχατε,
with-Philip but than-these even much better you-have-come-off

οὐ μόνον τῷ μὴ δεδουλευκέναι (καίτοι τί τηλικοῦθ'
not only in-the not to-have-been-enslaved and-yet what so-great
ἕτερον;), ἀλλὰ καὶ τῷ τοὺς μὲν πάντας αἰτίους εἶναι
other but also in-the the-others indeed all causes to-be
δοκεῖν τῶν τοῖς Ἕλλησι κακῶν συμβεβηκότων διὰ
to-seem of-the to-the Greeks evils having-befallen through
Φιλίππου καὶ τῆς δουλείας, ἐξ ὧν εἰκότως μισοῦνται,
Philip and the slavery from which reasonably they-are-hated
ὑμᾶς δ' ὁρᾶσθαι ὑπὲρ τῶν Ἑλλήνων καὶ σώμασι καὶ
you but to-be-seen for the Greeks both with-bodies and
χρήμασι καὶ πόλει καὶ χώρᾳ καὶ πᾶσιν ἠγωνισμένους,
money and city and land and all having-fought
ἀνθ' ὧν εὔκλειαν εἰκὸς ὑπάρχειν καὶ χάριν ἀθάνατον
in-return-for which glory likely to-belong and gratitude undying
παρὰ τῶν τὰ δίκαια βουλομένων ποιεῖν.
from the-ones the-things just wishing to-do
Οὐκοῦν ἀφ' ὧν ἐγὼ συνεβούλευσα, τῶν μὲν ἀντιστάντων 9
then from what I advised of-the-ones indeed having-resisted
ἄριστα πράττειν τῇ πόλει συμβέβηκε, τῶν δὲ
best to-fare for-the city it-has-come-about than-the-ones and
συνηγωνισμένων ἐνδοξοτέραν εἶναι περίεστι.
having-fought-alongside more-glorious to-be it-remains
Τοιγαροῦν ἐπὶ τούτοις οἱ θεοὶ τὰς μὲν μαντείας τὰς 10
therefore for these-things the gods the indeed oracles the
ἀγαθὰς ὑμῖν διδόασι, τὴν δ' ἄδικον βλασφημίαν εἰς
good to-you give the but unjust slander onto
κεφαλὴν τῷ λέγοντι τρέπουσι. γνοίη δ' ἄν τις,
the-head of-the-one speaking-(it) turn would-know-(it) and — one
εἰ προέλοιτ' ἐξετάσαι τἀπιτηδεύματ' ἐν οἷς ζῇ.
if he-chose to-examine the-habits in which he-lives

11 Ἃ γὰρ ἂν καταράσαιτό τις αὐτῷ, ταῦτ' ἐκ προαιρέσεως
what for — might-pray-against one him these-things by choice
ποιεῖ. ἐχθρὸς μέν ἐστι τοῖς γονεῦσι, φίλος δὲ Παυσανίᾳ
he-does enemy indeed he-is to-the parents friend but to-Pausanias
τῷ πόρνῳ· καὶ θρασύνεται μὲν ὡς ἀνήρ, πάσχει δ'
the prostitute and he-swaggers indeed as a-man submits but
ὡς γυνή· καὶ τοῦ μὲν πατρός ἐστι κρείττων, τῶν
as a-woman and than-the indeed father he-is stronger than-the
δ' αἰσχρῶν ἥττων· οἷς δ' ὑπὸ πάντων δυσχεραίνεται,
but shameful-things weaker at-what but by all is-loathed
τούτοις τὴν διάνοιαν ἀγάλλεται, αἰσχρορρημοσύνῃ καὶ τῷ
in-these the mind he-delights foul-speech and the
διηγεῖσθαι ταῦτ' ἐφ' οἷς ἀλγοῦσ' οἱ ἀκούοντες· ὁ δ',
to-tell the-things at which are-pained the-ones hearing he but
ὡς ἀφελὴς καὶ παρρησίας μεστός, οὐ παύεται.
as simple and of-frankness full not stops

12 Καὶ ταῦτ' οὐκ ἂν ἔγραψα, εἰ μὴ κινῆσαι τὴν ἐν
and these-things not — would-I-have-written if not to-stir the in
ὑμῖν μνήμην τῶν προσόντων αὐτῷ κακῶν ἐβουλόμην. ἃ
you memory of-the belonging to-him vices I-wished what
γὰρ εἰπεῖν ἄν τις ὀκνήσαι καὶ γράψαι φυλάξαιτ' ἄν,
for to-say — one would-hesitate and to-write would-avoid —
οἶμαι δὲ κἂν ἀκούσαντα δυσχερâναι, ταῦτ' ἀπὸ τούτων
I-think and even having-heard to-be-disgusted these-things from these
μνησθεὶς οἶδεν ἕκαστος ὑμῶν πολλὰ καὶ δεινὰ καὶ αἰσχρὰ
reminded knows each of-you many and dreadful and shameful
τούτῳ προσόντα, ὥστ' ἐμοί τε μηδὲν ἀναιδὲς εἰρῆσθαι,
to-this-man belonging so-that by-me both nothing shameless to-have-been-said
καὶ τοῦτον ὑπόμνημα τῶν ἑαυτοῦ κακῶν ὀφθέντα πâσιν
and this-man a-reminder of-the his-own vices having-been-seen to-all
εἶναι. εὐτυχεῖτε.
to-be farewell

Menecrates reports that Aratus has denounced and arrested Epitimus and that Heracleodorus is prosecuting him most harshly of all. Demosthenes begs him to relent: he has praised Heracleodorus everywhere as a man of Plato's school and would be shamed. Heracleodorus was young once too; let him not be led by worse men, but save Epitimus. Demosthenes will come at whatever moment Heracleodorus names, and asks him to write.

ΔΗΜΟΣΘΕΝΗΣ ΗΡΑΚΛΕΟΔΩΡΩΙ ΕΥ ΠΡΑΤΤΕΙΝ. 1

Demosthenes to-Heracleodorus well to-fare

Οὔθ' ὅπως χρὴ πιστεύειν οἷς ἀπήγγελλέ μοι

neither how one-must to-believe what reported to-me

Μενεκράτης, οὔθ' ὅπως ἀπιστεῖν ἔχω. ἔφη γὰρ Ἐπίτιμον

Menecrates nor how to-disbelieve-(it) I-know he-said for Epitimus

ἐνδεδεῖχθαι μὲν καὶ ἀπῆχθαι ὑπ' Ἀράτου, σὲ

to-have-been-informed-against indeed and to-have-been-arrested by Aratus you

δ' ἀγωνίζεσθαι καὶ ἁπάντων αὐτῷ χαλεπώτατον εἶναι.

and to-be-prosecuting and of-all to-him harshest to-be

δέομαι δή σου πρὸς Διὸς ξενίου καὶ πάντων τῶν θεῶν,

I-beg indeed you by Zeus of-guests and all the gods

μή με καταστήσῃς ἀηδεῖ καὶ δεινῷ μηδενὶ περιπετῇ.

not me bring unpleasant and dreadful into-any falling

Εὖ γὰρ ἴσθι, χωρὶς τοῦ μέλειν μοι τῆς Ἐπιτίμου 2

well for know apart-from the to-be-a-care for-me for-the of-Epitimus

σωτηρίας, καὶ νομίσαι μεγάλην ἂν συμφοράν, εἴ τι

safety and to-think great — misfortune if anything

πάθοι καὶ τούτου σὺ συναίτιος εἴης, αἰσχύνομαι τοὺς

he-should-suffer and of-this you partly-responsible were I-feel-shame-before the-ones

συνειδότας μοι τοὺς λόγους, οὓς ἐγὼ περὶ σοῦ πρὸς

knowing with-me the words which I about you to

ἅπαντας ἀνθρώπους ἔλεγον, πεπεικὼς ἐμαυτὸν ἀληθῆ
all men spoke having-persuaded myself true-things
λέγειν, οὐκ ἐκ τοῦ πεπλησιακέναι σοι πεῖραν ἔχων,
to-speak not from the to-have-associated with-you experience having
3 ἀλλ' ὁρῶν ὅτι δόξης ἐπιτυγχάνων καὶ παιδείαν ἀπεδέχου,
but seeing that reputation gaining also education you-welcomed
καὶ ταῦτα τὴν ἀπὸ τῆς Πλάτωνος διατριβῆς, ἥπερ
and that the-one from the of-Plato school which-very
ἐστὶν ὡς ἀληθῶς τῶν μὲν πλεονεκτημάτων καὶ τῶν
is as truly from-the indeed advantages and the
περὶ ταῦτα σοφισμάτων ἔξω, τοῦ βελτίστου δὲ καὶ
concerning these tricks outside for-the best but and
τοῦ δικαιοτάτου πάνθ' ἕνεκ' ἐξητασμένη· ἧς μὰ
the most-just all-things for-the-sake-of examined which by
τοὺς θεοὺς τῷ μετασχόντι μὴ οὐχὶ ἀψευδεῖν καὶ πρὸς
the gods for-the-one having-shared not not to-be-truthful and toward
ἅπαντ' ἀγαθῷ εἶναι οὐχ ὅσιον ἡγοῦμαι.
all good to-be not holy I-think
4 Γένοιτο δ' ἄν μοι κἀκεῖνο τῶν χαλεπωτάτων, εἰ
would-be and — for-me that-too of-the hardest-things if
παρωρμηκὼς ἐμαυτὸν εὐνοϊκῶς ἔχειν σοι, τὴν ἐναντίαν
having-urged myself kindly to-be-disposed to-you the opposite
γνώμην μεταλαβεῖν ἀναγκασθείην, ἂν δ' ὑπολαμβάνω
opinion to-take-up I-should-be-compelled if and I-suppose
παρεωρᾶσθαι καὶ πεφενακίσθαι, κἂν μὴ φῶ, νόμιζ'
to-have-been-slighted and to-have-been-cheated even-if not I-say-(it) think
οὕτως ἔξειν.
so to-be-going-to-feel
5 Εἰ δ' ἡμῶν καταπεφρόνηκας, ὅτι τῶν πρώτων οὐκ
if and us you-have-despised because of-the first not
ἐσμέν πω, λόγισαι ὅτι καὶ σύ ποτ' ἦσθα νέος καὶ τὴν
we-are yet reckon that also you once were young and the

ἡλικίαν εἶχες ἣν ἡμεῖς νῦν, ἐκ δὲ τοῦ συμβουλεύειν καὶ
age had which we now from and the to-advise and
πράττειν γεγένησαι τηλικοῦτος. κἂν ἡμῖν τοῦτο συμβαίῃ.
to-act you-have-become so-great and to-us this might-happen
τὸ μὲν γὰρ εὖ βουλεύεσθαι πάρεστι, τῆς δὲ τύχης
the indeed for well to-deliberate is-in-our-power the but fortune
συλλαμβανούσης καὶ τοὔργον γένοιτ' ἄν. καλὸς οὖν
helping also the-deed would-come-about — fine then
ἔρανος χάρις δικαία· ἣν καὶ σὺ ποίησαι πρὸς ἐμέ.
loan a-favor just which also you make toward me
Καὶ μηδ' ὑφ' ἑνὸς τῶν σοῦ φρονούντων χεῖρον ἄγου 6
and not by one of-the-ones than-you thinking worse be-led
μηδ' ἡττῶ, ἀλλ' ἐκείνους ἄγ' ἐπὶ τὰ σοὶ δοκοῦντα·
nor be-overcome but those lead to the-things to-you seeming-good
καὶ πρᾶττε οὕτως ὅπως μηδενὸς τῶν ὁμολογηθέντων
and act so that nothing of-the-things agreed
στερηθῶμεν, ἀλλ' Ἐπιτίμῳ γένηται σωτηρία τις καὶ
we-are-deprived-of but for-Epitimus there-may-be safety some and
ἀπαλλαγὴ τῶν κινδύνων. παρέσομαι δ' εἰς τὸν χρόνον
release from-the dangers will-be-present and at the time
κἀγώ, καθ' ὃν ἂν σὺ φῇς καιρὸν εἶναι. γράψας δέ
I-too at which — you say the-moment to-be having-written and
μοι πέμψον, καὶ ὡς φίλῳ ἐπίστελλε. εὐτύχει.
to-me send even as to-a-friend give-orders farewell

VI · TO THE COUNCIL AND PEOPLE

A letter from Antiphilus to the allied delegates has heartened the friends of Athens and dismayed Antipater's men, who had taken up Antipater's letters to Deinarchus at Corinth and filled the Peloponnese with talk. An eyewitness of the battle has

come with a courier carrying Polemaestus' letter to his brother Epinicus, who brought the man to Demosthenes; he sends him on so the Athenians may hear everything, take heart now, and hope for the rest.

1 ΔΗΜΟΣΘΕΝΗΣ ΤΗΙ ΒΟΥΛΗΙ ΚΑΙ ΤΩΙ ΔΗΜΩΙ
Demosthenes to-the council and the people
ΧΑΙΡΕΙΝ.
to-rejoice
Ἦλθεν ἐπιστολὴ παρ' Ἀντιφίλου πρὸς τοὺς τῶν
came a-letter from Antiphilus to the of-the
συμμάχων συνέδρους, τοῖς μὲν βουλομένοις ἀγαθὰ
allies delegates to-the-ones indeed wishing good-things
προσδοκᾶν ἱκανῶς γεγραμμένη, τοῖς δ' ὑπηρετοῦσιν
to-expect sufficiently written to-the-ones but serving
Ἀντιπάτρῳ πολλοὺς καὶ δυσχερεῖς ἀπολείπουσα λόγους,
Antipater many and unpleasant leaving words
οἳ παραλαβόντες τὰ παρ' Ἀντιπάτρου γράμματα
who having-received the from Antipater letters
πρὸς Δείναρχον εἰς Κόρινθον ἐλθόντα, ἁπάσας τὰς ἐν
to Deinarchus to Corinth having-come all the in
Πελοποννήσῳ πόλεις τοιούτων λόγων ἔπλησαν, οἵων εἰς
Peloponnese cities with-such words filled as onto
κεφαλὴν αὐτῶν τρέψειαν οἱ θεοί.
the-head of-them may-turn the gods

2 Ἀφικομένου δὲ τοῦ νῦν ἥκοντος μετὰ τοῦ παρ' ἐμοῦ
having-arrived but the-one now coming with the-one from me
φέροντος γράμματα παρὰ Πολεμαίστου πρὸς τὸν ἀδελφὸν
bearing a-letter from Polemaestus to the brother
Ἐπίνικον, ἄνδρ' ὑμῖν εὔνουν καὶ ἐμοὶ φίλον, κἀκείνου πρὸς
Epinicus a-man to-you loyal and to-me a-friend and-he to
ἔμ' ἀγαγόντος, ἀκούσαντί μοι ἃ ἔλεγεν ἐδόκει πρὸς
me having-brought-(him) having-heard to-me what he-said it-seemed-good to

ὑμᾶς αὐτὸν ἀποστεῖλαι, ὅπως πάντα σαφῶς ἀκούσαντες
you him to-send so-that all clearly having-heard
τὰ ἐν τῷ στρατοπέδῳ γεγονότα τοῦ περὶ τὴν
the-things in the camp having-happened from-the-one at the
μάχην παραγεγενημένου, τό τ' εἰς τὸ παρὸν θαρρῆτε,
battle having-been-present the both for the present you-may-take-heart
καὶ τὰ λοιπὰ τῶν θεῶν θελόντων ὡς βούλεσθ'
and the-things remaining the gods willing as you-wish
ἔξειν ὑπολαμβάνητε. εὐτυχεῖτε.
to-be-going-to-be you-may-suppose farewell

PLUTARCH

ΔΗΜΟΣΘΕΝΗΣ

Demosthenes

Whoever wrote Alcibiades' Olympic encomium said a happy man needs a famous city; Plutarch holds that virtue grows anywhere, though a historian needs a great city's books. Living in a small town so as not to make it smaller, he learned Latin late, and will compare Demosthenes and Cicero by their lives, not their speeches, as Caecilius rashly did. Demosthenes' father kept a sword workshop and died when the boy was seven; his guardians wasted the estate. Sickly and untaught, he was mocked as Batalus and Argas.

Ὁ μὲν γράψας τὸ ἐπὶ τῇ νίκῃ τῆς Ὀλυμπίασιν 1
the-one indeed having-written the upon the victory of-the at-Olympia
ἱπποδρομίας εἰς Ἀλκιβιάδην ἐγκώμιον, εἴτ' Εὐριπίδης,
chariot-race for Alcibiades encomium whether Euripides
ὡς ὁ πολὺς κρατεῖ λόγος, εἴθ' ἕτερός τις ἦν, Σόσσιε,
as the common prevails account or other some-one he-was Sossius
φησὶ χρῆναι τῷ εὐδαίμονι πρῶτον ὑπάρξαι "τὰν πόλιν
says to-be-necessary for-the happy-man first to-belong the city
εὐδόκιμον" ἐγὼ δὲ τῷ μὲν εὐδαιμονήσειν μέλλοντι
renowned I but for-the-one indeed to-be-happy being-about
τὴν ἀληθινὴν εὐδαιμονίαν, ἧς ἐν ἤθει καὶ διαθέσει
the true happiness of-which in character and disposition
τὸ πλεῖστόν ἐστιν, οὐδὲν διαφέρειν ἡγοῦμαι ἀδόξου καὶ
the most is nothing to-matter I-think of-an-obscure and
ταπεινῆς πατρίδος ἢ μητρὸς ἀμόρφου καὶ μικρᾶς γενέσθαι.
humble fatherland or mother ugly and small to-be-born
γελοῖον γάρ εἴ τις οἴοιτο τὴν Ἰουλίδα, μέρος μικρὸν
laughable for if one should-think — Iulis part small
οὖσαν οὐ μεγάλης νήσου τῆς Κέω, καὶ τὴν Αἴγιναν,
being not of-a-great island — of-Ceos and — Aegina
ἣν τῶν Ἀττικῶν τις ἐκέλευεν ὡς λήμην ἀφαιρεῖν τοῦ
which of-the Athenians one bade as an-eyesore to-remove —

Πειραιῶς, ὑποκριτὰς μὲν ἀγαθοὺς τρέφειν καὶ ποιητάς,
of-Piraeus actors indeed good to-rear and poets
ἄνδρα δ' οὐκ ἄν ποτε δύνασθαι δίκαιον καὶ αὐτάρκη καὶ
a-man but not — ever to-be-able just and self-sufficient and
νοῦν ἔχοντα καὶ μεγαλόψυχον προενεγκεῖν. τὰς γὰρ ἄλλας
sense having and great-souled to-produce the for other
τέχνας εἰκός ἐστι πρὸς ἐργασίαν ἢ δόξαν συνισταμένας ἐν
arts likely it-is for gain or fame set-up in
ταῖς ἀδόξοις καὶ ταπειναῖς πόλεσιν ἀπομαραίνεσθαι, τὴν
the obscure and humble cities to-wither the
δ' ἀρετήν, ὥσπερ ἰσχυρὸν καὶ διαρκὲς φυτόν, ἐν ἅπαντι
but virtue like a-strong and hardy plant in every
ῥιζοῦσθαι τόπῳ, φύσεώς τε χρηστῆς καὶ φιλοπόνου ψυχῆς
to-take-root place of-nature both good and industrious soul
ἐπιλαμβανομένην. ὅθεν οὐδ' ἡμεῖς, εἴ τι τοῦ φρονεῖν
taking-hold whence not we if in-anything of-the thinking
ὡς δεῖ καὶ βιοῦν ἐλλείπομεν, τοῦτο τῇ σμικρότητι
as one-must and living we-fall-short this to-the smallness
τῆς πατρίδος, ἀλλ' αὑτοῖς δικαίως ἀναθήσομεν.
of-the fatherland but to-ourselves justly shall-attribute

2 Τῷ μέντοι σύνταξιν ὑποβεβλημένῳ καὶ ἱστορίαν ἐξ
for-the-one however a-treatise having-undertaken and history from
οὐ προχείρων οὐδ' οἰκείων, ἀλλὰ ξένων τε τῶν πολλῶν
not ready-to-hand nor native but foreign both the most
καὶ διεσπαρμένων ἐν ἑτέροις συνιοῦσαν ἀναγνωσμάτων,
and scattered in others composed writings
τῷ ὄντι χρὴ πρῶτον ὑπάρχειν καὶ μάλιστα τὴν
in-the truth one-must first to-belong and most the
πόλιν εὐδόκιμον καὶ φιλόκαλον καὶ πολυάνθρωπον, ὡς
city renowned and cultured and populous so-that
βιβλίων τε παντοδαπῶν ἀφθονίαν ἔχων, καὶ ὅσα τοὺς
of-books both various abundance having and what-things the

γράφοντας διαφύγοντα σωτηρίᾳ μνήμης ἐπιφανεστέραν
writers having-escaped by-the-preservation of-memory more-conspicuous
εἴληφε πίστιν ὑπολαμβάνων ἀκοῇ καὶ διαπυνθανόμενος,
have-gained credit taking-up by-hearing and inquiring
μὴ πολλῶν μηδ' ἀναγκαίων ἐνδεὲς ἀποδιδοίη τὸ ἔργον.
not of-many nor necessary-things lacking he-may-render the work
ἡμεῖς δὲ μικρὰν οἰκοῦντες πόλιν, καὶ ἵνα μὴ μικροτέρα
we but a-small inhabiting city and so-that not smaller
γένηται φιλοχωροῦντες, ἐν δὲ Ῥώμῃ καὶ ταῖς περὶ τὴν
it-may-become loving-to-stay in and Rome and the around —
Ἰταλίαν διατριβαῖς οὐ σχολῆς οὔσης γυμνάζεσθαι περὶ τὴν
Italy sojourns not leisure being to-exercise in the
Ῥωμαϊκὴν διάλεκτον ὑπὸ χρειῶν πολιτικῶν καὶ τῶν
Roman language by-reason-of business political and the-ones
διὰ φιλοσοφίαν πλησιαζόντων, ὀψέ ποτε καὶ πόρρω
because-of philosophy resorting-(to-me) late at-length and far-on
τῆς ἡλικίας ἠρξάμεθα Ῥωμαϊκοῖς γράμμασιν ἐντυγχάνειν.
in-the age we-began Roman writings to-read
καὶ πρᾶγμα θαυμαστὸν μέν, ἀλλ' ἀληθὲς ἐπάσχομεν. οὐ
and a-thing wonderful indeed but true we-experienced not
γὰρ οὕτως ἐκ τῶν ὀνομάτων τὰ πράγματα συνιέναι καὶ
for so from the words the things to-understand and
γνωρίζειν συνέβαινεν ἡμῖν, ὡς ἐκ τῶν πραγμάτων ἁμῶς
to-recognize it-happened to-us as from the things in-some-way
γέ πως εἴχομεν ἐμπειρίαν ἐπακολουθεῖν δι' αὐτὰ καὶ
at-least somehow we-had experience to-follow through them also
τοῖς ὀνόμασι. κάλλους δὲ Ῥωμαϊκῆς ἀπαγγελίας καὶ τάχους
the words beauty but of-Roman expression and speed
αἰσθάνεσθαι καὶ μεταφορᾶς ὀνομάτων καὶ ἁρμονίας καὶ τῶν
to-perceive and metaphor of-words and harmony and the
ἄλλων οἷς ὁ λόγος ἀγάλλεται, χαρίεν μὲν ἡγούμεθα
other-things in-which the speech delights graceful indeed we-think-(it)

καὶ οὐκ ἀτερπές· ἡ δὲ πρὸς τοῦτο μελέτη καὶ ἄσκησις
and not unpleasing the but for this study and practice
οὐκ εὐχερής, ἀλλ᾽ οἷστισι πλείων τε σχολὴ καὶ τὰ
not easy but for-whom more both leisure and the-things
τῆς ὥρας ἔτι πρὸς τὰς τοιαύτας ἐπιχωρεῖ φιλοτιμίας.
of-the season still for the such allow ambitions
3 Διὸ καὶ γράφοντες ἐν τῷ βιβλίῳ τούτῳ, τῶν παραλλήλων
wherefore also writing in the book this of-the parallel
βίων ὄντι πέμπτῳ, περὶ Δημοσθένους καὶ Κικέρωνος, ἀπὸ
lives being fifth about Demosthenes and Cicero from
τῶν πράξεων καὶ τῶν πολιτειῶν τὰς φύσεις αὐτῶν καὶ
the actions and the public-careers the natures their and
τὰς διαθέσεις πρὸς ἀλλήλας ἐπισκεψόμεθα, τὸ δὲ τοὺς
the dispositions toward one-another we-shall-examine the but the
λόγους ἀντεξετάζειν καὶ ἀποφαίνεσθαι πότερος ἡδίων
speeches to-compare and to-declare which more-pleasing
ἢ δεινότερος εἰπεῖν, ἐάσομεν. "κακὴ γάρ," ὥς φησιν
or abler to-speak we-shall-leave-aside bad for as says
ὁ Ἴων, "ἡ δελφῖνος ἐν χέρσῳ βία," ἣν ὁ περιττὸς
— Ion the dolphin's on dry-land strength which the excessive
ἐν ἅπασι Κεκίλιος ἀγνοήσας ἐνεανιεύσατο σύγκρισιν τοῦ
in all-things Caecilius not-knowing rashly-ventured a-comparison —
Δημοσθένους καὶ Κικέρωνος ἐξενεγκεῖν. ἀλλὰ γὰρ ἴσως,
of-Demosthenes and Cicero to-publish but for perhaps
εἰ παντὸς ἦν τὸ "γνῶθι σαυτὸν" ἔχειν πρόχειρον, οὐκ
if of-everyone it-were the know thyself to-have ready not
ἂν ἐδόκει πρόσταγμα θεῖον εἶναι.
— it-would-seem command divine to-be
Δημοσθένην γὰρ καὶ Κικέρωνα τὸν αὐτὸν ἔοικε πλάττων
Demosthenes for and Cicero the same seems fashioning
ἀπ᾽ ἀρχῆς ὁ δαίμων πολλὰς μὲν ἐμβαλεῖν εἰς τὴν
from beginning the deity many indeed to-put into the

φύσιν αὐτῶν τῶν ὁμοιοτήτων, ὥσπερ τὸ φιλότιμον καὶ
nature their of-the likenesses such-as the ambitious and
φιλελεύθερον ἐν τῇ πολιτείᾳ, πρὸς δὲ κινδύνους καὶ
freedom-loving in the public-life toward but dangers and
πολέμους ἄτολμον, πολλὰ δ' ἀναμῖξαι καὶ τῶν τυχηρῶν.
wars timid many and to-mix-in also of-the things-of-chance
δύο γὰρ ἑτέρους οὐκ ἂν εὑρεθῆναι δοκῶ ῥήτορας ἐκ μὲν
two for other not — to-be-found I-think orators from indeed
ἀδόξων καὶ μικρῶν ἰσχυροὺς καὶ μεγάλους γενομένους,
obscure and small powerful and great having-become
προσκρούσαντας δὲ βασιλεῦσι καὶ τυράννοις, θυγατέρας δ'
having-clashed and with-kings and tyrants daughters and
ἀποβαλόντας, ἐκπεσόντας δὲ τῆς πατρίδος, κατελθόντας
having-lost having-been-banished and from-the fatherland having-returned
δὲ μετὰ τιμῆς, ἀποδράντας δ' αὖθις καὶ ληφθέντας ὑπὸ
and with honor having-fled and again and having-been-caught by
τῶν πολεμίων, ἅμα δὲ παυσαμένῃ τῇ τῶν πολιτῶν
the enemies at-once and ending with-the of-the citizens
ἐλευθερίᾳ τὸν βίον συγκαταστρέψαντας· ὥστε, εἰ γένοιτο
freedom the life having-ended-together so-that if there-should-be
τῇ φύσει καὶ τῇ τύχῃ καθάπερ τεχνίταις ἅμιλλα,
between-the nature and the fortune as-between artists rivalry
χαλεπῶς ἂν διακριθῆναι πότερον αὕτη τοῖς τρόποις ἢ τοῖς
hardly — to-be-decided whether the-one in-the characters or in-the
πράγμασιν ἐκείνη τοὺς ἄνδρας ὁμοιοτέρους ἀπείργασται.
fortunes the-other the men more-alike has-made
λεκτέον δὲ περὶ τοῦ πρεσβυτέρου πρότερον.
one-must-speak and about the elder first
Δημοσθένης ὁ πατὴρ Δημοσθένους ἦν μὲν τῶν καλῶν 4
Demosthenes the father of-Demosthenes was indeed of-the noble
καὶ ἀγαθῶν ἀνδρῶν, ὡς ἱστορεῖ Θεόπομπος, ἐπεκαλεῖτο δὲ
and good men as records Theopompus was-surnamed and

μαχαιροποιὸς ἐργαστήριον ἔχων μέγα καὶ δούλους τεχνίτας
sword-maker a-workshop having large and slaves craftsmen
τοὺς τοῦτο πράττοντας, ἃ δ' Αἰσχίνης ὁ ῥήτωρ εἴρηκε
the-ones this doing what but Aeschines the orator has-said
περὶ τῆς μητρός, ὡς ἐκ Γύλωνός τινος ἐπ' αἰτίᾳ προδοσίας
about the mother that from Gylon a-certain on charge of-treason
φεύγοντος ἐξ ἄστεος γεγόνοι καὶ βαρβάρου γυναικός,
fleeing from the-city she-was-born and a-barbarian woman
οὐκ ἔχομεν εἰπεῖν εἴτ' ἀληθῶς εἴρηκεν εἴτε βλασφημῶν
not we-can say whether truly he-has-said-(it) or slandering
καὶ καταψευδόμενος. ἀπολειφθεὶς δ' ὁ Δημοσθένης ὑπὸ
and lying having-been-left and — Demosthenes by
τοῦ πατρὸς ἑπταέτης ἐν εὐπορίᾳ (μικρὸν γὰρ ἀπέλιπεν ἡ
the father seven-years-old in wealth a-little for fell-short the
σύμπασα τίμησις αὐτοῦ τῆς οὐσίας πεντεκαίδεκα ταλάντων)
total valuation of-his the estate of-fifteen talents
ὑπὸ τῶν ἐπιτρόπων ἠδικήθη, τὰ μὲν νοσφισαμένων,
by the guardians was-wronged some-things indeed embezzling
τὰ δ' ἀμελησάντων, ὥστε καὶ τῶν διδασκάλων αὐτοῦ τὸν
others and neglecting so-that even of-the teachers his the
μισθὸν ἀποστερῆσαι. διά τε δὴ τοῦτο τῶν ἐμμελῶν
pay to-withhold because-of both indeed this of-the proper
καὶ προσηκόντων ἐλευθέρῳ παιδὶ μαθημάτων ἀπαίδευτος
and fitting for-a-free boy studies untaught
δοκεῖ γενέσθαι καὶ διὰ τὴν τοῦ σώματος ἀσθένειαν καὶ
he-seems to-have-been and because-of the of-the body weakness and
θρύψιν, οὐ προϊεμένης τοῖς πόνοις τῆς μητρὸς αὐτόν, οὐδὲ
delicacy not giving-up to-the toils the mother him nor
προσβιαζομένων τῶν παιδαγωγῶν. ἦν γὰρ ἐξ ἀρχῆς
forcing-(him) the tutors he-was for from the-start
κάτισχνος καὶ νοσώδης, καὶ τὴν λοιδορουμένην ἐπωνυμίαν,
lean and sickly and the abusive nickname

τὸν Βάταλον, εἰς τὸ σῶμα λέγεται σκωπτόμενος ὑπὸ τῶν
— *Batalus for the body is-said being-mocked by the*
παίδων λαβεῖν. ἦν δὲ ὁ Βάταλος, ὡς μὲν ἔνιοί φασιν,
boys to-have-got was and — Batalus as indeed some say
αὐλητὴς τῶν κατεαγότων, καὶ δραμάτιον εἰς τοῦτο
a-flute-player of-the-ones effeminate and a-little-play on this
κωμῳδῶν αὐτὸν Ἀντιφάνης πεποίηκεν. ἔνιοι δέ τινες ὡς
lampooning him Antiphanes has-made some and people as
ποιητοῦ τρυφερὰ καὶ παροίνια γράφοντος τοῦ Βατάλου
of-a-poet wanton-things and drinking-songs writing — Batalus
μέμνηνται. δοκεῖ δὲ καὶ τῶν οὐκ εὐπρεπῶν τι λεχθῆναι
mention seems and also of-the not seemly one to-be-mentioned
τοῦ σώματος μορίων παρὰ τοῖς Ἀττικοῖς τότε καλεῖσθαι
of-the body parts among the Athenians then to-be-called
βάταλος. ὁ δ' Ἀργᾶς (καὶ τοῦτο γάρ φασι τῷ Δημοσθένει
batalus — and Argas also this for they-say — to-Demosthenes
γενέσθαι παρώνυμον) ἢ πρὸς τὸν τρόπον, ὡς
to-have-been a-nickname either with-reference-to the character as
θηριώδη καὶ πικρὸν ἐτέθη· τὸν γὰρ ὄφιν ἔνιοι τῶν ποιητῶν
savage and bitter it-was-given the for snake some of-the poets
ἀργᾶν ὀνομάζουσιν ἢ πρὸς τὸν λόγον, ὡς ἀνιῶντα
argas call or with-reference-to the speech as vexing
τοὺς ἀκροωμένους· καὶ γὰρ Ἀργᾶς τοὔνομα ποιητὴς ἦν
the-ones listening and for Argas by-name a-poet was
νόμων πονηρῶν καὶ ἀργαλέων. καὶ ταῦτα μὲν ταύτῃ.
of-songs wretched and painful and these-things indeed thus

Smuggled in to hear Callistratus plead the Oropus case, the boy envied his glory and turned to oratory, taking Isaeus as his guide. Coming of age, he sued his guardians and won little but practice. Jeered at his first speeches for tangled periods and a weak voice, he was rebuked by old Eunomus and shown by the actor Satyrus what delivery adds. He drilled in an underground study with half his head shaved. Pytheas said his arguments smelt of lamp wicks; Demosthenes retorted, and seldom spoke unprepared.

5 Τῆς δὲ πρὸς τοὺς λόγους ὁρμῆς ἀρχὴν αὐτῷ φασι τοιαύτην
of-the and toward the speeches impulse beginning for-him they-say such
γενέσθαι. Καλλιστράτου τοῦ ῥήτορος ἀγωνίζεσθαι τὴν
to-have-been Callistratus the orator to-plead the
περὶ Ὠρωποῦ κρίσιν ἐν τῷ δικαστηρίῳ μέλλοντος ἦν
about Oropus case in the court being-about there-was
προσδοκία τῆς δίκης μεγάλη διά τε τὴν τοῦ ῥήτορος
expectation of-the trial great because-of both the of-the orator
δύναμιν, ἀνθοῦντος τότε μάλιστα τῇ δόξῃ, καὶ διὰ τὴν
power flourishing then most in-the fame and because-of the
πρᾶξιν οὖσαν περιβόητον. ἀκούσας οὖν ὁ Δημοσθένης τῶν
affair being notorious having-heard then — Demosthenes the
διδασκάλων καὶ τῶν παιδαγωγῶν συντιθεμένων τῇ δίκῃ
teachers and the tutors agreeing the trial
παρατυχεῖν, ἔπεισε τὸν ἑαυτοῦ παιδαγωγὸν δεόμενος καὶ
to-attend persuaded the his-own tutor begging and
προθυμούμενος ὅπως αὐτὸν ἀγάγοι πρὸς τὴν ἀκρόασιν. ὁ
being-eager that him he-might-take to the hearing he
δ' ἔχων πρὸς τοὺς ἀνοίγοντας τὰ δικαστήρια δημοσίους
and having with the-ones opening the courts public-slaves
συνήθειαν, εὐπόρησε χώρας ἐν ᾗ καθήμενος ὁ παῖς
acquaintance found a-place in which sitting the boy

ἀδήλως ἀκούσεται τῶν λεγομένων. εὐημερήσαντος δὲ
unseen would-hear the-things said having-succeeded and
τοῦ Καλλιστράτου καὶ θαυμασθέντος ὑπερφυῶς, ἐκείνου
— Callistratus and having-been-admired extraordinarily his
μὲν ἐζήλωσε τὴν δόξαν, ὁρῶν προπεμπόμενον ὑπὸ
indeed he-envied the glory seeing-(him) escorted by
τῶν πολλῶν καὶ μακαριζόμενον, τοῦ δὲ λόγου μᾶλλον
the many and congratulated the but speech more
ἐθαύμασε καὶ κατενόησε τὴν ἰσχὺν ὡς πάντα χειροῦσθαι
he-wondered-at and observed the power as all-things to-subdue
καὶ τιθασεύειν πεφυκότος. ὅθεν ἐάσας τὰ λοιπὰ
and to-tame being-able-by-nature whence having-let-go the other
μαθήματα καὶ τὰς παιδικὰς διατριβάς, αὐτὸς αὑτὸν ἤσκει
studies and the boyish pastimes himself himself trained
καὶ διεπόνει ταῖς μελέταις, ὡς ἂν τῶν λεγόντων
and labored at-the exercises as — of-the-ones speaking
ἐσόμενος καὶ αὐτός. ἐχρήσατο δὲ Ἰσαίῳ πρὸς τὸν λόγον
going-to-be also himself he-used and Isaeus for the speaking
ὑφηγητῇ, καίπερ Ἰσοκράτους τότε σχολάζοντος, εἴτε, ὥς
as-guide although Isocrates then keeping-school whether as
τινες λέγουσι, τὸν ὡρισμένον μισθὸν Ἰσοκράτει τελέσαι
some say the fixed fee to-Isocrates to-pay
μὴ δυνάμενος, τὰς δέκα μνᾶς, διὰ τὴν ὀρφανίαν,
not being-able the ten minas because-of the orphanhood
εἴτε μᾶλλον τοῦ Ἰσαίου τὸν λόγον ὡς δραστήριον καὶ
or rather — Isaeus' the style as effective and
πανοῦργον ἐπὶ τὴν χρείαν ἀποδεχόμενος. Ἕρμιππος
crafty for the use approving Hermippus
δέ φησιν ἀδεσπότοις ὑπομνήμασιν ἐντυχεῖν ἐν οἷς
and says anonymous memoirs to-have-come-upon in which
ἐγέγραπτο τὸν Δημοσθένην συνεσχολακέναι Πλάτωνι
it-had-been-written — Demosthenes to-have-studied-with Plato

καὶ πλεῖστον εἰς τοὺς λόγους ὠφελῆσθαι, Κτησιβίου δὲ
and most for the speeches to-have-been-helped Ctesibius and
μέμνηται λέγοντος παρὰ Καλλίου τοῦ Συρακουσίου καί
he-mentions saying from Callias the Syracusan and
τινων ἄλλων τὰς Ἰσοκράτους τέχνας καὶ τὰς Ἀλκιδάμαντος
some others the Isocrates' handbooks and the of-Alcidamas
κρύφα λαβόντα τὸν Δημοσθένην καταμαθεῖν.
secretly having-got — Demosthenes to-have-mastered-(them)

6 Ὡς γοῦν ἐν ἡλικίᾳ γενόμενος τοῖς ἐπιτρόποις ἤρξατο
when at-any-rate in age having-come with-the guardians he-began
δικάζεσθαι καὶ λογογραφεῖν ἐπ' αὐτοὺς πολλὰς διαδύσεις
to-sue and to-write-speeches against them many evasions
καὶ παλινδικίας εὑρίσκοντας, ἐγγυμνασάμενος, κατὰ τὸν
and new-trials finding having-trained as —
Θουκυδίδην, ταῖς μελέταις οὐκ ἀκινδύνως οὐδ' ἀργῶς,
Thucydides in-the exercises not without-danger nor idly
κατευτυχήσας ἐκπρᾶξαι μὲν οὐδὲ πολλοστὸν ἠδυνήθη
having-succeeded to-exact indeed not-even the-smallest he-was-able
μέρος τῶν πατρῴων, τόλμαν δὲ πρὸς τὸ λέγειν καὶ
part of-the patrimony daring but for the speaking and
συνήθειαν ἱκανὴν λαβὼν καὶ γευσάμενος τῆς περὶ
practice sufficient having-gained and having-tasted the in
τοὺς ἀγῶνας φιλοτιμίας καὶ δυνάμεως ἐπεχείρησεν
the contests honor and power he-attempted
εἰς μέσον παριέναι καὶ τὰ κοινὰ πράττειν. καὶ
into the-middle to-come-forward and the public-affairs to-conduct and
καθάπερ Λαομέδοντα τὸν Ὀρχομένιον λέγουσι καχεξίαν
just-as Laomedon the Orchomenian they-say a-disorder
τινὰ σπληνὸς ἀμυνόμενον δρόμοις μακροῖς χρῆσθαι τῶν
certain of-the-spleen combating runs long to-use the
ἰατρῶν κελευσάντων, εἶθ' οὕτως διαπονήσαντα τὴν ἕξιν
physicians having-bidden then thus having-trained the body

ἐπιθέσθαι τοῖς στεφανίταις ἀγῶσι καὶ τῶν ἄκρων γενέσθαι
to-take-up the crown games and of-the foremost to-become
δολιχοδρόμων, οὕτως τῷ Δημοσθένει συνέβη τὸ πρῶτον
long-distance-runners so — to-Demosthenes it-happened the first-(time)
ἐπανορθώσεως ἕνεκα τῶν ἰδίων ἀποδύντι πρὸς τὸ
recovery for-the-sake-of the private-affairs having-stripped for the
λέγειν, ἐκ τούτου κτησαμένῳ δεινότητα καὶ δύναμιν ἐν
speaking from this having-acquired skill and power in
τοῖς πολιτικοῖς ἤδη καθάπερ στεφανίταις ἀγῶσι πρωτεύειν
the political now as-in crown games to-be-first
τῶν ἀπὸ τοῦ βήματος ἀγωνιζομένων πολιτῶν.
of-the from the platform contending citizens
Καίτοι τό γε πρῶτον ἐντυγχάνων τῷ δήμῳ θορύβοις
and-yet the at-least first-(time) meeting the people uproars
περιέπιπτε καὶ κατεγελᾶτο δι' ἀήθειαν, τοῦ λόγου
he-fell-into and was-laughed-at for strangeness of-the speech
συγκεχύσθαι ταῖς περιόδοις καὶ βεβασανίσθαι τοῖς
to-be-confused in-the periods and to-be-tortured in-the
ἐνθυμήμασι πικρῶς ἄγαν καὶ κατακόρως δοκοῦντος. ἦν
arguments harshly too and excessively seeming there-was
δέ τις, ὡς ἔοικε, καὶ φωνῆς ἀσθένεια καὶ γλώττης ἀσάφεια
and some as it-seems also of-voice weakness and of-tongue indistinctness
καὶ πνεύματος κολοβότης ἐπιταράττουσα τὸν νοῦν τῶν
and of-breath shortness confusing the sense of-the-things
λεγομένων τῷ διασπᾶσθαι τὰς περιόδους. τέλος δ'
said by-the being-broken-up the periods finally and
ἀποστάντα τοῦ δήμου καὶ ῥεμβόμενον ἐν Πειραιεῖ δι'
having-withdrawn from-the people and wandering in Piraeus through
ἀθυμίαν Εὔνομος ὁ Θριάσιος ἤδη πάνυ γέρων θεασάμενος
despondency Eunomus the Thriasian already very old having-seen-(him)
ἐπετίμησεν, ὅτι τὸν λόγον ἔχων ὁμοιότατον τῷ Περικλέους
rebuked-(him) because the speech having most-like to-the of-Pericles

προδίδωσιν ὑπ᾽ ἀτολμίας καὶ μαλακίας ἑαυτόν, οὔτε τοὺς
he-betrays through cowardice and softness himself neither the
ὄχλους ὑφιστάμενος εὐθαρσῶς, οὔτε τὸ σῶμα πρὸς τοὺς
crowds facing boldly nor the body for the
ἀγῶνας ἐξαρτυόμενος, ἀλλὰ τρυφῇ περιορῶν μαραινόμενον.
contests equipping but in-softness letting-(it) waste-away
7 Πάλιν δέ ποτέ φασιν ἐκπεσόντος αὐτοῦ καὶ
again and once they-say having-been-hissed-off he and
ἀπιόντος οἴκαδε συγκεχυμένου καὶ βαρέως φέροντος
going-away home confounded and heavily bearing-(it)
ἐπακολουθῆσαι Σάτυρον τὸν ὑποκριτὴν ἐπιτήδειον ὄντα καὶ
to-have-followed Satyrus the actor a-friend being and
συνελθεῖν. ὀδυρομένου δὲ τοῦ Δημοσθένους πρὸς
to-have-gone-in-with-(him) lamenting and — Demosthenes to
αὐτὸν ὅτι πάντων φιλοπονώτατος ὢν τῶν λεγόντων καὶ
him that of-all most-industrious being of-the-ones speaking and
μικροῦ δέων καταναλωκέναι τὴν τοῦ σώματος ἀκμὴν εἰς
nearly — to-have-spent the of-the body prime on
τοῦτο χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ κραιπαλῶντες
this favor not he-has with the people but drunken
ἄνθρωποι ναῦται καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι τὸ
men sailors and ignorant are-heard and hold the
βῆμα, παρορᾶται δ᾽ αὐτός, "ἀληθῆ λέγεις, ὦ Δημόσθενες,"
platform is-overlooked but he true-things you-say O Demosthenes
φάναι τὸν Σάτυρον, "ἀλλ᾽ ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως,
to-have-said — Satyrus but I the cause will-cure quickly
ἄν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσῃς
if to-me of-the Euripides' some speeches or Sophocles' you-are-willing
εἰπεῖν ἀπὸ στόματος." εἰπόντος δὲ τοῦ Δημοσθένους
to-recite from memory having-recited and — Demosthenes
μεταλαβόντα τὸν Σάτυρον οὕτω πλάσαι καὶ διεξελθεῖν ἐν
having-taken-over — Satyrus so to-mold and to-go-through in

ἦθει πρέποντι καὶ διαθέσει τὴν αὐτὴν ῥῆσιν ὥσθ᾽ ὅλως
character fitting and delivery the same speech that wholly
ἑτέραν τῷ Δημοσθένει φανῆναι. πεισθέντα δ᾽ ὅσον ἐκ τῆς
different — to-Demosthenes to-appear persuaded and how-much from the
ὑποκρίσεως τῷ λόγῳ κόσμου καὶ χάριτος πρόσεστι, μικρὸν
delivery to-the speech of-ornament and grace is-added small
ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν ἀμελοῦντι
to-have-thought and the nothing to-be the practice for-one-neglecting
τῆς προφορᾶς καὶ διαθέσεως τῶν λεγομένων. ἐκ
the utterance and delivery of-the-things said from
τούτου κατάγειον μὲν οἰκοδομῆσαι μελετητήριον, ὃ δὴ
this underground indeed to-have-built a-study which indeed
διεσῴζετο καὶ καθ᾽ ἡμᾶς, ἐνταῦθα δὲ πάντως μὲν ἑκάστης
was-preserved even in our-time here and without-fail indeed each
ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν καὶ διαπονεῖν
day going-down to-mold the delivery and to-work-at
τὴν φωνήν, πολλάκις δὲ καὶ μῆνας ἑξῆς δύο καὶ τρεῖς
the voice often and even months in-a-row two and three
συνάπτειν, ξυρούμενον τῆς κεφαλῆς θάτερον μέρος ὑπὲρ τοῦ
to-continue shaving of-the head one side for the
μηδὲ βουλομένῳ πάνυ προελθεῖν ἐνδέχεσθαι δι᾽ αἰσχύνην.
not-even wishing at-all to-go-out to-be-possible for shame
Οὐ μὴν ἀλλὰ καὶ τὰς πρὸς τοὺς ἐκτὸς ἐντεύξεις καὶ 8
not indeed but even the with the outsiders meetings and
λόγους καὶ ἀσχολίας ὑποθέσεις ἐποιεῖτο καὶ ἀφορμὰς τοῦ
conversations and business occasions he-made and starting-points for-the
φιλοπονεῖν. ἀπαλλαγεὶς γὰρ αὐτῶν τάχιστα κατέβαινεν εἰς
labor released for from-them as-soon-as he-went-down into
τὸ μελετητήριον, καὶ διεξῄει τάς τε πράξεις ἐφεξῆς καὶ
the study and went-through the both transactions in-order and
τοὺς ὑπὲρ αὐτῶν ἀπολογισμούς, ἔτι δὲ τοὺς λόγους οἷς
the about them arguments further and the speeches at-which

παρέτυχε λεγομένοις, ἀναλαμβάνων εἰς ἑαυτὸν εἰς γνώμας
he-was-present being-spoken taking-up to himself into sentences
ἀνῆγε καὶ περιόδους, ἐπανορθώσεις τε παντοδαπὰς καὶ
he-reduced-(them) and periods corrections both all-kinds-of and
μεταφράσεις ἐκαινοτόμει τῶν εἰρημένων ὑφ' ἑτέρου πρὸς
paraphrases he-devised of-the-things said by another to
ἑαυτὸν ἢ ὑφ' αὐτοῦ πάλιν πρὸς ἄλλον, ἐκ τούτου δόξαν
himself or by himself in-turn to another from this reputation
εἶχεν ὡς οὐκ εὐφυὴς ὤν, ἀλλ' ἐκ πόνου συγκειμένῃ δεινότητι
he-had as not gifted being but from toil composed skill
καὶ δυνάμει χρώμενος. ἐδόκει τε τούτου σημεῖον εἶναι μέγα
and power using it-seemed and of-this sign to-be great
τὸ μὴ ῥᾳδίως ἀκοῦσαί τινα Δημοσθένους ἐπὶ καιροῦ
the not easily to-hear anyone Demosthenes on the-spur-of-the-moment
λέγοντος, ἀλλὰ καὶ καθήμενον ἐν ἐκκλησίᾳ πολλάκις τοῦ
speaking but even sitting in assembly often the
δήμου καλοῦντος ὀνομαστὶ μὴ παρελθεῖν, εἰ μὴ τύχοι
people calling-(him) by-name not to-come-forward if not he-happened
πεφροντικὼς καὶ παρεσκευασμένος. εἰς τοῦτο δὲ ἄλλοι
having-considered and prepared at this and other
τε πολλοὶ τῶν δημαγωγῶν ἐχλεύαζον αὐτόν, καὶ Πυθέας
both many of-the demagogues mocked him and Pytheas
ἐπισκώπτων ἐλλυχνίων ἔφησεν ὄζειν αὐτοῦ τὰ ἐνθυμήματα.
jeering of-lamp-wicks said to-smell his the arguments
τοῦτον μὲν οὖν ἠμείψατο πικρῶς ὁ Δημοσθένης· "οὐ
this-man indeed then answered bitterly — Demosthenes not
ταὐτὰ γάρ," εἶπεν, "ἐμοὶ καὶ σοί, ὦ Πυθέα, ὁ λύχνος
the-same-things for he-said with-me and you O Pytheas the lamp
σύνοιδε." πρὸς δὲ τοὺς ἄλλους οὐ παντάπασιν ἦν ἔξαρνος,
is-privy-to toward but the others not altogether he-was denying
ἀλλ' οὔτε γράψας οὔτ' ἄγραφα κομιδῇ λέγειν ὡμολόγει. καὶ
but neither having-written nor unwritten wholly to-speak he-admitted and

μέντοι δημοτικὸν ἀπέφαινεν ἄνδρα τὸν λέγειν μελετῶντα·
moreover democratic declared a-man the-one speaking practicing
θεραπείας γὰρ εἶναι τοῦτο δήμου παρασκευήν, τὸ δ' ὅπως
of-deference for to-be this to-the-people preparation the but how
ἕξουσιν οἱ πολλοὶ πρὸς τὸν λόγον ἀφροντιστεῖν ὀλιγαρχικοῦ
will-take-it the many toward the speech not-to-care of-an-oligarch
καὶ βίᾳ, μᾶλλον ἢ πειθοῖ προσέχοντος. τῆς δὲ πρὸς
and force rather than persuasion relying-on of-the and at
καιρὸν ἀτολμίας αὐτοῦ καὶ τοῦτο ποιοῦνται σημεῖον, ὅτι
the-moment timidity his also this they-make a-sign that
Δημάδης μὲν ἐκείνῳ θορυβηθέντι πολλάκις ἀναστὰς ἐκ
Demades indeed for-him shouted-down often having-stood-up off
προχείρου συνεῖπεν, ἐκεῖνος δ' οὐδέποτε Δημάδῃ.
hand spoke-in-support he but never for-Demades

III · DELIVERY AND CHARACTER

Plutarch weighs Demosthenes' boldness: he answered Python of Byzantium alone and drove Lamachus from Olympia, yet he followed Pericles in rarely speaking unprepared, and Demades was the better improviser. Demetrius says he cured his tongue with pebbles; he trained his voice on slopes and before a mirror, prized delivery, and jested with an edge. Entering politics in the Phocian war, he dropped his suit against Meidias for money and won fame in Greece and at the Persian court by opposing Philip.

Πόθεν οὖν, φαίη τις ἄν, ὁ Αἰσχίνης πρὸς τὴν ἐν τοῖς 9
whence then might-say one — — Aeschines with-reference-to the in the
λόγοις τόλμαν θαυμασιώτατον ἀπεκάλει τὸν ἄνδρα; πῶς δὲ
speeches daring most-amazing called the man how and
Πύθωνι τῷ Βυζαντίῳ θρασυνομένῳ καὶ ῥέοντι πολλῷ κατὰ
to-Python the Byzantine blustering and flowing in-full-stream against

τῶν Ἀθηναίων ἀναστὰς μόνος ἀντεῖπεν, ἢ Λαμάχου τοῦ
the Athenians having-stood-up alone he-replied or Lamachus the
Μυριναίου γεγραφότος ἐγκώμιον Ἀλεξάνδρου καὶ Φιλίππου
Myrinaean having-written an-encomium of-Alexander and Philip
τῶν βασιλέων, ἐν ᾧ πολλὰ Θηβαίους καὶ Ὀλυνθίους
the kings in which many-things Thebans and Olynthians
εἰρήκει κακῶς, καὶ ἀναγινώσκοντος Ὀλυμπίασι, παραστὰς
he-had-said ill and reading-(it) at-Olympia having-stood-beside
καὶ διεξελθὼν μεθ' ἱστορίας καὶ ἀποδείξεως ὅσα
and having-gone-through with history and proof what-things
Θηβαίοις καὶ Χαλκιδεῦσιν ὑπάρχει καλὰ πρὸς τὴν Ἑλλάδα,
to-Thebans and Chalcidians belongs fine toward — Greece
καὶ πάλιν ὅσων αἴτιοι γεγόνασι κακῶν οἱ κολακεύοντες
and again of-what causes have-been evils the-ones flattering
Μακεδόνας, οὕτως ἐπέστρεψε τοὺς παρόντας ὥστε δείσαντα
Macedonians so turned the-ones present that having-feared
τῷ θορύβῳ τὸν σοφιστὴν ὑπεκδῦναι τῆς πανηγύρεως;
at-the uproar the sophist to-slip-out-of the festival
Ἀλλ' ἔοικεν ὁ ἀνὴρ τοῦ Περικλέους τὰ μὲν ἄλλα
but seems the man — of-Pericles the-things indeed other
μὴ πρὸς αὑτὸν ἡγήσασθαι, τὸ δὲ πλάσμα καὶ τὸν
not suited-to himself to-have-thought the but manner and the
σχηματισμὸν αὐτοῦ καὶ τὸ μὴ ταχέως μηδὲ περὶ παντὸς
bearing his and the not hastily nor about everything
ἐκ τοῦ παρισταμένου λέγειν, ὥσπερ ἐκ τούτων μεγάλου
from the occurring speaking as-if from these great
γεγονότος, ζηλῶν καὶ μιμούμενος, οὐ πάνυ προσίεσθαι τὴν
having-become emulating and imitating not at-all to-welcome the
ἐν τῷ καιρῷ δόξαν, οὐδ' ἐπὶ τύχῃ πολλάκις ἑκὼν εἶναι
in the moment glory nor on chance often willingly —
ποιεῖσθαι τὴν δύναμιν. ἐπεὶ τόλμαν γε καὶ θάρσος οἱ
to-stake the power since daring at-least and boldness the

λεχθέντες ὑπ᾽ αὐτοῦ λόγοι τῶν γραφέντων μᾶλλον εἶχον,
spoken by him speeches than-the written more had
εἴ τι δεῖ πιστεύειν Ἐρατοσθένει καὶ Δημητρίῳ τῷ
if in-anything one-must to-believe Eratosthenes and Demetrius the
Φαληρεῖ καὶ τοῖς κωμικοῖς. ὧν Ἐρατοσθένης μέν φησὶν
Phalerian and the comic-poets of-whom Eratosthenes indeed says
αὐτὸν ἐν τοῖς λόγοις πολλαχοῦ γεγονέναι παράβακχον, ὁ
him in the speeches often to-have-been frenzied the
δὲ Φαληρεὺς τὸν ἔμμετρον ἐκεῖνον ὅρκον ὀμόσαι ποτὲ
and Phalerian the metrical that oath to-have-sworn once
πρὸς τὸν δῆμον ὥσπερ ἐνθουσιῶντα·
to the people as-if inspired

μὰ γῆν, μὰ κρήνας, μὰ ποταμούς, μὰ νάματα.
by earth by springs by rivers by streams

Τῶν δὲ κωμικῶν ὁ μέν τις αὐτὸν ἀποκαλεῖ
of-the and comic-poets the-one indeed some him calls
ῥωποπερπερήθραν, ὁ δὲ παρασκώπτων ὡς χρώμενον
a-rhetorical-trifler the-other and mocking-(him) as using
τῷ ἀντιθέτῳ φησὶν οὕτως·
the antithesis says thus

ἀπέλαβεν ὥσπερ ἔλαβεν.
he-took-back as he-took
ἠγάπησεν ἂν
would-have-liked —
τὸ ῥῆμα τοῦτο παραλαβὼν Δημοσθένης.
the phrase this having-taken-over Demosthenes

Ἐκτὸς εἰ μὴ νὴ Δία πρὸς τὸν ὑπὲρ Ἁλοννήσου
except if not by Zeus with-reference-to the about Halonnesus
λόγον ὁ Ἀντιφάνης καὶ τουτὶ πέπαιχεν, ἣν Ἀθηναίοις
speech — Antiphanes also this has-jested which to-Athenians
Δημοσθένης συνεβούλευε μὴ λαμβάνειν, ἀλλ' ἀπολαμβάνειν
Demosthenes advised not to-take but to-take-back
παρὰ Φιλίππου.
from Philip
Πλὴν τόν γε Δημάδην πάντες ὡμολόγουν τῇ φύσει
however — at-least Demades all agreed the nature
χρώμενον ἀνίκητον εἶναι, καὶ παραφέρειν αὐτοσχεδιάζοντα
using invincible to-be and to-surpass improvising
τὰς τοῦ Δημοσθένους σκέψεις καὶ παρασκευάς. Ἀρίστων
the — of-Demosthenes considered-speeches and preparations Ariston
δ' ὁ Χῖος καὶ Θεοφράστου τινὰ δόξαν ἱστόρηκε περὶ
and the Chian also of-Theophrastus some opinion has-recorded about
τῶν ῥητόρων, ἐρωτηθέντα γὰρ ὁποῖος τις αὐτῷ φαίνεται
the orators having-been-asked for what-sort of to-him seems
ῥήτωρ ὁ Δημοσθένης, εἰπεῖν· "ἄξιος τῆς πόλεως·"
orator — Demosthenes to-have-said worthy of-the city
ὁποῖος δὲ Δημάδης, "ὑπὲρ τὴν πόλιν." ὁ δ' αὐτὸς
what-sort and Demades above the city the and same
φιλόσοφος Πολύευκτον ἱστορεῖ τὸν Σφήττιον, ἕνα τῶν
philosopher Polyeuctus records the Sphettian one of-the-ones
τότε πολιτευομένων Ἀθήνησιν, ἀποφαίνεσθαι μέγιστον μὲν
then in-public-life at-Athens to-declare greatest indeed
εἶναι ῥήτορα Δημοσθένην, δυνατώτατον δὲ εἰπεῖν Φωκίωνα·
to-be orator Demosthenes ablest but to-speak Phocion
πλεῖστον γὰρ ἐν βραχυτάτῃ λέξει νοῦν ἐκφέρειν. καὶ
most for in shortest expression sense to-convey and
μέντοι καὶ τὸν Δημοσθένην φασὶν αὐτόν, ὁσάκις ἂν
indeed even — Demosthenes they-say himself whenever —

ἀντερῶν αὐτῷ Φωκίων ἀναβαίνοι, λέγειν πρὸς τοὺς
going-to-answer him Phocion mounted to-say to the
συνήθεις· "ἡ τῶν ἐμῶν λόγων κοπὶς ἀνίσταται." τοῦτο
intimates the of-the my speeches cleaver rises this
μὲν οὖν ἄδηλον εἴτε πρὸς τὸν λόγον τοῦ ἀνδρὸς ὁ
indeed then unclear whether toward the speech of-the man —
Δημοσθένης εἴτε πρὸς τὸν βίον καὶ τὴν δόξαν ἐπεπόνθει,
Demosthenes or toward the life and the reputation had-felt-(this)
πολλῶν πάνυ καὶ μακρῶν περιόδων ἓν ῥῆμα καὶ νεῦμα
many very and long periods one word and nod
πίστιν ἔχοντος ἀνθρώπου κυριώτερον ἡγούμενος.
credit having of-a-man more-powerful thinking
Τοῖς δὲ σωματικοῖς ἐλαττώμασι τοιαύτην ἐπῆγεν ἄσκησιν, 11
to-the and bodily defects such he-applied training
ὡς ὁ Φαληρεὺς Δημήτριος ἱστορεῖ, λέγων αὐτοῦ
as the Phalerian Demetrius records saying himself
Δημοσθένους ἀκούειν πρεσβύτου γεγονότος, τὴν μὲν
from-Demosthenes to-have-heard-(it) old having-become the indeed
ἀσάφειαν καὶ τραυλότητα τῆς γλώττης ἐκβιάζεσθαι καὶ
indistinctness and lisping of-the tongue to-force-out and
διαρθροῦν εἰς τὸ στόμα ψήφους λαμβάνοντα καὶ ῥήσεις
to-articulate into the mouth pebbles taking and speeches
ἅμα λέγοντα, τὴν δὲ φωνὴν ἐν τοῖς δρόμοις γυμνάζεσθαι
at-once saying the and voice in the runs to-exercise
καὶ ταῖς πρὸς τὰ σιμὰ προσβάσεσι διαλεγόμενον καὶ
and in-the up the steep-places ascents talking and
λόγους τινὰς ἢ στίχους ἅμα τῷ πνεύματι πυκνουμένῳ
speeches some or verses at-once with-the breath coming-short
προφερόμενον εἶναι δ' αὐτῷ μέγα κάτοπτρον οἴκοι, καὶ
uttering to-be and for-him a-large mirror at-home and
πρὸς τοῦτο τὰς μελέτας ἐξ ἐναντίας ἱστάμενον περαίνειν.
facing this the exercises from opposite standing to-go-through

Λέγεται δέ, ἀνθρώπου προσελθόντος δεομένου συνηγορίας
it-is-said and a-man having-come-to-(him) asking for-advocacy
καὶ διεξιόντος ὡς ὑπό του λάβοι πληγάς, "ἀλλὰ σύ
and relating how by someone he-had-received blows but you
γε," φάναι τὸν Δημοσθένην, "τούτων ὧν λέγεις οὐδὲν
at-least to-have-said — Demosthenes of-these-things which you-say nothing
πέπονθας." ἐπιτείναντος δὲ τὴν φωνὴν τοῦ ἀνθρώπου καὶ
have-suffered having-raised and the voice the man and
βοῶντος "ἐγώ, Δημόσθενες, οὐδὲν πέπονθα;" "νὴ Δία,"
shouting I Demosthenes nothing have-suffered by Zeus
φάναι, "νῦν ἀκούω φωνὴν ἀδικουμένου καὶ πεπονθότος."
to-have-said now I-hear the-voice of-one-wronged and having-suffered
οὕτως ᾤετο μέγα πρὸς πίστιν εἶναι τὸν τόνον καὶ
so he-thought great for belief to-be the tone and
τὴν ὑπόκρισιν τῶν λεγόντων, τοῖς μὲν οὖν πολλοῖς
the delivery of-the-ones speaking to-the indeed then many
ὑποκρινόμενος ἤρεσκε θαυμαστῶς, οἱ δὲ χαρίεντες ταπεινὸν
acting he-pleased wonderfully the but refined low
ἡγοῦντο καὶ ἀγεννὲς αὐτοῦ τὸ πλάσμα καὶ μαλακόν,
thought and ignoble his the manner and soft
ὧν καὶ Δημήτριος ὁ Φαληρεύς ἐστιν. Αἰσίωνα δέ
of-whom also Demetrius the Phalerian is Aesion and
φησιν Ἕρμιππος, ἐρωτηθέντα περὶ τῶν πάλαι ῥητόρων
says Hermippus having-been-asked about the old orators
καὶ τῶν καθ' αὑτόν, εἰπεῖν ὡς ἀκούων μὲν ἄν τις
and the-ones in his-time to-have-said that hearing-(them) indeed — one
ἐθαύμασεν ἐκείνους εὐκόσμως καὶ μεγαλοπρεπῶς τῷ
would-have-admired them decorously and magnificently to-the
δήμῳ διαλεγομένους, ἀναγινωσκόμενοι δ' οἱ Δημοσθένους
people speaking being-read but the Demosthenes'
λόγοι πολὺ τῇ κατασκευῇ καὶ δυνάμει διαφέρουσιν. οἱ
speeches far in-the composition and power excel the

μὲν οὖν γεγραμμένοι τῶν λόγων ὅτι τὸ αὐστηρὸν πολὺ
indeed then written of-the speeches that the austere much
καὶ πικρὸν ἔχουσι, τί ἂν λέγοι τις; ἐν δὲ ταῖς ἀπαντήσεσι
and bitter have why — should-say one in but the retorts
ταῖς παρὰ τὸν καιρὸν ἐχρῆτο καὶ τῷ γελοίῳ. Δημάδου
the on the moment he-used also the jest Demades
μὲν γὰρ εἰπόντος "ἐμὲ Δημοσθένης, ἡ ὗς τὴν Ἀθηνᾶν,"
indeed for having-said me Demosthenes the sow — Athena
"αὕτη," εἶπεν, "ἡ Ἀθηνᾶ πρώην ἐν Κολλυτῷ μοιχεύουσα
this he-said — Athena lately in Collytus committing-adultery
ἐλήφθη." πρὸς δὲ τὸν κλέπτην ὃς ἐπεκαλεῖτο Χαλκοῦς,
was-caught to and the thief who was-nicknamed Copper
καὶ αὐτὸν εἰς τὰς ἀγρυπνίας αὐτοῦ καὶ νυκτογραφίας
and he at the sleepless-nights his and night-writings
πειρώμενόν τι λέγειν, "οἶδα," εἶπεν, "ὅτι σε λυπῶ
trying something to-say I-know he-said that you I-vex
λύχνον καίων." "ὑμεῖς δέ, ὦ ἄνδρες Ἀθηναῖοι, μὴ
a-lamp burning you and O men Athenians not
θαυμάζετε τὰς γινομένας κλοπάς, ὅταν τοὺς μὲν κλέπτας
wonder the happening thefts when the indeed thieves
χαλκοῦς, τοὺς δὲ τοίχους πηλίνους ἔχωμεν." ἀλλὰ περὶ
of-copper the but walls of-clay we-have but about
μὲν τούτων καίπερ ἔτι πλείω λέγειν ἔχοντες ἐνταῦθα
indeed these although still more to-say being-able here
παυσόμεθα· τὸν δ' ἄλλον αὐτοῦ τρόπον καὶ τὸ ἦθος ἀπὸ
we-will-stop the and other his manner and the character from
τῶν πράξεων καὶ τῆς πολιτείας θεωρεῖσθαι δίκαιόν ἐστιν.
the actions and the public-life to-be-viewed right it-is
Ὥρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ τοῦ Φωκικοῦ 12
he-set-out indeed then to the conducting the public-affairs the Phocian
πολέμου συνεστῶτος, ὡς αὐτός τέ φησι καὶ λαβεῖν ἔστιν
war having-begun as himself both says and to-gather it-is-possible

ἀπὸ τῶν Φιλιππικῶν δημηγοριῶν. αἱ μὲν γὰρ ἤδη
from the Philippic speeches the-ones indeed for already
διαπεπραγμένων ἐκείνων γεγόνασιν, αἱ δὲ πρεσβύταται
having-been-accomplished those-events were-delivered the-others and oldest
τῶν ἔγγιστα πραγμάτων ἅπτονται. δῆλος δ' ἐστὶ καὶ τὴν
the nearest events touch clear and it-is also the
κατὰ Μειδίου παρασκευασάμενος εἰπεῖν δίκην δύο μὲν ἐπὶ
against Meidias having-prepared to-plead suit two indeed on
τοῖς τριάκοντα γεγονὼς ἔτη, μηδέπω δ' ἔχων ἰσχὺν ἐν τῇ
the thirty having-reached years not-yet and having strength in the
πολιτείᾳ μηδὲ δόξαν. ὃ καὶ μάλιστά μοι δοκεῖ δείσας
public-life nor reputation which also most to-me he-seems having-feared
ἐπ' ἀργυρίῳ καταθέσθαι τὴν πρὸς τὸν ἄνθρωπον ἔχθραν
for money to-have-laid-down the toward the man enmity
οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων, ἀλλ'
not for at-all sweet-tempered a-man he-was nor gentle-minded but
ἔντονος καὶ βίαιος ὑπὲρ τὰς ἀμύνας, ὁρῶν δ' οὐ φαῦλον
intense and violent for the requitals seeing but not slight
οὐδὲ τῆς αὐτοῦ δυνάμεως ἔργον ἄνδρα καὶ πλούτῳ καὶ
nor of-the his power task a-man both with-wealth and
λόγῳ καὶ φίλοις εὖ πεφραγμένον καθελεῖν, τὸν Μειδίαν,
eloquence and friends well fenced to-bring-down — Meidias
ἐνέδωκε τοῖς ὑπὲρ αὐτοῦ δεομένοις. αἱ δὲ τρισχίλιαι καθ'
he-yielded to-the-ones for him pleading the and three-thousand by
ἑαυτὰς οὐκ ἄν μοι δοκοῦσι τὴν Δημοσθένους ἀμβλῦναι
themselves not — to-me seem the Demosthenes' to-have-blunted
πικρίαν, ἐλπίζοντος καὶ δυναμένου περιγενέσθαι.
bitterness hoping and being-able to-prevail
Λαβὼν δὲ τῆς πολιτείας καλὴν ὑπόθεσιν τὴν πρὸς
having-taken and of-the public-life a-fine basis the against
Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς
Philip for the Greeks pleading and at

ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε καὶ
this contending worthily quickly fame be-had and
περίβλεπτος ὑπὸ τῶν λόγων ἤρθη καὶ τῆς παρρησίας,
admired by the speeches was-raised and the frankness
ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θεραπεύεσθαι δ'
so-that to-be-admired indeed in — Greece to-be-courted and
ὑπὸ τοῦ μεγάλου βασιλέως, πλεῖστον δ' αὐτοῦ λόγον
by the great king most and of-him account
εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων, ὁμολογεῖν
to-be with — Philip of-the popular-leaders to-agree
δὲ καὶ τοὺς ἀπεχθανομένους ὅτι πρὸς ἔνδοξον αὐτοῖς
and even the-ones hostile that with a-famous for-them
ἄνθρωπον ὁ ἀγὼν ἐστι. καὶ γὰρ Αἰσχίνης καὶ Ὑπερείδης
man the contest is also for Aeschines and Hyperides
τοιαῦτα ὑπὲρ αὐτοῦ κατηγοροῦντες εἰρήκασιν.
such-things about him accusing have-said

IV · AGAINST PHILIP

Against Theopompus, Plutarch finds Demosthenes constant, holding one course to the end; with courage and clean hands he would rank beside Cimon and Pericles, but he was unreliable in arms and open to Persian gold. He spoke frankly against the people, brought Antiphon and the priestess Theoris to their deaths, and wrote speeches for both sides of one suit. Plutarch dates his early public speeches and doubts that the speech on the false embassy was delivered. On the embassy to Philip, he mocked his colleagues' praise of Philip's eloquence, beauty, and drinking as fit for a sophist, a woman, and a sponge.

Ὅθεν οὐκ οἶδ' ὅπως παρέστη Θεοπόμπῳ λέγειν αὐτὸν 13
whence not I-know how it-occurred to-Theopompus to-say him
ἀβέβαιον τῷ τρόπῳ γεγονέναι καὶ μήτε πράγμασι μήτ'
unstable in-the character to-have-been and neither with-causes nor

ἀνθρώποις πολὺν χρόνον τοῖς αὐτοῖς ἐπιμένειν δυνάμενον.
men long time the same to-abide being-able
φαίνεται γάρ, εἰς ἣν ἀπ᾽ ἀρχῆς τῶν πραγμάτων μερίδα
he-appears for to which from beginning of-the affairs party
καὶ τάξιν αὑτὸν ἐν τῇ πολιτείᾳ κατέστησε, ταύτην
and post himself in the public-life he-set this
ἄχρι τέλους διαφυλάξας, καὶ οὐ μόνον ἐν τῷ βίῳ μὴ
to the-end having-kept and not only in the life not
μεταβαλόμενος, ἀλλὰ καὶ τὸν βίον ἐπὶ τῷ μὴ μεταβαλέσθαι
having-changed but even the life for the not changing
προέμενος. οὐ γάρ, ὡς Δημάδης ἀπολογούμενος διὰ τὴν ἐν
having-given-up not for as Demades defending-himself for the in
τῇ πολιτείᾳ μεταβολὴν ἔλεγεν, αὑτῷ μὲν αὐτὸν τἀναντία
the public-life change said to-himself indeed he the-opposite
πολλάκις εἰρηκέναι, τῇ δὲ πόλει μηδέποτε, καὶ Μελάνωπος
often to-have-said to-the but city never and Melanopus
ἀντιπολιτευόμενος Καλλιστράτῳ καὶ πολλάκις ὑπ᾽ αὐτοῦ
opposing Callistratus and often by him
χρήμασι μετατιθέμενος εἰώθει λέγειν πρὸς τὸν δῆμον·
with-money being-won-over was-accustomed to-say to the people
"ὁ μὲν ἀνὴρ ἐχθρός, τὸ δὲ τῆς πόλεως νικάτω συμφέρον,"
the indeed man enemy the but of-the city let-prevail advantage
Νικόδημος δ᾽ ὁ Μεσσήνιος Κασάνδρῳ προστιθέμενος
Nicodemus and the Messenian Cassander siding-with
πρότερον, εἶτ᾽ αὖθις ὑπὲρ Δημητρίου πολιτευόμενος οὐκ ἔφη
before then again for Demetrius acting not said
τἀναντία λέγειν, ἀεὶ γὰρ εἶναι συμφέρον ἀκροᾶσθαι τῶν
the-opposite to-say always for to-be advantageous to-obey the-ones
κρατούντων, οὕτω καὶ περὶ Δημοσθένους ἔχομεν εἰπεῖν
ruling so also about Demosthenes we-can say
οἷον ἐκτρεπομένου καὶ πλαγιάζοντος ἢ φωνὴν ἢ πρᾶξιν,
like-one turning-aside and veering either voice or action

ἀλλ᾽ ὥσπερ ἀφ᾽ ἑνὸς καὶ ἀμεταβλήτου διαγράμματος τῆς
but as from one and unchanging scale of-the
πολιτείας ἕνα τόνον ἔχων ἐν τοῖς πράγμασιν ἀεὶ διετέλεσε.
public-life one pitch holding in the affairs always he-continued
Παναίτιος δ᾽ ὁ φιλόσοφος καὶ τῶν λόγων αὐτοῦ φησιν
Panaetius and the philosopher also of-the speeches his says
οὕτω γεγράφθαι τοὺς πλείστους ὡς μόνου τοῦ καλοῦ
so to-have-been-written the most as alone the honorable
δι᾽ αὐτὸ αἱρετοῦ ὄντος, τὸν περὶ τοῦ στεφάνου, τὸν κατὰ
for itself choiceworthy being the on the crown the against
Ἀριστοκράτους, τὸν ὑπὲρ τῶν ἀτελειῶν, τοὺς Φιλιππικούς·
Aristocrates the on the immunities the Philippics
ἐν οἷς πᾶσιν οὐ πρὸς τὸ ἥδιστον ἢ ῥᾷστον ἢ λυσιτελέστατον
in which all not to the pleasantest or easiest or most-profitable
ἄγει τοὺς πολίτας, ἀλλὰ πολλαχοῦ τὴν ἀσφάλειαν καὶ
he-leads the citizens but often the security and
τὴν σωτηρίαν οἴεται δεῖν ἐν δευτέρᾳ τάξει τοῦ καλοῦ
the safety he-thinks to-be-necessary in second place to-the honorable
ποιεῖσθαι καὶ τοῦ πρέποντος, ὡς, εἴγε τῇ περὶ τὰς
to-be-put and the fitting so-that if-indeed to-the concerning the
ὑποθέσεις αὐτοῦ φιλοτιμίᾳ καὶ τῇ τῶν λόγων εὐγενείᾳ
principles his ambition and the of-the speeches nobility
παρῆν ἀνδρεία τε πολεμιστήριος καὶ τὸ καθαρῶς ἕκαστα
were-present courage both warlike and the incorruptibly everything
πράττειν, οὐκ ἐν τῷ κατὰ Μοιροκλέα καὶ Πολύευκτον καὶ
doing not in the with Moerocles and Polyeuctus and
Ὑπερείδην ἀριθμῷ τῶν ῥητόρων, ἀλλ᾽ ἄνω μετὰ Κίμωνος
Hyperides number of-the orators but above with Cimon
καὶ Θουκυδίδου καὶ Περικλέους ἄξιος ἦν τίθεσθαι.
and Thucydides and Pericles worthy he-was to-be-ranked

14 Τῶν γοῦν κατ᾽ αὐτὸν ὁ Φωκίων οὐκ ἐπαινουμένης
of-the-ones at-any-rate in his-time — Phocion not approved
προϊστάμενος πολιτείας, ἀλλὰ δοκῶν μακεδονίζειν, ὅμως
championing policy but seeming to-side-with-Macedon nevertheless
δι᾽ ἀνδρείαν καὶ δικαιοσύνην οὐδὲν οὐδαμῇ χείρων ἔδοξεν
for courage and justice in-nothing in-no-way worse seemed
Ἐφιάλτου καὶ Ἀριστείδου καὶ Κίμωνος ἀνὴρ γενέσθαι.
than-Ephialtes and Aristides and Cimon a-man to-have-been
Δημοσθένης δ᾽ οὐκ ὢν ἐν τοῖς ὅπλοις ἀξιόπιστος,
Demosthenes but not being in the arms trustworthy
ὥς φησιν ὁ Δημήτριος, οὐδὲ πρὸς τὸ λαμβάνειν
as says — Demetrius nor against the taking
παντάπασιν ἀπωχυρωμένος, ἀλλὰ τῷ μὲν παρὰ Φιλίππου
altogether fortified but to-the indeed from Philip
καὶ Μακεδονίας ἀνάλωτος ὤν, τῷ δ᾽ ἄνωθεν ἐκ
and Macedonia unassailable being to-the but from-up-country from
Σούσων καὶ Ἐκβατάνων ἐπιβατὸς χρυσίῳ γεγονὼς καὶ
Susa and Ecbatana accessible by-gold having-become and
κατακεκλυσμένος, ἐπαινέσαι μὲν ἱκανώτατος ἦν τὰ τῶν
flooded to-praise indeed most-able he-was the of-the
προγόνων καλά, μιμήσασθαι δὲ οὐχ ὁμοίως. ἐπεὶ τούς
ancestors noble-deeds to-imitate-(them) but not equally since the
γε καθ᾽ αὐτὸν ῥήτορας (ἔξω δὲ λόγου τίθεμαι Φωκίωνα)
at-least in his-time orators outside but account I-put Phocion
καὶ τῷ βίῳ παρῆλθε. φαίνεται δὲ καὶ μετὰ παρρησίας
even in-the life he-surpassed he-appears and also with frankness
μάλιστα τῷ δήμῳ διαλεγόμενος καὶ πρὸς τὰς ἐπιθυμίας
most to-the people speaking and against the desires
τῶν πολλῶν ἀντιτείνων καὶ τοῖς ἁμαρτήμασιν αὐτῶν
of-the many resisting and at-the errors their
ἐπιφυόμενος, ὡς ἐκ τῶν λόγων λαβεῖν ἔστιν, ἱστορεῖ δὲ
fastening as from the speeches to-gather it-is-possible records and

καὶ Θεόπομπος ὅτι, τῶν Ἀθηναίων ἐπί τινα προβαλλομένων
also Theopompus that the Athenians for some nominating
αὐτὸν κατηγορίαν, ὡς δ' οὐχ ὑπήκουε, θορυβούντων,
him prosecution when but not he-complied raising-an-uproar
ἀναστὰς εἶπεν· "ὑμεῖς ἐμοί, ὦ ἄνδρες Ἀθηναῖοι, συμβούλῳ
having-stood-up he-said you me O men Athenians as-adviser
μέν, κἂν μὴ θέλητε, χρήσεσθε· συκοφάντῃ δὲ οὐδὲ ἂν
indeed even-if not you-wish will-use as-informer but not-even if
θέλητε." σφόδρα δ' ἀριστοκρατικὸν αὐτοῦ πολίτευμα καὶ
you-wish very and aristocratic his measure also
τὸ περὶ Ἀντιφῶντος· ὃν ὑπὸ τῆς ἐκκλησίας ἀφεθέντα
the-one concerning Antiphon whom by the assembly acquitted
συλλαβὼν ἐπὶ τὴν ἐξ Ἀρείου πάγου βουλὴν ἀνήγαγε,
having-arrested before the of Ares' hill council brought
καὶ παρ' οὐδὲν τὸ προσκροῦσαι τῷ δήμῳ θέμενος
and at nothing the offending the people having-reckoned
ἤλεγξεν ὑπεσχημένον Φιλίππῳ τὰ νεώρια ἐμπρήσειν
convicted-(him) having-promised Philip the dockyards to-be-going-to-burn
καὶ παραδοθεὶς ὁ ἄνθρωπος ὑπὸ τῆς βουλῆς ἀπέθανε,
and handed-over the man by the council was-executed
κατηγόρησε δὲ καὶ τῆς ἱερείας Θεωρίδος ὡς ἄλλα
he-accused and also the priestess Theoris as other-things
τε ῥᾳδιουργούσης πολλὰ καὶ τοὺς δούλους ἐξαπατᾶν
both committing-crimes many and the slaves to-deceive
διδασκούσης· καὶ θανάτου τιμησάμενος ἀπέκτεινε.
teaching and death having-proposed put-(her)-to-death
Λέγεται δὲ καὶ τὸν κατὰ Τιμοθέου τοῦ στρατηγοῦ 15
it-is-said and also the against Timotheus the general
λόγον, ᾧ χρησάμενος Ἀπολλόδωρος εἶλε τὸν ἄνδρα
speech which having-used Apollodorus convicted the man
τοῦ ὀφλήματος, Δημοσθένης γράψαι τῷ Ἀπολλοδώρῳ,
for-the debt Demosthenes to-have-written — for-Apollodorus

καθάπερ καὶ τοὺς πρὸς Φορμίωνα καὶ Στέφανον, ἐφ' οἷς
just-as also the against Phormio and Stephanus for which
εἰκότως ἠδόξησε. καὶ γὰρ ὁ Φορμίων ἠγωνίζετο λόγῳ
reasonably he-was-discredited and for — Phormio pleaded with-a-speech
Δημοσθένους πρὸς τὸν Ἀπολλόδωρον, ἀτεχνῶς καθάπερ ἐξ
of-Demosthenes against — Apollodorus simply as-if from
ἑνὸς μαχαιροπωλίου τὰ κατ' ἀλλήλων ἐγχειρίδια πωλοῦντος
one cutler's-shop the against one-another daggers selling
αὐτοῦ τοῖς ἀντιδίκοις. τῶν δὲ δημοσίων ὁ μὲν κατ'
him to-the opponents of-the and public-speeches the-one indeed against
Ἀνδροτίωνος καὶ Τιμοκράτους καὶ Ἀριστοκράτους ἑτέροις
Androtion and Timocrates and Aristocrates for-others
ἐγράφησαν, οὔπω τῇ πολιτείᾳ προσεληλυθότος· δοκεῖ γὰρ
were-written not-yet to-the public-life having-come he-seems for
δυεῖν ἢ τριῶν δέοντα ἔτη τριάκοντα γεγονὼς ἐξενεγκεῖν
two or three lacking years thirty being to-have-published
τοὺς λόγους ἐκείνους· τὸν δὲ κατὰ Ἀριστογείτονος αὐτὸς
the speeches those the-one but against Aristogeiton himself
ἠγωνίσατο, καὶ τὸν περὶ τῶν ἀτελειῶν, διὰ τὸν Χαβρίου
he-pleaded and the-one on the immunities because-of the of-Chabrias
παῖδα Κτήσιππον, ὥς φησὶν αὐτός, ὡς δ' ἔνιοι λέγουσι,
son Ctesippus as says he-himself as but some say
τὴν μητέρα τοῦ νεανίσκου μνώμενος. οὐ μὴν ἔγημε
the mother of-the young-man wooing not indeed did-he-marry
ταύτην, ἀλλὰ Σαμίᾳ τινὶ συνῴκησεν, ὡς ἱστορεῖ
her but a-Samian certain-woman he-lived-with as records
Δημήτριος ὁ Μάγνης ἐν τοῖς περὶ συνωνύμων. ὁ δὲ
Demetrius the Magnesian in the-work on namesakes the-one and
κατ' Αἰσχίνου τῆς παραπρεσβείας ἄδηλον εἰ λέλεκται·
against Aeschines on-the false-embassy unclear whether it-was-delivered
καίτοι φησὶν Ἰδομενεὺς παρὰ τριάκοντα μόνας τὸν Αἰσχίνην
and-yet says Idomeneus by thirty only — Aeschines

ἀποφυγεῖν. ἀλλ᾽ οὐκ ἔοικεν οὕτως ἔχειν τἀληθές, εἰ
to-have-been-acquitted but not it-seems so to-be the-truth if
δεῖ τοῖς περὶ στεφάνου γεγραμμένοις ἑκατέρων λόγοις
one-must by-the on crown written of-each speeches
τεκμαίρεσθαι. μέμνηται γὰρ οὐδέτερος αὐτῶν ἐναργῶς οὐδὲ
to-judge mentions for neither of-them clearly nor
τρανῶς ἐκείνου τοῦ ἀγῶνος ὡς ἄχρι δίκης προελθόντος.
distinctly that the trial as to judgment having-gone
ταυτὶ μὲν οὖν ἕτεροι διακρινοῦσι μᾶλλον.
these-things indeed then others will-decide better

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερὰ μὲν ἦν ἔτι 16
the and — of-Demosthenes policy plain indeed was still
καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἐῶντος ἀνεπιτίμητον
even the peace existing nothing allowing uncensured
τῶν πραττομένων ὑπὸ τοῦ Μακεδόνος, ἀλλ᾽ ἐφ᾽ ἑκάστῳ
of-the-things being-done by the Macedonian but at each
ταράττοντος τοὺς Ἀθηναίους καὶ διακαίοντος ἐπὶ τὸν
stirring-up the Athenians and inflaming-(them) against the
ἄνθρωπον. διὸ καὶ παρὰ Φιλίππῳ πλεῖστος ἦν λόγος
man wherefore also with Philip most was account
αὐτοῦ· καὶ ὅτε πρεσβεύων δέκατος ἦκεν εἰς Μακεδονίαν,
of-him and when as-envoy as-one-of-ten he-came to Macedonia
ἤκουσε μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης
heard indeed all Philip replied but with most
ἐπιμελείας πρὸς τὸν ἐκείνου λόγον. οὐ μὴν ἔν γε
care to the his speech not indeed in at-least
ταῖς ἄλλαις τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὑτὸν τῷ
the other honors and courtesies equal himself —
Δημοσθένει παρεῖχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην
to-Demosthenes he-showed but he-won-over the-ones around Aeschines
καὶ Φιλοκράτην μᾶλλον. ὅθεν ἐπαινούντων ἐκείνων τὸν
and Philocrates rather whence praising those —

Φίλιππον ὡς καὶ λέγειν δυνατώτατον καὶ κάλλιστον ὀφθῆναι
Philip as both to-speak ablest and handsomest to-look-upon
καὶ νὴ Δία συμπιεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων
and by Zeus to-drink most-capable he-was-compelled disparaging
ἐπισκώπτειν ὡς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικός,
to-jest that the-first indeed of-a-sophist the-second and of-a-woman
τὸ δὲ σπογγιᾶς εἴη, βασιλέως δ' οὐδὲν ἐγκώμιον.
the-third and of-a-sponge was of-a-king but none praise

V · CHAERONEA

Demosthenes sends the Athenians to free Euboea, saves Byzantium and Perinthus, and unites most of Greece against Philip. When Elateia falls and the Assembly is silent, he alone advises an alliance with Thebes, goes there as envoy, and by his eloquence wins it. Plutarch recounts the oracles of the Thermodon. At Chaeronea, Demosthenes flees, throwing away his shield inscribed 'With good fortune.' Philip, drunk, mocks the decree, then sober shudders at the orator's power. Persian gold reaches him.

17 Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρεπε τὰ πράγματα, τοῦ
when and to the war inclined the affairs —
μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ'
indeed of-Philip not being-able the peace to-keep the and
Ἀθηναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν
Athenians being-roused by — Demosthenes first indeed
εἰς Εὔβοιαν ἐξώρμησε τοὺς Ἀθηναίους καταδεδουλωμένην
to Euboea he-urged-out the Athenians enslaved
ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ
by the tyrants to-Philip and having-crossed he the
ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. δεύτερον
decree having-proposed they-drove-out the Macedonians second

δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ Μακεδόνος
and Byzantines he-helped and Perinthians by the Macedonian
πολεμουμένοις, πείσας τὸν δῆμον ἀφέντα τὴν
being-warred-on having-persuaded the people having-dismissed the
ἔχθραν καὶ τὸ μεμνῆσθαι τῶν περὶ τὸν συμμαχικὸν
enmity and the remembering of-the-wrongs in the allied
ἡμαρτημένων ἑκατέροις πόλεμον ἀποστεῖλαι δύναμιν αὐτοῖς,
done by-each war to-send a-force to-them
ὑφ᾽ ἧς ἐσώθησαν. ἔπειτα πρεσβεύων καὶ διαλεγόμενος τοῖς
by which they-were-saved then going-as-envoy and conversing with-the
Ἕλλησι καὶ παροξύνων συνέστησε πλὴν ὀλίγων ἅπαντας
Greeks and inciting-(them) he-united except few all
ἐπὶ τὸν Φίλιππον, ὥστε σύνταξιν γενέσθαι πεζῶν μὲν
against — Philip so-that a-levy to-be-made of-foot indeed
μυρίων καὶ πεντακισχιλίων, ἱππέων δὲ δισχιλίων, ἄνευ τῶν
ten-thousand and five-thousand of-horse and two-thousand without the
πολιτικῶν δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ξένοις
citizen forces money and and pay for-the mercenaries
εἰσφέρεσθαι προθύμως. ὅτε καί φησι Θεόφραστος, ἀξιούντων
to-be-contributed eagerly when also says Theophrastus asking
τῶν συμμάχων ὁρισθῆναι τὰς εἰσφοράς, εἰπεῖν Κρωβύλον
the allies to-be-fixed the contributions to-have-said Crobylus
τὸν δημαγωγὸν ὡς οὐ τεταγμένα σιτεῖται πόλεμος.
the demagogue that not fixed-rations eats war
Ἐπηρμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον καὶ
roused and — Greece toward the future and
συνισταμένων κατ᾽ ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν,
uniting by peoples and cities Euboeans Achaeans
Κορινθίων, Μεγαρέων, Λευκαδίων, Κερκυραίων, ὁ μέγιστος
Corinthians Megarians Leucadians Corcyraeans the greatest
ὑπελείπετο τῷ Δημοσθένει τῶν ἀγώνων, Θηβαίους
remained — for-Demosthenes of-the struggles Thebans

προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς
to-bring-over to-the alliance land both bordering on-the
Ἀττικῆς καὶ δύναμιν ἐναγώνιον ἔχοντας, καὶ μάλιστα
Attica and a-force fit-for-war having and most
τότε τῶν Ἑλλήνων εὐδοκιμοῦντας ἐν τοῖς ὅπλοις. ἦν
then of-the Greeks esteemed in the arms it-was
δ' οὐ ῥᾴδιον ἐπὶ προσφάτοις εὐεργετήμασι τοῖς περὶ
but not easy upon recent benefits the concerning
τὸν Φωκικὸν πόλεμον τετιθασευμένους ὑπὸ τοῦ Φιλίππου
the Phocian war tamed by — Philip
μεταστῆσαι τοὺς Θηβαίους, καὶ μάλιστα ταῖς διὰ
to-win-away the Thebans and most by-the because-of
τὴν γειτνίασιν ἀψιμαχίαις ἀναξαινομένων ἑκάστοτε τῶν
the neighborhood skirmishes being-reopened each-time of-the
πολεμικῶν πρὸς ἀλλήλας διαφορῶν ταῖς πόλεσιν.
warlike with one-another quarrels for-the cities

18 Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος ὑπὸ τῆς περὶ τὴν Ἄμφισσαν
not indeed but when Philip by the at — Amphissa
εὐτυχίας ἐπαιρόμενος εἰς τὴν Ἐλάτειαν ἐξαίφνης ἐνέπεσε καὶ
success elated on — Elateia suddenly fell and
τὴν Φωκίδα κατέσχεν, ἐκπεπληγμένων τῶν Ἀθηναίων καὶ
— Phocis seized thunderstruck the Athenians and
μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα μηδὲ ἔχοντος ὅ
no-one daring to-mount on the platform nor knowing what
τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης ἐν μέσῳ καὶ σιωπῆς,
ever one-must to-say but perplexity being in the-midst and silence
παρελθὼν μόνος ὁ Δημοσθένης συνεβούλευε τῶν Θηβαίων
having-come-forward alone — Demosthenes advised to-the Thebans
ἔχεσθαι· καὶ τἆλλα παραθαρρύνας καὶ μετεωρίσας, ὥσπερ
to-cling and in-other-ways having-encouraged and having-uplifted as
εἰώθει, τὸν δῆμον ταῖς ἐλπίσιν, ἀπεστάλη πρεσβευτὴς
he-was-wont the people with-the hopes was-sent as-envoy

μεθ᾽ ἑτέρων εἰς Θήβας. ἔπεμψε δὲ καὶ Φίλιππος, ὡς
with others to Thebes sent and also Philip as
Μαρσύας φησίν, Ἀμύνταν μὲν καὶ Κλέαρχον Μακεδόνας,
Marsyas says Amyntas indeed and Clearchus Macedonians
Δάοχον δὲ Θεσσαλὸν καὶ Θρασυδαῖον ἀντεροῦντας.
Daochus and a-Thessalian and Thrasydaeus to-answer-(him)
Τὸ μὲν οὖν συμφέρον οὐ διέφευγε τοὺς τῶν Θηβαίων
the indeed then advantage not escaped the of-the Thebans
λογισμούς, ἀλλ᾽ ἐν ὄμμασιν ἕκαστος εἶχε τὰ τοῦ πολέμου
reckonings but before eyes each had the of-the war
δεινά, ἔτι τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων·
horrors still the Phocian wounds fresh remaining
ἡ δὲ τοῦ ῥήτορος δύναμις, ὥς φησι Θεόπομπος, ἐκριπίζουσα
the but of-the orator power as says Theopompus fanning
τὸν θυμὸν αὐτῶν καὶ διακαίουσα τὴν φιλοτιμίαν ἐπεσκότησε
the spirit their and inflaming the ambition overshadowed
τοῖς ἄλλοις ἅπασιν, ὥστε καὶ φόβον καὶ λογισμὸν
the other-things all so-that both fear and calculation
καὶ χάριν ἐκβαλεῖν αὐτοὺς ἐνθουσιῶντας ὑπὸ τοῦ λόγου
and gratitude to-cast-out them inspired by the speech
πρὸς τὸ καλόν, οὕτω δὲ μέγα καὶ λαμπρὸν ἐφάνη
toward the honorable so and great and splendid appeared
τὸ τοῦ ῥήτορος ἔργον ὥστε τὸν μὲν Φίλιππον εὐθὺς
the of-the orator work that — indeed Philip at-once
ἐπικηρυκεύεσθαι δεόμενον εἰρήνης, ὀρθὴν δὲ τὴν Ἑλλάδα
to-send-heralds asking for-peace upright and — Greece
γενέσθαι καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, ὑπηρετεῖν δὲ
to-become and to-rise-up-together toward the future to-serve and
μὴ μόνον τοὺς στρατηγοὺς τῷ Δημοσθένει ποιοῦντας τὸ
not only the generals — Demosthenes doing the
προσταττόμενον, ἀλλὰ καὶ τοὺς βοιωτάρχας, διοικεῖσθαι δὲ
thing-ordered but also the boeotarchs to-be-managed and

τὰς ἐκκλησίας ἁπάσας οὐδὲν ἧττον ὑπ᾽ ἐκείνου τότε τὰς
the assemblies all no less by him then those
Θηβαίων ἢ τὰς Ἀθηναίων, ἀγαπωμένου παρ᾽ ἀμφοτέροις
of-Thebans than those of-Athenians being-loved by both
καὶ δυναστεύοντος οὐκ ἀδίκως οὐδὲ παρ᾽ ἀξίαν, ὥσπερ
and holding-power not unjustly nor beyond merit as
ἀποφαίνεται Θεόπομπος, ἀλλὰ καὶ πάνυ προσηκόντως.
declares Theopompus but even quite fittingly

19 Τύχη δέ τις ἔοικε δαιμόνιος ἐν περιφορᾷ πραγμάτων,
fortune but a-certain seems divine in a-revolution of-affairs
εἰς ἐκεῖνο καιροῦ συμπεραίνουσα τὴν ἐλευθερίαν τῆς
at that of-time bringing-to-an-end the freedom —
Ἑλλάδος, ἐναντιοῦσθαι τοῖς πραττομένοις, καὶ πολλὰ
of-Greece to-oppose the things-being-done and many
σημεῖα τοῦ μέλλοντος ἀναφαίνειν, ἐν οἷς ἥ τε Πυθία
signs of-the future to-display among which the both Pythia
δεινὰ προὔφαινε μαντεύματα, καὶ χρησμὸς ᾄδετο παλαιὸς
dread was-uttering oracles and an-oracle was-sung old
ἐκ τῶν Σιβυλλείων·
from the Sibylline

τῆς ἐπὶ Θερμώδοντι μάχης ἀπάνευθε γενοίμην,
the at Thermodon battle far-from might-I-be
αἰετὸς ἐν νεφέεσσι καὶ ἠέρι θηήσασθαι.
an-eagle in clouds and air to-behold
κλαίει ὁ νικηθείς, ὁ δὲ νικήσας ἀπόλωλε.
weeps the conquered-one the and conqueror has-perished

Τὸν δὲ Θερμώδοντά φασιν εἶναι παρ᾽ ἡμῖν ἐν Χαιρωνείᾳ
— and Thermodon they-say to-be among us in Chaeronea
ποτάμιον μικρὸν εἰς τὸν Κηφισὸν ἐμβάλλον. ἡμεῖς δὲ
a-river small into — Cephisus flowing we and

νῦν μὲν οὐδὲν οὕτω τῶν ῥευμάτων ἴσμεν ὀνομαζόμενον,
now indeed none so of-the streams know being-named
εἰκάζομεν δὲ τὸν καλούμενον Αἵμονα Θερμώδοντα λέγεσθαι
we-conjecture but the one-called Haemon Thermodon to-be-said
τότε· καὶ γὰρ παραρρεῖ παρὰ τὸ Ἡράκλειον, ὅπου
then and for flows-by beside the Heracleum where
κατεστρατοπέδευον οἱ Ἕλληνες· καὶ τεκμαιρόμεθα τῆς
were-encamped the Greeks and we-infer the
μάχης γενομένης αἵματος ἐμπλησθέντα καὶ νεκρῶν τὸν
battle having-occurred with-blood having-been-filled and with-corpses the
ποταμὸν ταύτην διαλλάξαι τὴν προσηγορίαν. ὁ δὲ Δοῦρις
river this to-have-changed the name — and Duris
οὐ ποταμὸν εἶναί φησι τὸν Θερμώδοντα, ἀλλ' ἱστάντας
not a-river to-be says — Thermodon but setting-up
τινὰς σκηνὴν καὶ περιορύττοντας ἀνδριαντίσκον εὑρεῖν
some-men a-tent and digging-around a-statuette to-have-found
λίθινον, ὑπὸ γραμμάτων τινῶν διασημαινόμενον ὡς εἴη
stone by letters some marked that it-was
Θερμώδων, ἐν ταῖς ἀγκάλαις Ἀμαζόνα φέροντα τετρωμένην.
Thermodon in the arms an-Amazon carrying wounded
ἐπὶ δὲ τούτῳ χρησμὸν ἄλλον ᾄδεσθαι λέγοντα·
on and this an-oracle other to-be-sung saying

τὴν δ' ἐπὶ Θερμώδοντι μάχην μένε, παμμέλαν ὄρνι·
the and at Thermodon battle await all-black bird
τηνεί τοι κρέα πολλὰ παρέσσεται ἀνθρώπεια.
there for-you flesh much will-be-at-hand human

Ταῦτα μὲν οὖν ὅπως ἔχει, διαιτῆσαι χαλεπόν· ὁ 20
these-things indeed then how they-stand to-decide hard —
δὲ Δημοσθένης λέγεται τοῖς τῶν Ἑλλήνων ὅπλοις
and Demosthenes is-said in-the of-the Greeks arms

ἐκτεθαρρηκώς, καὶ λαμπρὸς ὑπὸ ῥώμης καὶ προθυμίας
having-taken-confidence and bright by the-strength and eagerness
ἀνδρῶν τοσούτων προκαλουμένων τοὺς πολεμίους
of-men so-many challenging the enemies
αἰρόμενος, οὔτε χρησμοῖς ἐᾶν προσέχειν οὔτε μαντείας
being-elated neither to-oracles to-allow to-attend nor prophecies
ἀκούειν, ἀλλὰ καὶ τὴν Πυθίαν ὑπονοεῖν ὡς φιλιππίζουσαν,
to-hear but even the Pythia to-suspect as philippizing
ἀναμιμνήσκων Ἐπαμεινώνδου τοὺς Θηβαίους καὶ Περικλέους
reminding of-Epaminondas the Thebans and of-Pericles
τοὺς Ἀθηναίους, ὡς ἐκεῖνοι τὰ τοιαῦτα δειλίας ἡγούμενοι
the Athenians that those the such-things of-cowardice considering
προφάσεις ἐχρῶντο τοῖς λογισμοῖς. μέχρι μὲν οὖν τούτων
pretexts used the reasonings as-far-as indeed then these
ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ καλὸν οὐδὲν οὐδ’
a-man he-was good in but the battle fine nothing nor
ὁμολογούμενον ἔργον οἷς εἶπεν ἀποδειξάμενος ᾤχετο
agreeing deed with-what he-said having-displayed he-went-off
λιπὼν τὴν τάξιν, ἀποδρὰς αἴσχιστα καὶ τὰ ὅπλα
having-left the rank having-run-away most-shamefully and the arms
ῥίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε
having-thrown not-even the inscription of-the shield as said
Πυθέας, αἰσχυνθείς, ἐπιγεγραμμένης γράμμασι χρυσοῖς,
Pytheas being-ashamed inscribed in-letters golden
ἀγαθῇ τύχῃ.
with-good fortune
Παραυτίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ νίκῃ διὰ
immediately indeed then — Philip at the victory through
τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς
the joy having-run-riot and having-reveled to the dead
μεθύων, ᾖδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος πρὸς
drunk sang the beginning of-the of-Demosthenes decree by

πόδα διαιρῶν καὶ ὑποκρούων· Δημοσθένης Δημοσθένους
foot dividing and beating-time Demosthenes son-of-Demosthenes
Παιανιεὺς τάδ᾽ εἶπεν· ἐκνήψας δὲ καὶ τὸ μέγεθος τοῦ
of-Paeania these-things said having-sobered-up but and the greatness of-the
περιστάντος αὐτὸν ἀγῶνος ἐν νῷ λαβὼν ἔφριττε τὴν
having-surrounded him struggle in mind having-taken he-shuddered-at the
δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾶς
cleverness and the power of-the orator in part small of-one
ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναρρῖψαι
day the for the hegemony and the body to-hazard
κίνδυνον ἀναγκασθεὶς ὑπ᾽ αὐτοῦ. διῖκτο δ᾽ ἡ δόξα μέχρι
danger having-been-compelled by him reached and the fame as-far-as
τοῦ Περσῶν βασιλέως· κἀκεῖνος ἔπεμψε τοῖς σατράπαις
the of-Persians king and-he sent to-the satraps
ἐπὶ θάλασσαν γράμματα, χρήματα Δημοσθένει διδόναι
at the-sea letters money to-Demosthenes to-give
κελεύων, καὶ προσέχειν ἐκείνῳ μάλιστα τῶν Ἑλλήνων,
ordering and to-attend to-him most of-the Greeks
ὡς περισπάσαι δυναμένῳ καὶ κατασχεῖν ταῖς Ἑλληνικαῖς
as to-distract being-able and to-restrain with-the Greek
ταραχαῖς τὸν Μακεδόνα. ταῦτα μὲν οὖν ὕστερον ἐφώρασεν
disturbances the Macedonian these-things indeed then later detected
Ἀλέξανδρος, ἐν Σάρδεσιν ἐπιστολάς τινας ἀνευρὼν τοῦ
Alexander at Sardis letters certain having-found-out —
Δημοσθένους καὶ γράμματα τῶν βασιλέως στρατηγῶν,
of-Demosthenes and writings of-the king's generals
δηλοῦντα τὸ πλῆθος τῶν δοθέντων αὐτῷ χρημάτων.
revealing the amount of-the given to-him sums

After the defeat his rivals prosecute Demosthenes, but the people acquit him and choose him to deliver the funeral oration. Told secretly of Philip's murder, he appears crowned seven days after his daughter's death, which Aeschines reproaches and Plutarch defends as a statesman's self-command, though not the rejoicing over a dead man. Thebes rises at his urging and is destroyed. Alexander demands the orators; Demosthenes tells the fable of the sheep and the dogs, and Demades, paid five talents, begs them off. After Agis falls, the crown suit is tried, and Aeschines, short of a fifth of the votes, leaves Athens.

21 Τότε δὲ τῆς ἀτυχίας τοῖς Ἕλλησι γεγενημένης οἱ μὲν
then and the misfortune for-the Greeks having-come-about the indeed
ἀντιπολιτευόμενοι ῥήτορες ἐπεμβαίνοντες τῷ Δημοσθένει
opposing-politicians orators trampling-on — on-Demosthenes
κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ᾽ αὐτόν· ὁ δὲ δῆμος
were-preparing audits and indictments against him the but people
οὐ μόνον τούτων ἀπέλυεν, ἀλλὰ καὶ τιμῶν διετέλει καὶ
not only from-these acquitted-(him) but also honoring continued and
προκαλούμενος αὖθις ὡς εὔνουν εἰς τὴν πολιτείαν, ὥστε καὶ
calling-in again as well-disposed to the commonwealth so-that even
τῶν ὀστέων ἐκ Χαιρωνείας κομισθέντων καὶ θαπτομένων
the bones from Chaeronea having-been-brought and being-buried
τὸν ἐπὶ τοῖς ἀνδράσιν ἔπαινον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς
the over the men eulogy to-speak it-assigned not humbly
οὐδ᾽ ἀγεννῶς φέρων τὸ συμβεβηκός, ὡς γράφει καὶ
nor ignobly bearing the event as writes and
τραγῳδεῖ Θεόπομπος, ἀλλὰ τῷ τιμᾶν μάλιστα καὶ κοσμεῖν
tragedizes Theopompus but by-the honoring most and adorning
τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεσθαι τοῖς
the counselor showing the not to-regret the
βεβουλευμένοις. τὸν μὲν οὖν λόγον εἶπεν ὁ Δημοσθένης, τοῖς
things-counseled the indeed then speech spoke — Demosthenes to-the

δὲ ψηφίσμασιν οὐχ ἑαυτόν, ἀλλ᾽ ἐν μέρει τῶν φίλων ἕκαστον
but decrees not himself but in turn of-the friends each
ἐπέγραφεν, ἐξοιωνιζόμενος τὸν ἴδιον δαίμονα καὶ τὴν τύχην,
he-inscribed averting-the-omen-of the own genius and the fortune
ἕως αὖθις ἀνεθάρρησε Φιλίππου τελευτήσαντος. ἐτελεύτησε
until again he-took-courage Philip having-died died
δὲ τῇ περὶ Χαιρώνειαν εὐτυχίᾳ χρόνον οὐ πολὺν ἐπιβιώσας·
and the at Chaeronea good-fortune time not much having-survived
καὶ τοῦτο δοκεῖ τῷ τελευταίῳ τῶν ἐπῶν ὁ χρησμὸς
and this seems by-the last of-the verses the oracle
ἀποθεσπίσαι· κλαίει ὁ νικηθείς, ὁ δὲ νικήσας ἀπόλωλεν.
to-have-prophesied weeps the conquered-one the and conqueror has-perished
Ἔγνω μὲν οὖν κρύφα τὴν τοῦ Φιλίππου τελευτὴν ὁ 22
knew indeed then secretly the — of-Philip death —
Δημοσθένης, προκαταλαμβάνων δὲ τὸ θαρρεῖν ἐπὶ τὰ
Demosthenes anticipating and the confidence toward the
μέλλοντα τοὺς Ἀθηναίους, προῆλθε φαιδρὸς εἰς τὴν βουλὴν
future the Athenians came-forward beaming into the council
ὡς ὄναρ ἑωρακὼς ἀφ᾽ οὗ τι μέγα προσδοκᾶν Ἀθηναίοις
as a-dream having-seen from which something great to-expect for-Athenians
ἀγαθὸν καὶ μετ᾽ οὐ πολὺ παρῆσαν οἱ τὸν Φιλίππου
good and after not long were-present the-ones the of-Philip
θάνατον ἀπαγγέλλοντες. εὐθὺς οὖν ἔθυον εὐαγγέλια
death announcing at-once then they-sacrificed for-good-news
καὶ στεφανοῦν ἐψηφίσαντο Παυσανίαν. καὶ προῆλθεν ὁ
and to-crown voted Pausanias and came-forward —
Δημοσθένης ἔχων λαμπρὸν ἱμάτιον ἐστεφανωμένος, ἑβδόμην
Demosthenes having a-bright cloak crowned the-seventh
ἡμέραν τῆς θυγατρὸς αὐτοῦ τεθνηκυίας, ὡς ὁ Αἰσχίνης φησὶ
day the daughter his having-died as — Aeschines says
λοιδορῶν ἐπὶ τούτῳ καὶ κατηγορῶν αὐτοῦ μισοτεκνίαν,
reviling on this and accusing him of-hatred-of-children

αὐτὸς ὢν ἀγεννὴς καὶ μαλακός, εἰ τὰ πένθη καὶ τοὺς
himself being ignoble and soft if the mournings and the
ὀδυρμοὺς ἡμέρου καὶ φιλοστόργου ψυχῆς ἐποιεῖτο σημεῖα,
lamentations of-a-gentle and affectionate soul he-made signs
τὸ δὲ ἀλύπως φέρειν ταῦτα καὶ πρᾴως ἀπεδοκίμαζεν.
the but without-grief to-bear these-things and mildly he-disapproved
Ἐγὼ δ', ὡς μὲν ἐπὶ θανάτῳ βασιλέως ἡμέρως οὕτω καὶ
I but that indeed at the-death of-a-king gently so and
φιλανθρώπως ἐν οἷς ηὐτύχησε χρησαμένου πταίσασιν
humanely in what-things he-prospered having-dealt with-the-fallen
αὐτοῖς στεφανηφορεῖν καλῶς εἶχε καὶ θύειν, οὐκ ἂν
to-them to-wear-crowns well it-was and to-sacrifice not —
εἴποιμι· πρὸς γὰρ τῷ νεμεσητῷ καὶ ἀγεννές, ζῶντα μὲν
would-I-say for besides the blameworthy also ignoble living indeed
τιμᾶν καὶ ποιεῖσθαι πολίτην, πεσόντος δ' ὑφ' ἑτέρου μὴ
to-honor and to-make a-citizen having-fallen but by another not
φέρειν τὴν χαρὰν μετρίως, ἀλλ' ἐπισκιρτᾶν τῷ νεκρῷ καὶ
to-bear the joy moderately but to-leap on-the corpse and
παιωνίζειν, ὥσπερ αὐτοὺς ἀνδραγαθήσαντας· ὅτι μέντοι
to-sing-paeans as-if themselves having-acted-bravely that however
τὰς οἴκοι τύχας καὶ δάκρυα καὶ ὀδυρμοὺς ἀπολιπὼν ταῖς
the at-home misfortunes and tears and lamentations having-left to-the
γυναιξὶν ὁ Δημοσθένης, ἃ τῇ πόλει συμφέρειν
women — Demosthenes the-things-which the city to-benefit
ᾤετο, ταῦτ' ἔπραττεν, ἐπαινῶ, καὶ τίθεμαι πολιτικῆς
he-thought these he-did I-praise and I-reckon of-a-statesmanlike
καὶ ἀνδρώδους ψυχῆς ἀεὶ πρὸς τὸ κοινὸν ἱστάμενον καὶ
and manly soul always toward the common standing and
τὰ οἰκεῖα πάθη καὶ πράγματα τοῖς δημοσίοις ἐπανέχοντα
the private feelings and affairs to-the public subordinating
τηρεῖν τὸ ἀξίωμα πολὺ μᾶλλον ἢ τοὺς ὑποκριτὰς τῶν
to-keep the dignity much rather than the actors of-the

βασιλικῶν καὶ τυραννικῶν προσώπων, οὓς ὁρῶμεν οὔτε
kingly and tyrannical characters whom we-see neither
κλαίοντας οὔτε γελῶντας ἐν τοῖς θεάτροις ὡς αὐτοὶ
weeping nor laughing in the theaters as they-themselves
θέλουσιν, ἀλλ' ὡς ὁ ἀγὼν ἀπαιτεῖ πρὸς τὴν ὑπόθεσιν.
wish but as the contest demands toward the plot
Χωρὶς δὲ τούτων, εἰ δεῖ τὸν ἀτυχήσαντα μὴ
apart and from-these if one-must the-one having-been-unfortunate not
περιορᾶν ἀπαρηγόρητον ἐν τῷ πάθει κείμενον, ἀλλὰ καὶ
to-overlook unconsoled in the suffering lying but even
λόγοις χρῆσθαι κουφίζουσι καὶ πρὸς ἡδίω πράγματα
words to-use relieving and toward pleasanter things
τρέπειν τὴν διάνοιαν, ὥσπερ οἱ τοὺς ὀφθαλμιῶντας
to-turn the mind as those-who the-ones having-sore-eyes
ἀπὸ τῶν λαμπρῶν καὶ ἀντιτύπων ἐπὶ τὰ χλωρὰ καὶ
from the bright and glaring to the green and
μαλακὰ χρώματα τὴν ὄψιν ἀπάγειν κελεύοντες, πόθεν
soft colors the sight to-lead-away bidding whence
ἄν τις ἐπαγάγοιτο βελτίω παρηγορίαν ἢ πατρίδος
— one could-bring better consolation than of-a-fatherland
εὐτυχούσης ἐκ τῶν κοινῶν παθῶν ἐπὶ τὰ οἰκεῖα σύγκρασιν
prospering from the common feelings to the private a-blending
ποριζόμενος τοῖς βελτίοσιν ἀφανίζουσαν τὰ χείρω; ταῦτα
procuring by-the better obliterating the worse these-things
μὲν οὖν εἰπεῖν προήχθημεν ὁρῶντες ἐπικλῶντα πολλοὺς καὶ
indeed then to-say we-were-led seeing softening many and
ἀποθηλύνοντα τὸν Αἰσχίνην τῷ λόγῳ τούτῳ πρὸς οἶκτον.
making-womanish — Aeschines by-the speech this toward pity
Αἱ δὲ πόλεις πάλιν τοῦ Δημοσθένους ἀναρριπίζοντος 23
the and cities again — Demosthenes fanning-up
αὐτὰς συνίσταντο. καὶ Θηβαῖοι μὲν ἐπέθεντο τῇ φρουρᾷ
them combined and Thebans indeed attacked the garrison

καὶ πολλοὺς ἀνεῖλον, ὅπλα τοῦ Δημοσθένους αὐτοῖς
and many killed arms — Demosthenes for-them
συμπαρασκευάσαντος, Ἀθηναῖοι δ' ὡς πολεμήσοντες
having-helped-provide Athenians and as being-about-to-make-war
μετ' αὐτῶν παρεσκευάζοντο. καὶ τὸ βῆμα κατεῖχεν ὁ
with them were-preparing and the platform held —
Δημοσθένης, καὶ πρὸς τοὺς ἐν Ἀσίᾳ στρατηγοὺς τοῦ
Demosthenes and to the in Asia generals of-the
βασιλέως ἔγραφε τὸν ἐκεῖθεν ἐπεγείρων πόλεμον Ἀλεξάνδρῳ,
king he-wrote the from-there rousing war against-Alexander
παῖδα καὶ Μαργίτην ἀποκαλῶν αὐτόν, ἐπεὶ μέντοι
a-boy and Margites calling him when however
τὰ περὶ τὴν χώραν θέμενος παρῆν αὐτὸς μετὰ τῆς
the-affairs about the country having-settled was-present himself with the
δυνάμεως εἰς τὴν Βοιωτίαν, ἐξεκέκοπτο μὲν ἡ θρασύτης
force in — Boeotia was-cut-out indeed the boldness
τῶν Ἀθηναίων καὶ ὁ Δημοσθένης ἀπεσβήκει, Θηβαῖοι
of-the Athenians and — Demosthenes had-been-quenched Thebans
δὲ προδοθέντες ὑπ' ἐκείνων ἠγωνίσαντο καθ' αὑτοὺς καὶ
and betrayed by those fought by themselves and
τὴν πόλιν ἀπέβαλον. θορύβου δὲ μεγάλου τοὺς Ἀθηναίους
the city lost uproar and great the Athenians
περιεστῶτος, ἀπεστάλη μὲν ὁ Δημοσθένης αἱρεθεὶς μεθ'
surrounding was-sent indeed — Demosthenes chosen with
ἑτέρων πρεσβευτὴς πρὸς Ἀλέξανδρον, δείσας δὲ τὴν
others as-envoy to Alexander having-feared but the
ὀργὴν ἐκ τοῦ Κιθαιρῶνος ἀνεχώρησεν ὀπίσω καὶ τὴν
anger from — Cithaeron he-withdrew back and the
πρεσβείαν ἀφῆκεν. εὐθὺς δ' ὁ Ἀλέξανδρος ἐξῄτει πέμπων
embassy abandoned at-once and — Alexander demanded sending
τῶν δημαγωγῶν δέκα μέν, ὡς Ἰδομενεὺς καὶ Δοῦρις
of-the demagogues ten indeed as Idomeneus and Duris

εἰρήκασιν, ὀκτὼ δ', ὡς οἱ πλεῖστοι καὶ δοκιμώτατοι τῶν
have-said eight but as the most and most-esteemed of-the
συγγραφέων, τούσδε, Δημοσθένην, Πολύευκτον, Ἐφιάλτην,
historians these Demosthenes Polyeuctus Ephialtes
Λυκοῦργον, Μοιροκλέα, Δήμωνα, Καλλισθένην, Χαρίδημον.
Lycurgus Moerocles Demon Callisthenes Charidemus
Ὅτε καὶ τὸν περὶ τῶν προβάτων λόγον ὁ Δημοσθένης
when also the about the sheep fable — Demosthenes
προσῆψε τῷ δήμῳ, ᾧ τοῖς λύκοις τοὺς κύνας ἐξέδωκε,
applied to-the people who to-the wolves the dogs surrendered
διηγησάμενος αὑτὸν μὲν εἴκασε καὶ τοὺς σὺν αὐτῷ κυσὶν
having-narrated himself indeed he-likened and the with him to-dogs
ὑπὲρ τοῦ δήμου μαχομένοις, Ἀλέξανδρον δὲ τὸν Μακεδόνα
for the people fighting Alexander and the Macedonian
μονόλυκον προσηγόρευσεν. ἔτι δ', "ὥσπερ," ἔφη, "τοὺς
lone-wolf he-called further and as he-said the
ἐμπόρους ὁρῶμεν, ὅταν ἐν τρυβλίῳ δεῖγμα περιφέρωσι,
merchants we-see whenever in a-bowl a-sample they-carry-around
δι' ὀλίγων πυρῶν τοὺς πολλοὺς πιπράσκοντας,
by-means-of few wheat-grains the many selling
οὕτως ἐν ἡμῖν λανθάνετε πάντας αὑτοὺς συνεκδιδόντες."
so in us you-escape-notice all yourselves surrendering-together
ταῦτα μὲν οὖν Ἀριστόβουλος ὁ Κασσανδρεὺς ἱστόρηκε.
these-things indeed then Aristobulus the Cassandrean has-recorded
Βουλευομένων δὲ τῶν Ἀθηναίων καὶ διαπορούντων, ὁ
deliberating and the Athenians and being-at-a-loss —
Δημάδης λαβὼν πέντε τάλαντα παρὰ τῶν ἀνδρῶν
Demades having-taken five talents from the men
ὡμολόγησε πρεσβεύσειν καὶ δεήσεσθαι τοῦ βασιλέως ὑπὲρ
agreed to-go-as-envoy and to-plead-with the king for
αὐτῶν, εἴτε τῇ φιλίᾳ πιστεύων, εἴτε προσδοκῶν μεστὸν
them whether in-the friendship trusting or expecting sated

εὑρήσειν ὥσπερ λέοντα φόνου κεκορεσμένον. ἔπεισε
to-find as-if a-lion with-slaughter glutted he-persuaded
δ' οὖν καὶ παρῃτήσατο τοὺς ἄνδρας ὁ Δημάδης, καὶ
and at-any-rate also begged-off the men — Demades and
διήλλαξεν αὐτῷ τὴν πόλιν.
reconciled to-him the city

24 Ἀπελθόντος δὲ Ἀλεξάνδρου μεγάλοι μὲν ἦσαν οὗτοι,
having-departed and Alexander great indeed were these
ταπεινὰ δ' ἔπραττεν ὁ Δημοσθένης, κινουμένῳ δὲ Ἄγιδι
humbly but fared — Demosthenes being-stirred and with-Agis
τῷ Σπαρτιάτῃ βραχέα συνεκινήθη πάλιν, εἶτ' ἔπτηξε,
the Spartan briefly he-stirred-with-(him) again then cowered
τῶν μὲν Ἀθηναίων οὐ συνεξαναστάντων, τοῦ δ' Ἄγιδος
the indeed Athenians not having-risen-up-with — and of-Agis
πεσόντος καὶ τῶν Λακεδαιμονίων συντριβέντων.
having-fallen and the Lacedaemonians having-been-crushed
Εἰσήχθη δὲ τότε καὶ ἡ περὶ τοῦ στεφάνου γραφὴ κατὰ
was-brought-in and then also the about the crown indictment against
Κτησιφῶντος, γραφεῖσα μὲν ἐπὶ Χαιρώνδου ἄρχοντος
Ctesiphon having-been-written indeed in Chaerondas archon
μικρὸν ἐπάνω τῶν Χαιρωνικῶν, κριθεῖσα δ' ὕστερον
a-little before the Chaeronean-events having-been-judged but later
ἔτεσι δέκα ἐπ' Ἀριστοφῶντος, γενομένη δὲ ὡς οὐδεμία τῶν
by-years ten in Aristophon having-become and as none of-the
δημοσίων περιβόητος διά τε τὴν δόξαν τῶν λεγόντων
public-trials famous because-of both the repute of-the speakers
καὶ τὴν τῶν δικαζόντων εὐγένειαν, οἳ τοῖς ἐλαύνουσι
and the of-the jurors nobility who to-the-ones persecuting
τὸν Δημοσθένη τότε πλεῖστον δυναμένοις καὶ μακεδονίζουσιν
— Demosthenes then most being-powerful and macedonizing
οὐ προήκαντο τὴν κατ' αὐτοῦ ψῆφον, ἀλλ' οὕτω λαμπρῶς
not gave-up the against him vote but so brilliantly

ἀπέλυσαν ὥστε τὸ πέμπτον μέρος τῶν ψήφων Αἰσχίνην μὴ
acquitted that the fifth part of-the votes Aeschines not
μεταλαβεῖν. ἐκεῖνος μὲν οὖν εὐθὺς ἐκ τῆς πόλεως ᾤχετ᾽
to-get he indeed then at-once from the city went-off
ἀπιών, καὶ περὶ Ῥόδον καὶ Ἰωνίαν σοφιστεύων κατεβίωσε.
departing and about Rhodes and Ionia teaching-as-sophist lived-out-his-life

VII · HARPALUS AND EXILE

Harpalus flees to Athens from Alexander with money and ships. Demosthenes first urges sending him away, then is bought with a cup and twenty talents and appears muffled, claiming a lost voice ('silver quinsy,' the wits said). Condemned by the Areopagus and fined fifty talents, he escapes from prison and, in exile at Aegina and Troezen, complains of Athena's three beasts, the owl, the serpent, and the people. After Alexander's death he joins the Greek cause and is recalled in triumph, his fine evaded by a contract for Zeus' altar. After Crannon he flees, condemned to death on Demades' motion, and Archias the Exile-hunter, a former actor, hunts down the orators, Hyperides among them.

Μετ᾽ οὐ πολὺ δ᾽ Ἅρπαλος ἦκεν ἐξ Ἀσίας εἰς τὰς Ἀθήνας 25
after not long and Harpalus came from Asia to — Athens
ἀποδρὰς Ἀλέξανδρον, αὑτῷ τε πράγματα συνειδὼς
having-run-away-from Alexander for-himself both affairs conscious-of
πονηρὰ δι᾽ ἀσωτίαν, κἀκεῖνον ἤδη χαλεπὸν ὄντα τοῖς
base through profligacy and-him already harsh being to-his
φίλοις δεδοικώς. καταφυγόντος δὲ πρὸς τὸν δῆμον αὐτοῦ
friends fearing having-fled and to the people he
καὶ μετὰ τῶν χρημάτων καὶ τῶν νεῶν αὑτὸν παραδιδόντος,
and with the money and the ships himself surrendering
οἱ μὲν ἄλλοι ῥήτορες εὐθὺς ἐποφθαλμιάσαντες πρὸς
the indeed other orators at-once having-cast-longing-eyes on
τὸν πλοῦτον ἐβοήθουν καὶ συνέπειθον τοὺς Ἀθηναίους
the wealth were-helping and joined-in-persuading the Athenians

δέχεσθαι καὶ σώζειν τὸν ἱκέτην. ὁ δὲ Δημοσθένης πρῶτον
to-receive and to-save the suppliant — but Demosthenes first
μὲν ἀπελαύνειν συνεβούλευε τὸν Ἅρπαλον, καὶ φυλάττεσθαι
indeed to-drive-out advised — Harpalus and to-take-care
μὴ τὴν πόλιν ἐμβάλωσιν εἰς πόλεμον ἐξ οὐκ ἀναγκαίας
lest the city they-throw into war from not necessary
καὶ ἀδίκου προφάσεως· ἡμέραις δ' ὀλίγαις ὕστερον
and unjust a-pretext days but few later
ἐξεταζομένων τῶν χρημάτων ἰδὼν αὐτὸν ὁ Ἅρπαλος
being-examined the money having-seen him — Harpalus
ἡσθέντα βαρβαρικῇ κύλικι καὶ καταμανθάνοντα τὴν τορείαν
delighted by-a-barbarian cup and studying the chasing
καὶ τὸ εἶδος, ἐκέλευσε διαβαστάσαντα τὴν ὁλκὴν τοῦ
and the form bade having-weighed-in-his-hands the weight of-the
χρυσίου σκέψασθαι. θαυμάσαντος δὲ τοῦ Δημοσθένους τὸ
gold to-consider having-wondered-at and — Demosthenes the
βάρος καὶ πυθομένου πόσον ἄγει, μειδιάσας ὁ Ἅρπαλος,
weight and having-asked how-much it-weighs having-smiled — Harpalus
"ἄξει σοι," φησίν, "εἴκοσι τάλαντα" καὶ γενομένης
it-will-bring for-you he-says twenty talents and having-come
τάχιστα τῆς νυκτὸς ἔπεμψεν αὐτῷ τὴν κύλικα μετὰ τῶν
most-quickly the night he-sent to-him the cup with the
εἴκοσι ταλάντων, ἦν δ' ἄρα δεινὸς ὁ Ἅρπαλος ἐρωτικοῦ
twenty talents was and it-seems clever — Harpalus of-an-amorous
πρὸς χρυσίον ἀνδρὸς ὄψει καὶ διαχύσει καὶ βολαῖς
with gold of-a-man by-face and expansion and glances
ὀμμάτων ἐνευρεῖν ἦθος. οὐ γὰρ ἀντέσχεν ὁ Δημοσθένης,
of-eyes to-detect character not for held-out — Demosthenes
ἀλλὰ πληγεὶς ὑπὸ τῆς δωροδοκίας ὥσπερ παραδεδεγμένος
but struck by the bribery as-if having-received
φρουρὰν προσκεχωρήκει τῷ Ἁρπάλῳ. καὶ μεθ' ἡμέραν
a-garrison he-had-gone-over — to-Harpalus and after day

εὖ καὶ καλῶς ἐρίοις καὶ ταινίαις κατὰ τοῦ τραχήλου
well and finely with-wool and with-bandages around the neck
καθελιξάμενος εἰς τὴν ἐκκλησίαν προῆλθε· καὶ κελευόντων
having-wrapped-himself into the assembly came-forward and bidding-(him)
ἀνίστασθαι καὶ λέγειν, διένευεν ὡς ἀποκεκομμένης αὐτῷ
to-rise and to-speak he-signed that having-been-cut-off his
τῆς φωνῆς. οἱ δ' εὐφυεῖς χλευάζοντες οὐχ ὑπὸ συνάγχης
the voice the but wits mocking not by quinsy
ἔφραζον, ἀλλ' ὑπ' ἀργυράγχης εἰλῆφθαι νύκτωρ τὸν
said but by silver-quinsy to-have-been-seized by-night the
δημαγωγόν. ὕστερον δὲ τοῦ δήμου παντὸς αἰσθομένου τὴν
demagogue later and the people whole having-perceived the
δωροδοκίαν καὶ βουλόμενον ἀπολογεῖσθαι καὶ πείθειν οὐκ
bribery and wishing to-defend-himself and to-persuade not
ἐῶντος, ἀλλὰ χαλεπαίνοντος καὶ θορυβοῦντος, ἀναστάς
allowing but being-angry and raising-an-uproar having-stood-up
τις ἔσκωψεν εἰπών· "Οὐκ ἀκούσεσθε, ὦ ἄνδρες Ἀθηναῖοι,
someone jeered saying not will-you-hear O men Athenians
τοῦ τὴν κύλικα ἔχοντος;"
the-one the cup holding
Τότε μὲν οὖν ἀπέπεμψαν ἐκ τῆς πόλεως τὸν Ἅρπαλον,
then indeed then they-sent-away from the city — Harpalus
δεδιότες δὲ μὴ λόγον ἀπαιτῶνται χρημάτων ὧν
fearing but lest an-account they-be-asked of-the-money which
διηρπάκεσαν οἱ ῥήτορες, ζήτησιν ἐποιοῦντο νεανικὴν καὶ
had-plundered the orators a-search they-made vigorous and
τὰς οἰκίας ἐπιόντες ἠρεύνων, πλὴν τῆς Καλλικλέους τοῦ
the houses visiting they-searched except the of-Callicles the
Ἀρρενείδου. μόνην γὰρ τὴν τούτου νεωστὶ γεγαμηκότος
son-of-Arrhenides alone for the of-him recently having-married

οὐκ εἴασαν ἐλεγχθῆναι, νύμφης ἔνδον οὔσης, ὡς ἱστορεῖ
not they-allowed to-be-examined a-bride inside being as relates
Θεόπομπος.
Theopompus

26 Ὁ δὲ Δημοσθένης ὁμόσε χωρῶν εἰσήνεγκε ψήφισμα
— and Demosthenes to-close-quarters going brought-in a-decree
τὴν ἐξ Ἀρείου πάγου βουλὴν ἐξετάσαι τὸ πρᾶγμα καὶ τοὺς
the of Ares' hill council to-examine the affair and the-ones
ἐκείνῃ δόξαντας ἀδικεῖν δοῦναι δίκην. ἐν δὲ πρώτοις
by-that-body having-been-judged to-do-wrong to-pay penalty among and the-first
αὐτοῦ τῆς βουλῆς ἐκείνου καταψηφισαμένης, εἰσῆλθε μὲν
him the council him having-condemned he-came indeed
εἰς τὸ δικαστήριον, ὀφλὼν δὲ πεντήκοντα ταλάντων
into the court having-been-fined and fifty of-talents
δίκην καὶ παραδοθεὶς εἰς τὸ δεσμωτήριον, αἰσχύνῃ τῆς
penalty and having-been-handed-over into the prison through-shame of-the
αἰτίας φησὶ καὶ δι' ἀσθένειαν τοῦ σώματος οὐ δυναμένου
charge he-says and through weakness of-the body not being-able
φέρειν τὸν εἱργμὸν ἀποδρᾶναι τοὺς μὲν λαθόντα,
to-bear the confinement to-have-run-away the-ones indeed having-escaped-notice-of
τῶν δὲ λαθεῖν ἐξουσίαν δόντων. λέγεται γοῦν ὡς
the-others and to-escape-notice leave having-given it-is-said at-least that
οὐ μακρὰν τοῦ ἄστεος φεύγων αἴσθοιτό τινας τῶν
not far from-the city fleeing he-perceived some of-the
διαφόρων αὐτῷ πολιτῶν ἐπιδιώκοντας, καὶ βούλοιτο μὲν
at-odds with-him citizens pursuing and wished indeed
αὐτὸν ἀποκρύπτειν, ὡς δ' ἐκεῖνοι φθεγξάμενοι τοὔνομα καὶ
himself to-hide when but they having-called-out the-name and
προσελθόντες ἐγγὺς ἐδέοντο λαβεῖν ἐφόδια παρ' αὐτῶν, ἐπ'
having-approached near begged to-take travel-money from them for
αὐτὸ τοῦτο κομίζοντες ἀργύριον οἴκοθεν καὶ τούτου χάριν
very this-thing bringing silver from-home and of-this for-the-sake

ἐπιδιώξαντες αὐτόν, ἅμα δὲ θαρρεῖν παρεκάλουν
having-pursued him at-the-same-time and to-take-courage they-urged
καὶ μὴ φέρειν ἀνιαρῶς τὸ συμβεβηκός, ἔτι μᾶλλον
and not to-bear grievously the event still more
ἀνακλαύσασθαι τὸν Δημοσθένην καὶ εἰπεῖν· "Πῶς δ' οὐ
to-have-wept-aloud — Demosthenes and to-have-said how but not
μέλλω φέρειν βαρέως ἀπολιπὼν πόλιν ἐχθροὺς τοιούτους
am-I-to bear heavily leaving a-city enemies such
ἔχουσαν οἵους ἐν ἑτέρᾳ φίλους εὑρεῖν οὐ ῥᾴδιόν ἐστιν;"
having as in another friends to-find not easy is
Ἤνεγκε δὲ τὴν φυγὴν μαλακῶς, ἐν Αἰγίνῃ καὶ Τροιζῆνι
he-bore and the exile softly in Aegina and Troezen
καθεζόμενος τὰ πολλὰ καὶ πρὸς τὴν Ἀττικὴν ἀποβλέπων
sitting for-the most-part and toward — Attica looking-off
δεδακρυμένος, ὥστε φωνὰς οὐκ εὐγνώμονας οὐδ' ὁμολογούσας
weeping so-that utterances not gracious nor agreeing
τοῖς ἐν τῇ πολιτείᾳ νεανιεύμασιν ἀπομνημονεύεσθαι.
with-the in the political-life youthful-deeds to-be-recorded
λέγεται γὰρ ἐκ τοῦ ἄστεος ἀπαλλαττόμενος καὶ πρὸς τὴν
it-is-said for from the city departing and toward the
ἀκρόπολιν ἀνατείνας τὰς χεῖρας εἰπεῖν "ὦ δέσποινα
acropolis having-stretched-up the hands to-have-said O mistress
Πολιάς, τί δὴ τρισὶ τοῖς χαλεπωτάτοις χαίρεις θηρίοις,
Polias why then in-three the most-difficult you-rejoice beasts
γλαυκὶ καὶ δράκοντι καὶ δήμῳ;" τοὺς δὲ προσιόντας αὐτῷ
owl and serpent and people the but approaching him
καὶ συνδιατρίβοντας νεανίσκους ἀπέτρεπε τῆς πολιτείας
and spending-time-with young-men he-turned-away from-the political-life
λέγων ὡς εἰ, δυεῖν προκειμένων ὁδῶν ἀπ' ἀρχῆς, τῆς μὲν
saying that if of-two lying-before roads from beginning the one
ἐπὶ τὸ βῆμα καὶ τὴν ἐκκλησίαν, τῆς δ' ἄντικρυς εἰς τὸν
to the platform and the assembly the other straight to the

ὄλεθρον, ἐτύγχανε προειδὼς τὰ κατὰ τὴν πολιτείαν
ruin he-happened having-foreseen the-things in the political-life
κακά, φόβους καὶ φθόνους καὶ διαβολὰς καὶ ἀγῶνας, ἐπὶ
evils fears and envies and slanders and contests to
ταύτην ἂν ὁρμήσαι τὴν εὐθὺ τοῦ θανάτου τείνουσαν.
this — he-would-have-rushed the straight to-the death leading
27 Ἀλλὰ γὰρ ἔτι φεύγοντος αὐτοῦ τὴν εἰρημένην φυγὴν
but for still being-in-exile his the said exile
Ἀλέξανδρος μὲν ἐτελεύτησε, τὰ δ' Ἑλληνικὰ συνίσταντο
Alexander indeed died the and Greek-affairs were-combining
πάλιν, Λεωσθένους ἀνδραγαθοῦντος καὶ περιτειχίζοντος
again Leosthenes acting-bravely and walling-in
Ἀντίπατρον ἐν Λαμίᾳ πολιορκούμενον. Πυθέας μὲν οὖν ὁ
Antipater in Lamia being-besieged Pytheas indeed then the
ῥήτωρ καὶ Καλλιμέδων ὁ Κάραβος ἐξ Ἀθηνῶν φεύγοντες
orator and Callimedon the Crab from Athens being-in-exile
Ἀντιπάτρῳ προσεγένοντο, καὶ μετὰ τῶν ἐκείνου φίλων καὶ
to-Antipater joined and with the his friends and
πρέσβεων περιιόντες οὐκ εἴων ἀφίστασθαι τοὺς Ἕλληνας
envoys going-around not they-allowed to-revolt the Greeks
οὐδὲ προσέχειν τοῖς Ἀθηναίοις· Δημοσθένης δὲ τοῖς
nor to-attend to-the Athenians Demosthenes and the-ones
ἐξ ἄστεος πρεσβεύουσι προσμίξας ἑαυτὸν ἠγωνίζετο καὶ
from the-city serving-as-envoys having-joined himself he-strove and
συνέπραττεν ὅπως αἱ πόλεις συνεπιθήσονται τοῖς Μακεδόσι
co-operated that the cities would-attack-together the Macedonians
καὶ συνεκβαλοῦσιν αὐτοὺς τῆς Ἑλλάδος. ἐν δ' Ἀρκαδίᾳ καὶ
and would-help-throw-out them — of-Greece in and Arcadia also
λοιδορίαν τοῦ Πυθέου καὶ τοῦ Δημοσθένους γενέσθαι πρὸς
a-reviling — of-Pytheas and — of-Demosthenes to-have-occurred to
ἀλλήλους εἴρηκεν ὁ Φύλαρχος ἐν ἐκκλησίᾳ, τοῦ μὲν ὑπὲρ
one-another has-said — Phylarchus in an-assembly the-one indeed for

τῶν Μακεδόνων, τοῦ δ' ὑπὲρ τῶν Ἑλλήνων λέγοντος,
the Macedonians the-other but for the Greeks speaking
λέγεται δὲ τὸν μὲν Πυθέαν εἰπεῖν ὅτι, καθάπερ οἰκίαν
it-is-said and — indeed Pytheas to-have-said that just-as a-house
εἰς ἣν ὄνειον εἰσφέρεται γάλα, κακόν τι πάντως ἔχειν
into which ass's is-brought milk ill something wholly to-have
νομίζομεν, οὕτω καὶ πόλιν ἀνάγκη νοσεῖν εἰς ἣν Ἀθηναίων
we-think so also a-city necessarily to-be-sick into which of-Athenians
πρεσβεία παραγίνεται· τὸν δὲ Δημοσθένη στρέψαι τὸ
an-embassy arrives — and Demosthenes to-have-turned the
παράδειγμα, φήσαντα καὶ τὸ γάλα τὸ ὄνειον ἐφ' ὑγιείᾳ καὶ
illustration saying and the milk the ass's for health and
τοὺς Ἀθηναίους ἐπὶ σωτηρίᾳ παραγίνεσθαι τῶν νοσούντων.
the Athenians for safety to-arrive of-the-ones being-sick
Ἐφ' οἷς ἡσθεὶς ὁ τῶν Ἀθηναίων δῆμος ψηφίζεται τῷ
at which delighted the of-the Athenians people votes —
Δημοσθένει κάθοδον. τὸ μὲν οὖν ψήφισμα Δήμων ὁ
for-Demosthenes recall the indeed then decree Demon the
Παιανιεύς, ἀνεψιὸς ὢν Δημοσθένους, εἰσήνεγκεν· ἐπέμφθη δὲ
Paeanian cousin being of-Demosthenes brought-in was-sent and
τριήρης ἐπ' αὐτὸν εἰς Αἴγιναν. ἐκ δὲ Πειραιῶς ἀνέβαινεν
a-trireme for him to Aegina from and Piraeus he-went-up
οὔτε ἄρχοντος οὔτε ἱερέως ἀπολειφθέντος, ἀλλὰ καὶ τῶν
neither magistrate nor priest being-left-behind but even the
ἄλλων πολιτῶν ὁμοῦ πάντων ἀπαντώντων καὶ δεχομένων
other citizens together all meeting-(him) and receiving-(him)
προθύμως. ὅτε καί φησιν αὐτὸν ὁ Μάγνης Δημήτριος
eagerly when also says him the Magnesian Demetrius
ἀνατείναντα τὰς χεῖρας μακαρίσαι τῆς ἡμέρας ἐκείνης
having-stretched-up the hands to-have-congratulated on-the day that
αὐτόν, ὡς βέλτιον Ἀλκιβιάδου κατιόντα· πεπεισμένους γάρ,
himself as better-than Alcibiades returning persuaded for

οὐ βεβιασμένους, ὑπ᾽ αὐτοῦ δέχεσθαι τοὺς πολίτας. τῆς δὲ
not forced by him to-receive-(him) the citizens the but
χρηματικῆς ζημίας αὐτῷ μενούσης (οὐ γὰρ ἐξῆν χάριτι
monetary fine for-him remaining not for it-was-possible by-favor
λῦσαι καταδίκην) ἐσοφίσαντο πρὸς τὸν νόμον. εἰωθότες
to-annul a-condemnation they-devised-a-trick against the law being-accustomed
γὰρ ἐν τῇ θυσίᾳ τοῦ Διὸς τοῦ Σωτῆρος ἀργύριον τελεῖν
for in the sacrifice — of-Zeus the Savior silver to-pay
τοῖς κατασκευάζουσι καὶ κοσμοῦσι τὸν βωμόν, ἐκείνῳ
to-the-ones preparing and adorning the altar to-him
τότε ταῦτα ποιῆσαι καὶ παρασχεῖν πεντήκοντα ταλάντων
then these-things to-do and to-provide of-fifty talents
ἐξέδωκαν, ὅσον ἦν τίμημα τῆς καταδίκης.
they-contracted as-much-as was the-assessment of-the condemnation

28 Οὐ μὴν ἐπὶ πολὺν χρόνον ἀπέλαυσε τῆς πατρίδος κατελθών,
not however for long time did-he-enjoy the fatherland having-returned
ἀλλὰ ταχὺ τῶν Ἑλληνικῶν πραγμάτων συντριβέντων
but quickly the Greek affairs having-been-crushed
Μεταγειτνιῶνος μὲν ἡ περὶ Κραννῶνα μάχη συνέπεσε,
in-Metageitnion indeed the at Crannon battle occurred
Βοηδρομιῶνος δὲ παρῆλθεν εἰς Μουνυχίαν ἡ φρουρά,
in-Boedromion and entered into Munychia the garrison
Πυανεψιῶνος δὲ Δημοσθένης ἀπέθανε τόνδε τὸν τρόπον.
in-Pyanepsion and Demosthenes died this the manner
Ὡς Ἀντίπατρος καὶ Κρατερὸς ἠγγέλλοντο προσιόντες
when Antipater and Craterus were-reported approaching
ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένην
against — Athens the indeed around — Demosthenes
φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος
having-anticipated slipped-out from the city the and people
αὐτῶν θάνατον κατέγνω Δημάδου γράψαντος. ἄλλων δὲ
their death condemned Demades having-proposed-(it) others and

ἀλλαχοῦ διασπαρέντων ὁ Ἀντίπατρος περιέπεμπε τοὺς
elsewhere having-scattered — Antipater sent-around the-ones
συλλαμβάνοντας, ὧν ἡγεμὼν ἦν Ἀρχίας ὁ κληθεὶς
arresting of-whom leader was Archias the called
Φυγαδοθήρας. τοῦτον δὲ Θούριον ὄντα τῷ γένει λόγος
Exile-hunter this-man and a-Thurian being by-the race story
ἔχει τραγῳδίας ὑποκρίνεσθαί ποτε, καὶ τὸν Αἰγινήτην
has tragedies to-act once and the Aeginetan
Πῶλον τὸν ὑπερβαλόντα τῇ τέχνῃ πάντας ἐκείνου
Polus the-one having-surpassed in-the art all of-him
γεγονέναι μαθητὴν ἱστοροῦσιν. Ἕρμιππος δὲ τὸν Ἀρχίαν
to-have-been a-pupil they-relate Hermippus but — Archias
ἐν τοῖς Λακρίτου τοῦ ῥήτορος μαθηταῖς ἀναγράφει·
among the of-Lacritus the orator pupils records
Δημήτριος δὲ τῆς Ἀναξιμένους διατριβῆς μετεσχηκέναι
Demetrius and of-the of-Anaximenes school to-have-shared
φησὶν αὐτόν. οὗτος οὖν ὁ Ἀρχίας Ὑπερείδην μὲν
says him this then — Archias Hyperides indeed
τὸν ῥήτορα καὶ Ἀριστόνικον τὸν Μαραθώνιον καὶ τὸν
the orator and Aristonicus the Marathonian and the
Δημητρίου τοῦ Φαληρέως ἀδελφὸν Ἱμεραῖον ἐν Αἰγίνῃ
of-Demetrius the Phalerean brother Himeraeus in Aegina
καταφυγόντας ἐπὶ τὸ Αἰάκειον ἀποσπάσας ἔπεμψεν
having-fled-for-refuge to the Aeaceum having-dragged-away sent
εἰς Κλεωνὰς πρὸς Ἀντίπατρον· κἀκεῖ διεφθάρησαν,
to Cleonae to Antipater and-there they-were-put-to-death
Ὑπερείδου δὲ καὶ τὴν γλῶτταν ἐκτμηθῆναι λέγουσι.
of-Hyperides and even the tongue to-have-been-cut-out they-say

Archias, learning that Demosthenes is a suppliant in Poseidon's temple at Calauria, lands with Thracian spearmen and promises him mercy. Demosthenes, who has dreamed of losing a tragic contest to Archias, bites his pen, covers his head, and takes poison, then taunts Archias and walks from the altar so as not to defile it, and dies. Plutarch records the versions of the poison, the Athenians' statue with its epigram, and the gold a soldier hid in its hands, and closes on Demades' death and his own address to Sossius.

29 Τὸν δὲ Δημοσθένην πυθόμενος ἱκέτην ἐν Καλαυρείᾳ ἐν
— and Demosthenes having-learned as-a-suppliant in Calauria in
τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς
the temple of-Poseidon to-be-sitting having-sailed-across in-light-boats
καὶ ἀποβὰς μετὰ Θρᾳκῶν δορυφόρων ἔπειθεν
and having-landed with Thracian spearmen he-tried-to-persuade
ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον ὡς
having-stood-up to-walk with him to Antipater as
δυσχερὲς πεισόμενον οὐδέν. ὁ δὲ Δημοσθένης ἐτύγχανεν
unpleasant to-be-going-to-suffer nothing — but Demosthenes happened
ὄψιν ἑωρακὼς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς
a-vision having-seen in the sleep of-that the night
ἀλλόκοτον. ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ
strange he-seemed for to-be-competing — with-Archias
τραγῳδίαν ὑποκρινόμενος, εὐημερῶν δὲ καὶ κατέχων τὸ
a-tragedy acting being-successful but and holding the
θέατρον ἐνδείᾳ παρασκευῆς καὶ χορηγίας κρατεῖσθαι. διὸ
theater by-lack of-equipment and of-outfitting to-be-defeated wherefore
τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος ἀναβλέψας
— Archias many kindly-things having-talked having-looked-up
πρὸς αὐτόν, ὥσπερ ἐτύγχανε καθήμενος, "ὦ Ἀρχία,"
at him as he-happened sitting O Archias

εἶπεν, "οὔτε ὑποκρινόμενός με ἔπεισας πώποτε οὔτε νῦν
he-said neither acting me you-persuaded ever nor now
πείσεις ἐπαγγελλόμενος." ἀρξαμένου δ' ἀπειλεῖν τοῦ
you-will-persuade promising having-begun and to-threaten —
Ἀρχίου μετ' ὀργῆς, "νῦν," ἔφη, "λέγεις τὰ ἐκ τοῦ
Archias with anger now he-said you-speak the-things from the
Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. μικρὸν οὖν
Macedonian tripod just-now but you-were-acting a-little then
ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι" καὶ ταῦτ'
wait so-that I-may-send-word something to-the-ones at-home and these-things
εἰπὼν ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον ὡς
having-said inside he-withdrew of-the temple and having-taken a-paper as
γράφειν μέλλων προσήνεγκε τῷ στόματι τὸν κάλαμον, καὶ
to-write being-about he-brought to-the mouth the pen and
δακών, ὥσπερ ἐν τῷ διανοεῖσθαι καὶ γράφειν εἰώθει,
having-bitten as in the thinking and writing he-was-accustomed
χρόνον τινὰ κατέσχεν, εἶτα συγκαλυψάμενος ἀπέκλινε
for-time some he-held-(it) then having-covered-himself he-bent-down
τὴν κεφαλήν. οἱ μὲν οὖν παρὰ τὰς θύρας ἑστῶτες
the head the indeed then at the doors standing
δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν
spearmen were-laughing as playing-the-coward he and soft
ἀπεκάλουν καὶ ἄνανδρον, ὁ δ' Ἀρχίας προσελθὼν
were-calling-(him) and unmanly — and Archias having-approached
ἀνίστασθαι παρεκάλει, καὶ τοὺς αὐτοὺς ἀνακυκλῶν λόγους
to-stand-up urged and the same going-round-again words
αὖθις ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. ἤδη
again promised reconciliation with — Antipater already
δὲ συνῃσθημένος ὁ Δημοσθένης ἐμπεφυκότος αὐτῷ τοῦ
and having-become-aware — Demosthenes having-taken-hold on-him the
φαρμάκου καὶ κρατοῦντος ἐξεκαλύψατο· καὶ διαβλέψας
poison and overpowering uncovered-himself and having-looked-steadily

πρὸς τὸν Ἀρχίαν, "οὐκ ἂν φθάνοις," εἶπεν, "ἤδη
at — Archias not — you-could-be-too-soon he-said now
τὸν ἐκ τῆς τραγῳδίας ὑποκρινόμενος Κρέοντα καὶ τὸ
the from the tragedy playing Creon and the
σῶμα τοῦτο ῥίπτων ἄταφον. ἐγὼ δ', ὦ φίλε Πόσειδον,
body this casting unburied I but O dear Poseidon
ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ
still living rise-up from-the sanctuary — but by-Antipater and
Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ἀπολέλειπται."
Macedonians not-even the your temple pure has-been-left
ταῦτ' εἰπών, καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἤδη
these-things having-said and having-bidden to-support him already
τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν
trembling and staggering at-the-same-time with-the to-go-forward
καὶ παραλλάξαι τὸν βωμὸν ἔπεσε καὶ στενάξας ἀφῆκε
and to-pass the altar he-fell and having-groaned gave-up
τὴν ψυχήν.
the soul

30 Τὸ δὲ φάρμακον Ἀρίστων μὲν ἐκ τοῦ καλάμου λαβεῖν
the and poison Ariston indeed from the pen to-have-taken
φησιν αὐτόν, ὡς εἴρηται· Πάππος δέ τις, οὗ τὴν ἱστορίαν
says him as has-been-said Pappus but a-certain whose the history
Ἕρμιππος ἀνείληφε, φησί, πεσόντος αὐτοῦ παρὰ τὸν βωμὸν
Hermippus has-taken-up says having-fallen him beside the altar
ἐν μὲν τῷ βιβλίῳ γεγραμμένην ἐπιστολῆς ἀρχὴν εὑρεθῆναι,
in indeed the paper written of-a-letter beginning to-have-been-found
"Δημοσθένης Ἀντιπάτρῳ," καὶ μηδὲν ἄλλο· θαυμαζομένης δὲ
Demosthenes to-Antipater and nothing other being-wondered-at and
τῆς περὶ τὸν θάνατον ὀξύτητος διηγεῖσθαι τοὺς παρὰ ταῖς
the about the death swiftness to-relate the-ones at the
θύραις Θρᾷκας ὡς ἔκ τινος ῥακίου λαβὼν εἰς τὴν χεῖρα
doors Thracians that from some rag having-taken into the hand

προσθοῖτο τῷ στόματι καὶ καταπίοι τὸ φάρμακον· αὐτοὶ
he-put-(it) to-the mouth and swallowed the poison they
δ' ἄρα χρυσὸν ᾠήθησαν εἶναι τὸ καταπινόμενον· ἡ δ'
and it-seems gold thought to-be the thing-swallowed the and
ὑπηρετοῦσα παιδίσκη, πυνθανομένων τῶν περὶ τὸν Ἀρχίαν,
serving maid inquiring the-ones around — Archias
φαίη πολὺν εἶναι χρόνον ἐξ οὗ φοροίη τὸν ἀπόδεσμον
said long to-be time from which he-wore the bundle
ἐκεῖνον ὁ Δημοσθένης ὡς φυλακτήριον. Ἐρατοσθένης δὲ καὶ
that — Demosthenes as an-amulet Eratosthenes and also
αὐτὸς ἐν κρίκῳ φησὶ κοίλῳ τὸ φάρμακον φυλάσσειν· τὸν δὲ
himself in a-ring says hollow the poison to-keep the and
κρίκον εἶναι τοῦτον αὐτῷ φόρημα περιβραχιόνιον. τῶν δ'
ring to-be this for-him a-thing-worn on-the-arm of-the but
ἄλλων, ὅσοι γεγράφασι περὶ αὐτοῦ, πάμπολλοι δέ εἰσί,
others as-many-as have-written about him very-many and are
τὰς διαφορὰς οὐκ ἀναγκαῖον ἐπεξελθεῖν· πλὴν ὅτι Δημοχάρης
the differences not necessary to-go-through except that Democharés
ὁ τοῦ Δημοσθένους οἰκεῖος οἴεσθαί φησιν αὐτὸν οὐχ ὑπὸ
the — of-Demosthenes relative to-think says him not by
φαρμάκου, θεῶν δὲ τιμῇ καὶ προνοίᾳ τῆς Μακεδόνων
poison of-gods but by-honor and forethought from-the of-Macedonians
ὠμότητος ἐξαρπαγῆναι, συντόμως καταστρέψαντα καὶ
cruelty to-have-been-snatched-away swiftly having-ended and
ἀλύπως. κατέστρεψε δὲ ἕκτῃ ἐπὶ δέκα τοῦ Πυανεψιῶνος
painlessly he-ended and on-the-sixth after ten — of-Pyanepsion
μηνός, ἐν ᾗ τὴν σκυθρωποτάτην τῶν Θεσμοφορίων
month on which the gloomiest of-the Thesmophoria
ἡμέραν ἄγουσαι παρὰ τῇ θεῷ νηστεύουσιν αἱ γυναῖκες.
day keeping beside the goddess fast the women

Τούτῳ μὲν ὀλίγον ὕστερον ὁ τῶν Ἀθηναίων δῆμος ἀξίαν
to-him indeed a-little later the of-the Athenians people worthy
ἀποδιδοὺς τιμὴν εἰκόνα τε χαλκῆν ἀνέστησε καὶ τὸν
rendering honor a-statue both bronze set-up and the
πρεσβύτατον ἐψηφίσατο τῶν ἀπὸ γένους ἐν Πρυτανείῳ
eldest voted of-those from the-family in the-Prytaneum
σίτησιν ἔχειν. καὶ τὸ ἐπίγραμμα τὸ θρυλούμενον ἐπεγράφη
maintenance to-have and the epigram the much-repeated was-inscribed
τῇ βάσει τοῦ ἀνδριάντος·
on-the base of-the statue

εἴπερ ἴσην ῥώμην γνώμῃ, Δημόσθενες, εἶχες,
if-indeed equal strength to-judgment Demosthenes you-had
οὔποτ' ἂν Ἑλλήνων ἦρξεν Ἄρης Μακεδών.
never — of-Greeks would-have-ruled Ares Macedonian

Οἱ γὰρ αὐτὸν τὸν Δημοσθένην τοῦτο ποιῆσαι λέγοντες ἐν
those for him — Demosthenes this to-have-done saying in
Καλαυρίᾳ, μέλλοντα τὸ φάρμακον προσφέρεσθαι, κομιδῇ
Calauria being-about the poison to-take utterly
φλυαροῦσι.
talk-nonsense

31 Μικρὸν δὲ πρόσθεν ἢ παραβαλεῖν ἡμᾶς Ἀθήναζε λέγεταί
a-little and before than to-put-in us to-Athens is-said
τι τοιόνδε συμβῆναι. στρατιώτης ἐπὶ κρίσιν τινὰ
something such to-have-happened a-soldier to trial some
καλούμενος ὑφ' ἡγεμόνος, ὅσον εἶχε χρυσίδιον εἰς
being-summoned by a-commander as-much-as he-had of-gold-piece into
τὰς χεῖρας ἐνέθηκε τοῦ ἀνδριάντος. ἕστηκε δὲ τοὺς
the hands put of-the statue it-stands and the
δακτύλους συνέχων δι' ἀλλήλων, καὶ παραπέφυκεν οὐ
fingers clasping through one-another and grows-beside not

μεγάλη πλάτανος. ἀπὸ ταύτης πολλὰ τῶν φύλλων, εἴτε
large a-plane-tree from this many of-the leaves whether
πνεύματος ἐκ τύχης καταβαλόντος, εἴτ' αὐτὸς οὕτως ὁ
a-wind by chance having-thrown-down or himself so the-one
θεὶς ἐκάλυψε, περικείμενα καὶ συμπεσόντα λαθεῖν
placing covered lying-around and fallen-together to-escape-notice
ἐποίησε τὸ χρυσίον οὐκ ὀλίγον χρόνον. ὡς δ' ὁ ἄνθρωπος
made the gold not little time when and the man
ἐπανελθὼν ἀνεῦρε καὶ διεδόθη λόγος ὑπὲρ τούτου, πολλοὶ
having-returned found-(it) and was-spread a-story about this many
τῶν εὐφυῶν ὑπόθεσιν λαβόντες εἰς τὸ ἀδωροδόκητον τοῦ
of-the witty a-theme having-taken to the incorruptibility —
Δημοσθένους διημιλλῶντο τοῖς ἐπιγράμμασι.
of-Demosthenes vied with-the epigrams
Δημάδην δὲ χρόνον οὐ πολὺν ἀπολαύσαντα τῆς φυομένης
Demades and time not long having-enjoyed the growing
δόξης ἡ Δημοσθένους δίκη κατήγαγεν εἰς Μακεδονίαν,
repute the of-Demosthenes justice brought-down into Macedonia
οὓς ἐκολάκευεν αἰσχρῶς, ὑπὸ τούτων ἐξολούμενον δικαίως,
whom he-flattered shamefully by these to-be-destroyed justly
ἐπαχθῆ μὲν ὄντα καὶ πρότερον αὐτοῖς, τότε δ' εἰς αἰτίαν
hateful indeed being even before to-them then but into a-charge
ἄφυκτον ἐμπεσόντα. γράμματα γὰρ ἐξέπεσεν αὐτοῦ, δι'
inescapable having-fallen letters for fell-out his through
ὧν παρεκάλει Περδίκκαν ἐπιχειρεῖν Μακεδονίᾳ καὶ σώζειν
which he-urged Perdiccas to-attack Macedonia and to-save
τοὺς Ἕλληνας ὡς ἀπὸ σαπροῦ καὶ παλαιοῦ στήμονος
the Greeks as from rotten and old thread
λέγων τὸν Ἀντίπατρον ἠρτημένους. ἐφ' οἷς Δεινάρχου τοῦ
saying — Antipater hanging on which Dinarchus the
Κορινθίου κατηγορήσαντος παροξυνθεὶς ὁ Κάσσανδρος
Corinthian having-accused having-been-provoked — Cassander

ἐγκατέσφαξεν αὐτοῦ τῷ κόλπῳ τὸν υἱόν, εἶτα οὕτως
butchered his in-the lap the son then thus
ἐκεῖνον ἀνελεῖν προσέταξεν, ἐν τοῖς μεγίστοις διδασκόμενον
that-man to-kill ordered in the greatest being-taught
ἀτυχήμασιν ὅτι πρώτους ἑαυτοὺς οἱ προδόται πωλοῦσιν,
misfortunes that first themselves the traitors sell
ὃ πολλάκις Δημοσθένους προαγορεύοντος οὐκ ἐπίστευσε.
which often Demosthenes foretelling not he-believed
Τὸν μὲν οὖν Δημοσθένους ἀπέχεις, Σόσσιε, βίον ἐξ ὧν
the indeed then of-Demosthenes you-have Sossius life from what
ἡμεῖς ἀνέγνωμεν ἢ διηκούσαμεν.
we have-read or have-heard

PLUTARCH

ΚΙΚΕΡΩΝ

Cicero

I · THE CHICKPEA

Cicero's mother Helvia was well born; of his father nothing moderate is told. The name came from an ancestor with a cleft nose like a chickpea, and Cicero boldly said he would make it more famous than the Scauri and Catuli, and as quaestor in Sicily had a chickpea engraved on an offering beside his first two names. A nurse's vision foretold his greatness. A brilliant boy who wrote poetry, he studied under Philo and Mucius, served under Sulla in the Marsic War, and defended Roscius against Sulla's freedman. Fearing Sulla, he went to Greece for his health, studied with Antiochus at Athens and with orators in Asia and Rhodes, where Apollonius lamented that Greece's eloquence was passing to Rome.

Κικέρωνος δὲ τὴν μὲν μητέρα λέγουσιν Ἑλβίαν καὶ 1
of-Cicero and the indeed mother they-say Helvia both
γεγονέναι καλῶς καὶ βεβιωκέναι, περὶ δὲ τοῦ πατρὸς
to-have-been-born well and to-have-lived about but the father
οὐδὲν ἦν πυθέσθαι μέτριον, οἱ μὲν γὰρ ἐν κναφείῳ τινὶ
nothing was to-learn moderate the-ones indeed for in a-fuller's-shop some
καὶ γενέσθαι καὶ τραφῆναι τὸν ἄνδρα λέγουσιν, οἱ
both to-have-been-born and to-have-been-reared the man say the-others
δ' εἰς Τύλλον Ἄττιον ἀνάγουσι τὴν ἀρχὴν τοῦ γένους,
and to Tullus Attius trace the beginning of-the family
βασιλεύσαντα λαμπρῶς ἐν Οὐολούσκοις καὶ πολεμήσαντα
having-reigned brilliantly among the-Volsci and having-made-war
Ῥωμαίοις οὐκ ἀδυνάτως. ὁ μέντοι πρῶτος ἐκ τοῦ γένους
on-Romans not ineffectually the however first of the family
Κικέρων ἐπονομασθεὶς ἄξιος λόγου δοκεῖ γενέσθαι, διὸ
Cicero surnamed worthy of-account seems to-have-become wherefore
τὴν ἐπίκλησιν οὐκ ἀπέρριψαν οἱ μετ' αὐτόν, ἀλλ'
the surname not threw-away the-ones after him but
ἠσπάσαντο, καίπερ ὑπὸ πολλῶν χλευαζομένην. κίκερα γὰρ
welcomed-(it) although by many being-mocked cicer for

οἱ Λατῖνοι τὸν ἐρέβινθον καλοῦσι, κἀκεῖνος ἐν τῷ πέρατι
the Latins the chickpea call and-he on the tip
τῆς ῥινὸς διαστολήν, ὡς ἔοικεν, ἀμβλεῖαν εἶχεν ὥσπερ
of-the nose a-cleft as it-seems faint had like
ἐρεβίνθου διαφυήν, ἀφ' ἧς ἐκτήσατο τὴν ἐπωνυμίαν. αὐτός
of-a-chickpea a-division from which he-acquired the name himself
γε μὴν Κικέρων, ὑπὲρ οὗ τάδε γέγραπται, τῶν φίλων
indeed however Cicero about whom these-things have-been-written the friends
αὐτὸν οἰομένων δεῖν, ὅτε πρῶτον ἀρχὴν μετῄει καὶ
him thinking to-be-necessary when first office he-was-seeking and
πολιτείας ἥπτετο, φυγεῖν τοὔνομα καὶ μεταθέσθαι, λέγεται
politics was-touching to-shun the-name and to-change is-said
νεανιευσάμενος εἰπεῖν ὡς ἀγωνιεῖται τὸν Κικέρωνα τῶν
having-spoken-boldly to-have-said that he-will-strive — Cicero than-the
Σκαύρων καὶ τῶν Κάτλων ἐνδοξότερον ἀποδεῖξαι. ταμιεύων
Scauri and the Catuli more-renowned to-show being-quaestor
δ' ἐν Σικελίᾳ καὶ τοῖς θεοῖς ἀνάθημα ποιούμενος ἀργυροῦν
and in Sicily and to-the gods an-offering making silver
τὰ μὲν πρῶτα δύο τῶν ὀνομάτων ἐπέγραψε, τόν τε
the indeed first two of-the names he-inscribed — both
Μᾶρκον καὶ τὸν Τύλλιον, ἀντὶ δὲ τοῦ τρίτου σκώπτων
Marcus and — Tullius instead and of-the third jesting
ἐρέβινθον ἐκέλευσε παρὰ τὰ γράμματα τὸν τεχνίτην
a-chickpea he-bade beside the letters the craftsman
ἐντορεῦσαι. ταῦτα μὲν οὖν περὶ τοῦ ὀνόματος ἱστόρηται.
to-engrave these-things indeed then about the name have-been-recorded

2 Τεχθῆναι δὲ Κικέρωνα λέγουσιν ἀνωδύνως καὶ ἀπόνως
to-have-been-born and Cicero they-say painlessly and without-toil
λοχευθείσης αὐτοῦ τῆς μητρὸς ἡμέρᾳ τρίτῃ τῶν νέων
having-been-delivered his the mother on-day third of-the new
Καλανδῶν, ἐν ᾗ νῦν οἱ ἄρχοντες εὔχονται καὶ θύουσιν
Calends on which now the magistrates pray and sacrifice

ὑπὲρ τοῦ ἡγεμόνος. τῇ δὲ τίτθῃ φάσμα δοκεῖ γενέσθαι
for the emperor to-the and nurse an-apparition seems to-have-occurred
καὶ προειπεῖν ὡς ὄφελος μέγα πᾶσι Ῥωμαίοις ἐκτρεφούσῃ.
and to-have-foretold that a-benefit great to-all Romans she-was-rearing
ταῦτα δὲ ἄλλως ὀνείρατα καὶ φλύαρον εἶναι δοκοῦντα
these-things and idle dreams and nonsense to-be seeming
ταχέως αὐτὸς ἀπέδειξε μαντείαν ἀληθινὴν ἐν ἡλικίᾳ τοῦ
quickly himself showed a-prophecy true in age of-the
μανθάνειν γενόμενος, δι᾽ εὐφυΐαν ἐκλάμψας καὶ λαβὼν
learning having-come through natural-gifts having-shone-out and having-gotten
ὄνομα καὶ δόξαν ἐν τοῖς παισίν, ὥστε τοὺς πατέρας αὐτῶν
a-name and repute among the boys so-that the fathers their
ἐπιφοιτᾶν τοῖς διδασκαλείοις ὄψει τε βουλομένους ἰδεῖν
to-visit the schools by-sight both wishing to-see
τὸν Κικέρωνα καὶ τὴν ὑμνουμένην αὐτοῦ περὶ τὰς μαθήσεις
— Cicero and the much-sung his in the studies
ὀξύτητα καὶ σύνεσιν ἱστορῆσαι, τοὺς δ᾽ ἀγροικοτέρους
quickness and intelligence to-observe the but more-rustic-ones
ὀργίζεσθαι τοῖς υἱέσιν ὁρῶντας ἐν ταῖς ὁδοῖς τὸν Κικέρωνα
to-be-angry with-the sons seeing in the streets — Cicero
μέσον αὐτῶν ἐπὶ τιμῇ λαμβάνοντας. γενόμενος δ᾽, ὥσπερ
in-the-middle of-them for honor taking having-become and as
ὁ Πλάτων ἀξιοῖ τὴν φιλομαθῆ καὶ φιλόσοφον φύσιν, οἷος
— Plato demands the learning-loving and philosophic nature such-as
ἀσπάζεσθαι πᾶν μάθημα καὶ μηδὲν λόγου μηδὲ παιδείας
to-welcome every study and no of-literature nor of-education
ἀτιμάζειν εἶδος, ἐρρύη πως προθυμότερον ἐπὶ ποιητικήν.
to-disdain form he-flowed somehow more-eagerly to poetry
καί τι καὶ ποιημάτιον ἔτι παιδὸς αὐτοῦ διασῴζεται, Πόντιος
and some also little-poem still of-a-boy his is-preserved Pontius
Γλαῦκος, ἐν τετραμέτρῳ πεποιημένον. προϊὼν δὲ τῷ χρόνῳ

καὶ ποικιλώτερον ἁπτόμενος τῆς περὶ ταῦτα μούσης, ἔδοξεν
and more-variously handling the about these-things muse he-seemed
οὐ μόνον ῥήτωρ, ἀλλὰ καὶ ποιητὴς ἄριστος εἶναι Ῥωμαίων.
not only an-orator but also a-poet best to-be of-Romans
ἡ μὲν οὖν ἐπὶ τῇ ῥητορικῇ δόξα μέχρι νῦν διαμένει, καίπερ
the indeed then for the rhetoric repute until now remains although
οὐ μικρᾶς γεγενημένης περὶ τοὺς λόγους καινοτομίας,
not small having-occurred in the speeches innovation
τὴν δὲ ποιητικὴν αὐτοῦ, πολλῶν εὐφυῶν ἐπιγενομένων,
the but poetry his many gifted having-come-after
παντάπασιν ἀκλεῆ καὶ ἄτιμον ἔρρειν συμβέβηκεν.
altogether inglorious and unhonored to-have-perished it-has-happened
3 Ἀπαλλαγεὶς δὲ τῶν ἐν παισὶ διατριβῶν Φίλωνος
having-been-released and from-the among boys pursuits Philo
ἤκουσε τοῦ ἐξ Ἀκαδημείας, ὃν μάλιστα Ῥωμαῖοι τῶν
he-heard the from the-Academy whom most Romans of-the
Κλειτομάχου συνήθων καὶ διὰ τὸν λόγον ἐθαύμασαν καὶ διὰ
of-Clitomachus pupils both for the eloquence admired and for
τὸν τρόπον ἠγάπησαν. ἅμα δὲ τοῖς περὶ Μούκιον
the character loved at-the-same-time and with-the-ones around Mucius
ἀνδράσι συνὼν πολιτικοῖς καὶ πρωτεύουσι τῆς βουλῆς
men associating statesmen and leading-ones of-the senate
εἰς ἐμπειρίαν τῶν νόμων ὠφελεῖτο· καί τινα χρόνον
toward experience of-the laws he-was-benefited and some time
καὶ στρατείας μετέσχεν ὑπὸ Σύλλᾳ περὶ τὸν Μαρσικὸν
also in-military-service took-part under Sulla in the Marsic
πόλεμον. εἶθ' ὁρῶν εἰς στάσιν, ἐκ δὲ τῆς στάσεως εἰς
war then seeing into faction out-of and the faction into
ἄκρατον ἐμπίπτοντα τὰ πράγματα μοναρχίαν, ἐπὶ τὸν
unmixed falling the affairs monarchy to the
σχολαστὴν καὶ θεωρητικὸν ἐλθὼν βίον Ἕλλησι συνῆν
scholarly and contemplative having-come life with-Greeks associated

φιλολόγοις καὶ προσεῖχε τοῖς μαθήμασιν, ἄχρι οὗ Σύλλας
literary and applied-himself to-the studies until — Sulla
ἐκράτησε καὶ κατάστασίν τινα λαμβάνειν ἔδοξεν ἡ πόλις.
prevailed and settlement some to-take seemed the city
Ἐν δὲ τῷ χρόνῳ τούτῳ Χρυσόγονος ἀπελεύθερος Σύλλα
in and the time this Chrysogonus a-freedman of-Sulla
προσαγγείλας τινὸς οὐσίαν ὡς ἐκ προγραφῆς ἀναιρεθέντος
having-denounced of-someone an-estate as by proscription having-been-killed
αὐτὸς ἐωνήσατο δισχιλίων δραχμῶν. ἐπεὶ δὲ Ῥώσκιος ὁ
himself bought for-two-thousand drachmas when and Roscius the
υἱὸς καὶ κληρονόμος τοῦ τεθνηκότος ἠγανάκτει καὶ τὴν
son and heir of-the dead-man was-indignant and the
οὐσίαν ἀπεδείκνυε πεντήκοντα καὶ διακοσίων ταλάντων
estate showed fifty and two-hundred of-talents
οὖσαν ἀξίαν, ὅ τε Σύλλας ἐλεγχόμενος ἐχαλέπαινε καὶ
being worth — and Sulla being-exposed was-angry and
δίκην πατροκτονίας ἐπῆγε τῷ Ῥωσκίῳ, τοῦ Χρυσογόνου
a-charge of-parricide brought — against-Roscius — Chrysogonus
κατασκευάσαντος, ἐβοήθει δ' οὐδείς, ἀλλ' ἀπετρέποντο
having-contrived-(it) helped and nobody but they-turned-away
τοῦ Σύλλα τὴν χαλεπότητα δεδοικότες, οὕτω δὴ δι'
— of-Sulla the harshness fearing thus then through
ἐρημίαν τοῦ μειρακίου τῷ Κικέρωνι προσφυγόντος οἱ φίλοι
desertion the youth — to-Cicero having-fled-for-refuge the friends
συμπαρώρμων, ὡς οὐκ ἂν αὐτῷ λαμπροτέραν αὖθις ἀρχὴν
joined-in-urging-(him) that not — for-him more-brilliant again beginning
πρὸς δόξαν ἑτέραν οὐδὲ καλλίω γενησομένην. ἀναδεξάμενος
toward fame another nor finer would-be having-undertaken
οὖν τὴν συνηγορίαν καὶ κατορθώσας ἐθαυμάσθη· δεδιὼς
then the defense and having-succeeded he-was-admired fearing
δὲ τὸν Σύλλαν ἀπεδήμησεν εἰς τὴν Ἑλλάδα, διασπείρας
but — Sulla he-went-abroad to — Greece having-spread-about

λόγον ὡς τοῦ σώματος αὐτῷ θεραπείας δεομένου. καὶ γὰρ
a-story that the body his treatment needing and for
ἦν ὄντως ἰσχνὸς καὶ ἄσαρκος, ἀρρωστίᾳ στομάχου μικρὰ
he-was really thin and fleshless from-weakness of-stomach little
καὶ γλίσχρα μόγις ὀψὲ τῆς ὥρας προσφερόμενος· ἡ δὲ
and scanty with-difficulty late in-the hour taking the and
φωνὴ πολλὴ μὲν καὶ ἀγαθή, σκληρὰ δὲ καὶ ἄπλαστος, ὑπὸ
voice great indeed and good harsh but and unmodulated by
δὲ τοῦ λόγου σφοδρότητα καὶ πάθος ἔχοντος ἀεὶ διὰ τῶν
and the speaking vehemence and passion having always through the
ἄνω τόνων ἐλαυνομένη φόβον παρεῖχεν ὑπὲρ τοῦ σώματος.
higher tones being-driven fear it-caused for the body

4 Ἀφικόμενος δ' εἰς Ἀθήνας Ἀντιόχου τοῦ Ἀσκαλωνίτου
having-arrived and at Athens Antiochus the Ascalonite
διήκουσε, τῇ μὲν εὐροίᾳ τῶν λόγων αὐτοῦ καὶ χάριτι
he-heard by-the indeed fluency of-the words his and grace
κηλούμενος, ᾗ δ' ἐν τοῖς δόγμασιν ἐνεωτέριζεν οὐκ
being-charmed what but in the doctrines he-innovated not
ἐπαινῶν, ἤδη γὰρ ἐξίστατο τῆς νέας λεγομένης
praising already for was-departing from-the new so-called
Ἀκαδημείας ὁ Ἀντίοχος καὶ τὴν Καρνεάδου στάσιν
Academy — Antiochus and the of-Carneades position
ἐγκατέλειπεν, εἴτε καμπτόμενος ὑπὸ τῆς ἐναργείας καὶ
was-abandoning whether being-bent by the evidence and
τῶν αἰσθήσεων, εἴτε, ὥς φασιν ἔνιοι, φιλοτιμίᾳ τινὶ καὶ
the senses or as say some by-ambition some and
διαφορᾷ πρὸς τοὺς Κλειτομάχου καὶ Φίλωνος συνήθεις τὸν
difference toward the of-Clitomachus and Philo pupils the
Στωικὸν ἐκ μεταβολῆς θεραπεύων λόγον ἐν τοῖς πλείστοις.
Stoic from change cultivating doctrine in the most-things
ὁ δὲ Κικέρων ἐκεῖνα ἠγάπα κἀκείνοις προσεῖχε μᾶλλον,
— but Cicero those-things loved and-to-those attended more

διανοούμενος, εἰ παντάπασιν ἐκπέσοι τοῦ τὰ κοινὰ
intending if altogether he-should-be-excluded from-the the public-affairs
πράσσειν, δεῦρο μετενεγκάμενος τὸν βίον ἐκ τῆς ἀγορᾶς
to-conduct hither having-transferred the life from the forum
καὶ τῆς πολιτείας ἐν ἡσυχίᾳ μετὰ φιλοσοφίας καταζῆν.
and the politics in quiet with philosophy to-live-out-his-days
Ἐπεὶ δ' αὐτῷ Σύλλας τε προσηγγέλθη τεθνηκώς, καὶ
when and to-him Sulla both was-reported having-died and
τὸ σῶμα τοῖς γυμνασίοις ἀναρρωννύμενον εἰς ἕξιν
the body by-the exercises being-strengthened to a-condition
ἐβάδιζε νεανικήν, ἥ τε φωνὴ λαμβάνουσα πλάσιν ἡδεῖα
was-going youthful the and voice getting modulation pleasant
μὲν πρὸς ἀκοὴν ἐτέθραπτο, μετρίως δὲ πρὸς τὴν ἕξιν
indeed to hearing had-been-formed moderately and to the condition
ἥρμοστο τοῦ σώματος, πολλὰ μὲν τῶν ἀπὸ Ῥώμης
had-been-fitted of-the body many indeed of-the from Rome
φίλων γραφόντων καὶ δεομένων, πολλὰ δ' Ἀντιόχου
friends writing and begging many and Antiochus
παρακελευομένου τοῖς κοινοῖς ἐπιβαλεῖν πράγμασιν, αὖθις
urging to-the public to-apply-himself affairs again
ὥσπερ ὄργανον ἐξηρτύετο τὸν ῥητορικὸν λόγον καὶ
as-if an-instrument he-was-fitting-out the rhetorical speech and
ἀνεκίνει τὴν πολιτικὴν δύναμιν, αὑτόν τε ταῖς μελέταις
he-stirred-up the political power himself both by-the exercises
διαπονῶν καὶ τοὺς ἐπαινουμένους μετιὼν ῥήτορας. ὅθεν εἰς
working-hard and the being-praised pursuing orators whence to
Ἀσίαν καὶ Ῥόδον ἔπλευσε, καὶ τῶν μὲν Ἀσιανῶν ῥητόρων
Asia and Rhodes he-sailed and of-the indeed Asian orators
Ξενοκλεῖ τῷ Ἀδραμυττηνῷ καὶ Διονυσίῳ τῷ Μάγνητι καὶ
with-Xenocles the Adramyttene and with-Dionysius the Magnesian and
Μενίππῳ τῷ Καρὶ συνεσχόλασεν, ἐν δὲ Ῥόδῳ ῥήτορι
with-Menippus the Carian he-studied in and Rhodes with-the-orator

μὲν Ἀπολλωνίῳ τῷ Μόλωνος, φιλοσόφῳ δὲ Ποσειδωνίῳ.
indeed Apollonius the son-of-Molon with-the-philosopher and Posidonius
λέγεται δὲ τὸν Ἀπολλώνιον οὐ συνιέντα τὴν Ῥωμαϊκὴν
it-is-said and — Apollonius not understanding the Roman
διάλεκτον δεηθῆναι τοῦ Κικέρωνος Ἑλληνιστὶ μελετῆσαι·
language to-have-asked — Cicero in-Greek to-declaim
τὸν δ' ὑπακοῦσαι προθύμως, οἰόμενον οὕτως ἔσεσθαι
him and to-have-obeyed eagerly thinking thus to-be-going-to-be
βελτίονα τὴν ἐπανόρθωσιν· ἐπεὶ δ' ἐμελέτησε, τοὺς μὲν
better the correction when and he-declaimed the indeed
ἄλλους ἐκπεπλῆχθαι καὶ διαμιλλᾶσθαι πρὸς ἀλλήλους
others to-have-been-astounded and to-vie with one-another
τοῖς ἐπαίνοις, τὸν δ' Ἀπολλώνιον οὔτ' ἀκροώμενον αὐτοῦ
in-the praises — but Apollonius neither while-listening him
διαχυθῆναι καὶ παυσαμένου σύννουν καθέζεσθαι πολὺν χρόνον,
to-have-relaxed and he-having-stopped thoughtful to-sit long time
ἀχθομένου δὲ τοῦ Κικέρωνος εἰπεῖν· "σὲ μέν, ὦ Κικέρων,
being-vexed and — Cicero to-have-said you indeed O Cicero
ἐπαινῶ καὶ θαυμάζω, τῆς δὲ Ἑλλάδος οἰκτείρω τὴν τύχην,
I-praise and I-admire — but of-Greece I-pity the fortune
ὁρῶν, ἃ μόνα τῶν καλῶν ἡμῖν ὑπελείπετο, καὶ ταῦτα
seeing what alone of-the fine-things to-us was-left and these
Ῥωμαίοις διὰ σοῦ προσγενόμενα, παιδείαν καὶ λόγον."
to-Romans through you having-come-over culture and eloquence

II · ROME AND SICILY

The Delphic oracle told Cicero to take his own nature, not the opinion of the many, as his guide. Called 'the Greek' and 'the scholar,' he soon surpassed the advocates of the forum, learning delivery from the actors Roscius and Aesop. As quaestor in Sicily he was honored, but on his return found that nobody in Rome

had noticed. He learned the names, homes, and estates of the notable citizens, refused fees, prosecuted Verres, and made jokes on Verres' name. Plutarch describes his estates, his diet, and the crowds at his door.

Ὁ γοῦν Κικέρων ἐλπίδων μεστὸς ἐπὶ τὴν πολιτείαν 5
— at-any-rate Cicero of-hopes full toward the political-life
φερόμενος ὑπὸ χρησμοῦ τινος ἀπημβλύνθη τὴν ὁρμήν.
being-borne by an-oracle certain was-blunted the impulse
ἐρομένῳ γὰρ αὐτῷ τὸν ἐν Δελφοῖς θεὸν ὅπως ἂν
having-asked for to-him the at Delphi god how —
ἐνδοξότατος γένοιτο, προσέταξεν ἡ Πυθία τὴν ἑαυτοῦ
most-renowned he-might-become bade the Pythia the his-own
φύσιν, ἀλλὰ μὴ τὴν τῶν πολλῶν δόξαν, ἡγεμόνα ποιεῖσθαι
nature but not the of-the many opinion guide to-make
τοῦ βίου. καὶ τόν γε πρῶτον ἐν Ῥώμῃ χρόνον εὐλαβῶς
of-the life and the at-least first in Rome time cautiously
διῆγε καὶ ταῖς ἀρχαῖς ὀκνηρῶς προσῄει καὶ παρημελεῖτο,
he-passed and to-the offices hesitantly approached and was-slighted
ταῦτα δὴ τὰ Ῥωμαίων τοῖς βαναυσοτάτοις πρόχειρα καὶ
these indeed the of-Romans to-the most-vulgar ready and
συνήθη ῥήματα, Γραικὸς καὶ σχολαστικὸς ἀκούων. ἐπεὶ δὲ
customary words Greek and scholar hearing when but
φύσει φιλότιμος ὢν καὶ παροξυνόμενος ὑπὸ τοῦ πατρὸς
by-nature ambitious being and being-spurred-on by the father
καὶ τῶν φίλων ἐπέδωκεν εἰς τὸ συνηγορεῖν ἑαυτόν, οὐκ
and the friends he-gave to the pleading himself not
ἠρέμα τῷ πρωτείῳ προσῆγεν, ἀλλ' εὐθὺς ἐξέλαμψε τῇ
slowly to-the first-place he-advanced but at-once shone-out in-the
δόξῃ καὶ διέφερε πολὺ τῶν ἀγωνιζομένων ἐπ' ἀγορᾶς.
fame and surpassed much the-ones contending in the-forum

Λέγεται δὲ καὶ αὐτὸς οὐδὲν ἧττον νοσήσας τοῦ
it-is-said and also himself nothing less having-been-sick —
Δημοσθένους πρὸς τὴν ὑπόκρισιν, τοῦτο μὲν Ῥωσκίῳ
than-Demosthenes for the delivery this indeed to-Roscius
τῷ κωμῳδῷ, τοῦτο δ' Αἰσώπῳ τῷ τραγῳδῷ προσέχειν
the comedian this and to-Aesop the tragedian to-attend
ἐπιμελῶς. τὸν δ' Αἴσωπον τοῦτον ἱστοροῦσιν ὑποκρινόμενον
carefully — and Aesop this they-relate acting
ἐν θεάτρῳ τὸν περὶ τῆς τιμωρίας τοῦ Θυέστου βουλευόμενον
in a-theater the about the punishment — of-Thyestes deliberating
Ἀτρέα, τῶν ὑπηρετῶν τινος ἄφνω παραδραμόντος, ἔξω
Atreus of-the attendants a-certain suddenly having-run-past outside
τῶν ἑαυτοῦ λογισμῶν διὰ τὸ πάθος ὄντα τῷ σκήπτρῳ
the his-own reasonings through the passion being with-the scepter
πατάξαι καὶ ἀνελεῖν. οὐ μικρὰ δὲ πρὸς τὸ πείθειν ὑπῆρχεν
to-strike and to-kill not small and toward the persuading existed
ἐκ τοῦ ὑποκρίνεσθαι ῥοπὴ τῷ Κικέρωνι. καὶ τούς γε τῷ
from the acting advantage — for-Cicero and the at-least the
βοᾶν μεγάλα χρωμένους ῥήτορας ἐπισκώπτων ἔλεγε δι'
shouting greatly using orators mocking he-said through
ἀσθένειαν ἐπὶ τὴν κραυγὴν ὥσπερ χωλοὺς ἐφ' ἵππον πηδᾶν.
weakness to the bawling as-if lame-men on a-horse to-leap
ἡ δὲ περὶ τὰ σκώμματα καὶ τὴν παιδιὰν ταύτην εὐτραπελία
the and in the jests and the play this wit
δικανικὸν μὲν ἐδόκει καὶ γλαφυρόν, χρώμενος δ' αὐτῇ
forensic indeed seemed and polished using but it
κατακόρως πολλοὺς ἐλύπει καὶ κακοηθείας ἐλάμβανε δόξαν.
excessively many he-pained and of-malice he-got a-reputation

6 Ἀποδειχθεὶς δὲ ταμίας ἐν σιτοδείᾳ καὶ λαχὼν
having-been-appointed and quaestor in a-grain-shortage and having-obtained-by-lot
Σικελίαν ἠνώχλησε τοῖς ἀνθρώποις ἐν ἀρχῇ σῖτον εἰς
Sicily he-annoyed the people in beginning grain to

Ῥώμην ἀποστέλλειν ἀναγκαζομένοις. ὕστερον δὲ τῆς
Rome to-send being-compelled later but of-the
ἐπιμελείας καὶ δικαιοσύνης καὶ πραότητος αὐτοῦ πεῖραν
carefulness and justice and mildness his trial
λαμβάνοντες ὡς οὐδένα τῶν πώποθ' ἡγεμόνων ἐτίμησαν.
taking as no-one of-the ever governors they-honored
ἐπεὶ δὲ πολλοὶ τῶν ἀπὸ Ῥώμης νέων ἔνδοξοι καὶ
when and many of-the from Rome young-men distinguished and
γεγονότες καλῶς, αἰτίαν ἔχοντες ἀταξίας καὶ μαλακίας
having-been-born well a-charge having of-indiscipline and softness
περὶ τὸν πόλεμον, ἀνεπέμφθησαν ἐπὶ τὸν στρατηγὸν
about the war were-sent-up to the praetor
τῆς Σικελίας, συνεῖπεν αὐτοῖς ὁ Κικέρων ἐπιφανῶς καὶ
— of-Sicily spoke-for them — Cicero conspicuously and
περιεποίησεν. ἐπὶ τούτοις οὖν μέγα φρονῶν εἰς Ῥώμην
saved-(them) at these-things then greatly thinking to Rome
βαδίζων γελοῖόν τι παθεῖν φησι. συντυχὼν γὰρ ἀνδρὶ
walking ridiculous something to-have-suffered he-says having-met for a-man
τῶν ἐπιφανῶν φίλῳ δοκοῦντι περὶ Καμπανίαν, ἐρέσθαι τίνα
of-the distinguished a-friend seeming in Campania to-have-asked what
δὴ τῶν πεπραγμένων ὑπ' αὐτοῦ λόγον ἔχουσι Ῥωμαῖοι καὶ
then of-the things-done by him account hold Romans and
τί φρονοῦσιν, ὡς ὀνόματος καὶ δόξης τῶν πεπραγμένων
what they-think as of-name and of-fame of-the things-done
αὐτῷ τὴν πόλιν ἅπασαν ἐμπεπληκώς· τὸν δ' εἰπεῖν· "ποῦ
by-him the city whole having-filled he and to-have-said where
γὰρ ἦς, ὦ Κικέρων, τὸν χρόνον τοῦτον;" τότε μὲν οὖν
for were-you O Cicero the time this then indeed then
ἐξαθυμῆσαι παντάπασιν, εἰ καθάπερ εἰς πέλαγος ἀχανὲς τὴν
to-have-lost-heart altogether if as-if into a-sea yawning the
πόλιν ἐμπεσὼν ὁ περὶ αὐτοῦ λόγος οὐδὲν εἰς δόξαν
city having-fallen-into the about him report nothing toward fame

ἐπίδηλον πεποίηκεν· ὕστερον δὲ λογισμὸν ἑαυτῷ διδοὺς πολὺ
conspicuous has-made later but reasoning to-himself giving much
τῆς φιλοτιμίας ὑφεῖλεν, ὡς πρὸς ἀόριστον πρᾶγμα τὴν
of-the ambition he-took-away as toward boundless a-thing the
δόξαν ἁμιλλώμενος καὶ πέρας οὐκ ἐφικτὸν ἔχουσαν. οὐ μὴν
fame contending and an-end not attainable having not however
ἀλλὰ τό γε χαίρειν ἐπαινούμενον διαφερόντως καὶ πρὸς
but the at-least to-rejoice being-praised exceedingly and toward
δόξαν ἐμπαθέστερον ἔχειν ἄχρι παντὸς αὐτῷ παρέμεινε
fame too-passionately to-be-disposed to the-end with-him remained
καὶ πολλοὺς πολλάκις τῶν ὀρθῶν ἐπετάραξε λογισμῶν.
and many often of-the right disturbed reasonings

7 Ἁπτόμενος δὲ τῆς πολιτείας προθυμότερον, αἰσχρὸν ἡγεῖτο
taking-hold and of-the political-life more-eagerly shameful he-thought
τοὺς μὲν βαναύσους ὀργάνοις χρωμένους καὶ σκεύεσιν
the indeed artisans tools using and implements
ἀψύχοις μηδενὸς ἀγνοεῖν ὄνομα μηδὲ χώραν ἢ δύναμιν
lifeless of-no to-be-ignorant name nor place or power
αὐτῶν, τὸν δὲ πολιτικόν, ᾧ δι' ἀνθρώπων αἱ κοιναὶ
of-them the but statesman by-whom through men the public
πράξεις περαίνονται, ῥᾳθύμως καὶ ἀμελῶς ἔχειν περὶ
actions are-accomplished lazily and carelessly to-be-disposed about
τὴν τῶν πολιτῶν γνῶσιν. ὅθεν οὐ μόνον τῶν ὀνομάτων
the of-the citizens knowledge whence not only the names
εἴθιζε μνημονεύειν αὐτόν, ἀλλὰ καὶ τόπον ἐν ᾧ τῶν
he-accustomed to-remember himself but also place in which of-the
γνωρίμων ἕκαστος οἰκεῖ, καὶ χωρίον οὗ κέκτηται, καὶ
notables each lives and estate where he-possesses and
φίλους οἵστισι χρῆται, καὶ γείτονας ἐγίνωσκε· καὶ πᾶσαν
friends whom he-uses and neighbors he-knew and every

ὁδὸν Ἰταλίας διαπορευομένῳ Κικέρωνι πρόχειρον ἦν εἰπεῖν
road of-Italy traveling for-Cicero ready it-was to-say
καὶ ἐπιδεῖξαι τοὺς τῶν φίλων ἀγροὺς καὶ τὰς ἐπαύλεις.
and to-point-out the of-the friends farms and the villas
Οὐσίαν δὲ μικρὰν μέν, ἱκανὴν δὲ καὶ ταῖς δαπάναις
an-estate and small indeed sufficient but and for-the expenses
ἐπαρκῆ κεκτημένος ἐθαυμάζετο μήτε μισθοὺς μήτε δῶρα
adequate possessing he-was-admired neither fees nor gifts
προσιέμενος ἀπὸ τῆς συνηγορίας, μάλιστα δ' ὅτε τὴν κατὰ
accepting from the pleading most but when the against
Βέρρου δίκην ἀνέλαβε, τοῦτον γὰρ στρατηγὸν γεγονότα
Verres suit he-took-up this-man for praetor having-been
τῆς Σικελίας καὶ πολλὰ πεπονηρευμένον τῶν Σικελιωτῶν
— of-Sicily and many-things having-done-wickedly the Sicilians
διωκόντων εἶλεν, οὐκ εἰπών, ἀλλ' ἐξ αὐτοῦ τρόπον τινὰ
prosecuting he-convicted not having-spoken but by the-very manner some
τοῦ μὴ εἰπεῖν. τῶν γὰρ στρατηγῶν τῷ Βέρρῃ χαριζομένων
of-the not to-speak the for praetors — to-Verres showing-favor
καὶ τὴν δίκην ὑπερθέσεσι καὶ διακρούσεσι πολλαῖς εἰς τὴν
and the case by-adjournments and delays many to the
ὑστάτην ἐκβαλλόντων, ὡς ἦν πρόδηλον ὅτι τοῖς λόγοις
last pushing-off as it-was evident that for-the speeches
ὁ τῆς ἡμέρας οὐκ ἐξαρκέσει χρόνος οὐδὲ λήψεται πέρας ἡ
the of-the day not will-suffice time nor will-take an-end the
κρίσις, ἀναστὰς ὁ Κικέρων ἔφη μὴ δεῖσθαι λόγων, ἀλλ'
trial having-stood-up — Cicero said not to-need speeches but
ἐπαγαγὼν τοὺς μάρτυρας καὶ ἐπικρίνας ἐκέλευσε
having-brought-in the witnesses and having-examined-(them) bade
φέρειν τὴν ψῆφον τοὺς δικαστάς. ὅμως δὲ πολλὰ
to-bring the vote the jurors nevertheless but many
χαρίεντα διαμνημονεύεται καὶ περὶ ἐκείνην αὐτοῦ τὴν δίκην.
witty-sayings are-remembered also about that his the case

βέρρην γὰρ οἱ Ῥωμαῖοι τὸν ἐκτετμημένον χοῖρον καλοῦσιν.
verres for the Romans the castrated pig call
ὡς οὖν ἀπελευθερικὸς ἄνθρωπος ἔνοχος τῷ ἰουδαΐζειν,
when then a-freedman man liable to-the Judaizing
ὄνομα Κεκίλιος, ἐβούλετο παρωσάμενος τοὺς Σικελιώτας
by-name Caecilius wished having-thrust-aside the Sicilians
κατηγορεῖν τοῦ Βέρρου· "τί Ἰουδαίῳ πρὸς χοῖρον;" ἔφη ὁ
to-accuse — Verres what for-a-Jew with a-pig said —
Κικέρων. ἦν δὲ τῷ Βέρρῃ ἀντίπαις υἱός, οὐκ ἐλευθερίως
Cicero was and — to-Verres a-young son not liberally
δοκῶν προΐστασθαι τῆς ὥρας. λοιδορηθεὶς οὖν ὁ Κικέρων
seeming to-protect the bloom having-been-reviled then — Cicero
εἰς μαλακίαν ὑπὸ τοῦ Βέρρου, "τοῖς υἱοῖς," εἶπεν, "ἐντὸς
for softness by — Verres to-the sons he-said within
θυρῶν δεῖ λοιδορεῖσθαι." τοῦ δὲ ῥήτορος Ὁρτησίου τὴν
doors one-must to-revile the and orator Hortensius the
μὲν εὐθεῖαν τῷ Βέρρῃ συνειπεῖν μὴ τολμήσαντος, ἐν δὲ
indeed direct-defense — for-Verres to-speak-for not having-dared in but
τῷ τιμήματι πεισθέντος παραγενέσθαι καὶ λαβόντος
the assessment having-been-persuaded to-be-present and having-received
ἐλεφαντίνην Σφίγγα μισθόν, εἶπέ τι πλαγίως ὁ Κικέρων
an-ivory Sphinx as-fee said something obliquely — Cicero
πρὸς αὐτόν τοῦ δὲ φήσαντος αἰνιγμάτων λύσεως ἀπείρως
to him he but having-said of-riddles of-solution inexperienced
ἔχειν, "καὶ μὴν ἐπὶ τῆς οἰκίας" ἔφη, "τὴν Σφίγγα ἔχεις."
to-be and indeed in the house he-said the Sphinx you-have
8 Οὕτω δὲ τοῦ Βέρρου καταδικασθέντος, ἑβδομήκοντα πέντε
so and — Verres having-been-condemned seventy five
μυριάδων τιμησάμενος τὴν δίκην ὁ Κικέρων διαβολὴν
of-ten-thousands having-assessed the penalty — Cicero slander
ἔσχεν ὡς ἐπ' ἀργυρίῳ τὸ τίμημα καθυφειμένος. οὐ μὴν
got as for silver the assessment having-lowered not however

ἀλλ᾽ οἱ Σικελιῶται χάριν εἰδότες ἀγορανομοῦντος αὐτοῦ
but the Sicilians gratitude knowing being-aedile he
πολλὰ μὲν ἄγοντες ἀπὸ τῆς νήσου, πολλὰ δὲ φέροντες
many indeed bringing from the island many and carrying
ἦκον, ὧν οὐδὲν ἐποιήσατο κέρδος, ἀλλ᾽ ὅσον ἐπευωνίσαι
came of-which nothing he-made profit but only-so-far to-cheapen
τὴν ἀγορὰν ἀπεχρήσατο τῇ φιλοτιμίᾳ τῶν ἀνθρώπων.
the market he-used the generosity of-the people
Ἐκέκτητο δὲ χωρίον καλὸν ἐν Ἄρποις, καὶ περὶ Νέαν
he-possessed and an-estate fine at Arpinum and near New
πόλιν ἦν ἀγρὸς καὶ περὶ Πομπηΐους ἕτερος, οὐ μεγάλοι·
City was a-farm and near Pompeii another not large-ones
φερνή τε Τερεντίας τῆς γυναικὸς προσεγένετο μυριάδων
a-dowry and of-Terentia the wife accrued of-ten-thousands
δέκα, καὶ κληρονομία τις εἰς ἐννέα δηναρίων συναχθεῖσα
ten and an-inheritance some to nine of-denarii amounting
μυριάδας, ἀπὸ τούτων ἐλευθερίως ἅμα καὶ σωφρόνως διῆγε
ten-thousands from these liberally at-once and temperately he-lived
μετὰ τῶν συμβιούντων Ἑλλήνων καὶ Ῥωμαίων φιλολογῶν,
with the living-with-him Greeks and Romans scholars
σπάνιον, εἴ ποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος, οὐχ
rarely if ever before setting of-sun reclining not
οὕτω δι᾽ ἀσχολίαν, ὡς διὰ τὸ σῶμα τῷ στομάχῳ
so through business as because-of the body in-the stomach
μοχθηρῶς διακείμενον. ἦν δὲ καὶ τὴν ἄλλην περὶ τὸ
poorly being-disposed he-was and also in-the other about the
σῶμα θεραπείαν ἀκριβὴς καὶ περιττός, ὥστε καὶ τρίψεσι
body care exact and extravagant so-that both rubbings
καὶ περιπάτοις ἀριθμῷ τεταγμένοις χρῆσθαι. τοῦτον τὸν
and walks by-number appointed to-use this the
τρόπον διαπαιδαγωγῶν τὴν ἕξιν ἄνοσον καὶ διαρκῆ πρὸς
manner training the condition free-of-disease and enduring toward

πολλοὺς καὶ μεγάλους ἀγῶνας καὶ πόνους συνεῖχεν. οἰκίαν
many and great contests and labors he-maintained house
δὲ τὴν μὲν πατρῴαν τῷ ἀδελφῷ παρεχώρησεν, αὐτὸς δ'
and the indeed paternal to-the brother he-yielded himself and
ᾤκει περὶ τὸ Παλάτιον ὑπὲρ τοῦ μὴ μακρὰν βαδίζοντας
lived near the Palatine for the not far walking
ἐνοχλεῖσθαι τοὺς θεραπεύοντας αὐτόν. ἐθεράπευον δὲ καθ'
to-be-troubled the-ones courting him they-courted and by
ἡμέραν ἐπὶ θύρας φοιτῶντες οὐκ ἐλάττονες ἢ Κράσσον ἐπὶ
day at doors visiting not fewer than Crassus for
πλούτῳ καὶ Πομπήϊον διὰ τὴν ἐν τοῖς στρατεύμασι δύναμιν,
wealth and Pompey for the in the armies power
θαυμαζομένους μάλιστα Ῥωμαίων καὶ μεγίστους ὄντας.
being-admired most of-Romans and greatest being
Πομπήϊος δὲ καὶ Κικέρωνα ἐθεράπευε, καὶ μεγάλα πρὸς
Pompey and even Cicero courted and greatly toward
δύναμιν αὐτῷ καὶ δόξαν ἡ Κικέρωνος συνέπραξε πολιτεία.
power for-him and fame the of-Cicero contributed political-activity

III · THE PRAETOR

As praetor, Cicero presided justly; Licinius Macer, sure of acquittal, cut his hair and died on learning his conviction. Cicero gave Manilius one day for trial and then, before the people, took up his defense. Catiline, a man of every crime who had corrupted the city's young men, sought the consulship in a Rome made ready for revolution by its inequality of wealth, but the aristocrats and the people together elected Cicero with Gaius Antonius. As consul Cicero won Antonius over with the province of Macedonia and defeated the tribunes' law for a board of ten.

Στρατηγίαν δὲ μετιόντων ἅμα σὺν αὐτῷ πολλῶν καὶ 9
praetorship and seeking at-once with him many and
μεγάλων πρῶτος ἁπάντων ἀνηγορεύθη· καὶ τὰς κρίσεις
great first of-all he-was-proclaimed and the trials
ἔδοξε καθαρῶς καὶ καλῶς βραβεῦσαι. λέγεται δὲ καὶ
he-seemed purely and well to-have-presided-over it-is-said and also
Λικίννιος Μᾶκερ, ἀνὴρ καὶ καθ' αὑτὸν ἰσχύων ἐν τῇ πόλει
Licinius Macer a-man also by himself strong in the city
μέγα καὶ Κράσσῳ χρώμενος βοηθῷ, κρινόμενος κλοπῆς ἐπ'
greatly and Crassus using as-helper being-tried for-theft before
αὐτοῦ, τῇ δυνάμει καὶ σπουδῇ πεποιθώς, ἔτι τὴν ψῆφον
him in-the power and zeal having-trusted still the vote
τῶν κριτῶν διαφερόντων ἀπαλλαγεὶς οἴκαδε κείρασθαί τε
of-the jurors carrying having-gone-off home to-have-had-cut both
τὴν κεφαλὴν κατὰ τάχος καὶ καθαρὸν ἱμάτιον ὡς νενικηκὼς
the head in haste and clean a-cloak as having-won
λαβὼν αὖθις εἰς ἀγορὰν προϊέναι· τοῦ δὲ Κράσσου περὶ τὴν
having-taken again into the-forum to-go-forward — and Crassus at the
αὔλειον ἀπαντήσαντος αὐτῷ καὶ φράσαντος ὅτι πάσαις
courtyard-door having-met him and having-told that by-all
ἑάλωκε ταῖς ψήφοις, ἀναστρέψας καὶ κατακλινεὶς
he-had-been-convicted the votes having-turned-back and having-lain-down
ἀποθανεῖν. τὸ δὲ πρᾶγμα τῷ Κικέρωνι δόξαν ἤνεγκεν ὡς
to-have-died the and affair — to-Cicero repute brought as
ἐπιμελῶς βραβεύσαντι τὸ δικαστήριον. ἐπεὶ δὲ Οὐατίνιος,
carefully having-presided-over the court when and Vatinius
ἀνὴρ ἔχων τι τραχὺ καὶ πρὸς τοὺς ἄρχοντας ὀλίγωρον
a-man having something rough and toward the magistrates contemptuous
ἐν ταῖς συνηγορίαις, χοιράδων δὲ τὸν τράχηλον
in the pleadings with-scrofulous-swellings and the neck
περίπλεως, ᾐτεῖτό τι καταστὰς παρὰ τοῦ Κικέρωνος,
full asked something having-stood-up from — Cicero

καὶ μὴ διδόντος, ἀλλὰ βουλευομένου πολὺν χρόνον, εἶπεν ὡς
and not giving but deliberating long time said that
οὐκ ἂν αὐτὸς διστάσειε περὶ τούτου στρατηγῶν, ἐπιστραφεὶς
not — himself would-hesitate about this being-praetor having-turned
ὁ Κικέρων, "ἀλλ' ἐγώ," εἶπεν, "οὐκ ἔχω τηλικοῦτον."
— Cicero but I he-said not have so-great
Ἔτι δ' ἡμέρας δύο ἢ τρεῖς ἔχοντι τῆς ἀρχῆς αὐτῷ
still and days two or three having of-the office to-him
προσήγαγέ τις Μανίλιον εὐθύνων κλοπῆς. ὁ δὲ Μανίλιος
brought someone Manilius prosecuting for-theft — and Manilius
οὗτος εὔνοιαν εἶχε καὶ σπουδὴν ὑπὸ τοῦ δήμου, δοκῶν
this goodwill had and zeal from the people seeming
ἐλαύνεσθαι διὰ Πομπήϊον· ἐκείνου γὰρ ἦν φίλος.
to-be-persecuted because-of Pompey of-that-man for he-was a-friend
αἰτουμένου δ' ἡμέρας αὐτοῦ μίαν ὁ Κικέρων μόνην τὴν
asking and days him one — Cicero only the
ἐπιοῦσαν ἔδωκε· καὶ ὁ δῆμος ἠγανάκτησεν εἰθισμένων
following gave and the people was-indignant being-accustomed
τῶν στρατηγῶν δέκα τοὐλάχιστον ἡμέρας διδόναι τοῖς
the praetors ten at-the-least days to-give to-the-ones
κινδυνεύουσι. τῶν δὲ δημάρχων αὐτὸν διαγαγόντων ἐπὶ
being-in-danger the but tribunes him having-brought-forward to
τὸ βῆμα καὶ κατηγορούντων, ἀκουσθῆναι δεηθεὶς εἶπεν ὅτι
the platform and accusing to-be-heard having-asked he-said that
τοῖς κινδυνεύουσιν ἀεί, καθ' ὅσον οἱ νόμοι παρείκουσι,
to-the-ones being-in-danger always as-far as the laws allow
κεχρημένος ἐπιεικῶς καὶ φιλανθρώπως δεινὸν ἡγεῖτο τῷ
having-dealt reasonably and humanely terrible he-thought —
Μανιλίῳ ταὐτὰ μὴ παρασχεῖν ἧς οὖν ἔτι μόνης κύριος
to-Manilius the-same not to-provide which then still alone master
ἦν ἡμέρας στρατηγῶν, ταύτην ἐπίτηδες ὁρίσαι· τὸ γὰρ
he-was day being-praetor this purposely to-have-fixed the for

εἰς ἄλλον ἄρχοντα τὴν κρίσιν ἐκβαλεῖν οὐκ εἶναι βουλομένου
to another magistrate the trial to-throw-out not to-be of-one-wishing
βοηθεῖν. ταῦτα λεχθέντα θαυμαστὴν ἐποίησε τοῦ δήμου
to-help these-things having-been-said wonderful made of-the people
μεταβολὴν καὶ πολλὰ κατευφημοῦντες αὐτὸν ἐδέοντο τὴν
change and much applauding him they-begged the
ὑπὲρ τοῦ Μανιλίου συνηγορίαν ἀναλαβεῖν. ὁ δ' ὑπέστη
for — Manilius defense to-take-up he and undertook
προθύμως, οὐχ ἥκιστα διὰ Πομπήϊον ἀπόντα· καὶ
eagerly not least because-of Pompey being-absent and
καταστὰς πάλιν ἐξ ὑπαρχῆς ἐδημηγόρησε, νεανικῶς τῶν
having-stood-up again from the-beginning he-harangued vigorously the
ὀλιγαρχικῶν καὶ τῷ Πομπηΐῳ φθονούντων καθαπτόμενος.
oligarchs and — Pompey envying attacking
Ἐπὶ δὲ τὴν ὑπατείαν οὐχ ἧττον ὑπὸ τῶν ἀριστοκρατικῶν 10
to and the consulship not less by the aristocrats
ἢ τῶν πολλῶν προήχθη διὰ τὴν πόλιν ἐξ αἰτίας αὐτῷ
than the many he-was-advanced for the city from cause with-him
τοιαύτης συναγωνισαμένων. τῆς ὑπὸ Σύλλα γενομένης
such having-contended-together of-the by Sulla having-occurred
μεταβολῆς περὶ τὴν πολιτείαν ἐν ἀρχῇ μὲν ἀτόπου
change about the constitution in beginning indeed strange
φανείσης, τότε δὲ τοῖς πολλοῖς ὑπὸ χρόνου καὶ συνηθείας
having-appeared then and to-the many by time and custom
ἤδη τινὰ κατάστασιν ἔχειν οὐ φαύλην δοκούσης, ἦσαν
already some settlement to-have not bad seeming there-were
οἱ τὰ παρόντα διασεῖσαι καὶ μεταθεῖναι ζητοῦντες ἰδίων
the-ones the present-state to-shake and to-change seeking of-private
ἕνεκα πλεονεξιῶν, οὐ πρὸς τὸ βέλτιστον, Πομπηΐου μὲν
for-the-sake greeds not toward the best Pompey indeed
ἔτι τοῖς βασιλεῦσιν ἐν Πόντῳ καὶ Ἀρμενίᾳ πολεμοῦντος, ἐν
still with-the kings in Pontus and Armenia waging-war in

δὲ τῇ Ῥώμῃ μηδεμιᾶς ὑφεστώσης πρὸς τοὺς νεωτερίζοντας
and — Rome no existing against the-ones innovating
ἀξιομάχου δυνάμεως. οὗτοι κορυφαῖον εἶχον ἄνδρα τολμητὴν
a-match power these as-leader had a-man daring
καὶ μεγαλοπράγμονα καὶ ποικίλον τὸ ἦθος, Λεύκιον
and enterprising and varied the character Lucius
Κατιλίναν, ὃς αἰτίαν ποτὲ πρὸς ἄλλοις ἀδικήμασι μεγάλοις
Catiline who a-charge once besides other crimes great
ἔλαβε παρθένῳ συγγεγονέναι θυγατρί, κτεῖναι δ' ἀδελφὸν
got with-a-virgin to-have-lain daughter to-have-killed and a-brother
αὑτοῦ· καὶ δίκην ἐπὶ τούτῳ φοβούμενος ἔπεισε Σύλλαν
his-own and a-trial for this fearing persuaded Sulla
ὡς ἔτι ζῶντα τὸν ἄνθρωπον ἐν τοῖς ἀποθανουμένοις
as still living the man among the about-to-die
προγράψαι. τοῦτον οὖν προστάτην οἱ πονηροὶ λαβόντες
to-proscribe this-man then as-champion the wicked having-taken
ἄλλας τε πίστεις ἀλλήλοις ἔδοσαν καὶ καταθύσαντες
other both pledges to-one-another gave and having-sacrificed
ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν, διέφθαρτο δ' ὑπ'
a-man tasted the flesh had-been-corrupted and by
αὐτοῦ πολὺ μέρος τῆς ἐν τῇ πόλει νεότητος, ἡδονὰς καὶ
him great part of-the in the city youth pleasures and
πότους καὶ γυναικῶν ἔρωτας ἀεὶ προξενοῦντος ἑκάστῳ
drinking-bouts and of-women loves always procuring for-each
καὶ τὴν εἰς ταῦτα δαπάνην ἀφειδῶς παρασκευάζοντος.
and the for these-things expense unsparingly providing
ἐπῆρτο δ' ἥ τε Τυρρηνία πρὸς ἀπόστασιν ὅλη καὶ τὰ
was-roused and — both Etruria to revolt whole and the
πολλὰ τῆς ἐντὸς Ἄλπεων Γαλατίας. ἐπισφαλέστατα δ' ἡ
most of-the within the-Alps Gaul most-precariously and —
Ῥώμη πρὸς μεταβολὴν εἶχε διὰ τὴν ἐν ταῖς οὐσίαις
Rome toward change was-disposed because-of the in the estates

ἀνωμαλίαν, τῶν μὲν ἐν δόξῃ μάλιστα καὶ φρονήματι
inequality the-ones indeed in repute most and spirit
κατεπτωχευμένων εἰς θέατρα καὶ δεῖπνα καὶ φιλαρχίας καὶ
having-been-beggared on theaters and dinners and canvassing and
οἰκοδομίας, τῶν δὲ πλούτων εἰς ἀγεννεῖς καὶ ταπεινοὺς
building the and wealth to ignoble and mean
συνερρυηκότων ἀνθρώπους, ὥστε μικρᾶς ῥοπῆς δεῖσθαι τὰ
having-flowed-together men so-that small impulse to-need the
πράγματα καὶ παντὸς εἶναι τοῦ τολμήσαντος ἐκστῆσαι
affairs and of-any to-be the-one having-dared to-overturn
τὴν πολιτείαν αὐτὴν ὑφ' αὑτῆς νοσοῦσαν.
the commonwealth itself by itself sick
Οὐ μὴν ἀλλὰ βουλόμενος ὁ Κατιλίνας ἰσχυρόν τι 11
not however but wishing — Catiline strong some
προκαταλαβεῖν ὁρμητήριον ὑπατείαν μετῄει· καὶ λαμπρὸς
to-pre-occupy base consulship sought and bright
ἦν ταῖς ἐλπίσιν ὡς Γαΐῳ Ἀντωνίῳ συνυπατεύσων, ἀνδρὶ
was in-the hopes as with-Gaius Antonius going-to-be-fellow-consul a-man
καθ' αὑτὸν μὲν οὔτε πρὸς τὸ βέλτιον οὔτε πρὸς τὸ
by himself indeed neither toward the better nor toward the
χεῖρον ἡγεμονικῷ, προσθήκῃ δ' ἄγοντος ἑτέρου δυνάμεως
worse leading as-an-addition but another leading of-power
ἐσομένῳ. ταῦτα δὴ τῶν καλῶν καὶ ἀγαθῶν οἱ πλεῖστοι
going-to-be these-things indeed of-the noble and good the most
προαισθόμενοι τὸν Κικέρωνα προῆγον ἐπὶ τὴν ὑπατείαν·
having-perceived-beforehand — Cicero put-forward for the consulship
καὶ τοῦ δήμου δεξαμένου προθύμως ὁ μὲν Κατιλίνας
and the people having-received-(him) eagerly — indeed Catiline
ἐξέπεσε, Κικέρων δὲ καὶ Γάιος Ἀντώνιος ᾑρέθησαν.
was-thrown-out Cicero and and Gaius Antonius were-chosen

καίτοι τῶν μετιόντων ὁ Κικέρων μόνος ἦν ἐξ ἱππικοῦ
and-yet of-the candidates — Cicero alone was from equestrian
πατρός, οὐ βουλευτοῦ, γεγονώς.
father not of-a-senator born

12 Καὶ τὰ μὲν περὶ Κατιλίναν ἔμελλεν ἔτι τοὺς πολλοὺς
and the-things indeed about Catiline were-going still the many
λανθάνοντα, προάγωνες δὲ μεγάλοι τὴν Κικέρωνος
escaping-notice preliminary-contests but great the of-Cicero
ὑπατείαν ἐξεδέξαντο. τοῦτο μὲν γὰρ οἱ κεκωλυμένοι
consulship awaited this indeed for the-ones prevented
κατὰ τοὺς Σύλλα νόμους ἄρχειν, οὔτ' ἀσθενεῖς ὄντες
by the of-Sulla laws to-hold-office neither weak being
οὔτ' ὀλίγοι, μετιόντες ἀρχὰς ἐδημαγώγουν, πολλὰ τῆς
nor few seeking offices courted-the-people many-things of-the
Σύλλα τυραννίδος ἀληθῆ μὲν καὶ δίκαια κατηγοροῦντες,
of-Sulla tyranny true indeed and just charging
οὐ μὴν ἐν δέοντι τὴν πολιτείαν οὐδὲ σὺν καιρῷ
not however in the-needful-(time) the constitution nor with season
κινοῦντες· τοῦτο δὲ νόμους εἰσῆγον οἱ δήμαρχοι πρὸς τὴν
disturbing this and laws introduced the tribunes for the
αὐτὴν ὑπόθεσιν, δεκαδαρχίαν καθιστάντες αὐτοκρατόρων
same purpose a-decemvirate setting-up of-absolute
ἀνδρῶν, οἷς ἐφεῖτο πάσης μὲν Ἰταλίας, πάσης δὲ
men to-whom it-was-permitted of-all indeed Italy of-all and
Συρίας, καὶ ὅσα διὰ Πομπηΐου νεωστὶ προσώριστο
Syria and as-much-as through Pompey recently had-been-annexed
κυρίους ὄντας πωλεῖν τὰ δημόσια, κρίνειν οὓς δοκοίη,
masters being to-sell the public-lands to-judge whom it-might-seem-good
φυγάδας ἐκβάλλειν, συνοικίζειν πόλεις, χρήματα λαμβάνειν
exiles to-banish to-found cities money to-take
ἐκ τοῦ ταμιείου, στρατιώτας τρέφειν καὶ καταλέγειν
from the treasury soldiers to-maintain and to-enlist

ὁπόσων δέοιντο. διὸ καὶ τῷ νόμῳ προσεῖχον ἄλλοι
as-many-as they-might-need wherefore also to-the law attached-themselves others
τε τῶν ἐπιφανῶν καὶ πρῶτος Ἀντώνιος ὁ τοῦ Κικέρωνος
both of-the distinguished and first Antonius the — of-Cicero
συνάρχων ὡς τῶν δέκα γενησόμενος. ἐδόκει δὲ καὶ τὸν
colleague as of-the ten going-to-be he-seemed and also the
Κατιλίνα νεωτερισμὸν εἰδὼς οὐ δυσχεραίνειν ὑπὸ πλήθους
of-Catiline innovation knowing not to-dislike by mass
δανείων· ὃ μάλιστα τοῖς ἀρίστοις φόβον παρεῖχε.
of-debts which most to-the best fear caused
Καὶ τοῦτον πρῶτον θεραπεύων ὁ Κικέρων ἐκείνῳ μὲν
and this first courting — Cicero for-him indeed
ἐψηφίσατο τῶν ἐπαρχιῶν Μακεδονίαν, αὑτῷ δὲ τὴν
voted of-the provinces Macedonia for-himself and —
Γαλατίαν διδομένην παρῃτήσατο, καὶ κατειργάσατο τῇ
Gaul being-given he-declined and he-won-over by-the
χάριτι ταύτῃ τὸν Ἀντώνιον ὥσπερ ὑποκριτὴν ἔμμισθον
favor this — Antonius as-if an-actor hired
αὐτῷ τὰ δεύτερα λέγειν ὑπὲρ τῆς πατρίδος, ὡς δ' οὗτος
for-himself the second-parts to-speak for the fatherland when but this-man
ἑαλώκει καὶ χειροήθης ἐγεγόνει, μᾶλλον ἤδη θαρρῶν
had-been-caught and tame had-become more already taking-courage
ὁ Κικέρων ἐνίστατο πρὸς τοὺς καινοτομοῦντας. ἐν μὲν
— Cicero stood-up against the-ones innovating in indeed
οὖν τῇ βουλῇ κατηγορίαν τινὰ τοῦ νόμου διαθέμενος
then the senate accusation a-certain of-the law having-delivered
οὕτως ἐξέπληξεν αὐτοὺς τοὺς εἰσφέροντας ὥστε μηδέν'
so he-astounded the-very ones proposing so-that no-one
ἀντιλέγειν. ἐπεὶ δ' αὖθις ἐπεχείρουν καὶ παρεσκευασμένοι
to-speak-against when but again they-attempted and prepared
προεκαλοῦντο τοὺς ὑπάτους ἐπὶ τὸν δῆμον, οὐδὲν
they-challenged the consuls before the people nothing

ὑποδείσας ὁ Κικέρων, ἀλλὰ τὴν βουλὴν ἕπεσθαι κελεύσας
having-feared — Cicero but the senate to-follow having-bidden
καὶ προελθών, οὐ μόνον ἐξέβαλε τὸν νόμον, ἀλλὰ καὶ
and having-come-forward not only threw-out the law but also
τῶν ἄλλων ἀπογνῶναι τοὺς δημάρχους ἐποίησε, παρὰ
the others to-give-up the tribunes he-made by
τοσοῦτον τῷ λόγῳ κρατηθέντας ὑπ᾽ αὐτοῦ.
so-much in-the speech having-been-overpowered by him

IV · CATILINE

As consul Cicero quieted a riot over the theater seats of the knights by a speech. Catiline's men plotted to kill him at the elections; Cicero appeared in a breastplate, and Catiline was defeated again. Crassus brought anonymous letters warning of a massacre; the senate gave the consuls full power. Catiline sent men to kill Cicero at his door, Fulvia warned him, and in the senate Cicero ordered Catiline to leave the city. He went to Manlius' army.

13 Μάλιστα γὰρ οὗτος ὁ ἀνὴρ ἐπέδειξε Ῥωμαίοις ὅσον
most for this the man showed to-Romans how-much
ἡδονῆς λόγος τῷ καλῷ προστίθησι, καὶ ὅτι τὸ δίκαιον
of-pleasure eloquence to-the good adds and that the just
ἀήττητόν ἐστιν ἂν ὀρθῶς λέγηται, καὶ δεῖ τὸν
invincible is if rightly it-be-spoken and it-is-needful the-one
ἐμμελῶς πολιτευόμενον ἀεὶ τῷ μὲν ἔργῳ τὸ καλὸν
harmoniously conducting-public-life always by-the indeed deed the good
ἀντὶ τοῦ κολακεύοντος αἱρεῖσθαι, τῷ δὲ λόγῳ τὸ λυποῦν
instead-of the flattering to-choose by-the but speech the paining
ἀφαιρεῖν τοῦ συμφέροντος, δεῖγμα δὲ αὐτοῦ τῆς περὶ
to-remove from-the advantageous a-sample and his of-the in
τὸν λόγον χάριτος καὶ τὸ περὶ τὰς θέας ἐν τῇ ὑπατείᾳ
the speech grace also the-affair about the shows in the consulship

γενόμενον. τῶν γὰρ ἱππικῶν πρότερον ἐν τοῖς θεάτροις
having-happened the for knights formerly in the theaters
ἀναμεμιγμένων τοῖς πολλοῖς καὶ μετὰ τοῦ δήμου θεωμένων
mixed-in with-the many and with the people watching
ὡς ἔτυχε, πρῶτος διέκρινεν ἐπὶ τιμῇ τοὺς ἱππέας ἀπὸ τῶν
as it-happened first separated for honor the knights from the
ἄλλων πολιτῶν Μᾶρκος Ὄθων στρατηγῶν, καὶ διένειμεν
other citizens Marcus Otho being-praetor and assigned
ἰδίαν ἐκείνοις θέαν, ἣν ἔτι καὶ νῦν ἐξαίρετον ἔχουσι. τοῦτο
a-private to-them seating which still even now reserved they-have this
πρὸς ἀτιμίας ὁ δῆμος ἔλαβε, καὶ φανέντος ἐν θεάτρῳ
as an-insult the people took and having-appeared in the-theater
τοῦ Ὄθωνος ἐφυβρίζων ἐσύριττεν, οἱ δ' ἱππεῖς ὑπέλαβον
— Otho insulting hissed the but knights took-up
κρότῳ τὸν ἄνδρα λαμπρῶς, αὖθις δὲ ὁ δῆμος ἐπέτεινε
with-applause the man brilliantly again and the people intensified
τὸν συριγμόν, εἶτα ἐκεῖνοι τὸν κρότον. ἐκ δὲ τούτου
the hissing then they the applause from and this
τραπόμενοι πρὸς ἀλλήλους ἐχρῶντο λοιδορίαις, καὶ τὸ
having-turned to one-another used abuse and the
θέατρον ἀκοσμία κατεῖχεν. ἐπεὶ δ' ὁ Κικέρων ἦκε πυθόμενος
theater disorder possessed when and — Cicero came having-learned
καὶ τὸν δῆμον ἐκκαλέσας πρὸς τὸ τῆς Ἐνυοῦς ἱερὸν
and the people having-called-out to the — of-Enyo temple
ἐπετίμησε καὶ παρήνεσεν, ἀπελθόντες αὖθις εἰς τὸ θέατρον
rebuked and exhorted having-gone-away again into the theater
ἐκρότουν τὸν Ὄθωνα λαμπρῶς καὶ πρὸς τοὺς ἱππέας
they-applauded — Otho brilliantly and with the knights
ἄμιλλαν ἐποιοῦντο περὶ τιμῶν καὶ δόξης τοῦ ἀνδρός.
a-rivalry made concerning honors and repute of-the man

14 Ἡ δὲ περὶ τὸν Κατιλίναν συνωμοσία πτήξασα καὶ
the and around — Catiline conspiracy having-cowered and
καταδείσασα τὴν ἀρχὴν αὖθις ἀνεθάρρει, καὶ συνῆγον
having-dreaded (at)-the beginning again took-courage and they-gathered
ἀλλήλους καὶ παρεκάλουν εὐτολμότερον ἅπτεσθαι τῶν
one-another and exhorted more-boldly to-take-hold of-the
πραγμάτων πρὶν ἐπανελθεῖν Πομπήϊον ἤδη λεγόμενον
affairs before to-return Pompey already said
ὑποστρέφειν μετὰ τῆς δυνάμεως. μάλιστα δὲ τὸν Κατιλίναν
to-be-returning with the force most and — Catiline
ἐξηρέθιζον οἱ Σύλλα πάλαι στρατιῶται, διαπεφυκότες μὲν
stirred-up the of-Sulla old soldiers spread-over indeed
ὅλης τῆς Ἰταλίας, πλεῖστοι δὲ καὶ μαχιμώτατοι ταῖς
all — of-Italy most and also most-warlike in-the
Τυρρηνικαῖς ἐγκατεσπαρμένοι πόλεσιν, ἁρπαγὰς πάλιν
Etruscan scattered cities plunder again
καὶ διαφορήσεις πλούτων ἑτοίμων ὀνειροπολοῦντες. οὗτοι
and plunderings of-wealth ready dreaming these
γὰρ ἡγεμόνα Μάλλιον ἔχοντες, ἄνδρα τῶν ἐπιφανῶς
for as-leader Manlius having a-man of-the-ones conspicuously
ὑπὸ Σύλλᾳ στρατευσαμένων, συνίσταντο τῷ Κατιλίνᾳ
under Sulla having-served joined-with — Catiline
καὶ παρῆσαν εἰς Ῥώμην συναρχαιρεσιάσοντες. ὑπατείαν
and were-present in Rome to-help-canvass consulship
γὰρ αὖθις μετῄει, βεβουλευμένος ἀνελεῖν τὸν Κικέρωνα
for again he-sought having-planned to-kill — Cicero
περὶ αὐτὸν τῶν ἀρχαιρεσιῶν τὸν θόρυβον. ἐδόκει δὲ καὶ
during the-very of-the elections the tumult seemed and also
τὸ δαιμόνιον προσημαίνειν τὰ πρασσόμενα σεισμοῖς καὶ
the divine-power to-foreshow the things-being-done by-earthquakes and
κεραυνοῖς καὶ φάσμασιν. αἱ δ' ἀπ' ἀνθρώπων μηνύσεις
thunderbolts and apparitions the but from men informations

ἀληθεῖς μὲν ἦσαν, οὔπω δ' εἰς ἔλεγχον ἀποχρῶσαι κατ'
true indeed were not-yet but for proof sufficient against
ἀνδρὸς ἐνδόξου καὶ δυναμένου μέγα τοῦ Κατιλίνα. διὸ
a-man distinguished and able greatly — Catiline wherefore
τὴν ἡμέραν τῶν ἀρχαιρεσιῶν ὑπερθέμενος ὁ Κικέρων
the day of-the elections having-postponed — Cicero
ἐκάλει τὸν Κατιλίναν εἰς τὴν σύγκλητον καὶ περὶ τῶν
summoned — Catiline to the senate and about the
λεγομένων ἀνέκρινεν. ὁ δὲ πολλοὺς οἰόμενος εἶναι τοὺς
things-said examined-(him) he but many thinking to-be the-ones
πραγμάτων καινῶν ἐφιεμένους ἐν τῇ βουλῇ, καὶ ἅμα
affairs new desiring in the senate and at-the-same-time
τοῖς συνωμόταις ἐνδεικνύμενος, ἀπεκρίνατο τῷ Κικέρωνι
to-the conspirators showing-off answered — to-Cicero
μανικὴν ἀπόκρισιν "τί γάρ," ἔφη, "πράττω δεινόν, εἰ,
a-mad answer what for he-said do-I terrible if
δυεῖν σωμάτων ὄντων, τοῦ μὲν ἰσχνοῦ καὶ κατεφθινηκότος,
of-two bodies being the one thin and wasted
ἔχοντος δὲ κεφαλήν, τοῦ δ' ἀκεφάλου μέν, ἰσχυροῦ δὲ καὶ
having but a-head the other headless indeed strong but and
μεγάλου, τούτῳ κεφαλὴν αὐτὸς ἐπιτίθημι;" τούτων εἴς τε
great to-this a-head I-myself put-on these to both
τὴν βουλὴν καὶ τὸν δῆμον ᾐνιγμένων ὑπ' αὐτοῦ, μᾶλλον
the senate and the people having-been-hinted by him more
ὁ Κικέρων ἔδεισε, καὶ τεθωρακισμένον αὐτόν οἵ τε δυνατοὶ
— Cicero feared and wearing-a-breastplate him the both powerful
πάντες ἀπὸ τῆς οἰκίας καὶ τῶν νέων πολλοὶ κατήγαγον
all from the house and of-the young-men many brought-down
εἰς τὸ πεδίον, τοῦ δὲ θώρακος ἐπίτηδες ὑπέφαινέ τι
to the Campus of-the and breastplate on-purpose he-showed something
παραλύσας ἐκ τῶν ὤμων τοῦ χιτῶνος, ἐνδεικνύμενος τοῖς
having-loosened from the shoulders of-the tunic showing to-the-ones

ὁρῶσι τὸν κίνδυνον. οἱ δ' ἠγανάκτουν καὶ συνεστρέφοντο
seeing the danger they and were-indignant and gathered
περὶ αὐτὸν καὶ τέλος ἐν ταῖς ψήφοις τὸν μὲν Κατιλίναν
around him and finally in the votes — indeed Catiline
αὖθις ἐξέβαλον, εἵλοντο δὲ Σιλανὸν ὕπατον καὶ Μουρήναν.
again threw-out they-chose and Silanus consul and Murena
Οὐ πολλῷ δ' ὕστερον τούτων ἤδη τῷ Κατιλίνᾳ τῶν
not much and later these-things already — for-Catiline the-ones
ἐν Τυρρηνίᾳ συνερχομένων καὶ καταλοχιζομένων, καὶ τῆς
in Etruria gathering and being-formed-into-companies and the
ὡρισμένης πρὸς τὴν ἐπίθεσιν ἡμέρας ἐγγὺς οὔσης, ἦκον ἐπὶ
appointed for the attack day near being came to
τὴν Κικέρωνος οἰκίαν περὶ μέσας νύκτας ἄνδρες οἱ πρῶτοι
the of-Cicero house about mid night men the first
καὶ δυνατώτατοι Ῥωμαίων, Μᾶρκος τε Κράσσος καὶ
and most-powerful of-Romans Marcus both Crassus and
Μᾶρκος Μάρκελλος καὶ Σκηπίων Μέτελλος· κόψαντες δὲ
Marcus Marcellus and Scipio Metellus having-knocked and
τὰς θύρας καὶ καλέσαντες τὸν θυρωρὸν ἐκέλευον ἐπεγεῖραι
the doors and having-called the doorkeeper they-bade to-wake-(him)
καὶ φράσαι Κικέρωνι τὴν παρουσίαν αὐτῶν. ἦν δὲ τοιόνδε·
and to-tell to-Cicero the presence their it-was and such-as-this
τῷ Κράσσῳ μετὰ δεῖπνον ἐπιστολὰς ἀποδίδωσιν ὁ θυρωρός,
— to-Crassus after dinner letters delivers the doorkeeper
ὑπὸ δή τινος ἀνθρώπου κομισθείσας ἀγνώστου, ἄλλας
by indeed some man brought unknown others
ἄλλοις ἐπιγεγραμμένας, αὐτῷ δὲ Κράσσῳ μίαν ἀδέσποτον.
to-others addressed himself and to-Crassus one unsigned
ἣν μόνην ἀναγνοὺς ὁ Κράσσος, ὡς ἔφραζε τὰ γράμματα
which alone having-read — Crassus as told the letter
φόνον γενησόμενον πολὺν διὰ Κατιλίνα, καὶ παρῄνει τῆς
slaughter going-to-be great through Catiline and advised from-the

πόλεως ὑπεξελθεῖν, τὰς ἄλλας οὐκ ἔλυσεν, ἀλλ' ἦκεν εὐθὺς
city to-slip-out the others not he-opened but came at-once
πρὸς τὸν Κικέρωνα, πληγεὶς ὑπὸ τοῦ δεινοῦ, καί τι τῆς
to — Cicero struck by the danger and something of-the
αἰτίας ἀπολυόμενος ἣν ἔσχε διὰ φιλίαν τοῦ Κατιλίνα.
charge clearing-himself-of which he-had through friendship — of-Catiline
Βουλευσάμενος οὖν ὁ Κικέρων ἅμ' ἡμέρᾳ βουλὴν συνήγαγε,
having-deliberated then — Cicero with day the-senate assembled
καὶ τὰς ἐπιστολὰς κομίσας ἀπέδωκεν οἷς ἦσαν
and the letters having-brought delivered to-whom they-were
ἐπεσταλμέναι, κελεύσας φανερῶς ἀναγνῶναι. πᾶσαι δ'
addressed having-bidden openly to-read all and
ἦσαν ὁμοίως ἐπιβουλὴν φράζουσαι. ἐπεὶ δὲ καὶ Κόϊντος
were alike a-plot telling when and also Quintus
Ἄρριος, ἀνὴρ στρατηγικός, ἀπήγγελλε τοὺς ἐν Τυρρηνίᾳ
Arrius a-man of-praetorian-rank reported the in Etruria
καταλοχισμούς, καὶ Μάλλιος ἀπηγγέλλετο σὺν χειρὶ
formings-of-companies and Manlius was-reported with band
μεγάλῃ περὶ τὰς πόλεις ἐκείνας αἰωρούμενος ἀεί τι
great around the cities those hovering always something
προσδοκᾶν καινὸν ἀπὸ τῆς Ῥώμης, γίνεται δόγμα τῆς
to-expect new from — Rome is-made a-decree of-the
βουλῆς παρακατατίθεσθαι τοῖς ὑπάτοις τὰ πράγματα,
senate to-entrust to-the consuls the affairs
δεξαμένους δ' ἐκείνους ὡς ἐπίστανται διοικεῖν καὶ σῴζειν
having-received and they as they-know-how to-manage and to-save
τὴν πόλιν. τοῦτο δ' οὐ πολλάκις, ἀλλ' ὅταν τι
the city this but not often but whenever something
μέγα δείσῃ, ποιεῖν εἴωθεν ἡ σύγκλητος.
great it-fears to-do is-accustomed the senate

16 Ἐπεὶ δὲ ταύτην λαβὼν τὴν ἐξουσίαν ὁ Κικέρων τὰ μὲν
when and this having-received the power — Cicero the indeed
ἔξω πράγματα Κοΐντῳ Μετέλλῳ διεπίστευσε, τὴν δὲ πόλιν
outside affairs to-Quintus Metellus entrusted the but city
εἶχε διὰ χειρὸς καὶ καθ' ἡμέραν προῄει δορυφορούμενος
he-held in hand and by day went-forth guarded
ὑπ' ἀνδρῶν τοσούτων τὸ πλῆθος ὥστε τῆς ἀγορᾶς πολὺ
by men so-many the number so-that of-the forum great
μέρος κατέχειν ἐμβάλλοντος αὐτοῦ τοὺς παραπέμποντας,
part to-occupy entering him the escorts
οὐκέτι καρτερῶν τὴν μέλλησιν ὁ Κατιλίνας αὐτὸς μὲν
no-longer enduring the delay — Catiline himself indeed
ἐκπηδᾶν ἔγνω πρὸς τὸν Μάλλιον ἐπὶ τὸ στράτευμα,
to-rush-out decided to — Manlius to the army
Μάρκιον δὲ καὶ Κέθηγον ἐκέλευσε ξίφη λαβόντας ἐλθεῖν
Marcius and and Cethegus he-bade swords having-taken to-come
ἐπὶ τὰς θύρας ἕωθεν ὡς ἀσπασομένους τὸν Κικέρωνα καὶ
to the doors at-dawn as going-to-greet — Cicero and
διαχρήσασθαι προσπεσόντας. τοῦτο Φουλβία, γυνὴ τῶν
to-dispatch-(him) having-fallen-upon-(him) this Fulvia a-woman of-the
ἐπιφανῶν, ἐξαγγέλλει τῷ Κικέρωνι νυκτὸς ἐλθοῦσα καὶ
distinguished reports — to-Cicero by-night having-come and
διακελευσαμένη φυλάττεσθαι τοὺς περὶ τὸν Κέθηγον. οἱ
having-urged to-beware the-ones around — Cethegus they
δ' ἦκον ἅμ' ἡμέρᾳ, καὶ κωλυθέντες εἰσελθεῖν ἠγανάκτουν
and came with day and having-been-prevented to-enter were-indignant
καὶ κατεβόων ἐπὶ θύραις, ὥστε ὑποπτότεροι γενέσθαι.
and cried-out at the-doors so-that more-suspected to-become
προελθὼν δ' ὁ Κικέρων ἐκάλει τὴν σύγκλητον εἰς τὸ
having-gone-forth and — Cicero summoned the senate to the
τοῦ Στησίου Διὸς ἱερόν, ὃν Στάτορα Ῥωμαῖοι καλοῦσιν,
— Stesius of-Zeus temple whom Stator Romans call

ἱδρυμένον ἐν ἀρχῇ τῆς ἱερᾶς ὁδοῦ, πρὸς τὸ Παλάτιον
founded at beginning of-the Sacred Way to the Palatine
ἀνιόντων, ἐνταῦθα καὶ τοῦ Κατιλίνα μετὰ τῶν ἄλλων
for-the-ones-going-up there and — Catiline with the others
ἐλθόντος ὡς ἀπολογησομένου, συγκαθίσαι μὲν οὐδεὶς
having-come as going-to-defend-himself to-sit-with indeed no-one
ὑπέμεινε τῶν συγκλητικῶν, ἀλλὰ πάντες ἀπὸ τοῦ βάθρου
endured of-the senators but all from the bench
μετῆλθον. ἀρξάμενος δὲ λέγειν ἐθορυβεῖτο, καὶ τέλος
moved having-begun and to-speak he-was-shouted-down and finally
ἀναστὰς ὁ Κικέρων προσέταξεν αὐτῷ τῆς πόλεως
having-stood-up — Cicero ordered him from-the city
ἀπαλλάττεσθαι· δεῖν γὰρ αὐτοῦ μὲν λόγοις, ἐκείνου
to-depart to-be-necessary for him indeed with-words of-that-man
δ' ὅπλοις πολιτευομένου μέσον εἶναι τὸ τεῖχος. ὁ μὲν οὖν
and with-arms conducting-politics between to-be the wall — indeed then
Κατιλίνας εὐθὺς ἐξελθὼν μετὰ τριακοσίων ὁπλοφόρων
Catiline at-once having-gone-out with three-hundred armed-men
καὶ περιστησάμενος αὑτῷ ῥαβδουχίας ὡς ἄρχοντι καὶ
and having-set-around himself lictors as for-a-magistrate and
πελέκεις καὶ σημαίας ἐπαράμενος, πρὸς τὸν Μάλλιον ἐχώρει·
axes and standards having-raised to — Manlius went
καὶ δισμυρίων ὁμοῦ τι συνηθροισμένων ἐπῄει τὰς
and twenty-thousand together about having-been-gathered he-went-against the
πόλεις ἀναπείθων καὶ ἀφιστάς, ὥστε τοῦ πολέμου φανεροῦ
cities persuading and making-revolt so-that the war open
γεγονότος τὸν Ἀντώνιον ἀποσταλῆναι διαμαχούμενον.
having-become — Antonius to-have-been-sent going-to-fight-it-out

Lentulus Sura, a dissolute praetor who believed an oracle that a third Cornelius would rule, led the conspirators in the city, planning fire and slaughter at the Saturnalia. Envoys of the Allobroges were drawn in; Cicero seized their letters and read them to the senate, where Lentulus, convicted, resigned his praetorship. While Cicero hesitated over the punishment, a flame leapt from the altar at the women's rites of the Good Goddess in his house, which the Vestals took as a sign, and Terentia urged him on. Next day all followed Silanus' call for death until Caesar's turn came, a man suspected of the plot but never convicted.

17 Τοὺς δ' ὑπολειφθέντας ἐν τῇ πόλει τῶν διεφθαρμένων
the and left-behind in the city of-the-ones corrupted
ὑπὸ τοῦ Κατιλίνα συνῆγε καὶ παρεθάρρυνε Κορνήλιος
by — Catiline gathered and encouraged Cornelius
Λέντλος Σούρας ἐπίκλησιν, ἀνὴρ γένους μὲν ἐνδόξου,
Lentulus Sura by-surname a-man of-family indeed distinguished
βεβιωκὼς δὲ φαύλως καὶ δι' ἀσέλγειαν ἐξεληλαμένος
having-lived but basely and for licentiousness having-been-expelled
τῆς βουλῆς πρότερον, τότε δὲ στρατηγῶν τὸ δεύτερον,
from-the senate formerly then and being-praetor the second-time
ὡς ἔθος ἐστὶ τοῖς ἐξ ὑπαρχῆς ἀνακτωμένοις τὸ
as custom is for-the-ones from the-beginning recovering the
βουλευτικὸν ἀξίωμα. λέγεται δὲ καὶ τὴν ἐπίκλησιν αὐτῷ
senatorial rank it-is-said and also the surname to-him
γενέσθαι τὸν Σούραν ἐξ αἰτίας τοιαύτης. ἐν τοῖς κατὰ
to-have-come — Sura from cause such-as-this in the of
Σύλλαν χρόνοις ταμιεύων συχνὰ τῶν δημοσίων χρημάτων
Sulla times being-quaestor much of-the public money
ἀπώλεσε καὶ διέφθειρεν. ἀγανακτοῦντος δὲ τοῦ Σύλλα
he-lost and squandered being-angry and — Sulla
καὶ λόγον ἀπαιτοῦντος ἐν τῇ συγκλήτῳ, προελθὼν
and an-account demanding in the senate having-come-forward

ὀλιγώρως πάνυ καὶ καταφρονητικῶς λόγον μὲν οὐκ ἔφη
contemptuously very and scornfully account indeed not he-said
διδόναι, παρέχειν δὲ τὴν κνήμην, ὥσπερ εἰώθεισαν οἱ
to-give to-offer but the calf as were-accustomed the
παῖδες ὅταν ἐν τῷ σφαιρίζειν ἁμάρτωσιν. ἐκ τούτου
boys when in the ball-playing they-miss from this
Σούρας παρωνομάσθη· σούραν γὰρ οἱ Ῥωμαῖοι τὴν
Sura he-was-nicknamed sura for the Romans the
κνήμην λέγουσι. πάλιν δὲ δίκην ἔχων καὶ διαφθείρας
calf call again and a-trial having and having-bribed
ἐνίους τῶν δικαστῶν, ἐπεὶ δυσὶ μόναις ἀπέφυγε ψήφοις,
some of-the jurors when by-two only he-escaped votes
ἔφη παρανάλωμα γεγονέναι τὸ θατέρῳ κριτῇ δοθὲν
he-said waste to-have-been the to-the-other juror given
ἀρκεῖν γὰρ εἰ καὶ μιᾷ ψήφῳ μόνον ἀπελύθη.
to-suffice for if even by-one vote only he-had-been-acquitted
Τοῦτον ὄντα τῇ φύσει τοιοῦτον κεκινημένον ὑπὸ τοῦ
this-man being by-the nature such having-been-stirred by —
Κατιλίνα προσδιέφθειραν ἐλπίσι κεναῖς ψευδομάντεις καὶ
Catiline corrupted-further with-hopes empty false-prophets and
γόητες ἔπη πεπλασμένα καὶ χρησμοὺς ᾄδοντες, ὡς ἐκ
sorcerers verses fabricated and oracles singing as from
τῶν Σιβυλλείων, προδηλοῦντας εἱμαρμένους εἶναι τῇ
the Sibylline foretelling fated to-be —
Ῥώμῃ Κορνηλίους τρεῖς μονάρχους, ὧν δύο μὲν ἤδη
for-Rome Cornelii three monarchs of-whom two indeed already
πεπληρωκέναι τὸ χρεών, Κίνναν τε καὶ Σύλλαν, τρίτῳ
to-have-fulfilled the destiny Cinna both and Sulla to-the-third
δὲ λοιπῷ Κορνηλίῳ ἐκείνῳ φέροντα τὴν μοναρχίαν
and remaining Cornelius to-him bringing the monarchy

ἥκειν τὸν δαίμονα, καὶ δεῖν πάντως δέχεσθαι καὶ
to-be-come the divinity and to-be-necessary by-all-means to-receive and
μὴ διαφθείρειν μέλλοντα τοὺς καιρούς, ὥσπερ Κατιλίνας.
not to-ruin delaying the opportunities as Catiline
18 Οὐδὲν οὖν ἐπενόει μικρὸν ὁ Λέντλος ἢ ἄσημον,
nothing then was-planning small — Lentulus or insignificant
ἀλλ' ἐδέδοκτο τὴν βουλὴν ἅπασαν ἀναιρεῖν τῶν τ'
but it-had-been-decided the senate whole to-kill of-the and
ἄλλων πολιτῶν ὅσους δύναιτο, τὴν πόλιν δ' αὐτὴν
other citizens as-many-as he-could the city and itself
καταπιμπράναι, φείδεσθαι τε μηδενὸς ἢ τῶν Πομπηΐου
to-burn-down to-spare and no-one except the of-Pompey
τέκνων ταῦτα δ' ἐξαρπασαμένους ἔχειν ὑφ' αὑτοῖς καὶ
children these and having-snatched-away to-hold under themselves and
φυλάττειν ὅμηρα τῶν πρὸς Πομπήϊον διαλύσεων· ἤδη γὰρ
to-keep as-hostages of-the with Pompey reconciliations already for
ἐφοίτα πολὺς λόγος καὶ βέβαιος ὑπὲρ αὐτοῦ κατιόντος
was-going-about much talk and firm about him returning
ἀπὸ τῆς μεγάλης στρατείας. καὶ νὺξ μὲν ὥριστο πρὸς
from the great campaign and night indeed had-been-fixed for
τὴν ἐπίθεσιν μία τῶν Κρονιάδων, ξίφη δὲ καὶ στυππεῖα καὶ
the attack one of-the Saturnalia swords and and tow and
θεῖον εἰς τὴν Κεθήγου φέροντες οἰκίαν ἀπέκρυψαν. ἄνδρας δὲ
sulfur to the of-Cethegus carrying house they-hid men and
τάξαντες ἑκατὸν καὶ μέρη τοσαῦτα τῆς Ῥώμης ἕκαστον ἐφ'
having-appointed hundred and parts as-many — of-Rome each to
ἑκάστῳ διεκλήρωσαν, ὡς δι' ὀλίγου πολλῶν ἁψάντων
each they-allotted so-that within a-little-(time) many having-set-fire
φλέγοιτο πανταχόθεν ἡ πόλις. ἄλλοι δὲ τοὺς ὀχετοὺς
might-blaze from-every-side the city others and the conduits
ἔμελλον ἐμφράξαντες ἀποσφάττειν τοὺς ὑδρευομένους.
were-going having-blocked to-slaughter the-ones drawing-water

Πραττομένων δὲ τούτων ἔτυχον ἐπιδημοῦντες Ἀλλοβρίγων
being-done and these-things happened being-in-town of-Allobroges
δύο πρέσβεις, ἔθνους μάλιστα δὴ τότε πονηρὰ πράττοντος
two envoys of-a-nation most indeed then badly faring
καὶ βαρυνομένου τὴν ἡγεμονίαν. τούτους οἱ περὶ Λέντλον
and being-oppressed-by the rule these the-ones around Lentulus
ὠφελίμους ἡγούμενοι πρὸς τὸ κινῆσαι καὶ μεταβαλεῖν τὴν
useful considering for the to-stir and to-change —
Γαλατίαν ἐποιήσαντο συνωμότας. καὶ γράμματα μὲν αὐτοῖς
Gaul they-made fellow-conspirators and letters indeed to-them
πρὸς τὴν ἐκεῖ βουλήν, γράμματα δὲ πρὸς Κατιλίναν ἔδοσαν,
to the there council letters and to Catiline they-gave
τῇ μὲν ὑπισχνούμενοι τὴν ἐλευθερίαν, τὸν δὲ Κατιλίναν
to-the indeed promising the freedom — but Catiline
παρακαλοῦντες ἐλευθερώσαντα τοὺς δούλους ἐπὶ τὴν Ῥώμην
urging having-freed the slaves against — Rome
ἐλαύνειν. συναπέστελλον δὲ μετ᾽ αὐτῶν πρὸς τὸν Κατιλίναν
to-march they-sent-along and with them to — Catiline
Τίτον τινὰ Κροτωνιάτην, κομίζοντα τὰς ἐπιστολάς.
Titus a-certain of-Croton carrying the letters
οἷα δ᾽ ἀνθρώπων ἀσταθμήτων καὶ μετ᾽ οἴνου τὰ
as-is-natural but of-men unstable and with wine for-the
πολλὰ καὶ γυναικῶν ἀλλήλοις ἐντυγχανόντων βουλεύματα
most-part and women with-one-another meeting plans
πόνῳ καὶ λογισμῷ νήφοντι καὶ συνέσει περιττῇ διώκων ὁ
with-toil and reasoning sober and intelligence extraordinary pursuing —
Κικέρων, καὶ πολλοὺς μὲν ἔχων ἔξωθεν ἐπισκοποῦντας τὰ
Cicero and many indeed having outside watching the
πραττόμενα καὶ συνεξιχνεύοντας αὐτῷ, πολλοῖς δὲ τῶν
things-being-done and tracking-down-with him with-many and of-the-ones
μετέχειν δοκούντων τῆς συνωμοσίας διαλεγόμενος κρύφα
to-share seeming in-the conspiracy conversing secretly

καὶ πιστεύων, ἔγνω τὴν πρὸς τοὺς ξένους κοινολογίαν·
and trusting he-learned-of the with the strangers conference
καὶ νυκτὸς ἐνεδρεύσας ἔλαβε τὸν Κροτωνιάτην καὶ
and by-night having-laid-an-ambush he-seized the Crotoniate and
τὰ γράμματα, συνεργούντων ἀδήλως τῶν Ἀλλοβρίγων.
the letters co-operating secretly the Allobroges

19 Ἅμα δ' ἡμέρᾳ βουλὴν ἀθροίσας εἰς τὸ τῆς Ὁμονοίας ἱερὸν
with and day the-senate having-assembled into the — of-Concord temple
ἐξανέγνω τὰ γράμματα καὶ τῶν μηνυτῶν διήκουσεν. ἔφη
he-read-out the letters and the informers heard said
δὲ καὶ Σιλανὸς Ἰούνιος ἀκηκοέναι τινὰς Κεθήγου λέγοντος
and also Silanus Junius to-have-heard some Cethegus saying
ὡς ὕπατοί τε τρεῖς καὶ στρατηγοὶ τέτταρες ἀναιρεῖσθαι
that consuls both three and praetors four to-be-killed
μέλλουσι. τοιαῦτα δ' ἕτερα καὶ Πείσων, ἀνὴρ ὑπατικός,
are-about such-things and other also Piso a-man of-consular-rank
εἰσήγγειλε. Γάιος δὲ Σουλπίκιος, εἷς τῶν στρατηγῶν,
reported Gaius and Sulpicius one of-the praetors
ἐπὶ τὴν οἰκίαν πεμφθεὶς τοῦ Κεθήγου πολλὰ μὲν ἐν
to the house having-been-sent — of-Cethegus many indeed in
αὐτῇ βέλη καὶ ὅπλα, πλεῖστα δὲ ξίφη καὶ μαχαίρας εὗρε
it missiles and arms very-many and swords and daggers found
νεοθήκτους ἁπάσας. τέλος δὲ τῷ Κροτωνιάτῃ ψηφισαμένης
newly-sharpened all finally and to-the Crotoniate having-voted
ἄδειαν ἐπὶ μηνύσει τῆς βουλῆς ἐξελεγχθεὶς ὁ Λέντλος
immunity for information the senate convicted — Lentulus
ἀπωμόσατο τὴν ἀρχήν (στρατηγῶν γὰρ ἐτύγχανε), καὶ τὴν
abjured the office praetor for he-happened-to-be and the
περιπόρφυρον ἐν τῇ βουλῇ καταθέμενος διήλλαξεν ἐσθῆτα
purple-bordered-robe in the senate having-laid-aside changed-into clothing

τῇ συμφορᾷ πρέπουσαν. οὗτος μὲν οὖν καὶ οἱ σὺν
for-the misfortune fitting this-man indeed then and the-ones with
αὐτῷ παρεδόθησαν εἰς ἄδεσμον φυλακὴν τοῖς στρατηγοῖς.
him were-handed-over into free custody to-the praetors
Ἤδη δ' ἑσπέρας οὔσης καὶ τοῦ δήμου περιμένοντος
already and evening being and the people waiting
ἀθρόου, προελθὼν ὁ Κικέρων, καὶ φράσας τὸ πρᾶγμα
in-a-body having-come-forward — Cicero and having-told the affair
τοῖς πολίταις καὶ προπεμφθείς, παρῆλθεν εἰς οἰκίαν φίλου
to-the citizens and having-been-escorted went into the-house of-a-friend
γειτνιῶντος, ἐπεὶ τὴν ἐκείνου γυναῖκες κατεῖχον, ἱεροῖς
neighboring since the that-man's women occupied with-rites
ἀπορρήτοις ὀργιάζουσαι θεὸν ἣν Ῥωμαῖοι μὲν Ἀγαθήν,
secret celebrating a-goddess whom Romans indeed Good
Ἕλληνες δὲ Γυναικείαν ὀνομάζουσι. θύεται δ' αὐτῇ κατ'
Greeks but Womanly name is-sacrificed and to-her by
ἐνιαυτὸν ἐν τῇ οἰκίᾳ τοῦ ὑπάτου διὰ γυναικὸς ἢ μητρὸς
year in the house of-the consul by wife or mother
αὐτοῦ, τῶν Ἑστιάδων παρθένων παρουσῶν. εἰσελθὼν οὖν ὁ
his the Vestal virgins being-present having-entered then —
Κικέρων, καθ' αὑτόν, ὀλίγων παντάπασιν αὐτῷ παρόντων,
Cicero by himself few altogether him being-present
ἐφρόντιζεν ὅπως χρήσαιτο τοῖς ἀνδράσι. τήν τε γὰρ
was-considering how he-should-deal with-the men the both for
ἄκραν καὶ προσήκουσαν ἀδικήμασι τηλικούτοις τιμωρίαν
extreme and fitting for-crimes so-great punishment
ἐξηυλαβεῖτο καὶ κατώκνει δι' ἐπιείκειαν ἤθους ἅμα καὶ
he-was-wary-of and shrank because-of mildness of-character at-once and
ὡς μὴ δοκοίη τῆς ἐξουσίας ἄγαν ἐμφορεῖσθαι καὶ πικρῶς
that not he-might-seem of-the power too-much to-take-his-fill and harshly
ἐπεμβαίνειν ἀνδράσι γένει τε πρώτοις καὶ φίλους δυνατοὺς
to-trample-on men in-family both first and friends powerful

ἐν τῇ πόλει κεκτημένοις· μαλακώτερόν τε χρησάμενος
in the city having-acquired more-mildly and having-dealt
ὠρρώδει τὸν ἀπ᾽ αὐτῶν κίνδυνον. οὐ γὰρ ἀγαπήσειν
he-dreaded the from them danger not for to-be-going-to-be-content
μετριώτερόν τι θανάτου παθόντας, ἀλλ᾽ εἰς ἅπαν
more-moderate something than-death having-suffered but into all
ἀναρραγήσεσθαι τόλμης, τῇ παλαιᾷ κακίᾳ, νέαν ὀργὴν
to-be-going-to-burst-out of-daring to-the old wickedness new anger
προσλαβόντας· αὐτός τε δόξειν ἄνανδρος καὶ μαλακός,
having-added himself and to-be-going-to-seem unmanly and soft
οὐδ᾽ ἄλλως δοκῶν εὐτολμότατος εἶναι τοῖς πολλοῖς.
not-even otherwise seeming most-daring to-be to-the many
20 Ταῦτα τοῦ Κικέρωνος διαπορουῦντος γίνεταί τι ταῖς
these-things — Cicero being-perplexed-about there-happens something to-the
γυναιξὶ σημεῖον θυούσαις. ὁ γὰρ βωμός, ἤδη τοῦ πυρὸς
women a-sign sacrificing the for altar already the fire
κατακεκοιμῆσθαι δοκοῦντος, ἐκ τῆς τέφρας καὶ τῶν
to-have-gone-to-sleep seeming from the ash and the
κεκαυμένων φλοιῶν φλόγα πολλὴν ἀνῆκε καὶ λαμπράν.
burnt bark flame much sent-up and bright
ὑφ᾽ ἧς αἱ μὲν ἄλλαι διεπτοήθησαν, αἱ δ᾽ ἱεραὶ
by which the indeed other-women were-terrified the but sacred
παρθένοι τὴν τοῦ Κικέρωνος γυναῖκα Τερεντίαν ἐκέλευσαν
virgins the — of-Cicero wife Terentia bade
ᾗ τάχος χωρεῖν πρὸς τὸν ἄνδρα καὶ κελεύειν οἷς
with-what speed to-go to the husband and to-bid what-things
ἔγνωκεν ἐγχειρεῖν ὑπὲρ τῆς πατρίδος, ὡς μέγα πρός τε
he-has-decided to-undertake for the fatherland as great for both
σωτηρίαν καὶ δόξαν αὐτῷ τῆς θεοῦ φῶς διδούσης. ἡ δὲ
safety and glory to-him the goddess light giving — and
Τερεντία (καὶ γὰρ οὐδ᾽ ἄλλως ἦν πρᾳεῖά τις οὐδ᾽ ἄτολμος
Terentia and for not otherwise was gentle some nor timid

τὴν φύσιν, ἀλλὰ φιλότιμος γυνὴ καὶ μᾶλλον, ὡς αὐτός
the nature but ambitious a-woman and rather as himself
φησιν ὁ Κικέρων, τῶν πολιτικῶν μεταλαμβάνουσα παρ᾽
says — Cicero of-the political taking-a-share from
ἐκείνου φροντίδων ἢ μεταδιδοῦσα τῶν οἰκιακῶν ἐκείνῳ),
him cares than sharing of-the household with-him
ταῦτά τε πρὸς αὐτὸν ἔφρασε καὶ παρώξυνεν ἐπὶ τοὺς
these-things both to him told and spurred-(him)-on against the
ἄνδρας· ὁμοίως δὲ καὶ Κόιντος ὁ ἀδελφὸς καὶ τῶν ἀπὸ
men likewise and also Quintus the brother and of-the from
φιλοσοφίας ἑταίρων Πόπλιος Νιγίδιος, ᾧ τὰ πλεῖστα
philosophy companions Publius Nigidius whom for-the most
καὶ μέγιστα παρὰ τὰς πολιτικὰς ἐχρῆτο πράξεις.
and greatest in the political he-used actions
Τῇ δ᾽ ὑστεραίᾳ γενομένων ἐν συγκλήτῳ λόγων περὶ
on-the and next-day having-taken-place in the-senate speeches about
τιμωρίας τῶν ἀνδρῶν, ὁ πρῶτος ἐρωτηθεὶς γνώμην Σιλανὸς
punishment of-the men the first asked opinion Silanus
εἶπε τὴν ἐσχάτην δίκην δοῦναι προσήκειν ἀχθέντας εἰς τὸ
said the extreme penalty to-pay to-be-fitting having-been-led to the
δεσμωτήριον. καὶ προσετίθεντο τούτῳ πάντες ἐφεξῆς μέχρι
prison and agreed with-this all in-order until
Γαΐου Καίσαρος τοῦ μετὰ ταῦτα δικτάτορος γενομένου.
Gaius Caesar the after these-things dictator having-become
τότε δὲ νέος ὢν ἔτι καὶ τὰς πρώτας ἔχων τῆς αὐξήσεως
then but young being still and the first having of-the growth
ἀρχάς, ἤδη δὲ τῇ πολιτείᾳ καὶ ταῖς ἐλπίσιν εἰς ἐκείνην
beginnings already but in-the politics and in-the hopes upon that
τὴν ὁδὸν ἐμβεβηκὼς ᾗ τὰ Ῥωμαίων εἰς μοναρχίαν
the road having-entered by-which the of-Romans into monarchy
μετέστησε πράγματα, τοὺς μὲν ἄλλους ἐλάνθανε, τῷ δὲ
he-changed affairs the indeed others he-escaped-notice — but

Κικέρωνι πολλὰς μὲν ὑποψίας, λαβὴν δ' οὐδεμίαν εἰς
for-Cicero many indeed suspicions hold but none for
ἔλεγχον παρέδωκεν, ἀλλὰ καὶ λεγόντων ἦν ἐνίων ἀκούειν
proof he-gave but even saying it-was of-some to-hear
ὡς ἐγγὺς ἐλθὼν ἁλῶναι διεκφύγοι τὸν ἄνδρα, τινὲς δέ
that near having-come to-be-caught he-escaped the man some and
φασι παριδεῖν ἑκόντα καὶ παραλιπεῖν τὴν κατ' ἐκείνου
say to-have-overlooked willingly and to-have-passed-over the against him
μήνυσιν φόβῳ τῶν φίλων αὐτοῦ καὶ τῆς δυνάμεως·
information from-fear of-the friends his and the power
παντὶ γὰρ εἶναι πρόδηλον ὅτι μᾶλλον ἂν ἐκεῖνοι γένοιντο
to-every-one for to-be evident that rather — they would-become
προσθήκη Καίσαρι σωτηρίας ἢ Καῖσαρ ἐκείνοις κολάσεως.
an-addition to-Caesar of-safety than Caesar to-them of-punishment

VI · THE EXECUTION

Caesar proposed imprisonment and confiscation; Cicero spoke on both sides, Silanus explained away his own vote, and Catulus and Cato carried the death sentence. Cicero led the conspirators one by one to the prison and had them executed, announcing to their friends, 'They have lived,' and was escorted home by torchlight. Catiline's army was destroyed. When the tribunes barred his last speech, he swore he had saved the fatherland, and Cato had him called its father. His constant self-praise made him hated, though he praised others freely, from Aristotle and Demosthenes to Cratippus.

21 Ἐπεὶ δ' οὖν ἡ γνώμη περιῆλθεν εἰς αὐτόν, ἀναστὰς
when and then the opinion came-round to him having-stood-up
ἀπεφήνατο μὴ θανατοῦν τοὺς ἄνδρας, ἀλλὰ τὰς οὐσίας
he-declared not to-put-to-death the men but the estates
εἶναι δημοσίας, αὐτοὺς δ' ἀπαχθέντας εἰς πόλεις τῆς
to-be public them and led-away to cities —

Ἰταλίας ἃς ἂν δοκῇ Κικέρωνι, τηρεῖσθαι δεδεμένους
of-Italy which — it-may-seem-good to-Cicero to-be-kept bound
ἄχρι ἂν οὗ καταπολεμηθῇ Κατιλίνας. οὔσης δὲ τῆς γνώμης
until — — be-overcome Catiline being and the opinion
ἐπιεικοῦς καὶ τοῦ λέγοντος εἰπεῖν δυνατωτάτου, ῥοπὴν ὁ
reasonable and the-one speaking to-speak most-able weight —
Κικέρων προσέθηκεν οὐ μικράν, αὐτός τε γὰρ ἀναστὰς
Cicero added not small himself both for having-stood-up
ἐνεχείρησεν εἰς ἑκάτερον, τὰ μὲν τῇ προτέρᾳ, τὰ
he-argued on each-side the-things indeed to-the former the-things
δὲ τῇ γνώμῃ Καίσαρος συνειπών, οἵ τε φίλοι πάντες
and to-the opinion of-Caesar having-spoken-for the both friends all
οἰόμενοι τῷ Κικέρωνι συμφέρειν τὴν Καίσαρος γνώμην
thinking — for-Cicero to-be-advantageous the of-Caesar opinion
ἧττον γὰρ ἐν αἰτίαις ἔσεσθαι μὴ θανατώσαντα τοὺς
less for in charges to-be-going-to-be not having-put-to-death the
ἄνδρας ᾑροῦντο τὴν δευτέραν μᾶλλον γνώμην, ὥστε καὶ
men preferred the second rather opinion so-that even
τὸν Σιλανὸν αὖθις μεταβαλλόμενον παραιτεῖσθαι καὶ λέγειν
— Silanus again changing to-excuse-himself and to-say
ὡς οὐδ' αὐτὸς εἴποι θανατικὴν γνώμην· ἐσχάτην γὰρ
that not-even he-himself had-spoken a-capital opinion extreme for
ἀνδρὶ βουλευτῇ Ῥωμαίων εἶναι δίκην τὸ δεσμωτήριον.
for-a-man a-senator of-Romans to-be penalty the prison
εἰρημένης δὲ τῆς γνώμης πρῶτος ἀντέκρουσεν αὐτῇ
having-been-spoken and the opinion first opposed it
Κάτλος Λουτάτιος· εἶτα δεξάμενος Κάτων, καὶ
Catulus Lutatius then having-taken-up-(the-argument) Cato and
τῷ λόγῳ σφοδρῶς συνεπερείσας ἐπὶ τὸν Καίσαρα τὴν
by-the speech vehemently having-pressed-hard on — Caesar the
ὑπόνοιαν, ἐνέπλησε θυμοῦ καὶ φρονήματος τὴν σύγκλητον,
suspicion filled with-anger and spirit the senate

ὥστε θάνατον καταψηφίσασθαι τῶν ἀνδρῶν. περὶ δὲ
so-that death to-vote of-the men about and
δημεύσεως χρημάτων ἐνίστατο Καῖσαρ, οὐκ ἀξιῶν
confiscation of-property opposed Caesar not thinking-it-right
τὰ φιλάνθρωπα τῆς ἑαυτοῦ γνώμης ἐκβαλόντας ἑνὶ
the humane-parts of-the his-own opinion having-thrown-out the-one
χρήσασθαι τῷ σκυθρωποτάτῳ, βιαζομένων δὲ πολλῶν
to-use the harshest using-force and many
ἐπεκαλεῖτο τοὺς δημάρχους, οἱ δ' οὐχ ὑπήκουον, ἀλλὰ
he-appealed-to the tribunes they but not obeyed but
Κικέρων αὐτὸς ἐνδοὺς ἀνῆκε τὴν περὶ δημεύσεως γνώμην.
Cicero himself having-yielded gave-up the about confiscation opinion
22 Ἐχώρει δὲ μετὰ τῆς βουλῆς ἐπὶ τοὺς ἄνδρας, οὐκ ἐν
he-went and with the senate to the men not in
ταὐτῷ δὲ πάντες ἦσαν, ἄλλος δ' ἄλλον ἐφύλαττε τῶν
the-same-place and all were other and other guarded of-the
στρατηγῶν, καὶ πρῶτον ἐκ Παλατίου παραλαβὼν τὸν
praetors and first from the-Palatine having-taken-over —
Λέντλον ἦγε διὰ τῆς ἱερᾶς ὁδοῦ καὶ τῆς ἀγορᾶς μέσης,
Lentulus he-led through the Sacred Way and the forum middle
τῶν μὲν ἡγεμονικωτάτων ἀνδρῶν κύκλῳ περιεσπειραμένων
the indeed most-eminent men in-a-circle surrounding
καὶ δορυφορούντων, τοῦ δὲ δήμου φρίττοντος τὰ δρώμενα
and acting-as-guards the and people shuddering-at the things-being-done
καὶ παριόντος σιωπῇ, μάλιστα δὲ τῶν νέων, ὥσπερ
and passing-by in-silence most and the young-men as-if
ἱεροῖς τισι πατρίοις ἀριστοκρατικῆς τινος ἐξουσίας τελεῖσθαι
by-rites some ancestral of-aristocratic some power to-be-initiated
μετὰ φόβου καὶ θάμβους δοκούντων. διελθὼν δὲ τὴν
with fear and awe seeming having-passed-through and the
ἀγορὰν καὶ γενόμενος πρὸς τῷ δεσμωτηρίῳ παρέδωκε τὸν
forum and having-come at the prison he-handed-over —

Λέντλον τῷ δημίῳ καὶ προσέταξεν ἀνελεῖν εἶθ' ἑξῆς
Lentulus to-the executioner and ordered to-kill-(him) then in-order
τὸν Κέθηγον, καὶ οὕτω τῶν ἄλλων ἕκαστον καταγαγὼν
— Cethegus and so of-the others each having-brought-down
ἀπέκτεινεν. ὁρῶν δὲ πολλοὺς ἔτι τῶν ἀπὸ τῆς συνωμοσίας
he-put-to-death seeing and many still of-the from the conspiracy
ἐν ἀγορᾷ συνεστῶτας ἀθρόους καὶ τὴν μὲν πρᾶξιν
in the-forum standing-together in-crowds and the indeed deed
ἀγνοοῦντας, τὴν δὲ νύκτα προσμένοντας, ὡς ἔτι ζώντων
not-knowing the but night waiting-for as still living
τῶν ἀνδρῶν καὶ δυναμένων ἐξαρπασθῆναι, φθεγξάμενος
the men and being-able to-be-snatched-away having-called-out
μέγα πρὸς αὐτούς, "ἔζησαν," εἶπεν. οὕτω δὲ Ῥωμαίων
loudly to them they-have-lived he-said so and of-Romans
οἱ δυσφημεῖν μὴ βουλόμενοι τὸ τεθνάναι σημαίνουσιν.
the-ones to-speak-ill-omened not wishing the to-have-died signify
Ἤδη δ' ἦν ἑσπέρα, καὶ δι' ἀγορᾶς ἀνέβαινεν εἰς τὴν
already and it-was evening and through the-forum he-went-up to the
οἰκίαν, οὐκέτι σιωπῇ τῶν πολιτῶν οὐδὲ τάξει προπεμπόντων
house no-longer in-silence the citizens nor in-order escorting
αὐτόν, ἀλλὰ φωναῖς καὶ κρότοις δεχομένων καθ' οὓς
him but with-cries and applause receiving-(him) by whom
γένοιτο, σωτῆρα καὶ κτίστην ἀνακαλούντων τῆς πατρίδος.
he-passed savior and founder calling-(him) of-the fatherland
τὰ δὲ φῶτα πολλὰ κατέλαμπε τοὺς στενωπούς, λαμπάδια
the and lights many illuminated the narrow-streets lamps
καὶ δᾳδας ἱστώντων ἐπὶ ταῖς θύραις. αἱ δὲ γυναῖκες ἐκ τῶν
and torches setting-up at the doors the and women from the
τεγῶν προὔφαινον ἐπὶ τιμῇ καὶ θέᾳ τοῦ ἀνδρός, ὑπὸ πομπῇ
roofs showed-lights in honor and sight of-the man under escort
τῶν ἀρίστων μάλα σεμνῶς ἀνιόντος· ὧν οἱ πλεῖστοι
of-the best-men very solemnly going-up of-whom the most

πολέμους τε κατειργασμένοι μεγάλους καὶ διὰ θριάμβων
wars both having-accomplished great and through triumphs
εἰσεληλακότες καὶ προσκεκτημένοι γῆν καὶ θάλατταν οὐκ
having-ridden-in and having-acquired-besides land and sea not
ὀλίγην ἐβάδιζον ἀνομολογούμενοι πρὸς ἀλλήλους πολλοῖς
little walked agreeing with one-another to-many
μὲν τῶν τότε ἡγεμόνων καὶ στρατηγῶν πλούτου καὶ
indeed of-the then commanders and generals of-wealth and
λαφύρων καὶ δυνάμεως χάριν ὀφείλειν τὸν Ῥωμαίων δῆμον,
spoils and power gratitude to-owe the of-Romans people
ἀσφαλείας δὲ καὶ σωτηρίας ἑνὶ μόνῳ Κικέρωνι, τηλικοῦτον
of-security but and safety to-one alone Cicero so-great
ἀφελόντι καὶ τοσοῦτον αὐτοῦ κίνδυνον. οὐ γὰρ τὸ κωλῦσαι
having-removed and so-much from-it danger not for the to-prevent
τὰ πραττόμενα καὶ κολάσαι τοὺς πράττοντας ἐδόκει
the things-being-done and to-punish the-ones doing seemed
θαυμαστόν, ἀλλ᾽ ὅτι μέγιστον τῶν πώποτε νεωτερισμῶν
wonderful but that greatest of-the ever revolutions
οὗτος ἐλαχίστοις κακοῖς ἄνευ στάσεως καὶ ταραχῆς
this-man with-fewest evils without faction and disturbance
κατέσβεσε. καὶ γὰρ τὸν Κατιλίναν οἱ πλεῖστοι τῶν
he-quenched and for — Catiline the most of-the-ones
συνερρυηκότων πρὸς αὐτὸν ἅμα τῷ πυθέσθαι
having-flocked to him at-the-same-time with-the to-learn
τὰ περὶ Λέντλον καὶ Κέθηγον ἐγκαταλιπόντες ᾤχοντο·
the-things about Lentulus and Cethegus having-deserted went-away
καὶ μετὰ τῶν συμμεμενηκότων αὐτῷ διαγωνισάμενος
and with the-ones having-stayed-with him having-fought-it-out
πρὸς Ἀντώνιον αὐτός τε διεφθάρη καὶ τὸ στρατόπεδον.
against Antonius himself both was-destroyed and the army

Οὐ μὴν ἀλλ' ἦσαν οἱ τὸν Κικέρωνα παρεσκευασμένοι 23
not however but there-were the-ones — Cicero prepared
καὶ λέγειν ἐπὶ τούτοις καὶ ποιεῖν κακῶς, ἔχοντες ἡγεμόνας
both to-speak-of for these-things and to-treat badly having as-leaders
τῶν εἰς τὸ μέλλον ἀρχόντων Καίσαρα μὲν στρατηγοῦντα,
of-the-ones for the future magistrates Caesar indeed being-praetor
Μέτελλον δὲ καὶ Βηστίαν δημαρχοῦντας. οἳ τὴν ἀρχὴν
Metellus and and Bestia being-tribunes who the office
παραλαβόντες, ἔτι τοῦ Κικέρωνος ἡμέρας ὀλίγας ἄρχοντος,
having-taken-over still — Cicero days few holding-office
οὐκ εἴων δημηγορεῖν αὐτόν, ἀλλ' ὑπὲρ τῶν ἐμβόλων
not allowed to-address-the-people him but over the rostra
βάθρα θέντες οὐ παρίεσαν οὐδ' ἐπέτρεπον λέγειν, ἀλλ'
benches having-placed not let-(him)-pass nor permitted to-speak but
ἐκέλευον, εἰ βούλοιτο, μόνον περὶ τῆς ἀρχῆς ἀπομόσαντα
bade if he-wished only about the office having-sworn
καταβαίνειν. κἀκεῖνος ἐπὶ τούτοις ὡς ὀμόσων προῆλθε· καὶ
to-come-down and-he on these-terms as going-to-swear came-forward and
γενομένης αὐτῷ σιωπῆς ὤμνυεν, οὐ τὸν πάτριον, ἀλλ' ἴδιόν
having-been for-him silence he-swore not the ancestral but private
τινα καὶ καινὸν ὅρκον, ᾧ μὴν σεσωκέναι τὴν πατρίδα
a-certain and new oath truly indeed to-have-saved the fatherland
καὶ διατετηρηκέναι τὴν ἡγεμονίαν. ἐπώμνυε δὲ τὸν ὅρκον
and to-have-preserved the supremacy swore-after-him and the oath
αὐτῷ σύμπας ὁ δῆμος, ἐφ' οἷς ἔτι μᾶλλον ὅ τε Καῖσαρ
him all the people at which still more — both Caesar
οἵ τε δήμαρχοι χαλεπαίνοντες ἄλλας τε τῷ Κικέρωνι
the and tribunes being-angry other both — for-Cicero
ταραχὰς ἐμηχανῶντο, καὶ νόμος ὑπ' αὐτῶν εἰσήγετο
troubles devised and a-law by them was-introduced
καλεῖν Πομπήϊον μετὰ τῆς στρατιᾶς, ὡς δὴ καταλύσοντα
to-summon Pompey with the army as indeed going-to-put-down

τὴν Κικέρωνος δυναστείαν. ἀλλ᾽ ἦν ὄφελος μέγα τῷ
the of-Cicero domination but it-was a-help great —
Κικέρωνι καὶ πάσῃ τῇ πόλει δημαρχῶν τότε Κάτων καὶ
to-Cicero and to-all the city being-tribune then Cato and
τοῖς ἐκείνων πολιτεύμασιν ἀπ᾽ ἴσης μὲν ἐξουσίας, μείζονος
to-the their policies from equal indeed power greater
δὲ δόξης ἀντιτασσόμενος, τά τε γὰρ ἄλλα ῥᾳδίως
but repute opposing-himself the-things both for other easily
ἔλυσε, καὶ τὴν Κικέρωνος ὑπατείαν οὕτως ἦρε τῷ
he-undid and the of-Cicero consulship so he-raised by-the
λόγῳ μεγάλην δημηγορήσας ὥστε τιμὰς αὐτῷ τῶν
speech great having-addressed-the-people so-that honors to-him of-the
πώποτε μεγίστας ψηφίσασθαι καὶ προσαγορεῦσαι πατέρα
ever greatest to-vote and to-call father
πατρίδος, πρώτῳ γὰρ ἐκείνῳ δοκεῖ τοῦτο καθυπάρξαι,
of-fatherland first for to-that-man seems this to-have-befallen
Κάτωνος αὐτὸν οὕτως ἐν τῷ δήμῳ προσαγορεύσαντος.
Cato him so in the people having-called
24 Καὶ μέγιστον μὲν ἴσχυσεν ἐν τῇ πόλει τότε, πολλοῖς δ᾽
and greatest indeed was-strong in the city then to-many but
ἐπίφθονον ἑαυτὸν ἐποίησεν ἀπ᾽ οὐδενὸς ἔργου πονηροῦ,
odious himself he-made from no deed base
τῷ δ᾽ ἐπαινεῖν ἀεὶ καὶ μεγαλύνειν αὐτὸς ἑαυτὸν ὑπὸ
by-the but praising always and magnifying himself himself by
πολλῶν δυσχεραινόμενος. οὔτε γὰρ βουλὴν οὔτε δῆμον
many being-disliked neither for senate nor people
οὔτε δικαστήριον ἦν συνελθεῖν ἐν ᾧ μὴ Κατιλίναν
nor court was-it-possible to-meet in which not Catiline
ἔδει θρυλούμενον ἀκοῦσαι καὶ Λέντλον. ἀλλὰ καὶ τὰ
it-was-necessary repeated to-hear and Lentulus but also the
βιβλία τελευτῶν κατέπλησε καὶ τὰ συγγράμματα τῶν
books at-last he-filled and the writings with-the

ἐγκωμίων καὶ τὸν λόγον ἥδιστον ὄντα καὶ χάριν ἔχοντα
encomiums and the speech most-pleasant being and charm having
πλείστην ἐπαχθῆ καὶ φορτικὸν ἐποίησε τοῖς ἀκροωμένοις,
very-much odious and vulgar made to-the-ones listening
ὥσπερ τινὸς ἀεὶ κηρὸς αὐτῷ τῆς ἀηδίας ταύτης
as-if some always doom to-him the unpleasantness this
προσούσης. ὅμως δέ, καίπερ οὕτως ἀκράτῳ φιλοτιμίᾳ
being-attached nevertheless but although so with-unmixed ambition
συνών, ἀπήλλακτο τοῦ φθονεῖν ἑτέροις, ἀφθονώτατος
living he-was-free from-the to-envy others most-ungrudging
ὢν ἐν τῷ τοὺς πρὸ αὐτοῦ καὶ τοὺς καθ' αὑτὸν
being in the the-ones before him and the-ones in his-own-time
ἄνδρας ἐγκωμιάζειν, ὡς ἐκ τῶν συγγραμμάτων λαβεῖν
men to-praise as from the writings to-take
ἔστι. πολλὰ δ' αὐτοῦ καὶ ἀπομνημονεύουσιν οἷον περὶ
it-is-possible many and his also they-record such-as about
Ἀριστοτέλους, ὅτι χρυσίου ποταμὸς εἴη ῥέοντος, καὶ περὶ
Aristotle that of-gold a-river he-was flowing and about
τῶν Πλάτωνος διαλόγων, ὡς τοῦ Διός, εἰ λόγῳ χρῆσθαι
the of-Plato dialogues that — Zeus if speech to-use
πέφυκεν, οὕτω διαλεγομένου. τὸν δὲ Θεόφραστον εἰώθει
is-of-a-nature so would-converse — and Theophrastus he-used-to
τρυφὴν ἰδίαν ἀποκαλεῖν. περὶ δὲ τῶν Δημοσθένους λόγων
luxury his-own call about and the of-Demosthenes speeches
ἐρωτηθείς τίνα δοκοίη κάλλιστον εἶναι, τὸν μέγιστον
having-been-asked which he-thought finest to-be the longest
εἶπε. καίτοι τινὲς τῶν προσποιουμένων δημοσθενίζειν
he-said and-yet some of-the-ones affecting to-demosthenize
ἐπιφύονται φωνῇ τοῦ Κικέρωνος, ἣν πρός τινα τῶν
fasten-upon an-utterance — of-Cicero which to one of-the
ἑταίρων ἔθηκεν ἐν ἐπιστολῇ γράψας, ἐνιαχοῦ τῶν
friends he-set-down in a-letter having-written in-places of-the

λόγων ἀπονυστάζειν τὸν Δημοσθένη· τῶν δὲ μεγάλων καὶ
speeches to-nod-off — Demosthenes of-the but great and
θαυμαστῶν ἐπαίνων οἷς πολλαχοῦ χρῆται περὶ τοῦ ἀνδρός,
wonderful praises which in-many-places he-uses about the man
καὶ ὅτι περὶ οὗς μάλιστα τῶν ἰδίων ἐσπούδασε λόγων,
and that about which most of-the own he-was-in-earnest speeches
τοὺς κατ᾽ Ἀντωνίου, Φιλιππικοὺς ἐπέγραψεν, ἀμνημονοῦσι.
the against Antony Philippics he-entitled they-are-unmindful
Τῶν δὲ κατ᾽ αὐτὸν ἐνδόξων ἀπὸ λόγου καὶ σοφίας οὐκ
of-the and in his-time distinguished from eloquence and wisdom not
ἔστιν οὐδεὶς ὃν οὐκ ἐποίησεν ἐνδοξότερον ἢ λέγων
there-is no-one whom not he-made more-distinguished either speaking
ἢ γράφων εὐμενῶς περὶ ἑκάστου. Κρατίππῳ δὲ τῷ
or writing kindly about each for-Cratippus and the
Περιπατητικῷ διεπράξατο μὲν Ῥωμαίῳ γενέσθαι παρὰ
Peripatetic he-obtained indeed Roman to-become from
Καίσαρος ἄρχοντος ἤδη, διεπράξατο δὲ καὶ τὴν ἐξ
Caesar ruling already he-obtained and also the of
Ἀρείου πάγου βουλὴν ψηφίσασθαι δεηθῆναι μένειν αὐτὸν
Ares' hill council to-vote to-ask to-remain him
ἐν Ἀθήναις καὶ διαλέγεσθαι τοῖς νέοις ὡς κοσμοῦντα
in Athens and to-converse with-the young-men as adorning
τὴν πόλιν. ἐπιστολαὶ δὲ παρὰ τοῦ Κικέρωνος εἰσὶ
the city letters and from — Cicero there-are
πρὸς Ἡρώδην, ἕτεραι δὲ πρὸς τὸν υἱόν, ἐγκελευομένου
to Herodes others and to the son urging
συμφιλοσοφεῖν Κρατίππῳ. Γοργίαν δὲ τὸν ῥήτορα
to-study-philosophy-with Cratippus Gorgias and the rhetorician
αἰτιώμενος εἰς ἡδονὰς καὶ πότους προάγειν τὸ μειράκιον
accusing to pleasures and drinking-bouts to-lead-on the youth
ἀπελαύνει τῆς συνουσίας αὐτοῦ. καὶ σχεδὸν αὕτη τε
he-drives-away from-the company his and nearly this both

τῶν Ἑλληνικῶν μία καὶ δευτέρα πρὸς Πέλοπα τὸν
of-the Greek-ones one and a-second to Pelops the
Βυζάντιον ἐν ὀργῇ τινι γέγραπται, τὸν μὲν Γοργίαν
Byzantine in anger some has-been-written — indeed Gorgias
αὐτοῦ προσηκόντως ἐπικόπτοντος, εἴπερ ἦν φαῦλος
him fittingly rebuking if-indeed he-was worthless
καὶ ἀκόλαστος, ἧπερ ἐδόκει, πρὸς δὲ τὸν Πέλοπα
and licentious as he-seemed to but — Pelops
μικρολογουμένου καὶ μεμψιμοιροῦντος ὥσπερ ἀμελήσαντα
being-petty and complaining as-if having-neglected
τιμάς τινας αὐτῷ καὶ ψηφίσματα παρὰ Βυζαντίων γενέσθαι.
honors some for-him and decrees from Byzantines to-come-about

VII · JESTS AND ENEMIES

Cicero's love of display and of jesting made enemies. Plutarch gives his sayings against Munatius, Crassus, Vatinius, Metellus Nepos, and others. Clodius, a bold young aristocrat, entered Caesar's house in a lute girl's dress during the women's rites of the Good Goddess to reach Pompeia; he was discovered, Caesar divorced his wife, and Clodius was prosecuted for impiety.

Ταῦτά τε δὴ φιλότιμα, καὶ τὸ πολλάκις ἐπαιρόμενον τοῦ 25
these-things both indeed ambitious and the often being-carried-away of-the
λόγου τῇ δεινότητι τὸ πρέπον προΐεσθαι. Μουνατίῳ μὲν
speech by-the cleverness the fitting to-abandon for-Munatius indeed
γάρ ποτε συνηγορήσας, ὡς ἀποφυγὼν τὴν δίκην ἐκεῖνος
for once having-pleaded as having-escaped the trial he
ἐδίωκεν ἑταῖρον αὐτοῦ Σαβῖνον, οὕτω λέγεται προπεσεῖν
prosecuted a-companion his Sabinus so it-is-said to-have-fallen-forward
ὑπ' ὀργῆς ὁ Κικέρων ὥστ' εἰπεῖν· "σὺ γὰρ ἐκείνην, ὦ
by anger — Cicero as to-say you for that O

Μουνάτιε, τὴν δίκην ἀπέφυγες διὰ σαυτόν, οὐκ ἐμοῦ πολὺ
Munatius the trial escaped through yourself not me much
σκότος ἐν φωτὶ τῷ δικαστηρίῳ περιχέαντος;" Μᾶρκον
darkness in light to-the court having-poured-around Marcus
δὲ Κράσσον ἐγκωμιάζων ἀπὸ τοῦ βήματος εὐημέρησε,
and Crassus praising from the platform he-won-applause
καὶ μεθ' ἡμέρας αὖθις ὀλίγας λοιδορῶν αὐτόν, ὡς ἐκεῖνος
and after days again few reviling him when he
εἶπεν "οὐ γὰρ ἐνταῦθα πρώην αὐτὸς ἡμᾶς ἐπῄνεις;" "ναί,"
said not for here lately yourself us were-praising yes
φησι, "μελέτης ἕνεκεν γυμνάζων τὸν λόγον εἰς φαύλην
he-says practice for-the-sake-of exercising the eloquence on a-bad
ὑπόθεσιν." εἰπόντος δέ ποτε τοῦ Κράσσου μηδένα Κράσσον
subject having-said and once — Crassus that-no-one Crassus
ἐν Ῥώμῃ βεβιωκέναι μακρότερον ἑξηκονταετίας, εἶθ' ὕστερον
in Rome to-have-lived longer than-sixty-years then later
ἀρνουμένου καὶ λέγοντος, "τί δ' ἂν ἐγὼ παθὼν τοῦτ'
denying-(it) and saying what and — I having-suffered this
εἶπον;" "ἤιδεις," ἔφη, "Ῥωμαίους ἡδέως ἀκουσομένους καὶ
said you-knew he-said Romans gladly going-to-hear and
διὰ τοῦτ' ἐδημαγώγεις." ἀρέσκεσθαι δὲ τοῦ Κράσσου
through this you-were-courting-the-people being-pleased and — Crassus
τοῖς Στωικοῖς φήσαντος, ὅτι πλούσιον εἶναι τὸν ἀγαθὸν
with-the Stoics having-said because rich to-be the good-man
ἀποφαίνουσιν, "ὅρα μὴ μᾶλλον" εἶπεν, "ὅτι πάντα
they-declare see whether-not rather he-said because all-things
τοῦ σοφοῦ λέγουσιν εἶναι." διεβάλλετο δ' εἰς φιλαργυρίαν
of-the wise-man they-say to-be was-slandered and for avarice
ὁ Κράσσος. ἐπεὶ δὲ τοῦ Κράσσου τῶν παίδων ὁ ἕτερος
— Crassus when and — of-Crassus of-the sons the one
Ἀξίῳ τινὶ δοκῶν ὅμοιος εἶναι, καὶ διὰ τοῦτο τῇ
to-Axius a-certain seeming like to-be and because-of this to-the

μητρὶ προστριβόμενος αἰσχρὰν ἐπὶ τῷ Ἀξίῳ διαβολὴν
mother attaching a-shameful about — Axius slander
εὐδοκίμησε λόγον ἐν βουλῇ διελθών, ἐρωτηθεὶς ὁ
had-success a-speech in the-senate having-delivered having-been-asked —
Κικέρων τί φαίνεται αὐτῷ, "ἄξιος," εἶπε, "Κράσσου."
Cicero what appears to-him worthy-(Axius) he-said of-Crassus
Μέλλων δὲ Κράσσος εἰς Συρίαν ἀπαίρειν ἐβούλετο τὸν 26
being-about and Crassus to Syria to-set-out wished —
Κικέρωνα μᾶλλον αὐτῷ φίλον ἢ ἐχθρὸν εἶναι· καὶ
Cicero rather to-him friend than enemy to-be and
φιλοφρονούμενος ἔφη βούλεσθαι δειπνῆσαι παρ' αὐτῷ·
being-friendly said to-wish to-dine with him
κἀκεῖνος ὑπεδέξατο προθύμως. ὀλίγαις δ' ὕστερον ἡμέραις
and-he received-(him) eagerly few and later days
περὶ Βατινίου φίλων τινῶν ἐντυγχανόντων ὡς μνωμένου
about Vatinius friends some interceding as seeking
διαλύσεις καὶ φιλίαν ἦν γὰρ ἐχθρός, "οὐ δήπου καὶ
reconciliation and friendship he-was for an-enemy not surely also
Βατίνιος," εἶπε, "δειπνῆσαι παρ' ἐμοὶ βούλεται;" πρὸς
Vatinius he-said to-dine with me wishes toward
μὲν οὖν Κράσσον τοιοῦτος. αὐτὸν δὲ τὸν Βατίνιον ἔχοντα
indeed then Crassus such himself and — Vatinius having
χοιράδας ἐν τῷ τραχήλῳ καὶ λέγοντα δίκην οἰδοῦντα
scrofulous-swellings in the neck and pleading a-case swelling
ῥήτορα προσεῖπεν. ἀκούσας δ' ὅτι τέθνηκεν, εἶτα μετὰ
orator he-called having-heard and that he-has-died then after
μικρὸν πυθόμενος σαφῶς ὅτι ζῇ, "κακὸς τοίνυν ἀπόλοιτο
a-little having-learned clearly that he-lives bad then may-he-perish
κακῶς ὁ ψευσάμενος." ἐπεὶ δὲ Καίσαρι ψηφισαμένῳ
badly the-one having-lied when and Caesar having-proposed
τὴν ἐν Καμπανίᾳ χώραν κατανεμηθῆναι τοῖς στρατιώταις
the in Campania land to-be-divided to-the soldiers

πολλοὶ μὲν ἐδυσχέραινον ἐν τῇ βουλῇ, Λεύκιος δὲ Γέλλιος
many indeed were-displeased in the senate Lucius and Gellius
ὁμοῦ τι πρεσβύτατος ὢν εἶπεν ὡς οὐ γενήσεται τοῦτο
about the oldest being said that not will-be this
ζῶντος αὐτοῦ, "περιμείνωμεν" εἶπεν ὁ Κικέρων, "μακρὰν
living him let-us-wait said — Cicero long
γὰρ οὐκ αἰτεῖται Γέλλιος ὑπέρθεσιν." ἦν δέ τις
for not asks Gellius postponement there-was and a-certain
Ὀκταούιος αἰτίαν ἔχων ἐκ Λιβύης γεγονέναι· πρὸς τοῦτον
Octavius a-charge having from Libya to-have-been-born to this-man
ἔν τινι δίκῃ λέγοντα τοῦ Κικέρωνος μὴ ἐξακούειν, "καὶ
in some trial saying — Cicero not to-hear and
μὴν οὐκ ἔχεις," εἶπε, "τὸ οὖς ἀτρύπητον." Μετέλλου δὲ
indeed not you-have he-said the ear unpierced Metellus and
Νέπωτος εἰπόντος ὅτι πλείονας καταμαρτυρῶν ἀνῄρηκεν
Nepos having-said that more by-testifying-against he-has-killed
ἢ συνηγορῶν σέσωκεν, "ὁμολογῶ γάρ," ἔφη, "πίστεως ἐν
than by-pleading-for he-has-saved I-admit for he-said of-good-faith in
ἐμοὶ πλέον ἢ δεινότητος εἶναι." νεανίσκου δέ τινος αἰτίαν
me more than of-cleverness to-be a-youth and a-certain a-charge
ἔχοντος ἐν πλακοῦντι φάρμακον τῷ πατρὶ δεδωκέναι
having in a-cake poison to-the father to-have-given
θρασυνομένου καὶ λέγοντος ὅτι λοιδορήσει τὸν Κικέρωνα,
being-insolent and saying that he-will-revile — Cicero
"τοῦτο," ἔφη, "παρὰ σοῦ βούλομαι μᾶλλον ἢ πλακοῦντα."
this he-said from you I-wish rather than a-cake
Ποπλίου δὲ Σηστίου συνήγορον μὲν αὐτὸν ἔν τινι δίκῃ
Publius and Sestius advocate indeed him in some trial
παραλαβόντος μεθ' ἑτέρων, αὐτοῦ δὲ πάντα βουλομένου
having-taken-on with others he and everything wishing
λέγειν καὶ μηδενὶ παριέντος εἰπεῖν, ὡς δῆλος ἦν
to-say and to-no-one allowing to-speak when evident he-was

ἀφιέμενος ὑπὸ τῶν δικαστῶν ἤδη τῆς ψήφου φερομένης,
being-acquitted by the jurors already the vote being-taken
"χρῶ σήμερον," ἔφη, "τῷ καιρῷ, Σήστιε μέλλεις γὰρ
use today he-said the opportunity Sestius you-are-going for
αὔριον ἰδιώτης εἶναι." Πόπλιον δὲ Κώνσταν νομικὸν
tomorrow a-private-man to-be Publius and Consta a-lawyer
εἶναι βουλόμενον, ὄντα δ' ἀμαθῆ καὶ ἀφυῆ, πρός τινα
to-be wishing being but ignorant and dull to some
δίκην ἐκάλεσε μάρτυρα· τοῦ δὲ μηδὲν εἰδέναι φάσκοντος,
trial he-called as-witness he and nothing to-know asserting
"ἴσως," ἔφη, "δοκεῖς περὶ τῶν νομικῶν ἐρωτᾶσθαι."
perhaps he-said you-think about the law-matters to-be-asked
Μετέλλου δὲ Νέπωτος ἐν διαφορᾷ τινι πολλάκις λέγοντος
Metellus and Nepos in dispute some often saying
"τίς σοῦ πατήρ ἐστιν," ὁ Κικέρων "σοὶ ταύτην"
who your father is — Cicero for-you this
ἔφη "τὴν ἀπόκρισιν ἡ μήτηρ χαλεπωτέραν ἐποίησεν."
he-said the answer the mother more-difficult made
ἐδόκει δ' ἀκόλαστος ἡ μήτηρ εἶναι τοῦ Νέπωτος,
seemed and licentious the mother to-be — of-Nepos
αὐτὸς δέ τις εὐμετάβολος. καί ποτε τὴν δημαρχίαν
himself and a-certain changeable and once the tribunate
ἀπολιπὼν ἄφνω πρὸς Πομπήϊον ἐξέπλευσεν εἰς Συρίαν,
having-abandoned suddenly to Pompey sailed-off to Syria
εἶτ' ἐκεῖθεν ἐπανῆλθεν ἀλογώτερον. θάψας δὲ Φίλαγρον
then from-there returned more-unreasonably having-buried and Philagrus
τὸν καθηγητὴν ἐπιμελέστερον ἐπέστησεν αὐτοῦ τῷ τάφῳ
the teacher rather-carefully set his on-the tomb
κόρακα λίθινον καὶ ὁ Κικέρων· "τοῦτ'," ἔφη "σοφώτερον
a-raven of-stone and — Cicero this he-said more-wisely
ἐποίησας· πέτεσθαι γάρ σε μᾶλλον ἢ λέγειν ἐδίδαξεν." ἐπεὶ
you-did to-fly for you rather than to-speak he-taught when

δὲ Μᾶρκος Ἄππιος ἔν τινι δίκῃ προοιμιαζόμενος εἶπε φίλον
and Marcus Appius in some trial prefacing said friend
αὐτοῦ δεδεῆσθαι παρασχεῖν ἐπιμέλειαν καὶ λογιότητα καὶ
his to-have-begged to-provide diligence and eloquence and
πίστιν, "εἶθ' οὕτως," ἔφη, "σιδηροῦς γέγονας ἄνθρωπος
good-faith then so he-said iron you-have-become a-man
ὥστε μηδὲν ἐκ τοσούτων ὧν ᾐτήσαθ' ὁ φίλος παρασχεῖν;"
so-that nothing of so-many which asked the friend to-provide
27 Τὸ μὲν οὖν πρὸς ἐχθροὺς ἢ ἀντιδίκους σκώμμασι χρῆσθαι
the indeed then toward enemies or opponents with-jests to-use
πικροτέροις δοκεῖ ῥητορικὸν εἶναι· τὸ δ' οἷς ἔτυχε
rather-bitter seems orator-like to-be the but whom he-happened
προσκρούειν ἕνεκα τοῦ γελοίου πολὺ συνῆγε μῖσος
to-offend for-the-sake-of the laughable much brought-together hatred
αὐτῷ. γράψω δὲ καὶ τούτων ὀλίγα. Μᾶρκον Ἀκυΐνιον
for-him I-will-write and also of-these a-few Marcus Aquinius
ἔχοντα δύο γαμβροὺς φυγάδας Ἄδραστον ἐκάλει. Λευκίου
having two sons-in-law exiles Adrastus he-called of-Lucius
δὲ Κόττα τιμητικὴν ἔχοντος ἀρχήν, φιλοινοτάτου δ'
and Cotta censorial having office most-wine-loving but
ὄντος, ὑπατείαν μετιὼν ὁ Κικέρων ἐδίψησε, καὶ τῶν
being consulship seeking — Cicero was-thirsty and the
φίλων κύκλῳ περιστάντων ὡς ἔπινεν, "Ὀρθῶς φοβεῖσθε,"
friends in-a-circle standing-around as he-drank rightly you-fear
εἶπε, "μή μοι γένοιτο χαλεπὸς ὁ τιμητὴς ὅτι ὕδωρ
he-said lest to-me become harsh the censor because water

πίνω.” Βωκωνίῳ δ’ ἀπαντήσας ἄγοντι μεθ’ ἑαυτοῦ τρεῖς
I-drink Voconius and having-met leading with himself three
ἀμορφοτάτας θυγατέρας ἀνεφθέγξατο·
most-ugly daughters he-exclaimed

“Φοίβου ποτ’ οὐκ ἐῶντος ἔσπειρεν τέκνα.”
of-Phoebus once not allowing he-sowed children

Μάρκου δὲ Γελλίου δοκοῦντος οὐκ ἐξ ἐλευθέρων γεγονέναι,
of-Marcus and Gellius seeming not from free-parents to-have-been-born
λαμπρᾷ δὲ τῇ φωνῇ καὶ μεγάλῃ γράμματα πρὸς τὴν
with-bright and the voice and great letters to the
σύγκλητον ἐξαναγνόντος, “μὴ θαυμάζετε,” εἶπε, “καὶ αὐτὸς
senate having-read-out not wonder he-said also himself
εἷς ἐστι τῶν ἀναπεφωνηκότων.” ἐπεὶ δὲ Φαῦστος ὁ
one is of-the-ones having-cried-out when and Faustus the
Σύλλα τοῦ μοναρχήσαντος ἐν Ῥώμῃ καὶ πολλοὺς ἐπὶ
of-Sulla the having-been-monarch in Rome and many to
θανάτῳ προγράψαντος ἐν δανείοις γενόμενος καὶ πολλὰ
death having-proscribed in debts having-been and much
τῆς οὐσίας διασπαθήσας ἀπάρτιον προέγραψε, ταύτην ἔφη
of-the estate having-squandered an-auction-list posted this he-said
μᾶλλον αὐτῷ τὴν προγραφὴν ἀρέσκειν ἢ τὴν πατρῴαν.
rather to-him the proscription to-please than the paternal-one
Ἐκ τούτων ἐγίνετο πολλοῖς ἐπαχθής· καὶ οἱ μετὰ 28
from these he-became to-many odious and the-ones with
Κλωδίου συνέστησαν ἐπ’ αὐτὸν ἀρχὴν τοιαύτην λαβόντες.
Clodius combined against him a-beginning such having-taken
ἦν Κλώδιος ἀνὴρ εὐγενής, τῇ μὲν ἡλικίᾳ νέος, τῷ
was Clodius a-man well-born in-the indeed age young in-the
δὲ φρονήματι θρασὺς καὶ αὐθάδης, οὗτος ἐρῶν Πομπηΐας

τῆς Καίσαρος γυναικὸς εἰς τὴν οἰκίαν αὐτοῦ παρεισῆλθε
the of-Caesar wife into the house his slipped-in
κρύφα, λαβὼν ἐσθῆτα καὶ σκευὴν ψαλτρίας· ἔθυον
secretly having-taken clothing and outfit of-a-lute-girl were-sacrificing
γὰρ αἱ γυναῖκες τὴν ἀπόρρητον ἐκείνην καὶ ἀθέατον
for the women the secret that and unseen
ἀνδράσι θυσίαν ἐν τῇ τοῦ Καίσαρος οἰκίᾳ, καὶ παρῆν
by-men sacrifice in the — of-Caesar house and was-present
ἀνὴρ οὐδείς· ἀλλὰ μειράκιον ὢν ἔτι καὶ μήπω γενειῶν ὁ
man no but a-stripling being still and not-yet bearded —
Κλώδιος ἤλπιζε λήσεσθαι διαδὺς πρὸς τὴν Πομπηΐαν
Clodius hoped to-escape-notice having-slipped-in to — Pompeia
μετὰ τῶν γυναικῶν, ὡς δ' εἰσῆλθε νυκτὸς εἰς οἰκίαν
with the women when but he-entered by-night into a-house
μεγάλην, ἠπορεῖτο τῶν διόδων· καὶ πλανώμενον
great he-was-at-a-loss-about the passages and wandering
αὐτὸν ἰδοῦσα Αὐρηλίας θεραπαινὶς τῆς Καίσαρος μητρός,
him having-seen of-Aurelia a-maid the of-Caesar mother
ἤτησεν ὄνομα, φθέγξασθαι δ' ἀναγκασθέντος ἐκείνου καὶ
asked name to-utter and having-been-compelled he and
φήσαντος ἀκόλουθον Πομπηΐας ζητεῖν Ἄβραν τοὔνομα,
having-said an-attendant of-Pompeia to-seek Abra by-name
συνεῖσα τὴν φωνὴν οὐ γυναικείαν οὖσαν ἀνέκραγε καὶ
having-recognized the voice not womanly being cried-out and
συνεκάλει τὰς γυναῖκας. αἱ δ' ἀποκλείσασαι τὰς θύρας καὶ
called-together the women they and having-shut the doors and
πάντα διερευνώμεναι λαμβάνουσι τὸν Κλώδιον εἰς οἴκημα
everything searching catch — Clodius in room
παιδίσκης, ᾗ συνεισῆλθε, καταπεφευγότα. τοῦ δὲ
of-a-maid with-whom he-had-entered having-taken-refuge of-the and

πράγματος περιβοήτου γενομένου Καῖσάρ τε τὴν Πομπηΐαν
affair notorious having-become Caesar both — Pompeia
ἀφῆκε καὶ δίκην ἀσεβείας ἀπεγράψατο τῷ Κλωδίῳ.
divorced and a-suit of-impiety lodged — against-Clodius

VIII · EXILE

At Clodius' trial Cicero testified against his alibi, urged on by Terentia, who hated Clodius' sister. The jurors acquitted Clodius, amid talk of bribery. As tribune Clodius turned on Cicero, whom Crassus openly opposed; Cicero gave up a legateship under Caesar, who then backed Clodius while Pompey turned away. Charged with killing the Catilinarians untried, Cicero changed his dress and begged the people. Pompey avoided him, and on his friends' advice he dedicated an Athena on the Capitol and fled. Clodius banished him by decree; refused shelter in Sicily, he crossed to Dyrrachium and spent his exile in despair.

Κικέρων δ' ἦν μὲν αὐτοῦ φίλος καὶ τῶν περὶ Κατιλίναν 29
Cicero and was indeed his friend and of-the about Catiline
πραττομένων ἐχρῆτο προθυμοτάτῳ συνεργῷ καὶ φύλακι
things-being-done he-had-used most-eager helper and guard
τοῦ σώματος, ἰσχυριζομένου δὲ πρὸς τὸ ἔγκλημα τῷ
of-the body insisting and against the charge by-the
μηδὲ γεγονέναι κατ' ἐκεῖνον ἐν Ῥώμῃ τὸν χρόνον, ἀλλ'
not-even to-have-been during that in Rome the time but
ἐν τοῖς πορρωτάτω χωρίοις διατρίβειν, κατεμαρτύρησεν
in the farthest places to-be-spending-time he-testified-against-(him)
ὡς ἀφιγμένου πρὸς αὐτὸν οἴκαδε καὶ διειλεγμένου περί
that he-had-come to him home and had-conversed about
τινων· ὅπερ ἦν ἀληθές, οὐ μὴν ἐδόκει μαρτυρεῖν
certain-matters which was true not however seemed to-testify
ὁ Κικέρων διὰ τὴν ἀλήθειαν, ἀλλὰ πρὸς τὴν αὐτοῦ
— Cicero for the truth but toward the his-own

γυναῖκα Τερεντίαν ἀπολογούμενος. ἦν γὰρ αὐτῇ πρὸς
wife Terentia defending-himself there-was for in-her toward
τὸν Κλώδιον ἀπέχθεια διὰ τὴν ἀδελφὴν τὴν ἐκείνου
— Clodius hatred because-of the sister the his
Κλωδίαν, ὡς τῷ Κικέρωνι βουλομένην γαμηθῆναι καὶ
Clodia as — for-Cicero wishing to-be-married and
τοῦτο διὰ Τύλλου τινὸς πράττουσαν, ὃς ἑταῖρος μὲν
this through Tullus a-certain managing who a-companion indeed
ἦν καὶ συνήθης ἐν τοῖς μάλιστα Κικέρωνος, ἀεὶ
was and intimate among the most of-Cicero always
δὲ πρὸς τὴν Κλωδίαν φοιτῶν καὶ θεραπεύων ἐγγὺς
but to — Clodia visiting and courting near
οἰκοῦσαν ὑποψίαν τῇ Τερεντίᾳ παρέσχε. χαλεπὴ δὲ τὸν
living suspicion — to-Terentia caused harsh and the
τρόπον οὖσα καὶ τοῦ Κικέρωνος ἄρχουσα παρώξυνε τῷ
character being and — of-Cicero ruling she-incited —
Κλωδίῳ συνεπιθέσθαι καὶ καταμαρτυρῆσαι. κατεμαρτύρουν
against-Clodius to-join-in-attacking and to-testify-against testified-against
δὲ τοῦ Κλωδίου πολλοὶ τῶν καλῶν κἀγαθῶν ἀνδρῶν
and — Clodius many of-the fine and-good men
ἐπιορκίας, ῥᾳδιουργίας, ὄχλων δεκασμούς, φθορὰς γυναικῶν.
perjuries frauds of-crowds briberies seductions of-women
Λεύκολλος δὲ καὶ θεραπαινίδας παρεῖχεν ὡς συγγένοιτο
Lucullus and even maidservants produced that he-had-lain-with
τῇ νεωτάτῃ τῶν ἀδελφῶν ὁ Κλώδιος, ὅτε Λευκούλλῳ
the youngest of-the sisters — Clodius when with-Lucullus
συνῴκει. πολλὴ δ' ἦν δόξα καὶ ταῖς ἄλλαις δυσὶν
she-lived-as-wife much and was report also with-the other two
ἀδελφαῖς πλησιάζειν τὸν Κλώδιον, ὧν Τερτίαν μὲν
sisters to-consort — Clodius of-whom Tertia indeed
Μάρκιος ὁ Ῥήξ, Κλωδίαν δὲ Μέτελλος ὁ Κέλερ εἶχεν,
Marcius — Rex Clodia and Metellus — Celer had

ἣν Κουαδρανταρίαν ἐκάλουν, ὅτι τῶν ἐραστῶν τις αὐτῇ
whom Quadrantaria they-called because of-the lovers one to-her
χαλκοῦς ἐμβαλὼν εἰς βαλάντιον ὡς ἀργύριον εἰσέπεμψε·
coppers having-put into a-purse as silver sent-in
τὸ δὲ λεπτότατον τοῦ χαλκοῦ νομίσματος κουαδράντην
the and smallest of-the copper coin quadrans
ἐκάλουν. ἐπὶ ταύτῃ μάλιστα τῶν ἀδελφῶν κακῶς ἤκουσεν
they-called with this-one most of-the sisters ill was-spoken-of
ὁ Κλώδιος. οὐ μὴν ἀλλὰ τότε τοῦ δήμου πρὸς τοὺς
— Clodius not however but then the people against the-ones
καταμαρτυροῦντας αὐτοῦ καὶ συνεστῶτας ἀντιταττομένου
testifying-against him and combining opposing
φοβηθέντες οἱ δικασταὶ φυλακὴν περιεστήσαντο, καὶ τὰς
having-feared the jurors a-guard set-around-themselves and the
δέλτους οἱ πλεῖστοι συγκεχυμένοις τοῖς γράμμασιν ἤνεγκαν.
tablets the most with-confused the letters brought
ὅμως δὲ πλείονες ἔδοξαν οἱ ἀπολύοντες γενέσθαι· καί
nevertheless and more seemed the-ones acquitting to-have-been and
τις ἐλέχθη καὶ δεκασμὸς διελθεῖν. ὅθεν ὁ μὲν Κάτλος
some was-said also bribery to-have-gone-through whence — indeed Catulus
ἀπαντήσας τοῖς κριταῖς, "ὑμεῖς," εἶπεν, "ὡς ἀληθῶς
having-met the jurors you he-said as truly
ὑπὲρ ἀσφαλείας ᾐτήσασθε τὴν φυλακήν, φοβούμενοι μή
for safety asked the guard fearing lest
τις ὑμῶν ἀφέληται τὸ ἀργύριον." Κικέρων δὲ τοῦ
someone of-you take-away the money Cicero and —
Κλωδίου πρὸς αὐτὸν λέγοντος ὅτι μαρτυρῶν οὐκ ἔσχε
Clodius to him saying that testifying not he-had
πίστιν παρὰ τοῖς δικασταῖς, "ἀλλ' ἐμοὶ μέν," εἶπεν, "οἱ
credit with the jurors but me indeed he-said the
πέντε καὶ εἴκοσι τῶν δικαστῶν ἐπίστευσαν τοσοῦτοι γάρ
five and twenty of-the jurors believed so-many for

σου κατεψηφίσαντο· σοὶ δὲ τριάκοντα οὐκ ἐπίστευσαν οὐ
you condemned you but thirty not believed not
γὰρ πρότερον ἀπέλυσαν ἢ ἔλαβον τὸ ἀργύριον." ὁ
for before they-acquitted than they-received the money —
μέντοι Καῖσαρ οὐ κατεμαρτύρησε κληθεὶς ἐπὶ τὸν
however Caesar not testified having-been-summoned against —
Κλώδιον, οὐδ' ἔφη μοιχείαν κατεγνωκέναι τῆς γυναικός,
Clodius nor said adultery to-have-found-against the wife
ἀφεικέναι δ' αὐτὴν ὅτι τὸν Καίσαρος ἔδει γάμον οὐ
to-have-divorced but her because the of-Caesar it-was-needful marriage not
πράξεως αἰσχρᾶς μόνον, ἀλλὰ καὶ φήμης καθαρὸν εἶναι.
of-deed shameful only but also of-rumor pure to-be
30 Διαφυγὼν δὲ τὸν κίνδυνον ὁ Κλώδιος καὶ δήμαρχος
having-escaped and the danger — Clodius and tribune
αἱρεθεὶς εὐθὺς εἶχετο τοῦ Κικέρωνος, πάνθ' ὁμοῦ
having-been-chosen at-once fastened-on — Cicero all together
πράγματα καὶ πάντας ἀνθρώπους συνάγων καὶ ταράττων
affairs and all men gathering and stirring-up
ἐπ' αὐτόν, τόν τε γὰρ δῆμον ᾠκειώσατο νόμοις
against him the both for people he-won-over by-laws
φιλανθρώποις, καὶ τῶν ὑπάτων ἑκατέρῳ μεγάλας
generous and of-the consuls to-each great
ἐπαρχίας ἐψηφίσατο, Πείσωνι μὲν Μακεδονίαν, Γαβινίῳ
provinces voted to-Piso indeed Macedonia to-Gabinius
δὲ Συρίαν, πολλοὺς δὲ τῶν ἀπόρων συνέτασσεν εἰς
and Syria many and of-the poor he-enrolled into
τὸ πολίτευμα, καὶ δούλους ὡπλισμένους περὶ αὑτὸν
the political-body and slaves armed around himself
εἶχε. τῶν δὲ πλεῖστον δυναμένων τότε τριῶν ἀνδρῶν,
he-had of-the and most being-powerful then three men
Κράσσου μὲν ἄντικρυς Κικέρωνι πολεμοῦντος, Πομπηΐου
Crassus indeed openly with-Cicero warring Pompey

δὲ θρυπτομένου πρὸς ἀμφοτέρους, Καίσαρος δὲ μέλλοντος
and being-coy toward both Caesar and being-about
εἰς Γαλατίαν ἐξιέναι μετὰ στρατεύματος, ὑπὸ τοῦτον
into Gaul to-set-out with army under this-man
ὑποδὺς ὁ Κικέρων, καίπερ οὐκ ὄντα φίλον, ἀλλ' ὕποπτον
having-slipped — Cicero although not being a-friend but suspect
ἐκ τῶν περὶ Κατιλίναν, ἠξίωσε πρεσβευτὴς αὐτῷ
from the-things about Catiline asked as-legate with-him
συστρατεύειν. δεξαμένου δὲ τοῦ Καίσαρος ὁ Κλώδιος
to-serve having-accepted and — Caesar — Clodius
ὁρῶν ἐκφεύγοντα τὴν δημαρχίαν αὐτοῦ τὸν Κικέρωνα
seeing escaping the tribunate his — Cicero
προσεποιεῖτο συμβατικῶς ἔχειν, καὶ τῇ Τερεντίᾳ τὴν
pretended conciliatory to-be and — to-Terentia the
πλείστην ἀνατιθεὶς αἰτίαν, ἐκείνου δὲ μεμνημένος ἐπιεικῶς
most attributing blame of-him but making-mention reasonably
ἀεὶ καὶ λόγους εὐγνώμονας ἐνδιδούς, ὡς ἄν τις οὐ
always and words kindly letting-fall as — one not
μισῶν οὐδὲ χαλεπαίνων, ἀλλ' ἐγκαλῶν μέτρια καὶ φιλικά,
hating nor being-angry but complaining moderately and friendly
παντάπασιν αὐτοῦ τὸν φόβον ἀνῆκεν, ὥστ' ἀπειπεῖν τῷ
altogether his the fear he-released so-that to-renounce —
Καίσαρι τὴν πρεσβείαν καὶ πάλιν ἔχεσθαι τῆς πολιτείας.
to-Caesar the legateship and again to-hold-fast to-the politics
ἐφ' ᾧ παροξυνθεὶς ὁ Καῖσαρ τόν τε Κλώδιον ἐπέρρωσε
at which having-been-provoked — Caesar — both Clodius strengthened
καὶ Πομπήϊον ἀπέστρεψε κομιδῇ τοῦ Κικέρωνος, αὐτός
and Pompey turned-away utterly — from-Cicero himself
τε κατεμαρτύρησεν ἐν τῷ δήμῳ μὴ δοκεῖν αὐτῷ καλῶς
both testified in the people not to-seem to-him well
μηδὲ νομίμως ἄνδρας ἀκρίτους ἀνῃρῆσθαι τοὺς περὶ
nor lawfully men untried to-have-been-killed the-ones around

Λέντλον καὶ Κέθηγον. αὕτη γὰρ ἦν ἡ κατηγορία, καὶ ἐπὶ
Lentulus and Cethegus this for was the charge and on
τοῦθ' ὁ Κικέρων ἐκαλεῖτο. κινδυνεύων οὖν καὶ διωκόμενος
this — Cicero was-summoned being-in-danger then and being-prosecuted
ἐσθῆτα μετήλλαξε καὶ κόμης ἀνάπλεως περιὼν ἱκέτευε
clothing he-changed and with-hair unkempt going-around he-supplicated
τὸν δῆμον. πανταχοῦ δ' ὁ Κλώδιος ἀπήντα κατὰ τοὺς
the people everywhere and — Clodius met-(him) in the
στενωπούς, ἀνθρώπους ἔχων ὑβριστὰς περὶ αὑτὸν καὶ
narrow-streets men having insolent around himself and
θρασεῖς, οἳ πολλὰ μὲν χλευάζοντες ἀκολάστως εἰς τὴν
bold who much indeed mocking licentiously at the
μεταβολὴν καὶ τὸ σχῆμα τοῦ Κικέρωνος, πολλαχοῦ δὲ
change and the garb — of-Cicero in-many-places and
πηλῷ καὶ λίθοις βάλλοντες ἐνίσταντο ταῖς ἱκεσίαις.
with-mud and with-stones pelting opposed the supplications
31 Οὐ μὴν ἀλλὰ τῷ Κικέρωνι πρῶτον μὲν ὀλίγου δεῖν
not however but — to-Cicero first indeed of-a-little to-want
σύμπαν τὸ τῶν ἱππικῶν πλῆθος συμμετέβαλε τὴν ἐσθῆτα,
whole the of-the knights number changed-along-with the clothing
καὶ δισμυρίων οὐκ ἐλάττους νέων παρηκολούθουν
and twenty-thousand not fewer young-men followed
κομῶντες καὶ συνικετεύοντες· ἔπειτα τῆς βουλῆς
with-hair-unkempt and joining-in-supplication then the senate
συνελθούσης ὅπως ψηφίσαιτο τὸν δῆμον ὡς ἐπὶ πένθεσι
having-met that it-might-vote the people as for mournings
μεταβαλεῖν τὰ ἱμάτια, καὶ τῶν ὑπάτων ἐναντιωθέντων,
to-change the cloaks and the consuls having-opposed
Κλωδίου δὲ σιδηροφορουμένου περὶ τὸ βουλευτήριον,
Clodius and bearing-arms around the senate-house
ἐξέδραμον οὐκ ὀλίγοι τῶν βουλευτικῶν καταρρηγνύμενοι
ran-out not few of-the senators tearing

τοὺς χιτῶνας καὶ βοῶντες. ὡς δ' ἦν οὔτ' οἶκτος οὔτε
the tunics and shouting when but there-was neither pity nor
τις αἰδὼς πρὸς τὴν ὄψιν, ἀλλ' ἔδει τὸν Κικέρωνα
any shame at the sight but it-was-needful — Cicero
φεύγειν ἢ βίᾳ καὶ σιδήρῳ κριθῆναι πρὸς τὸν Κλώδιον,
to-go-into-exile or by-force and iron to-be-decided against — Clodius
ἐδεῖτο Πομπηΐου βοηθεῖν ἐπίτηδες ἐκποδὼν γεγονότος καὶ
he-begged Pompey to-help on-purpose out-of-the-way having-gone and
διατρίβοντος ἐν ἀγροῖς περὶ τὸν Ἀλβανόν. καὶ πρῶτον
staying in country-estates near the Alban and first
μὲν ἔπεμψε Πείσωνα τὸν γαμβρὸν δεησόμενον ἔπειτα καὶ
indeed he-sent Piso the son-in-law going-to-entreat then also
αὐτὸς ἀνέβη. πυθόμενος δ' ὁ Πομπήϊος οὐχ ὑπέμεινεν εἰς
himself went-up having-learned and — Pompey not endured to
ὄψιν ἐλθεῖν, δεινὴ γὰρ αὐτὸν αἰδὼς εἶχε πρὸς τὸν ἄνδρα
sight to-come terrible for him shame held toward the man
μεγάλους ἠγωνισμένον ἀγῶνας ὑπὲρ αὐτοῦ καὶ πολλὰ
great having-fought struggles for him and many-things
πρὸς χάριν ἐκείνῳ πεπολιτευμένον, ἀλλὰ Καίσαρι γαμβρὸς
for favor to-him having-done-politically but to-Caesar son-in-law
ὢν δεομένῳ προΐδωκε τὰς παλαιὰς χάριτας καὶ κατὰ
being asking he-betrayed the old favors and by
θύρας ἄλλας ὑπεξελθὼν ἀπεδίδρασκε τὴν ἔντευξιν. οὕτω
doors other having-slipped-out he-ran-away-from the meeting thus
δὴ προδοθεὶς ὁ Κικέρων ὑπ' αὐτοῦ καὶ γεγονὼς ἔρημος
indeed betrayed — Cicero by him and having-become deserted
ἐπὶ τοὺς ὑπάτους κατέφυγε. καὶ Γαβίνιος μὲν ἦν χαλεπὸς
to the consuls fled and Gabinius indeed was harsh
ἀεί, Πείσων δὲ διελέχθη πρᾳότερον αὐτῷ, παραινῶν
always Piso but talked more-gently to-him advising
ἐκστῆναι καὶ ὑποχωρῆσαι τῇ τοῦ Κλωδίου ῥύμῃ καὶ τὴν
to-stand-aside and to-yield to-the — of-Clodius rush and the

μεταβολὴν τῶν καιρῶν ἐνεγκεῖν καὶ γενέσθαι πάλιν σωτῆρα
change of-the times to-bear and to-become again savior
τῆς πατρίδος ἐν στάσεσι καὶ κακοῖς δι᾽ ἐκεῖνον οὔσης.
of-the fatherland in factions and evils because-of that-man being
Τοιαύτης τυχὼν ἀποκρίσεως ὁ Κικέρων ἐβουλεύετο
such having-gotten an-answer — Cicero deliberated
σὺν τοῖς φίλοις· καὶ Λεύκουλλος μὲν ἐκέλευε μένειν,
with the friends and Lucullus indeed bade to-stay
ὡς περιεσόμενον, ἄλλοι δὲ φεύγειν, ὡς ταχὺ τοῦ δήμου
as going-to-prevail others but to-flee as quickly the people
ποθήσοντος αὐτόν, ὅταν ἐμπλησθῇ τῆς Κλωδίου μανίας
going-to-long-for him whenever it-has-its-fill of-the of-Clodius madness
καὶ ἀπονοίας. ταῦτ᾽ ἔδοξε Κικέρωνι· καὶ τὸ μὲν
and recklessness this seemed-good to-Cicero and the indeed
ἄγαλμα τῆς Ἀθηνᾶς, ὃ πολὺν χρόνον ἔχων ἐπὶ τῆς
statue — of-Athena which long time having in the
οἰκίας ἱδρυμένον ἐτίμα διαφερόντως, εἰς Καπιτώλιον
house set-up he-honored exceedingly to the-Capitol
κομίσας ἀνέθηκεν ἐπιγράψας "Ἀθηνᾷ Ῥώμης φύλακι,"
having-brought dedicated having-inscribed to-Athena of-Rome guardian
πομποὺς δὲ παρὰ τῶν φίλων λαβὼν περὶ μέσας νύκτας
escorts and from the friends having-taken about mid night
ὑπεξῆλθε τῆς πόλεως καὶ πεζῇ διὰ Λευκανίας ἐπορεύετο,
he-slipped-out of-the city and on-foot through Lucania went
λαβέσθαι Σικελίας βουλόμενος.
to-reach Sicily wishing

32 Ὡς δ᾽ ἦν φανερὸς ἤδη πεφευγώς, ἐπήγαγεν αὐτῷ
when and he-was evident already having-fled brought-in against-him
φυγῆς ψῆφον ὁ Κλώδιος, καὶ διάγραμμα προὔθηκεν εἴργειν
of-exile a-vote — Clodius and an-edict he-posted to-debar
πυρὸς καὶ ὕδατος τὸν ἄνδρα καὶ μὴ παρέχειν στέγην
from-fire and water the man and not to-provide shelter

ἐντὸς μιλίων πεντακοσίων Ἰταλίας. τοῖς μὲν οὖν ἄλλοις
within miles five-hundred of-Italy to-the indeed then others
ἐλάχιστος ἦν τοῦ διαγράμματος τούτου λόγος αἰδουμένοις
least was of-the edict this account showing-respect-for
τὸν Κικέρωνα, καὶ πᾶσαν ἐνδεικνύμενοι φιλοφροσύνην
— Cicero and every displaying kindness
παρέπεμπον αὐτόν· ἐν δ' Ἱππωνίῳ, πόλει τῆς Λευκανίας,
they-escorted him in and Hipponium a-city — of-Lucania
ἣν Οὐιβῶνα νῦν καλοῦσιν, Οὐίβιος, Σικελὸς ἀνήρ, ἄλλα τε
which Vibo now they-call Vibius a-Sicilian man other both
πολλὰ τῆς Κικέρωνος φιλίας ἀπολελαυκὼς καὶ γεγονὼς
many-things of-the of-Cicero friendship having-enjoyed and having-become
ὑπατεύοντος αὐτοῦ τεκτόνων ἔπαρχος, οἰκίᾳ μὲν οὐκ
being-consul him of-engineers prefect in-house indeed not
ἐδέξατο, τὸ χωρίον δὲ καταγράψειν ἐπηγγέλλετο, καὶ Γάιος
received-(him) the place but to-be-going-to-assign promised and Gaius
Οὐεργίλιος, ὁ τῆς Σικελίας στρατηγός, ἐν τοῖς μάλιστα
Vergilius the — of-Sicily praetor among the most
Κικέρωνι κεχρημένος, ἔγραψεν ἀπέχεσθαι τῆς Σικελίας.
with-Cicero intimate wrote to-keep-away — from-Sicily
ἐφ' οἷς ἀθυμήσας ὥρμησεν ἐπὶ Βρεντέσιον, κἀκεῖθεν
at which having-lost-heart he-hastened to Brundisium and-thence
εἰς Δυρράχιον ἀνέμῳ φορῷ περαιούμενος, ἀντιπνεύσαντος
to Dyrrachium by-wind favorable crossing having-blown-against
πελαγίου μεθ' ἡμέραν ἐπαλινδρόμησεν, εἶτ' αὖθις ἀνήχθη.
a-sea-wind by day he-ran-back then again put-to-sea
λέγεται δὲ καὶ καταπλεύσαντος εἰς Δυρράχιον αὐτοῦ καὶ
it-is-said and also having-put-in to Dyrrachium him and
μέλλοντος ἀποβαίνειν σεισμόν τε τῆς γῆς καὶ σπασμὸν
being-about to-disembark an-earthquake both of-the earth and a-convulsion
ἅμα γενέσθαι τῆς θαλάττης. ἀφ' ὧν συνέβαλον οἱ
at-once to-have-happened of-the sea from which conjectured the

μαντικοὶ μὴ μόνιμον αὐτῷ τὴν φυγὴν ἔσεσθαι· μεταβολῆς
soothsayers not lasting for-him the exile to-be-going-to-be of-change
γὰρ εἶναι ταῦτα σημεῖα. πολλῶν δὲ φοιτώντων ἀνδρῶν
for to-be these signs many and visiting men
ὑπ᾽ εὐνοίας καὶ τῶν Ἑλληνίδων πόλεων διαμιλλωμένων
from goodwill and the Greek cities vying
πρὸς αὑτὰς ταῖς πρεσβείαις, ὅμως ἀθυμῶν καὶ περίλυπος
with themselves in-the embassies nevertheless despondent and very-grieved
διῆγε τὰ πολλά, πρὸς τὴν Ἰταλίαν, ὥσπερ οἱ
he-spent-time for-the most-part toward — Italy as the
δυσέρωτες, ἀφορῶν, καὶ τῷ φρονήματι μικρὸς ἄγαν καὶ
unhappy-lovers gazing and in-the spirit small too and
ταπεινὸς ὑπὸ τῆς συμφορᾶς γεγονὼς καὶ συνεσταλμένος,
humble by the misfortune having-become and shrunken
ὡς οὐκ ἄν τις ἄνδρα παιδείᾳ, συμβεβιωκότα τοσαύτῃ
as not — one a-man with-education having-lived-with so-much
προσεδόκησε. καίτοι πολλάκις αὐτὸς ἠξίου τοὺς φίλους
would-have-expected and-yet often himself he-asked the friends
μὴ ῥήτορα καλεῖν αὐτόν, ἀλλὰ φιλόσοφον· φιλοσοφίαν
not orator to-call him but philosopher philosophy
γὰρ ὡς ἔργον ᾑρῆσθαι, ῥητορικῇ δ᾽ ὀργάνῳ χρῆσθαι
for as work to-have-chosen rhetoric but as-instrument to-use
πολιτευόμενος ἐπὶ τὰς χρείας. ἀλλ᾽ ἡ δόξα δεινὴ τὸν
conducting-politics for the needs but the glory formidable the
λόγον, ὥσπερ βαφήν, ἀποκλύσαι τῆς ψυχῆς, καὶ τὰ τῶν
reason as-if dye to-wash-off from-the soul and the of-the
πολλῶν ἐνομόρξασθαι πάθη δι᾽ ὁμιλίαν καὶ συνήθειαν
many to-wipe-on passions through intercourse and familiarity
τοῖς πολιτευομένοις, ἂν μή τις εὖ μάλα φυλαττόμενος
to-the-ones conducting-politics if not one very carefully guarding-himself

οὕτω συμφέρηται τοῖς ἐκτὸς ὡς τῶν πραγμάτων
so engages with-the external-things as of-the affairs
αὐτῶν, οὐ τῶν ἐπὶ τοῖς πράγμασι παθῶν συμμεθέξων.
themselves not of-the over the affairs passions going-to-share

IX · RETURN AND CILICIA

Clodius burned Cicero's villas and house and built a temple of Liberty on the site. Pompey and Milo worked for his recall, and after sixteen months he returned, carried, he said, on Italy's shoulders. He tore down Clodius' tablets, which cooled his friendship with Cato, defended Milo for Clodius' murder, though he faltered before Pompey's soldiers, and became an augur. As governor of Cilicia he ruled justly, refused gifts, and was hailed imperator after routing the brigands of the Amanus, and he came home as civil war loomed.

Ὁ δὲ Κλώδιος ἐξελάσας τὸν Κικέρωνα κατέπρησε μὲν 33
— and Clodius having-driven-out — Cicero burned indeed
αὐτοῦ τὰς ἐπαύλεις, κατέπρησε δὲ τὴν οἰκίαν καὶ τῷ
his the villas burned and the house and on-the
τόπῳ ναὸν Ἐλευθερίας ἐπῳκοδόμησε· τὴν δ' ἄλλην οὐσίαν
site a-temple of-Liberty built-over the and other estate
ἐπώλει καὶ διεκήρυττε καθ' ἡμέραν, μηδὲν ὠνουμένου
he-tried-to-sell and proclaimed-for-sale by day nothing buying
μηδενός, ἐκ δὲ τούτου φοβερὸς ὢν τοῖς ἀριστοκρατικοῖς,
no-one from and this formidable being to-the aristocrats
καὶ τὸν δῆμον ἀνειμένον εἰς ὕβριν πολλὴν καὶ θρασύτητα
and the people let-loose into insolence much and boldness
συνεφελκόμενος, ἐπεχείρει τῷ Πομπηΐῳ, τῶν διῳκημένων
dragging-along he-attacked — Pompey of-the measures-administered
ὑπ' αὐτοῦ κατὰ τὴν στρατείαν ἔνια σπαράττων. ἐφ' οἷς
by him in the campaign some tearing-apart at which

ὁ Πομπήϊος ἀδοξῶν ἐκάκιζεν αὐτὸς ἑαυτὸν προέμενος
— *Pompey being-in-ill-repute reproached himself himself having-abandoned*
τὸν Κικέρωνα καὶ πάλιν ἐκ μεταβολῆς παντοῖος ἐγίνετο
— *Cicero and again by change of-every-sort he-became*
πράττων κάθοδον αὐτῷ μετὰ τῶν φίλων, ἐνισταμένου
working-for recall for-him with the friends opposing
δὲ τοῦ Κλωδίου συνέδοξε τῇ βουλῇ μηδὲν διὰ μέσου
and — Clodius it-was-resolved by-the senate nothing in-the meantime
πρᾶγμα κυροῦν μηδὲ πράττειν δημόσιον, εἰ μὴ Κικέρωνι
business to-ratify nor to-transact public if not for-Cicero
κάθοδος γένοιτο. τῶν δὲ περὶ Λέντλον ὑπατευόντων
recall should-come-about the and around Lentulus being-consuls
καὶ τῆς στάσεως πρόσω βαδιζούσης, ὥστε τρωθῆναι μὲν
and the faction forward going so-that to-be-wounded indeed
ἐν ἀγορᾷ δημάρχους, Κόιντον δὲ τὸν Κικέρωνος ἀδελφὸν
in the-forum tribunes Quintus and the of-Cicero brother
ἐν τοῖς νεκροῖς ὡς τεθνηκότα κείμενον διαλαθεῖν, ὅ τε
among the corpses as having-died lying to-escape-notice the and
δῆμος ἤρχετο τρέπεσθαι τῇ γνώμῃ, καὶ τῶν δημάρχων
people began to-turn in-the opinion and of-the tribunes
Ἄννιος Μίλων πρῶτος ἐτόλμησε τὸν Κλώδιον εἰς δίκην
Annius Milo first dared — Clodius into court
ἀπάγειν βιαίων, καὶ Πομπηΐῳ πολλοὶ συνῆλθον ἔκ τε τοῦ
to-bring for-violence and to-Pompey many came-together from both the
δήμου καὶ τῶν πέριξ πόλεων, μεθ' ὧν προελθὼν
people and the surrounding cities with whom having-come-forward
καὶ τὸν Κλώδιον ἀναστήσας ἐκ τῆς ἀγορᾶς ἐπὶ τὴν
and — Clodius having-driven-off from the forum to the
ψῆφον ἐκάλει τοὺς πολίτας. καὶ λέγεται μηδέποτε μηδὲν
vote he-called the citizens and it-is-said never anything
ἐκ τοσαύτης ὁμοφροσύνης ἐπιψηφίσασθαι τὸν δῆμον.
with so-great unanimity to-have-voted the people

ἡ δὲ σύγκλητος ἁμιλλωμένη πρὸς τὸν δῆμον ἔγραψεν
the and senate vying with the people wrote
ἐπαινεθῆναι τὰς πόλεις ὅσαι τὸν Κικέρωνα παρὰ τὴν
to-be-praised the cities as-many-as — Cicero during the
φυγὴν ἐθεράπευσαν, καὶ τὴν οἰκίαν αὐτῷ καὶ τὰς ἐπαύλεις,
exile had-cared-for and the house for-him and the villas
ἃς Κλώδιος διεφθάρκει, τέλεσι δημοσίοις ἀνασταθῆναι.
which Clodius had-destroyed at-expenses public to-be-rebuilt
Κατῆει δὲ Κικέρων ἑκκαιδεκάτῳ μηνὶ μετὰ τὴν φυγήν·
returned and Cicero in-the-sixteenth month after the exile
καὶ τοσαύτη τὰς πόλεις χαρὰ καὶ σπουδὴ τοὺς ἀνθρώπους
and so-great the cities joy and zeal the men
περὶ τὴν ἀπάντησιν εἶχεν ὥστε τὸ ῥηθὲν ὑπὸ Κικέρωνος
about the meeting held so-that the-thing said by Cicero
ὕστερον ἐνδεέστερον εἶναι τῆς ἀληθείας, ἔφη γὰρ αὑτὸν
later short to-be of-the truth he-said for himself
ἐπὶ τῶν ὤμων τὴν Ἰταλίαν φέρουσαν εἰς τὴν Ῥώμην
on the shoulders — Italy carrying into — Rome
εἰσενεγκεῖν. ὅπου καὶ Κράσσος, ἐχθρὸς ὢν αὐτῷ πρὸ τῆς
to-have-brought-in where also Crassus an-enemy being to-him before the
φυγῆς, τότε προθύμως ἀπήντα καὶ διελύετο, τῷ παιδὶ
exile then eagerly met-(him) and was-reconciled to-the son
Ποπλίῳ χαριζόμενος, ὡς ἔλεγε, ζηλωτῇ τοῦ Κικέρωνος ὄντι.
Publius showing-favor as he-said an-admirer — of-Cicero being
Χρόνον δ' οὐ πολὺν διαλιπὼν καὶ παραφυλάξας 34
time and not much having-let-pass and having-watched-for
ἀποδημοῦντα τὸν Κλώδιον ἐπῆλθε μετὰ πολλῶν τῷ
being-abroad — Clodius he-went with many to-the
Καπιτωλίῳ, καὶ τὰς δημαρχικὰς δέλτους, ἐν αἷς
Capitol and the tribunician tablets in which
ἀναγραφαὶ τῶν διῳκημένων ἦσαν, ἀπέσπασε καὶ
records of-the measures-administered were he-tore-down and

διέφθειρεν. ἐγκαλοῦντος δὲ περὶ τούτου τοῦ Κλωδίου, τοῦ
destroyed complaining and about this — Clodius —
δὲ Κικέρωνος λέγοντος ὡς παρανόμως ἐκ πατρικίων
and Cicero saying that illegally from patricians
εἰς δημαρχίαν παρέλθοι, καὶ κύριον οὐδὲν εἶναι τῶν
into tribunate he-had-passed and valid nothing to-be of-the
πεπραγμένων ὑπ᾽ αὐτοῦ, Κάτων ἠγανάκτησε καὶ ἀντεῖπε,
things-done by him Cato was-indignant and spoke-against
τὸν μὲν Κλώδιον οὐκ ἐπαινῶν, ἀλλὰ καὶ δυσχεραίνων
— indeed Clodius not praising but even disliking
τοῖς πεπολιτευμένοις, δεινὸν δὲ καὶ βίαιον ἀποφαίνων
the political-acts terrible but and violent declaring
ἀναίρεσιν ψηφίσασθαι δογμάτων καὶ πράξεων τοσούτων τὴν
an-annulment to-vote of-decrees and acts so-many the
σύγκλητον, ἐν αἷς εἶναι καὶ τὴν ἑαυτοῦ τῶν περὶ Κύπρον
senate among which to-be also the his-own of-the about Cyprus
καὶ Βυζάντιον διοίκησιν. ἐκ τούτου προσέκρουσεν ὁ Κικέρων
and Byzantium administration from this offended — Cicero
αὐτῷ πρόσκρουσιν εἰς οὐδὲν ἐμφανὲς προελθοῦσαν, ἀλλ᾽ ὥστε
him an-offense to nothing open having-proceeded but so-as
τῇ φιλοφροσύνῃ χρῆσθαι πρὸς ἀλλήλους ἀμαυρότερον.
in-the friendliness to-be-dealing with one-another more-dimly
35 Μετὰ ταῦτα Κλώδιον μὲν ἀποκτίννυσι Μίλων· καὶ
after these-things Clodius indeed kills Milo and
διωκόμενος φόνου Κικέρωνα παρεστήσατο συνήγορον. ἡ
being-prosecuted for-murder Cicero procured as-advocate the
δὲ βουλὴ φοβηθεῖσα μὴ κινδυνεύοντος ἀνδρὸς ἐνδόξου καὶ
and senate having-feared lest being-in-danger a-man distinguished and
θυμοειδοῦς τοῦ Μίλωνος ταραχὴ γένηται περὶ τὴν πόλιν,
high-spirited — Milo disturbance arise around the city
ἐπέτρεψε Πομπηΐῳ ταύτην τε καὶ τὰς ἄλλας κρίσεις
entrusted to-Pompey this both and the other trials

βραβεῦσαι, παρέχοντα τῇ πόλει καὶ τοῖς δικαστηρίοις
to-preside-over providing for-the city and to-the courts
ἀσφάλειαν. ἐκείνου δὲ τὴν ἀγορὰν ἔτι νυκτὸς ἀπὸ
security he and the forum still by-night from
τῶν ἄκρων περιλαβόντος τοῖς στρατιώταις, ὁ Μίλων
the heights having-encompassed with-the soldiers — Milo
τὸν Κικέρωνα δείσας μὴ πρὸς τὴν ὄψιν ἀηθείᾳ
— Cicero having-feared lest at the sight by-unfamiliarity
διαταραχθεὶς χεῖρον διαγωνίσηται, συνέπεισεν ἐν φορείῳ
being-disturbed worse he-should-plead persuaded in a-litter
κομισθέντα πρὸς τὴν ἀγορὰν ἡσυχάζειν, ἄχρι οὗ συνίασιν
having-been-carried to the forum to-keep-quiet until — assemble
οἱ κριταὶ καὶ πληροῦται τὸ δικαστήριον. ὁ δ' οὐ μόνον
the jurors and is-filled the court he but not only
ἦν, ὡς ἔοικεν, ἐν ὅπλοις ἀθαρσής, ἀλλὰ καὶ τῷ λέγειν
was as it-seems in arms uncourageous but even to-the speaking
μετὰ φόβου προσήει, καὶ μόλις ἂν ἐπαύσατο παλλόμενος
with fear he-approached and hardly — ceased quivering
καὶ τρέμων ἐπὶ πολλῶν ἀγώνων ἀκμὴν τοῦ λόγου καὶ
and trembling in many contests the-height of-the speech and
κατάστασιν λαβόντος. Λικιννίῳ δὲ Μουρήνᾳ φεύγοντι
settled-state having-taken for-Licinius and Murena defending-himself
δίκην ὑπὸ Κάτωνος βοηθῶν, καὶ φιλοτιμούμενος Ὁρτήσιον
a-suit by Cato helping and being-ambitious Hortensius
ὑπερβαλεῖν εὐημερήσαντα, μέρος οὐδὲν ἀνεπαύσατο τῆς
to-surpass having-had-success part none he-rested of-the
νυκτός, ὡς ὑπὸ τοῦ σφόδρα φροντίσαι καὶ διαγρυπνῆσαι
night so-that by the vehemently to-ponder and to-lie-awake
κακωθεὶς ἐνδεέστερος αὐτοῦ φανῆναι. τότε δ' οὖν
having-been-harmed inferior himself to-appear then and at-any-rate
ἐπὶ τὴν τοῦ Μίλωνος δίκην ἐκ τοῦ φορείου προελθὼν
at the — of-Milo trial from the litter having-come-forward

καὶ θεασάμενος τὸν Πομπήϊον ἄνω καθεζόμενον ὥσπερ
and having-seen — Pompey above sitting as
ἐν στρατοπέδῳ, καὶ κύκλῳ τὰ ὅπλα περιλάμποντα τὴν
in a-camp and around the arms gleaming-around the
ἀγοράν, συνεχύθη καὶ μόλις ἐνήρξατο τοῦ λόγου,
forum he-was-confounded and hardly began the speech
κραδαινόμενος τὸ σῶμα καὶ τὴν φωνὴν ἐνισχόμενος,
shaking the body and the voice being-checked
αὐτοῦ τοῦ Μίλωνος εὐθαρσῶς καὶ ἀνδρείως παρισταμένου
himself — Milo boldly and manfully standing-by
τῷ ἀγῶνι καὶ κόμην θρέψαι καὶ μεταβαλεῖν ἐσθῆτα φαιὰν
the contest and hair to-grow and to-change clothing dark
ἀπαξιώσαντος· ὅπερ οὐχ ἥκιστα δοκεῖ συναίτιον αὐτῷ
having-disdained which not least seems jointly-responsible for-him
γενέσθαι τῆς καταδίκης· ἀλλ᾽ ὅ γε Κικέρων διὰ
to-have-become of-the condemnation but — at-least Cicero because-of
ταῦτα φιλέταιρος μᾶλλον ἢ δειλὸς ἔδοξεν εἶναι.
these-things loyal-to-friends rather than cowardly seemed to-be

36 Γίνεται δὲ καὶ τῶν ἱερέων οὓς Αὔγουρας Ῥωμαῖοι
becomes and also of-the priests whom augurs Romans
καλοῦσιν, ἀντὶ Κράσσου τοῦ νέου μετὰ τὴν ἐν Πάρθοις
call in-place-of Crassus the young after the among Parthians
αὐτοῦ τελευτήν. εἶτα κλήρῳ λαχὼν τῶν ἐπαρχιῶν
his end then by-lot having-obtained of-the provinces
Κιλικίαν καὶ στρατὸν ὁπλιτῶν μυρίων καὶ δισχιλίων,
Cilicia and an-army of-hoplites ten-thousand and two-thousand
ἱππέων δὲ δισχιλίων ἑξακοσίων, ἔπλευσε, προσταχθὲν
of-horsemen and two-thousand six-hundred he-sailed having-been-commanded
αὐτῷ καὶ τὰ περὶ Καππαδοκίαν Ἀριοβαρζάνῃ τῷ βασιλεῖ
to-him also the about Cappadocia for-Ariobarzanes the king
φίλα καὶ πειθήνια παρασχεῖν. ταῦτά τε δὴ παρεστήσατο
friendly and obedient to-render these-things both indeed he-brought-about

καὶ συνήρμοσεν ἀμέμπτως ἄτερ πολέμου, τούς τε Κίλικας
and arranged blamelessly without war the both Cilicians
ὁρῶν πρὸς τὸ Παρθικὸν πταῖσμα Ῥωμαίων καὶ τὸν ἐν
seeing at the Parthian reverse of-Romans and the in
Συρίᾳ νεωτερισμὸν ἐπηρμένους κατεπράυνεν ἡμέρως ἄρχων,
Syria revolution elated he-calmed gently ruling
καὶ δῶρα μὲν οὐδὲ τῶν βασιλέων διδόντων ἔλαβε,
and gifts indeed not-even the kings giving he-took
δείπνων δὲ τοὺς ἐπαρχικοὺς ἀνῆκεν αὐτὸς δὲ καθ' ἡμέραν
of-dinners and the provincials he-relieved himself and by day
τοὺς χαρίεντας ἀνελάμβανεν ἑστιάσεσιν οὐ πολυτελῶς,
the cultured received with-entertainments not extravagantly
ἀλλ' ἐλευθερίως. ἡ δ' οἰκία θυρωρὸν οὐκ εἶχεν, οὐδ'
but liberally the and house a-doorkeeper not had nor
αὐτὸς ὤφθη κατακείμενος ὑπ' οὐδενός, ἀλλ' ἕωθεν ἑστὼς
himself was-seen lying-in-bed by anyone but at-dawn standing
ἢ περιπατῶν πρὸ τοῦ δωματίου τοὺς ἀσπαζομένους
or walking before the chamber the-ones greeting
ἐδεξιοῦτο. λέγεται δὲ μήτε ῥάβδοις αἰκίσασθαί τινα
he-welcomed it-is-said and neither with-rods to-have-maltreated anyone
μήτ' ἐσθῆτα περισχίσαι μήτε βλασφημίαν ὑπ' ὀργῆς ἢ
nor clothing to-have-torn nor abuse from anger or
ζημίας προσβαλεῖν μεθ' ὕβρεων. ἀνευρὼν δὲ πολλὰ τῶν
penalty to-have-inflicted with insults having-discovered and many of-the
δημοσίων κεκλεμμένα τάς τε πόλεις εὐπόρους ἐποίησε,
public-funds stolen the both cities prosperous he-made
καὶ τοὺς ἀποτίνοντας οὐδὲν τούτου πλεῖον παθόντας
and the-ones repaying nothing than-this more having-suffered
ἐπιτίμους διεφύλαξεν. ἥψατο δὲ καὶ πολέμου, λῃστὰς
with-civic-rights he-preserved he-engaged and also in-war brigands
τῶν περὶ τὸν Ἀμανὸν οἰκούντων τρεψάμενος· ἐφ' ᾧ

καὶ αὐτοκράτωρ ὑπὸ τῶν στρατιωτῶν ἀνηγορεύθη. Καιλίου
also imperator by the soldiers he-was-proclaimed of-Caelius
δὲ τοῦ ῥήτορος δεομένου παρδάλεις αὐτῷ πρός τινα θέαν
and the orator asking panthers for-him for some show
εἰς Ῥώμην ἐκ Κιλικίας ἀποστεῖλαι, καλλωπιζόμενος ἐπὶ
to Rome from Cilicia to-send priding-himself on
τοῖς πεπραγμένοις γράφει πρὸς αὐτὸν οὐκ εἶναι παρδάλεις
the things-done he-writes to him not to-be panthers
ἐν Κιλικίᾳ· πεφευγέναι γὰρ εἰς Καρίαν ἀγανακτούσας ὅτι
in Cilicia to-have-fled for to Caria being-indignant that
μόναι πολεμοῦνται, πάντων εἰρήνην ἐχόντων, πλέων δ'
alone they-are-warred-on all peace having sailing and
ἀπὸ τῆς ἐπαρχίας τοῦτο μὲν Ῥόδῳ προσέσχε, τοῦτο δ'
from the province this indeed at-Rhodes he-put-in this and
Ἀθήναις ἐνδιέτριψεν ἄσμενος πόθῳ τῶν πάλαι διατριβῶν.
at-Athens he-lingered gladly from-longing for-the old pursuits
ἀνδράσι δὲ τοῖς πρώτοις ἀπὸ παιδείας συγγενόμενος
with-men and the first from learning having-associated
καὶ τοὺς τότε φίλους καὶ συνήθεις ἀσπασάμενος καὶ τὰ
and the then friends and intimates having-greeted and the
πρέποντα θαυμασθεὶς ὑπὸ τῆς Ἑλλάδος εἰς τὴν πόλιν
fitting having-been-admired by — Greece into the city
ἐπανῆλθεν, ἤδη τῶν πραγμάτων ὥσπερ ὑπὸ φλεγμονῆς
he-returned already the affairs as-if by inflammation
ἀφισταμένων ἐπὶ τὸν ἐμφύλιον πόλεμον.
swelling toward the civil war

Cicero urged peace between Caesar and Pompey, hesitated, and finally joined Pompey, where Cato rebuked him for coming and his jests mocked the allies. After Pharsalus he refused the command, and Pompey's son nearly killed him for it. At Brundisium he awaited Caesar, who greeted him warmly. He wrote his Cato, which Caesar answered with an Anticato, and defended Ligarius so movingly that Caesar dropped the papers in his hand. Under the monarchy he turned to philosophy, coining Latin terms for its Greek vocabulary, and on rare visits to Rome he flattered Caesar.

Ἐν μὲν οὖν τῇ βουλῇ ψηφιζομένων αὐτῷ θρίαμβον ἥδιον 37
in indeed then the senate voting for-him a-triumph more-gladly
ἂν ἔφη παρακολουθῆσαι Καίσαρι θριαμβεύοντι συμβάσεων
— he-said to-follow Caesar triumphing agreements
γενομένων ἰδίᾳ δὲ συνεβούλευε πολλὰ μὲν Καίσαρι
having-been-made privately and he-advised many-things indeed to-Caesar
γράφων, πολλὰ δ' αὐτοῦ Πομπηΐου δεόμενος, πραΰνων
writing many-things and himself Pompey entreating soothing
ἑκάτερον καὶ παραμυθούμενος, ὡς δ' ἦν ἀνήκεστα καὶ
each and consoling when but it-was incurable and
Καίσαρος ἐπερχομένου Πομπήϊος οὐκ ἔμεινεν, ἀλλὰ μετὰ
Caesar advancing Pompey not remained but with
πολλῶν καὶ ἀγαθῶν ἀνδρῶν τὴν πόλιν ἐξέλιπε, ταύτης
many and good men the city left from-this
μὲν ἀπελείφθη τῆς φυγῆς ὁ Κικέρων, ἔδοξε δὲ Καίσαρι
indeed was-left-behind the flight — Cicero he-seemed and to-Caesar
προστίθεσθαι. καὶ δῆλός ἐστι τῇ γνώμῃ πολλὰ ῥιπτασθεὶς
to-attach-himself and evident he-is in-the mind much having-been-tossed
ἐπ' ἀμφότερα καὶ δυσπαθήσας. γράφει γὰρ ἐν ταῖς
to both-sides and having-been-distressed he-writes for in the
ἐπιστολαῖς διαπορεῖν ποτέρωσε χρὴ τρέπεσθαι, Πομπηΐου
letters to-be-at-a-loss which-way one-must to-turn Pompey

μὲν ἔνδοξον καὶ καλὴν ὑπόθεσιν πρὸς τὸν πόλεμον
indeed a-glorious and honorable ground for the war
ἔχοντος, Καίσαρος δ' ἄμεινον τοῖς πράγμασι χρωμένου καὶ
having Caesar but better the affairs managing and
μᾶλλον ἑαυτὸν καὶ τοὺς φίλους σῴζοντος, ὥστ' ἔχειν μὲν
more himself and the friends saving so-as to-have indeed
ὃν φύγῃ, μὴ ἔχειν δὲ πρὸς ὃν φύγῃ. Τρεβατίου δέ,
whom he-should-flee not to-have but to whom he-should-flee Trebatius and
τινος τῶν Καίσαρος ἑταίρων, γράψαντος ἐπιστολὴν ὅτι
a-certain of-the of-Caesar companions having-written a-letter that
Καῖσαρ οἴεται δεῖν μάλιστα μὲν αὐτὸν ἐξετάζεσθαι
Caesar thinks to-be-necessary most indeed him to-be-ranged
μεθ' αὑτοῦ καὶ τῶν ἐλπίδων μετέχειν, εἰ δ' ἀναδύεται
with himself and in-the hopes to-share but if he-shrinks
διὰ γῆρας, εἰς τὴν Ἑλλάδα βαδίζειν κἀκεῖ καθήμενον
because-of old-age into — Greece to-go and-there sitting
ἡσυχίαν ἄγειν ἐκποδὼν ἀμφοτέροις γενόμενον, θαυμάσας
quiet to-keep out-of-the-way to-both having-become having-wondered
ὁ Κικέρων ὅτι Καῖσαρ αὐτὸς οὐκ ἔγραψεν, ἀπεκρίνατο
— Cicero that Caesar himself not wrote answered
πρὸς ὀργὴν ὡς οὐδὲν ἀνάξιον πράξει τῶν πεπολιτευμένων.
in anger that nothing unworthy he-will-do of-the things-done-in-politics
τὰ μὲν οὖν ἐν ταῖς ἐπιστολαῖς γεγραμμένα τοιαῦτα ἐστι.
the-things indeed then in the letters written such are
38 Τοῦ δὲ Καίσαρος εἰς Ἰβηρίαν ἀπάραντος, εὐθὺς ὡς
— and Caesar into Spain having-set-out at-once to
Πομπήϊον ἔπλευσε· καὶ τοῖς μὲν ἄλλοις ἀσμένοις ὤφθη,
Pompey he-sailed and by-the indeed others gladly he-was-seen
Κάτων δ' αὐτὸν ἰδὼν ἰδίᾳ πολλὰ κατεμέμφετο
Cato but him having-seen privately much blamed
Πομπηΐῳ προσθέμενον· αὐτῷ μὲν γὰρ οὐχὶ καλῶς ἔχειν
to-Pompey having-attached-himself for-himself indeed for not well to-be

ἐγκαταλιπεῖν ἣν ἀπ᾽ ἀρχῆς εἵλετο τῆς πολιτείας τάξιν,
to-abandon which from beginning he-had-chosen of-the politics post
ἐκεῖνον δὲ χρησιμώτερον ὄντα τῇ πατρίδι καὶ τοῖς φίλοις
that-man but more-useful being to-the fatherland and to-the friends
εἰ μένων ἴσος ἐκεῖ πρὸς τὸ ἀποβαῖνον ἡρμόζετο, κατ᾽
if staying impartial there to the outcome he-adapted-himself on
οὐδένα λογισμὸν οὐδ᾽ ἐξ ἀνάγκης πολέμιον γεγονέναι
no reasoning nor from necessity enemy to-have-become
Καίσαρι καὶ τοσούτου μεθέξοντα κινδύνου δεῦρ᾽ ἥκειν.
to-Caesar and of-so-great going-to-share danger hither to-have-come
Οὗτοί τε δὴ τοῦ Κικέρωνος ἀνέστρεφον οἱ λόγοι τὴν
these both indeed — of-Cicero turned-round the words the
γνώμην, καὶ τὸ μέγα μηδὲν αὐτῷ χρῆσθαι Πομπήϊον. αἴτιος
mind and the great nothing him to-use Pompey to-blame
δ᾽ ἦν αὐτὸς οὐκ ἀρνούμενος μεταμέλεσθαι, φλαυρίζων δὲ
and was he-himself not denying to-repent disparaging and
τοῦ Πομπηΐου τὴν παρασκευὴν καὶ πρὸς τὰ βουλεύματα
— of-Pompey the preparation and toward the plans
δυσκολαίνων ὑπούλως, καὶ τοῦ παρασκώπτειν τι καὶ
being-peevish covertly and from-the jesting something and
λέγειν χαρίεν εἰς τοὺς συμμάχους οὐκ ἀπεχόμενος, ἀλλ᾽
to-say witty at the allies not abstaining but
αὐτὸς μὲν ἀγέλαστος ἀεὶ περιὼν ἐν τῷ στρατοπέδῳ καὶ
himself indeed unsmiling always going-around in the camp and
σκυθρωπός, ἑτέροις δὲ παρέχων γέλωτα μηδὲν δεομένοις.
gloomy to-others but providing laughter nothing needing
βέλτιον δὲ καὶ τούτων ὀλίγα παραθέσθαι. Δομιτίου τοίνυν
better and also of-these a-few to-set-down Domitius then
ἄνθρωπον εἰς τάξιν ἡγεμονικὴν ἄγοντος οὐ πολεμικὸν καὶ
a-man into a-post of-command leading not warlike and
λέγοντος ὡς ἐπιεικὴς τὸν τρόπον ἐστι καὶ σώφρων, "τί
saying that reasonable the character he-is and prudent why

οὖν," εἶπεν, "οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσεις;"
then he-said not as-guardian him for-the children you-keep
ἐπαινούντων δέ τινων Θεοφάνην τὸν Λέσβιον, ὃς ἦν ἐν
praising and some Theophanes the Lesbian who was in
τῷ στρατοπέδῳ τεκτόνων ἔπαρχος, ὡς εὖ παραμυθήσαιτο
the camp of-engineers prefect as well he-had-consoled
Ῥοδίους τὸν στόλον ἀποβαλόντας, "ἡλίκον," εἶπεν, "ἀγαθόν
Rhodians the fleet having-lost how-great he-said a-good
ἐστι τὸ Γραικὸν ἔχειν ἔπαρχον." Καίσαρος δὲ κατορθοῦντος
is the a-Greek to-have as-prefect Caesar and succeeding
τὰ πλεῖστα καὶ τρόπον τινὰ πολιορκοῦντος αὐτούς,
in-the most and in-a-manner some besieging them
Λέντλῳ μὲν εἰπόντι πυνθάνεσθαι στυγνοὺς εἶναι τοὺς
to-Lentulus indeed having-said to-learn gloomy to-be the
Καίσαρος φίλους, ἀπεκρίνατο "λέγεις αὐτοὺς δυσνοεῖν
of-Caesar friends he-answered you-mean they to-be-ill-disposed
Καίσαρι." Μαρκίου δέ τινος ἥκοντος ἐξ Ἰταλίας νεωστὶ
to-Caesar Marcius and a-certain having-come from Italy recently
καὶ λέγοντος ἐν Ῥώμῃ φήμην ἐπικρατεῖν ὡς πολιορκοῖτο
and saying in Rome a-report to-prevail that was-being-besieged
Πομπήϊος, "Εἶτ' ἐξέπλευσας," εἶπεν, "ἵνα τοῦτο πιστεύσῃς
Pompey then you-sailed-out he-said so-that this you-might-believe
αὐτὸς θεασάμενος;" μετὰ δὲ τὴν ἧτταν Νοννίου μὲν
yourself having-seen after but the defeat Nonnius indeed
εἰπόντος ὅτι δεῖ χρηστὰς ἐλπίδας ἔχειν, ἑπτὰ γὰρ ἀετοὺς
having-said that one-must good hopes to-have seven for eagles
ἐν τῷ στρατοπέδῳ τοῦ Πομπηΐου λελεῖφθαι, "Καλῶς ἄν,"
in the camp — of-Pompey to-have-been-left well —
ἔφη, "παρῄνεις, εἰ κολοιοῖς ἐπολεμοῦμεν." Λαβιηνοῦ δὲ
he-said you-would-advise if against-jackdaws we-were-making-war Labienus and
μαντείαις τισὶν ἰσχυριζομένου καὶ λέγοντος ὡς δεῖ
on-prophecies some relying and saying that it-is-necessary

περιγενέσθαι Πομπήϊον, "οὐκοῦν," ἔφη, "στρατηγήματι
to-prevail Pompey then he-said stratagem
τούτῳ χρώμενοι νῦν ἀποβεβλήκαμεν τὸ στρατόπεδον."
this using now we-have-lost the camp
Ἀλλὰ γὰρ γενομένης τῆς κατὰ Φάρσαλον μάχης, ἧς οὐ 39
but for having-occurred the at Pharsalus battle in-which not
μετέσχε δι' ἀρρωστίαν, καὶ Πομπηΐου φυγόντος, ὁ μὲν
he-took-part because-of illness and Pompey having-fled — indeed
Κάτων καὶ στράτευμα συχνὸν ἐν Δυρραχίῳ καὶ στόλον ἔχων
Cato and army large at Dyrrachium and fleet having
μέγαν ἐκεῖνον ἠξίου στρατηγεῖν κατὰ νόμον καὶ τὸ τῆς
great him thought-fit to-command according-to law and the of-the
ὑπατείας ἀξίωμα προὔχοντα, διωθούμενος δὲ τὴν ἀρχὴν ὁ
consulship rank surpassing pushing-away but the command —
Κικέρων καὶ ὅλως φεύγων τὸ συστρατεύεσθαι παρ' οὐδὲν
Cicero and altogether shunning the to-join-the-campaign by nothing
ἦλθεν ἀναιρεθῆναι, Πομπηΐου τοῦ νέου καὶ τῶν φίλων
he-came to-be-killed Pompey the young and the friends
προδότην ἀποκαλούντων καὶ τὰ ξίφη σπασαμένων, εἰ μὴ
traitor calling and the swords having-drawn if not
Κάτων ἐνστὰς μόλις ἀφείλετο καὶ διῆκεν αὐτὸν ἐκ τοῦ
Cato standing-in-the-way hardly rescued and let-go him from the
στρατοπέδου. κατασχὼν δ' εἰς Βρεντέσιον ἐνταῦθα διέτριβε,
camp having-put-in and at Brundisium there he-stayed
Καίσαρα περιμένων βραδύνοντα διὰ τὰς ἐν Ἀσίᾳ καὶ περὶ
Caesar awaiting delaying because-of the in Asia and about
Αἴγυπτον ἀσχολίας. ἐπεὶ δ' εἰς Τάραντα καθωρμισμένος
Egypt occupations when and at Tarentum having-landed
ἀπηγγέλλετο καὶ πεζῇ περιϊὼν ἐκεῖθεν εἰς Βρεντέσιον,
he-was-reported and on-foot going-around from-there to Brundisium
ὥρμησε πρὸς αὐτόν, οὐ πάνυ μὲν ὢν δύσελπις, αἰδούμενος
he-set-out toward him not very indeed being despondent being-ashamed

δὲ πολλῶν παρόντων ἀνδρὸς ἐχθροῦ καὶ κρατοῦντος
but many being-present of-a-man an-enemy and prevailing
λαμβάνειν πεῖραν. οὐ μὴν ἐδέησεν αὐτῷ πρᾶξαί τι
to-take trial not however was-it-needful for-him to-do anything
παρ᾽ ἀξίαν ἢ εἰπεῖν. ὁ γὰρ Καῖσαρ, ὡς εἶδεν αὐτὸν πολὺ
beneath dignity or to-say — for Caesar when he-saw him far
πρὸ τῶν ἄλλων ἀπαντῶντα, κατέβη καὶ ἠσπάσατο καὶ
before the others coming-to-meet-(him) dismounted and embraced and
διαλεγόμενος μόνῳ συχνῶν σταδίων ὁδὸν προῆλθεν. ἐκ
conversing alone of-many stades a-way went-on from
δὲ τούτου διετέλει τιμῶν καὶ φιλοφρονούμενος, ὥστε καὶ
and this continued honoring and showing-kindness so-that even
γράψαντι λόγον ἐγκώμιον Κάτωνος ἀντιγράφων τόν
to-the-one-having-written a-speech in-praise of-Cato in-answering the
τε λόγον αὐτοῦ καὶ τὸν βίον ὡς μάλιστα τῷ Περικλέους
both eloquence his and the life as most to-the of-Pericles
ἐοικότα καὶ Θηραμένους ἐπαινεῖν. ὁ μὲν οὖν Κικέρωνος
resembling and of-Theramenes to-praise the indeed then of-Cicero
λόγος Κάτων, ὁ δὲ Καίσαρος Ἀντικάτων ἐπιγέγραπται.
speech Cato the and of-Caesar Anticato is-entitled
Λέγεται δὲ καὶ Κοΐντου Λιγαρίου δίκην φεύγοντος ὅτι
it-is-said and also Quintus Ligarius a-suit facing because
τῶν Καίσαρος πολεμίων εἷς ἐγεγόνει, καὶ Κικέρωνος αὐτῷ
of-the of-Caesar enemies one he-had-been and Cicero him
βοηθοῦντος, εἰπεῖν τὸν Καίσαρα πρὸς τοὺς φίλους· “τί
helping to-have-said — Caesar to the friends what
κωλύει διὰ χρόνου Κικέρωνος ἀκοῦσαι λέγοντος, ἐπεὶ
prevents after time Cicero to-hear speaking since
πάλαι κέκριται πονηρὸς ὁ ἀνὴρ καὶ πολέμιος;” ἐπεὶ
long-ago has-been-judged wicked the man and an-enemy when
δ᾽ ἀρξάμενος λέγειν ὁ Κικέρων ὑπερφυῶς ἐκίνει καὶ
but having-begun to-speak — Cicero extraordinarily moved and

προῦβαινεν αὐτῷ πάθει τε ποικίλος καὶ χάριτι θαυμαστὸς
advanced for-him in-passion both varied and in-charm wonderful
ὁ λόγος, πολλὰς μὲν ἰέναι χρόας ἐπὶ τοῦ προσώπου
the speech many indeed to-go colors over the face
τὸν Καίσαρα, πάσας δὲ τῆς ψυχῆς τρεπόμενον τροπὰς
— Caesar all and of-the soul turning turnings
κατάδηλον εἶναι, τέλος δὲ τῶν κατὰ Φάρσαλον ἁψαμένου
evident to-be finally and of-the at Pharsalus having-touched-on
τοῦ ῥήτορος ἀγώνων ἐκπαθῆ γενόμενον τιναχθῆναι τῷ
the orator struggles deeply-moved having-become to-have-been-shaken in-the
σώματι καὶ τῆς χειρὸς ἐκβαλεῖν ἔνια τῶν γραμματείων,
body and from-the hand to-have-dropped some of-the documents
τὸν γοῦν ἄνθρωπον ἀπέλυσε τῆς αἰτίας βεβιασμένος.
the at-any-rate man he-acquitted of-the charge having-been-overpowered
Ἐκ τούτου Κικέρων, εἰς μοναρχίαν τῆς πολιτείας 40
from this Cicero into monarchy the constitution
μεθεστώσης, ἀφέμενος τοῦ τὰ κοινὰ πράττειν
having-changed having-withdrawn from-the the public-affairs to-conduct
ἐσχόλαζε τοῖς βουλομένοις φιλοσοφεῖν τῶν νέων, καὶ
gave-his-leisure to-the-ones wishing to-study-philosophy of-the young-men and
σχεδὸν ἐκ τῆς πρὸς τούτους συνηθείας, εὐγενεστάτους
almost from the with these familiarity most-noble
καὶ πρώτους ὄντας, αὖθις ἴσχυεν ἐν τῇ πόλει μέγιστον.
and first being again he-was-strong in the city very-greatly
αὐτῷ δ' ἔργον μὲν ἦν τὸ τοὺς φιλοσόφους συντελεῖν
for-him and work indeed was the the philosophic to-compose
διαλόγους καὶ μεταφράζειν, καὶ τῶν διαλεκτικῶν ἢ φυσικῶν
dialogues and to-translate and of-the dialectical or physical
ὀνομάτων ἕκαστον εἰς Ῥωμαϊκὴν μεταβάλλειν διάλεκτον
terms each into Roman to-change language
ἐκεῖνος γάρ ἐστιν, ὥς φασιν, ὁ καὶ τὴν φαντασίαν καὶ
that-man for is as they-say the-one also the presentation and

τὴν συγκατάθεσιν καὶ τὴν ἐποχὴν καὶ τὴν κατάληψιν, ἔτι
the assent and the suspension and the apprehension further
δὲ τὸ ἄτομον, τὸ ἀμερές, τὸ κενόν, ἄλλα τε πολλὰ τῶν
and the atom the partless the void others both many of-the
τοιούτων ἐξονομάσας πρῶτος ἢ μάλιστα Ῥωμαίοις, τὰ
such having-named first or most for-Romans the-ones
μὲν μεταφοραῖς, τὰ δ' οἰκειότησιν ἄλλαις γνώριμα
indeed by-metaphors the-others and by-appropriatenesses other intelligible
καὶ προσήγορα μηχανησάμενος. τῇ δὲ πρὸς τὴν ποίησιν
and nameable having-contrived the and for the poetry
εὐκολίᾳ παίζων ἐχρῆτο. λέγεται γάρ, ὁπηνίκα ῥυείη
facility playfully he-used it-is-said for whenever he-was-inclined
πρὸς τὸ τοιοῦτον, τῆς νυκτὸς ἔπη ποιεῖν πεντακόσια.
to the such-thing of-the night verses to-compose five-hundred
Τὸ μὲν οὖν πλεῖστον τοῦ χρόνου τούτου περὶ Τοῦσκλον
the indeed then most of-the time this near Tusculum
ἐν χωρίοις αὑτοῦ διάγων ἔγραφε πρὸς τοὺς φίλους
on estates his-own spending he-wrote to the friends
Λαέρτου βίον ζῆν, εἴτε παίζων, ὡς ἔθος εἶχεν, εἴθ' ὑπὸ
of-Laertes a-life to-live whether jesting as habit he-had or by
φιλοτιμίας σπαργῶν πρὸς τὴν πολιτείαν καὶ ἀδημονῶν τοῖς
ambition swelling for the politics and being-distressed by-the
καθεστῶσι. σπανίως δ' εἰς ἄστυ θεραπείας ἕνεκα τοῦ
established-order rarely and to town of-courting for-the-sake —
Καίσαρος κατήει, καὶ πρῶτος ἦν τῶν συναγορευόντων
of-Caesar he-came-down and first was of-the-ones speaking-for
ταῖς τιμαῖς καὶ λέγειν ἀεί τι καινὸν εἰς τὸν ἄνδρα
the honors and to-say always something new about the man
καὶ τὰ πραττόμενα φιλοτιμουμένων, οἷόν ἐστι καὶ τὸ
and the things-done being-ambitious such-as is also the
περὶ τῶν Πομπηΐου λεχθὲν εἰκόνων, ἃς ἀνῃρημένας
about the of-Pompey said statues which having-been-removed

καὶ καταβεβλημένας ὁ Καῖσαρ ἐκέλευσεν ἀνασταθῆναι·
and having-been-thrown-down — Caesar ordered to-be-set-up
καὶ ἀνεστάθησαν. ἔφη γὰρ ὁ Κικέρων ὅτι ταύτῃ τῇ
and they-were-set-up he-said for — Cicero that by-this the
φιλανθρωπίᾳ Καῖσαρ τοὺς μὲν Πομπηΐου ἵστησι, τοὺς
humanity Caesar the indeed of-Pompey sets-up the
δ' αὑτοῦ πήγνυσιν ἀνδριάντας.
but his-own fixes-firmly statues

XI · GRIEF AND THE IDES

Cicero divorced Terentia and married a rich young ward, to pay his debts, says Tiro, though Terentia said for love. His daughter Tullia died in childbirth, and he divorced the new wife for seeming glad of it. He was not told of the plot against Caesar, but after the murder he proposed an amnesty. Antony's power grew, and Cicero set out for Greece, then turned back on news that Antony had changed, and refused to attend the senate. He allied himself with the young Caesar, whom he had once seen in a dream as Rome's future ruler.

Διανοούμενος δ', ὡς λέγεται, τὴν πάτριον ἱστορίαν 41
intending and as it-is-said the ancestral history
γραφῇ περιλαβεῖν καὶ πολλὰ συμμῖξαι τῶν Ἑλληνικῶν
in-writing to-embrace and much to-mix-in of-the Greek
καὶ ὅλως τοὺς συνηγμένους λόγους αὐτῷ καὶ μύθους
and altogether the collected stories by-him and myths
ἐνταῦθα τρέψαι, πολλοῖς μὲν δημοσίοις, πολλοῖς δ'
there to-turn by-many indeed public by-many and
ἰδίοις κατελήφθη πράγμασιν ἀβουλήτοις καὶ πάθεσιν,
private he-was-overtaken affairs unwished-for and sufferings
ὧν αὐθαίρετα δοκεῖ πλεῖστα συμβῆναι. πρῶτον μὲν
of-which self-chosen seem most to-have-happened first indeed

γὰρ ἀπεπέμψατο τὴν γυναῖκα Τερεντίαν ἀμεληθεὶς
for he-divorced the wife Terentia having-been-neglected
ὑπ᾽ αὐτῆς παρὰ τὸν πόλεμον, ὥστε καὶ τῶν ἀναγκαίων
by her during the war so-that even of-the necessary
ἐφοδίων ἐνδεὴς ἀποσταλῆναι καὶ μηδ᾽ ὅτε κατῆρεν αὖθις
provisions lacking to-have-been-sent-off and not-even when he-landed again
εἰς Ἰταλίαν τυχεῖν εὐγνώμονος, αὐτὴ μὲν γὰρ οὐκ ἦλθεν,
in Italy to-have-met kindness she indeed for not came
ἐν Βρεντεσίῳ διατρίβοντος αὐτοῦ πολὺν χρόνον, ἐρχομένῃ
in Brundisium spending-time him long time coming
δὲ τῇ θυγατρί, παιδίσκῃ νέᾳ, τοσαύτην ὁδόν, οὐ πομπὴν
and to-the daughter a-girl young so-great a-road not escort
πρέπουσαν, οὐ χορηγίαν παρέσχεν, ἀλλὰ καὶ τὴν οἰκίαν τῷ
fitting not outfit she-provided but also the house —
Κικέρωνι πάντων ἔρημον καὶ κενὴν ἀπέδειξεν ἐπὶ πολλοῖς
to-Cicero of-everything empty and bare she-rendered with many
ὀφλήμασι καὶ μεγάλοις. αὗται γάρ εἰσιν αἱ λεγόμεναι τῆς
debts and great these for are the alleged of-the
διαστάσεως εὐπρεπέσταται προφάσεις, τῇ δὲ Τερεντίᾳ καὶ
separation most-respectable pretexts — and to-Terentia even
ταύτας ἀρνουμένῃ λαμπρὰν ἐποίησε τὴν ἀπολογίαν αὐτὸς
these denying brilliant made the defense himself
ἐκεῖνος μετ᾽ οὐ πολὺν χρόνον γήμας παρθένον, ὡς μὲν
he after not long time having-married a-maiden as indeed
ἡ Τερεντία κατεφήμιζεν, ἔρωτι τῆς ὥρας, ὡς δὲ Τίρων
— Terentia gave-out from-love of-the bloom as but Tiro
ὁ τοῦ Κικέρωνος ἀπελεύθερος γέγραφεν, εὐπορίας ἕνεκεν
the — of-Cicero freedman has-written of-means for-the-sake
πρὸς διάλυσιν δανείων. ἦν γὰρ ἡ παῖς σφόδρα πλουσία,
toward discharge of-debts was for the girl very rich
καὶ τὴν οὐσίαν αὐτῆς ὁ Κικέρων ἐν πίστει κληρονόμος
and the property her — Cicero in trust heir

ἀπολειφθεὶς διεφύλαττεν. ὀφείλων δὲ πολλὰς μυριάδας
having-been-left was-keeping owing and many ten-thousands
ὑπὸ τῶν φίλων καὶ οἰκείων ἐπείσθη τὴν παῖδα γῆμαι
by the friends and relatives he-was-persuaded the girl to-marry
παρ᾽ ἡλικίαν καὶ τοὺς δανειστὰς ἀπαλλάξαι τοῖς ἐκείνης
beyond age and the creditors to-get-rid-of with-the her-means
χρησάμενον. Ἀντώνιος δὲ τοῦ γάμου μνησθεὶς ἐν ταῖς
having-used Antony and the marriage having-mentioned in the
πρὸς τοὺς Φιλιππικοὺς ἀντιγραφαῖς ἐκβαλεῖν αὐτόν φησι
to the Philippics replies to-have-cast-out him he-says
γυναῖκα παρ᾽ ᾗ ἐγήρασε· χαριέντως ἅμα τὴν
the-wife with whom he-grew-old wittily at-the-same-time the
οἰκουρίαν ὡς ἀπράκτου καὶ ἀστρατεύτου παρασκώπτων
stay-at-home-life as of-an-inactive and unsoldierly mocking
τοῦ Κικέρωνος. γήμαντι δ᾽ αὐτῷ μετ᾽ οὐ πολὺν χρόνον
— of-Cicero having-married and him after not long time
ἡ θυγάτηρ ἀπέθανε τίκτουσα παρὰ Λέντλῳ· τούτῳ
the daughter died giving-birth at Lentulus to-this-man
γὰρ ἐγαμήθη μετὰ τὴν Πείσωνος τοῦ προτέρου ἀνδρὸς
for she-was-married after the of-Piso the former husband
τελευτήν. καὶ συνῆλθον μὲν ἐπὶ τὴν παραμυθίαν τῷ
death and came indeed for the consolation —
Κικέρωνι πανταχόθεν οἱ φίλοι· βαρέως δ᾽ ἄγαν ἤνεγκε
to-Cicero from-every-side the friends heavily but too he-bore
τὸ συμβεβηκός, ὥστε καὶ τὴν γαμηθεῖσαν ἀποπέμψασθαι
the event so-that even the married-one to-divorce
δόξασαν ἡσθῆναι τῇ τελευτῇ τῆς Τυλλίας.
having-seemed to-have-been-pleased at-the death — of-Tullia
Τὰ μὲν οὖν κατ᾽ οἶκον οὕτως εἶχε τῷ Κικέρωνι. τῆς δ᾽ 42
the indeed then at home so were — for-Cicero of-the but
ἐπὶ Καίσαρα συνισταμένης πράξεως οὐ μετέσχε, καίπερ
against Caesar being-formed deed not he-took-part although

ὢν ἑταῖρος ἐν τοῖς μάλιστα Βρούτου καὶ βαρύνεσθαι τὰ
being a-companion among the most of-Brutus and to-be-burdened-by the
παρόντα καὶ τὰ πάλαι ποθεῖν πράγματα δοκῶν ὡς ἕτερος
present and the old to-long-for affairs seeming as other
οὐδείς. ἀλλ' ἔδεισαν οἱ ἄνδρες αὐτοῦ τήν τε φύσιν ὡς ἐνδεᾶ
no-one but feared the men his the both nature as lacking
τόλμης, τόν τε χρόνον, ἐν ᾧ καὶ ταῖς ἐρρωμενεστάταις
of-daring the and age in which even in-the strongest
φύσεσιν ἐπιλείπει τὸ θαρρεῖν. ὡς δ' οὖν ἐπέπρακτο τοῖς
natures fails the courage when and then had-been-done by-the-ones
περὶ Βροῦτον καὶ Κάσσιον τὸ ἔργον καὶ τῶν Καίσαρος
around Brutus and Cassius the deed and the of-Caesar
φίλων συνισταμένων ἐπὶ τοὺς ἄνδρας αὖθις ἦν δέος
friends combining against the men again there-was fear
ἐμφυλίοις πολέμοις περιπετῆ γενέσθαι τὴν πόλιν, Ἀντώνιος
in-civil wars involved to-become the city Antony
μὲν ὑπατεύων τὴν βουλὴν συνήγαγε καὶ βραχέα διελέχθη
indeed being-consul the senate assembled and briefly spoke
περὶ ὁμονοίας, Κικέρων δὲ πολλὰ πρὸς τὸν καιρὸν οἰκείως
about concord Cicero but much toward the occasion fittingly
διελθὼν ἔπεισε τὴν σύγκλητον Ἀθηναίους μιμησαμένην
having-gone-through persuaded the senate Athenians having-imitated
ἀμνηστίαν τῶν ἐπὶ Καίσαρι ψηφίσασθαι νεῖμαι δὲ
an-amnesty of-the-things concerning Caesar to-vote to-assign and
τοῖς περὶ Κάσσιον καὶ Βροῦτον ἐπαρχίας. ἔσχε δὲ τούτων
to-the-ones around Cassius and Brutus provinces had and of-these
τέλος οὐδέν, ὁ γὰρ δῆμος αὐτὸς μὲν ἀφ' ἑαυτοῦ πρὸς οἶκτον
end none the for people itself indeed from itself to pity
ἐξαχθεὶς ὡς εἶδε τὸν νεκρὸν ἐκκομιζόμενον δι' ἀγορᾶς,
having-been-moved when it-saw the corpse being-carried-out through the-forum
Ἀντωνίου δὲ καὶ τὴν ἐσθῆτα δείξαντος αὐτοῖς αἵματος
Antony and also the robe having-shown to-them with-blood

κατάπλεων καὶ κεκομμένην πάντῃ τοῖς ξίφεσιν, ἐκμανέντες
full and cut everywhere by-the swords having-gone-mad
ὑπ᾽ ὀργῆς ἐν ἀγορᾷ ζήτησιν ἐποιοῦντο τῶν ἀνδρῶν, καὶ πῦρ
from anger in the-forum search made for-the men and fire
ἔχοντες ἐπὶ τὰς οἰκίας ἔθεον ὡς ὑφάψοντες. οἱ δὲ τοῦτον
having to the houses they-ran as going-to-set-fire they and this
μὲν τῷ προπεφυλάχθαι διέφυγον τὸν κίνδυνον, ἑτέρους δὲ
indeed by-the to-have-taken-precautions escaped the danger others and
πολλοὺς καὶ μεγάλους προσδοκῶντες ἐξέλιπον τὴν πόλιν.
many and great expecting they-left the city
Εὐθὺς οὖν ὁ Ἀντώνιος ἐπῆρτο, καὶ πᾶσι μὲν ἦν 43
at-once then — Antony was-elated and to-all indeed was
φοβερὸς ὡς μοναρχήσων, τῷ δὲ Κικέρωνι φοβερώτατος.
formidable as going-to-be-monarch — and to-Cicero most-formidable
ἀναρρωννυμένην τε γὰρ αὐτῷ πάλιν ὁρῶν τὴν δύναμιν
gaining-strength both for for-him again seeing the power
ἐν τῇ πολιτείᾳ καὶ τοῖς περὶ Βροῦτον ἐπιτήδειον εἰδὼς
in the politics and to-the-ones around Brutus friendly knowing
ἤχθετο παρόντι. καί πού τι καὶ προϋπῆρχεν
he-was-vexed at-his-being-present and somewhere something also there-existed-before
ὑποψίας αὐτοῖς πρὸς ἀλλήλους κατὰ τὴν τῶν βίων
of-suspicion to-them toward one-another in the of-the lives
ἀνομοιότητα καὶ διαφοράν. ταῦτα δείσας ὁ Κικέρων
dissimilarity and difference these-things having-feared — Cicero
πρῶτον μὲν ὥρμησε πρεσβευτὴς Δολοβέλλᾳ συνεκπλεῦσαι
first indeed set-out as-legate with-Dolabella to-sail-off
εἰς Συρίαν· ἐπεὶ δ᾽ οἱ μέλλοντες ὑπατεύειν μετ᾽
to Syria when but the-ones being-about to-be-consuls after
Ἀντώνιον, Ἵρτιος καὶ Πάνσας, ἄνδρες ἀγαθοὶ καὶ ζηλωταὶ
Antony Hirtius and Pansa men good and admirers
τοῦ Κικέρωνος, ἐδέοντο μὴ σφᾶς καταλιπεῖν, ὑποδεχόμενοι
— of-Cicero begged not them to-abandon undertaking

καταλύσειν Ἀντώνιον ἐκείνου παρόντος, ὁ δ' οὔτ'
to-be-going-to-put-down Antony him being-present he but neither
ἀπιστῶν παντάπασιν οὔτε πιστεύων Δολοβέλλαν μὲν εἴασε
distrusting altogether nor trusting Dolabella indeed let
χαίρειν, ὁμολογήσας δὲ τοῖς περὶ τὸν Ἵρτιον τὸ θέρος
to-fare-well having-agreed but with-the-ones around — Hirtius the summer
ἐν Ἀθήναις διάξειν, ὅταν δ' ἐκεῖνοι παραλάβωσι τὴν
in Athens to-be-going-to-spend whenever and they take-over the
ἀρχήν, ἀφίξεσθαι πάλιν, αὐτὸς καθ' ἑαυτὸν ἐξέπλευσε.
office to-be-going-to-arrive again himself by himself sailed-off
γενομένης δὲ περὶ τὸν πλοῦν διατριβῆς, καὶ λόγων ἀπὸ
having-occurred and about the voyage a-delay and reports from
Ῥώμης, οἷα φιλεῖ, καινῶν προσπεσόντων, μεταβεβλῆσθαι
Rome such-as is-wont new having-reached to-have-changed
μὲν Ἀντώνιον θαυμαστὴν μεταβολὴν καὶ πάντα πράττειν
indeed Antony wonderful change and all-things to-do
καὶ πολιτεύεσθαι πρὸς τὴν σύγκλητον, ἐνδεῖν δὲ
and to-act-politically toward the senate to-be-lacking and
τῆς ἐκείνου παρουσίας τὰ πράγματα μὴ τὴν ἀρίστην
the his presence the affairs not the best
ἔχειν διάθεσιν, καταμεμψάμενος αὐτὸς αὐτοῦ τὴν πολλὴν
to-have condition having-blamed himself of-himself the much
εὐλάβειαν ἀνέστρεφεν αὖθις εἰς Ῥώμην. καὶ τῶν πρώτων
caution he-turned-back again to Rome and of-the first
οὐ διημάρτανεν ἐλπίδων τοσοῦτο πλῆθος ἀνθρώπων ὑπὸ
not he-was-disappointed hopes so-great a-multitude of-men from
χαρᾶς καὶ πόθου πρὸς τὴν ἀπάντησιν ἐξεχύθη, καὶ σχεδὸν
joy and longing for the meeting poured-out and nearly
ἡμερήσιον ἀνήλωσαν χρόνον αἱ περὶ τὰς πύλας καὶ
a-day's they-spent time the around the gates and
τὴν εἴσοδον αὐτοῦ δεξιώσεις καὶ φιλοφροσύναι. τῇ δ'
the entry his greetings and welcomes on-the and

ὑστεραίᾳ βουλὴν συναγαγόντος Ἀντωνίου καὶ καλοῦντος
next-day the-senate having-convened Antony and summoning
αὐτὸν οὐκ ἦλθεν, ἀλλὰ κατέκειτο μαλακῶς ἔχειν ἐκ
him not he-came but lay-in-bed unwell to-be from
τοῦ κόπου σκηπτόμενος. ἐδόκει δὲ τἀληθὲς ἐπιβουλῆς
the fatigue pretending it-seemed and truly of-plot
εἶναι φόβος ἔκ τινος ὑποψίας καὶ μηνύσεως καθ' ὁδὸν
to-be fear from some suspicion and information on the-road
αὐτῷ προσπεσούσης. Ἀντώνιος δὲ χαλεπῶς μὲν εἶχεν
to-him having-reached Antony but harshly indeed was-disposed
ἐπὶ τῇ διαβολῇ καὶ στρατιώτας ἔπεμψεν ἄγειν αὐτὸν ἢ
at the slander and soldiers sent to-bring him or
καταπρῆσαι τὴν οἰκίαν κελεύσας, ἐνστάντων δὲ πολλῶν καὶ
to-burn the house having-ordered having-opposed and many and
δεηθέντων ἐνέχυρα λαβὼν μόνον ἐπαύσατο. καὶ τὸ λοιπὸν
having-begged securities having-taken only he-stopped and the rest
οὕτως ἀντιπαρεξιόντες ἀτρέμα καὶ φυλαττόμενοι διετέλουν,
thus passing-each-other quietly and on-guard they-continued
ἄχρι οὗ Καῖσαρ ὁ νέος ἐξ Ἀπολλωνίας παραγενόμενος
until — Caesar the young from Apollonia having-arrived
τόν τε κλῆρον ἀνεδέξατο τοῦ Καίσαρος ἐκείνου, καὶ περὶ
the both inheritance accepted — of-Caesar that and about
τῶν δισχιλίων πεντακοσίων μυριάδων ἃς Ἀντώνιος ἐκ
the two-thousand five-hundred ten-thousands which Antony from
τῆς οὐσίας κατεῖχεν, εἰς διαφορὰν κατέστη πρὸς αὐτόν.
the estate was-withholding into dispute came with him
Ἐκ δὲ τούτου Φίλιππος ὁ τὴν μητέρα τοῦ νέου 44
from and this Philip the-one the mother of-the young
Καίσαρος ἔχων καὶ Μάρκελλος ὁ τὴν ἀδελφὴν
Caesar having and Marcellus the-one the sister
ἀφικόμενοι μετὰ τοῦ νεανίσκου πρὸς τὸν Κικέρωνα
having-come with the youth to — Cicero

συνέθεντο, Κικέρωνα μὲν ἐκείνῳ τὴν ἀπὸ τοῦ λόγου
agreed Cicero indeed to-him the from the eloquence
καὶ τὴν ἀπὸ τῆς πολιτείας δύναμιν ἔν τε τῇ βουλῇ
and the from the politics power in both the senate
καὶ τῷ δήμῳ παρέχειν, ἐκεῖνον δὲ Κικέρωνι τὴν ἀπὸ
and the people to-provide him and to-Cicero the from
τῶν χρημάτων καὶ τῶν ὅπλων ἀσφάλειαν. ἤδη γὰρ
the money and the arms security already for
οὐκ ὀλίγους τῶν ὑπὸ Καίσαρι στρατευσαμένων περὶ
not few of-the under Caesar having-served around
αὑτὸν εἶχε τὸ μειράκιον. ἐδόκει δὲ καὶ μείζων τις αἰτία
himself had the youth it-seemed and also greater some cause
γεγονέναι τοῦ τὸν Κικέρωνα δέξασθαι προθύμως τὴν
to-have-been of-the — Cicero to-accept eagerly the
Καίσαρος φιλίαν. ἔτι γάρ, ὡς ἔοικε, Πομπηΐου ζῶντος
of-Caesar friendship still for as it-seems Pompey living
καὶ Καίσαρος ἔδοξε κατὰ τοὺς ὕπνους ὁ Κικέρων καλεῖν
and Caesar seemed in the sleep — Cicero to-summon
τινα τοὺς τῶν συγκλητικῶν παῖδας εἰς τὸ Καπιτώλιον,
someone the of-the senators sons to the Capitol
ὡς μέλλοντος ἐξ αὐτῶν ἕνα τοῦ Διὸς ἀποδεικνύειν
as being-about from them one — Zeus to-appoint
τῆς Ῥώμης ἡγεμόνα· τοὺς δὲ πολίτας ὑπὸ σπουδῆς
— of-Rome leader the and citizens with eagerness
θέοντας ἵστασθαι περὶ τὸν νεών, καὶ τοὺς παῖδας ἐν ταῖς
running to-stand around the temple and the boys in the
περιπορφύροις καθέζεσθαι σιωπὴν ἔχοντας, ἐξαίφνης δὲ
purple-bordered-robes to-sit silence keeping suddenly and
τῶν θυρῶν ἀνοιχθεισῶν καθ' ἕνα τῶν παίδων ἀνισταμένων
the doors having-been-opened by one of-the boys rising
κύκλῳ παρὰ τὸν θεὸν παραπορεύεσθαι, τὸν δὲ πάντας
in-a-circle past the god to-file-by him and all

ἐπισκοπεῖν καὶ ἀποπέμπειν ἀχθομένους. ὡς δ' οὗτος ἦν
to-inspect and to-send-away vexed when but this-one was
προσιὼν κατ' αὐτόν, ἐκτεῖναι τὴν δεξιὰν καὶ εἰπεῖν "ὦ
approaching toward him to-stretch-out the right-hand and to-say O
Ῥωμαῖοι, πέρας ὑμῖν ἐμφυλίων πολέμων οὗτος ἡγεμὼν
Romans an-end to-you of-civil wars this-one leader
γενόμενος." τοιοῦτόν φασιν ἐνύπνιον ἰδόντα τὸν Κικέρωνα
having-become such they-say a-dream having-seen — Cicero
τὴν μὲν ἰδέαν τοῦ παιδὸς ἐκμεμάχθαι καὶ κατέχειν
the indeed look of-the boy to-have-impressed-on-himself and to-retain
ἐναργῶς, αὐτὸν δ' οὐκ ἐπίστασθαι. μεθ' ἡμέραν δὲ
vividly him but not to-know after day and
καταβαίνοντος εἰς τὸ πεδίον τὸ Ἄρειον αὐτοῦ, τοὺς παῖδας
going-down into the Campus the Martius him the boys
ἤδη γεγυμνασμένους ἀπέρχεσθαι, κἀκεῖνον ὀφθῆναι
already having-exercised to-be-going-away and-that-one to-have-been-seen
τῷ Κικέρωνι πρῶτον οἷος ὤφθη καθ' ὕπνον,
— by-Cicero first such-as he-had-been-seen in sleep
ἐκπλαγέντα δὲ πυνθάνεσθαι τίνων εἴη γονέων. ἦν δὲ
having-been-astonished and to-inquire of-what were parents he-was and
πατρὸς Ὀκταουΐου τῶν οὐκ ἄγαν ἐπιφανῶν, Ἀττίας δὲ
of-father of-Octavius of-the-ones not very distinguished of-Attia and
μητρός, ἀδελφιδῆς Καίσαρος, ὅθεν Καῖσαρ αὐτῷ παῖδας
mother niece of-Caesar whence Caesar him children
οὐκ ἔχων ἰδίους τὴν οὐσίαν ἑαυτοῦ καὶ τὸν οἶκον ἐν ταῖς
not having own the estate his-own and the house in the
διαθήκαις ἔδωκεν. ἐκ τούτου φασὶ τὸν Κικέρωνα τῷ
will gave from this they-say — Cicero to-the
παιδὶ κατὰ τὰς ἀπαντήσεις ἐντυγχάνειν ἐπιμελῶς, κἀκεῖνον
boy at the meetings to-meet carefully and-he

οἰκείως δέχεσθαι τὰς φιλοφροσύνας καὶ γὰρ ἐκ τύχης
warmly to-receive the kindnesses and for by chance
αὐτῷ γεγονέναι συμβεβήκει Κικέρωνος ὑπατεύοντος.
for-him to-have-been-born it-had-happened Cicero being-consul

XII · THE PROSCRIPTION

Cicero's influence peaked as he turned the senate against Antony and won honors for the young Caesar, who used him to become consul and then joined Antony and Lepidus. Meeting them near Bononia, Caesar gave Cicero up on the third day. Cicero fled by sea, turned back, and was overtaken near Caieta after ravens had warned his slaves; his brother Quintus was betrayed and killed. Herennius killed Cicero as he stretched his neck from the litter, and Antony set his head and hands on the rostra. Philologus was punished for his betrayal, and Augustus later praised Cicero and made his son consul.

45 Αὗται μὲν οὖν προφάσεις ἦσαν αἱ λεγόμεναι· τὸ δὲ
these indeed then pretexts were the alleged the but
πρὸς Ἀντώνιον μῖσος Κικέρωνα πρῶτον, εἶτα ἡ φύσις
against Antony hatred Cicero first then the nature
ἥττων οὖσα τιμῆς προσεποίησε Καίσαρι νομίζοντα
weaker being than-honor attached to-Caesar thinking
προσλαμβάνειν τῇ πολιτείᾳ τὴν ἐκείνου δύναμιν.
to-add to-the commonwealth the his power
οὕτω γὰρ ὑπῄει τὸ μειράκιον αὐτὸν ὥστε καὶ πατέρα
so for courted the youth him so-that even father
προσαγορεύειν. ἐφ' ᾧ σφόδρα Βροῦτος ἀγανακτῶν ἐν
to-call at which very-much Brutus being-indignant in
ταῖς πρὸς Ἀττικὸν ἐπιστολαῖς καθήψατο τοῦ Κικέρωνος,
the to Atticus letters attacked — Cicero
ὅτι διὰ φόβον Ἀντωνίου θεραπεύων τὸν Καίσαρα δῆλός
that for fear of-Antony courting — Caesar evident

ἐστιν οὐκ ἐλευθερίαν τῇ πατρίδι πράττων, ἀλλὰ δεσπότην
he-is not freedom for-the fatherland doing but a-master
φιλάνθρωπον αὑτῷ μνώμενος. οὐ μὴν ἀλλὰ τόν γε
kindly for-himself wooing not however but the at-least
παῖδα Κικέρωνος ὁ Βροῦτος ἐν Ἀθήναις διατρίβοντα
son of-Cicero — Brutus in Athens spending-time
παρὰ τοῖς φιλοσόφοις ἀναλαβὼν ἔσχεν ἐφ' ἡγεμονίαις,
with the philosophers having-taken-up held in commands
καὶ πολλὰ χρώμενος αὐτῷ κατώρθου.
and much using him he-succeeded
Τοῦ δὲ Κικέρωνος ἀκμὴν ἔσχεν ἡ δύναμις ἐν τῇ πόλει τότε
— but of-Cicero a-peak held the power in the city then
μεγίστην, καὶ κρατῶν ὅσον ἐβούλετο τὸν μὲν Ἀντώνιον
greatest and prevailing as-much-as he-wished — indeed Antony
ἐξέκρουσε καὶ κατεστασίασε καὶ πολεμήσοντας αὐτῷ τοὺς
he-drove-out and stirred-faction-against and about-to-make-war on-him the
δύο ὑπάτους, Ἵρτιον καὶ Πάνσαν, ἐξέπεμψε, Καίσαρι δὲ
two consuls Hirtius and Pansa sent-out for-Caesar and
ῥαβδούχους καὶ στρατηγικὸν κόσμον, ὡς δὴ προπολεμοῦντι
lictors and praetorian insignia as indeed fighting-for
τῆς πατρίδος, ἔπεισε ψηφίσασθαι τὴν σύγκλητον. ἐπεὶ
the fatherland he-persuaded to-vote the senate when
δ' Ἀντώνιος μὲν ἥττητο, τῶν δ' ὑπάτων ἀμφοτέρων
and Antony indeed had-been-defeated the and consuls both
ἀποθανόντων ἐκ τῆς μάχης πρὸς Καίσαρα συνέστησαν αἱ
having-died from the battle to Caesar combined the
δυνάμεις, δείσασα δ' ἡ βουλὴ νέον ἄνδρα καὶ τύχῃ λαμπρᾷ
forces having-feared and the senate a-young man and fortune brilliant
κεχρημένον ἐπειρᾶτο τιμαῖς καὶ δωρεαῖς ἀποκαλεῖν αὐτοῦ
having-enjoyed tried by-honors and gifts to-call-away his
τὰ στρατεύματα καὶ περισπᾶν τὴν δύναμιν, ὡς μὴ δεομένη
the armies and to-divert the power as not needing

τῶν προπολεμούντων Ἀντωνίου πεφευγότος, οὕτως ὁ
the defenders Antony having-fled thus —
Καῖσαρ φοβηθεὶς ὑπέπεμπε τῷ Κικέρωνι τοὺς δεομένους καὶ
Caesar having-feared sent-secretly — to-Cicero the-ones begging and
πείθοντας ὑπατείαν μὲν ἀμφοτέροις ὁμοῦ πράττειν, χρῆσθαι
persuading consulship indeed for-both together to-obtain to-manage
δὲ τοῖς πράγμασιν ὅπως αὐτὸς ἔγνωκε, παραλαμβάνοντα
and the affairs as he-himself has-decided taking-over
τὴν ἀρχήν, καὶ τὸ μειράκιον διοικεῖν ὀνόματος καὶ δόξης
the office and the youth to-direct of-name and glory
γλιχόμενον. ὡμολόγει δὲ Καῖσαρ αὐτὸς ὡς δεδιὼς κατάλυσιν
desirous agreed and Caesar himself that fearing dissolution
καὶ κινδυνεύων ἔρημος γενέσθαι χρήσαιτο τῇ Κικέρωνος ἐν
and being-in-danger deserted to-become he-used the of-Cicero in
δέοντι φιλαρχίᾳ, προτρεψάμενος αὐτὸν ὑπατείαν μετιέναι
need love-of-office having-urged him consulship to-seek
συμπράττοντος αὐτοῦ καὶ συναρχαιρεσιάζοντος.
helping he-himself and canvassing-with-(him)

46 Ἐνταῦθα μέντοι μάλιστα Κικέρων ἐπαρθεὶς ὑπὸ
here however most Cicero having-been-elated by
νέου γέρων καὶ φενακισθεὶς καὶ συναρχαιρεσιάσας καὶ
a-young-man old-man and having-been-cheated and having-canvassed-with and
παρασχὼν αὐτῷ τὴν σύγκλητον εὐθὺς μὲν ὑπὸ τῶν φίλων
having-provided for-him the senate at-once indeed by the friends
αἰτίαν εἶχεν, ὀλίγῳ δ' ὕστερον αὑτὸν ἀπολωλεκὼς ᾔσθετο
blame had little but later himself having-ruined he-perceived
καὶ τοῦ δήμου προέμενος τὴν ἐλευθερίαν. αὐξηθεὶς γὰρ ὁ
and of-the people having-sacrificed the freedom having-grown for the
νεανίας καὶ τὴν ὑπατείαν λαβὼν Κικέρωνα μὲν εἴασε
youth and the consulship having-taken Cicero indeed let
χαίρειν, Ἀντωνίῳ δὲ καὶ Λεπίδῳ φίλος γενόμενος καὶ τὴν
to-fare-well to-Antony and and Lepidus friend having-become and the

δύναμιν εἰς ταὐτὸ συνενεγκών, ὥσπερ ἄλλο τι κτῆμα,
power into the-same having-brought-together as-if other some possession
τὴν ἡγεμονίαν ἐνείματο πρὸς αὐτούς, καὶ κατεγράφησαν
the supremacy he-divided with them and were-listed
ἄνδρες οὓς ἔδει θνῄσκειν, ὑπὲρ διακοσίους. πλείστην δὲ
men whom it-was-needful to-die over two-hundred most and
τῶν ἀμφισβητημάτων αὐτοῖς ἔριν ἡ Κικέρωνος προγραφὴ
of-the disputes for-them strife the of-Cicero proscription
παρέσχεν, Ἀντωνίου μὲν ἀσυμβάτως ἔχοντος εἰ μὴ πρῶτος
caused Antony indeed irreconcilably being if not first
ἐκεῖνος ἀποθνῄσκοι, Λεπίδου δ' Ἀντωνίῳ προστιθεμένου,
he should-die Lepidus and to-Antony siding
Καίσαρος δὲ πρὸς ἀμφοτέρους ἀντέχοντος. ἐγίνοντο δ'
Caesar but against both holding-out were and
αἱ σύνοδοι μόνοις ἀπόρρητοι περὶ πόλιν Βονωνίαν
the meetings to-them-alone secret near the-city Bononia
ἐφ' ἡμέρας τρεῖς, καὶ συνῄεσαν εἰς τόπον τινὰ πρόσω
for days three and they-met at a-place some away-from
τῶν στρατοπέδων ποταμῷ περιρρεόμενον. λέγεται δὲ τὰς
the camps by-a-river flowed-around it-is-said and the
πρώτας ἡμέρας διαγωνισάμενος ὑπὲρ τοῦ Κικέρωνος ὁ
first days having-fought-hard for — Cicero —
Καῖσαρ ἐνδοῦναι τῇ τρίτῃ καὶ προέσθαι τὸν ἄνδρα,
Caesar to-have-given-way on-the third and to-have-abandoned the man
τὰ δὲ τῆς ἀντιδόσεως οὕτως εἶχεν. ἔδει Κικέρωνος
the and of-the exchange so was it-was-needful Cicero
ἐκστῆναι Καίσαρα, Παύλου δὲ τἀδελφοῦ Λέπιδον, Λευκίου
to-give-up Caesar Paulus and the-brother Lepidus Lucius
δὲ Καίσαρος Ἀντώνιον, ὃς ἦν θεῖος αὐτῷ πρὸς μητρός,
and Caesar Antony who was uncle to-him on mother's-side
οὕτως ἐξέπεσον ὑπὸ θυμοῦ καὶ λύσσης τῶν ἀνθρωπίνων
so they-fell-away by anger and madness from-the human

λογισμῶν, μᾶλλον δ' ἀπέδειξαν ὡς οὐδὲν ἀνθρώπου θηρίον
reasonings rather but they-showed that no than-man beast
ἐστὶν ἀγριώτερον ἐξουσίαν πάθει προσλαβόντος.
is more-savage power to-passion having-added

47 Πραττομένων δὲ τούτων ὁ Κικέρων ἦν μὲν ἐν ἀγροῖς
being-done and these-things — Cicero was indeed in estates
ἰδίοις περὶ Τοῦσκλον, ἔχων τὸν ἀδελφὸν μεθ' αὑτοῦ·
own near Tusculum having the brother with himself
πυθόμενοι δὲ τὰς προγραφὰς ἔγνωσαν εἰς Ἄστυρα
having-learned and the proscriptions they-decided to Astura
μεταβῆναι, χωρίον παράλιον τοῦ Κικέρωνος, ἐκεῖθεν δὲ
to-move an-estate on-the-coast — of-Cicero from-there and
πλεῖν εἰς Μακεδονίαν πρὸς Βροῦτον· ἤδη γὰρ ὑπὲρ αὐτοῦ
to-sail to Macedonia to Brutus already for about him
λόγος ἐφοίτα κρατοῦντος. ἐκομίζοντο δ' ἐν φορείοις
report was-going being-strong they-were-carried and in litters
ἀπειρηκότες ὑπὸ λύπης· καὶ κατὰ τὴν ὁδὸν ἐφιστάμενοι
exhausted by grief and along the road stopping
καὶ τὰ φορεῖα παραβάλλοντες ἀλλήλοις προσωλοφύροντο.
and the litters putting-side-by-side with-one-another they-lamented-together
μᾶλλον δ' ὁ Κόιντος ἠθύμει, καὶ λογισμὸς αὐτὸν
more and — Quintus was-despondent and reflection him
εἰσῄει τῆς ἀπορίας· οὐδὲν γὰρ ἔφη λαβεῖν οἴκοθεν,
came-upon of-the want nothing for he-said to-have-taken from-home
ἀλλὰ καὶ τῷ Κικέρωνι γλίσχρον ἦν ἐφόδιον ἄμεινον οὖν
but even — to-Cicero scanty was provision better then
εἶναι τὸν μὲν Κικέρωνα προλαμβάνειν τῇ φυγῇ, αὐτὸν
to-be — indeed Cicero to-go-ahead in-the flight himself
δὲ μεταθεῖν οἴκοθεν συσκευασάμενον. ταῦτ' ἔδοξε· καὶ
and to-follow from-home having-packed-up this seemed-good and
περιλαβόντες ἀλλήλους καὶ ἀνακλαυσάμενοι διελύθησαν.
having-embraced one-another and having-wept-aloud they-parted

Ὁ μὲν οὖν Κόϊντος οὐ πολλαῖς ὕστερον ἡμέραις ὑπὸ
— indeed then Quintus not many later days by
τῶν οἰκετῶν προδοθεὶς τοῖς ζητοῦσιν ἀνῃρέθη μετὰ τοῦ
the servants betrayed to-the-ones seeking was-killed with the
παιδός. ὁ δὲ Κικέρων εἰς Ἄστυρα κομισθεὶς καὶ πλοῖον
son — and Cicero to Astura having-been-carried and a-boat
εὑρὼν εὐθὺς ἐνέβη καὶ παρέπλευσεν ἄχρι Κιρκαίου,
having-found at-once embarked and coasted as-far-as Circaeum
πνεύματι χρώμενος. ἐκεῖθεν δὲ βουλομένων εὐθὺς αἴρειν
by-wind using from-there and wishing at-once to-set-sail
τῶν κυβερνητῶν, εἴτε δείσας τὴν θάλασσαν εἴτ' οὔπω
the pilots whether having-feared the sea or not-yet
παντάπασι τὴν Καίσαρος ἀπεγνωκὼς πίστιν, ἀπέβη καὶ
altogether the of-Caesar having-despaired-of good-faith he-landed and
παρῆλθε πεζῇ σταδίους ἑκατὸν ὡς εἰς Ῥώμην πορευόμενος.
went on-foot stades a-hundred as to Rome going
αὖθις δ' ἀλύων καὶ μεταβαλλόμενος κατῄει πρὸς
again and wandering and changing-his-mind he-went-down to
θάλασσαν εἰς Ἄστυρα. κἀκεῖ διενυκτέρευσεν ἐπὶ δεινῶν
sea to Astura and-there passed-the-night in terrible
καὶ ἀπόρων λογισμῶν, ὥστε καὶ παρελθεῖν εἰς τὴν
and perplexed reasonings so-that even to-go into the
Καίσαρος οἰκίαν διενοήθη κρύφα καὶ σφάξας ἑαυτὸν ἐπὶ
of-Caesar house he-intended secretly and having-slain himself at
τῆς ἑστίας ἀλάστορα προσβαλεῖν. ἀλλὰ καὶ ταύτης αὐτὸν
the hearth an-avenging-spirit to-fasten-on but even from-this him
ἀπέκρουσε τῆς ὁδοῦ δέος βασάνων· καὶ πολλὰ ταραχώδη
turned-back the road fear of-tortures and many troubled
καὶ παλίντροπα βουλεύματα τῆς γνώμης μεταλαμβάνων
and shifting plans of-the mind taking-in-turn
παρέδωκε τοῖς οἰκέταις ἑαυτὸν εἰς Καιήτην κατὰ πλοῦν
he-handed-over to-the servants himself to Caieta by sea

κομίζειν, ἔχων ἐκεῖ χωρία καὶ καταφυγὴν ὥρᾳ θέρους
to-carry having there estates and a-retreat in-season of-summer
φιλάνθρωπον, ὅταν ἥδιστον οἱ ἐτησίαι καταπνέωσιν.
pleasant when most-pleasantly the Etesians blow
Ἔχει δ' ὁ τόπος καὶ ναὸν Ἀπόλλωνος μικρὸν ὑπὲρ τῆς
has and the place also a-temple of-Apollo small above the
θαλάττης. ἐντεῦθεν ἀρθέντες ἀθρόοι κόρακες ὑπὸ κλαγγῆς
sea from-there having-risen in-a-flock ravens with clamor
προσεφέροντο τῷ πλοίῳ τοῦ Κικέρωνος ἐπὶ γῆν ἐρεσσομένῳ·
were-borne to-the boat — of-Cicero to land being-rowed
καὶ καθίσαντες ἐπὶ τὴν κεραίαν ἑκατέρωθεν οἱ μὲν
and having-settled on the yard on-each-side the-ones indeed
ἐβόων, οἱ δ' ἔκοπτον τὰς τῶν μηρυμάτων ἀρχάς, καὶ
cawed the-others and pecked-at the of-the ropes ends and
πᾶσιν ἐδόκει τὸ σημεῖον εἶναι πονηρόν. ἀπέβη δ' οὖν ὁ
to-all seemed the sign to-be bad landed but at-any-rate —
Κικέρων, καὶ παρελθὼν εἰς τὴν ἔπαυλιν ὡς ἀναπαυσόμενος
Cicero and having-gone into the villa as going-to-rest
κατεκλίθη. τῶν δὲ κοράκων οἱ πολλοὶ μὲν ἐπὶ τῆς θυρίδος
lay-down of-the and ravens the many indeed on the window
διεκάθηντο φθεγγόμενοι θορυβῶδες, εἷς δὲ καταβὰς ἐπὶ
sat-about uttering tumultuously one but having-come-down onto
τὸ κλινίδιον ἐγκεκαλυμμένου τοῦ Κικέρωνος ἀπῆγε τῷ
the couch having-covered-himself — Cicero drew-away with-the
στόματι κατὰ μικρὸν ἀπὸ τοῦ προσώπου τὸ ἱμάτιον. οἱ
mouth by little from the face the cloak the
δ' οἰκέται ταῦθ' ὁρῶντες, καὶ κακίσαντες ἑαυτοὺς εἰ
and servants these-things seeing and having-reproached themselves if
περιμένουσι τοῦ δεσπότου φονευομένου θεαταὶ γενέσθαι,
they-wait-for the master being-murdered spectators to-become
θηρία δ' αὐτῷ βοηθεῖ καὶ προκήδεται παρ' ἀξίαν πράττοντος,
beasts but him help and care-for beyond worth faring

αὐτοὶ δ' οὐκ ἀμύνουσι, τὰ μὲν δεόμενοι, τὰ δὲ βίᾳ
they-themselves but not defend-(him) partly indeed entreating partly and by-force
λαβόντες ἐκόμιζον ἐν τῷ φορείῳ πρὸς τὴν θάλασσαν.
having-taken they-carried-(him) in the litter toward the sea
Ἐν τούτῳ δ' οἱ σφαγεῖς ἐπῆλθον, ἑκατοντάρχης Ἑρέννιος 48
in this and the murderers arrived a-centurion Herennius
καὶ Ποπίλλιος χιλίαρχος, ᾧ πατροκτονίας ποτὲ δίκην
and Popillius a-tribune whom of-parricide once a-charge
φεύγοντι συνεῖπεν ὁ Κικέρων, ἔχοντες ὑπηρέτας. ἐπεὶ δὲ
facing spoke-for — Cicero having attendants when and
τὰς θύρας κεκλεισμένας εὑρόντες ἐξέκοψαν, οὐ φαινομένου
the doors closed having-found they-broke-down not appearing
τοῦ Κικέρωνος οὐδὲ τῶν ἔνδον εἰδέναι φασκόντων, λέγεται
— Cicero nor the-ones inside to-know saying it-is-said
νεανίσκον τινὰ τεθραμμένον μὲν ὑπὸ τοῦ Κικέρωνος
a-youth a-certain reared indeed by — Cicero
ἐν γράμμασιν ἐλευθερίοις καὶ μαθήμασιν, ἀπελεύθερον δὲ
in letters liberal and studies a-freedman and
Κοΐντου τοῦ ἀδελφοῦ, Φιλόλογον τοὔνομα, φράσαι τῷ
of-Quintus the brother Philologus by-name to-have-told to-the
χιλιάρχῳ τὸ φορεῖον κομιζόμενον διὰ τῶν καταφύτων
tribune the litter being-carried through the planted
καὶ συσκίων περιπάτων ἐπὶ τὴν θάλατταν. ὁ μὲν οὖν
and shady walks toward the sea the indeed then
χιλίαρχος ὀλίγους ἀναλαβὼν μεθ' ἑαυτοῦ περιέθει πρὸς
tribune few having-taken with himself ran-around to
τὴν ἔξοδον, τοῦ δ' Ἑρεννίου δρόμῳ φερομένου διὰ
the exit — but Herennius at-a-run being-borne through
τῶν περιπάτων ὁ Κικέρων ᾔσθετο, καὶ τοὺς οἰκέτας
the walks — Cicero perceived and the servants
ἐκέλευσεν ἐνταῦθα καταθέσθαι τὸ φορεῖον. αὐτὸς δ', ὥσπερ
ordered there to-set-down the litter himself and as

εἰώθει, τῇ ἀριστερᾷ χειρὶ τῶν γενείων ἁπτόμενος
he-was-accustomed with-the left hand the chin touching
ἀτενὲς ἐνεώρα τοῖς σφαγεῦσιν, αὐχμοῦ καὶ κόμης ἀνάπλεως
steadily gazed at-the murderers of-squalor and of-hair full
καὶ συντετηκὼς ὑπὸ φροντίδων τὸ πρόσωπον, ὥστε τοὺς
and wasted by cares the face so-that the
πλείστους ἐγκαλύψασθαι τοῦ Ἑρεννίου σφάζοντος αὐτόν.
most to-cover-their-faces — Herennius slaying him
ἐσφάγη δὲ τὸν τράχηλον ἐκ τοῦ φορείου προτείνας,
he-was-slain and the neck from the litter having-stretched-out
ἔτος ἐκεῖνο γεγονὼς ἑξηκοστὸν καὶ τέταρτον, τὴν δὲ
year that having-been sixtieth and fourth the and
κεφαλὴν ἀπέκοψεν αὐτοῦ καὶ τὰς χεῖρας, Ἀντωνίου
head cut-off his and the hands Antony
κελεύσαντος, αἷς τοὺς Φιλιππικοὺς ἔγραψεν. αὐτός τε
having-ordered with-which the Philippics he-wrote himself both
γὰρ ὁ Κικέρων τοὺς κατ' Ἀντωνίου λόγους Φιλιππικοὺς
for — Cicero the against Antony speeches Philippics
ἐπέγραψε καὶ μέχρι νῦν τὰ βιβλία Φιλιππικοὶ καλοῦνται.
entitled and until now the books Philippics are-called
49 Τῶν δ' ἀκρωτηρίων εἰς Ῥώμην κομισθέντων ἔτυχε μὲν
the and extremities to Rome having-been-brought happened indeed
ἀρχαιρεσίας τελῶν ὁ Ἀντώνιος, ἀκούσας δὲ καὶ ἰδὼν
elections holding — Antony having-heard and and having-seen
ἀνεβόησεν ὡς νῦν αἱ προγραφαὶ τέλος ἔχοιεν. τὴν δὲ
he-cried-out that now the proscriptions an-end had the and
κεφαλὴν καὶ τὰς χεῖρας ἐκέλευσεν ὑπὲρ τῶν ἐμβόλων
head and the hands he-ordered over the rostra
ἐπὶ τοῦ βήματος θεῖναι, θέαμα Ῥωμαίοις φρικτόν, οὐ τὸ
on the platform to-place a-sight for-Romans dreadful not the
Κικέρωνος ὁρᾶν πρόσωπον οἰομένοις, ἀλλὰ τῆς Ἀντωνίου
of-Cicero to-see face thinking but of-the of-Antony

ψυχῆς εἰκόνα. πλὴν ἔν γέ τι φρονήσας μέτριον
soul an-image except one at-least something having-thought moderate
ἐν τούτοις Πομπωνίᾳ τῇ Κοΐντου γυναικὶ τὸν Φιλόλογον
in these-things to-Pomponia the of-Quintus wife — Philologus
παρέδωκεν. ἡ δὲ κυρία γενομένη τοῦ σώματος ἄλλαις τε
he-handed-over she and mistress having-become of-the body other both
δειναῖς ἐχρήσατο τιμωρίαις, καὶ τὰς σάρκας ἀποτέμνοντα
terrible used punishments and the flesh cutting-off
τὰς αὐτοῦ κατὰ μικρὸν ὀπτᾶν, εἶτ' ἐσθίειν ἠνάγκασεν.
the his-own by little to-roast then to-eat compelled
οὕτω γὰρ ἔνιοι τῶν συγγραφέων ἱστορήκασιν ὁ δ' αὐτοῦ
so for some of-the historians have-related the but himself
τοῦ Κικέρωνος ἀπελεύθερος Τίρων τὸ παράπαν οὐδὲ
— of-Cicero freedman Tiro at all not-even
μέμνηται τῆς τοῦ Φιλολόγου προδοσίας.
mentions the — of-Philologus betrayal
Πυνθάνομαι δὲ Καίσαρα χρόνοις πολλοῖς ὕστερον εἰσελθεῖν
I-learn and Caesar times many later to-have-come-in
πρὸς ἕνα τῶν θυγατριδῶν· τὸν δὲ βιβλίον ἔχοντα Κικέρωνος
to one of-the grandsons him and a-book holding of-Cicero
ἐν ταῖς χερσὶν ἐκπλαγέντα τῷ ἱματίῳ περικαλύπτειν
in the hands having-been-struck-with-fear with-the cloak to-cover
ἰδόντα δὲ Καίσαρα λαβεῖν καὶ διελθεῖν ἑστῶτα μέρος
having-seen and Caesar to-take and to-go-through standing part
πολὺ τοῦ βιβλίου, πάλιν δ' ἀποδιδόντα τῷ μειρακίῳ
great of-the book again and handing-back to-the youth
φάναι "λόγιος ἀνήρ, ὦ παῖ, λόγιος καὶ φιλόπατρις." ἐπεὶ
to-say learned the-man O boy learned and patriotic when
μέντοι τάχιστα κατεπολέμησεν Ἀντώνιον ὑπατεύων αὐτὸς
however most-quickly he-defeated Antony being-consul himself
εἵλετο συνάρχοντα τοῦ Κικέρωνος τὸν υἱόν, ἐφ' οὗ
chose as-colleague — of-Cicero the son in whose-time

τάς τ᾽ εἰκόνας ἡ βουλὴ καθεῖλεν Ἀντωνίου καὶ τὰς ἄλλας
the both statues the senate pulled-down of-Antony and the other
ἠκύρωσε τιμὰς καὶ προσεψηφίσατο μηδενὶ τῶν Ἀντωνίων
annulled honors and voted-besides to-no-one of-the Antonii
ὄνομα Μᾶρκον εἶναι, οὕτω τὸ δαιμόνιον εἰς τὸν Κικέρωνος
name Marcus to-be so the divine-power to the of-Cicero
οἶκον ἐπανήνεγκε τὸ τέλος τῆς Ἀντωνίου κολάσεως.
house brought-back the end of-the of-Antony punishment

PLUTARCH

ΔΗΜΟΣΘΕΝΟΥΣ ΚΑΙ ΚΙΚΕΡΩΝΟΣ ΣΥΓΚΡΙΣΙΣ

The Comparison of Demosthenes and Cicero

Plutarch compares the two men. Demosthenes gave all his gifts to oratory; Cicero's learning was broader and his wit readier, often beyond what was fitting. Cicero praised himself without measure, Demosthenes with restraint. Only Cicero held office, refusing gifts as quaestor and proconsul and saving the state as consul; Demosthenes is said to have taken Harpalus' money. Demosthenes, exiled for theft, served Greece abroad; Cicero, exiled for a noble deed, sat idle in Macedonia and later helped the young Caesar to power. Cicero died a fugitive carried about by servants; Demosthenes' poison was a last sanctuary.

Ἃ μὲν οὖν ἄξια μνήμης τῶν περὶ Δημοσθένους 1
what-things indeed then worthy of-memory of-the about Demosthenes
καὶ Κικέρωνος ἱστορουμένων εἰς τὴν ἡμετέραν ἀφῖκται
and Cicero related to the our has-come
γνῶσιν, ταῦτ' ἐστίν. ἀφεικὼς δὲ τὸ συγκρίνειν τὴν ἐν
knowledge these are having-renounced and the to-compare the in
τοῖς λόγοις ἕξιν αὐτῶν, ἐκεῖνό μοι δοκῶ μὴ παρήσειν
the speeches habit their that to-me I-think not to-be-going-to-leave
ἄρρητον, ὅτι Δημοσθένης μὲν εἰς τὸ ῥητορικὸν ἐνέτεινε
unsaid that Demosthenes indeed into the rhetorical put-forth
πᾶν ὅσον εἶχεν ἐκ φύσεως ἢ ἀσκήσεως λόγιον,
all as-much-as he-had from nature or practice eloquence
ὑπερβαλλόμενος ἐναργείᾳ μὲν καὶ δεινότητι τοὺς ἐπὶ
surpassing in-vividness indeed and forcefulness the-ones in
τῶν ἀγώνων καὶ τῶν δικῶν συνεξεταζομένους, ὄγκῳ
the contests and the lawsuits being-ranked-with in-grandeur
δὲ καὶ μεγαλοπρεπείᾳ τοὺς ἐπιδεικτικούς, ἀκριβείᾳ δὲ
and and magnificence the epideictic-speakers in-precision and
καὶ τέχνῃ τοὺς σοφιστάς· Κικέρων δὲ καὶ πολυμαθὴς καὶ
and art the sophists Cicero but both very-learned and
ποικίλος τῇ περὶ τοὺς λόγους σπουδῇ γενόμενος συντάξεις
versatile in-the about the speeches zeal having-become treatises

μὲν ἰδίας φιλοσόφους ἀπολέλοιπεν οὐκ ὀλίγας εἰς τὸν
indeed own philosophic has-left not few in the
Ἀκαδημαϊκὸν τρόπον, οὐ μὴν ἀλλὰ καὶ διὰ τῶν πρὸς
Academic manner not however but also through the for
τὰς δίκας καὶ τοὺς ἀγῶνας γραφομένων λόγων δῆλός ἐστιν
the lawsuits and the contests written speeches evident he-is
ἐμπειρίαν τινὰ γραμμάτων παρεπιδείκνυσθαι βουλόμενος.
experience some of-letters to-display-besides wishing
Ἔστι δέ τις καὶ τοῦ ἤθους ἐν τοῖς λόγοις ἑκατέρου
there-is and a-certain also of-the character in the speeches of-each
δίοψις. ὁ μὲν γὰρ Δημοσθενικὸς ἔξω παντὸς ὡραϊσμοῦ καὶ
glimpse the indeed for Demosthenic outside all prettiness and
παιδιᾶς εἰς δεινότητα καὶ σπουδὴν συνηγμένος οὐκ ἐλλυχνίων
playfulness into forcefulness and earnestness gathered not of-lamp-wicks
ὄδωδεν, ὥσπερ ὁ Πυθέας ἔσκωπτεν, ἀλλ᾽ ὑδροποσίας καὶ
smells as — Pytheas jeered but of-water-drinking and
φροντίδων καὶ τῆς λεγομένης πικρίας τοῦ τρόπου καὶ
cares and of-the so-called bitterness of-the character and
στυγνότητος, Κικέρων δὲ πολλαχοῦ τῷ σκωπτικῷ πρὸς
sullenness Cicero but often by-the mocking toward
τὸ βωμολόχον ἐκφερόμενος καὶ πράγματα σπουδῆς ἄξια
the buffoonish being-carried-away and affairs of-seriousness worthy
γέλωτι καὶ παιδιᾷ κατειρωνευόμενος ἐν ταῖς δίκαις εἰς τὸ
with-laughter and play making-ironical in the lawsuits to the
χρειώδες ἠφείδει τοῦ πρέποντος, ὥσπερ ἐν τῇ Καιλίου
useful he-was-careless of-the fitting as in the of-Caelius
συνηγορίᾳ μηδὲν ἄτοπον ποιεῖν αὐτὸν ἐν τοσαύτῃ τρυφῇ
defense nothing strange to-do him in so-great luxury
καὶ πολυτελείᾳ ταῖς ἡδοναῖς χρώμενον· τὸ γὰρ ὧν
and extravagance the pleasures using the for of-what-things
ἔξεστι μὴ μετέχειν, μανικὸν εἶναι, καὶ ταῦτα ἐν ἡδονῇ
it-is-permitted not to-partake mad to-be and these-things in pleasure

τὸ εὔδαιμον τῶν ἐπιφανεστάτων φιλοσόφων τιθεμένων.
the happiness of-the most-distinguished philosophers placing
λέγεται δὲ Κάτωνος Μουρήναν διώκοντος ὑπατεύων
it-is-said and Cato Murena prosecuting being-consul
ἀπολογεῖσθαι καὶ πολλὰ διὰ τὸν Κάτωνα κωμῳδεῖν τὴν
to-defend and much because-of — Cato to-ridicule the
Στωϊκὴν αἵρεσιν ἐπὶ ταῖς ἀτοπίαις τῶν παραδόξων
Stoic school on-account-of the absurdities of-the paradoxical
λεγομένων δογμάτων· γέλωτος δὲ λαμπροῦ κατιόντος ἐκ
so-called doctrines laughter and brilliant passing-down from
τῶν περιεστώτων πρὸς τοὺς δικαστάς, ἡσυχῇ διαμειδιάσας
the bystanders to the jurors quietly having-smiled
ὁ Κάτων πρὸς τοὺς καθημένους εἰπεῖν· “Ὡς γελοῖον,
— Cato to the-ones sitting to-have-said how laughable
ὦ ἄνδρες, ἔχομεν ὕπατον.” δοκεῖ δὲ καὶ γέλωτος οἰκεῖος
O men we-have a-consul seems and also of-laughter fond
ὁ Κικέρων γεγονέναι καὶ φιλοσκώπτης, τό τε πρόσωπον
— Cicero to-have-been and fond-of-jesting the both face
αὐτοῦ μειδίαμα καὶ γαλήνην παρεῖχε. τῷ δὲ Δημοσθένους
his a-smile and calm presented to-the but of-Demosthenes
ἀεί τις ἐπῆν σπουδή, καὶ τὸ πεφροντικὸς τοῦτο καὶ
always a-certain was-on-it seriousness and the thoughtful this and
σύννουν οὐ ῥᾳδίως ἀπέλειπεν· ὅθεν καὶ δύσκολον αὐτὸν
pensive not easily left whence also morose him
οἱ ἐχθροὶ καὶ δύστροπον, ὡς αὐτός φησιν, ἀπεκάλουν.
the enemies and peevish as himself says called
Ἔτι τοίνυν ἐν τοῖς συγγράμμασι κατιδεῖν ἔστι τὸν μὲν 2
further then in the writings to-observe it-is-possible the indeed
ἐμμελῶς καὶ ἀνεπαχθῶς τῶν εἰς αὑτὸν ἁπτόμενον ἐγκωμίων,
harmoniously and inoffensively of-the to himself touching praises
ὅτε τούτου δεήσαι πρὸς ἕτερόν τι μεῖζον, τἆλλα
when this he-needed for other something greater in-other-respects

δ' εὐλαβῆ καὶ μέτριον· ἡ δὲ Κικέρωνος ἐν τοῖς λόγοις
and cautious and moderate the but of-Cicero in the speeches
ἀμετρία τῆς περιαυτολογίας ἀκρασίαν τινὰ κατηγόρει
immoderateness of-the self-praise intemperance some betrayed
πρὸς δόξαν, βοῶντος ὡς τὰ ὅπλα ἔδει τῇ τηβέννῳ καὶ
for glory shouting that the arms ought to-the toga and
τῇ γλώττῃ τὴν θριαμβικὴν ὑπείκειν δάφνην. τελευτῶν δ'
to-the tongue the triumphal to-yield laurel at-last and
οὐ τὰ ἔργα καὶ τὰς πράξεις μόνον, ἀλλὰ καὶ τοὺς λόγους
not the deeds and the actions only but also the speeches
ἐπαινεῖ τοὺς εἰρημένους ὑφ' αὑτοῦ καὶ γεγραμμένους, ὥσπερ
he-praises the spoken by himself and written as-if
Ἰσοκράτει καὶ Ἀναξιμένει τοῖς σοφισταῖς διαμειρακιευόμενος,
with-Isocrates and Anaximenes the sophists competing-like-a-boy
οὐ τὸν Ῥωμαίων δῆμον ἄγειν ἀξιῶν καὶ ὀρθοῦν,
not the of-Romans people to-lead thinking-fit and to-set-straight

βριθύν, ὁπλιτοπάλαν, δάϊον ἀντιπάλοις.
heavy armed-fighter deadly to-opponents

Ἰσχύειν μὲν γὰρ διὰ λόγου τὸν πολιτευόμενον ἀναγκαῖον,
to-be-strong indeed for through speech the statesman necessary
ἀγαπᾶν δ' ἀγεννὲς καὶ λιχνεύειν τὴν ἀπὸ τοῦ λόγου
to-love but ignoble and to-be-greedy-for the from the speech
δόξαν. ὅθεν ἐμβριθέστερος ταύτῃ καὶ μεγαλοπρεπέστερος
fame whence more-weighty in-this and more-magnificent
ὁ Δημοσθένης, τὴν μὲν αὑτοῦ δύναμιν ἐμπειρίαν τινὰ
— Demosthenes the indeed his-own power a-skill some
πολλῆς δεομένην τῆς παρὰ τῶν ἀκροωμένων εὐνοίας
much needing of-the from the listeners goodwill

ἀποφαινόμενος, ἀνελευθέρους δὲ καὶ βαναύσους, ὥσπερ
declaring illiberal and and vulgar as
εἰσί, τοὺς ἐπὶ τούτῳ φυσωμένους ἡγούμενος.
they-are the-ones on this puffed-up considering
Ἡ μὲν οὖν ἐν τῷ δημηγορεῖν καὶ πολιτεύεσθαι δύναμις 3
the indeed then in the addressing-the-people and conducting-politics power
ὁμαλῶς ἀμφοτέροις ὑπῆρξεν, ὥστε καὶ τοὺς τῶν ὅπλων
equally to-both existed so-that even the-ones of-the arms
καὶ στρατοπέδων κυρίους δεῖσθαι, Δημοσθένους μὲν Χάρητα
and camps masters to-need Demosthenes indeed Chares
καὶ Διοπείθην καὶ Λεωσθένην, Κικέρωνος δὲ Πομπήϊον
and Diopeithes and Leosthenes Cicero and Pompey
καὶ Καίσαρα τὸν νέον, ὡς αὐτὸς ὁ Καῖσαρ ἐν τοῖς πρὸς
and Caesar the young as himself — Caesar in the to
Ἀγρίππαν καὶ Μαικήναν ὑπομνήμασιν εἴρηκεν. ὃ δὲ
Agrippa and Maecenas memoirs has-said what and
δοκεῖ μάλιστα καὶ λέγεται τρόπον ἀνδρὸς ἐπιδεικνύναι καὶ
seems most and is-said a-man's character to-show and
βασανίζειν, ἐξουσία καὶ ἀρχὴ πᾶν πάθος κινοῦσα καὶ πᾶσαν
to-test power and office every passion stirring and every
ἀποκαλύπτουσα κακίαν, Δημοσθένει μὲν οὐχ ὑπῆρξεν, οὐδ᾽
uncovering vice to-Demosthenes indeed not belonged nor
ἔδωκε τοιαύτην διάπειραν ἑαυτοῦ, μηδεμίαν ἀρχὴν τῶν
did-he-give such test of-himself no office of-the
ἐπιφανῶν ἄρξας, ὃς οὐδὲ τῆς ὑφ᾽ αὑτοῦ συντεταγμένης
conspicuous having-held who not-even the by himself having-been-organized
ἐπὶ Φίλιππον ἐστρατήγησε δυνάμεως· Κικέρων δὲ ταμίας
against Philip commanded force Cicero and as-quaestor
εἰς Σικελίαν καὶ ἀνθύπατος εἰς Κιλικίαν καὶ Καππαδοκίαν
to Sicily and as-proconsul to Cilicia and Cappadocia
ἀποσταλείς, ἐν ᾧ καιρῷ τῆς φιλοπλουτίας ἀκμαζούσης,
having-been-sent at which time the love-of-wealth being-at-its-height

καὶ τῶν πεμπομένων στρατηγῶν καὶ ἡγεμόνων, ὡς τοῦ
and of-the being-sent praetors and governors as the
κλέπτειν ἀγεννοῦς ὄντος, ἐπὶ τὸ ἁρπάζειν τρεπομένων,
to-steal ignoble being to the to-plunder turning
οὐ τὸ λαμβάνειν ἐδόκει δεινόν, ἀλλ' ὁ μετρίως τοῦτο
not the to-take seemed terrible but the-one moderately this
ποιῶν ἠγαπᾶτο, πολλὴν μὲν ἐπίδειξιν ὑπεροψίας χρημάτων
doing was-loved much indeed display of-contempt of-money
ἐποιήσατο, πολλὴν δὲ φιλανθρωπίας καὶ χρηστότητος.
he-made much and of-humanity and goodness
ἐν αὐτῇ δὲ τῇ Ῥώμῃ λόγῳ μὲν ἀποδειχθεὶς ὕπατος,
in very and — Rome in-name indeed having-been-appointed consul
ἐξουσίαν δὲ λαβὼν αὐτοκράτορος καὶ δικτάτορος ἐπὶ
power but having-taken of-autocrat and of-dictator against
τοὺς περὶ Κατιλίναν, ἐμαρτύρησεν ἅμα τῷ Πλάτωνι
the-ones around Catiline he-bore-witness at-the-same-time — to-Plato
μαντευομένῳ παῦλαν ἕξειν κακῶν τὰς πόλεις, ὅταν
prophesying respite to-be-going-to-have from-evils the cities when
εἰς ταὐτὸ δύναμίς τε μεγάλη καὶ φρόνησις ἔκ τινος
into the-same power both great and wisdom by some
τύχης χρηστῆς ἀπαντήσῃ μετὰ δικαιοσύνης.
fortune good meet with justice
Χρηματίσασθαι τοίνυν ἀπὸ τοῦ λόγου Δημοσθένης μὲν
to-have-made-money then from the speaking Demosthenes indeed
ἐπιψόγως λέγεται, λογογραφῶν κρύφα τοῖς περὶ
blamably is-said writing-speeches secretly for-the-ones around
Φορμίωνα καὶ Ἀπολλόδωρον ἀντιδίκοις, καὶ διαβληθεὶς
Phormio and Apollodorus opponents and having-been-accused
μὲν ἐπὶ τοῖς βασιλικοῖς χρήμασιν, ὀφλὼν δὲ τῶν
indeed on the royal money having-been-convicted and of-the
Ἁρπαλείων. εἰ δὲ ταῦτα τοὺς γράφοντας (οὐκ ὀλίγοι δ'
Harpalus-moneys if but these-things the writers not few and

εἰσὶν οὗτοι) ψεύδεσθαι φαίημεν, ἀλλ᾽ ὅτι γε πρὸς δωρεὰς
are these to-lie we-should-say but that at-least on gifts
βασιλέων σὺν χάριτι καὶ τιμῇ διδομένας ἀντιβλέψαι
of-kings with favor and honor given to-look-askance
Δημοσθένης οὐκ ἂν ἐτόλμησεν, οὐδ᾽ ἦν τοῦτο ἔργον
Demosthenes not — would-have-dared nor was this the-work
ἀνθρώπου δανείζοντος ἐπὶ ναυτικοῖς, ἀμήχανον ἀντειπεῖν·
of-a-man lending on maritime-loans impossible to-deny
περὶ δὲ Κικέρωνος, ὅτι καὶ Σικελιωτῶν ἀγορανομοῦντι
about but Cicero that also Sicilians to-him-as-aedile
καὶ βασιλέως τοῦ Καππαδοκῶν ἀνθυπατεύοντι καὶ τῶν ἐν
and the-king of-the Cappadocians to-him-as-proconsul and the in
Ῥώμῃ φίλων, ὅτ᾽ ἐξέπιπτε τῆς πόλεως, δωρουμένων
Rome friends when he-was-banished from-the city giving
πολλὰ καὶ δεομένων λαβεῖν ἀντέσχεν, εἴρηται.
much and begging to-take he-refused has-been-said
Καὶ μὴν ἥ γε φυγὴ τῷ μὲν αἰσχρὰ κλοπῆς 4
and indeed the at-least exile to-the-one indeed shameful for-theft
ἁλόντι συνέπεσε, τῷ δὲ κάλλιστον ἔργον
having-been-convicted befell to-the-other and finest deed
ἀνθρώπους ἀλιτηρίους ἐκκόψαντι τῆς πατρίδος. διὸ
men accursed having-cut-out from-the fatherland wherefore
τοῦ μὲν οὐδεὶς λόγος ἐκπίπτοντος, ἐφ᾽ ᾧ δ᾽ ἡ
of-the-one indeed no account being-banished over whom but the
σύγκλητος ἐσθῆτά τε διήλλαξε καὶ πένθος ἔσχε καὶ γνώμην
senate clothing both changed and mourning held and opinion
ὑπὲρ οὐδενὸς εἰπεῖν ἐπείσθη πρότερον ἢ Κικέρωνι
about nothing to-state was-persuaded before than for-Cicero
κάθοδον ψηφίσασθαι. τὴν μέντοι φυγὴν ἀργῶς ὁ Κικέρων
return to-vote the however exile idly — Cicero
διήνεγκεν ἐν Μακεδονίᾳ καθήμενος, τῷ δὲ Δημοσθένει καὶ
passed in Macedonia sitting — but for-Demosthenes even

ἡ φυγὴ μέγα μέρος τῆς πολιτείας γέγονε. συναγωνιζόμενος
the exile great part of-the political-career became contending-alongside
γάρ, ὥσπερ εἴρηται, τοῖς Ἕλλησι καὶ τοὺς Μακεδόνων
for as has-been-said with-the Greeks and the of-Macedonians
πρέσβεις ἐξελαύνων ἐπήρχετο τὰς πόλεις, πολὺ βελτίων
envoys driving-out he-went-around the cities much better
Θεμιστοκλέους καὶ Ἀλκιβιάδου παρὰ τὰς αὐτὰς τύχας
than-Themistocles and Alcibiades in the same fortunes
φανεὶς πολίτης· καὶ μέντοι κατελθὼν αὖθις ἑαυτὸν
having-shown-himself a-citizen and moreover having-returned again himself
ἐπέδωκεν εἰς τὴν αὐτὴν ταύτην πολιτείαν, καὶ διετέλει
he-gave to the same this policy and continued
πολεμῶν πρὸς Ἀντίπατρον καὶ Μακεδόνας. Κικέρωνα δ'
making-war against Antipater and Macedonians Cicero and
ὠνείδισεν ἐν τῇ βουλῇ Λαίλιος αἰτουμένου Καίσαρος ὑπατείαν
reproached in the senate Laelius asking Caesar a-consulship
μετιέναι παρὰ νόμον, οὔπω γενειῶντος, σιωπῇ καθήμενον.
to-seek against law not-yet bearded in-silence sitting
ἔγραφε δὲ καὶ Βροῦτος ἐγκαλῶν ὡς μείζονα καὶ βαρυτέραν
wrote and also Brutus charging that greater and heavier
πεπαιδοτριβηκότι τυραννίδα τῆς ὑφ' αὐτοῦ καταλυθείσης.
having-trained-up a-tyranny than-the by himself overthrown
Ἐπὶ πᾶσι δὲ τῆς τελευτῆς τὸν μὲν οἰκτείραι τις
in-addition-to all and of-the end the-one indeed would-pity one
ἄν, ἄνδρα πρεσβύτην δι' ἀγέννειαν ὑπὸ οἰκετῶν ἄνω καὶ
— a-man old through ignobility by servants up and
κάτω περιφερόμενον καὶ περιφεύγοντα τὸν θάνατον καὶ
down being-carried-about and fleeing the death and
ἀποκρυπτόμενον τοὺς οὐ πολὺ πρὸ τῆς φύσεως ἥκοντας
hiding-from the-ones not much before the nature having-come
ἐπ' αὐτόν, εἶτ' ἀποσφαγέντα· τοῦ δ', εἰ καὶ μικρὰ πρὸς
against him then having-been-slaughtered the-other but if even slightly to

τὴν ἱκετείαν ἐνέδωκεν, ἀγαστὴ μὲν ἡ παρασκευὴ τοῦ
the supplication he-yielded admirable indeed the preparation of-the
φαρμάκου καὶ τήρησις, ἀγαστὴ δ' ἡ χρῆσις, ὅτι τοῦ θεοῦ μὴ
poison and keeping admirable and the use that the god not
παρασχόντος αὐτῷ τὴν ἀσυλίαν, ὥσπερ ἐπὶ μείζονα βωμὸν
having-provided him the sanctuary as-if to a-greater altar
καταφυγών, ἐκ τῶν ὅπλων καὶ τῶν δορυφόρων λαβὼν
having-fled from the arms and the spearmen having-taken
ἑαυτὸν ᾤχετο, τῆς Ἀντιπάτρου καταγελάσας ὠμότητος.
himself he-departed the of-Antipater having-laughed-at cruelty