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Against Meidias, Aristocrates, and Ctesiphon

Demosthenes · Aeschines

ΚΑΤΑ ΜΕΙΔΙΟΥ
ΚΑΤΑ ΑΡΙΣΤΟΚΡΑΤΟΥΣ
ΚΑΤΑ ΚΤΗΣΙΦΩΝΤΟΣ

Against Meidias, Aristocrates, and Ctesiphon

Demosthenes' Two Prosecutions
and Aeschines' Indictment of the Crown

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with a word-for-word interlinear English translation

preserving the original word order



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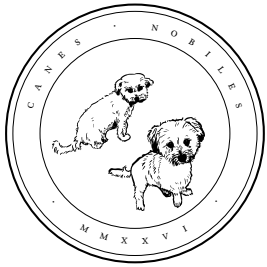

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The Greek text follows Butcher's Oxford Demosthenes and Adams' Loeb Aeschines

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Words the editors seclude are not printed; words
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DEMOSTHENES

ΚΑΤΑ ΜΕΙΔΙΟΥ

Against Meidias

I · THE PLAINT AT THE DIONYSIA

Demosthenes tells the jurors that all Athens knows Meidias' wantonness. As chorus-master he was struck by Meidias at the Dionysia and harassed throughout his service, and he lodged a plaint against him for wrongdoing at the festival. The Assembly voted against Meidias, and many citizens urged Demosthenes to prosecute; he refused money, entreaties, and threats to drop the case. He asks for a favorable hearing, since the question is whether anyone may outrage any citizen with impunity. The laws on plaints are read: one provides for an Assembly in the precinct of Dionysus after the Pandia, the other forbids distraint during the festivals. Meidias chose those very days for offenses that deserve death.

τὴν μὲν ἀσέλγειαν, ὦ ἄνδρες δικασταί, καὶ τὴν ὕβριν, 1
the indeed wantonness O men jurors and the insolence
ἣ πρὸς ἅπαντας ἀεὶ χρῆται Μειδίας, οὐδέν' οὔθ'
which toward all always uses Meidias no-one either
ὑμῶν οὔτε τῶν ἄλλων πολιτῶν ἀγνοεῖν οἴομαι. ἐγὼ
of-you or of-the other citizens to-be-ignorant-of I-think I
δ', ὅπερ ἂν καὶ ὑμῶν ἕκαστος ὑβρισθεὶς
and the-very-thing-which — also of-you each having-been-outraged
προείλετο πρᾶξαι, τοῦτο καὶ αὐτὸς ἐποίησα, καὶ
would-have-chosen to-do this also myself I-did and
προὐβαλόμην ἀδικεῖν τοῦτον περὶ τὴν ἑορτήν, οὐ μόνον
I-lodged-a-plaint to-do-wrong this-man concerning the festival not only
πληγὰς ὑπ' αὐτοῦ λαβὼν τοῖς Διονυσίοις, ἀλλὰ καὶ ἄλλα
blows by him having-received at-the Dionysia but also other
πολλὰ καὶ βίαια παθὼν παρὰ πᾶσαν τὴν χορηγίαν.
many and violent-things having-suffered throughout all the choregy
ἐπειδὴ δὲ καλῶς καὶ τὰ δίκαια ποιῶν ὁ δῆμος ἅπας οὕτως 2
when and rightly and the just-things doing the people whole so
ὠργίσθη καὶ παρωξύνθη καὶ σφόδρ' ἐσπούδασεν ἐφ' οἷς
was-angered and was-provoked and vehemently was-zealous at what

ἠδικημένῳ μοι συνῄδει, ὥστε πάντα ποιοῦντος τούτου καί
having-been-wronged me it-knew so-that everything doing this-man and
τινων ἄλλων ὑπὲρ αὐτοῦ, οὐκ ἐπείσθη οὐδ' ἀπέβλεψεν
some others on-behalf-of him not it-was-persuaded nor looked
εἰς τὰς οὐσίας τὰς τούτων οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μιᾷ
to the fortunes the of-these-men nor the promises but with-one
γνώμῃ κατεχειροτόνησεν αὐτοῦ, πολλοί μοι προσιόντες,
judgment it-voted-against him many to-me coming-up
ὦ ἄνδρες δικασταί, καὶ τῶν ἐν τῷ δικαστηρίῳ νῦν ὄντων
O men jurors both of-the in the court now being
ὑμῶν καὶ τῶν ἄλλων πολιτῶν ἠξίουν καὶ παρεκελεύοντ'
of-you and of-the other citizens asked and urged
ἐπεξελθεῖν καὶ παραδοῦναι τοῦτον εἰς ὑμᾶς, ὡς μὲν ἐμοὶ
to-prosecute and to-hand-over this-man to you as indeed to-me
δοκεῖ, δι' ἀμφότερ', ὦ ἄνδρες Ἀθηναῖοι, νὴ τοὺς θεούς,
it-seems because-of both-things O men Athenians by the gods
καὶ δεινὰ πεπονθέναι νομίζοντες ἐμὲ καὶ δίκην ἅμα
both terrible-things to-have-suffered thinking me and justice at-the-same-time
βουλόμενοι λαβεῖν ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο
wishing to-take for-what in the other-cases they-had-watched
θρασὺν ὄντα καὶ βδελυρὸν καὶ οὐδὲ καθεκτὸν ἔτι.
bold being and loathsome and not-even restrainable any-longer
3 οὕτω δὲ τούτων ἐχόντων, ὅσα μὲν παρ' ἐμοῦ
so and these-things standing as-much-as indeed from me
προσῆκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετήρηται, καὶ
it-was-fitting to-be-guarded all justly for-you has-been-kept and
κατηγορήσων, ἐπειδή τις εἰσάγει, πάρειμι, ὡς ὁρᾶτε,
going-to-accuse since someone brings-it-in I-am-present as you-see
πολλὰ μέν, ὦ ἄνδρες Ἀθηναῖοι, χρήματα, ἐξόν μοι
much indeed O men Athenians money it-being-possible for-me

λαβεῖν ὥστε μὴ κατηγορεῖν, οὐ λαβών, πολλὰς δὲ
to-take so-as not to-accuse not having-taken many and
δεήσεις καὶ χάριτας καὶ νὴ Δί᾽ ἀπειλὰς ὑπομείνας.
entreaties and favors and by Zeus threats having-withstood
ἃ δ᾽ ἐν ὑμῖν μετὰ ταῦτ᾽ ἔσθ᾽ ὑπόλοιπα, ὅσῳ 4
what-things and with you after these-things are remaining by-as-much-as
πλείοσιν οὗτος ἠνώχληκε καὶ παρήγγελκεν (ἑώρων γὰρ
more this-man has-pestered and has-canvassed I-saw for
αὐτὸν ἄρτι πρὸ τῶν δικαστηρίων οἷ᾽ ἐποίει),
him just-now before the courts what-things he-was-doing
τοσούτῳ μᾶλλον ἐλπίζω τὸ δίκαιον ἕξειν. οὐ γὰρ
by-so-much more I-hope the just to-be-going-to-have not for
ἂν καταγνοίην ὑμῶν οὐδενὸς οὔθ᾽ ὡς περὶ ὧν πρὸς
— I-would-charge of-you anyone either that concerning what toward
ἔμ᾽ ἐσπουδάσατ᾽ αὐτοί, τούτων ἀμελήσετε, οὔθ᾽ ὡς, ἵνα
me you-were-zealous yourselves these-things you-will-neglect or that so-that
Μειδίας ἀδεῶς τὸ λοιπὸν ὑβρίζῃ, ψηφιεῖταί τις ὑμῶν
Meidias fearlessly the future may-outrage will-vote anyone of-you
ὀμωμοκὼς ἄλλο τι πλὴν ὅ τι ἂν δίκαιον ἡγῆται.
having-sworn other anything except what ever — just he-thinks
εἰ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, παρανόμων ἢ 5
if indeed then O men Athenians of-illegal-proposals or
παραπρεσβείας ἤ τινος ἄλλης αἰτίας ἔμελλον αὐτοῦ
of-misconduct-on-embassy or some other charge I-was-going him
κατηγορεῖν τοιαύτης, οὐδὲν ἂν ὑμῶν ἠξίουν δεῖσθαι,
to-accuse such nothing — of-you I-would-think-fit to-beg
νομίζων τῷ μὲν κατηγόρῳ περὶ τῶν τοιούτων προσήκειν
thinking for-the indeed accuser concerning the such-things to-be-fitting
ἐλέγχειν μόνον, τῷ δὲ φεύγοντι καὶ παραιτεῖσθαι. ἐπειδὴ
to-prove only for-the and defendant also to-plead since

δὲ τούς τε κριτὰς διαφθείραντος τούτου καὶ διὰ τοῦτο
and the both judges having-corrupted this-man and because-of this
τῆς φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα,
the tribe unjustly having-been-deprived-of the tripod
6 καὶ αὐτὸς πληγὰς εἰληφὼς καὶ ὑβρισμένος οἶ' οὐκ
and myself blows having-received and having-been-outraged as not
οἶδ' εἴ τις ἄλλος πώποτε χορηγὸς ὑβρίσθη, ἣν ὑπὲρ
I-know whether any other ever chorus-master was-outraged which over
τούτων ἀγανακτήσας καὶ συνοργισθεὶς καταχειροτονίαν
these-things having-been-indignant and having-shared-the-anger vote-of-condemnation
ὁ δῆμος ἐποιήσατο, ταύτην εἰσέρχομαι, οὐκ ὀκνήσω καὶ
the people made this I-am-bringing-in not I-will-hesitate also
δεῖσθαι. εἰ γὰρ οἷόν τε τοῦτ' εἰπεῖν, ἐγὼ νῦν φεύγω, εἴπερ
to-beg if for possible — this to-say I now am-defendant if-indeed
ὑβρισθέντα μηδεμιᾶς δίκης τυχεῖν ἐστί τις συμφορά.
having-been-outraged no justice to-obtain is some misfortune
7 δέομαι οὖν ὑμῶν ἁπάντων, ὦ ἄνδρες δικασταί, καὶ
I-beg then you all O men jurors and
ἱκετεύω, πρῶτον μὲν εὐνοϊκῶς ἀκοῦσαί μου λέγοντος,
I-implore first indeed favorably to-hear me speaking
ἔπειτ', ἐὰν ἐπιδείξω Μειδίαν τουτονὶ μὴ μόνον εἰς
then if I-show Meidias this-man-here not only toward
ἐμὲ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους καὶ εἰς
me but also toward you and toward the laws and toward
τοὺς ἄλλους ἅπαντας ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ
the others all having-committed-outrage to-help both me
καὶ ὑμῖν αὐτοῖς. καὶ γὰρ οὕτω πως ἔχει, ὦ ἄνδρες
and you yourselves and for so somehow it-stands O men
Ἀθηναῖοι· ὕβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται
Athenians have-been-outraged indeed I and has-been-trampled
τὸ σῶμα τοὐμὸν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ
the body my then will-be-contested and also will-be-judged the

πρᾶγμα νυνί, πότερον ἐξεῖναι δεῖ τὰ τοιαῦτα ποιεῖν
matter now whether to-be-permitted it-must the such-things to-do
καὶ εἰς τὸν τυχόνθ' ὑμῶν ἀδεῶς ὑβρίζειν ἢ μή.
and toward the chance-comer of-you fearlessly to-outrage or not
εἴ τις οὖν ὑμῶν ἄρα καὶ τὸν ἔμπροσθεν χρόνον 8
if anyone then of-you after-all even the former time
τῶν ἰδίων τινὸς εἵνεκα γίγνεσθαι τὸν ἀγῶνα
of-the private-things some for-the-sake-of to-be-happening the trial
τόνδ' ὑπελάμβανεν, ἐνθυμηθεὶς νῦν ὅτι δημοσίᾳ συμφέρει
this supposed having-reflected now that publicly it-is-expedient
μηδενὶ μηδὲν ἐξεῖναι τοιοῦτο ποιεῖν, ὡς ὑπὲρ κοινοῦ
for-no-one anything to-be-permitted such to-do as about common
τοῦ πράγματος ὄντος καὶ προσέχων ἀκουσάτω, καὶ
the matter being both attending let-him-hear and
τὰ φαινόμεν' αὐτῷ δικαιότερ' εἶναι, ταῦτα ψηφισάσθω.
the appearing to-himself more-just to-be these let-him-vote
ἀναγνώσεται δὲ πρῶτον μὲν ὑμῖν τὸν νόμον καθ'
he-will-read and first indeed to-you the law according-to
ὃν εἰσὶν αἱ προβολαί· μετὰ δὲ ταῦτα καὶ περὶ τῶν
which are the plaints after and these-things also about the
ἄλλων πειράσομαι διδάσκειν. λέγε τὸν νόμον.
others I-will-try to-teach read the law
ὁ μὲν νόμος οὗτός ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, καθ' ὃν 9
the indeed law this is O men Athenians according-to which
αἱ προβολαὶ γίγνονται, λέγων, ὥσπερ ἠκούσατε, ποιεῖν τὴν
the plaints take-place saying just-as you-heard to-hold the
ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια, ἐν δὲ ταύτῃ ἐπειδὰν
assembly in of-Dionysus after the Pandia in and this when
χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διῴκηκεν ὁ ἄρχων,
have-dealt the presiding-officers about what has-administered the archon
χρηματίζειν καὶ περὶ ὧν ἄν τις ἠδικηκὼς ᾖ περὶ
to-deal and about what — anyone having-done-wrong is concerning

τὴν ἑορτὴν ἢ παρανενομηκώς, καλῶς, ὦ ἄνδρες Ἀθηναῖοι,
the festival or having-transgressed well O men Athenians
καὶ συμφερόντως ἔχων ὁ νόμος, ὡς τὸ πρᾶγμ᾽ αὐτὸ
and expediently holding the law as the matter itself
μαρτυρεῖ. ὅπου γὰρ ἐπόντος τοῦ φόβου τούτου φαίνονταί
testifies where for being-over-them the fear this appear
τινες οὐδὲν ἧττον ὑβρισταί, τί χρὴ τοὺς τοιούτους
some nothing less outrageous what must the such-men
προσδοκᾶν ἂν ποιεῖν, εἰ μηδεὶς ἐπῆν ἀγὼν μηδὲ κίνδυνος;
to-expect — to-do if no was-over trial nor danger
10 βούλομαι τοίνυν ὑμῖν καὶ τὸν ἑξῆς ἀναγνῶναι νόμον
I-wish then to-you also the next to-read law
τούτῳ· καὶ γὰρ ἐκ τούτου φανερὰ πᾶσιν ὑμῖν ἥ τε τῶν
to-this and for from this clear to-all you the both of-the
ἄλλων ὑμῶν εὐλάβεια γενήσεται καὶ τὸ τούτου θράσος.
other of-you caution will-become and the of-this-man boldness
λέγε τὸν νόμον.
read the law

11 ἐνθυμεῖσθ᾽, ὦ ἄνδρες δικασταί, ὅτι ἐν τῷ προτέρῳ νόμῳ κατὰ
consider O men jurors that in the former law against
τῶν περὶ τὴν ἑορτὴν ἀδικούντων οὔσης τῆς προβολῆς,
the-ones concerning the festival doing-wrong being the plaint
ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερημέρους εἰσπραττόντων
in this also against the-ones the defaulters exacting
ἢ καὶ ἄλλ᾽ ὁτιοῦν τινὸς λαμβανόντων ἢ βιαζομένων
or also other anything-whatever of-anyone taking or using-force
ἐποιήσατε τὰς προβολάς. οὐ γὰρ ὅπως τὸ σῶμ᾽ ὑβρίζεσθαί
you-made the plaints not for only the body to-be-outraged
τινος ἐν ταύταις ταῖς ἡμέραις, ἢ τὴν παρασκευὴν ἣν
of-anyone in these the days or the equipment which
ἂν ἐκ τῶν ἰδίων πορίσαιτό τις εἰς λῃτουργίαν,
— from the private-means may-provide anyone for a-public-service

ᾤεσθε χρῆναι, ἀλλὰ καὶ τὰ δίκῃ καὶ ψήφῳ τῶν
you-thought to-be-right but even the-things by-suit and by-vote of-the-ones
ἑλόντων γιγνόμενα τῶν ἑαλωκότων καὶ κεκτημένων
having-won becoming of-the-ones having-been-convicted and possessing
ἐξ ἀρχῆς τὴν γοῦν ἑορτὴν ἀπεδώκατ᾽ εἶναι.
from the-beginning the at-any-rate festival you-granted to-be
ὑμεῖς μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, πάντες εἰς τοσοῦτον 12
you indeed then O men Athenians all to such-a-point
ἀφῖχθε φιλανθρωπίας καὶ εὐσεβείας ὥστε καὶ τῶν πρότερον
have-come of-humanity and of-piety that even of-the earlier
γεγενημένων ἀδικημάτων τὸ λαμβάνειν δίκην ἐπέσχετε
having-happened wrongs the to-exact justice you-suspended
ταύτας τὰς ἡμέρας· Μειδίας δ᾽ ἐν αὐταῖς ταύταις ταῖς
these the days Meidias but in very these the
ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν
days deserving-things of-the to-pay the utmost penalty doing
δειχθήσεται. βούλομαι δ᾽ ἕκαστον ἀπ᾽ ἀρχῆς ὧν
will-be-shown I-wish and each from the-beginning of-what
πέπονθ᾽ ἐπιδείξας καὶ περὶ τῶν πληγῶν εἰπεῖν ἃς τὸ
I-have-suffered having-shown also about the blows to-speak which the
τελευταῖον προσενέτεινέ μοι· ἓν γὰρ οὐδέν ἐστιν ἐφ᾽ ᾧ
last he-dealt me one for not is for which
τῶν πεπραγμένων οὐ δίκαιος ὢν ἀπολωλέναι φανήσεται.
of-the-things done not deserving being to-have-perished he-will-appear

II · THE OUTRAGES ON THE CHORUS

Two years earlier, when the tribe Pandionis had no chorus-master, Demosthenes volunteered and drew first choice of piper. The Athenians applauded; only Meidias was vexed and harassed him throughout his service. He tried to destroy by night the sacred robe and golden crowns at the goldsmith's, corrupted the chorus trainer, corrupted the archon, barricaded the wings, and set the other chorus-masters against him. The jurors themselves witnessed much of this. Having corrupted the judges, he crowned it all by striking Demosthenes and robbing the tribe of its victory. Demosthenes will prove these outrages, then those against others, then Meidias' whole life, and has the goldsmith's deposition read.

13 ἐπειδὴ γὰρ οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι
when for not having-been-appointed chorus-master for-the Pandionid
φυλῇ, τρίτον ἔτος τουτί, παρούσης δὲ τῆς ἐκκλησίας ἐν
tribe third year this being-present and the assembly in
ᾗ τὸν ἄρχοντ' ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς
which the archon to-allot the law to-the choruses the
αὐλητὰς κελεύει, λόγων καὶ λοιδορίας γιγνομένης, καὶ
pipers orders words and abuse taking-place and
κατηγοροῦντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς
accusing the indeed archon the overseers of-the
φυλῆς, τῶν δ' ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν
tribe the and overseers the archon having-come-forward
ὑπεσχόμην ἐγὼ χορηγήσειν ἐθελοντής, καὶ
promised I to-be-going-to-serve-as-chorus-master volunteer and
κληρουμένων πρῶτος αἱρεῖσθαι τὸν αὐλητὴν ἔλαχον,
drawing-lots first to-choose the piper I-obtained-by-lot
14 ὑμεῖς μέν, ὦ ἄνδρες Ἀθηναῖοι, πάντες ἀμφότερ' ὡς οἷόν
you indeed O men Athenians all both-things as possible
τε μάλιστ' ἀπεδέξασθε, τήν τ' ἐπαγγελίαν τὴν ἐμὴν
— most welcomed the both offer the my

καὶ τὸ συμβὰν ἀπὸ τῆς τύχης, καὶ θόρυβον καὶ
and the having-happened from the fortune and clamor and
κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες
clapping such as — praising both and sharing-the-pleasure
ἐποιήσατε, Μειδίας δ' οὑτοσὶ μόνος τῶν πάντων, ὡς
you-made Meidias but this-man-here alone of-the all as
ἔοικεν, ἠχθέσθη, καὶ παρηκολούθησε παρ' ὅλην τὴν
it-seems was-vexed and dogged throughout whole the
λῃτουργίαν ἐπηρεάζων μοι συνεχῶς καὶ μικρὰ καὶ μείζω.
public-service harassing me continually both small and greater
ὅσα μὲν οὖν τοὺς χορευτὰς ἐναντιούμενος ἡμῖν
as-much-as indeed then the choristers opposing us
ἀφεθῆναι τῆς στρατείας ἠνώχλησεν, ἢ προβαλλόμενος
to-be-released from-the campaign he-annoyed or putting-himself-forward
καὶ κελεύων ἑαυτὸν εἰς Διονύσια χειροτονεῖν ἐπιμελητήν,
and bidding himself for Dionysia to-elect overseer
ἢ τἄλλα πάνθ' ὅσα τοιαῦτα, ἐάσω· οὐ γὰρ
or the-other-things all as-many-as such I-will-leave-aside not for
ἀγνοῶ τοῦθ' ὅτι τῷ μὲν ἐπηρεαζομένῳ τότ' ἐμοὶ καὶ
I-am-ignorant-of this that to-the indeed harassed then me and
ὑβριζομένῳ τὴν αὐτὴν ὀργὴν ἕκαστον τούτων ἥνπερ
outraged the same anger each of-these-things which-very
ἄλλ' ὁτιοῦν τῶν δεινοτάτων παρίστη, ὑμῖν δὲ τοῖς
other anything-whatever of-the most-terrible aroused to-you and the
ἄλλοις, ἔξω τοῦ πράγματος οὖσιν, οὐκ ἂν ἴσως ἄξια
others outside the matter being not — perhaps worthy
ταῦτα καθ' αὑτ' ἀγῶνος φανείη· ἀλλ' ἃ πάντες
these-things by themselves of-a-trial would-appear but what all
ὁμοίως ἀγανακτήσετε, ταῦτ' ἐρῶ.
alike you-will-resent these I-will-tell

16 ἔστι δ' ὑπερβολὴ τῶν μετὰ ταῦτα, ἃ μέλλω λέγειν,
is and excess of-the after these-things which I-am-about to-tell
καὶ οὐδ' ἂν ἐπεχείρησ' ἔγωγε κατηγορεῖν αὐτοῦ νῦν, εἰ
and not-even — would-have-attempted I to-accuse him now if
μὴ καὶ τότ' ἐν τῷ δήμῳ παραχρῆμ' ἐξήλεγξα. τὴν γὰρ
not also then in the assembly on-the-spot I-had-convicted-him the for
ἐσθῆτα τὴν ἱεράν (ἱερὰν γὰρ ἔγωγε νομίζω πᾶσαν ὅσην
apparel the sacred sacred for I consider all as-much-as
ἄν τις εἵνεκα τῆς ἑορτῆς παρασκευάσηται, τέως ἂν
— anyone for-the-sake-of-the festival prepares until —
χρησθῇ) καὶ τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποιησάμην
it-is-used and the crowns the golden which had-made
ἐγὼ κόσμον τῷ χορῷ, ἐπεβούλευσεν, ὦ ἄνδρες Ἀθηναῖοι,
I adornment for-the chorus he-plotted O men Athenians
διαφθεῖραί μοι νύκτωρ ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν τοῦ
to-destroy for-me by-night having-gone to the house the of-the
χρυσοχόου. καὶ διέφθειρεν, οὐ μέντοι πᾶσάν γε· οὐ γὰρ
goldsmith and he-destroyed not however all at-least not for
ἐδυνήθη. καίτοι τοῦτό γ' οὐδεὶς πώποτ' οὐδένα φησὶν
he-was-able and-yet this at-least no-one ever anyone says
ἀκηκοέναι τολμήσαντ' οὐδὲ ποιήσαντ' ἐν τῇ πόλει.
to-have-heard having-dared or having-done in the city
17 οὐκ ἀπέχρησε δ' αὐτῷ τοῦτο, ἀλλὰ καὶ τὸν διδάσκαλον,
not sufficed and him this but also the trainer
ὦ ἄνδρες Ἀθηναῖοι, διέφθειρέ μου τοῦ χοροῦ· καὶ εἰ μὴ
O men Athenians he-corrupted of-my the chorus and if not
Τηλεφάνης ὁ αὐλητὴς ἀνδρῶν βέλτιστος περὶ ἐμὲ τότ'
Telephanes the piper of-men best toward me then
ἐγένετο, καὶ τὸ πρᾶγμ' αἰσθόμενος τὸν ἄνθρωπον ἀπελάσας
had-been and the matter having-perceived the fellow having-driven-off
αὐτὸς συγκροτεῖν καὶ διδάσκειν ᾤετο δεῖν τὸν χορόν,
himself to-drill and to-train thought to-be-necessary the chorus

οὐδ᾽ ἂν ἠγωνισάμεθ᾽, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ᾽ ἀδίδακτος
not-even — we-would-have-competed O men Athenians but untrained
ἂν εἰσῆλθεν ὁ χορὸς καὶ πράγματ᾽ αἴσχιστ᾽ ἂν
— would-have-entered the chorus and treatment most-shameful —
ἐπάθομεν. καὶ οὐδ᾽ ἐνταῦθ᾽ ἔστη τῆς ὕβρεως, ἀλλὰ
we-would-have-suffered and not-even there he-stopped of-the insolence but
τοσοῦτον αὐτῷ περιῆν ὥστε τὸν ἐστεφανωμένον ἄρχοντα
so-much to-him was-left-over that the crowned archon
διέφθειρεν, τοὺς χορηγοὺς συνῆγεν ἐπ᾽ ἐμέ, βοῶν, ἀπειλῶν,
he-corrupted the chorus-masters he-gathered against me shouting threatening
ὀμνύουσι παρεστηκὼς τοῖς κριταῖς, τὰ παρασκήνια
while-they-swore having-stood-beside the judges the wings
φράττων, προσηλῶν, ἰδιώτης ὢν τὰ δημόσια, κακὰ
barricading nailing-up private-citizen being the public-property evils
καὶ πράγματ᾽ ἀμύθητά μοι παρέχων διετέλεσεν.
and troubles untold to-me causing he-continued
καὶ τούτων, ὅσα γ᾽ ἐν τῷ δήμῳ γέγον᾽ ἢ πρὸς 18
and of-these-things as-many-as at-least in the assembly have-happened or before
τοῖς κριταῖς ἐν τῷ θεάτρῳ, ὑμεῖς ἐστέ μοι μάρτυρες
the judges in the theater you are for-me witnesses
πάντες, ἄνδρες δικασταί. καίτοι τῶν λόγων τούτους χρὴ
all men jurors and-yet of-the words these one-must
δικαιοτάτους ἡγεῖσθαι, οὓς ἂν οἱ καθήμενοι τῷ
most-just to-consider which — the-ones sitting to-the-one
λέγοντι μαρτυρῶσιν ἀληθεῖς εἶναι. προδιαφθείρας τοίνυν
speaking testify true to-be having-corrupted-beforehand then
τοὺς κριτὰς τῷ ἀγῶνι τῶν ἀνδρῶν, δύο ταῦθ᾽ ὥσπερεὶ
the judges for-the contest of-the men two these-things just-as-if
κεφάλαι᾽ ἐφ᾽ ἅπασι τοῖς ἑαυτῷ νενεανιευμένοις ἐπέθηκεν,
capstones upon all the by-himself wantonly-done he-set

ἐμοῦ μὲν ὕβρισεν τὸ σῶμα, τῇ φυλῇ δὲ κρατούσῃ τὸν
of-me indeed he-outraged the body for-the tribe and winning the
ἀγῶν' αἰτιώτατος τοῦ μὴ νικῆσαι κατέστη.
contest most-responsible of-the not to-win he-became
19 τὰ μὲν οὖν εἰς ἐμὲ καὶ τοὺς φυλέτας ἠσελγημένα καὶ
the indeed then toward me and the tribesmen acts-of-wantonness and
περὶ τὴν ἑορτὴν ἀδικήματα τούτῳ πεπραγμένα, ἐφ' οἷς
concerning the festival wrongs by-this-man done for which
αὐτὸν προὐβαλόμην, ταῦτ' ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, καὶ
him I-lodged-a-plaint-against these are O men Athenians and
πόλλ' ἕτερα, ὧν ὅσ' ἂν οἷός τ' ὦ διέξειμι
many other-things of-which as-many-as — able — I-may-be I-will-go-through
πρὸς ὑμᾶς αὐτίκα δὴ μάλα. ἔχω δὲ λέγειν καὶ πονηρίας
to you presently indeed very I-can and to-tell also villainies
ἑτέρας παμπληθεῖς αὐτοῦ καὶ ὕβρεις εἰς πολλοὺς ὑμῶν
other countless his and outrages toward many of-you
καὶ τολμήματα τοῦ μιαροῦ τούτου πολλὰ καὶ δεινά,
and daring-deeds of-the foul this-man many and terrible
20 ἐφ' οἷς τῶν πεπονθότων οἱ μέν, ὦ ἄνδρες δικασταί,
at which of-the-ones having-suffered some indeed O men jurors
καταδείσαντες τοῦτον καὶ τὸ τούτου θράσος καὶ τοὺς περὶ
having-been-terrified-of this-man and the of-this-man boldness and the around
αὐτὸν ἑταίρους καὶ πλοῦτον καὶ τἄλλ' ὅσα δὴ
him comrades and wealth and the-other-things as-many-as indeed
πρόσεστι τούτῳ, ἡσυχίαν ἔσχον, οἱ δ' ἐπιχειρήσαντες
belong to-this-man quiet kept others and having-attempted
δίκην λαμβάνειν οὐκ ἐδυνήθησαν, εἰσὶ δ' οἳ διελύσαντο,
justice to-get not were-able there-are and who settled
ἴσως λυσιτελεῖν ἡγούμενοι. τὴν μὲν οὖν ὑπὲρ αὑτῶν
perhaps to-be-profitable thinking the indeed then on-behalf-of themselves
δίκην ἔχουσιν οἵ γε πεισθέντες· τῆς δ' ὑπὲρ
satisfaction they-have the-ones at-least having-been-persuaded of-the and on-behalf-of

τῶν νόμων, οὓς παραβὰς οὗτος κἀκείνους ἠδίκει καὶ
the laws which having-transgressed this-man both-those wronged and
νῦν ἐμὲ καὶ πάντας τοὺς ἄλλους, ὑμεῖς ἐστὲ κληρονόμοι.
now me and all the others you are heirs
πάντων οὖν ἁθρόων ἓν τίμημα ποιήσασθε, ὅ τι ἂν 21
of-all then together one penalty make what ever —
δίκαιον ἡγῆσθε. ἐξελέγξω δὲ πρῶτον μὲν ὅσ' αὐτὸς
just you-think I-will-prove and first indeed as-much-as myself
ὑβρίσθην, ἔπειθ' ὅσ' ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν
I-was-outraged then as-much-as you after these-things and also the
ἄλλον, ὦ ἄνδρες Ἀθηναῖοι, βίον αὐτοῦ πάντ' ἐξετάσω,
other O men Athenians life his all I-will-examine
καὶ δείξω πολλῶν θανάτων, οὐχ ἑνὸς ὄντ' ἄξιον. λέγε
and I-will-show of-many deaths not of-one being worthy read
μοι τὴν τοῦ χρυσοχόου πρώτην λαβὼν μαρτυρίαν.
for-me the of-the goldsmith first having-taken deposition
πολλὰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ περὶ ὧν τοὺς 23
much indeed then O men Athenians also about what the
ἄλλους ἠδίκηκεν ἔχω λέγειν, ὥσπερ εἶπον ἐν ἀρχῇ τοῦ
others he-has-wronged I-can to-say just-as I-said in the-beginning of-the
λόγου, καὶ συνείλοχ' ὕβρεις αὐτοῦ καὶ ἀτιμίας τοσαύτας
speech and I-have-collected outrages his and indignities so-many
ὅσας ἀκούσεσθ' αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ
as-many-as you-will-hear presently indeed very was and the collection
ῥᾳδία· αὐτοὶ γὰρ οἱ πεπονθότες προσῆσάν μοι.
easy themselves for the-ones having-suffered came-to me

III · WHY A PUBLIC PROSECUTION

Demosthenes answers Meidias' expected defenses. Meidias will say private suits were the proper course; but the chorus, the robe, and the chorus-master belonged to the city and its festival, so the plaint fits the wrong. By giving up the gain of a private suit and yielding the vengeance to the city, Demosthenes deserves gratitude. Meidias will beg the jurors not to sacrifice him to Demosthenes' enmity, but the laws, not the accuser, punish offenders. An outrage on a crowned thesmothete or archon is an outrage on the city, and Demosthenes was struck as the people's chorus-master in the sacred month. The old laws on damage, assault, and outrage did not suffice, so a sacred law for the festival was added.

24 βούλομαι δὲ πρὸ τούτων εἰπεῖν οἷς ἐπιχειρήσειν αὐτὸν
I-wish and before these-things to-tell by-what to-be-going-to-attempt him
ἀκήκο' ἐξαπατᾶν ὑμᾶς· τοὺς γὰρ ὑπὲρ τούτων λόγους
I-have-heard to-deceive you the for about these words
ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἡγοῦμαι, ὑμῖν δὲ
for-me indeed most-necessary to-say-beforehand I-consider for-you and
χρησιμωτάτους ἀκοῦσαι. διὰ τί; ὅτι τοῦ δικαίαν καὶ
most-useful to-hear because-of what because of-the just and
εὔορκον θέσθαι τὴν ψῆφον ὁ κωλύσας ἐξαπατηθῆναι
true-to-the-oath to-cast the vote the having-prevented to-be-deceived
λόγος ὑμᾶς οὗτος αἴτιος ἔσται. πολὺ δὴ μάλιστα πάντων
argument you this responsible will-be much indeed most of-all
τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ μνημονεῦσαι
to-this the argument to-attend you it-is-necessary and to-remember
τοῦτον, καὶ πρὸς ἕκαστον ἀπαντᾶν, ὅταν οὗτος λέγῃ.
this and to each to-reply whenever this-man speaks
25 ἔστι δὲ πρῶτον μὲν ἐκεῖν' οὐκ ἄδηλος ἐρῶν, ἐξ ὧν
he-is and first indeed that not unclear going-to-say from what
ἰδίᾳ πρός τινας αὐτὸς διεξιὼν ἀπηγγέλλετό μοι, ὡς
privately to some himself going-through was-reported to-me that

εἴπερ ἀληθῶς ἐπεπόνθειν ταῦθ' ἃ λέγω, δίκας ἰδίας
if-indeed truly I-had-suffered these-things which I-say suits private
μοι προσῆκεν αὐτῷ λαχεῖν, τῶν μὲν ἱματίων καὶ τῶν
for-me it-was-fitting him to-bring of-the indeed garments and the
χρυσῶν στεφάνων τῆς διαφθορᾶς καὶ τῆς περὶ τὸν
golden crowns of-the destruction and of-the concerning the
χορὸν πάσης ἐπηρείας, βλάβης, ὧν δ' εἰς τὸ σῶμ'
chorus all harassment for-damage for-what and in the body
ὑβρίσθαι φημί, ὕβρεως, οὐ μὰ Δί' οὐχὶ δημοσίᾳ κρίνειν
to-have-been-outraged I-say for-outrage not by Zeus not publicly to-try
αὐτὸν καὶ τίμημ' ἐπάγειν ὅ τι χρὴ παθεῖν ἢ ἀποτεῖσαι.
him and penalty to-propose what ever one-must to-suffer or to-pay
ἐγὼ δ' ἓν μὲν ἐκεῖν' εὖ οἶδα, καὶ ὑμᾶς δ' εἰδέναι 26
I and one indeed that well know and you and to-know
χρή, ὅτι εἰ μὴ προὐβαλόμην αὐτόν, ἀλλ' ἐδικαζόμην,
must that if not I-had-lodged-a-plaint-against him but was-suing
οὐναντίος ἦκεν ἂν εὐθύς μοι λόγος, ὡς εἴπερ ἦν τι
the-opposite would-have-come — at-once to-me argument that if-indeed was any
τούτων ἀληθές, προβάλλεσθαί μ' ἔδει καὶ παρ' αὐτὰ
of-these true to-lodge-a-plaint me it-was-necessary and at very
τἀδικήματα τὴν τιμωρίαν ποιεῖσθαι· ὅ τε γὰρ χορὸς
the-wrongs the vengeance to-take the both for chorus
ἦν τῆς πόλεως, ἥ τ' ἐσθὴς τῆς ἑορτῆς εἵνεκα πᾶσα
was of-the city the and apparel of-the festival for-the-sake all
παρεσκευάζετο, ἐγώ θ' ὁ πεπονθὼς ταῦτα χορηγὸς
was-prepared I and the-one having-suffered these-things chorus-master
ἦν· τίς ἂν οὖν ἑτέραν εἵλετο τιμωρίαν ἢ τὴν ἐκ τοῦ
was who — then other would-have-chosen vengeance than the from the
νόμου κατὰ τῶν περὶ τὴν ἑορτὴν ἀδικούντων οὖσαν;
law against the-ones concerning the festival doing-wrong being

27 ταῦτ᾽ εὖ οἶδ᾽ ὅτι πάντ᾽ ἂν ἔλεγεν οὗτος τότε.
these-things well I-know that all — would-be-saying this-man then
φεύγοντος μὲν γάρ, οἶμαι, καὶ ἠδικηκότος ἐστὶ τὸ
of-a-defendant indeed for I-think and of-one-having-done-wrong it-is the
τὸν παρόντα τρόπον τοῦ δοῦναι δίκην διακρουόμενον τὸν
the present way of-the to-pay penalty evading the
οὐκ ὄνθ᾽ ὡς ἔδει γενέσθαι λέγειν, δικαστῶν δέ γε
not being as it-was-necessary to-have-been to-say of-jurors but at-least
σωφρόνων τούτοις τε μὴ προσέχειν καὶ ὃν ἂν λάβωσιν
sensible to-these both not to-attend and whom — they-catch
ἀσελγαίνοντα κολάζειν.
behaving-wantonly to-punish

28 μὴ δὴ τοῦτο λέγειν αὐτὸν ἐᾶτε, ὅτι καὶ δίκας ἰδίας
do-not indeed this to-say him allow that both suits private
δίδωσ᾽ ὁ νόμος μοι καὶ γραφὴν ὕβρεως· δίδωσι γάρ· ἀλλ᾽
grants the law me and indictment for-outrage it-grants for but
ὡς οὐ πεποίηκεν ἃ κατηγόρηκα, ἢ πεποιηκὼς οὐ περὶ
that not he-has-done what I-have-charged or having-done not concerning
τὴν ἑορτὴν ἀδικεῖ, τοῦτο δεικνύτω· τοῦτο γὰρ αὐτὸν ἐγὼ
the festival does-wrong this let-him-show this for him I
προὐβαλόμην, καὶ περὶ τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς.
lodged-a-plaint-for and about this the vote will-cast now you
εἰ δ᾽ ἐγὼ τὴν ἐπὶ τῶν ἰδίων δικῶν πλεονεξίαν ἀφεὶς
if and I the in the private suits advantage having-let-go
τῇ πόλει παραχωρῶ τῆς τιμωρίας, καὶ τοῦτον εἱλόμην
to-the city I-yield the vengeance and this I-chose
τὸν ἀγῶν᾽ ἀφ᾽ οὗ μηδὲν ἔστι λῆμμα λαβεῖν ἐμοί, χάριν,
the trial from which no is gain to-take for-me gratitude
οὐ βλάβην δήπου τοῦτ᾽ ἂν εἰκότως ἐνέγκοι μοι παρ᾽ ὑμῶν.
not harm surely this — reasonably would-bring me from you

οἶδα τοίνυν ὅτι καὶ τούτῳ πολλῷ χρήσεται τῷ λόγῳ 29
I-know then that also this much he-will-use the argument
‘μή με Δημοσθένει παραδῶτε, μηδὲ διὰ Δημοσθένην μ’
do-not me to-Demosthenes hand-over nor because-of Demosthenes me
ἀνέλητε. ὅτι τούτῳ πολεμῶ, διὰ τοῦτό μ’ ἀναιρήσετε;’
destroy because with-this-man I-am-at-war because-of this me will-you-destroy
τὰ τοιαῦτα πολλάκις οἶδ’ ὅτι φθέγξεται, βουλόμενος
the such-things often I-know that he-will-utter wishing
φθόνον τιν’ ἐμοὶ διὰ τούτων τῶν λόγων συνάγειν.
ill-will some for-me through these the words to-gather
ἔχει δ’ οὐχ οὕτω ταῦτα, οὐδ’ ἐγγύς. οὐδένα γὰρ τῶν 30
stands but not so these-things nor near no-one for of-the-ones
ἀδικούντων ὑμεῖς οὐδενὶ τῶν κατηγόρων ἐκδίδοτε· οὐδὲ
doing-wrong you to-any of-the accusers hand-over nor
γὰρ ἐπειδὰν ἀδικηθῇ τις, ὡς ἂν ἕκαστος ὑμᾶς ὁ
for when is-wronged someone as — each you the-one
παθὼν πείσῃ, ποιεῖσθε τὴν τιμωρίαν, ἀλλὰ τοὐναντίον
having-suffered persuades you-take the vengeance but the-contrary
νόμους ἔθεσθε πρὸ τῶν ἀδικημάτων, ἐπ’ ἀδήλοις μὲν
laws you-laid-down before the wrongs on unknown indeed
τοῖς ἀδικήσουσιν, ἀδήλοις δὲ τοῖς ἀδικησομένοις. οὗτοι
the-ones going-to-do-wrong unknown and the-ones going-to-be-wronged these
δὲ τί ποιοῦσιν οἱ νόμοι; πᾶσιν ὑπισχνοῦνται τοῖς ἐν
and what do the laws to-all they-promise the-ones in
τῇ πόλει, δίκην, ἂν ἀδικηθῇ τις, ἔσεσθαι δι’ αὐτῶν
the city justice if is-wronged anyone to-be-going-to-be through them
λαβεῖν. ὅταν τοίνυν τῶν παραβαινόντων τινὰ τοὺς
to-get when then of-the-ones transgressing someone the
νόμους κολάζητε, οὐ τοῖς κατηγόροις τοῦτον ἐκδίδοτε,
laws you-punish not to-the accusers this-man you-hand-over
ἀλλὰ τοὺς νόμους ὑμῖν αὐτοῖς βεβαιοῦτε.
but the laws for-you yourselves you-confirm

31 ἀλλὰ μὴν πρός γε τὸ τοιοῦτον, ὅτι ‘Δημοσθένης’ φησὶν
but truly against at-least the such that Demosthenes he-says
‘ὕβρισται,’ δίκαιος καὶ κοινὸς καὶ ὑπὲρ ἁπάντων ἔσθ’
has-been-outraged just and common and on-behalf-of all is
ὁ λόγος. οὐ γὰρ εἰς Δημοσθένην ὄντα μ’ ἠσέλγαινε
the argument not for toward Demosthenes being me he-behaved-wantonly
μόνον ταύτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορηγὸν
only this the day but also toward chorus-master
ὑμέτερον· τοῦτο δ’ ὅσον δύναται γνοίητ’ ἂν ἐκ τωνδί.
your this and how-much means you-would-learn — from these-here
32 ἴστε δήπου τοῦθ’ ὅτι τῶν θεσμοθετῶν τούτων οὐδενὶ
you-know surely this that of-the thesmothetae these for-none
θεσμοθέτης ἔστ’ ὄνομα, ἀλλ’ ὁτιδήποθ’ ἑκάστῳ. ἂν μὲν
thesmothete is name but whatever-it-may-be for-each if indeed
τοίνυν ἰδιώτην ὄντα τιν’ αὐτῶν ὑβρίσῃ τις ἢ κακῶς εἴπῃ,
then private-citizen being one of-them outrages someone or badly speaks-of
γραφὴν ὕβρεως καὶ δίκην κακηγορίας ἰδίαν φεύξεται, ἐὰν
indictment for-outrage and suit for-slander private he-will-face if
δὲ θεσμοθέτην, ἄτιμος ἔσται καθάπαξ. διὰ τί; ὅτι
and a-thesmothete disenfranchised he-will-be absolutely because-of what because
τοὺς νόμους ἤδη ὁ τοῦτο ποιῶν προσυβρίζει καὶ τὸν
the laws already the-one this doing outrages-besides and the
ὑμέτερον κοινὸν στέφανον καὶ τὸ τῆς πόλεως ὄνομα· ὁ γὰρ
your common crown and the of-the city name the for
θεσμοθέτης οὐδενὸς ἀνθρώπων ἔστ’ ὄνομα, ἀλλὰ τῆς πόλεως.
thesmothete of-no men is name but of-the city
33 καὶ πάλιν γε τὸν ἄρχοντα, ταὐτὸ τοῦτο, ἐὰν μὲν
and again at-least the archon the-same this if indeed
ἐστεφανωμένον πατάξῃ τις ἢ κακῶς εἴπῃ, ἄτιμος,
crowned strikes someone or badly speaks-of disenfranchised
ἐὰν δ’ ἰδιώτην, ἰδίᾳ ὑπόδικος. καὶ οὐ μόνον περὶ
if but private-citizen privately liable and not only about

τούτων οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ πάντων οἷς
these so these-things stand but also about all to-whom
ἂν ἡ πόλις τιν' ἄδειαν ἢ στεφανηφορίαν ἤ τινα τιμὴν
— the city some immunity or right-to-wear-a-crown or some honor
δῷ. οὕτω τοίνυν καὶ ἐμέ, εἰ μὲν ἐν ἄλλαις τισὶν ἡμέραις
gives so then also me if indeed on other some days
ἠδίκησέ τι τούτων Μειδίας ἰδιώτην ὄντα, ἰδίᾳ καὶ
wronged any of-these Meidias private-citizen being privately also
δίκην προσῆκεν αὐτῷ διδόναι·
penalty it-was-fitting him to-pay
εἰ δὲ χορηγὸν ὄνθ' ὑμέτερον ἱερομηνίας οὔσης πάνθ' ὅσ' 34
if but chorus-master being your sacred-month being all as-much-as
ἠδίκηκεν ὑβρίσας φαίνεται, δημοσίας ὀργῆς καὶ τιμωρίας
he-has-wronged having-outraged he-appears public anger and vengeance
δίκαιός ἐστι τυγχάνειν· ἅμα γὰρ τῷ Δημοσθένει καὶ
deserving he-is to-meet-with together-with for — Demosthenes also
ὁ χορηγὸς ὑβρίζετο, τοῦτο δ' ἐστὶ τῆς πόλεως, καὶ τὸ
the chorus-master was-outraged this and is of-the city and the
ταύταις ταῖς ἡμέραις, αἷς οὐκ ἐῶσιν οἱ νόμοι. χρὴ
on-these the days on-which not permit the laws one-must
δ', ὅταν μὲν τιθῆσθε τοὺς νόμους, ὁποῖοί τινές εἰσι
and when indeed you-are-making the laws of-what-sort some they-are
σκοπεῖν, ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι· καὶ
to-consider when but you-have-made to-guard and to-use and
γὰρ εὔορκα ταῦθ' ὑμῖν ἐστι καὶ ἄλλως δίκαια.
for true-to-the-oath these-things for-you are and otherwise just
ἦν ὁ τῆς βλάβης ὑμῖν νόμος πάλαι, ἦν ὁ τῆς 35
there-was the of-the damage for-you law long-ago there-was the-one of-the
αἰκείας, ἦν ὁ τῆς ὕβρεως. εἰ τοίνυν ἀπέχρη τοὺς
assault there-was the-one of-the outrage if then it-sufficed the-ones
τοῖς Διονυσίοις τι ποιοῦντας τούτων κατὰ τούτους
at-the Dionysia any doing of-these-things according-to these

τοὺς νόμους δίκην διδόναι, οὐδὲν ἂν προσέδει
the laws penalty to-pay nothing — there-would-be-further-need
τοῦδε τοῦ νόμου. ἀλλ᾽ οὐκ ἀπέχρη. σημεῖον δέ· ἔθεσθ᾽
of-this the law but not it-sufficed proof and you-made
ἱερὸν νόμον αὐτῷ τῷ θεῷ περὶ τῆς ἱερομηνίας. εἴ τις
sacred law for-the-very the god about the sacred-month if anyone
οὖν καὐκείνοις τοῖς προϋπάρχουσι νόμοις καὶ τούτῳ τῷ μετ᾽
then both-to-those the pre-existing laws and to-this the after
ἐκείνους τεθέντι καὶ πᾶσι τοῖς λοιποῖς ἔστ᾽ ἔνοχος,
those having-been-made and to-all the rest is liable
ὁ τοιοῦτος πότερα μὴ δῷ διὰ τοῦτο δίκην ἢ
the such-man whether not should-he-pay because-of this penalty or
κἂν μείζω δοίη δικαίως; ἐγὼ μὲν οἶομαι μείζω.
also greater he-would-pay justly I indeed think greater

IV · THE LAW OF OUTRAGE

Meidias will cite others who were struck and settled, such as the presiding officer struck by Polyzelus and the thesmothete hit while carrying off a flute-girl. But impunity, says Demosthenes, breeds more offenses, and those men had excuses of drink, love, darkness, or sudden anger, while Meidias acted soberly, by day, out of long enmity. The thesmothete took money and dropped his case; Demosthenes took nothing. The laws everywhere punish deliberate wrongs more than involuntary ones, and acts of violence are treated as public wrongs. The law of outrage, which protects even slaves, is read; the barbarians, Demosthenes says, would make Athens their public friend if they heard of it.

36 ἀπήγγελλε τοίνυν τίς μοι περιιόντ᾽ αὐτὸν συλλέγειν καὶ
reported then someone to-me going-around him to-collect and
πυνθάνεσθαι τίσι πώποτε συμβέβηκεν ὑβρισθῆναι, καὶ
to-inquire to-whom ever it-has-happened to-be-outraged and
λέγειν τούτους καὶ διηγεῖσθαι πρὸς ὑμᾶς μέλλειν, οἷον,
to-speak these and to-recount to you to-be-about such-as

ὦ ἄνδρες Ἀθηναῖοι, τὸν πρόεδρον ὅν ποτέ φασιν ἐν
O men Athenians the presiding-officer whom once they-say among
ὑμῖν ὑπὸ Πολυζήλου πληγῆναι, καὶ τὸν θεσμοθέτην ὃς
you by Polyzelus to-have-been-struck and the thesmothete who
ἔναγχος ἐπλήγη τὴν αὐλητρίδ' ἀφαιρούμενος, καὶ τοιούτους
lately was-struck the flute-girl taking-away and such
τινάς, ὡς, ἐὰν πολλοὺς ἑτέρους δεινὰ καὶ πολλὰ
some-others that if many others terrible and many-things
πεπονθότας ἐπιδείξῃ, ἧττον ὑμᾶς ἐφ' οἷς ἐγὼ πέπονθ'
having-suffered he-shows less you at what I have-suffered
ὀργιουμένους. ἐμοὶ δ' αὖ τοὐναντίον, ὦ ἄνδρες Ἀθηναῖοι,
going-to-be-angry to-me but again the-contrary O men Athenians
δοκεῖτε ποιεῖν ἂν εἰκότως, εἴπερ ὑπὲρ τοῦ κοινῇ 37
you-seem to-do — reasonably if-indeed for the in-common
βελτίστου δεῖ μέλειν ὑμῖν. τίς γὰρ οὐκ οἶδεν ὑμῶν
best it-is-necessary to-care for-you who for not knows of-you
τοῦ μὲν πολλὰ τοιαῦτα γίγνεσθαι τὸ μὴ κολάζεσθαι τοὺς
of-the indeed many such-things to-happen the not to-be-punished the-ones
ἐξαμαρτάνοντας αἴτιον ὄν, τοῦ δὲ μηδέν' ὑβρίζειν τὸ λοιπὸν
offending cause being of-the and no-one to-outrage the future
τὸ δίκην τὸν ἀεὶ ληφθέντ' ἣν προσήκει διδόναι μόνον
the penalty the-one ever caught which it-is-fitting to-pay only
αἴτιον ἂν γενόμενον; εἰ μὲν τοίνυν ἀποτρέψαι συμφέρει
cause — would-become if indeed then to-deter it-is-expedient
τοὺς ἄλλους, τοῦτον καὶ δι' ἐκεῖνα κολαστέον, καὶ
the others this-man also because-of those-things must-be-punished and
μᾶλλόν γ' ὅσῳπερ ἂν ᾖ πλείω καὶ μείζω· εἰ δὲ
more at-least by-as-much-as — they-are more and greater if but
παροξῦναι καὶ τοῦτον καὶ πάντας, ἐατέον.
to-provoke both this-man and all must-be-let-alone

38 ἔτι τοίνυν οὐδ' ὁμοίαν οὖσαν τούτῳ κἀκείνοις
further then not-even similar being for-this-man and-for-those
συγγνώμην εὑρήσομεν. πρῶτον μὲν γὰρ ὁ τὸν
pardon we-will-find first indeed for the-one the
θεσμοθέτην πατάξας τρεῖς εἶχεν προφάσεις, μέθην,
thesmothete having-struck three had excuses drunkenness
ἔρωτα, ἄγνοιαν διὰ τὸ σκότους καὶ νυκτὸς τὸ πρᾶγμα
love ignorance because-of the in-darkness and at-night the affair
γενέσθαι. ἔπειθ' ὁ Πολύζηλος ὀργῇ καὶ τρόπου
to-have-happened then — Polyzelus through-anger and of-temper
προπετείᾳ φθάσας τὸν λογισμὸν ἁμαρτὼν ἔπαισεν· οὐ
rashness having-anticipated the reasoning having-erred struck not
γὰρ ἐχθρός γ' ὑπῆρχεν ὤν, οὐδ' ἐφ' ὕβρει τοῦτ' ἐποίησεν.
for enemy at-least was being nor for insolence this he-did
ἀλλ' οὐ Μειδίᾳ τούτων οὐδὲν ἔστ' εἰπεῖν· καὶ γὰρ ἐχθρὸς
but not for-Meidias of-these anything is-possible to-say and for enemy
ἦν, καὶ μεθ' ἡμέραν εἰδὼς ὕβριζεν, καὶ οὐκ ἐπὶ τούτου
he-was and by day knowing he-outraged and not in this
μόνον, ἀλλ' ἐπὶ πάντων φαίνεται προῃρημένος μ' ὑβρίζειν.
only but in all he-appears having-chosen me to-outrage
39 καὶ μὴν οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν
and truly not-even of-the-things done by-me and by-these anything
ὅμοιον ὁρῶ. πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ ὑμῶν
similar I-see first indeed for the thesmothete not for you
οὐδὲ τῶν νόμων φροντίσας οὐδ' ἀγανακτήσας φανήσεται,
nor the laws having-cared nor having-been-indignant will-appear
ἀλλ' ἰδίᾳ πεισθεὶς ὁπόσῳ δήποτ' ἀργυρίῳ καθυφεὶς
but privately persuaded by-however-much ever money having-dropped
τὸν ἀγῶνα· ἔπειθ' ὁ πληγεὶς ἐκεῖνος ὑπὸ τοῦ Πολυζήλου,
the suit then the-one struck that by — Polyzelus

ταὐτὸ τοῦτο, ἰδίᾳ διαλυσάμενος, ἐρρῶσθαι πολλὰ τοῖς
the-same this privately having-settled to-fare-well many-times to-the
νόμοις εἰπὼν καὶ ὑμῖν, οὐδ' εἰσήγαγε τὸν Πολύζηλον.
laws having-said and to-you not-even brought-to-court — Polyzelus
εἰ μὲν τοίνυν ἐκείνων κατηγορεῖν βούλεταί τις ἐν τῷ 40
if indeed then those to-accuse wishes anyone at the
παρόντι, δεῖ λέγειν ταῦτα· εἰ δ' ὑπὲρ ὧν ἐγὼ τούτου
present one-must to-say these-things if but about what I this-man
κατηγόρηκ' ἀπολογεῖσθαι, πάντα μᾶλλον ἢ ταῦτα
have-accused to-defend-himself everything rather than these-things
λεκτέα. πᾶν γὰρ τοὐναντίον ἐκείνοις αὐτὸς μὲν οὔτε
must-be-said all for the-contrary to-those myself indeed neither
λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, τὴν
having-taken anything nor having-attempted to-take I-will-appear the
δ' ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ
and on-behalf-of the laws and the on-behalf-of the god and
τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας καὶ νῦν
the on-behalf-of you vengeance justly having-guarded and now
ἀποδεδωκὼς ὑμῖν. μὴ τοίνυν ἐᾶτε ταῦτ' αὐτὸν λέγειν,
having-rendered-it to-you do-not then allow these-things him to-say
μηδ', ἂν βιάζηται, πείθεσθ' ὡς δίκαιόν τι λέγοντι.
nor if be-forces be-persuaded as just anything saying
ἂν γὰρ ταῦθ' οὕτως ἐγνωσμέν' ὑπάρχῃ παρ' ὑμῖν, οὐκ 41
if for these-things so decided are with you not
ἐνέσται αὐτῷ λόγος οὐδὲ εἷς. ποία γὰρ πρόφασις, τίς
will-be-left to-him argument not-even one what-kind for excuse what
ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων
human and moderate pretext will-appear of-the-things done
αὐτῷ; ὀργὴ νὴ Δία· καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἃ
by-him anger by Zeus and for this perhaps he-will-say but what
μὲν ἄν τις ἄφνω τὸν λογισμὸν φθάσας ἐξαχθῇ
indeed — anyone suddenly the reasoning having-anticipated is-carried-away

πρᾶξαι, κἂν ὑβριστικῶς ποιήσῃ, δι᾽ ὀργήν γ᾽ ἔνι
to-do even-if insolently he-does through anger at-least it-is-possible
φῆσαι πεποιηκέναι· ἃ δ᾽ ἂν ἐκ πολλοῦ συνεχῶς ἐπὶ
to-say to-have-done what but — from long continually for
πολλὰς ἡμέρας παρὰ τοὺς νόμους πράττων τις φωρᾶται,
many days against the laws doing anyone is-caught
οὐ μόνον δήπου τοῦ μὴ μετ᾽ ὀργῆς ἀπέχει, ἀλλὰ καὶ
not only surely from-the — with anger is-far but also
βεβουλευμένως ὁ τοιοῦτος ὑβρίζων ἐστὶν ἤδη φανερός.
deliberately the such-man outraging is already evident
42 ἀλλὰ μὴν ὁπηνίκα καὶ πεποιηκὼς ἃ κατηγορῶ καὶ
but truly when both having-done what I-charge and
ὕβρει πεποιηκὼς φαίνεται, τοὺς νόμους ἤδη δεῖ
with-insolence having-done he-appears the laws now one-must
σκοπεῖν, ὦ ἄνδρες δικασταί· κατὰ γὰρ τούτους
to-consider O men jurors according-to for these
δικάσειν ὀμωμόκατε. καὶ θεωρεῖθ᾽ ὅσῳ μείζονος
to-be-going-to-judge you-have-sworn and observe by-how-much greater
ὀργῆς καὶ ζημίας ἀξιοῦσι τοὺς ἑκουσίως καὶ δι᾽ ὕβριν
anger and penalty they-deem-worthy the-ones willingly and through insolence
πλημμελοῦντας τῶν ἄλλως πως ἐξαμαρτανόντων.
offending than-the-ones otherwise somehow erring
43 πρῶτον μὲν τοίνυν οἱ περὶ τῆς βλάβης οὗτοι νόμοι πάντες,
first indeed then the about the damage these laws all
ἵν᾽ ἐκ τούτων ἄρξωμαι, ἂν μὲν ἑκὼν βλάψῃ, διπλοῦν,
so-that from these I-may-begin if indeed willingly he-damages double
ἂν δ᾽ ἄκων, ἁπλοῦν τὸ βλάβος κελεύουσιν ἐκτίνειν.
if but unwillingly single the damage they-order to-pay
εἰκότως· ὁ μὲν γὰρ παθὼν πανταχοῦ βοηθείας
reasonably the-one indeed for having-suffered everywhere help
δίκαιος τυγχάνειν, τῷ δράσαντι δ᾽ οὐκ ἴσην τὴν ὀργήν,
deserving to-obtain for-the-one having-done-it but not equal the anger

ἄν θ' ἑκὼν ἄν τ' ἄκων, ἔταξ' ὁ νόμος. ἔπειθ' οἱ
if both willingly if and unwillingly appointed the law then the
φονικοὶ τοὺς μὲν ἐκ προνοίας ἀποκτιννύντας θανάτῳ καὶ
homicide-laws the-ones indeed with forethought killing with-death and
ἀειφυγίᾳ καὶ δημεύσει τῶν ὑπαρχόντων ζημιοῦσι, τοὺς
with-perpetual-exile and with-confiscation of-the possessions punish the-ones
δ' ἀκουσίως αἰδέσεως καὶ φιλανθρωπίας πολλῆς ἠξίωσαν.
but unwillingly of-pardon and of-humanity much deemed-worthy
οὐ μόνον δ' ἐπὶ τούτων τοῖς ἐκ προαιρέσεως ὑβρισταῖς 44
not only and in these-cases to-the from deliberate-choice outragers
χαλεποὺς ὄντας ἰδεῖν ἔστι τοὺς νόμους, ἀλλὰ καὶ ἐφ'
harsh being to-see it-is-possible the laws but also in
ἁπάντων. τί γὰρ δή ποτ', ἄν τις ὀφλὼν δίκην μὴ
all why for indeed ever if anyone having-lost suit not
ἐκτίνῃ, οὐκέτ' ἐποίησ' ὁ νόμος τὴν ἐξούλην ἰδίαν, ἀλλὰ
pays no-longer made the law the action-for-ejectment private but
προστιμᾶν ἐπέταξε τῷ δημοσίῳ; καὶ πάλιν τί δή ποτ',
to-fine-additionally ordered to-the treasury and again why indeed ever
ἂν μὲν ἑκὼν παρ' ἑκόντος τις λάβῃ τάλαντον ἓν ἢ
if indeed willingly from a-willing-man anyone takes talent one or
δύ' ἢ δέκα καὶ ταῦτ' ἀποστερήσῃ, οὐδὲν αὐτῷ πρὸς τὴν
two or ten and these-things withholds nothing for-him toward the
πόλιν ἐστίν, ἂν δὲ μικροῦ πάνυ τιμήματος ἄξιόν τις λάβῃ,
city is if but small very of-value worth anyone takes
βίᾳ δὲ τοῦτ' ἀφέληται, τὸ ἴσον τῷ δημοσίῳ προστιμᾶν
by-force and this takes-away the equal to-the treasury to-fine-additionally
οἱ νόμοι κελεύουσιν ὅσον περ δὴ τῷ ἰδιώτῃ;
the laws order as-much very indeed as-to-the private-person
ὅτι πάνθ' ὅσα τις βιαζόμενος πράττει κοίν' 45
because all as-many-things-as anyone using-force does public
ἀδικήματα καὶ κατὰ τῶν ἔξω τοῦ πράγματος ὄντων
wrongs even against the-ones outside the matter being

ἡγεῖθ᾽ ὁ νομοθέτης· τὴν μὲν γὰρ ἰσχὺν ὀλίγων, τοὺς δὲ
considered the lawgiver the indeed for strength of-few the and
νόμους ἁπάντων εἶναι, καὶ τὸν μὲν πεισθέντ᾽ ἰδίας, τὸν
laws of-all to-be and the-one indeed persuaded private the-one
δὲ βιασθέντα δημοσίας δεῖσθαι βοηθείας. διόπερ καὶ
and forced public to-need help for-which-reason also
τῆς ὕβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν ἅπαντι τῷ
of-the outrage itself the indeed indictments he-granted to-every the-one
βουλομένῳ, τὸ δὲ τίμημ᾽ ἐποίησεν ὅλον δημόσιον· τὴν
wishing the but penalty he-made wholly public the
γὰρ πόλιν ἡγεῖτ᾽ ἀδικεῖν, οὐ τὸν παθόντα μόνον, τὸν
for city he-thought to-wrong not the-one having-suffered only the-one
ὑβρίζειν ἐπιχειροῦντα, καὶ δίκην ἱκανὴν τὴν τιμωρίαν
to-outrage attempting and satisfaction sufficient the punishment
εἶναι τῷ παθόντι, χρήματα δ᾽ οὐ προσήκειν τῶν
to-be for-the-one having-suffered money but not to-be-fitting for-the
τοιούτων ἐφ᾽ ἑαυτῷ λαμβάνειν.
such-things for himself to-take

46 καὶ τοσαύτῃ γ᾽ ἐχρήσαθ᾽ ὑπερβολῇ, ὥστε κἂν εἰς
and such at-least he-used excess that even-if toward
δοῦλον ὑβρίζῃ τις, ὁμοίως ἔδωκεν ὑπὲρ τούτου
a-slave commits-outrage anyone alike he-granted on-behalf-of this
γραφήν. οὐ γὰρ ὅστις ὁ πάσχων ᾤετο δεῖν
indictment not for who the-one suffering he-thought to-be-necessary
σκοπεῖν, ἀλλὰ τὸ πρᾶγμ᾽ ὁποῖόν τι τὸ γιγνόμενον·
to-consider but the deed of-what-sort thing the happening
ἐπειδὴ δ᾽ εὗρεν οὐκ ἐπιτήδειον, μήτε πρὸς δοῦλον μήθ᾽
since and he-found not suitable neither toward slave nor
ὅλως ἐξεῖναι πράττειν ἐπέτρεψεν. οὐ γὰρ ἔστιν, οὐκ
at-all to-be-permitted to-do he-allowed not for is not
ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν ὕβρεως
is O men Athenians of-the all anything than-outrage

ἀφορητότερον, οὐδ' ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργίζεσθαι
more-intolerable nor at which more you to-be-angry
προσήκει. ἀνάγνωθι δ' αὐτόν μοι λαβὼν τὸν τῆς
it-befits read and it for-me having-taken the of-the
ὕβρεως νόμον· οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου.
outrage law nothing for like to-hear the-very the law
ἐάν τις ὑβρίζῃ εἴς τινα, ἢ παῖδα ἢ γυναῖκα ἢ 47
if anyone commits-outrage toward anyone either child or woman or
ἄνδρα, τῶν ἐλευθέρων ἢ τῶν δούλων, ἢ παράνομόν τι
man of-the free or of-the slaves or unlawful anything
ποιήσῃ εἰς τούτων τινά, γραφέσθω πρὸς τοὺς θεσμοθέτας
does toward of-these anyone let-indict before the thesmothetae
ὁ βουλόμενος Ἀθηναίων οἷς ἔξεστιν, οἱ δὲ θεσμοθέται
the-one wishing of-Athenians to-whom it-is-permitted the and thesmothetae
εἰσαγόντων εἰς τὴν ἡλιαίαν τριάκοντα ἡμερῶν ἀφ' ἧς ἂν
let-them-bring-in to the people's-court thirty days from which —
γραφῇ, ἐὰν μή τι δημόσιον κωλύῃ, εἰ δὲ μή, ὅταν ᾖ
it-is-indicted if not some public-business prevents if but not when it-is
πρῶτον οἷόν τε. ὅτου δ' ἂν καταγνῷ ἡ ἡλιαία, τιμάτω
first possible — whomever and — convicts the people's-court let-it-assess
περὶ αὐτοῦ παραχρῆμα, ὅτου ἂν δοκῇ ἄξιος εἶναι παθεῖν
about him at-once of-whatever — he-seems worthy to-be to-suffer
ἢ ἀποτεῖσαι. ὅσοι δ' ἂν γράφωνται γραφὰς ἰδίας κατὰ
or to-pay as-many-as and — indict indictments private according-to
τὸν νόμον, ἐάν τις μὴ ἐπεξέλθῃ ἢ ἐπεξιὼν μὴ μεταλάβῃ
the law if anyone not prosecutes or prosecuting not obtains
τὸ πέμπτον μέρος τῶν ψήφων, ἀποτεισάτω χιλίας δραχμὰς
the fifth part of-the votes let-him-pay thousand drachmas
τῷ δημοσίῳ. ἐὰν δὲ ἀργυρίου τιμηθῇ τῆς ὕβρεως,
to-the treasury if and in-money he-is-assessed for-the outrage
δεδέσθω, ἐὰν ἐλεύθερον ὑβρίσῃ, μέχρι ἂν ἐκτείσῃ.
let-him-be-imprisoned if a-free-person he-outrages until — he-pays

48 ἀκούετ', ὦ ἄνδρες Ἀθηναῖοι, τοῦ νόμου τῆς φιλανθρωπίας,
you-hear O men Athenians of-the law the humanity
ὃς οὐδὲ τοὺς δούλους ὑβρίζεσθαι ἀξιοῖ. τί οὖν
which not-even the slaves to-be-outraged thinks-right what then
πρὸς θεῶν; εἴ τις εἰς τοὺς βαρβάρους ἐνεγκὼν τὸν
by gods if someone to the barbarians having-carried the
νόμον τοῦτον, παρ' ὧν τὰ ἀνδράποδ' εἰς τοὺς Ἕλληνας
law this from whom the slaves to the Greeks
κομίζεται, ἐπαινῶν ὑμᾶς καὶ διεξιὼν περὶ τῆς πόλεως
are-brought praising you and recounting about the city
εἴποι πρὸς αὐτοὺς ὅτι
should-say to them that
49 'εἰσὶν Ἕλληνές τινες ἄνθρωποι οὕτως ἥμεροι καὶ
there-are Greeks some men so gentle and
φιλάνθρωποι τοὺς τρόπους ὥστε πόλλ' ὑφ' ὑμῶν
humane the manners that much by you
ἠδικημένοι, καὶ φύσει τῆς πρὸς ὑμᾶς ἔχθρας αὐτοῖς
having-been-wronged and by-nature the toward you enmity for-them
ὑπαρχούσης πατρικῆς, ὅμως οὐδ' ὅσων ἂν τιμὴν
existing ancestral nevertheless not-even of-whom — price
καταθέντες δούλους κτήσωνται, οὐδὲ τούτους ὑβρίζειν
having-paid as-slaves they-acquire even these to-outrage
ἀξιοῦσιν, ἀλλὰ νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα
think-right but law publicly the these-things going-to-prevent
τέθεινται τουτονὶ καὶ πολλοὺς ἤδη παραβάντας τὸν
have-made this-here and many already having-transgressed the
νόμον τοῦτον ἐζημιώκασιν θανάτῳ,'
law this have-punished with-death
50 εἰ ταῦτ' ἀκούσειαν καὶ συνεῖεν οἱ βάρβαροι, οὐκ ἂν οἴεσθε
if these-things should-hear and understand the barbarians not — do-you-think
δημοσίᾳ πάντας ὑμᾶς προξένους αὑτῶν ποιήσασθαι; τὸν
publicly all you public-friends of-themselves to-make the

τοίνυν οὐ παρὰ τοῖς Ἕλλησιν μόνον εὐδοκιμοῦντα νόμον,
then not among the Greeks only being-esteemed law
ἀλλὰ καὶ παρὰ τοῖς βαρβάροις εὖ δόξαντ' ἂν ἔχειν, σκοπεῖσθ'
but also among the barbarians well seeming — to-hold consider
ὁ παραβὰς ἥντινα δοὺς δίκην ἀξίαν ἔσται δεδωκώς.
the-one having-transgressed what having-paid penalty worthy will-be having-paid

V · IMPIETY AGAINST THE GOD

Demosthenes argues that Meidias' offense is impiety, since the choruses and hymns are offered to Dionysus by the oracles of Delphi and Dodona, which are read. Chorus-masters wear crowns for the people during the contest, so an attack on one there is sacrilege. The law fines anyone who even summons a chorister from the contest, yet Meidias struck a chorus-master. Even rival chorus-masters did not touch Sannion, a trainer convicted of evading service, or the aging Aristeides who led his tribe's chorus, though removing either would have helped them. Men who spent their fortunes respected the festival; Meidias, a private man who spent nothing, beat a chorus-master out of private spite.

εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μὴ χορηγὸς ὢν 51
if indeed then O men Athenians not chorus-master being
ταῦτ' ἐπεπόνθειν ὑπὸ Μειδίου, ὕβριν ἄν τις μόνον
these-things I-had-suffered at-the-hands-of Meidias outrage — anyone only
κατέγνω τῶν πεπραγμένων αὐτῷ· νῦν δέ μοι δοκεῖ,
would-have-found of-the-things done by-him now but to-me it-seems
κἂν ἀσέβειαν εἰ καταγιγνώσκοι, τὰ προσήκοντα ποιεῖν.
even impiety if he-should-find the fitting-things to-do
ἴστε γὰρ δήπου τοῦθ' ὅτι τοὺς χοροὺς ὑμεῖς ἅπαντας
you-know for surely this that the choruses you all
τούτους καὶ τοὺς ὕμνους τῷ θεῷ ποιεῖτε, οὐ μόνον κατὰ
these and the hymns for-the god make not only according-to
τοὺς νόμους τοὺς περὶ τῶν Διονυσίων, ἀλλὰ καὶ κατὰ τὰς
the laws the about the Dionysia but also according-to the

μαντείας, ἐν αἷς ἁπάσαις ἀνῃρημένον εὑρήσετε τῇ πόλει,
oracles in which all ordained you-will-find for-the city
ὁμοίως ἐκ Δελφῶν καὶ ἐκ Δωδώνης, χοροὺς ἱστάναι κατὰ
alike from Delphi and from Dodona choruses to-set-up according-to
τὰ πάτρια καὶ κνισᾶν ἀγυιὰς καὶ στεφανηφορεῖν.
the ancestral-customs and to-fill-with-savor streets and to-wear-crowns
52 ἀνάγνωθι δέ μοι λαβὼν αὐτὰς τὰς μαντείας.
read and for-me having-taken the-very the oracles

Αὐδῶ Ἐρεχθείδῃσιν, ὅσοι Πανδίονος ἄστυ
I-declare to-Erechtheus'-sons as-many-as of-Pandion city
ναίετε καὶ πατρίοισι νόμοις ἰθύνεθ' ἑορτάς,
inhabit and by-ancestral customs direct festivals
μεμνῆσθαι Βάκχοιο, καὶ εὐρυχόρους κατ' ἀγυιὰς
to-remember Bacchus and broad-dancing through streets
ἱστάναι ὡραίων Βρομίῳ χάριν ἄμμιγα πάντας,
to-set-up of-seasonal-fruits to-Bromius thanks together all
καὶ κνισᾶν βωμοῖσι κάρη στεφάνοις πυκάσαντας.
and to-make-savor on-altars heads with-garlands having-covered

περὶ ὑγιείας θύειν καὶ εὔχεσθαι Διὶ ὑπάτῳ, Ἡρακλεῖ,
for health to-sacrifice and to-pray to-Zeus highest to-Heracles
Ἀπόλλωνι προστατηρίῳ· περὶ τύχας ἀγαθᾶς Ἀπόλλωνι
to-Apollo protector for fortune good to-Apollo
ἀγυιεῖ, Λατοῖ, Ἀρτέμιδι, καὶ κατ' ἀγυιὰς κρατῆρας ἱστάμεν
of-the-streets to-Leto to-Artemis and along streets mixing-bowls to-set-up
καὶ χοροὺς καὶ στεφαναφορεῖν καττὰ πάτρια
and choruses and to-wear-crowns according-to-the ancestral-customs
θεοῖς Ὀλυμπίοις πάντεσσι καὶ πάσαις, ἰδίας δεξιὰς καὶ
to-gods Olympian all and to-all-goddesses own right and
ἀριστερὰς ἀνίσχοντας, καὶ μνασιδωρεῖν.
left raising and to-remember-gifts

τῷ δήμῳ τῷ Ἀθηναίων ὁ τοῦ Διὸς σημαίνει. ὅτι τὰς 53
to-the people the of-Athenians the-one — of-Zeus signifies that the
ὥρας παρηνέγκατε τῆς θυσίας καὶ τῆς θεωρίας, αἱρετοὺς
seasons you-let-pass of-the sacrifice and of-the embassy elected
πέμπειν κελεύει θεωροὺς ἕνεκα τούτου διὰ ταχέων, καὶ τῷ
to-send he-bids envoys on-account of-this with speed and —
Διὶ τῷ Ναΐῳ τρεῖς βοῦς καὶ πρὸς ἑκάστῳ βοῒ δύο οἷς,
to-Zeus the Naian three oxen and besides each ox two sheep
τῇ Διώνῃ βοῦν καλλιερεῖν, καὶ τράπεζαν χαλκῆν πρὸς
— to-Dione an-ox to-sacrifice-favorably and table bronze beside
τὸ ἀνάθημα ὃ ἀνέθηκεν ὁ δῆμος ὁ Ἀθηναίων. ὁ τοῦ
the offering which dedicated the people the of-Athenians the-one —
Διὸς σημαίνει ἐν Δωδώνῃ, Διονύσῳ δημοτελῆ ἱερὰ τελεῖν
of-Zeus signifies in Dodona to-Dionysus public sacrifices to-perform
καὶ κρατῆρα κεράσαι καὶ χοροὺς ἱστάναι, Ἀπόλλωνι
and mixing-bowl to-mix and choruses to-set-up to-Apollo
ἀποτροπαίῳ βοῦν θῦσαι, καὶ στεφανηφορεῖν ἐλευθέρους καὶ
averter an-ox to-sacrifice and to-wear-crowns free and
δούλους, καὶ ἐλινύειν μίαν ἡμέραν. Διὶ κτησίῳ βοῦν λευκόν.
slaves and to-rest one day to-Zeus of-property an-ox white
εἰσίν, ὦ ἄνδρες Ἀθηναῖοι, καὶ αὗται καὶ ἄλλαι πολλαὶ 54
there-are O men Athenians both these and other many
μαντεῖαι τῇ πόλει κἀγαθαί. τί οὖν ἐκ τούτων ὑμᾶς
oracles for-the city and-good what then from these you
ἐνθυμεῖσθαι δεῖ; ὅτι τὰς μὲν ἄλλας θυσίας τοῖς
to-consider it-is-necessary that the indeed other sacrifices to-the
ἐφ' ἑκάστης μαντείας προφαινομένοις θεοῖς προστάττουσι
at each oracle appearing gods they-order
θύειν, ἱστάναι δὲ χοροὺς καὶ στεφανηφορεῖν κατὰ τὰ
to-sacrifice to-set-up but choruses and to-wear-crowns according-to the

πάτρια πρὸς ἁπάσαις ταῖς ἀφικνουμέναις μαντείαις
ancestral-customs besides all the arriving oracles
προσαναιροῦσιν ὑμῖν.
they-ordain-in-addition for-you
55 οἱ τοίνυν χοροὶ πάντες οἱ γιγνόμενοι καὶ οἱ χορηγοὶ δῆλον
the then choruses all the being-formed and the chorus-masters clear
ὅτι τὰς μὲν ἡμέρας ἐκείνας ἃς συνερχόμεθ' ἐπὶ τὸν ἀγῶνα,
that the indeed days those which we-come-together for the contest
κατὰ τὰς μαντείας ταύτας ὑπὲρ ὑμῶν ἐστεφανώμεθα,
according-to the oracles these on-behalf-of you are-crowned
ὁμοίως ὅ τε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος
alike the-one both being-about to-win and the-one of-all last
γενήσεσθαι, τῇ δὲ τῶν ἐπινικίων ὑπὲρ αὐτοῦ τότ'
to-become on-the but of-the victory-celebration on-behalf-of himself then
ἤδη στεφανοῦται ὁ νικῶν. τὸν οὖν εἴς τινα τούτων
at-last is-crowned the-one winning the-one then toward any of-these
τῶν χορευτῶν ἢ τῶν χορηγῶν ὑβρίζοντ' ἐπ' ἔχθρᾳ,
the choristers or the chorus-masters committing-outrage from enmity
καὶ ταῦτ' ἐν αὐτῷ τῷ ἀγῶνι καὶ ἐν τῷ τοῦ θεοῦ ἱερῷ,
and that in the-very the contest and in the of-the god precinct
τοῦτον ἄλλο τι πλὴν ἀσεβεῖν φήσομεν;
this-man other anything than to-be-impious shall-we-say
56 καὶ μὴν ἴστε γε τοῦθ' ὅτι βουλόμενοι μηδέν'
and truly you-know at-least this that wishing no
ἀγωνίζεσθαι ξένον οὐκ ἐδώκαθ' ἁπλῶς τῶν χορηγῶν
to-compete foreigner not you-granted simply of-the chorus-masters
οὐδενὶ προσκαλέσαντι τοὺς χορευτὰς σκοπεῖν, ἀλλ' ἐὰν
to-any having-summoned the choristers to-examine but if
μὲν καλέσῃ, πεντήκοντα δραχμάς, ἐὰν δὲ καθέζεσθαι
indeed he-summons fifty drachmas if but to-sit
κελεύσῃ, χιλίας ἀποτίνειν ἐτάξατε. τίνος εἵνεκα; ὅπως μὴ
he-orders thousand to-pay you-appointed of-what for-the-sake so-that not

τὸν ἐστεφανωμένον καὶ λῃτουργοῦντα τῷ θεῷ ταύτην τὴν
the crowned and serving for-the god this the
ἡμέραν καλῇ μηδ' ἐπηρεάζῃ μηδ' ὑβρίζῃ μηδεὶς ἐξεπίτηδες.
day may-summon nor harass nor outrage anyone on-purpose
εἶτα τὸν μὲν χορευτὴν οὐδ' ὁ προσκαλέσας κατὰ 57
then the indeed chorister not-even the-one having-summoned according-to
τὸν νόμον ἀζήμιος ἔσται, τὸν δὲ χορηγὸν οὐδ' ὁ
the law unpunished will-be the but chorus-master not-even the-one
συγκόψας παρὰ πάντας τοὺς νόμους οὕτω φανερῶς
having-beaten-up against all the laws so openly
δώσει δίκην; ἀλλὰ μὴν οὐδέν ἐστ' ὄφελος καλῶς καὶ
will-pay penalty but truly no is use well and
φιλανθρώπως τοὺς νόμους ὑπὲρ τῶν πολλῶν κεῖσθαι,
humanely the laws for the many to-be-laid-down
εἰ τοῖς ἀπειθοῦσι καὶ βιαζομένοις αὐτοὺς ἡ παρ' ὑμῶν
if for-the-ones disobeying and violating them the from you
ὀργὴ τῶν ἀεὶ κυρίων μὴ γενήσεται.
anger of-the ever sovereign not will-come
φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε. παραιτήσομαι δ' 58
come now by gods and-that consider I-will-ask and
ὑμᾶς μηδὲν ἀχθεσθῆναί μοι, ἐὰν ἐπὶ συμφορᾶς τινῶν
you not-at-all to-be-annoyed with-me if on misfortune some
γεγονότων ὀνομαστὶ μνησθῶ· οὐ γὰρ ὀνειδίσαι μὰ τοὺς
having-happened by-name I-mention not for to-reproach by the
θεοὺς οὐδενὶ δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω,
gods anyone unpleasant anything wishing this I-will-do
ἀλλὰ δεῖξαι τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα
but to-show the to-use-force and to-outrage and the such-things
ποιεῖν ὡς ἅπαντες ὑμεῖς οἱ ἄλλοι φεύγετε. Σαννίων ἐστὶ
to-do how all you the others shun Sannion is

δήπου τις ὁ τοὺς τραγικοὺς χοροὺς διδάσκων· οὗτος
surely one the-one the tragic choruses training this-man
ἀστρατείας ἑάλω καὶ κέχρηται συμφορᾷ.
for-evasion-of-service was-convicted and has-met-with misfortune
59 τοῦτον μετὰ τὴν ἀτυχίαν ταύτην ἐμισθώσατό τις φιλονικῶν
this-man after the misfortune this hired some contentious
χορηγὸς τραγῳδῶν, οἶμαι, Θεοζοτίδης. τὸ μὲν οὖν πρῶτον
chorus-master of-tragedies I-think Theozotides the indeed then first
ἠγανάκτουν οἱ ἀντιχορηγοὶ καὶ κωλύσειν ἔφασαν,
were-indignant the rival-chorus-masters and to-be-going-to-prevent said
ὡς δ' ἐπληρώθη τὸ θέατρον καὶ τὸν ὄχλον συνειλεγμένον
when but was-filled the theater and the crowd assembled
εἶδον ἐπὶ τὸν ἀγῶνα, ὤκνησαν, εἴασαν, οὐδεὶς ἥψατο,
they-saw for the contest they-shrank they-let-be no-one touched-him
ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἑκάστῳ τις ἂν ὑμῶν
but so-much of-the piety in each one — of-you
ἴδοι τὸ συγκεχωρηκὸς ὥστε πάντα τὸν μετὰ ταῦτα
would-see the having-given-way that all the after this
χρόνον διδάσκει τοὺς χοροὺς καὶ οὐδὲ τῶν ἰδίων ἐχθρῶν
time he-trains the choruses and not-even of-the private enemies
οὐδεὶς κωλύει· τοσοῦτ' ἀπέχει τῶν χορηγῶν.
anyone prevents so-far it-is-far from-the chorus-masters
60 ἄλλος ἐστὶν Ἀριστείδης Οἰνῇδος φυλῆς, ἠτυχηκώς
another is Aristeides of-the-Oeneid tribe having-been-unfortunate
τι καὶ οὗτος τοιοῦτον, ὃς νῦν μὲν καὶ γέρων ἐστὶν
in-something also this-man such who now indeed also old is
ἤδη καὶ ἴσως ἥττων χορευτής, ἦν δέ ποθ' ἡγεμὼν τῆς
already and perhaps inferior chorister was but once leader of-the
φυλῆς. ἴστε δὲ δήπου τοῦθ' ὅτι τὸν ἡγεμόν' ἂν ἀφέλῃ
tribe you-know and surely this that the leader if takes-away
τις, οἴχεται ὁ λοιπὸς χορός. ἀλλ' ὅμως πολλῶν χορηγῶν
someone is-gone the rest-of chorus but nevertheless many chorus-masters

φιλονικησάντων, οὐδεὶς πώποτε τοῦτ᾽ εἶδε τὸ πλεονέκτημα,
having-been-contentious no-one ever this saw the advantage
οὐδ᾽ ἐτόλμησε τοῦτον ἐξαγαγεῖν οὐδὲ κωλῦσαι· διὰ γὰρ
nor dared him to-remove nor to-prevent because-of for
τὸ δεῖν αὐτὸν ἐπιλαβόμενον τῇ χειρὶ τοῦτο ποιῆσαι
the to-be-necessary him having-laid-hold with-the hand this to-do
καὶ μὴ προσκαλέσασθαι πρὸς τὸν ἄρχοντ᾽ ἐξεῖναι, ὥσπερ
and not to-summon before the archon to-be-permitted just-as
ἂν εἰ ξένον τις ἐξαγαγεῖν ἐβούλετο, ἅπας τις ὤκνει
— if foreigner someone to-remove wished every one shrank-from
τῆς ἀσελγείας ταύτης αὐτόχειρ ὀφθῆναι γιγνόμενος.
of-the wantonness this by-his-own-hand to-be-seen becoming
οὔκουν δεινόν, ὦ ἄνδρες δικασταί, καὶ σχέτλιον τῶν 61
not-then terrible O men jurors and outrageous the
μὲν νικᾶν ἂν παρὰ τοῦτ᾽ οἰομένων χορηγῶν, τῶν
indeed to-win — by this thinking chorus-masters the-ones
ἀνηλωκότων πολλάκις πάντα τὰ ὄντ᾽ εἰς τὰς λητουργίας,
having-spent often all the property on the public-services
μηδένα τολμῆσαι πώποτε μηδ᾽ ὧν οἱ νόμοι διδόασιν
no-one to-have-dared ever even what the laws grant
ἅψασθαι, ἀλλ᾽ οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, οὕτω
to-touch but so cautiously so piously so
μετρίως διακεῖσθαι ὥστ᾽ ἀναλίσκοντας, ἀγωνιῶντας ὅμως
moderately to-be-disposed that spending contending nevertheless
ἀπέχεσθαι καὶ προορᾶσθαι τὰς ὑμετέρας βουλήσεις καὶ
to-refrain and to-have-regard-for the your wishes and
τὴν περὶ τὴν ἑορτὴν σπουδήν, Μειδίαν δ᾽ ἰδιώτην ὄντα,
the about the festival zeal Meidias but private-citizen being
μηδὲν ἀνηλωκότα, ὅτι τῳ προσέκρουσεν καὶ ἐχθρὸς
nothing having-spent because with-someone he-had-collided and enemy
ὑπῆρχεν, τοῦτον ἀναλίσκοντα, χορηγοῦντα, ἐπίτιμον
was this-man spending serving-as-chorus-master enfranchised

ὄντα προπηλακίζειν καὶ τύπτειν, καὶ μήτε τῆς ἑορτῆς μήτε
being to-trample and to-strike and neither the festival nor
τῶν νόμων μήτε τί ὑμεῖς ἐρεῖτε μήτε τοῦ θεοῦ φροντίζειν;
the laws nor what you will-say nor the god to-regard

VI · ENEMIES WHO KEPT THE LAW

Many Athenians have been bitter enemies, yet none went so far. Iphicrates, though powerful, let his rival Diocles win and be crowned; Philostratus, who had prosecuted Chabrias for his life, won as a boys' chorus-master without Chabrias interfering. Meidias should have competed for his own tribe rather than outrage Demosthenes. Outrage, not the blow itself, is what maddens free men, as Euthynus, who killed Sophilus, and Euaeon, who killed Boeotus, show, and the gesture and tone of insult cannot be described. Demosthenes suffered worse than Euaeon, struck by a sober enemy early in the morning before many people in a sacred place, yet he kept himself in check and brought the matter to the laws, so the jurors owe him redress.

62 πολλῶν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, γεγενημένων ἐχθρῶν
many then O men Athenians having-become enemies
ἀλλήλοις, οὐ μόνον ἐξ ἰδίων ἀλλὰ καὶ ἐκ κοινῶν
to-one-another not only from private but also from public
πραγμάτων, οὐδεὶς πώποτ' εἰς τοσοῦτ' ἀναιδείας ἀφίκεθ'
affairs no-one ever to such-a-pitch of-shamelessness came
ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν. καίτοι φασὶν
that such anything to-dare to-do and-yet they-say
Ἰφικράτην ποτ' ἐκεῖνον Διοκλεῖ τῷ Πιθεῖ τὰ μάλιστ'
Iphicrates once the-famous with-Diocles the Pithean the most
ἐλθεῖν εἰς ἔχθραν, καὶ ἔτι πρὸς τούτῳ συμβῆναι
to-have-come into enmity and further besides this to-have-happened
Τεισίαν τὸν Ἰφικράτους ἀδελφὸν ἀντιχορηγῆσαι τῷ
Teisias the of-Iphicrates brother to-be-rival-chorus-master —
Διοκλεῖ. ἀλλ' ὅμως πολλοὺς μὲν ἔχων φίλους Ἰφικράτης,
Diocles but nevertheless many indeed having friends Iphicrates

πολλὰ δὲ χρήματα κεκτημένος, φρονῶν δ' ἐφ' αὑτῷ
much and money having-acquired thinking and of himself
τηλικοῦτον ἡλίκον εἰκὸς ἄνδρα καὶ δόξης καὶ τιμῶν
so-highly as-highly-as natural a-man both glory and honors
τετυχηκόθ' ὧν ἐκεῖνος ἠξίωτο παρ' ὑμῶν,
having-obtained which that-man had-been-deemed-worthy-of from you
οὐκ ἐβάδιζ' ἐπὶ τὰς τῶν χρυσοχόων οἰκίας νύκτωρ, 63
not he-went to the of-the goldsmiths houses by-night
οὐδὲ κατερρήγνυεν τὰ παρασκευαζόμεν' ἱμάτι' εἰς τὴν
nor he-tore the being-prepared garments for the
ἑορτήν, οὐδὲ διέφθειρε διδάσκαλον, οὐδὲ χορὸν μανθάνειν
festival nor he-corrupted trainer nor chorus to-learn
ἐκώλυεν, οὐδὲ τῶν ἄλλων οὐδὲν ὧν οὗτος διεπράττετ'
he-prevented nor of-the other-things any of-which this-man accomplished
ἐποίει, ἀλλὰ τοῖς νόμοις καὶ τῇ τῶν ἄλλων βουλήσει
he-did but to-the laws and to-the of-the others wish
συγχωρῶν ἠνείχετο καὶ νικῶντα καὶ στεφανούμενον τὸν
yielding he-endured both winning and being-crowned the
ἐχθρὸν ὁρῶν, εἰκότως· ἐν ᾗ γὰρ αὐτὸς εὐδαίμων ἤδει
enemy seeing reasonably in which for himself prosperous he-knew
γεγονὼς πολιτείᾳ, ταύτῃ συγχωρεῖν τὰ τοιαῦτ' ἠξίου.
having-become constitution to-this to-concede the such-things he-thought-right
πάλιν Φιλόστρατον πάντες ἴσμεν τὸν Κολωνῆθεν Χαβρίου 64
again Philostratus all we-know the of-Colonus Chabrias
κατηγοροῦντα, ὅτ' ἐκρίνετο τὴν περὶ Ὠρωποῦ κρίσιν
accusing when he-was-tried the about Oropus trial
θανάτου, καὶ πάντων τῶν κατηγόρων πικρότατον
on-a-capital-charge and of-all the accusers most-bitter
γενόμενον, καὶ μετὰ ταῦτα χορηγοῦντα παισὶν Διονύσια
having-become and after these-things serving-as-chorus-master for-boys Dionysia

καὶ νικῶντα, καὶ Χαβρίαν οὔτε τύπτοντα οὔτ' ἀφαρπάζοντα
and winning and Chabrias neither striking nor snatching
τὸν στέφανον οὔθ' ὅλως προσιόνθ' ὅποι μὴ προσῆκεν αὐτῷ.
the crown nor at-all approaching where not it-was-fitting for-him
65 πολλοὺς δ' ἂν ἔχων εἰπεῖν ἔτι καὶ διὰ πολλὰς
many and — would-being-able to-name further and for many
προφάσεις ἐχθροὺς γεγενημένους ἀλλήλοις, οὐδένα πώποτ'
reasons enemies having-become to-one-another no-one ever
οὔτ' ἀκήκοα οὔθ' ἑόρακα ὅστις εἰς τοσοῦτον ἐλήλυθεν
either I-have-heard-of or I-have-seen who to such-a-pitch has-come
ὕβρεως ὥστε τοιοῦτόν τι ποιεῖν. οὐδέ γ' ἐκεῖν' οὐδεὶς
of-insolence that such anything to-do nor at-least that anyone
ὑμῶν οἶδ' ὅτι μνημονεύει πρότερον, τῶν ἐπὶ τοῖς ἰδίοις ἢ
of-you I-know that remembers previously of-the for the private or
καὶ τοῖς κοινοῖς ἐχθρῶν ἀλλήλοις οὐδέν' οὔτε καλουμένων
also the public enemies to-one-another anyone either being-called
τῶν κριτῶν παρεστηκότα, οὔθ' ὅταν ὀμνύωσιν ἐξορκοῦντα,
the judges standing-by or when they-swear administering-the-oath
οὔθ' ὅλως ἐπ' οὐδενὶ τῶν τοιούτων ἐχθρὸν ἐξεταζόμενον.
or at-all in any of-the such-things enemy showing-himself
66 ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτ', ὦ ἄνδρες Ἀθηναῖοι,
these-things for all and the such-things O men Athenians
φιλονικίᾳ μὲν ὑπαχθέντα χορηγὸν ὄντα ποιεῖν ἔχει τινὰ
by-rivalry indeed led-on chorus-master being to-do has some
συγγνώμην· ἔχθρᾳ δ' ἐλαύνοντά τινα, ἐκ προαιρέσεως,
pardon from-enmity but persecuting someone of deliberate-choice
ἐφ' ἅπασι, καὶ τὴν ἰδίαν δύναμιν κρείττω τῶν νόμων
in everything and the private power stronger than-the laws
οὖσαν ἐνδεικνύμενον, Ἡράκλεις, βαρὺ κοὐχὶ δίκαιόν ἐστιν
being displaying Heracles grievous and-not just it-is
οὐδὲ συμφέρον ὑμῖν. εἰ γὰρ ἑκάστῳ τῶν χορηγούντων
nor expedient for-you if for to-each of-the-ones serving-as-chorus-masters

τοῦτο πρόδηλον γένοιτο, ὅτι ἂν ὁ δεῖν' ἐχθρὸς ᾖ
this plain-beforehand should-become that if the so-and-so enemy is
μοι, Μειδίας ἤ τις ἄλλος θρασὺς οὕτω καὶ πλούσιος,
to-me Meidias or some other bold so and rich
πρῶτον μὲν ἀφαιρεθήσομαι τὴν νίκην, κἂν ἄμεινον
first indeed I-shall-be-robbed-of the victory even-if better
ἀγωνίσωμαί τινος, ἔπειτ' ἐφ' ἅπασιν ἐλαττωθήσομαι
I-compete than-anyone then in everything I-shall-be-worsted
καὶ προπηλακιζόμενος διατελῶ, τίς οὕτως ἀλόγιστος ἢ
and being-trampled I-shall-continue who so irrational or
τίς οὕτως ἄθλιός ἐστιν, ὅστις ἑκὼν ἂν μίαν δραχμὴν
who so wretched is who willingly — one drachma
ἐθελήσειεν ἀναλῶσαι; οὐδεὶς δήπου.
would-be-willing to-spend no-one surely
ἀλλ', οἶμαι, τὸ πάντας ποιοῦν καὶ φιλοτιμεῖσθαι καὶ 67
but I-think the-thing all making both to-be-ambitious and
ἀναλίσκειν ἐθέλειν ἐκεῖν' ἐστίν, ὅτι τῶν ἴσων καὶ τῶν
to-spend to-be-willing that is that in-the equal and the
δικαίων ἕκαστος ἡγεῖται ἑαυτῷ μετεῖναι ἐν δημοκρατίᾳ.
just-things each thinks for-himself to-have-a-share in a-democracy
ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτων οὐκ ἔτυχον
I then O men Athenians these not obtained
διὰ τοῦτον, ἀλλὰ χωρὶς ὧν ὑβρίσθην, καὶ τῆς νίκης
because-of this-man but apart-from what I-was-outraged also of-the victory
προσαπεστερήθην. καίτοι πᾶσιν ὑμῖν ἐγὼ τοῦτο δείξω
I-was-robbed-besides and-yet to-all you I this will-show
σαφῶς, ὅτι μηδὲν ἀσελγὲς ἐξῆν ποιοῦντι Μειδίᾳ μηδ'
clearly that nothing wanton it-was-possible doing for-Meidias nor
ὑβρίζοντι μηδὲ τύπτοντι καὶ λυπεῖν ἐμὲ καὶ κατὰ τοὺς
outraging nor striking both to-vex me and according-to the

νόμους αὐτῷ φιλοτιμεῖσθαι πρὸς ὑμᾶς, καὶ μηδὲ διᾶραι
laws for-himself to-vie-for-honor before you and not-even to-open
περὶ αὐτοῦ τὸ στόμ᾽ ἔχειν ἐμέ.
about him the mouth to-be-able me

68 ἐχρῆν γὰρ αὐτόν, ὦ ἄνδρες Ἀθηναῖοι, ὅτ᾽ ἐγὼ τῆς
it-was-necessary for him O men Athenians when I of-the
Πανδιονίδος χορηγὸς ὑπέστην ἐν τῷ δήμῳ, τότε τῆς
Pandionid chorus-master undertook in the assembly then of-the
Ἐρεχθῇδος ἀναστάντα, τῆς ἑαυτοῦ φυλῆς, ἀνθυποστῆναι,
Erechtheid having-stood-up the his-own tribe to-undertake-in-rivalry
καὶ καταστήσανθ᾽ ἑαυτὸν ἐξ ἴσου καὶ τὰ ὄντ᾽
and having-set himself on equal-terms and the property
ἀναλίσκονθ᾽ ὥσπερ ἐγώ, οὕτω μ᾽ ἀφαιρεῖσθαι τὴν νίκην,
spending just-as I so me to-rob-of the victory
ὑβρίζειν δὲ τοιαῦτα καὶ τύπτειν μηδὲ τότε.
to-outrage but such and to-strike not-even then

69 νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον
now but this indeed not he-did in which the people
ἐτίμησεν ἄν, οὐδ᾽ ἐνεανιεύσατο τοιοῦτον οὐδέν· ἐμοὶ
he-would-have-honored — nor behaved-wantonly such anything me
δ᾽, ὃς εἴτε τις, ὦ ἄνδρες Ἀθηναῖοι, βούλεται νομίσαι
and who whether anyone O men Athenians wishes to-consider-it
μανίαν (μανία γὰρ ἴσως ἐστὶν ὑπὲρ δύναμίν τι ποιεῖν),
madness madness for perhaps is beyond power anything to-do
εἴτε καὶ φιλοτιμίᾳ χορηγὸς ὑπέστην, οὕτω φανερῶς καὶ
or also from-ambition chorus-master undertook so openly and
μιαρῶς ἐπηρεάζων παρηκολούθησεν ὥστε μηδὲ τῶν
foully harassing he-dogged that not-even from-the
ἱερῶν ἱματίων μηδὲ τοῦ χοροῦ μηδὲ τοῦ σώματος τὼ
sacred garments nor the chorus nor the body the
χεῖρε τελευτῶν ἀποσχέσθαι μου.
two-hands at-last to-keep-off my

εἰ τοίνυν τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, ἄλλως πως ἔχει 70
if then anyone of-you O men Athenians otherwise somehow holds
τὴν ὀργὴν ἐπὶ Μειδίαν ἢ ὡς δέον αὐτὸν τεθνάναι,
the anger toward Meidias than as it-being-necessary him to-be-dead
οὐκ ὀρθῶς ἔχει. οὐ γάρ ἐστι δίκαιον οὐδὲ προσῆκον τὴν
not rightly he-is not for is just nor fitting the
τοῦ παθόντος εὐλάβειαν τῷ μηδὲν ὑποστειλαμένῳ
of-the-one having-suffered caution for-the-one nothing having-held-back
πρὸς ὕβριν μερίδ' εἰς σωτηρίαν ὑπάρχειν, ἀλλὰ τὸν μὲν
for outrage a-share toward safety to-be but the-one indeed
ὡς ἁπάντων τῶν ἀνηκέστων αἴτιον κολάζειν προσήκει,
as of-all the irreparable-things cause to-punish it-befits
τῷ δ' ἐπὶ τοῦ βοηθεῖν ἀποδιδόναι τὴν χάριν.
to-the-one but for the to-help to-render the gratitude
οὐδὲ γὰρ αὖ τοῦτ' ἔστιν εἰπεῖν, ὡς οὐ γεγενημένου 71
nor for again this is-possible to-say that not having-happened
πώποτ' οὐδενὸς ἐκ τῶν τοιούτων δεινοῦ τῷ λόγῳ τὸ
ever anything from the such-things terrible by-the word the
πρᾶγμ' ἐγὼ νῦν αἴρω καὶ φοβερὸν ποιῶ. πολλοῦ γε καὶ
matter I now exaggerate and fearful make much at-least even
δεῖ. ἀλλ' ἴσασιν ἅπαντες, εἰ δὲ μή, πολλοί γε, Εὔθυνον
it-lacks but know all if but not many at-least Euthynus
τὸν παλαίσαντά ποτ' ἐκεῖνον, τὸν νεανίσκον, Σώφιλον
the having-wrestled once the-famous the youth Sophilus
τὸν παγκρατιαστήν (ἰσχυρός τις ἦν, μέλας, εὖ οἶδ' ὅτι
the pancratiast strong one he-was dark well I-know that
γιγνώσκουσίν τινες ὑμῶν ὃν λέγω,) τοῦτον ἐν Σάμῳ ἐν
recognize some of-you whom I-mean this-man in Samos at
συνουσίᾳ τινὶ καὶ διατριβῇ οὕτως ἰδίᾳ, ὅτι αὐτὸν ὑβρίζειν
a-party some and pastime so private because him to-outrage
ᾤετο, ἀμυνάμενον οὕτως ὥστε καὶ ἀποκτεῖναι. ἴσασιν
he-thought having-retaliated so that even to-kill know

Εὐαίωνα πολλοὶ τὸν Λεωδάμαντος ἀδελφόν, ἀποκτείναντα
Euaeon many the of-Leodamas brother having-killed
Βοιωτὸν ἐν δείπνῳ καὶ συνόδῳ κοινῇ διὰ πληγὴν μίαν.
Boeotus at a-dinner and gathering common because-of blow one
72 οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ
not for the blow roused the anger but the indignity nor
τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὂν δεινόν,
the to-be-beaten for-the free is terrible although being terrible
ἀλλὰ τὸ ἐφ' ὕβρει. πολλὰ γὰρ ἂν ποιήσειεν ὁ τύπτων,
but the with insolence many-things for — would-do the-one striking
ὦ ἄνδρες Ἀθηναῖοι, ὧν ὁ παθὼν ἔνι' οὐδ' ἂν
O men Athenians of-which the-one having-suffered some not-even —
ἀπαγγεῖλαι δύναιθ' ἑτέρῳ, τῷ σχήματι, τῷ βλέμματι, τῇ
to-report could to-another by-the bearing by-the look by-the
φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν
voice when as insulting when as enemy being when
κονδύλοις, ὅταν ἐπὶ κόρρης. ταῦτα κινεῖ, ταῦτ' ἐξίστησιν
with-knuckles when on the-temple these-things stir these drive-out
ἀνθρώπους αὑτῶν, ἀήθεις ὄντας τοῦ προπηλακίζεσθαι.
men of-themselves unaccustomed being to-the being-trampled
οὐδεὶς ἄν, ὦ ἄνδρες Ἀθηναῖοι, ταῦτ' ἀπαγγέλλων δύναιτο
no-one — O men Athenians these-things reporting could
τὸ δεινὸν παραστῆσαι τοῖς ἀκούουσιν οὕτως ὡς ἐπὶ
the terribleness to-bring-home to-the-ones hearing so as in
τῆς ἀληθείας καὶ τοῦ πράγματος τῷ πάσχοντι καὶ
the reality and the deed to-the-one suffering and
τοῖς ὁρῶσιν ἐναργὴς ἡ ὕβρις φαίνεται.
to-the-ones seeing vivid the insolence appears
73 σκέψασθε δὴ πρὸς Διὸς καὶ θεῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ
consider now by Zeus and gods O men Athenians and
λογίσασθε παρ' ὑμῖν αὐτοῖς, ὅσῳ πλείον' ὀργὴν ἐμοὶ
reckon among you yourselves by-how-much greater anger me

προσῆκε παραστῆναι πάσχοντι τοιαῦθ' ὑπὸ Μειδίου ἢ
it-was-fitting to-come-over suffering such-things at-the-hands-of Meidias than
τότ' ἐκείνῳ τῷ Εὐαίωνι τῷ τὸν Βοιωτὸν ἀποκτείναντι. ὁ
then that — to-Euaeon the-one — Boeotus having-killed the-one
μέν γ' ὑπὸ γνωρίμου, καὶ τούτου μεθύοντος, ἐναντίον ἓξ ἢ
indeed at-least by an-acquaintance and this drunk in-front-of six or
ἕπτ' ἀνθρώπων ἐπλήγη, καὶ τούτων γνωρίμων, οἷς τὸν μὲν
seven people was-struck and these acquaintances who the-one indeed
κακιεῖν οἷς ἔπραξε, τὸν δ' ἐπαινέσεσθαι μετὰ ταῦτ'
to-blame for-what he-did the-other and to-praise after these-things
ἀνασχόμενον καὶ κατασχόνθ' ἑαυτὸν ἔμελλον, καὶ ταῦτ' εἰς
having-endured and having-restrained himself were-about and that to
οἰκίαν ἐλθὼν ἐπὶ δεῖπνον, οἷ μηδὲ βαδίζειν ἐξῆν αὐτῷ·
a-house having-gone for dinner where not-even to-go it-was-open for-him
ἐγὼ δ' ὑπ' ἐχθροῦ, νήφοντος, ἕωθεν, ὕβρει καὶ 74
I but by an-enemy sober early-in-the-morning from-insolence and
οὐκ οἴνῳ τοῦτο ποιοῦντος, ἐναντίον πολλῶν καὶ ξένων καὶ
not from-wine this doing in-front-of many both foreigners and
πολιτῶν ὑβριζόμην, καὶ ταῦτ' ἐν ἱερῷ καὶ οἷ πολλή
citizens was-outraged and that in a-sacred-place and where great
μοι ἦν ἀνάγκη βαδίζειν χορηγοῦντι. καὶ ἐμαυτὸν μέν
for-me was necessity to-go serving-as-chorus-master and myself indeed
γ', ὦ ἄνδρες Ἀθηναῖοι, σωφρόνως, μᾶλλον δ' εὐτυχῶς
at-least O men Athenians prudently rather and fortunately
οἶμαι βεβουλεῦσθαι, ἀνασχόμενον τότε καὶ οὐδὲν ἀνήκεστον
I-think to-have-acted having-endured then and nothing irreparable
ἐξαχθέντα πρᾶξαι· τῷ δ' Εὐαίωνι καὶ πᾶσιν, εἴ τις
carried-away to-do — but to-Euaeon and all if anyone
αὐτῷ βεβοήθηκεν ἀτιμαζόμενος, πολλὴν συγγνώμην ἔχω.
himself has-defended being-dishonored much pardon I-have

75 δοκοῦσι δέ μοι καὶ τῶν δικασάντων τότε πολλοί· ἀκούω
seem and to-me also of-the-ones having-judged then many I-hear
γὰρ αὐτὸν ἔγωγε μιᾷ μόνον ἁλῶναι ψήφῳ, καὶ
for him I by-one only to-have-been-convicted vote and
ταῦτ' οὔτε κλαύσαντ' οὔτε δεηθέντα τῶν δικαστῶν οὐδενός,
that neither having-wept nor having-begged of-the jurors anyone
οὔτε φιλάνθρωπον οὔτε μικρὸν οὔτε μέγ' οὐδ' ὁτιοῦν
nor humane either small or great even anything-whatever
πρὸς τοὺς δικαστὰς ποιήσαντα. θῶμεν τοίνυν οὑτωσί, τοὺς
toward the jurors having-done let-us-put then thus the-ones
μὲν καταγνόντας αὐτοῦ μὴ ὅτι ἠμύνατο, διὰ τοῦτο
indeed having-condemned him not that he-defended-himself because-of this
καταψηφίσασθαι, ἀλλ' ὅτι τοῦτον τὸν τρόπον ὥστε καὶ
to-have-voted-against but that this the way so-as even
ἀποκτεῖναι, τοὺς δ' ἀπογνόντας καὶ ταύτην τὴν ὑπερβολὴν
to-kill the-ones and having-acquitted also this the excess
τῆς τιμωρίας τῷ γε τὸ σῶμ' ὑβρισμένῳ δεδωκέναι.
of-the vengeance to-the-one at-least the body having-been-outraged to-have-granted
76 τί οὖν; ἐμοὶ τῷ τοσαύτῃ κεχρημένῳ προνοίᾳ τοῦ μηδὲν
what then to-me the-one such having-used forethought of-the nothing
ἀνήκεστον γενέσθαι, ὥστε μηδ' ἀμύνασθαι, παρὰ τοῦ τὴν
irreparable to-happen so-as not-even to-retaliate from whom the
τιμωρίαν ὧν πέπονθ' ἀποδοθῆναι προσήκει; ἐγὼ μὲν
vengeance for-what I-have-suffered to-be-rendered it-is-fitting I indeed
οἶμαι παρ' ὑμῶν καὶ τῶν νόμων, καὶ παράδειγμά γε
think from you and the laws and example at-least
πᾶσι γενέσθαι τοῖς ἄλλοις, ὅτι τοὺς ὑβρίζοντας ἅπαντας
to-all to-become the others that the-ones outraging all
καὶ τοὺς ἀσελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς,
and the wanton not oneself to-retaliate with the anger

ἀλλ᾽ ἐφ᾽ ὑμᾶς ἄγειν δεῖ, ὡς βεβαιούντων ὑμῶν καὶ
but before you to-bring one-must as confirming you and
φυλαττόντων τὰς ἐν τοῖς νόμοις τοῖς παθοῦσι βοηθείας.
guarding the in the laws for-the-ones having-suffered remedies

VII · THE ORIGIN OF THE ENMITY

Demosthenes explains the enmity. As a youth suing his guardians, he was visited by Meidias and his brother Thrasylochus, who forced on him an exchange of property to escape a trierarchy. They broke down the doors of his house, used foul language before his mother and young sister, and released the guardians from his suits as if the suits were theirs. To protect his claims he paid them twenty minas, the price of the trierarchy. He later won a default judgment for slander against Meidias, but never touched his property and has still been unable to bring his suit for ejectment to trial. Witnesses are called.

οἶμαι τοίνυν τινὰς ὑμῶν, ὦ ἄνδρες δικασταί, ποθεῖν 77
I-think then some of-you O men jurors to-long
ἀκοῦσαι τὴν ἔχθραν, ἥτις ἦν ἡμῖν πρὸς ἀλλήλους· νομίζειν
to-hear the enmity what was for-us toward one-another to-think
γὰρ οὐδέν᾽ ἂν ἀνθρώπων οὕτως ἀσελγῶς καὶ βιαίως
for no-one — of-men so wantonly and violently
οὐδενὶ τῶν πολιτῶν χρήσασθαι, μὴ μεγάλου τινὸς ὄντος
any of-the citizens to-have-treated not great some being
ὃ αὐτῷ προωφείλετο. βούλομαι δὴ καὶ περὶ ταύτης
which to-him was-owed-from-before I-wish indeed also about this
ὑμῖν ἐξ ἀρχῆς εἰπεῖν καὶ διηγήσασθαι, ἵν᾽ εἰδῆθ᾽
to-you from the-beginning to-speak and to-recount so-that you-may-know
ὅτι καὶ τούτων ὀφείλων δίκην φανήσεται. ἔσται δὲ βραχὺς
that also for-these owing penalty he-will-appear will-be and short
περὶ αὐτῶν ὁ λόγος, κἂν ἄνωθεν ἄρχεσθαι δοκῶ.
about them the account even-if from-far-back to-begin I-seem

78 ἡνίκα τὰς δίκας ἔλαχον τῶν πατρῴων τοῖς ἐπιτρόποις,
when the suits I-brought of-the patrimony against-the guardians
μειρακύλλιον ὢν κομιδῇ καὶ τοῦτον οὐδ' εἰ γέγον'
a-mere-lad being quite and this-man not-even whether he-existed
εἰδὼς οὐδὲ γιγνώσκων ὡς μηδὲ νῦν ὤφελον, τότε μοι
knowing nor recognizing as not-even now I-ought then for-me
μελλουσῶν εἰσιέναι τῶν δικῶν εἰς ἡμέραν ὡσπερεὶ τετάρτην
being-about to-come-on the suits for a-day just-about fourth
ἢ πέμπτην εἰσεπήδησαν ἀδελφὸς ὁ τούτου καὶ οὗτος εἰς
or fifth burst-in the-brother the of-this-man and this-man into
τὴν οἰκίαν ἀντιδιδόντες τριηραρχίαν. τοὔνομα μὲν δὴ
the house offering-an-exchange trierarchy the-name indeed indeed
παρέσχεν ἐκεῖνος, καὶ ἦν ὁ ἀντιδιδοὺς Θρασύλοχος·
supplied that-man and was the-one offering-the-exchange Thrasylochus
τὰ δ' ἔργα πάντ' ἦν καὶ τὰ πραττόμενα ὑπὸ τούτου.
the but deeds all were and the-things done by this-man
79 καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν οἰκημάτων,
and first indeed they-broke-down the doors of-the rooms
ὡς αὐτῶν ἤδη γιγνομένας κατὰ τὴν ἀντίδοσιν· εἶτα
as theirs already becoming by-virtue-of the exchange then
τῆς ἀδελφῆς, ἔτ' ἔνδον τότε καὶ παιδὸς οὔσης κόρης,
the sister still within then and child being a-girl
ἐναντίον ἐφθέγγοντ' αἰσχρὰ καὶ τοιαῦθ' οἷ' ἂν ἄνθρωποι
in-front-of they-uttered shameful-things and such as — men
τοιοῦτοι φθέγξαιντο (οὐ γὰρ ἔγωγε προαχθείην ἂν εἰπεῖν
such would-utter not for I would-be-induced — to-say
πρὸς ὑμᾶς τῶν τότε ῥηθέντων οὐδέν), καὶ τὴν μητέρα
to you of-the-things then spoken anything and the mother
κἀμὲ καὶ πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κάκ' ἐξεῖπον·
and-me and all us sayable and unsayable abuse they-spoke-out

ὃ δ' οὖν δεινότατον καὶ οὐ λόγος, ἀλλ' ἔργον ἤδη·
what but then most-terrible and not word but deed now
τὰς δίκας ὡς αὐτῶν οὔσας ἀφίεσαν τοῖς ἐπιτρόποις.
the suits as theirs being they-released to-the guardians
καὶ ταῦτ' ἐστὶ μὲν παλαιά, ὅμως δέ τινας μνημονεύειν 80
and these-things are indeed old nevertheless but some to-remember
ὑμῶν οἴομαι· ὅλη γὰρ ἡ πόλις τὴν ἀντίδοσιν καὶ τὴν
of-you I-think whole for the city the exchange and the
ἐπιβουλὴν τότε ταύτην καὶ τὴν ἀσέλγειαν ᾔσθετο. κἀγὼ
plot then this and the wantonness perceived and-I
τότε παντάπασιν ἔρημος ὢν καὶ νέος κομιδῇ, ἵνα μὴ
then altogether alone being and young quite so-that not
τῶν παρὰ τοῖς ἐπιτρόποις ἀποστερηθείην, οὐχ ὅσ'
of-the-things with the guardians I-might-be-deprived not as-much-as
ἐδυνήθην ἀνακομίσασθαι προσδοκῶν εἰσπράξειν, ἀλλ'
I-could to-recover expecting to-be-going-to-exact but
ὅσων ἐμαυτῷ συνῄδειν ἀπεστερημένῳ, δίδωμ' εἴκοσι μνᾶς
of-as-much-as to-myself I-knew having-been-deprived I-give twenty minas
τούτοις, ὅσου τὴν τριηραρχίαν ἦσαν μεμισθωκότες.
to-these for-as-much-as the trierarchy they-had contracted-out
τὰ μὲν δὴ τόθ' ὑβρίσματα τούτων εἰς ἐμὲ ταῦτ' ἐστίν.
the indeed indeed then outrages of-these-men toward me these are
δίκην δὲ τούτῳ λαχὼν ὕστερον τῆς κακηγορίας 81
suit and against-this-man having-brought later for-the slander
εἷλον ἐρήμην· οὐ γὰρ ἀπήντα. λαβὼν δ' ὑπερήμερον
I-won by-default not for he-appeared having-got and an-overdue-debtor
καὶ ἔχων, οὐδενὸς ἡψάμην πώποτε τῶν τούτου, ἀλλὰ
and holding nothing I-touched ever of-the of-this-man but
λαχὼν ἐξούλης πάλιν οὐδέπω καὶ τήμερον εἰσελθεῖν
having-brought of-ejectment again not-yet even today to-come-to-trial
δεδύνημαι· τοσαύτας τέχνας καὶ σκήψεις οὗτος εὑρίσκων
I-have-been-able so-many tricks and pretexts this-man finding

ἐκκρούει. κἀγὼ μὲν οὕτως εὐλαβῶς τῇ δίκῃ, τοῖς νόμοις
he-puts-it-off and-I indeed so cautiously by-the suit by-the laws
ἅπαντα πράττειν ἀξιῶ· ὁ δ', ὡς ὑμεῖς ἀκούετε, ἀσελγῶς
everything to-do think-right he but as you hear wantonly
οὐ μόνον εἰς ἐμὲ καὶ τοὺς ἐμοὺς ᾤετο δεῖν ὑβρίζειν,
not only toward me and the mine thought to-be-necessary to-outrage
ἀλλὰ καὶ εἰς τοὺς φυλέτας δι' ἐμέ.
but also toward the tribesmen because-of me

82 ὡς οὖν ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων τοὺς
that then these-things true I-say call for-me of-these-things the
μάρτυρας, ἵν' εἰδῆθ' ὅτι, πρὶν κατὰ τοὺς νόμους
witnesses so-that you-may-know that before according-to the laws
δίκην ὧν πρότερον ἠδικήθην λαβεῖν, πάλιν τοιαῦθ' οἷ'
justice for-what before I-was-wronged to-get again such-things as
ἀκηκόαθ' ὕβρισμαι.
you-have-heard I-have-been-outraged

VIII · THE RUIN OF STRATO

Strato of Phalerum, a poor and honest man, arbitrated Demosthenes' suit and gave judgment against Meidias by default. Meidias tried to bribe the archons to alter it, then had Strato disenfranchised in his absence on the last day of the arbitrators' term. The law is read and Strato stands before the court, silent and without rights. A man so cruel over a thousand-drachma suit deserves no pity; pity belongs to those who show it.

83 ὃ τοίνυν πεποίηκεν, ὦ ἄνδρες Ἀθηναῖοι, περὶ τῆς δίκης,
what then he-has-done O men Athenians about the suit
ἀκούσατε, καὶ θεωρεῖτ' ἐφ' ἑκάστου τὴν ὕβριν καὶ τὴν
hear and observe in each the insolence and the
ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω ἧς
arrogance his of-the for suit this I-mean in-which

εἷλον αὐτόν, γίγνεταί μοι διαιτητὴς Στράτων Φαληρεύς,
I-convicted him becomes for-me arbitrator Strato of-Phalerum
ἄνθρωπος πένης μέν τις καὶ ἀπράγμων, ἄλλως δ'
a-man poor indeed somewhat and unmeddling otherwise but
οὐ πονηρός, ἀλλὰ καὶ πάνυ χρηστός· ὅπερ τὸν
not bad but even very honest which-very-thing the
ταλαίπωρον οὐκ ὀρθῶς οὐδὲ δικαίως, ἀλλὰ καὶ πάνυ
poor-wretch not rightly nor justly but even very
αἰσχρῶς ἀπολώλεκεν.
shamefully has-ruined
οὗτος διαιτῶν ἡμῖν ὁ Στράτων, ἐπειδή ποθ' ἥκεν ἡ 84
this-man arbitrating for-us — Strato when at-last came the
κυρία, πάντα δ' ἤδη διεξεληλύθει ταῦτα τἀκ
appointed-day all and already had-been-gone-through these the-things-from
τῶν νόμων, ὑπωμοσίαι καὶ παραγραφαί, καὶ οὐδὲν
the laws affidavits-of-absence and special-pleas and nothing
ἔτ' ἦν ὑπόλοιπον, τὸ μὲν πρῶτον ἐπισχεῖν ἐδεῖτό
any-longer was remaining the indeed first to-hold-off he-begged
μου τὴν δίαιταν, ἔπειτ' εἰς τὴν ὑστεραίαν ἀναβαλέσθαι·
me the arbitration then to the next-day to-postpone
τὸ τελευταῖον δ', ὡς οὔτ' ἐγὼ συνεχώρουν οὔθ' οὗτος
the last but as neither I agreed nor this-man
ἀπήντα, τῆς δ' ὥρας ἐγίγνετ' ὀψέ, κατεδιήτησεν.
appeared of-the and hour it-was-growing late he-gave-judgment-against-him
ἤδη δ' ἑσπέρας οὔσης καὶ σκότους ἔρχεται Μειδίας 85
already and evening being and darkness comes Meidias
οὑτοσὶ πρὸς τὸ τῶν ἀρχόντων οἴκημα, καὶ καταλαμβάνει
this-man-here to the of-the archons office and finds
τοὺς ἄρχοντας ἐξιόντας καὶ τὸν Στράτων' ἀπιόντ' ἤδη,
the archons coming-out and — Strato going-away already
τὴν ἔρημον δεδωκότα, ὡς ἐγὼ τῶν παραγενομένων
the default-judgment having-given as I from-the-ones present

τινὸς ἐπυνθανόμην. τὸ μὲν οὖν πρῶτον οἷός τ' ἦν
someone learned the indeed then first able — he-was
πείθειν αὐτόν, ἣν κατεδεδιῃτήκει, ταύτην ἀποδεδιῃτημένην
to-persuade him which he-had-given-against this as-given-for
ἀποφαίνειν, καὶ τοὺς ἄρχοντας μεταγράφειν, καὶ
to-declare and the archons to-alter and
πεντήκοντα δραχμὰς αὐτοῖς ἐδίδου·
fifty drachmas to-them he-offered
86 ὡς δ' ἐδυσχέραινον οὗτοι τὸ πρᾶγμα καὶ οὐδετέρους
when but resented these-men the thing and neither-party
ἔπειθεν, ἀπειλήσας καὶ διαλοιδορηθεὶς ἀπελθὼν τί
he-persuaded having-threatened and having-railed having-gone-away what
ποιεῖ; καὶ θεάσασθε τὴν κακοήθειαν. τὴν μὲν δίαιταν
does-he and behold the malice the indeed arbitration
ἀντιλαχὼν οὐκ ὤμοσεν, ἀλλ' εἴασε καθ' αὑτοῦ κυρίαν
having-appealed not he-swore but let against himself valid
γενέσθαι, καὶ ἀνώμοτος ἀπηνέχθη· βουλόμενος δὲ τὸ
to-become and unsworn was-entered wishing and the
μέλλον λαθεῖν, φυλάξας τὴν τελευταίαν ἡμέραν τῶν
future to-escape-notice having-watched-for the last day of-the
διαιτητῶν, τὴν τοῦ θαργηλιῶνος ἢ τοῦ σκιροφοριῶνος
arbitrators the of-the Thargelion or of-the Scirophorion
γιγνομένην, εἰς ἣν ὁ μὲν ἦλθε τῶν διαιτητῶν,
falling on which the-one indeed came of-the arbitrators
87 ὁ δ' οὐκ ἦλθε, πείσας τὸν πρυτανεύοντα δοῦναι τὴν
the-other but not came having-persuaded the presiding-officer to-put the
ψῆφον παρὰ πάντας τοὺς νόμους, κλητῆρ' οὐδ' ὁντινοῦν
vote against all the laws summons-witness not-even any-at-all
ἐπιγραψάμενος, κατηγορῶν ἔρημον, οὐδενὸς παρόντος,
having-written-on accusing by-default with-no-one present
ἐκβάλλει καὶ ἀτιμοῖ τὸν διαιτητήν· καὶ νῦν εἷς Ἀθηναίων,
he-ejects and disenfranchises the arbitrator and now one of-Athenians

ὅτι Μειδίας ἔρημον ὤφλε δίκην, ἁπάντων ἀπεστέρηται
because Meidias by-default lost suit of-all has-been-deprived
τῶν ἐν τῇ πόλει καὶ καθάπαξ ἄτιμος γέγονεν· καὶ οὔτε
the in the city and absolutely disenfranchised has-become and neither
λαχεῖν ἀδικηθέντα οὔτε διαιτητὴν γενέσθαι Μειδίᾳ οὔθ'
to-sue having-been-wronged nor arbitrator to-become for-Meidias nor
ὅλως τὴν αὐτὴν ὁδὸν βαδίζειν, ὡς ἔοικεν, ἔστ' ἀσφαλές.
at-all the same road to-walk as it-seems is safe
δεῖ δὴ τοῦτο τὸ πρᾶγμ' ὑμᾶς οὑτωσὶ σκέψασθαι, καὶ 88
one-must indeed this the matter you thus to-consider and
λογίσασθαι τί ποτ' ἔσθ' ὃ παθὼν Μειδίας οὕτως ὠμὸν
to-reckon what ever is which having-suffered Meidias so cruel
τηλικαύτην ἐπεβούλευσε λαβεῖν τῶν πεπραγμένων παρ'
so-great plotted to-take of-the-things done from
ἀνδρὸς πολίτου δίκην, κἂν μὲν ᾖ τι δεινὸν ὡς ἀληθῶς
a-man citizen penalty and-if indeed is something terrible as truly
καὶ ὑπερφυές, συγγνώμην ἔχειν, ἐὰν δὲ μηδέν, θεάσασθε
and extraordinary pardon to-have if but nothing behold
τὴν ἀσέλγειαν καὶ τὴν ὠμότητα, ᾗ καθ' ἁπάντων χρῆται
the wantonness and the cruelty which against all he-uses
τῶν ἐντυγχανόντων. τί οὖν ἔσθ' ὃ πέπονθεν; μεγάλην
of-the-ones he-meets what then is which he-has-suffered great
νὴ Δί' ὤφλε δίκην καὶ τοσαύτην ὥστ' ἀποστερεῖσθαι τῶν
by Zeus he-lost suit and so-great as to-be-deprived of-the
ὄντων. ἀλλὰ χιλίων ἡ δίκη μόνον ἦν δραχμῶν.
property but of-a-thousand the suit only was drachmas
πάνυ γε, ἀλλὰ δάκνει καὶ τοῦτο, φαίη 89
quite at-least but it-stings even this would-say
τις ἄν, ὅταν ἐκτίνειν ἀδίκως δέῃ, συνέβη
someone — when to-pay unjustly it-is-necessary it-happened
δ' ὑπερημέρῳ γενομένῳ λαθεῖν αὐτῷ διὰ
but overdue having-become to-be-unaware for-him because-of

τὸ ἀδικηθῆναι. ἀλλ' αὐθημερὸν μὲν ᾔσθετο,
the to-have-been-wronged but the-same-day indeed he-perceived
ὃ καὶ μέγιστόν ἐστι τεκμήριον τοῦ μηδὲν
which also greatest is proof of-the nothing
ἠδικηκέναι τὸν ἄνθρωπον, δραχμὴν δ' οὐδέπω
to-have-done-wrong the fellow drachma but not-yet
μίαν ἐκτέτεικεν.
one he-has-paid

90 ἀλλὰ μή πω τοῦτο. ἀλλὰ τὴν μὴ οὖσαν ἀντιλαχεῖν ἐξῆν
but not yet this but the not existing to-have-a-retrial it-was-possible
αὐτῷ δήπου, καὶ πρὸς ἐμὲ τὸ πρᾶγμα καταστήσασθαι, πρὸς
for-him surely and against me the matter to-direct against
ὅνπερ ἐξ ἀρχῆς ἦν ἡ δίκη. ἀλλ' οὐκ ἐβούλετο· ἀλλ' ἵνα
whom-very from the-beginning was the suit but not he-wished but so-that
μὴ Μειδίας ἀτίμητον ἀγωνίσηται δέκα μνῶν δίκην, πρὸς ἣν
not Meidias unassessed should-contest of-ten minas suit to which
οὐκ ἀπήντα δέον, καὶ εἰ μὲν ἠδίκηκε, δίκην δῷ,
not he-appeared being-required and if indeed he-has-done-wrong penalty should-pay
εἰ δὲ μή, ἀποφύγῃ, ἄτιμον Ἀθηναίων ἕν' εἶναι δεῖ
if but not should-be-acquitted disenfranchised of-Athenians one to-be it-is-necessary
καὶ μήτε συγγνώμης μήτε λόγου μήτε ἐπιεικείας μηδεμιᾶς
and neither pardon nor hearing nor fairness any
τυχεῖν, ἃ καὶ τοῖς ὄντως ἀδικοῦσιν ἅπανθ' ὑπάρχει.
to-obtain which-things even for-the-ones really doing-wrong all are-available

91 ἀλλ' ἐπειδή γ' ἠτίμωσεν ὃν ἐβουλήθη, καὶ τοῦτ'
but when at-least he-disenfranchised whom he-wished and this
ἐχαρίσασθ' αὐτῷ, καὶ τὴν ἀναιδῆ γνώμην, ᾗ ταῦτα
you-granted to-him and the shameless judgment with-which these-things
προαιρεῖται ποιεῖν, ἐνέπλησεν αὑτοῦ, ἐκεῖν' ἐποίησε, τὴν
he-chooses to-do filled his that did-he the
καταδίκην ἐκτέτεικε, δι' ἣν τὸν ἄνθρωπον ἀπώλεσεν;
condemnation has-he-paid because-of which the fellow he-ruined

οὐδὲ χαλκοῦν οὐδέπω καὶ τήμερον, ἀλλὰ δίκην ἐξούλης
not-even a-copper not-yet even today but suit of-ejectment
ὑπομένει φεύγειν. οὐκοῦν ὁ μὲν ἠτίμωται καὶ
he-awaits to-defend therefore the-one indeed has-been-disenfranchised and
παραπόλωλεν, ὁ δ' οὐδ' ὁτιοῦν πέπονθεν, ἀλλ'
is-ruined-besides the-other but not-even anything-whatever has-suffered but
ἄνω κάτω τοὺς νόμους, τοὺς διαιτητάς, πάνθ' ὅσ'
up down the laws the arbitrators all as-many-as
ἂν βούληται στρέφει.
— he-wishes twists
καὶ τὴν μὲν κατὰ τοῦ διαιτητοῦ γνῶσιν, ἣν ἀπρόσκλητον 92
and the indeed against the arbitrator judgment which unsummoned
κατεσκεύασεν, αὐτὸς κυρίαν αὑτῷ πεποίηται· ἣν δ' αὐτὸς
contrived himself valid for-himself he-has-made which but himself
ὤφλεν ἐμοὶ προσκληθείς, εἰδώς, οὐκ ἀπαντῶν, ἄκυρον
he-lost to-me having-been-summoned knowing not appearing invalid
ποιεῖ. καίτοι εἰ παρὰ τῶν ἔρημον καταδιαιτησάντων αὐτοῦ
makes and-yet if from the-ones by-default having-given-judgment-against him
τηλικαύτην δίκην οὗτος ἀξιοῖ λαμβάνειν, τίν' ὑμῖν προσήκει
so-great penalty this-man thinks-fit to-take what for-you is-it-fitting
παρὰ τούτου λαβεῖν, τοῦ φανερῶς τοὺς ὑμετέρους νόμους
from this-man to-take the-one openly the your laws
ἐφ' ὕβρει παραβαίνοντος; εἰ γὰρ ἀτιμία καὶ νόμων καὶ
with insolence transgressing if for disenfranchisement and of-laws and
δικῶν καὶ πάντων στέρησις ἐκείνου τἀδικήματος προσήκουσ'
of-suits and of-all deprivation of-that wrong fitting
ἐστὶν δίκη, τῆς γ' ὕβρεως μικρὰ θάνατος φαίνεται.
is penalty for-the at-least outrage small death appears
ἀλλὰ μὴν ὡς ἀληθῆ λέγω, κάλει μοι τούτων τοὺς 93
but truly that true-things I-say call for-me of-these-things the
μάρτυρας, καὶ τὸν τῶν διαιτητῶν ἀνάγνωθι νόμον.
witnesses and the of-the arbitrators read law

94 λέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον.
read now also the of-the arbitrators law

95 κάλει δὴ καὶ τὸν Στράτων' αὐτὸν τὸν τὰ τοιαῦτα
call now also — Strato himself the-one the such-things
πεπονθότα· ἐστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ.
having-suffered to-stand for it-will-be-permitted surely for-him
οὗτος, ὦ ἄνδρες Ἀθηναῖοι, πένης μὲν ἴσως ἐστίν, οὐ
this-man O men Athenians poor indeed perhaps is not
πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὤν, ἐστρατευμένος
bad but at-least this-man however citizen being having-served-in
ἁπάσας τὰς ἐν ἡλικίᾳ στρατείας καὶ δεινὸν οὐδὲν
all the in age campaigns and terrible nothing
εἰργασμένος, ἕστηκε νυνὶ σιωπῇ, οὐ μόνον τῶν ἄλλων
having-done stands now in-silence not only of-the other
ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ
goods the common having-been-deprived but also of-the
φθέγξασθαι ἢ ὀδύρασθαι· καὶ οὐδ' εἰ δίκαι' ἢ ἄδικα
to-speak or to-lament and not-even whether just-things or unjust-things
πέπονθεν, οὐδὲ ταῦτ' ἔξεστιν αὐτῷ πρὸς ὑμᾶς εἰπεῖν.
he-has-suffered not-even these-things it-is-permitted for-him to you to-say

96 καὶ ταῦτα πέπονθ' ὑπὸ Μειδίου καὶ τοῦ Μειδίου
and these-things he-has-suffered at-the-hands-of Meidias and the of-Meidias
πλούτου καὶ τῆς ὑπερηφανίας παρὰ τὴν πενίαν καὶ
wealth and the arrogance on-account-of the poverty and
ἐρημίαν καὶ τὸ τῶν πολλῶν εἷς εἶναι. καὶ εἰ μὲν παραβὰς
loneliness and the of-the many one to-be and if indeed having-transgressed
τοὺς νόμους ἔλαβεν τὰς πεντήκοντα δραχμὰς παρ'
the laws he-had-taken the fifty drachmas from
αὐτοῦ, καὶ τὴν δίκην ἣν κατεδιήτησεν ἀποδεδιητημένην
him and the suit which he-had-given-against as-given-for
ἀπέφηνεν, ἐπίτιμος ἂν ἦν καὶ οὐδὲν ἔχων κακὸν τῶν
had-declared enfranchised — he-would-be and nothing having bad in-the

ἴσων μετεῖχε τοῖς ἄλλοις ἡμῖν· ἐπειδὴ δὲ παρεῖδε
equal-rights he-would-share with-the others us since but he-disregarded
πρὸς τὰ δίκαια Μειδίαν, καὶ τοὺς νόμους μᾶλλον ἔδεισε
for the just-things Meidias and the laws rather he-feared
τῶν ἀπειλῶν τῶν τούτου, τηνικαῦτα τηλικαύτῃ καὶ
than-the threats the of-this-man then so-great and
τοιαύτῃ συμφορᾷ περιπέπτωκεν ὑπὸ τούτου.
such misfortune he-has-fallen-into at-the-hands-of this-man
εἶθ' ὑμεῖς τὸν οὕτως ὠμόν, τὸν οὕτως ἀγνώμονα, τὸν 97
then you the-one so cruel the-one so unfeeling the-one
τηλικαύτας δίκας λαμβάνονθ' ὧν αὐτὸς ἠδικῆσθαι
so-great penalties exacting for-what himself to-have-been-wronged
φησὶ μόνον (οὐ γὰρ ἠδίκητό γε), τοῦτον ὑβρίζοντα
claims alone not for he-had-been-wronged at-least this-man outraging
λαβόντες εἴς τινα τῶν πολιτῶν, καὶ μήθ' ἑορτῆς
having-caught toward any of-the citizens and neither festival
μήθ' ἱερῶν μήτε νόμου μήτ' ἄλλου μηδενὸς πρόνοιαν
nor sacred-things nor law nor other anything regard
ποιούμενον, οὐ καταψηφιεῖσθε;
taking not will-you-condemn
οὐ παράδειγμα ποιήσετε; καὶ τί φήσετ', ὦ ἄνδρες 98
not example will-you-make and what will-you-say O men
δικασταί; καὶ τίν', ὦ πρὸς τῶν θεῶν, ἕξετ' εἰπεῖν
jurors and what O by the gods will-you-be-able to-name
πρόφασιν δικαίαν ἢ καλήν; ὅτι νὴ Δί' ἀσελγής ἐστι
excuse just or honorable that by Zeus wanton he-is
καὶ βδελυρός· ταῦτα γάρ ἐστι τἀληθῆ· ἀλλὰ μισεῖν
and loathsome these-things for are the-true-things but to-hate
ὀφείλετ', ἄνδρες Ἀθηναῖοι, δήπου τοὺς τοιούτους μᾶλλον
you-ought men Athenians surely the such-men rather
ἢ σώζειν. ἀλλ' ὅτι πλούσιός ἐστιν· ἀλλὰ τοῦτό γε τῆς
than to-save but that rich he-is but this at-least of-the

ὕβρεως αὐτοῦ σχεδὸν αἴτιον εὑρήσετ᾽ ὄν, ὥστ᾽ ἀφελεῖν
insolence his almost cause you-will-find being so-that to-take-away
τὴν ἀφορμήν, δι᾽ ἣν ὑβρίζει, προσήκει μᾶλλον ἢ
the means because-of which he-is-insolent it-befits rather than
σῶσαι διὰ ταύτην· τὸ γὰρ χρημάτων πολλῶν θρασὺν
to-save because-of this the for of-money much bold
καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρωπον ἐᾶν εἶναι κύριον,
and loathsome and such a-man to-allow to-be master
ἀφορμήν ἐστιν ἐφ᾽ ὑμᾶς αὐτοὺς δεδωκέναι.
means is against you yourselves to-have-given
99 τί οὖν ὑπόλοιπον; ἐλεῆσαι νὴ Δία· παιδία γὰρ
what then remains to-pity by Zeus children for
παραστήσεται καὶ κλαήσει καὶ τούτοις αὑτὸν ἐξαιτήσεται·
he-will-set-beside-him and he-will-weep and by-these himself he-will-beg-off
τοῦτο γὰρ λοιπόν. ἀλλ᾽ ἴστε δήπου τοῦθ᾽ ὅτι τοὺς
this for remains but you-know surely this that the-ones
ἀδίκως τι πάσχοντας, ὃ μὴ δυνήσονται φέρειν,
unjustly something suffering which not they-will-be-able to-bear
ἐλεεῖν προσήκει, οὐ τοὺς ὧν πεποιήκασι δεινῶν δίκην
to-pity it-befits not the-ones for-what they-have-done terrible-things penalty
διδόντας. καὶ τίς ἂν ταῦτ᾽ ἐλεήσειε δικαίως, ὁρῶν τὰ τοῦδ᾽
paying and who — these would-pity justly seeing the of-this-man
οὐκ ἐλεηθέν᾽ ὑπὸ τούτου, ἃ τῇ τοῦ πατρὸς συμφορᾷ
not pitied by this-man which in-the of-the father misfortune
χωρὶς τῶν ἄλλων κακῶν οὐδ᾽ ἐπικουρίαν ἐνοῦσαν ὁρᾷ.
apart-from the other evils not-even relief present sees
οὐ γάρ ἐστιν ὄφλημ᾽ ὅ τι χρὴ καταθέντ᾽ ἐπίτιμον
not for is debt which ever one-must having-paid enfranchised
γενέσθαι τουτονί, ἀλλ᾽ ἁπλῶς οὕτως ἠτίμωται
to-become this-man-here but simply so he-has-been-disenfranchised
τῇ ῥύμῃ τῆς ὀργῆς καὶ τῆς ὕβρεως τῆς Μειδίου.
by-the rush of-the anger and of-the insolence the of-Meidias

τίς οὖν ὑβρίζων παύσεται καὶ δι᾽ ἃ ταῦτα ποιεῖ 100
who then outraging will-cease and because-of what these-things he-does
χρήματ᾽ ἀφαιρεθήσεται, εἰ τοῦτον ὥσπερ δεινὰ πάσχοντ᾽
money will-be-deprived if this-man as terrible-things suffering
ἐλεήσετε; εἰ δέ τις πένης μηδὲν ἠδικηκὼς ταῖς
you-will-pity if but someone poor nothing having-done-wrong into-the
ἐσχάταις συμφοραῖς ἀδίκως ὑπὸ τούτου περιπέπτωκε,
utmost misfortunes unjustly at-the-hands-of this-man has-fallen
τούτῳ δ᾽ οὐδὲ συνοργισθήσεσθε; μηδαμῶς· οὐδεὶς γάρ
with-this-man but not-even you-will-share-anger by-no-means no-one for
ἐστι δίκαιος τυγχάνειν ἐλέου τῶν μηδέν᾽ ἐλεούντων,
is deserving to-obtain pity of-the-ones no-one pitying
οὐδὲ συγγνώμης τῶν ἀσυγγνωμόνων.
nor pardon of-the unpardoning
ἐγὼ γὰρ οἶμαι πάντας ἀνθρώπους φέρειν ἀξιοῦν παρ᾽ 101
I for think all men to-bring to-think-right from
ἑαυτῶν εἰς τὸν βίον αὑτοῖς ἔρανον παρὰ πάνθ᾽ ὅσα
themselves to the life for-themselves contribution in all as-much-as
πράττουσιν· οἷον ἐγώ τις οὑτοσὶ μέτριος πρὸς
they-do for-instance I someone this-man-here moderate toward
ἅπαντάς εἰμ᾽, ἐλεήμων, εὖ ποιῶν πολλούς· ἅπασι προσήκει
all I-am compassionate well doing many all it-befits
τῷ τοιούτῳ ταὔτ᾽ εἰσφέρειν, ἐάν του καιρὸς ᾖ χρεία
the such-man the-same to-contribute if of-anyone occasion or need
παραστῇ. ἕτερος οὑτοσί τις βίαιος, οὐδέν᾽ οὔτ᾽ ἐλεῶν
arises another this-man-here someone violent no-one either pitying
οὔθ᾽ ὅλως ἄνθρωπον ἡγούμενος· τούτῳ τὰς ὁμοίας φορὰς
or at-all a-man considering to-this-man the like payments
παρ᾽ ἑκάστου δίκαιον ὑπάρχειν. σὺ δή, πληρωτὴς τοιούτου
from each just to-be-due you then contributor of-such
γεγονὼς ἐράνου σεαυτῷ, τοῦτον δίκαιος εἶ συλλέξασθαι.
having-become contribution for-yourself this entitled you-are to-collect

Meidias hired Euctemon to bring a charge of desertion that was never pursued. When Aristarchus was accused of murder, Meidias called Demosthenes the killer, offered the dead man's relatives money to accuse him, blamed him for Plutarch's Euboean disaster, and opposed his scrutiny for the Council. Yet he let him sacrifice and lead the embassy to Nemea; and while visiting Aristarchus as a friend he denounced him to the Council as the murderer, then swore to him that he had never spoken against him.

102 ἡγοῦμαι μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ εἰ μηδὲν
I-think indeed then O men Athenians even if nothing
ἔτ' ἄλλ' εἶχον κατηγορεῖν Μειδίου, μηδὲ δεινότερ' ἦν
more else I-had to-accuse Meidias nor more-terrible were
ἃ μέλλω λέγειν ὧν εἴρηκα, δικαίως ἂν ὑμᾶς ἐκ
what I-am-about to-say than-what I-have-said justly — you from
τῶν εἰρημένων καὶ καταψηφίσασθαι καὶ τιμᾶν αὐτῷ
the things-said both to-condemn and to-assess for-him
τῶν ἐσχάτων. οὐ μὴν ἐνταῦθ' ἕστηκε τὸ πρᾶγμα, οὐδ'
the extreme-penalty not however there has-stopped the matter nor
ἀπορήσειν μοι δοκῶ τῶν μετὰ ταῦτα· τοσαύτην
to-be-going-to-be-at-a-loss myself I-seem for-the-things after these such
ἀφθονίαν οὗτος πεποίηκε κατηγοριῶν.
abundance this-man has-made of-accusations

103 ὅτι μὲν δὴ λιποταξίου γραφὴν κατεσκεύασεν κατ' ἐμοῦ
that indeed indeed for-desertion indictment he-contrived against me
καὶ τὸν τοῦτο ποιήσοντ' ἐμισθώσατο, τὸν μιαρὸν καὶ λίαν
and the-one this going-to-do he-hired the foul and too
εὐχερῆ, τὸν κονιορτὸν Εὐκτήμονα, ἐάσω. καὶ γὰρ οὔτ'
ready the dust Euctemon I-will-pass-over and for neither
ἀνεκρίνατο ταύτην ὁ συκοφάντης ἐκεῖνος, οὔθ' οὗτος
held-the-inquiry-on this the slanderer that nor this-man

οὐδενὸς εἵνεκ᾽ αὐτὸν ἐμισθώσατο πλὴν ἵν᾽ ἐκκέοιτο
for-nothing for-the-sake him hired except that it-might-be-posted
πρὸ τῶν ἐπωνύμων καὶ πάντες ὁρῷεν Εὐκτήμων Λουσιεὺς
before the eponymous-heroes and all might-see Euctemon of-Lusia
ἐγράψατο Δημοσθένην Παιανιέα λιποταξίου·᾽ καί μοι δοκεῖ
indicted Demosthenes of-Paeania for-desertion and to-me he-seems
κἂν προσγράψαι τοῦθ᾽ ἡδέως, εἴ πως ἐνῆν, ὅτι
even to-have-added this gladly if somehow it-were-possible that
Μειδίου μισθωσαμένου γέγραπται. ἀλλ᾽ ἐῶ τοῦτο· ἐφ᾽
Meidias having-hired it-has-been-written but I-pass-over this for
ᾧ γὰρ ἐκεῖνος ἠτίμωκεν αὑτὸν οὐκ ἐπεξελθών, οὐδεμιᾶς
which for that-man disenfranchised himself not prosecuting no
ἔγωγ᾽ ἔτι προσδέομαι δίκης, ἀλλ᾽ ἱκανὴν ἔχω.
I any-longer need penalty but sufficient I-have
ἀλλ᾽ ὃ καὶ δεινόν, ὦ ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον 104
but what both terrible O men Athenians and outrageous
καὶ κοινὸν ἔμοιγ᾽ ἀσέβημα, οὐκ ἀδίκημα μόνον,
and public to-me impiety not wrong only
τούτῳ πεπρᾶχθαι δοκεῖ, τοῦτ᾽ ἐρῶ. τῷ γὰρ ἀθλίῳ καὶ
by-this-man to-have-been-done seems this I-will-tell to-the for wretched and
ταλαιπώρῳ κακῆς καὶ χαλεπῆς συμβάσης αἰτίας Ἀριστάρχῳ
miserable an-evil and grievous having-befallen charge to-Aristarchus
τῷ Μόσχου, τὸ μὲν πρῶτον, ὦ ἄνδρες Ἀθηναῖοι, κατὰ
the (son)-of-Moschus the indeed first O men Athenians throughout
τὴν ἀγορὰν περιὼν ἀσεβεῖς καὶ δεινοὺς λόγους ἐτόλμα περὶ
the agora going-about impious and terrible words he-dared about
ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πρᾶγμ᾽ εἰμὶ τοῦτο δεδρακώς· ὡς
me to-say that I the deed am this having-done when
δ᾽ οὐδὲν ἤνυε τούτοις, προσελθὼν τοῖς ἐπ᾽ ἐκεῖνον
but nothing he-accomplished by-these having-approached the-ones against him
ἄγουσι τὴν αἰτίαν τοῦ φόνου, τοῖς τοῦ τετελευτηκότος
bringing the charge of-the murder the of-the-one having-died

οἰκείοις, χρήμαθ' ὑπισχνεῖτο δώσειν εἰ τοῦ πράγματος
relatives money he-promised to-be-going-to-give if for-the deed
αἰτιῶντ' ἐμέ, καὶ οὔτε θεοὺς οὔθ' ὁσίαν οὔτ' ἄλλ' οὐδὲν
they-would-accuse me and neither gods nor piety nor other anything
ἐποιήσατ' ἐμποδὼν τοιούτῳ λόγῳ, οὐδ' ὤκνησεν.
he-made an-obstacle to-such a-speech nor he-hesitated
105 ἀλλ' οὐδὲ πρὸς οὓς ἔλεγεν αὐτοὺς ᾐσχύνθη, εἰ
but not-even before whom he-was-speaking them he-was-ashamed if
τοιοῦτο κακὸν καὶ τηλικοῦτον ἀδίκως ἐπάγει τῳ, ἀλλ'
such an-evil and so-great unjustly he-brings-on someone but
ἕν' ὅρον θέμενος παντὶ τρόπῳ μ' ἀνελεῖν, οὐδὲν ἐλλείπειν
one goal having-set by-every means me to-destroy nothing to-leave-undone
ᾤετο δεῖν, ὡς δέον, εἴ τις ὑβρισθεὶς ὑπὸ
he-thought to-be-necessary as being-necessary if anyone outraged by
τούτου δίκης ἀξιοῖ τυχεῖν καὶ μὴ σιωπᾷ, τοῦτον ἐξόριστον
this-man justice thinks-fit to-obtain and not keeps-silent this-man banished
ἀνῃρῆσθαι καὶ μηδαμῇ παρεθῆναι, ἀλλὰ καὶ λιποταξίου
to-be-destroyed and nowhere to-be-let-alone but even for-desertion
γραφὴν ἑαλωκέναι καὶ ἐφ' αἵματι φεύγειν καὶ μόνον
indictment to-have-been-convicted and for blood to-be-in-exile and only
οὐ προσηλῶσθαι. καίτοι ταῦθ' ὅταν ἐξελεγχθῇ ποιῶν
not to-be-nailed-up and-yet these-things when he-is-convicted doing
πρὸς οἷς ὕβριζέν με χορηγοῦντα, τίνος συγγνώμης ἢ
besides what he-outraged me serving-as-chorus-master what pardon or
τίνος ἐλέου δικαίως τεύξεται παρ' ὑμῶν;
what pity justly will-be-obtain from you
106 ἐγὼ μὲν γὰρ αὐτόν, ὦ ἄνδρες Ἀθηναῖοι, νομίζω αὐτόχειρά
I indeed for him O men Athenians consider murderer
μου γεγενῆσθαι τούτοις τοῖς ἔργοις, καὶ τότε μὲν τοῖς
my to-have-become by-these the deeds and then indeed at-the
Διονυσίοις τὴν παρασκευὴν καὶ τὸ σῶμα καὶ τἀναλώμαθ'
Dionysia the equipment and the body and the-expenses

ὑβρίζειν, νῦν δὲ τούτοις οἷς ἐποίει καὶ διεπράττετ᾽ ἐκεῖνά
to-outrage now but by-these which he-was-doing and accomplishing those-things
τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν, τὸ γένος, τὴν ἐπιτιμίαν,
both and the rest all the city the family the civic-rights
τὰς ἐλπίδας· εἰ γὰρ ἓν ὧν ἐπεβούλευσε κατώρθωσεν,
the hopes if for one of-what he-plotted he-had-succeeded-in
ἁπάντων ἂν ἀπεστερήμην ἐγὼ καὶ μηδὲ ταφῆναι
of-all — would-have-been-deprived I and not-even to-be-buried
προσυπῆρχεν οἴκοι μοι. διὰ τί, ἄνδρες δικασταί; εἰ
would-be-left at-home for-me because-of what men jurors if
γάρ, ἐάν τις παρὰ πάντας τοὺς νόμους ὑβρισθεὶς ὑπὸ
for if anyone against all the laws outraged by
Μειδίου βοηθεῖν αὑτῷ πειρᾶται, ταῦτα καὶ τοιαῦθ᾽ ἕτερ᾽
Meidias to-help himself tries these-things and such other-things
αὐτῷ παθεῖν ὑπάρξει, προσκυνεῖν τοὺς ὑβρίζοντας ὥσπερ
for-him to-suffer will-be-in-store to-bow-down-to the-ones outraging as
ἐν τοῖς βαρβάροις, οὐκ ἀμύνεσθαι κράτιστον ἔσται.
among the barbarians not to-retaliate best will-be
ἀλλὰ μὴν ὡς ἀληθῆ λέγω καὶ προσεξείργασται ταῦτα 107
but truly that true-things I-say and has-been-done-besides these-things
τῷ βδελυρῷ τούτῳ καὶ ἀναιδεῖ, κάλει μοι καὶ τούτων
by-the loathsome this-man and shameless call for-me also of-these
τοὺς μάρτυρας.
the witnesses
λαβὲ δή μοι τὸν περὶ τῶν δώρων νόμον.
take now for-me the about the bribes law
ἐν ὅσῳ δὲ τὸν νόμον, ὦ ἄνδρες Ἀθηναῖοι, λαμβάνει, 108
in the-while and the law O men Athenians he-takes
βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἁπάντων
I-wish small-things to you to-say having-begged you all
πρὸς Διὸς καὶ θεῶν, ὦ ἄνδρες δικασταί· περὶ πάντων ὧν
by Zeus and gods O men jurors about all what

ἂν ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τί ἄν, εἴ
— you-hear this having-supposed hear in-the mind what — if
τις ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίν' ἂν εἶχεν
anyone were-suffering these-things of-you he-would-do and what — he-would-have
ὀργὴν ὑπὲρ αὑτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ
anger on-behalf-of himself toward the-one doing-it I for
ἐνηνοχὼς χαλεπῶς ἐφ' οἷς περὶ τὴν λῃτουργίαν ὑβρίσθην,
having-borne grievously at what about the public-service I-was-outraged
ἔτι πολλῷ χαλεπώτερον, ὦ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς
still much more-grievously O men Athenians these the
μετὰ ταῦτ' ἐνήνοχα καὶ μᾶλλον ἠγανάκτηκα.
after these-things I-have-borne and more I-have-been-indignant
109 τί γὰρ ὡς ἀληθῶς πέρας ἂν φήσειέ τις εἶναι
what for as truly limit — would-say anyone to-be
κακίας καὶ τίν' ὑπερβολὴν ἀναιδείας καὶ ὠμότητος
of-wickedness and what excess of-shamelessness and of-cruelty
καὶ ὕβρεως, ἄνθρωπος εἰ ποιήσας δεινὰ νὴ Δία καὶ
and of-insolence the-man if having-done terrible-things by Zeus and
πόλλ' ἀδίκως τινά, ἀντὶ τοῦ ταῦτ' ἀναλαμβάνειν
many unjustly to-someone instead-of the these-things to-retract
καὶ μεταγιγνώσκειν, πολλῷ δεινότερ' ὕστερον ἄλλα
and to-repent much more-terrible later other-things
προσεξεργάζοιτο, καὶ χρῷτο τῷ πλουτεῖν μὴ ἐπὶ ταῦτ'
should-perpetrate-besides and should-use the being-rich not for these-things
ἐν οἷς μηδένα βλάπτων αὐτὸς ἄμεινόν τι τῶν ἰδίων
in which no-one harming himself better any of-the private-affairs
θήσεται, ἀλλ' ἐπὶ τἀναντία, ἐν οἷς ἀδίκως ἐκβάλλων τινὰ
he-will-make but for the-opposite in which unjustly casting-out someone
καὶ προπηλακίσας αὑτὸν εὐδαιμονιεῖ τῆς περιουσίας;
and having-trampled himself he-will-congratulate on-the wealth

ταῦτα τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, πάντα τούτῳ 110
these-things then O men Athenians all by-this-man
πέπρακται κατ᾽ ἐμοῦ. καὶ γὰρ αἰτίαν ἐπήγαγέ μοι
have-been-done against me for both charge he-brought-against me
φόνου ψευδῆ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὡς τὸ πρᾶγμ᾽
of-murder false and nothing to-me pertaining as the matter
αὔτ᾽ ἐδήλωσεν, καὶ γραφὴν λιποταξίου μ᾽ ἐγράψατο τρεῖς
itself showed and indictment for-desertion me he-indicted three
αὐτὸς τάξεις λελοιπώς, καὶ τῶν ἐν Εὐβοίᾳ πραγμάτων
himself posts having-deserted and of-the in Euboea affairs
(τουτὶ γὰρ αὖ μικροῦ παρῆλθέ μ᾽ εἰπεῖν), ἃ Πλούταρχος
this for again nearly escaped me to-say what Plutarch
ὁ τούτου ξένος καὶ φίλος διεπράξατο, ὡς ἐγὼ αἴτιός
the his guest-friend and friend accomplished that I responsible
εἰμι, κατεσκεύαζε πρὸ τοῦ τὸ πρᾶγμα γενέσθαι πᾶσιν
am he-was-contriving before the the matter to-become to-all
φανερὸν διὰ Πλουτάρχου γεγονός.
evident through Plutarch having-happened
καὶ τελευτῶν βουλεύειν μου λαχόντος δοκιμαζομένου 111
and finally to-be-councilor me having-been-allotted being-scrutinized
κατηγόρει, καὶ τὸ πρᾶγμ᾽ εἰς ὑπέρδεινόν μοι περιέστη·
he-accused and the matter to most-terrible for-me came-round
ἀντὶ γὰρ τοῦ δίκην ὑπὲρ ὧν ἐπεπόνθειν λαβεῖν, δοῦναι
instead-of for the justice for what I-had-suffered to-get to-pay-penalty
πραγμάτων ὧν οὐδὲν ἐμοὶ προσῆκεν ἐκινδύνευον.
for-matters of-which nothing to-me pertained I-was-in-danger
καὶ ταῦτα πάσχων ἐγὼ καὶ τοῦτον τὸν τρόπον ὃν
and these-things suffering I and this the way which
διεξέρχομαι νυνὶ πρὸς ὑμᾶς ἐλαυνόμενος, οὐκ ὢν οὔτε
I-am-going-through now to you being-bounded not being neither

τῶν ἐρημοτάτων οὔτε τῶν ἀπόρων κομιδῇ, οὐκ ἔχω, ὦ
of-the most-friendless nor of-the poor quite not I-know O
ἄνδρες Ἀθηναῖοι, τί χρὴ ποιῆσαι.
men Athenians what one-must to-do

112 εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἤδη δεῖ, οὐ
if for to-say anything also about these-things now it-is-necessary not
μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων, ὦ ἄνδρες Ἀθηναῖοι,
there-is-a-share of-the equal nor of-the like O men Athenians
πρὸς τοὺς πλουσίους τοῖς λοιποῖς ἡμῖν, οὐ μέτεστιν, οὔ·
against the rich for-the rest us not there-is-a-share no
ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὓς ἂν
but even times for-these of-the the justice to-undergo which —
αὐτοὶ βούλωνται, δίδονται, καὶ τἀδικήμαθ' ἕωλα τὰ τούτων
themselves they-wish are-granted and the-wrongs stale the of-these-men
ὡς ὑμᾶς καὶ ψύχρ' ἀφικνεῖται, τῶν δ' ἄλλων ἡμῶν ἕκαστος,
to you and cold arrive of-the but others of-us each
ἄν τι συμβῇ, πρόσφατος κρίνεται. καὶ μάρτυρές εἰσιν
if anything happens fresh is-tried and witnesses are
ἕτοιμοι τούτοις καὶ συνήγοροι πάντες καθ' ἡμῶν εὐτρεπεῖς·
ready for-these and advocates all against us prepared
ἐμοὶ δ' οὐδὲ τἀληθῆ μαρτυρεῖν ἐθέλοντας ὁρᾶτ' ἐνίους.
for-me but not-even the-truth to-testify willing you-see some

113 ταῦτα μὲν οὖν ἀπείποι τις ἄν, οἶμαι, θρηνῶν. τὸν
these-things indeed then would-give-up anyone — I-think lamenting the
δὲ νόμον μοι λέγ' ἐφεξῆς, ὥσπερ ἠρξάμην. λέγε.
but law for-me read in-order just-as I-began read
ἐάν τις Ἀθηναίων λαμβάνῃ παρά τινος, ἢ αὐτὸς διδῷ
if anyone of-Athenians takes from anyone or himself gives
ἑτέρῳ, ἢ διαφθείρῃ τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ
to-another or corrupts some by-promising to the-harm

τοῦ δήμου ἢ ἰδίᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ
of-the people or privately of-any of-the citizens by-means or contrivance
ἠτινιοῦν, ἄτιμος ἔστω καὶ παῖδες καὶ τὰ ἐκείνου.
whatever disenfranchised let-him-be both children and the-property his
οὕτω τοίνυν οὗτός ἐστ' ἀσεβὴς καὶ μιαρὸς καὶ πᾶν 114
so then this-man is impious and foul and everything
ἂν ὑποστὰς εἰπεῖν καὶ πρᾶξαι, εἰ δ' ἀληθὲς ἢ
— having-undertaken to-say and to-do whether but true or
ψεῦδος ἢ πρὸς ἐχθρὸν ἢ φίλον ἢ τὰ τοιαῦτα, ἀλλ' οὐδ'
false or toward enemy or friend or the such-things but not-even
ὁτιοῦν διορίζων, ὥστ' ἐπαιτιασάμενός με φόνου
anything-whatever distinguishing that having-charged me with-murder
καὶ τοιοῦτο πρᾶγμ' ἐπαγαγών, εἴασε μέν μ' εἰσιτητήρι'
and such a-thing having-brought he-allowed indeed me the-entry-sacrifices
ὑπὲρ τῆς βουλῆς ἱεροποιῆσαι καὶ θῦσαι καὶ κατάρξασθαι
for the council to-offer and to-sacrifice and to-begin
τῶν ἱερῶν ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως,
the sacrifices for you and whole the city
εἴασε δ' ἀρχεθεωροῦντ' ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ 115
he-allowed and leading-the-embassy to-lead — for-Zeus the Nemean
τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν, περιεῖδε δὲ ταῖς
the common for the city sacred-embassy he-let-pass and for-the
σεμναῖς θεαῖς ἱεροποιὸν αἱρεθέντ' ἐξ Ἀθηναίων
August Goddesses overseer-of-sacrifices having-been-chosen from Athenians
ἁπάντων τρίτον αὐτὸν καὶ καταρξάμενον τῶν ἱερῶν.
all third myself and having-begun the sacrifices
ἆρ' ἄν, εἴ γ' εἶχε στιγμὴν ἢ σκιὰν τούτων ὧν
then — if at-least he-had point or shadow of-these which
κατεσκεύαζεν κατ' ἐμοῦ, ταῦτ' ἂν εἴασεν; ἐγὼ
he-was-contriving against me these-things — would-he-have-allowed I

μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις ἐναργῶς
indeed not think therefore he-is-convicted by-these clearly
ὕβρει ζητῶν μ᾽ ἐκβάλλειν ἐκ τῆς πατρίδος.
with-insolence seeking me to-cast-out from the fatherland
116 ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμ᾽ οὐδὲ καθ᾽ ἕν, πανταχῇ
when then this the matter not-even in one-thing in-every-way
στρέφων, οἷός τ᾽ ἦν ἀγαγεῖν ἐπ᾽ ἐμέ, φανερῶς ἤδη
twisting able — he-was to-bring against me openly now
δι᾽ ἐμὲ τὸν Ἀρίσταρχον ἐσυκοφάντει. καὶ τὰ μὲν
because-of me — Aristarchus he-was-slandering and the indeed
ἄλλα σιωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης
other-things I-pass-over of-the but council about these-things sitting
καὶ σκοπουμένης, παρελθὼν οὗτος ‘ἀγνοεῖτ᾽” ἔφη
and considering having-come-forward this-man are-you-ignorant-of he-said
‘ὦ βουλή, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρ᾽ ἔχοντες᾽ λέγων
O council the matter and the murderer having meaning
τὸν Ἀρίσταρχον ‘μέλλετε καὶ ζητεῖτε καὶ τετύφωσθε; οὐκ
— Aristarchus do-you-delay and inquire and are-befuddled not
ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε;
will-you-kill not to the house will-you-go
117 ‘οὐχὶ συλλήψεσθε;’ καὶ ταῦτ᾽ ἔλεγ᾽ ἡ μιαρὰ καὶ ἀναιδὴς
not will-you-arrest and these-things said the foul and shameless
αὕτη κεφαλή, ἐξελήλυθὼς τῇ προτεραίᾳ παρ᾽ Ἀριστάρχου,
this head having-come-out on-the day-before from Aristarchus
καὶ χρώμενος ὥσπερ ἂν ἄλλος τις τὰ πρὸ τούτου, καί,
and being-intimate just-as — other anyone the-time before this and
ὅτ᾽ ηὐτύχει, πλεῖστα παρεσχηκότος ἐκείνου πράγματά μοι
when he-prospered most having-provided that-man trouble to-me
περὶ τῶν πρὸς τοῦτον ἀπαλλαγῶν. εἰ μὲν οὖν εἰργάσθαι τι
about the toward this-man settlements if indeed then to-have-done any

τούτων ἐφ' οἷς ἀπόλωλεν ἡγούμενος τὸν Ἀρίσταρχον καὶ
of-these-things for which he-is-ruined thinking — Aristarchus and
πεπιστευκὼς τοῖς τῶν αἰτιασαμένων λόγοις ταῦτ' ἔλεγεν,
having-believed the of-the-ones having-accused words these-things he-said
χρῆν μὲν οὐδ' οὕτω (μετρία γὰρ δίκη παρὰ τῶν 118
it-was-necessary indeed not-even so moderate for penalty from the
φίλων ἐστίν, ἄν τι δοκῶσι πεποιηκέναι δεινόν, μηκέτι
friends is if anything they-seem to-have-done terrible no-longer
τῆς λοιπῆς φιλίας κοινωνεῖν, τὸ δὲ τιμωρεῖσθαι καὶ
in-the remaining friendship to-share the but to-avenge and
ἐπεξιέναι τοῖς πεπονθόσι καὶ τοῖς ἐχθροῖς παραλείπεται)·
to-prosecute to-the-ones having-suffered and to-the enemies is-left
ὅμως δ' ἔστω τούτῳ γε συγγνώμη. εἰ δὲ λαλῶν
nevertheless but let-there-be for-this-man at-least pardon if but chatting
μὲν καὶ ὁμωρόφιος γιγνόμενος ὡς οὐδὲν εἰργασμένῳ
indeed and under-one-roof being as nothing with-one-having-done
φανήσεται, λέγων δὲ καὶ καταιτιώμενος ταῦθ' εἵνεκα
he-will-appear saying but also accusing these-things for-the-sake
τοῦ συκοφαντεῖν ἐμέ, πῶς οὐ δεκάκις, μᾶλλον δὲ
of-the to-slander me how not ten-times rather and
μυριάκις δίκαιός ἐστ' ἀπολωλέναι;
ten-thousand-times deserving is-he to-have-perished
ἀλλὰ μὴν ὡς ἀληθῆ λέγω καὶ τῇ μὲν προτεραίᾳ ὅτε 119
but truly that true-things I-say and on-the indeed day-before when
ταῦτ' ἔλεγεν, εἰσεληλύθει καὶ διείλεκτ' ἐκείνῳ, τῇ
these-things he-said he-had-gone-in and had-talked with-that-man on-the
δ' ὑστεραίᾳ πάλιν (τοῦτο γάρ, τοῦτ' οὐκ ἔχον ἐστὶν
and next-day again this for this not having is
ὑπερβολὴν ἀκαθαρσίας, ἄνδρες Ἀθηναῖοι) εἰσελθὼν οἴκαδ'
excess of-foulness men Athenians having-gone homeward
ὡς ἐκεῖνον καὶ ἐφεξῆς οὑτωσὶ καθεζόμενος, τὴν δεξιὰν
to him and next-to-him thus sitting the right-hand

ἐμβαλών, παρόντων πολλῶν, μετὰ τοὺς ἐν τῇ βουλῇ
having-put-in being-present many after the in the council
τούτους λόγους, ἐν οἷς αὐτόχειρα καὶ τὰ δεινότατ᾽
these words in which murderer and the most-terrible-things
εἰρήκει τὸν Ἀρίσταρχον, ὤμνυε μὲν κατ᾽ ἐξωλείας
he-had-called — Aristarchus he-swore indeed by utter-destruction
μηδὲν εἰρηκέναι κατ᾽ αὐτοῦ φλαῦρον, καὶ οὐδὲν ἐφρόντιζ᾽
nothing to-have-said against him bad and not-at-all he-cared
ἐπιορκῶν, καὶ ταῦτα παρόντων τῶν συνειδότων, ἠξίου
perjuring and that being-present the-ones knowing he-asked
δὲ καὶ πρὸς ἔμ᾽ αὑτῷ δι᾽ ἐκείνου γίγνεσθαι τὰς
and also with me for-himself through that-man to-be-made the
διαλύσεις, τούτων τοὺς παρόντας ὑμῖν καλῶ μάρτυρας.
settlements of-these the-ones present to-you I-call as-witnesses
120 καίτοι πῶς οὐ δεινόν, ὦ ἄνδρες Ἀθηναῖοι, μᾶλλον δ᾽
and-yet how not terrible O men Athenians rather and
ἀσεβές, λέγειν ὡς φονεύς, καὶ πάλιν ὡς οὐκ εἴρηκε
impious to-say that murderer and again that not he-has-said
ταῦτ᾽ ἀπομνύναι, καὶ φόνον μὲν ὀνειδίζειν, τούτῳ δ᾽
these-things to-deny-on-oath and murder indeed to-reproach with-this-man and
ὁμωρόφιον γίγνεσθαι; κἂν μὲν ἀφῶ τοῦτον ἐγὼ καὶ προδῶ
under-one-roof to-be and-if indeed I-let-go this-man I and betray
τὴν ὑμετέραν καταχειροτονίαν, οὐδέν, ὡς ἔοικ᾽, ἀδικῶ· ἂν
the your vote-of-condemnation nothing as it-seems I-do-wrong if
δ᾽ ἐπεξίω, λέλοιπα τὴν τάξιν, φόνον κοινωνῶ, δεῖ
but I-prosecute I-have-deserted the post murder I-share it-is-necessary
μ᾽ ἀνηρπάσθαι. ἐγὼ δ᾽ αὐτὸ τοὐναντίον οἶμαι, εἰ τοῦτον
me to-have-been-carried-off I but the-thing opposite I-think if this-man
ἀφῆκα, λελοιπέναι μέν, ὦ ἄνδρες Ἀθηναῖοι, τὴν τοῦ
I-had-let-go to-have-deserted indeed O men Athenians the of-the

δικαίου τάξιν, φόνου δ' ἂν εἰκότως ἐμαυτῷ λαχεῖν·
justice post of-murder and — reasonably for-myself to-have-brought-suit
οὐ γὰρ ἦν μοι δήπου βιωτὸν τοῦτο ποιήσαντι.
not for was for-me surely livable this having-done
ὅτι τοίνυν καὶ ταῦτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτων 121
that then also these-things true I-say call for-me also of-these
τοὺς μάρτυρας.
the witnesses
τίς οὖν ὑπερβολή, τίς ὁμοία τῇ τούτου γέγον' ἢ γένοιτ' 122
what then excess what like the of-this-man has-been or would-be
ἂν πονηρία; ὃς ἄνδρ' ἀτυχοῦντα, οὐδὲν αὐτὸν ἠδικηκότα
— wickedness who a-man unfortunate in-nothing him having-wronged
(ἐῶ γὰρ εἰ φίλον), ἅμα συκοφαντεῖν ᾤετο
I-pass-over for whether friend at-the-same-time to-slander he-thought
δεῖν καὶ πρὸς ἔμ' αὐτὸν διαλύειν ἠξίου, καὶ ταῦτ'
to-be-necessary and with me himself to-reconcile he-asked and these-things
ἔπραττε καὶ χρήματ' ἀνήλισκεν ἐπὶ τῷ μετ' ἐκείνου κἀμὲ
did and money spent for the with that-man also-me
προσεκβαλεῖν ἀδίκως.
to-cast-out-besides unjustly

X · A DANGER TO EVERY CITIZEN

If rich men may outrage others and hire witnesses, the poor and weak are most at risk. Meidias wronged the tribe, the laws, and the god, and his outrages are countless: he slandered the cavalry who served at Argura and harassed anyone who mocked him. His victims stay silent, fearing his wealth and his hired witnesses, Polyeuctus, Timocrates, and Euctemon; only the citizens together, by their verdict, are stronger than such a man.

123 τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκεύασμ᾽,
this however the such custom and the contrivance
ὦ ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὑτῶν ἐπεξιοῦσι
O men Athenians the for-the-ones on-behalf-of themselves prosecuting
δικαίως ἔτι πλείω περιστάναι κακά, οὐκ ἐμοὶ μὲν ἄξιόν
justly still more to-bring-round evils not for-me indeed worthy
ἐστ᾽ ἀγανακτεῖν καὶ βαρέως φέρειν, ὑμῖν δὲ τοῖς ἄλλοις
is to-be-indignant and grievously to-bear for-you but the others
παριδεῖν, πολλοῦ γε καὶ δεῖ, ἀλλὰ πᾶσιν ὁμοίως
to-overlook much at-least even it-lacks but by-all alike
ὀργιστέον, ἐκλογιζομένοις καὶ θεωροῦσιν ὅτι τοῦ μέν, ὦ
one-must-be-angry reckoning and observing that of-the indeed O
ἄνδρες Ἀθηναῖοι, ῥᾳδίως κακῶς παθεῖν ἐγγύταθ᾽ ὑμῶν εἰσιν
men Athenians easily badly to-suffer nearest of-you are
οἱ πενέστατοι καὶ ἀσθενέστατοι, τοῦ δ᾽ ὑβρίσαι καὶ τοῦ
the poorest and weakest of-the but to-outrage and of-the
ποιήσαντας μὴ δοῦναι δίκην, ἀλλὰ τοὺς ἀντιπαρέξοντας
having-done-it not to-pay penalty but the-ones going-to-cause-in-return
πράγματα μισθώσασθαι, οἱ βδελυροὶ καὶ χρήματ᾽ ἔχοντες.
trouble to-hire the loathsome and money having
124 οὐ δὴ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα
not indeed one-must to-overlook the such-things nor the-one excluding
δέει καὶ φόβῳ τὸ δίκην ὧν ἂν ἡμῶν ἀδικηθῇ τις
by-dread and by-fear the justice for-what — of-us is-wronged anyone

λαμβάνειν παρ᾽ αὐτοῦ ἄλλο τι χρὴ νομίζειν ποιεῖν ἢ
to-get from him other anything one-must to-think to-do than
τὰς τῆς ἰσηγορίας καὶ τὰς τῆς ἐλευθερίας ἡμῶν μετουσίας
the of-the equal-speech and the of-the freedom our shares
ἀφαιρεῖσθαι. ἐγὼ μὲν γὰρ ἴσως διεωσάμην, καὶ ἄλλος τις
to-take-away I indeed for perhaps I-thrust-off and other some
ἄν, ψευδῆ λόγον καὶ συκοφαντίαν, καὶ οὐκ ἀνήρπασμαι·
— false story and slander and not I-have-been-carried-off
οἱ δὲ πολλοὶ τί ποιήσετε, ἂν μὴ δημοσίᾳ πᾶσιν φοβερὸν
the but many what will-you-do if not publicly to-all fearful
καταστήσητε τὸ εἰς ταῦτ᾽ ἀποχρῆσθαι τῷ πλουτεῖν;
you-make the for these-things to-misuse the being-rich
δόντα λόγον καὶ ὑποσχόντα κρίσιν περὶ ὧν ἄν τις 125
having-given account and having-undergone trial about what — anyone
ἐγκαλῇ, τότ᾽ ἀμύνεσθαι τοὺς ἐφ᾽ αὑτὸν ἐλθόντας χρή,
charges then to-repel the-ones against himself having-come one-must
καὶ τότ᾽, ἂν ἀδικοῦντας ὁρᾷ τις, οὐ προαναρπάζειν, οὐδ᾽
and then if doing-wrong sees anyone not to-carry-off-beforehand nor
ἐπάγοντ᾽ αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν, οὐδ᾽
bringing charges false untried to-seek to-escape nor
ἐπὶ τῷ διδόναι δίκην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ
at the to-pay penalty to-chafe but not to-do from
ἀρχῆς ἀσελγὲς μηδέν.
the-beginning wanton anything
ὅσα μὲν τοίνυν εἴς τε τὴν λῃτουργίαν καὶ τὸ σῶμ᾽ 126
as-much-as indeed then in both the public-service and the body
ὑβρίσθην, καὶ πάντ᾽ ἐπιβουλευόμενος τρόπον καὶ πάσχων
I-was-outraged and all being-plotted-against way and suffering
κακῶς ἐκπέφευγα, ἀκηκόατ᾽, ὦ ἄνδρες Ἀθηναῖοι. καὶ
badly I-have-escaped you-have-heard O men Athenians and
παραλείπω δὲ πολλά· οὐ γὰρ ἴσως ῥᾴδιον πάντ᾽ εἰπεῖν.
I-pass-over but much not for perhaps easy all to-tell

ἔχει δ' οὕτως. οὐκ ἔστ' ἐφ' ὅτῳ τῶν πεπραγμένων
it-stands and so not is in which of-the-things done
ἐγὼ μόνος ἠδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν
I alone have-been-wronged but in indeed the against the chorus
γεγενημένοις ἀδικήμασιν ἡ φυλή, δέκατον μέρος ὑμῶν,
having-happened wrongs the tribe tenth part of-you
συνηδίκηται, ἐπὶ δ' οἷς ἔμ' ὕβρισε καὶ ἐπεβούλευσεν
has-been-wronged-with-me in and what me he-outraged and plotted-against
οἱ νόμοι, δι' οὓς εἷς ἕκαστος ὑμῶν σῶς ἐστιν· ἐφ' ἅπασι
the laws through which one each of-you safe is in all
δὲ τούτοις ὁ θεός, ᾧ χορηγὸς ἐγὼ καθειστήκειν, καὶ
and these the god for-whom chorus-master I had-been-appointed and
τὸ τῆς ὁσίας, ὁτιδήποτ' ἐστί, τὸ σεμνὸν καὶ τὸ δαιμόνιον.
the of-the holiness whatever-indeed is the august and the divine
127 δεῖ δὴ τούς γε βουλομένους ὀρθῶς τὴν κατ'
one-must indeed the-ones at-least wishing rightly the according-to
ἀξίαν τῶν πεπραγμένων παρὰ τούτου δίκην λαμβάνειν,
worth of-the-things done from this-man penalty to-exact
οὐχ ὡς ὑπὲρ ἐμοῦ μόνον ὄντος τοῦ λόγου τὴν ὀργὴν
not as on-behalf-of me alone being the speech the anger
ἔχειν, ἀλλ' ὡς ἐν ταὐτῷ τῶν νόμων, τοῦ θεοῦ, τῆς
to-have but as at the-same-time the laws the god the
πόλεως, ὁμοῦ πάντων ἠδικημένων, οὕτω ποιεῖσθαι τὴν
city together all having-been-wronged so to-take the
τιμωρίαν, καὶ τοὺς βοηθοῦντας καὶ τοὺς συνεξεταζομένους
vengeance and the-ones helping and the-ones ranging-themselves
μετὰ τούτου μὴ συνηγόρους μόνον, ἀλλὰ καὶ δοκιμαστὰς
with this-man not advocates only but also approvers
τῶν τούτῳ πεπραγμένων ὑπολαμβάνετ' εἶναι.
of-the-things by-this-man done suppose to-be

εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, σώφρονα καὶ μέτριον 128
if indeed then O men Athenians prudent and moderate
πρὸς τἆλλα παρεσχηκὼς αὐτὸν Μειδίας καὶ μηδένα
toward the-rest having-shown himself Meidias and no-one
τῶν ἄλλων πολιτῶν ἠδικηκὼς εἰς ἔμ' ἀσελγὴς μόνον
of-the other citizens having-wronged toward me wanton alone
οὕτω καὶ βίαιος ἐγεγόνει, πρῶτον μὲν ἔγωγ' ἀτύχημ' ἂν
so and violent had-been first indeed I misfortune —
ἐμαυτοῦ τοῦθ' ἡγούμην, ἔπειτ' ἐφοβούμην ἂν μὴ τὸν ἄλλον
my-own this would-consider then I-would-fear — lest the other
ἑαυτοῦ βίον οὗτος μέτριον δεικνύων καὶ φιλάνθρωπον
his life this-man moderate showing and humane
διακρούσηται τούτῳ τὸ δίκην ὧν ἔμ' ὕβρικεν δοῦναι.
he-should-evade by-this the penalty for-what me he-has-outraged to-pay
νυνὶ δὲ τοσαῦτ' ἐστὶ τἄλλ' ἃ πολλοὺς ὑμῶν ἠδίκησεν 129
now but so-many are the-other-things which many of-you he-wronged
καὶ τοιαῦτα, ὥστε τούτου μὲν τοῦ δέους ἀπήλλαγμαι,
and such that this indeed the fear I-am-freed-from
φοβοῦμαι δὲ πάλιν τοὐναντίον μή, ἐπειδὰν πολλὰ καὶ
I-fear but again the-opposite lest when many and
δεί' ἑτέρους ἀκούηθ' ὑπ' αὐτοῦ πεπονθότας, τοιοῦτός
terrible-things others you-hear by him having-suffered such
τις ὑμῖν λογισμὸς ἐμπέσῃ 'τί οὖν; σὺ δεινότερ' ἢ τῶν
some to-you reckoning should-occur what then you more-terrible than of-the
ἄλλων εἷς ἕκαστος πεπονθὼς ἀγανακτεῖς;' πάντα μὲν δὴ
others one each having-suffered are-you-indignant all indeed indeed
τὰ τούτῳ πεπραγμένα οὔτ' ἂν ἐγὼ δυναίμην πρὸς ὑμᾶς
the by-this-man done neither — I could to you
εἰπεῖν, οὔτ' ἂν ὑμεῖς ὑπομείναιτ' ἀκούειν, οὐδ', εἰ τὸ παρ'
tell nor — you would-endure to-hear not-even if the from
ἀμφοτέρων ἡμῶν ὕδωρ ὑπάρξειε πρὸς τὸ λοιπόν, πᾶν
both us water should-be-available for the rest all

τό τ᾽ ἐμὸν καὶ τὸ τούτου προστεθέν, οὐκ ἂν ἐξαρκέσειεν·
the both mine and the his added not — would-suffice
ἃ δ᾽ ἐστὶ μέγιστα καὶ φανερώτατα, ταῦτ᾽ ἐρῶ.
what but are greatest and most-evident these I-will-tell
130 μᾶλλον δ᾽ ἐκεῖνο ποιήσω· ἀναγνώσομαι μὲν ὑμῖν, ὡς
rather and that I-will-do I-will-read indeed to-you as
ἐμαυτῷ γέγραμμαι, πάντα τὰ ὑπομνήματα, λέξω δ᾽ ὅ
for-myself I-have-written all the notes I-will-tell and what
τι ἂν πρῶτον ἀκούειν βουλομένοις ὑμῖν ᾖ, τοῦτο πρῶτον,
ever — first to-hear wishing to-you is this first
εἶθ᾽ ἕτερον, καὶ τἄλλα τὸν αὐτὸν τρόπον, ἕως ἂν ἀκούειν
then another and the-rest the same way until — to-hear
βούλησθε. ἔστι δὲ ταῦτα παντοδαπά, καὶ ὕβρεις πολλαὶ
you-wish are and these-things manifold and outrages many
καὶ περὶ τοὺς οἰκείους κακουργήματα καὶ περὶ τοὺς θεούς
and against the relatives crimes and against the gods
ἀσεβήματα, καὶ τόπος οὐδείς ἐστιν ἐν ᾧ τοῦτον οὐ
impieties and place no is in which this-man not
θανάτου πεποιηκότ᾽ ἄξια πόλλ᾽ εὑρήσετε.
of-death having-done worthy-things many you-will-find
131 ὅσα μὲν τοίνυν, ὦ ἄνδρες δικασταί, τὸν ἀεὶ
as-much-as indeed then O men jurors the-one ever
προστυχόντ᾽ αὐτῷ πεποίηκεν, ταῦτ᾽ ἐστίν. καὶ παραλέλοιφ᾽
chancing-on to-him he-has-done these are and I-have-omitted
ἕτερα· οὐ γὰρ ἂν δύναιτ᾽ οὐδεὶς εἰσάπαξ εἰπεῖν ἃ πολὺν
others not for — could no-one at-once to-tell what for-long
χρόνον οὗτος ὑβρίζων συνεχῶς ἅπαντα τὸν βίον εἴργασται.
time this-man outraging continually all the life has-done
ἄξιον δ᾽ ἰδεῖν ἐφ᾽ ὅσον φρονήματος ἤδη προελήλυθε τῷ
worth and to-see to what-pitch of-arrogance now he-has-advanced by-the
τούτων δίκην μηδενὸς δεδωκέναι. οὐ γὰρ ἡγεῖθ᾽, ὡς ἐμοὶ
for-these penalty none to-have-paid not for he-thought as to-me

δοκεῖ, λαμπρὸν οὐδὲ νεανικὸν οὐδ' ἄξιον ἑαυτοῦ ὅ τι ἄν
it-seems splendid nor high-spirited nor worthy of-himself what ever —
τις πρὸς ἕν' εἷς διαπράττηται, ἀλλ' εἰ μὴ φυλὴν ὅλην καὶ
anyone against one one does but if not tribe whole and
βουλὴν καὶ ἔθνος προπηλακιεῖ καὶ πολλοὺς ἀθρόους ὑμῶν
council and class he-will-trample and many together of-you
ἅμ' ἐλᾷ, ἀβίωτον ᾤετ' ἔσεσθαι τὸν βίον αὑτῷ.
at-once he-will-harass unlivable he-thought to-be-going-to-be the life for-himself
καὶ τὰ μὲν ἄλλα σιωπῶ, μυρί' εἰπεῖν ἔχων, περὶ δὲ 132
and the indeed other-things I-pass-over countless-things to-say having about but
τῶν συστρατευσαμένων ἱππέων εἰς Ἄργουραν ἴστε δήπου
the having-campaigned-with-him cavalry to Argura you-know surely
πάντες οἵ' ἐδημηγόρησε παρ' ὑμῖν, ὅθ' ἥκεν ἐκ Χαλκίδος,
all what he-harangued among you when he-came from Chalcis
κατηγορῶν καὶ φάσκων ὄνειδος ἐξελθεῖν τὴν στρατιὰν
accusing and declaring a-disgrace to-have-gone-out the expedition
ταύτην τῇ πόλει· καὶ τὴν λοιδορίαν ἣν ἐλοιδορήθη Κρατίνῳ
this to-the city and the abuse which he-railed at-Cratinus
περὶ τούτων, τῷ νῦν, ὡς ἐγὼ πυνθάνομαι, μέλλοντι
about these-things the-one now as I learn being-about
βοηθεῖν αὐτῷ, μέμνησθε. τὸν δὴ τοσούτοις ἀθρόοις τῶν
to-help him you-remember the-one indeed toward-so-many together of-the
πολιτῶν ἔχθραν ἐπ' οὐδενὶ τηλικαύτην ἀράμενον πόσῃ
citizens enmity for nothing so-great having-incurred with-how-much
πονηρίᾳ καὶ θρασύτητι ταῦτα χρὴ νομίζειν πράττειν;
wickedness and boldness these-things one-must to-think to-do
καίτοι πότερ' εἰσὶν ὄνειδος, ὦ Μειδία, τῇ πόλει οἱ 133
and-yet whether are a-disgrace O Meidias to-the city the-ones
διαβάντες ἐν τάξει καὶ τὴν σκευὴν ἔχοντες ἣν προσῆκε
having-crossed in rank and the equipment having which it-befitted
τοὺς ἐπὶ τοὺς πολεμίους ἐξιόντας καὶ συμβαλουμένους
the-ones against the enemies going-out and going-to-join

τοῖς συμμάχοις, ἢ σὺ ὁ μηδὲ λαχεῖν εὐχόμενος τῶν
with-the allies or you the-one not-even to-be-allotted praying of-the-ones
ἐξιόντων ὅτ' ἐκληροῦ, τὸν θώρακα δ' οὐδεπώποτ' ἐνδύς,
going-out when you-were-allotted the breastplate but never having-put-on
ἐπ' ἀστράβης δ' ὀχούμενος ἀργυρᾶς τῆς ἐξ Εὐβοίας,
on a-saddle and riding silver of-the from Euboea
χλανίδας δὲ καὶ κυμβία καὶ κάδους ἔχων, ὧν ἐπελαμβάνονθ'
cloaks and also cups and jars having which tried-to-seize
οἱ πεντηκοστολόγοι; ταῦτα γὰρ εἰς τοὺς ὁπλίτας ἡμᾶς
the collectors-of-the-two-percent these-things for to the hoplites us
ἀπηγγέλλετο· οὐ γὰρ εἰς ταὐτὸν ἡμεῖς τούτοις διέβημεν.
were-reported not for into the-same we with-these crossed
134 εἶτα, εἴ σ' ἐπὶ τούτοις ἔσκωψεν Ἀρχετίων ἤ τις ἄλλος,
then if you for these-things jeered Archetion or any other
πάντας ἤλαυνες; εἰ μὲν γὰρ ἐποίεις ταῦτ', ὦ Μειδία,
all you-harassed if indeed for you-were-doing these-things O Meidias
ἃ σέ φασιν οἱ συνιππεῖς καὶ κατηγόρεις ὡς λέγοιεν περὶ
which you they-say the fellow-horsemen and accused that they-said about
σοῦ, δικαίως κακῶς ἤκουες· καὶ γὰρ ἐκείνους καὶ τουτουσὶ
you justly badly you-heard and for those and these-here
καὶ ὅλην τὴν πόλιν ἠδίκεις καὶ κατῄσχυνες. εἰ δὲ μὴ
and whole the city you-wronged and disgraced if but not
ποιοῦντός σου κατεσκεύαζόν τινες καταψευδόμενοί σου, οἱ
doing you contrived some falsely-accusing you the
δὲ λοιποὶ τῶν στρατιωτῶν οὐκ ἐκείνοις ἐπετίμων, ἀλλὰ
and rest of-the soldiers not those blamed but
σοὶ ἐπέχαιρον, δῆλον ὅτι ἐκ τῶν ἄλλων ὧν ἔζης
at-you rejoiced clear that from the other-things in-which you-lived
ἄξιος αὐτοῖς ἐδόκεις εἶναι τοῦ τοιαῦτ' ἀκούειν· σαυτὸν
worthy to-them you-seemed to-be of-the such-things to-hear yourself
οὖν μετριώτερον ἐχρῆν παρέχειν, οὐκ ἐκείνους διαβάλλειν.
then more-moderate you-ought to-show not those to-slander

σὺ δ' ἀπειλεῖς πᾶσιν, ἐλαύνεις πάντας· τοὺς ἄλλους 135
you but threaten all harass all the others
ἀξιοῖς ὅ τι σὺ βούλει σκοπεῖν, οὐκ αὐτὸς σκοπεῖς
you-think-fit what ever you wish to-consider not yourself consider
ὅ τι μὴ λυπήσεις τοὺς ἄλλους ποιῶν. καὶ τὸ
what ever not you-will-grieve the others doing and the
δὴ σχετλιώτατον καὶ μέγιστον ἔμοιγε δοκοῦν ὕβρεως
indeed most-outrageous and greatest to-me seeming of-insolence
εἶναι σημεῖον· τοσούτων ἀνθρώπων, ὦ μιαρὰ κεφαλή,
to-be proof so-many men O foul head
σὺ παρελθὼν ἁθρόων κατηγόρεις, ὃ τίς οὐκ ἂν
you having-come-forward together accused which who not —
ἔφριξε ποιῆσαι τῶν ἄλλων;
would-have-shuddered to-do of-the others
τοῖς μὲν τοίνυν ἄλλοις ἅπασιν ἀνθρώποις ὁρῶ τοῖς 136
to-the indeed then other all men I-see the-ones
κρινομένοις, ὦ ἄνδρες δικασταί, ἓν μὲν ἢ δύ' ὄντα
on-trial O men jurors one indeed or two being
τἀδικήμαθ' ἃ κατηγορεῖται, λόγους δ' ἀφθόνους τοιούτους
the-wrongs which are-charged arguments but abundant such
ὑπάρχοντας 'τίς ὑμῶν ἐμοί τι σύνοιδε τοιοῦτον; τίς
available who of-you to-me anything knows such who
ὑμῶν ἐμὲ ταῦθ' ἑόρακε ποιοῦντα; οὐκ ἔστιν, ἀλλ' οὗτοι
of-you me these-things has-seen doing not is but these
δι' ἔχθραν καταψεύδονταί μου, καταψευδομαρτυροῦμαι,'
through enmity lie-against me I-am-perjured-against
τὰ τοιαῦτα· τούτῳ δ' αὖ τἀναντία τούτων.
the such-things for-this-man but again the-opposite of-these
πάντας γὰρ ὑμᾶς εἰδέναι νομίζω τὸν τρόπον καὶ τὴν 137
all for you to-know I-think the character and the
ἀσέλγειαν καὶ τὴν ὑπερηφανίαν τοῦ βίου, καὶ πάλαι
wantonness and the arrogance of-the life and long-ago

θαυμάζειν ἐνίους οἶομαι ὧν αὐτοὶ μὲν ἴσασιν, οὐκ
to-wonder some I-think at-what themselves indeed know not
ἀκηκόασι δὲ νῦν ἐμοῦ. πολλοὺς δὲ τῶν πεπονθότων
have-heard but now from-me many and of-the-ones having-suffered
οὐδὲ πάνθ' ὅσ' ἠδίκηνται μαρτυρεῖν ἐθέλοντας
not-even all as-much-as they-have-been-wronged to-testify willing
ὁρῶ, τὴν βίαν καὶ τὴν φιλοπραγμοσύνην ὁρῶντας τὴν
I-see the violence and the officiousness seeing the
τούτου καὶ τὴν ἀφορμήν, ἥπερ ἰσχυρὸν ποιεῖ καὶ
of-this-man and the resources which-very strong makes and
φοβερὸν τὸν κατάπτυστον τουτονί.
fearful the despicable this-man-here

138 τὸ γὰρ ἐπ' ἐξουσίας καὶ πλούτου πονηρὸν εἶναι καὶ
the for with license and wealth wicked to-be and
ὑβριστὴν τεῖχός ἐστι πρὸς τὸ μηδὲν ἂν αὐτὸν ἐξ
insolent a-wall is against the nothing — him from
ἐπιδρομῆς παθεῖν, ἐπεὶ περιαιρεθεὶς οὗτος τὰ ὄντα ἴσως
attack to-suffer since stripped this-man of-the property perhaps
μὲν οὐκ ἂν ὑβρίζοι, εἰ δ' ἄρα, ἐλάττονος ἄξιος ἔσται
indeed not — would-be-insolent if but after-all of-less worth he-will-be
τοῦ μικροτάτου παρ' ὑμῖν· μάτην γὰρ λοιδορήσεται καὶ
than-the smallest among you in-vain for he-will-rail and
βοήσεται, δίκην δ', ἂν ἀσελγαίνῃ τι, τοῖς ἄλλοις ἡμῖν
he-will-shout penalty but if he-behaves-wantonly at-all to-the others us
ἐξ ἴσου δώσει.
on equal-terms he-will-pay

139 νῦν δ', οἶμαι, τούτου προβέβληται Πολύευκτος,
now but I-think before-this-man are-set-as-a-shield Polyeuctus
Τιμοκράτης, Εὐκτήμων ὁ κονιορτός· τοιοῦτοί τινές
Timocrates Euctemon the dust such some
εἰσι μισθοφόροι περὶ αὐτόν, καὶ πρὸς ἔθ' ἕτεροι
are hirelings around him and besides yet others

τούτοις, μαρτύρων συνεστῶσ᾽ ἑταιρεία, φανερῶς μὲν οὐκ
with-these of-witnesses a-banded club openly indeed not
ἐνοχλούντων ὑμῖν, σιγῇ δὲ τὰ ψευδῆ ῥᾷστ᾽ ἐπινευόντων.
troubling you in-silence but the lies most-easily nodding-assent
οὓς μὰ τοὺς θεοὺς οὐδὲν ὠφελεῖσθαι νομίζω παρὰ τούτου·
whom by the gods nothing to-be-benefited I-think from this-man
ἀλλὰ δεινοί τινές εἰσιν, ὦ ἄνδρες Ἀθηναῖοι, φθείρεσθαι
but clever some are O men Athenians to-fawn
πρὸς τοὺς πλουσίους καὶ παρεῖναι καὶ μαρτυρεῖν.
toward the rich and to-be-present and to-testify
πάντα δὲ ταῦτ᾽, οἶμαι, φοβέρ᾽ ἐστὶ τῶν ἄλλων ὑμῶν 140
all and these-things I-think fearful are for-the others of-you
ἑκάστῳ καθ᾽ ἑαυτὸν ὅπως δύναται ζῶντι. οὗπερ εἵνεκα
each by himself as he-can living for-which-very reason
συλλέγεσθ᾽ ὑμεῖς, ἵν᾽, ὧν καθ᾽ ἕν᾽ ἐστὶν ἕκαστος ὑμῶν
you-gather you so-that in-what by one is each of-you
ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων τινί,
inferior either in-friends or in-the property or of-the others in-anything
τούτων συλλεγέντες ἑκάστου κρείττους τε γίγνησθε καὶ
than-these having-gathered than-each stronger both you-may-become and
παύητε τὴν ὕβριν.
may-stop the insolence
τάχα τοίνυν καὶ τοιοῦτός τις ἥξει πρὸς ὑμᾶς λόγος, ‘τί 141
perhaps then also such some will-come to you argument why
δὴ τὰ καὶ τὰ πεπονθὼς ὁ δεῖν᾽ οὐκ ἐλάμβανεν
indeed the-things and the-things having-suffered the so-and-so not did-he-take
δίκην παρ᾽ ἐμοῦ;’ ἢ ‘τί δὴ᾽ πάλιν ἄλλον ἴσως τινὰ τῶν
satisfaction from me or why indeed again another perhaps one of-the-ones
ἠδικημένων ὀνομάζων. ἐγὼ δὲ δι᾽ ἃς μὲν προφάσεις
wronged naming I but for what indeed reasons
ἕκαστος ἀφίσταται τοῦ βοηθεῖν αὑτῷ, πάντας ὑμᾶς
each stands-aloof from-the to-help himself all you

εἰδέναι νομίζω· καὶ γὰρ ἀσχολία καὶ ἀπραγμοσύνη καὶ τὸ
to-know I-think both for lack-of-leisure and love-of-quiet and the
μὴ δύνασθαι λέγειν καὶ ἀπορία καὶ μυρί' ἐστὶν αἴτια·
not to-be-able to-speak and want-of-means and countless are causes
142 προσήκειν μέντοι τούτῳ μὴ ταῦτα λέγειν ἡγοῦμαι νυνί,
to-be-fitting however for-this-man not these-things to-say I-think now
ἀλλ' ὡς οὐ πεποίηκέ τι τούτων ὧν αὐτοῦ κατηγόρηκα
but that not he-has-done any of-these of-which him I-have-accused
διδάσκειν, ἐὰν δὲ μὴ δύνηται, διὰ ταῦτ' ἀπολωλέναι
to-show if but not he-can because-of these-things to-perish
πολὺ μᾶλλον, εἰ γὰρ τηλικοῦτός τίς ἐστιν ὥστε τοιαῦτα
much rather if for so-great some is as such-things
ποιῶν δύνασθαι καθ' ἕν' ἕκαστον ἡμῶν ἀποστερεῖν
doing to-be-able by one each of-us to-deprive
τοῦ δίκης παρ' αὐτοῦ τυχεῖν, κοινῇ νῦν, ἐπειδήπερ
of-the justice from him to-obtain in-common now since-indeed
εἴληπται, πᾶσιν ὑπὲρ ἁπάντων ἐστὶ τιμωρητέος ὡς
he-has-been-caught by-all on-behalf-of all is to-be-punished as
κοινὸς ἐχθρὸς τῇ πολιτείᾳ.
common enemy to-the constitution

Demosthenes recalls Alcibiades, an Alcmeonid by birth, who fought for the people, won at Olympia, and was a great general and speaker. Yet the ancestors would not let him outrage them and drove him into exile, even at the cost of Decelea and the fleet. Alcibiades struck the chorus-master Taureas and mutilated the Hermae, but Meidias has done worse, and has none of his merits. He is no general and no orator, and his birth is a tragedy's secret: his true mother sold him, and a foolish woman bought him. Though he now enjoys Athenian goods and laws, his nature is barbarous and hateful to the gods.

λέγεται τοίνυν ποτ' ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκείνην 143
is-said then once in the city in the old that
εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, ᾧ σκέψασθε
prosperity Alcibiades to-have-lived regarding-whom consider
τίνων ὑπαρχόντων καὶ ποίων τινῶν πρὸς τὸν δῆμον
what being-his and of-what-sort some toward the people
πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι, ἐπειδὴ βδελυρὸς καὶ
how treated-him your the ancestors when loathsome and
ὑβριστὴς ᾤετο δεῖν εἶναι. καὶ οὐκ ἀπεικάσαι δήπου
insolent he-thought to-be-necessary to-be and not to-compare surely
Μειδίαν Ἀλκιβιάδῃ βουλόμενος τούτου μέμνημαι τοῦ λόγου
Meidias to-Alcibiades wishing this I-mention the story
(οὐχ οὕτως εἴμ' ἄφρων οὐδ' ἀπόπληκτος ἐγώ), ἀλλ' ἵν'
not so am senseless nor out-of-my-wits I but so-that
εἰδῆθ' ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, καὶ γνῶθ' ὅτι οὐδὲν
you-may-know you O men Athenians and may-recognize that nothing
οὔτ' ἔστιν οὔτ' ἔσται, οὐ γένος, οὐ πλοῦτος, οὐ δύναμις, ὅ
neither is nor will-be not birth not wealth not power which
τι τοῖς πολλοῖς ὑμῖν, ἂν ὕβρις προσῇ, προσήκει φέρειν.
ever for-the many you if insolence attach it-befits to-bear

144 ἐκεῖνος γάρ, ὦ ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρὸς
that-man for O men Athenians is-said on father's
μὲν Ἀλκμεωνιδῶν εἶναι (τούτους δέ φασιν ὑπὸ τῶν
indeed of-the-Alcmeonidae to-be these and they-say by the
τυράννων ὑπὲρ τοῦ δήμου στασιάζοντας ἐκπεσεῖν, καὶ
tyrants for the people engaging-in-faction to-have-been-exiled and
δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερῶσαι τὴν πόλιν
having-borrowed money from Delphi to-have-freed the city
καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν), πρὸς δὲ μητρὸς
and the of-Peisistratus sons to-have-expelled on and mother's
Ἱππονίκου καὶ ταύτης τῆς οἰκίας ἧς ὑπάρχουσι πολλαὶ
of-Hipponicus and this the house to-which belong many
καὶ μεγάλαι πρὸς τὸν δῆμον εὐεργεσίαι.
and great toward the people benefactions

145 οὐ μόνον δὲ ταῦθ' ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς
not only and these-things belonged to-him but also himself
ὑπὲρ τοῦ δήμου θέμενος τὰ ὅπλα δὶς μὲν ἐν Σάμῳ,
for the people having-taken-up the arms twice indeed in Samos
τρίτον δ' ἐν αὐτῇ τῇ πόλει, τῷ σώματι τὴν εὔνοιαν,
a-third and in itself the city with-the body the goodwill
οὐ χρήμασιν οὐδὲ λόγοις ἐνεδείξατο τῇ πατρίδι. ἔτι
not with-money nor with-words he-displayed to-the fatherland further
δ' ἵππων Ὀλυμπίασιν ἀγῶνες ὑπῆρχον αὐτῷ καὶ νῖκαι
and of-horses at-Olympia contests belonged to-him and victories
καὶ στέφανοι, καὶ στρατηγὸς ἄριστος, καὶ λέγειν ἐδόκει
and crowns and general best and to-speak he-seemed
πάντων, ὥς φασιν, εἶναι δεινότατος.
of-all as they-say to-be most-able

146 ἀλλ' ὅμως οἱ κατ' ἐκεῖνον ὑμέτεροι πρόγονοι οὐδενὸς
but nevertheless the of that-man's-time your ancestors for-none
τούτων αὐτῷ συνεχώρησαν ὑβρίζειν αὑτούς, ἀλλὰ ποιήσαντες
of-these to-him allowed to-insult themselves but having-made

φυγάδ᾽ ἐξέβαλον· καὶ Λακεδαιμονίων ὄντων ἰσχυρῶν τότε,
exile they-cast-out and Lacedaemonians being strong then
καὶ Δεκέλειαν ἑαυτοῖς ἐπιτειχισθῆναι καὶ τὰς ναῦς
both Deceleia against-themselves to-be-fortified and the ships
ἁλῶναι καὶ πάνθ᾽ ὑπέμειναν, ὁτιοῦν ἄκοντες παθεῖν
to-be-captured and everything they-endured anything-whatever unwillingly to-suffer
κάλλιον εἶναι νομίζοντες ἢ ἑκόντες ὑβρίζεσθαι συγχωρῆσαι.
better to-be thinking than willingly to-be-outraged to-allow
καίτοι τί τοσοῦτον ἐκεῖνος ὕβρισεν, ἡλίκον οὗτος νῦν 147
and-yet what so-great that-man outraged as-great-as this-man now
ἐξελήλεγκται; Ταυρέαν ἐπάταξε χορηγοῦντ᾽ ἐπὶ κόρρης.
has-been-convicted-of Taureas he-struck serving-as-chorus-master on the-temple
ἔστω ταῦτα, ἀλλὰ χορηγῶν γε χορηγοῦντα τοῦτ᾽
let-it-be these-things but chorus-master at-least a-chorus-master this
ἐποίησεν, οὔπω τόνδε τὸν νόμον παραβαίνων· οὐ γὰρ
he-did not-yet this the law transgressing not for
ἔκειτό πω. εἶρξεν Ἀγάθαρχον τὸν γραφέα· καὶ γὰρ
was-laid-down yet he-imprisoned Agatharchus the painter and for
ταῦτα λέγουσιν. λαβὼν γέ τι πλημμελοῦνθ᾽ ὥς
these-things they-say having-caught at-least something offending as
φασιν· ὅπερ οὐδ᾽ ὀνειδίζειν ἄξιον. τοὺς Ἑρμᾶς περιέκοπτεν.
they-say which not-even to-reproach worthy the Hermae he-mutilated
ἅπαντα μέν, οἶμαι, τἀσεβήματα τῆς αὐτῆς ὀργῆς δίκαιον
all indeed I-think the-impieties of-the same anger just
ἀξιοῦν· τὸ δ᾽ ὅλως ἀφανίζειν ἱερὰ ἔσθ᾽ ὅ τι τοῦ
to-deem-worthy the but utterly to-destroy sacred-things is in-what way from-the
κόπτειν διαφέρει· οὐκοῦν οὗτος ἐξελήλεγκται τοῦτο ποιῶν.
mutilating differs therefore this-man has-been-convicted this doing
ἀντιθῶμεν δὴ τίς ὢν καὶ τίσι ταῦτ᾽ ἐνδεικνύμενος. 148
let-us-set-against-him now who being and to-whom these-things displaying
μὴ τοίνυν ὑμῖν, πρὸς τῷ μὴ καλόν, μηδὲ θεμιτὸν
not then for-you besides the not honorable nor lawful

νομίζετ', ἄνδρες δικασταί, μηδ' ὅσιον εἶναι τοιούτων
think men jurors nor holy to-be of-such
ἀνδρῶν οὖσιν ἀπογόνοις, πονηρὸν καὶ βίαιον καὶ ὑβριστὴν
men being descendants wicked and violent and insolent
λαβοῦσιν ἄνθρωπον καὶ μηδένα μηδαμόθεν, συγγνώμης ἢ
having-caught a-man and no-one from-anywhere of-pardon or
φιλανθρωπίας ἢ χάριτός τινος ἀξιῶσαι. τίνος γὰρ εἵνεκα;
of-humanity or of-favor any to-deem-worthy for-what for for-the-sake
τῶν στρατηγιῶν· ἀλλ' οὐδὲ καθ' αὑτὸν στρατιώτης οὗτος
of-the generalships but not-even by himself soldier this-man
οὐδενός ἐστ' ἄξιος, μή τί γε τῶν ἄλλων ἡγεμών.
of-any is worth not to-say at-least of-the others leader
ἀλλὰ τῶν λόγων· ἐν οἷς κοινῇ μὲν οὐδὲν πώποτ' εἶπ'
but of-the speeches in which in-common indeed nothing ever he-said
ἀγαθόν, κακῶς δ' ἰδίᾳ πάντας ἀνθρώπους λέγει.
good badly but privately all men he-speaks-of
149 γένους εἵνεκα νὴ Δία· καὶ τίς οὐκ οἶδεν ὑμῶν τὰς
of-birth for-the-sake by Zeus and who not knows of-you the
ἀπορρήτους, ὥσπερ ἐν τραγῳδίᾳ, τὰς τούτου γονάς;
secret as in tragedy the of-this-man birth
ᾧ δύ' ἐναντιώτατα συμβέβηκεν εἶναι· ἡ μὲν γὰρ ὡς
in-whom two most-opposite-things have-happened to-be the indeed for as
ἀληθῶς μήτηρ, ἡ τεκοῦσ' αὐτόν, πλεῖστον ἁπάντων
truly mother the-one having-borne him most of-all
ἀνθρώπων εἶχε νοῦν, ἡ δὲ δοκοῦσα καὶ ὑποβαλομένη
men had sense the-one but seeming and having-passed-him-off
πασῶν ἦν ἀνοητοτάτη γυναικῶν. σημεῖον δέ· ἡ μὲν
of-all was most-senseless of-women proof and the-one indeed
γὰρ ἀπέδοτ' εὐθὺς γενόμενον, ἡ δ' ἐξὸν αὐτῇ
for sold-him at-once born the-other but it-being-possible for-her
βελτίω πρίασθαι τῆς αὐτῆς τιμῆς τοῦτον ἠγόρασεν.
better to-buy for-the same price this-man bought

καὶ γάρ τοι διὰ τοῦτο τῶν οὐ προσηκόντων ἀγαθῶν 150
and for surely because-of this of-the not belonging-to-him goods
κύριος γεγονώς, καὶ πατρίδος τετυχηκὼς ἣ νόμοις τῶν
master having-become and fatherland having-obtained which by-laws of-the
ἁπασῶν πόλεων μάλιστ' οἰκεῖσθαι δοκεῖ, οὐδέν' οἶμαι
all cities most to-be-governed seems in-no I-think
τρόπον φέρειν οὐδὲ χρῆσθαι τούτοις δύναται, ἀλλὰ τὸ
way to-bear nor to-use these-things he-can but the
τῆς φύσεως ὡς ἀληθῶς βάρβαρον καὶ θεοῖς ἐχθρὸν ἕλκει
of-the nature as truly barbarous and to-gods hateful drags
καὶ βιάζεται, καὶ φανερὸν ποιεῖ τοῖς παροῦσιν ὥσπερ
and forces and evident makes to-the-ones present as
ἀλλοτρίοις, ὅπερ ἔστιν, αὐτὸν χρώμενον.
alien-things which-very he-is himself using

XII · MEIDIAS' PUBLIC SERVICES

Meidias' friends urge Demosthenes to settle, since a rich trierarch may buy himself off. Demosthenes compares their services. Meidias, about fifty, has done no more than Demosthenes at thirty-two, who served as trierarch when the costs fell on two men, while Meidias took up public service only when twelve hundred contributors shared them. Demosthenes paid for a chorus of men, feasted his tribe, and led his symmory for ten years despite his guardians' theft; Meidias inherited a fortune and has never led one. His splendor is a mansion at Eleusis, a white pair from Sicyon for his wife, and boasting of his cups in the agora.

τοσούτων τοίνυν καὶ τοιούτων ὄντων ἃ τῷ βδελυρῷ 151
so-many then and such being what by-the loathsome
τούτῳ καὶ ἀναιδεῖ βεβίωται, ἔνιοί μοι προσιόντες,
this-man and shameless have-been-lived-through some to-me coming-up
ὦ ἄνδρες δικασταί, τῶν χρωμένων αὐτῷ, παραινοῦντες
O men jurors of-the-ones intimate with-him urging

ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτονί, ἐπειδή
to-be-reconciled and to-drop the suit this-here when
με μὴ πείθοιεν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ
me not they-could-persuade that indeed not many and terrible-things
πεποίηκεν οὗτος καὶ δίκην ἡντινοῦν ἂν δοίη δικαίως
has-done this-man and penalty any-whatever — would-pay justly
τῶν πεπραγμένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δ'
for-the-things done not dared to-say to these-things but
ἀπήντων ὡς 'ἑάλωκεν ἤδη καὶ κατεψήφισται· τίνος
they-resorted that he-has-been-convicted already and has-been-condemned at-what
τιμήσειν αὐτῷ προσδοκᾷς τὸ δικαστήριον; οὐχ ὁρᾷς
to-be-going-to-assess for-him do-you-expect the court not do-you-see
ὅτι πλουτεῖ καὶ τριηραρχίας ἐρεῖ καὶ λῃτουργίας;
that he-is-rich and trierarchies he-will-mention and public-services
σκόπει δὴ μὴ τούτοις αὑτὸν ἐξαιτήσηται, καὶ ἐλάττω πολὺ
consider then lest by-these himself he-begs-off and less much
τῇ πόλει καταθεὶς ἢ ὅσα σοι δίδωσι καταγελάσῃ.'
to-the city having-paid than as-much-as to-you he-offers he-laughs-at-you
152 ἐγὼ δὲ πρῶτον μὲν οὐδὲν ἀγεννὲς ὑμῶν καταγιγνώσκω,
I but first indeed nothing ignoble you I-impute
οὐδ' ὑπολαμβάνω τιμήσειν οὐδὲν ἐλάττονος τούτῳ
nor suppose to-be-going-to-assess at-anything less for-this-man
ἢ ὅσον καταθεὶς οὗτος παύσεται τῆς ὕβρεως· τοῦτο
than as-much-as having-paid this-man will-cease from-the insolence this
δ' ἐστὶ μάλιστα μὲν θάνατος, εἰ δὲ μή, πάντα τὰ ὄντ'
and is preferably indeed death if but not all the property
ἀφελέσθαι. ἔπειθ' ὑπὲρ τῶν τούτου λῃτουργιῶν καὶ τῶν
to-take-away then about the his public-services and the
τριηραρχιῶν καὶ τῶν τοιούτων λόγων ὧδὶ γιγνώσκω.
trierarchies and the such arguments thus I-judge

εἰ μέν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, τὸ λῃτουργεῖν τοῦτο, 153
if indeed is O men Athenians the to-perform-public-services this
τὸ ἐν ὑμῖν λέγειν ἐν ἁπάσαις ταῖς ἐκκλησίαις καὶ πανταχοῦ
the among you to-say in all the assemblies and everywhere
‘ἡμεῖς οἱ λῃτουργοῦντες, ἡμεῖς οἱ προεισφέροντες ὑμῖν,
we the-ones performing-public-services we the-ones paying-in-advance for-you
ἡμεῖς οἱ πλούσιοί ἐσμεν,’ εἰ τὸ τὰ τοιαῦτα λέγειν, τοῦτ’ ἔστιν
we the rich are if the the such-things to-say this is
λῃτουργεῖν, ὁμολογῶ Μειδίαν ἁπάντων τῶν ἐν τῇ πόλει
to-perform-public-services I-agree Meidias of-all the-ones in the city
λαμπρότατον γεγενῆσθαι· ἀποκναίει γὰρ ἀηδίᾳ δήπου
most-splendid to-have-become he-wears-out for with-tiresomeness surely
καὶ ἀναισθησίᾳ καθ’ ἑκάστην τὴν ἐκκλησίαν ταῦτα λέγων.
and with-insensibility at every the assembly these-things saying
εἰ μέντοι τί ποτ’ ἐστὶν ἃ λῃτουργεῖ τῇ 154
if however what ever are the-public-services-which he-performs in-the
ἀληθείᾳ δεῖ σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἐρῶ· καὶ θεάσασθ’
truth one-must to-consider I to you will-tell and behold
ὡς δικαίως αὐτὸν ἐξετάσω, πρὸς ἐμαυτὸν κρίνων. οὗτος,
how justly him I-will-examine against myself judging this-man
ὦ ἄνδρες Ἀθηναῖοι, γεγονὼς ἔτη περὶ πεντήκοντ’ ἴσως
O men Athenians having-become years about fifty perhaps
ἢ μικρὸν ἔλαττον οὐδὲν ἐμοῦ πλείους λῃτουργίας ὑμῖν
or little less nothing than-me more public-services for-you
λελῃτούργηκεν, ὃς δύο καὶ τριάκοντ’ ἔτη γέγονα. κἀγὼ μὲν
has-performed who two and thirty years am-old and-I indeed
κατ’ ἐκείνους τοὺς χρόνους ἐτριηράρχουν, εὐθὺς ἐκ παίδων
in those the times was-trierarch immediately from boyhood
ἐξελθών, ὅτε σύνδυ’ ἦμεν οἱ τριήραρχοι καὶ τἀναλώματα
having-come-out when two-together we-were the trierarchs and the-expenses
πάντ’ ἐκ τῶν ἰδίων καὶ τὰς ναῦς ἐπληρούμεθ’ αὐτοί·
all from the private-means and the ships we-manned ourselves

155 οὗτος δέ, ὅτε μὲν κατὰ ταύτην τὴν ἡλικίαν ἦν ἣν
this-man but when indeed in this the age was which
ἐγὼ νῦν, οὐδέπω λῃτουργεῖν ἤρχετο, τηνικαῦτα δὲ
I now not-yet to-perform-public-services began then but
τοῦ πράγματος ἥπται, ὅτε πρῶτον μὲν διακοσίους καὶ
the matter he-has-touched when first indeed two-hundred and
χιλίους πεποιήκατε συντελεῖς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι
thousand have-made contributors you from whom exacting
τάλαντον ταλάντου μισθοῦσι τὰς τριηραρχίας οὗτοι, εἶτα
talent for-a-talent let-out the trierarchies these-men then
πληρώμαθ' ἡ πόλις παρέχει καὶ σκεύη δίδωσιν, ὥστ'
crews the city provides and gear gives so-that
αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν ἀναλῶσαι καὶ δοκεῖν
for-them some in-the truth the nothing to-spend and to-seem
λελῃτουργηκέναι καὶ τῶν ἄλλων λῃτουργιῶν ἀτελεῖς
to-have-performed-public-service and from-the other public-services exempt
γεγενῆσθαι περίεστιν.
to-have-become is-the-result

156 ἀλλὰ μὴν τί ἄλλο; τραγῳδοῖς κεχορήγηκέ ποθ'
but truly what else for-tragedians he-has-been-chorus-master ever
οὗτος, ἐγὼ δ' αὐληταῖς ἀνδράσιν. καὶ ὅτι τοῦτο τἀνάλωμ'
this-man I but for-pipers men and that this the-expense
ἐκείνης τῆς δαπάνης πλέον ἐστὶ πολλῷ, οὐδεὶς ἀγνοεῖ
than-that the outlay greater is by-much no-one is-ignorant
δήπου. κἀγὼ μὲν ἐθελοντὴς νῦν, οὗτος δὲ καταστὰς ἐξ
surely and-I indeed volunteer now this-man but appointed from
ἀντιδόσεως τότε, οὗ χάριν οὐδεμίαν δήπου δικαίως
exchange then for-which gratitude none surely justly
ἄν τις ἔχοι. τί ἔτι; εἱστίακα τὴν φυλὴν ἐγὼ καὶ
— anyone would-have what more I-have-feasted the tribe I and
Παναθηναίοις κεχορήγηκα, οὗτος δ' οὐδέτερα.
at-the-Panathenaea have-been-chorus-master this-man but neither

ἡγεμὼν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἴσον 157
leader of-a-symmory for-you became I years ten equal
Φορμίωνι καὶ Λυσιθείδῃ καὶ Καλλαίσχρῳ καὶ τοῖς
with-Phormio and Lysitheides and Callaeschrus and the
πλουσιωτάτοις, εἰσφέρων οὐκ ἀφ' ὑπαρχούσης οὐσίας
richest contributing not from existing property
(ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην), ἀλλ' ἀπὸ τῆς
by for the guardians I-had-been-deprived but from the
δόξης ὧν ὁ πατήρ μοι κατέλιπεν καὶ ὧν δίκαιον
reputation of-what the father to-me left and what just
ἦν με δοκιμασθέντα κομίσασθαι. ἐγὼ μὲν οὖν
was me having-been-passed-as-of-age to-recover I indeed then
οὕτως ὑμῖν προσενήνεγμαι, Μειδίας δὲ πῶς; οὐδέπω καὶ
so to-you have-behaved Meidias but how not-yet even
τήμερον συμμορίας ἡγεμὼν γέγονεν, οὐδὲν τῶν πατρῴων
today of-a-symmory leader he-has-become nothing of-the patrimony
ἀποστερηθεὶς ὑπ' οὐδενός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν
having-been-deprived by no-one but from the father much
οὐσίαν παραλαβών.
property having-received
τίς οὖν ἡ λαμπρότης, ἢ τίνες αἱ λῃτουργίαι καὶ τὰ σέμν' 158
what then the splendor or what the public-services and the grand
ἀναλώματα τούτου; ἐγὼ μὲν γὰρ οὐχ ὁρῶ, πλὴν εἰ ταῦτά
expenditures of-this-man I indeed for not see except if these-things
τις θεωρεῖ· οἰκίαν ᾠκοδόμηκεν Ἐλευσῖνι τοσαύτην ὥστε
one regards a-house he-has-built at-Eleusis so-great as
πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ, καὶ εἰς μυστήρια τὴν
all to-overshadow the-ones in the place and to the-mysteries the
γυναῖκ' ἄγει, κἂν ἄλλοσέ ποι βούληται, ἐπὶ τοῦ λευκοῦ
wife he-takes and-if elsewhere anywhere she-wishes on the white
ζεύγους τοῦ ἐκ Σικυῶνος, καὶ τρεῖς ἀκολούθους ἢ τέτταρας
pair the from Sicyon and three attendants or four

αὐτὸς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ, κυμβία καὶ ῥυτὰ
himself having through the agora he-swaggers cups and drinking-horns
καὶ φιάλας ὀνομάζων οὕτως ὥστε τοὺς παριόντας ἀκούειν.
and bowls naming so that the-ones passing-by hear
159 ἐγὼ δ' ὅσα μὲν τῆς ἰδίας τρυφῆς εἵνεκα Μειδίας καὶ
I but as-much-as indeed of-the private luxury for-the-sake Meidias and
περιουσίας κτᾶται, οὐκ οἶδ' ὅ τι τοὺς πολλοὺς ὑμῶν
superfluity acquires not I-know how ever the many of-you
ὠφελεῖ· ἃ δ' ἐπαιρόμενος τούτοις ὑβρίζει, ἐπὶ πολλοὺς
it-benefits what but elated by-these he-outrages to many
καὶ τοὺς τυχόντας ἡμῶν ἀφικνούμεν' ὁρῶ. οὐ δεῖ δὴ
and the chance-comers of-us arriving I-see not one-must indeed
τὰ τοιαῦθ' ἑκάστοτε τιμᾶν οὐδὲ θαυμάζειν ὑμᾶς, οὐδὲ τὴν
the such-things at-every-time to-honor nor to-admire you nor the
φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρῶς
public-spirit from these to-judge if anyone builds splendidly
ἢ θεραπαίνας κέκτηται πολλὰς ἢ σκεύη, ἀλλ' ὃς ἂν ἐν
or maidservants has-acquired many or furniture but who — in
τούτοις λαμπρὸς καὶ φιλότιμος ᾖ, ὧν ἅπασι μέτεστι
these-things splendid and public-spirited is in-which all have-a-share
τοῖς πολλοῖς ὑμῶν· ὧν οὐδὲν εὑρήσετε τούτῳ προσόν.
the many of-you of-which nothing you-will-find to-this-man belonging

Meidias will boast of the trireme he donated. Demosthenes shows he gave it out of cowardice: he contributed nothing in the earlier contributions for Euboea and Olynthus, and gave only when the cavalry were ordered to Tamynae. He sent an Egyptian alien to sail it while he stayed for the Dionysia, and later deserted his post among the cavalry to board the ship. Others, such as Niceratus and Euthydemus, served in person besides giving ships. He used his trireme to carry stakes, cattle, and doorposts to his house and timber for his mines. As treasurer of the Paralus he plundered the Cyzicenes, and as cavalry commander he rode in the processions on a borrowed horse.

ἀλλὰ νὴ Δία τριήρη ἐπέδωκεν· ταύτην γὰρ οἶδ' ὅτι 160
but by Zeus a-trireme he-donated this for I-know that
θρυλήσει, καὶ φήσει 'ἐγὼ ὑμῖν τριήρη ἐπέδωκα.' οὑτωσὶ δὴ
he-will-harp-on and will-say I to-you a-trireme donated thus then
ποιήσατε. εἰ μέν, ὦ ἄνδρες Ἀθηναῖοι, φιλοτιμίας εἵνεκα
do if indeed O men Athenians of-public-spirit for-the-sake
ταύτην ἐπέδωκεν, ἣν προσήκει τῶν τοιούτων ἔχειν χάριν,
this he-donated which it-befits for-the such-things to-have gratitude
ταύτην ἔχετ' αὐτῷ καὶ ἀπόδοτε, ὑβρίζειν δὲ μὴ δῶτε· οὐδενὸς
this have for-him and render to-outrage but not grant for-no
γὰρ πράγματος οὐδ' ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ
for matter nor deed this must-be-conceded if but indeed also
δειλίας καὶ ἀνανδρίας εἵνεκα δειχθήσεται τοῦτο πεποιηκώς,
of-cowardice and of-unmanliness for-the-sake he-will-be-shown this having-done
μὴ παρακρουσθῆτε. πῶς οὖν εἴσεσθε; ἐγὼ καὶ τοῦτο
do-not be-misled how then will-you-know I also this
διδάξω· ἄνωθεν δέ, βραχὺς γάρ ἐσθ' ὁ λόγος, λέξω.
will-teach from-the-beginning and short for is the account I-will-tell

161 ἐγένοντ᾽ εἰς Εὔβοιαν ἐπιδόσεις παρ᾽ ὑμῖν πρῶται· τούτων
there-were for Euboea contributions among you first of-these
οὐκ ἦν Μειδίας, ἀλλ᾽ ἐγώ, καὶ συντριήραρχος ἦν μοι
not was Meidias but I and fellow-trierarch was to-me
Φιλῖνος ὁ Νικοστράτου. ἕτεραι δεύτεραι μετὰ ταῦτ᾽ εἰς
Philinus the (son)-of-Nicostratus others second after these-things for
Ὄλυνθον· οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ
Olynthus nor of-these was Meidias and-yet the at-least indeed
φιλότιμον πανταχοῦ προσῆκεν ἐξετάζεσθαι. τρίται νῦν
public-spirited-man everywhere it-befitted to-be-seen third now
αὗται γεγόνασιν ἐπιδόσεις· ἐνταῦθ᾽ ἐπέδωκεν. πῶς; ἐν τῇ
these have-been contributions here he-contributed how in the
βουλῇ γιγνομένων ἐπιδόσεων παρὼν οὐκ ἐπεδίδου τότε·
council happening contributions being-present not he-contributed then
162 ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας
when but to-be-besieged the at Tamynae soldiers
ἐξηγγέλλετο, καὶ πάντας ἐξιέναι τοὺς ὑπολοίπους ἱππέας,
was-announced and all to-go-out the remaining cavalry
ὧν εἷς οὗτος ἦν, προεβούλευσεν ἡ βουλή, τηνικαῦτα
of-whom one this-man was passed-a-preliminary-decree the council then
φοβηθεὶς τὴν στρατείαν ταύτην εἰς τὴν ἐπιοῦσαν ἐκκλησίαν,
having-feared the campaign this for the next assembly
πρὶν καὶ προέδρους καθέζεσθαι, παρελθὼν ἐπέδωκεν.
before even the-presiding-officers to-be-seated having-come-forward he-contributed
τῷ δῆλον, ὥστε μηδ᾽ ἀντειπεῖν αὐτὸν ἔχειν, ὅτι τὴν
by-what clear so-that not-even to-contradict him to-be-able that the
στρατείαν φεύγων, οὐ φιλοτιμίᾳ, τοῦτ᾽ ἐποίησεν; τοῖς
campaign shunning not from-public-spirit this he-did by-the
μετὰ ταῦτα πραχθεῖσιν ὑπ᾽ αὐτοῦ.
after these-things done by him

τὸ μὲν γὰρ πρῶτον, ὡς οὐκ ἐδόκει, προϊούσης τῆς 163
the indeed for first when not it-seemed proceeding the
ἐκκλησίας καὶ λόγων γιγνομένων, τῆς τῶν ἱππέων βοηθείας
assembly and speeches taking-place the of-the cavalry help
ἤδη δεῖν, ἀλλ' ἀνεπεπτώκει τὰ τῆς ἐξόδου, οὐκ
any-longer to-be-necessary but had-fallen-through the of-the expedition not
ἀνέβαιν' ἐπὶ τὴν ναῦν ἣν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον
he-embarked on the ship which he-had-donated but the resident-alien
ἐξέπεμψε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε
he-sent-out the Egyptian Pamphilus himself but staying here
τοῖς Διονυσίοις διεπράττετο ταῦτ' ἐφ' οἷς νυνὶ κρίνεται·
at-the Dionysia did these-things for which now he-is-on-trial
ἐπειδὴ δ' ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἐξ 164
when and the general Phocion was-sending-for the-ones from
Ἀργούρας ἱππέας ἐπὶ τὴν διαδοχὴν καὶ κατείληπτο
Argura cavalry for the relief and he-had-been-caught
σοφιζόμενος, τόθ' ὁ δειλὸς καὶ κατάρατος οὑτοσὶ
playing-the-sophist then the coward and accursed this-man-here
λιπὼν τὴν τάξιν ταύτην ἐπὶ τὴν ναῦν ᾤχετο, καὶ
having-deserted the post this to the ship went and
ὧν ἱπparχεῖν ἠξίωσε παρ' ὑμῖν ἱππέων, τούτοις
of-which to-be-cavalry-commander he-thought-fit among you cavalry with-these
οὐ συνεξῆλθεν. εἰ δ' ἐν τῇ θαλάττῃ κίνδυνός τις ἦν, εἰς
not he-went-out if but on the sea danger some was to
τὴν γῆν δῆλον ὅτι ᾤχετ' ἄν.
the land clear that he-would-have-gone —
οὐ μὴν Νικήρατός γ' οὕτως ὁ τοῦ Νικίου, ὁ 165
not however Niceratus at-least thus the — of-Nicias the
ἀγαπητός, ὁ ἄπαις, ὁ παντάπασιν ἀσθενὴς τῷ σώματι·
beloved the childless the altogether weak in-the body
οὐδ' Εὐκτήμων ὁ τοῦ Αἰσίωνος, οὐχ οὕτως· οὐδ'
nor Euctemon the — of-Aesion not thus nor

Εὐθύδημος ὁ τοῦ Στρατοκλέους· ἀλλ' αὐτῶν ἕκαστος
Euthydemus the — of-Stratocles but of-them each
ἑκὼν ἐπιδοὺς τριήρη οὐκ ἀπέδρα ταύτῃ τὴν στρατείαν,
willingly having-donated a-trireme not ran-away by-this the campaign
ἀλλὰ τὴν μὲν ἐν χάριτος μέρει καὶ δωρειᾶς παρεῖχον
but the indeed in of-favor part and of-gift provided
πλέουσαν τῇ πόλει, οὗ δ' ὁ νόμος προσέταττεν,
sailing for-the city where but the law prescribed
ἐνταῦθα τοῖς σώμασιν αὐτοὶ λῃτουργεῖν ἠξίουν.
there with-the bodies themselves to-serve they-thought-fit
166 ἀλλ' οὐχ ὁ ἵππαρχος Μειδίας, ἀλλὰ τὴν ἐκ τῶν
but not the cavalry-commander Meidias but the from the
νόμων τάξιν λιπών, οὗ δίκην ὀφείλει τῇ πόλει
laws post having-deserted for-which penalty he-owes to-the city
δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει μέρει. καίτοι τὴν
to-pay this in of-benefaction he-will-count part and-yet the
τοιαύτην τριηραρχίαν, ὦ πρὸς θεῶν, πότερον τελωνίαν
such trierarchy O by gods whether tax-farming
καὶ πεντηκοστὴν καὶ λιποτάξιον καὶ στρατείας ἀπόδρασιν
and two-percent-tax and desertion and of-service evasion
καὶ πάντα τὰ τοιαῦθ' ἁρμόττει καλεῖν, ἢ φιλοτιμίαν;
and all the such-things it-suits to-call or public-spirit
οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἱππεῦσιν αὑτὸν
no for way other among the cavalry himself
ἀτελῆ ποιῆσαι στρατείας δυνάμενος ταύτην εὗρηκε Μειδίας
exempt to-make from-service being-able this has-found Meidias
καινὴν ἱππικήν τινα πεντηκοστήν.
new cavalry some two-percent-tax
167 καὶ γὰρ αὖ τοῦτο. τῶν ἄλλων ἁπάντων τῶν ἐπιδόντων
and for again this of-the others all the having-donated
τριηράρχων παραπεμπόντων ὑμᾶς ὅτε δεῦρ' ἀπεπλεῖτ'
trierarchs escorting you when hither you-sailed-back

ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπεν, ἀλλ' ἀμελήσας
from Styra alone this-man not escorted but having-neglected
ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώμαθ' ὡς αὑτὸν καὶ
you stakes and cattle and doors to himself and
ξύλ' εἰς τὰ ἔργα τὰ ἀργύρει' ἐκόμιζεν, καὶ χρηματισμός,
timber for the works the silver-mine he-conveyed and money-making
οὐ λῃτουργία γέγονεν ἡ τριηραρχία τῷ καταπτύστῳ
not public-service has-become the trierarchy for-the despicable
τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆ λέγω σύνιστε μὲν τὰ πολλὰ
this-man but truly that true-things I-say you-know indeed the most
τούτων, ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ.
of-these nevertheless but also witnesses to-you I-call
εἰ τοίνυν ὡς ἀληθῶς, ἄνδρες Ἀθηναῖοι, οἷάπερ φήσει καὶ 169
if then as truly men Athenians such-as he-will-say and
καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα, τοιαῦτ' ἦν
will-boast to you presently indeed very such were
αὐτῷ τὰ λελῃτουργημένα καὶ πεπραγμένα, καὶ μὴ τοιαῦθ'
for-him the public-services-performed and done and not such
οἷ' ἐγὼ δεικνύω, οὐδ' οὕτω δήπου τό γε δοῦναι δίκην
as I show not-even so surely the at-least to-pay penalty
ὧν ὕβρικεν ἐκφυγεῖν ταῖς λῃτουργίαις δίκαιος ἂν
for-what he-has-outraged to-escape by-the public-services deserving —
ἦν. ἐγὼ γὰρ οἶδ' ὅτι πολλοὶ πολλὰ κἀγάθ' ὑμᾶς
he-would-be I for know that many many and-good-things you
εἰσιν εἰργασμένοι, οὐ κατὰ τὰς Μειδίου λῃτουργίας, οἱ
have done not according-to the of-Meidias public-services some
μὲν ναυμαχίας νενικηκότες, οἱ δὲ πόλεις εἰληφότες, οἱ
indeed sea-battles having-won others and cities having-taken others
δὲ πολλὰ καὶ καλὰ ὑπὲρ τῆς πόλεως στήσαντες τρόπαια·
and many and fine on-behalf-of the city having-set-up trophies

170 ἀλλ᾽ ὅμως οὐδενὶ πώποτε τούτων δεδώκατε τὴν δωρειὰν
but nevertheless to-none ever of-these you-have-given the gift
ταύτην οὐδ᾽ ἂν δοίητε, ἐξεῖναι τοὺς ἰδίους ἐχθροὺς
this nor — you-would-give to-be-permitted the private enemies
ὑβρίζειν αὐτῶν ἑκάστῳ, ὁπότ᾽ ἂν βούληται καὶ ὅν
to-outrage to-them each whenever — he-wishes and in-whatever
ἂν δύνηται τρόπον. οὐδὲ γὰρ Ἁρμοδίῳ καὶ Ἀριστογείτονι·
— he-can way not-even for to-Harmodius and to-Aristogeiton
τούτοις γὰρ δὴ μέγισται δέδονται δωρειαὶ παρ᾽ ὑμῶν
to-these for indeed greatest have-been-given gifts by you
καὶ ὑπὲρ μεγίστων. οὐδ᾽ ἂν ἠνέσχεσθε, εἰ προσέγραψέ
and for greatest-deeds nor — you-would-have-endured if had-added
τις ἐν τῇ στήλῃ ‘ἐξεῖναι δὲ καὶ ὑβρίζειν αὐτοῖς ὃν
anyone on the pillar to-be-permitted and also to-outrage for-them whomever
ἂν βούλωνται·’ ὑπὲρ γὰρ αὐτοῦ τούτου τὰς ἄλλας
— they-wish on-behalf-of for this-very thing the other
ἔλαβον δωρειάς, ὅτι τοὺς ὑβρίζοντας ἔπαυσαν.
they-received gifts because the-ones outraging they-stopped

171 ὅτι τοίνυν καὶ κεκόμισται χάριν, ὦ ἄνδρες Ἀθηναῖοι, παρ᾽
that then also he-has-received gratitude O men Athenians from
ὑμῶν, οὐ μόνον ὧν αὐτὸς λελῃτούργηκε λῃτουργιῶν ἀξίαν
you not only of-which himself he-has-performed public-services worth
(μικρὰ γὰρ αὕτη γέ τις ἦν), ἀλλὰ καὶ τῶν μεγίστων, καὶ
small for this at-least some was but also for-the greatest also
τοῦτο βούλομαι δεῖξαι, ἵνα μηδ᾽ ὀφείλειν οἴησθέ τι
this I-wish to-show so-that not-even to-owe you-may-think anything
τῷ καταπτύστῳ τούτῳ. ὑμεῖς γάρ, ὦ ἄνδρες Ἀθηναῖοι,
to-the despicable this-man you for O men Athenians
ἐχειροτονήσατε τοῦτον τῆς Παράλου ταμίαν, ὄντα τοιοῦτον
elected this-man of-the Paralus treasurer being such
οἷός ἐστι, καὶ πάλιν ἵππαρχον, ὀχεῖσθαι διὰ τῆς ἀγορᾶς
as he-is and again cavalry-commander to-ride through the agora

ταῖς πομπαῖς οὐ δυνάμενον, καὶ μυστηρίων ἐπιμελητὴν
in-the processions not being-able and of-the-mysteries overseer
καὶ ἱεροποιόν ποτε καὶ βοώνην, καὶ τὰ τοιαῦτα δή.
and overseer-of-sacrifices once and ox-buyer and the such-things indeed
εἶτα πρὸς τῶν θεῶν τὸ τὴν τῆς φύσεως κακίαν καὶ 172
then by the gods the the of-the nature vice and
ἀνανδρίαν καὶ πονηρίαν ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς
unmanliness and wickedness by-the from you offices and honors
καὶ χειροτονίαις ἐπανορθοῦσθαι μικρὰν ὑπολαμβάνετ'
and elections to-repair small do-you-suppose
εἶναι δωρειὰν καὶ χάριν; καὶ μὴν εἴ τις αὐτοῦ ταῦτ'
to-be gift and favor and truly if anyone of-him these-things
ἀφέλοιτο 'ἱππάρχηκα, τῆς Παράλου ταμίας
should-take-away I-have-been-cavalry-commander of-the Paralus treasurer
γέγονα,' τίνος ἔστ' ἄξιος οὗτος;
I-have-been of-what is worth this-man
ἀλλὰ μὴν κἀκεῖνό γ' ἐπίστασθε, ὅτι τῆς μὲν Παράλου 173
but truly also-that at-least you-know that of-the indeed Paralus
ταμιεύσας Κυζικηνῶν ἥρπασε πλεῖν ἢ πέντε τάλαντα,
having-been-treasurer of-Cyzicenes he-plundered more than five talents
ὑπὲρ ὧν ἵνα μὴ δῷ δίκην, πάντα τρόπον περιωθῶν
for which so-that not he-may-pay penalty every way thrusting-aside
καὶ ἐλαύνων τοὺς ἀνθρώπους καὶ τὰ σύμβολα συγχέων
and harassing the men and the agreements confounding
τὴν μὲν πόλιν ἐχθρὰν τῇ πόλει πεποίηκεν, τὰ χρήματα
the indeed city hostile to-the city he-has-made the money
δ' αὐτὸς ἔχει· ἵππαρχος δὲ χειροτονηθεὶς λελύμανται
but himself has cavalry-commander and having-been-elected he-has-ruined
τὸ ἱππικὸν ὑμῶν, τοιούτους θεὶς νόμους οὓς πάλιν
the cavalry your such having-laid-down laws which again
αὐτὸς ἔξαρνος ἦν μὴ τεθεικέναι.
himself denying was not to-have-laid-down

174 καὶ τῆς μὲν Παράλου ταμιεύων τότε, ὅτε τὴν ἐπὶ Θηβαίους
and of-the indeed Paralus being-treasurer then when the against Thebans
ἔξοδον εἰς Εὔβοιαν ἐποιεῖσθ' ὑμεῖς, δώδεκα τῆς πόλεως
expedition to Euboea you-were-making you twelve of-the city
τάλαντ' ἀναλίσκειν ταχθείς, ἀξιούντων ὑμῶν πλεῖν
talents to-spend having-been-appointed you asking-him to-sail
καὶ παραπέμπειν τοὺς στρατιώτας οὐκ ἐβοήθησεν, ἀλλ' ἤδη
and to-escort the soldiers not he-helped but already
τῶν σπονδῶν γεγονυιῶν, ἃς Διοκλῆς ἐσπείσατο Θηβαίοις,
the truce having-been-made which Diocles concluded with-Thebans
ἦκεν. καὶ τόθ' ἡττᾶτο πλέων τῶν ἰδιωτικῶν τριήρων μιᾶς·
he-came and then was-beaten sailing by-the private triremes one
οὕτως εὖ τὴν ἱερὰν τριήρη παρεσκευάκει. ἱππαρχῶν
so well the sacred trireme he-had-equipped being-cavalry-commander
τοίνυν, τί οἴεσθε τἄλλα; ἀλλ' ἵππον, ἵππον οὐκ ἐτόλμησεν
then what do-you-think the-rest but a-horse a-horse not dared
ὁ λαμπρὸς καὶ πλούσιος οὗτος πρίασθαι, ἀλλ' ἐπ' ἀλλοτρίου
the splendid and rich this-man to-buy but on another's
τὰς πομπὰς ἡγεῖτο, τοῦ Φιλομήλου τοῦ Παιανιέως ἵππου·
the processions he-led — of-Philomelus of-the Paeanian horse
καὶ ταῦτα πάντες ἴσασιν οἱ ἱππεῖς. καὶ ὅτι ταῦτ'
and these-things all know the cavalry and that these-things
ἀληθῆ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας.
true I-say call for-me also of-these the witnesses

Demosthenes lists earlier plaints for offenses at festivals. Evander, who seized a debtor at the Mysteries, lost his judgment and paid damages. A magistrate's assistant who pushed a man from a seat in the theater was condemned and died before trial. Ctesicles, who struck an enemy with a strap while drunk in a procession, was put to death. Pyrrhus was executed for serving as a juror while in debt to the treasury, and Smicrus and Sciton were heavily fined for illegal proposals. None of these did anything like Meidias. The jurors should not punish the poor and modest while pardoning the rich.

βούλομαι τοίνυν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὅσων ἤδη 175
I-wish then to-you O men Athenians also whom already
καταχειροτονήσαντος τοῦ δήμου περὶ τὴν ἑορτὴν ἀδικεῖν
having-voted-against-them the people concerning the festival to-do-wrong
ὑμεῖς κατεγνώκατε, εἰπεῖν, καὶ δεῖξαι τί πεποιηκότες
you have-condemned to-tell and to-show what having-done
αὐτῶν ἔνιοι τίνος ὀργῆς τετυχήκασι παρ' ὑμῶν, ἵνα
of-them some what anger have-met-with from you so-that
ταῦτα πρὸς τὰ τούτῳ πεπραγμέν' ἀντιθῆτε. πρῶτον μὲν
these-things against the by-this-man done you-may-set first indeed
τοίνυν, ἵνα πρώτης τῆς τελευταίας γεγονυίας μνησθῶ
then so-that first the last having-taken-place I-may-mention
καταγνώσεως, περὶ τὰ μυστήρι' ἀδικεῖν Εὐάνδρου
condemnation concerning the mysteries to-do-wrong Evander
κατεχειροτόνησεν ὁ δῆμος τοῦ Θεσπιῶς, προβαλλομένου
voted-against the people the of-Thespiae lodging-a-plaint-against
αὐτὸν Μενίππου, Καρός τινος ἀνθρώπου. ἔστι δ' ὁ
him Menippus a-Carian some man is and the
αὐτὸς νόμος τῷδε τῷ περὶ τῶν Διονυσίων ὁ περὶ
same law as-this the concerning the Dionysia the-one concerning
τῶν μυστηρίων, κἀκεῖνος ὕστερος τοῦδ' ἐτέθη.
the mysteries and-that later than-this was-laid-down

176 τί οὖν ποιήσαντος, ὦ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε
what then having-done O men Athenians did-you-vote-against
τοῦ Εὐάνδρου; τοῦτ' ἀκούσατε. ὅτι δίκην ἐμπορικὴν
— Evander this hear that suit commercial
καταδικασάμενος τοῦ Μενίππου, οὐκ ἔχων πρότερον
having-won-against — Menippus not being-able earlier
λαβεῖν αὐτόν, ὡς ἔφη, τοῖς μυστηρίοις ἐπιδημοῦντος
to-catch him as he-said at-the mysteries staying-in-town
ἐπελάβετο. κατεχειροτονήσατε μὲν διὰ ταῦτα, καὶ οὐδ'
he-seized-him you-voted-against indeed because-of these-things and not-even
ὁτιοῦν ἄλλο προσῆν, εἰσελθόντα δ' εἰς τὸ δικαστήριον
anything-whatever else was-added having-come-in and to the court
ἐβούλεσθε μὲν θανάτῳ κολάσαι, τοῦ δὲ προβαλλομένου
you-wished indeed with-death to-punish the but plaintiff
πεισθέντος τὴν δίκην τε πᾶσαν ἀφεῖναι ἠναγκάσατ'
having-been-persuaded the suit both whole to-remit you-compelled
αὐτόν, ἣν ἡρήκει πρότερον (ἦν δὲ δυοῖν αὖτη ταλάντοιν),
him which he-had-won before was and of-two this talents
καὶ προσετιμήσατε τὰς βλάβας, ἃς ἐπὶ τῇ χειροτονίᾳ
and you-assessed-besides the damages which on-account-of the vote
μένων ἐλογίζεθ' αὑτῷ γεγενῆσθαι πρὸς ὑμᾶς ἄνθρωπος.
staying he-reckoned for-himself to-have-been-caused before you the-man
177 εἷς μὲν οὗτος ἐξ ἰδίου πράγματος, οὐδεμιᾶς ὕβρεως
one indeed this-man from private matter no insolence
προσούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον τοσαύτην
being-added for very the to-transgress the law so-great
ἔδωκε δίκην. εἰκότως· τοῦτο γάρ ἐσθ' ὃ φυλάττειν
paid penalty reasonably this for is which to-guard
ὑμᾶς δεῖ, τοὺς νόμους, τὸν ὅρκον· ταῦτ' ἔχεθ'
you it-is-necessary the laws the oath these-things you-hold
ὑμεῖς οἱ δικάζοντες ἀεὶ παρὰ τῶν ἄλλων ὥσπερεὶ
you the-ones judging always from the others as-it-were

παρακαταθήκην, ἣν ἅπασιν, ὅσοι μετὰ τοῦ δικαίου
a-deposit which for-all as-many-as with the justice
πρὸς ὑμᾶς ἔρχονται, σῶν ὑπάρχειν δεῖ.
to you come safe to-be-kept it-is-necessary
ἕτερος ἀδικεῖν ποτ' ἔδοξεν ὑμῖν περὶ τὰ Διονύσια, 178
another to-do-wrong once seemed to-you concerning the Dionysia
καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρχοντι τῷ
and you-voted-against him being-assessor to-archon the
υἱεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἤψατο, ἐξείργων
son because a-seat someone taking be-touched excluding-him
ἐκ τοῦ θεάτρου· ἦν δ' οὗτος ὁ τοῦ βελτίστου πατὴρ
from the theater was and this-man the of-the most-excellent father
Χαρικλείδου, τοῦ ἄρξαντος.
of-Charicleides of-the-one having-been-archon
καὶ μέγα γ' ὑμῖν τοῦτ' ἐδόκει δίκαιον ἔχειν ὁ 179
and great at-least to-you this seemed just-claim to-have the
προβαλλόμενος λέγειν, 'εἰ κατελάμβανον, ἄνθρωπε, θέαν,
plaintiff to-say if I-was-taking fellow a-seat
εἰ μὴ τοῖς κηρύγμασιν, ὡς σύ με φῄς, ἐπειθόμην, τίνος
if not the proclamations as you me say I-was-obeying what
ἐκ τῶν νόμων εἶ κύριος, καὶ ὁ ἄρχων αὐτός; τοῖς
by the laws are-you master even the archon himself to-the
ὑπηρέταις ἐξείργειν εἰπεῖν, οὐκ αὐτὸς τύπτειν. οὐδ' οὕτω
attendants to-exclude to-order not himself to-strike nor so
πείθομαι· ἐπιβολὴν ἐπιβαλεῖν, πάντα μᾶλλον πλὴν αὐτὸς
I-obey a-fine to-impose everything rather except himself
ἅψασθαι τῇ χειρί· πολλὰ γὰρ πρὸ τοῦ μὴ τὸ σῶμ'
to-touch with-the hand many for before the not the body
ἕκαστον ὑβρίζεσθαι πεποιήκασιν οἱ νόμοι.' ταῦτ' ἔλεγεν
each to-be-outraged have-provided the laws these-things said

μὲν ἐκεῖνος, ἐχειροτονήσατε δ' ὑμεῖς· οὐ μὴν εἰσῆλθεν
indeed that-man voted-against-him but you not however came
εἰς τὸ δικαστήριον οὗτος, ἀλλ' ἐτελεύτησεν πρότερον.
to the court this-man but died before
180 ἑτέρου τοίνυν ὅ τε δῆμος ἅπας κατεχειροτόνησ' ἀδικεῖν
another then the both people whole voted-against to-do-wrong
περὶ τὴν ἑορτήν, καὶ ὑμεῖς εἰσελθόντ' ἀπεκτείνατε
concerning the festival and you having-come-to-court killed
τοῦτον, Κτησικλέα, ὅτι σκῦτος ἔχων ἐπόμπευε,
this-man Ctesicles because a-strap having he-marched-in-the-procession
καὶ τούτῳ μεθύων ἐπάταξέ τιν' ἐχθρὸν ὑπάρχονθ' ἑαυτῷ·
and with-this drunk struck someone enemy being to-himself
ἐδόκει γὰρ ὕβρει καὶ οὐκ οἴνῳ τύπτειν, ἀλλὰ τὴν
he-seemed for with-insolence and not with-wine to-strike but the
ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν λαβὼν
at the procession and the being-drunk pretext having-taken
ἀδικεῖν, ὡς δούλοις χρώμενος τοῖς ἐλευθέροις.
to-do-wrong as like-slaves treating the free
181 ἁπάντων τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτων, ὧν
of-all then O men Athenians these of-whom
ὁ μὲν ὢν εἷλεν ἀποστάς, ὁ δὲ καὶ θανάτῳ
the-one indeed what he-had-won having-given-up the-other and even with-death
ζημιωθεὶς φαίνεται, πολλῷ δεινότερ' εὖ οἶδ' ὅτι πάντες
punished appears much more-terrible well I-know that all
ἂν εἶναι φήσειαν τὰ Μειδίᾳ πεπραγμένα· οὔτε γὰρ
— to-be would-say the by-Meidias done neither for
πομπεύων οὔτε δίκην ᾑρηκὼς οὔτε παρεδρεύων οὔτ' ἄλλην
marching nor suit having-won nor being-assessor nor other
σκῆψιν ἔχων οὐδεμίαν πλὴν ὕβριν, τοιαῦτα πεποίηκεν οἷ'
pretext having any except insolence such-things he-has-done as
οὐδεὶς ἐκείνων. καὶ τούτους μὲν ἐάσω.
none of-those and these indeed I-will-pass-over

ἀλλὰ Πύρρον, ὦ ἄνδρες Ἀθηναῖοι, τὸν Ἐτεοβουτάδην, 182
but Pyrrhus O men Athenians the Eteobutad
ἐνδειχθέντα δικάζειν ὀφείλοντα τῷ δημοσίῳ, θανάτῳ
indicted to-sit-as-juror owing to-the treasury with-death
ζημιῶσαί τινες ὑμῶν ᾤοντο χρῆναι, καὶ τέθνηκεν ἁλοὺς
to-punish some of-you thought to-be-necessary and he-has-died convicted
παρ᾽ ὑμῖν· καίτοι τοῦτο τὸ λῆμμα δι᾽ ἔνδειαν, οὐ δι᾽
before you and-yet this the gain through want not through
ὕβριν λαμβάνειν ἐπεχείρησεν ἐκεῖνος. καὶ πολλοὺς ἂν
insolence to-take attempted that-man and many —
ἑτέρους ἔχοιμι λέγειν, ὧν οἱ μὲν τεθνᾶσιν, οἱ δ᾽
others I-could to-name of-whom some indeed have-died others and
ἠτιμωμένοι διὰ πολλῷ τούτων εἰσὶν ἐλάττω πράγματα.
disenfranchised because-of much than-these are lesser things
ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, Σμίκρῳ δέκα ταλάντων ἐτιμήσατε
you O men Athenians Smicrus at-ten talents assessed
καὶ Σκίτωνι τοσούτων ἑτέρων, δόξαντι παράνομα γράφειν,
and Sciton at-as-many again seeming illegal-measures to-propose
καὶ οὔτε παιδί᾽ οὔτε φίλους οὔτε συγγενεῖς οὔθ᾽ ὁντινοῦν
and neither children nor friends nor kinsmen nor anyone-whatever
ἠλεήσατε τῶν παρόντων ἐκείνοις.
you-pitied of-the-ones present with-those
μὴ τοίνυν, ἐὰν μὲν εἴπῃ τις παράνομα, οὕτως ὀργιζόμενοι 183
not then if indeed proposes someone illegal-things so being-angry
φαίνεσθε, ἐὰν δὲ ποιῇ, μὴ λέγῃ, πράως διάκεισθε. οὐδὲν γὰρ
appear if but does not speaks gently be-disposed no for
ῥῆμ᾽ οὐδ᾽ ὄνομ᾽ οὕτως ἐστὶ τοῖς πολλοῖς ὑμῶν χαλεπόν, ὡς
word nor name so is to-the many of-you grievous as
ὅσ᾽ ὑβρίζων τις τὸν ἐντυχόνθ᾽ ὑμῶν διαπράττεται. μὴ
as-much-as outraging anyone the chance-comer of-you does not
τοίνυν αὐτοὶ καθ᾽ ὑμῶν αὐτῶν δεῖγμα τοιοῦτον ἐξενέγκητ᾽,
then yourselves against you yourselves proof such bring-out

ἄνδρες Ἀθηναῖοι, ὡς ἄρ' ὑμεῖς, ἂν μὲν τῶν μετρίων τινὰ
men Athenians that after-all you if indeed of-the moderate any
καὶ δημοτικῶν λάβηθ' ὁτιοῦν ἀδικοῦντα, οὔτ' ἐλεήσετ'
and popular you-catch anything-whatever doing-wrong neither will-pity
οὔτ' ἀφήσετε, ἀλλ' ἀποκτενεῖτ' ἢ ἀτιμώσετε, ἂν δὲ πλούσιος
nor will-let-go but will-kill or will-disenfranchise if but rich
ὤν τις ὑβρίζῃ, συγγνώμην ἕξετε. μὴ δῆτα· οὐ γὰρ
being anyone commits-outrage pardon you-will-have not indeed not for
δίκαιον· ἀλλ' ἐπὶ πάντων ὁμοίως ὀργιζόμενοι φαίνεσθε.
just but in all alike being-angry appear

XV · PITY AND THE ORATORS

Everyone, Demosthenes says, contributes to a common fund of goodwill, and Meidias has contributed only insults. When he weeps with his children, he deserves more hatred, since he can be humble when he chooses. Demosthenes has no children to show, but the laws stand beside him and should be honored. Meidias will call him an orator; Demosthenes denies taking anything from the people and says even a guilty orator should be punished by law, not by outrage. He has prepared his speech carefully, but Meidias' deeds supplied its matter. To win envy by his life and pity by deceit would be a great art; he deserves hatred, not pity. Meidias will attack the Assembly that condemned him, as he did when he tried to cow the people.

184 ἃ τοίνυν οὐδενὸς τῶν εἰρημένων ἧττον ἀναγκαῖον
what then than-none of-the things-said less necessary
εἶναι νομίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι καὶ
to-be I-think to you to-say these-things having-said still also
βραχέα περὶ τούτων διαλεχθεὶς καταβήσομαι. ἔστιν, ὦ
briefly about these-things having-discussed I-will-step-down there-is O
ἄνδρες Ἀθηναῖοι, μεγάλη τοῖς ἀδικοῦσιν ἅπασι μερὶς
men Athenians great for-the-ones doing-wrong all share
καὶ πλεονεξία ἡ τῶν ὑμετέρων τρόπων πραότης. ὅτι
and advantage the of-the your ways mildness that

δὴ ταύτης οὐδ' ὁτιοῦν ὑμῖν μεταδοῦναι τούτῳ
indeed of-this not-even anything-whatever to-you to-give for-this-man
προσήκει, ταῦτ' ἀκούσατέ μου. ἐγὼ νομίζω πάντας
it-befits these-things hear me I think all
ἀνθρώπους ἐράνους φέρειν παρὰ πάντα τὸν βίον
men contributions to-bring throughout all the life
αὐτοῖς, οὐχὶ τούσδε μόνους οὓς συλλέγουσί τινες καὶ
for-themselves not these only which collect some and
ὧν πληρωταὶ γίγνονται, ἀλλὰ καὶ ἄλλους.
of-which contributors become but also others
οἷον ἔστι μέτριος καὶ φιλάνθρωπός τις ἡμῶν καὶ 185
for-instance is moderate and humane one of-us and
πολλοὺς ἐλεῶν· τούτῳ ταὐτὸ δίκαιον ὑπάρχειν παρὰ
many pitying for-this-man the-same just to-be-due from
πάντων, ἄν ποτ' εἰς χρείαν καὶ ἀγῶν' ἀφίκηται. ἄλλος
all if ever into need and trial he-comes another
οὑτοσί τις ἀναιδὴς καὶ πολλοὺς ὑβρίζων, καὶ τοὺς μὲν
this-man-here one shameless and many outraging and some indeed
πτωχούς, τοὺς δὲ καθάρματα, τοὺς δ' οὐδ' ἀνθρώπους
beggars others and scum others and not-even men
ὑπολαμβάνων· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν φοράς,
supposing for-this-man the same just to-be-due payments
ἅσπερ αὐτὸς εἰσενήνοχε τοῖς ἄλλοις. ἂν τοίνυν ὑμῖν
which-very himself he-has-contributed to-the others if then to-you
ἐπίῃ σκοπεῖν, τούτου πληρωτὴν εὑρήσετε Μειδίαν ὄντα
it-occurs to-consider of-this contributor you-will-find Meidias being
τοῦ ἐράνου, καὶ οὐκ ἐκείνου.
of-the contribution and not of-that
οἶδα τοίνυν ὅτι τὰ παιδί' ἔχων ὀδυρεῖται, καὶ πολλοὺς 186
I-know then that the children having he-will-lament and many
λόγους καὶ ταπεινοὺς ἐρεῖ, δακρύων καὶ ὡς ἐλεινότατον
words and abject he-will-speak weeping and as most-pitiable

ποιῶν ἑαυτόν. ἔστι δ', ὅσῳ περ ἂν αὐτὸν νῦν
making himself is but by-as-much very — himself now
ταπεινότερον ποιῇ, τοσούτῳ μᾶλλον ἄξιον μισεῖν αὐτόν,
more-abject he-makes by-so-much more worthy to-hate him
ὦ ἄνδρες Ἀθηναῖοι. διὰ τί; ὅτι εἰ μὲν μηδαμῶς
O men Athenians because-of what because if indeed in-no-way
δυνηθεὶς ταπεινὸς γενέσθαι οὕτως ἀσελγὴς καὶ βίαιος
having-been-able abject to-become so wanton and violent
ἦν ἐπὶ τοῦ παρεληλυθότος βίου, τῇ φύσει καὶ τῇ τύχῃ,
he-was in the past life by-his nature and by-his fortune
δι' ἣν τοιοῦτος ἐγένετο, ἄξιον ἦν ἄν τι τῆς
through which such he-became worthy it-would-be — something of-the
ὀργῆς ἀνεῖναι· εἰ δ' ἐπιστάμενος μέτριον παρέχειν αὑτὸν
anger to-relax if but knowing-how moderate to-show himself
ὅταν βούληται τὸν ἐναντίον ἢ τοῦτον τὸν τρόπον εἵλετο
whenever he-wishes the opposite than this the way he-chose
ζῆν, εὔδηλον δήπου τοῦθ' ὅτι καὶ νῦν ἂν διακρούσηται,
to-live clear surely this that also now if he-escapes
πάλιν αὐτὸς ἐκεῖνος ὃν ὑμεῖς ἴστε γενήσεται.
again himself that-man whom you know he-will-become
187 οὐ δεῖ δὴ προσέχειν, οὐδὲ τὸν παρόντα καιρόν, ὃν
not one-must indeed to-attend nor the present occasion which
οὗτος ἐξεπίτηδες πλάττεται, κυριώτερον οὐδὲ πιστότερον
this-man on-purpose feigns more-authoritative nor more-credible
τοῦ παντός, ὃν αὐτοὶ σύνιστε, χρόνου ποιήσασθαι. ἐμοὶ
than-the whole which yourselves know time to-make for-me
παιδί' οὐκ ἔστιν, οὐδ' ἂν ἔχοιμι ταῦτα παραστησάμενος
children not there-are nor — could-I these having-set-beside-me
κλάειν καὶ δακρύειν ἐφ' οἷς ὑβρίσθην. διὰ τοῦτ' ἄρα
to-lament and to-weep for what I-was-outraged because-of this then

τοῦ πεποιηκότος ὁ πεπονθὼς ἔλαττον ἕξω
than-the-one having-done the-one having-suffered less shall-I-have
παρ᾽ ὑμῖν;
with you
μὴ δῆτα· ἀλλ᾽ ὅταν οὗτος ἔχων τὰ παιδία τούτοις ἀξιοῖ 188
not indeed but when this-man having the children to-these thinks-fit
δοῦναι τὴν ψῆφον ὑμᾶς, τόθ᾽ ὑμεῖς τοὺς νόμους ἔχοντά
to-give the vote you then you the laws holding
με πλησίον ἡγεῖσθε παρεστάναι, τούτοις ἀξιοῦντα καὶ
me near consider to-stand-beside to-these appealing and
ἀντιβολοῦνθ᾽ ἕκαστον ὑμῶν ψηφίσασθαι. οἷς ὑμεῖς κατὰ
beseeching each of-you to-vote with-whom you in
πολλὰ δικαιότερον πρόσθοισθ᾽ ἂν ἢ τούτῳ· καὶ γὰρ
many-respects more-justly would-side — than with-this-man also for
ὀμωμόκατ᾽, ὦ ἄνδρες Ἀθηναῖοι, τοῖς νόμοις πείσεσθαι,
you-have-sworn O men Athenians the laws to-be-going-to-obey
καὶ τῶν ἴσων μέτεστιν ὑμῖν διὰ τοὺς νόμους, καὶ
and in-the equal there-is-a-share for-you because-of the laws and
πάνθ᾽ ὅσ᾽ ἔστ᾽ ἀγάθ᾽ ὑμῖν διὰ τοὺς νόμους ἐστίν,
all as-many-as are goods for-you because-of the laws are
οὐ διὰ Μειδίαν οὐδὲ διὰ τοὺς Μειδίου παῖδας.
not because-of Meidias nor because-of the of-Meidias children
καὶ ‘ῥήτωρ ἐστὶν οὗτος’ ἴσως ἐμὲ φήσει λέγων. ἐγὼ 189
and orator is this-man perhaps me he-will-say saying I
δ᾽, εἰ μὲν ὁ συμβουλεύων ὅ τι ἂν συμφέρειν ὑμῖν
but if indeed the-one advising what ever — to-be-expedient for-you
ἡγῆται, καὶ τοῦτ᾽ ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν μηδὲ
he-thinks and this up-to the nothing you to-trouble nor
βιάζεσθαι, ῥήτωρ ἐστίν, οὔτε φύγοιμ᾽ ἂν οὔτ᾽ ἀπαρνοῦμαι
to-force orator is neither would-I-shun — nor deny
τοῦτο τοὔνομα· εἰ μέντοι ῥήτωρ ἐστὶν οἵους ἐνίους τῶν
this the-name if however orator is such-as some of-the

λεγόντων ἐγὼ καὶ ὑμεῖς δ' ὁρᾶτε, ἀναιδεῖς καὶ ἀφ' ὑμῶν
speakers I and you also see shameless and from you
πεπλουτηκότας, οὐκ ἂν εἴην οὗτος ἐγώ· εἴληφα μὲν γὰρ
having-grown-rich not — would-be this-man I I-have-taken indeed for
οὐδ' ὁτιοῦν παρ' ὑμῶν, τὰ δ' ὄντ' εἰς ὑμᾶς πλὴν
not-even anything-whatever from you the but property for you except
πάνυ μικρῶν ἅπαντ' ἀνήλωκα. καίτοι καὶ εἰ τούτων ἦν
very small-things all I-have-spent and-yet even if of-these I-was
πονηρότατος, κατὰ τοὺς νόμους ἔδει παρ' ἐμοῦ
most-wicked according-to the laws it-was-necessary from me
δίκην λαμβάνειν, οὐκ ἐφ' οἷς ἐλῃτούργουν ὑβρίζειν.
penalty to-exact not for what I-performed-public-services to-outrage
190 ἔτι τοίνυν οὐδὲ εἷς ἐστιν ὅστις ἐμοὶ τῶν λεγόντων
further then not-even one is who me of-the speakers
συναγωνίζεται. καὶ οὐδενὶ μέμφομαι· οὐδὲ γὰρ αὐτὸς οὐδενὸς
supports and no-one I-blame not-even for myself any
εἵνεκα τούτων οὐδὲν ἐν ὑμῖν πώποτ' εἶπον, ἀλλ' ἁπλῶς
for-the-sake of-these anything among you ever I-said but simply
κατ' ἐμαυτὸν ἔγνων καὶ λέγειν καὶ πράττειν ὅ τι ἂν
by myself I-resolved both to-say and to-do what ever —
συμφέρειν ὑμῖν ἡγῶμαι. ἀλλὰ τούτῳ πάντας αὐτίκα δὴ
to-be-expedient for-you I-think but for-this-man all presently indeed
μάλα συνεξεταζομένους τοὺς ῥήτορας ὄψεσθ' ἐφεξῆς. καίτοι
very standing-with the orators you-will-see in-a-row and-yet
πῶς ἐστι δίκαιον, τοὔνομα μὲν τοῦθ' ὡς ὄνειδος προφέρειν
how is just the-name indeed this as a-reproach to-throw-out
ἐμοί, διὰ τούτων δ' αὐτὸν τῶν ἀνδρῶν ἀξιοῦν σωθῆναι;
at-me through these but himself the men to-think-fit to-be-saved
191 τάχα τοίνυν ἴσως καὶ τὰ τοιαῦτ' ἐρεῖ, ὡς ἐσκεμμένα
perhaps then perhaps also the such-things he-will-say that studied
καὶ παρεσκευασμένα πάντα λέγω νῦν. ἐγὼ δ' ἐσκέφθαι
and prepared all I-speak now I but to-have-studied

μέν, ὦ ἄνδρες Ἀθηναῖοι, φημὶ καὶ οὐκ ἂν ἀρνηθείην, καὶ
indeed O men Athenians I-say and not — I-would-deny and
μεμελετηκέναι γ᾽ ὡς ἐνῆν μάλιστ᾽ ἐμοί· καὶ γὰρ ἂν
to-have-practiced at-least as was-possible most for-me and for —
ἄθλιος ἦν, εἰ τοιαῦτα παθὼν καὶ πάσχων ἠμέλουν
wretched I-would-be if such-things having-suffered and suffering I-neglected
ὧν περὶ τούτων ἐρεῖν ἔμελλον πρὸς ὑμᾶς·
what about these-things to-say I-was-about to you
γεγραφέναι μέντοι μοι τὸν λόγον Μειδίαν· ὁ γὰρ τὰ 192
to-have-written however for-me the speech Meidias the-one for the
ἔργα παρεσχηκὼς περὶ ὧν εἰσιν οἱ λόγοι δικαιότατ᾽ ἂν
deeds having-supplied about which are the speeches most-justly —
ταύτην ἔχοι τὴν αἰτίαν, οὐχ ὁ ἐσκεμμένος οὐδ᾽ ὁ
this would-have the charge not the-one having-studied nor the-one
μεριμνήσας τὰ δίκαια λέγειν νῦν. ἐγὼ μὲν οὖν τοῦτο
having-taken-thought the just-things to-say now I indeed then this
ποιῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ αὐτὸς ὁμολογῶ· Μειδίαν
doing O men Athenians also myself admit Meidias
μέντοι μηδὲν ἐσκέφθαι πώποτ᾽ ἐν παντὶ τῷ βίῳ δίκαιον
however nothing to-have-studied ever in all the life just
εἰκός ἐστιν· εἰ γὰρ καὶ κατὰ μικρὸν ἐπῄει τὰ τοιαῦτ᾽ αὐτῷ
likely is if for even in little it-occurred the such-things to-him
σκοπεῖν, οὐκ ἂν τοσοῦτον διημάρτανε τοῦ πράγματος.
to-consider not — so-much he-would-have-missed of-the matter
οἶμαι τοίνυν αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκνήσειν 193
I-think then him not-even the people to-accuse to-be-going-to-hesitate
οὐδὲ τῆς ἐκκλησίας, ἀλλ᾽ ἅπερ τότ᾽ ἐτόλμα λέγειν
nor the assembly but which-very-things then he-dared to-say
ὅτ᾽ ἦν ἡ προβολή, ταῦτα καὶ νῦν ἐρεῖν, ὡς ὅσοι
when was the plaint these also now to-be-going-to-say that as-many-as
δέον ἐξιέναι κατέμενον καὶ ὅσοι τὰ φρούρι᾽ ἦσαν
being-required to-go-out stayed-behind and as-many-as the forts had

ἔρημα λελοιπότες, ἐξεκλησίασαν, καὶ χορευταὶ καὶ ξένοι
deserted having-left attended-the-assembly and choristers and foreigners
καὶ τοιοῦτοί τινες ἦσαν οἳ κατεχειροτόνησαν αὐτοῦ.
and such some were who voted-against him
194 εἰς γὰρ τοῦτο θράσους καὶ ἀναιδείας τότ' ἀφίκετ', ὦ
to for this of-boldness and of-shamelessness then he-came O
ἄνδρες δικασταί, ὡς ἴσασιν ὅσοι παρῆσαν ὑμῶν, ὥστε
men jurors as know as-many-as were-present of-you that
κακῶς λέγων καὶ ἀπειλῶν καὶ βλέπων εἰς τὸν ἀεὶ
badly speaking and threatening and looking toward the always
θορυβοῦντα τόπον τῆς ἐκκλησίας καταπλήξειν ᾤετο τὸν
clamoring part of-the assembly to-be-going-to-cow he-thought the
δῆμον ἅπαντα. ᾗ καὶ γελοῖ' εἶναι τὰ νῦν, οἶμαι,
people whole in-which-way also laughable to-be the now I-think
δάκρυ' εἰκότως ἂν αὐτοῦ δοκοίη.
tears reasonably — his would-seem
195 τί λέγεις, ὦ μιαρὰ κεφαλή; σὺ τὰ σαυτοῦ παιδί' ἀξιώσεις
what do-you-say O foul head you the your-own children will-you-think-fit
ἐλεεῖν ἢ σὲ τούσδε, ἢ σπουδάζειν εἰς τὰ σά, τοὺς ὑπὸ
to-pity or you these or to-take-pains for the yours the-ones by
σοῦ δημοσίᾳ προπεπηλακισμένους; σὺ μόνος τῶν ὄντων
you publicly trampled you alone of-the existing
ἀνθρώπων ἐπὶ μὲν τοῦ βίου τοσαύτης ὑπερηφανίας πλήρης
men in indeed the life so-great arrogance full
ὢν ἔσει φανερώτατος, ὥστε καὶ πρὸς οὓς μηδέν ἐστί
being you-will-be most-evident so-that even toward whom nothing is
σοι πρᾶγμα, λυπεῖσθαι τὴν σὴν θρασύτητα καὶ φωνὴν καὶ
to-you business to-be-vexed the your boldness and voice and
σχῆμα καὶ τοὺς σοὺς ἀκολούθους καὶ πλοῦτον καὶ ὕβριν
bearing and the your attendants and wealth and insolence
θεωροῦντας, ἐν δὲ τῷ κρίνεσθαι παραχρῆμ' ἐλεηθήσει;
beholding in but the being-tried at-once you-will-be-pitied

μεγάλην μέντἂν ἀρχήν, μᾶλλον δὲ τέχνην, εἴης 196
great however principle rather and art you-would-be
εὑρηκώς, εἰ δύο τἀναντιώταθ' ἑαυτοῖς ἐν οὕτω βραχεῖ
having-found if two the-most-opposite-things to-each-other in so short
χρόνῳ περὶ σαυτὸν δύναιο ποιεῖσθαι, φθόνον ἐξ ὧν ζῇς,
time about yourself you-could to-produce ill-will from what you-live
καὶ ἐφ' οἷς ἐξαπατᾷς ἔλεον. οὐκ ἔστιν οὐδαμόθεν σοι
and for what you-deceive pity not is from-anywhere to-you
προσήκων ἔλεος οὐδὲ καθ' ἕν, ἀλλὰ τοὐναντίον μῖσος καὶ
due pity not-even by one but the-opposite hatred and
φθόνος καὶ ὀργή· τούτων γὰρ ἄξια ποιεῖς. ἀλλ' ἐπ' ἐκεῖν'
ill-will and anger of-these for worthy-things you-do but to that
ἐπάνειμι, ὅτι τοῦ δήμου κατηγορήσει καὶ τῆς ἐκκλησίας.
I-return that the people he-will-accuse and the assembly

XVI · MEIDIAS SINCE THE VOTE

Demosthenes asks the jurors to remember that Meidias accused the cavalry who campaigned with him, and now, having stayed at home himself, will accuse the people before those who marched out. His arrogance is unbearable even to his friends. Since the people voted against him, he has not been humbled: he speaks, rails, and boasts of his connections as if the vote meant nothing. He speaks in the Assembly only when bad news comes, and taunts the people that he pays their taxes and serves as trierarch while they do nothing. A man so contemptuous of them deserves to die many times over.

ὅταν οὖν τοῦτο ποιῇ, ἐνθυμεῖσθε παρ' ὑμῖν αὐτοῖς, ἄνδρες 197
when then this he-does consider among you yourselves men
δικασταί, ὅτι οὗτος τῶν μεθ' ἑαυτοῦ στρατευσαμένων
jurors that this-man of-the-ones with himself having-campaigned
ἱππέων, ὅτ' εἰς Ὄλυνθον διέβησαν, ἐλθὼν πρὸς ὑμᾶς εἰς
cavalry when to Olynthus they-crossed having-come to you into

τὴν ἐκκλησίαν κατηγόρει. πάλιν νῦν μείνας πρὸς τοὺς
the assembly accused again now having-stayed before the-ones
ἐξεληλυθότας τοῦ δήμου κατηγορήσει. πότερον οὖν ὑμεῖς,
having-gone-out the people he-will-accuse whether then you
ἐάν τε μένητε ἐάν τ' ἐξίητε, ὁμολογήσετ' εἶναι τοιοῦτοι
if both you-stay if and you-go-out will-agree to-be such
οἵους Μειδίας ὑμᾶς ἀποφαίνει, ἢ τοὐναντίον τοῦτον ἀεὶ
as Meidias you declares or the-opposite this-man always
καὶ πανταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρόν; ἐγὼ μὲν οἶμαι
and everywhere to-gods hateful and loathsome I indeed think
τοῦτον τοιοῦτον· ὃν γὰρ οὐχ ἱππεῖς, οὐ συνάρχοντες,
this-man such whom for not cavalry not fellow-officers
οὐ φίλοι δύνανται φέρειν, τί τοῦτον εἴπῃ τις;
not friends can bear what this-man should-call anyone
198 ἐμοὶ μὲν νὴ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Ἀθηνᾶν
to-me indeed by — Zeus and — Apollo and — Athena
(εἰρήσεται γάρ, εἴτ' ἄμεινον εἴτε μή,) ὅθ' οὗτος ὡς
it-will-be-said for whether better or not when this-man that
ἀπήλλαγμαι περιὼν ἐλογοποίει, ἔνδηλοί τινες ἦσαν
I-had-withdrawn going-about was-spreading-the-story evident some were
ἀχθόμενοι τῶν πάνυ τούτῳ λαλούντων ἡδέως. καὶ νὴ
vexed of-the-ones very with-this-man chatting gladly and by
Δί' αὐτοῖς πολλὴ συγγνώμη· οὐ γάρ ἐστι φορητὸς ἄνθρωπος,
Zeus for-them much pardon not for is bearable the-fellow
ἀλλὰ καὶ πλουτεῖ μόνος καὶ λέγειν δύναται μόνος, καὶ πάντες
but both he-is-rich alone and to-speak can alone and all
εἰσὶ τούτῳ καθάρματα καὶ πτωχοὶ καὶ οὐδ' ἄνθρωποι.
are to-this-man scum and beggars and not-even men
199 τὸν οὖν ἐπὶ ταύτης τῆς ὑπερηφανίας ὄντα, νῦν
the-one then in this the arrogance being now
ἐὰν ἀποφύγῃ, τί ποιήσειν οἴεσθε; ἐξ ὅτου δὲ
if he-is-acquitted what to-be-going-to-do do-you-think from what and

τοῦτ᾽ ἂν εἰδείητ᾽ ἐγὼ φράσω· εἰ τοῖς μετὰ τὴν
this — you-could-know I will-tell if by-the after the
χειροτονίαν τεκμηρίοις θεωρήσαιτε. τίς γάρ ἐστιν ὅστις
vote proofs you-should-observe who for is who
καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτ᾽ ἀσεβεῖν περὶ τὴν
having-been-voted-against him and that to-be-impious concerning the
ἑορτήν, εἰ καὶ μηδεὶς ἄλλος ἐπῆν ἀγὼν ἔτι μηδὲ
festival if even no other was-impending trial still nor
κίνδυνος, οὐκ ἂν ἐπ᾽ αὐτῷ τούτῳ κατέδυ
danger not — at this-very thing would-have-sunk-out-of-sight
καὶ μέτριον παρέσχεν ἑαυτὸν τόν γε δὴ μέχρι τῆς
and moderate shown himself the at-least indeed until the
κρίσεως χρόνον, εἰ καὶ μὴ πάντα; οὐδεὶς ὅστις οὐκ ἄν.
trial time if even not all no-one who not would
ἀλλ᾽ οὐ Μειδίας, ἀλλ᾽ ἀπὸ τῆς ἡμέρας ταύτης λέγει, 200
but not Meidias but from the day this he-talks
λοιδορεῖται, βοᾷ. χειροτονεῖταί τις· Μειδίας Ἀναγυράσιος
he-rails he-shouts is-elected someone Meidias of-Anagyrus
προβέβληται. Πλουτάρχου προξενεῖ, τἀπόρρητ᾽ οἶδεν,
has-been-nominated of-Plutarch he-is-the-representative the-secrets he-knows
ἡ πόλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα πάντα ποιεῖ δῆλον
the city him not holds and these-things all he-does clear
ὅτι οὐδὲν ἄλλ᾽ ἐνδεικνύμενος ἢ ὅτι ‘ἐγὼ οὐδὲν πέπονθ᾽
that nothing else displaying than that I nothing have-suffered
ὑπὸ τῆς καταχειροτονίας, οὐδὲ δέδοικ᾽ οὐδὲ φοβοῦμαι τὸν
from the vote-of-condemnation nor fear nor am-afraid-of the
μέλλοντ᾽ ἀγῶνα.’
coming trial
ὃς οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὸ μὲν ὑμᾶς δεδιέναι 201
who then O men Athenians the indeed you to-fear
δοκεῖν αἰσχρὸν ἡγεῖται, τὸ δὲ μηδὲν φροντίζειν ὑμῶν
to-seem shameful thinks the but not-at-all to-regard you

νεανικόν, τοῦτον οὐκ ἀπολωλέναι δεκάκις προσήκει; οὐδὲ
high-spirited this-man not to-have-perished ten-times it-befits not-even
γὰρ ἔξειν ὑμᾶς ὅ τι χρήσεσθ' αὐτῷ νομίζει.
for to-be-going-to-be-able you what ever you-will-deal with-him he-thinks
πλούσιος, θρασύς, μέγα φρονῶν, μέγα φθεγγόμενος, βίαιος,
rich bold greatly thinking greatly speaking violent
ἀναιδής, — ποῦ ληφθήσεται, νῦν ἐὰν διακρούσηται;
shameless where will-he-be-caught now if he-escapes
202 ἀλλ' ἔγωγε, εἰ μηδενὸς εἵνεκα τῶν ἄλλων, τῶν γε
but I if of-nothing for-the-sake of-the others of-the at-least
δημηγοριῶν ὧν ἑκάστοτε δημηγορεῖ, καὶ ἐν οἷς καιροῖς,
harangues which every-time he-harangues and in what occasions
τὴν μεγίστην ἂν αὐτὸν δικαίως οἶμαι δίκην δοῦναι.
the greatest — him justly I-think penalty to-pay
ἴστε γὰρ δήπου τοῦθ' ὅτι, ἂν μέν τι τῶν δεόντων
you-know for surely this that if indeed anything of-the needful
ἀπαγγελθῇ τῇ πόλει καὶ τοιοῦτον οἷον εὐφρᾶναι πάντας,
is-announced to-the city and such as to-gladden all
οὐδαμοῦ πώποτε Μειδίας τῶν συνηδομένων οὐδὲ
nowhere ever Meidias among-the-ones sharing-the-pleasure nor
τῶν συγχαιρόντων ἐξητάσθη τῷ δήμῳ,
of-the-ones rejoicing-with was-seen with-the people
203 ἂν δέ τι φλαῦρον, ὃ μηδεὶς ἂν βούλοιτο τῶν ἄλλων,
if but anything bad which no-one — would-wish of-the others
πρῶτος ἀνέστηκεν εὐθέως καὶ δημηγορεῖ, ἐπεμβαίνων
first he-stands-up at-once and harangues trampling-on
τῷ καιρῷ καὶ τῆς σιωπῆς ἀπολαύων ἣν ἐπὶ τῷ περὶ
the occasion and the silence enjoying which at the over
τῶν συμβεβηκότων ἄχθεσθαι ποιεῖσθ' ὑμεῖς· 'τοιοῦτοι γάρ
the things-having-happened to-be-grieved keep you such for
ἐστ', ὦ ἄνδρες Ἀθηναῖοι· οὐ γὰρ ἐξέρχεσθε, οὐδ' οἴεσθε
you-are O men Athenians not for you-go-out nor think

δεῖν χρήματ᾽ εἰσφέρειν. εἶτα θαυμάζετ᾽ εἰ κακῶς τὰ
to-be-necessary money to-contribute then you-wonder if badly the
πράγματ᾽ ὑμῖν ἔχει; ἔμ᾽ οἴεσθ᾽ ὑμῖν εἰσοίσειν,
affairs for-you stand me do-you-think for-you to-be-going-to-contribute
ὑμεῖς δὲ νεμεῖσθαι; ἔμ᾽ οἴεσθε τριηραρχήσειν,
you and to-be-going-to-share-out me do-you-think to-be-going-to-be-trierarch
ὑμεῖς δ᾽ οὐκ ἐμβήσεσθαι;᾽
you and not to-be-going-to-embark
τοιαῦθ᾽ ὑβρίζων καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ 204
such-things insulting and the from the soul bitterness and
κακόνοιαν, ἣν κατὰ τῶν πολλῶν ὑμῶν ἔχων ἀφανῆ παρ᾽
ill-will which against the many you having hidden within
ἑαυτῷ περιέρχεται, φανερὰν ἐπὶ τοῦ καιροῦ καθιστάς.
himself he-goes-about manifest at the occasion making
δεῖ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὑμᾶς οὕτω νῦν,
it-is-necessary then O men Athenians also you so now
ὅταν ἐξαπατῶν καὶ φενακίζων ὀδύρηται καὶ κλάῃ καὶ δέηται,
when deceiving and cheating he-laments and weeps and begs
ταῦθ᾽ ὑποβάλλειν αὐτῷ· ‘τοιοῦτος γὰρ εἶ, Μειδία·
these-things to-suggest to-him such for you-are Meidias
ὑβριστὴς γὰρ εἶ, οὐκ ἐθέλεις ἔχειν παρὰ σεαυτῷ
insolent for you-are not you-are-willing to-keep by yourself
τὼ χεῖρε. εἶτα θαυμάζεις εἰ κακὸς κακῶς ἀπολεῖ; ἀλλὰ
the two-hands then you-wonder if bad-one badly you-will-perish but
νομίζεις ἡμᾶς μὲν ἀνέξεσθαί σου, αὐτὸς δὲ τυπτήσειν;
you-think us indeed to-be-going-to-endure you yourself and to-be-going-to-strike
καὶ ἡμᾶς μὲν ἀποψηφιεῖσθαί σου, σὺ δ᾽ οὐ παύσεσθαι;᾽
and us indeed to-be-going-to-acquit you you but not to-be-going-to-stop

The politicians who will speak for Meidias do so to spite Demosthenes, not out of love for Meidias. Eubulus refused to help him when the people voted against him, and Demosthenes asks him not to beg him off now for a quarrel of his own. Rich men such as Philippides, Mnesarchides, and Diotimus will plead for him; Demosthenes asks what favor such men would show the common people if they ruled. Let them pay Meidias' penalty from their own purses rather than ask the jurors to break their oath. The people's anger in the Assembly that heard his plaint was so great that, fearing their uproar when the banker Blepaeus approached him, Demosthenes let his cloak go to escape him, and the whole Greek world now awaits their verdict.

205 καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ, οὐχ οὕτω
and help the-ones speaking on-behalf-of him not so
τούτῳ χαρίσασθαι μὰ τοὺς θεοὺς βουλόμενοι, ὡς ἐπηρεάζειν
this-man to-gratify by the gods wishing as to-spite
ἐμοὶ διὰ τὴν ἰδίαν ἔχθραν, ἣν οὗτος αὑτῷ πρὸς ἐμέ,
me because-of the private enmity which this-man for-himself toward me
ἄν τ' ἐγὼ φῶ ἄν τε μὴ φῶ, φησὶν εἶναι καὶ βιάζεται,
if both I say if and not say he-says to-be and forces
οὐκ ὀρθῶς· ἀλλὰ κινδυνεύει τὸ λίαν εὐτυχεῖν ἐνίοτ'
not rightly but runs-the-risk the too prospering sometimes
ἐπαχθεῖς ποιεῖν· ὅπου γὰρ ἐγὼ μὲν οὐδὲ πεπονθὼς κακῶς
odious to-make where for I indeed not-even having-suffered badly
ἐχθρὸν εἶναί μοι τοῦτον ὁμολογῶ, οὗτος δ' οὐδ' ἀφιέντ'
enemy to-be to-me this-man acknowledge this-man but not-even letting-go
ἀφήσιν, ἀλλὰ καὶ ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσιν ἀπαντᾷ καὶ
lets-go but even at the other-people's trials appears and
νῦν ἀναβήσεται μηδὲ τῆς κοινῆς τῶν νόμων ἐπικουρίας
now will-come-up not-even of-the common of-the laws protection

ἀξιῶν ἐμοὶ μετεῖναι, πῶς οὐχ οὗτος ἐπαχθής ἐστιν ἤδη
deeming-worthy me to-share how not this-man odious is already
καὶ μείζων ἢ καθ' ὅσον ἡμῶν ἑκάστῳ συμφέρει;
and greater than in-proportion-to as-much-as of-us for-each is-expedient
ἔτι τοίνυν παρῆν, ὦ ἄνδρες Ἀθηναῖοι, καὶ καθῆτ' Εὔβουλος 206
further then was-present O men Athenians and sat Eubulus
ἐν τῷ θεάτρῳ, ὅθ' ὁ δῆμος κατεχειροτόνησε Μειδίου,
in the theater when the people voted-against Meidias
καὶ καλούμενος ὀνομαστὶ καὶ ἀντιβολοῦντος τούτου καὶ
and being-called by-name and beseeching this-man and
λιπαροῦντος, ὡς ὑμεῖς ἴστε, οὐκ ἀνέστη. καὶ μὴν εἰ μὲν
entreating as you know not he-stood-up and truly if indeed
μηδὲν ἠδικηκότος ἡγεῖτο τὴν προβολὴν γεγενῆσθαι,
nothing of-one-having-done-wrong he-thought the plaint to-have-been-made
τότ' ἔδει τόν γε φίλον δήπου συνειπεῖν καὶ
then it-was-necessary the at-least friend surely to-speak-for-him and
βοηθῆσαι· εἰ δὲ καταγνοὺς ἀδικεῖν τότε, διὰ ταῦτ' οὐχ
to-help if but having-judged to-do-wrong then because-of this not
ὑπήκουσεν, νῦν δ', ὅτι προσκέκρουκεν ἐμοί, διὰ ταῦτα
he-obeyed now but because he-has-collided with-me because-of this
τοῦτον ἐξαιτήσεται, ὑμῖν οὐχὶ καλῶς ἔχει χαρίσασθαι·
this-man he-will-beg-off for-you not well it-is to-grant
μὴ γὰρ ἔστω μηδεὶς ἐν δημοκρατίᾳ τηλικοῦτος, ὥστε 207
not for let-there-be no-one in a-democracy so-great that
συνειπὼν τὸν μὲν ὑβρίσθαι, τὸν δὲ μὴ δοῦναι
by-speaking-for-him the-one indeed to-have-been-outraged the-other but not to-pay
δίκην ποιῆσαι. ἀλλ' εἰ κακῶς ἐμὲ βούλει ποιεῖν, Εὔβουλε,
penalty to-cause but if badly me you-wish to-do Eubulus
ὡς ἔγωγε μὰ τοὺς θεοὺς οὐκ οἶδ' ἀνθ' ὅτου, δύνασαι
as I by the gods not know for what you-are-powerful
μὲν καὶ πολιτεύει, κατὰ τοὺς νόμους δ' ἥντινα βούλει
indeed and are-a-statesman according-to the laws and whatever you-wish

παρ᾽ ἐμοῦ δίκην λάμβανε, ὧν δ᾽ ἐγὼ παρὰ τοὺς νόμους
from me penalty take for-what but I against the laws
ὑβρίσθην, μή μ᾽ ἀφαιροῦ τὴν τιμωρίαν. εἰ δ᾽ ἀπορεῖς
was-outraged do-not me deprive-of the vengeance if but you-are-at-a-loss
ἐκείνως με κακῶς ποιῆσαι, εἴη ἂν καὶ τοῦτο σημεῖον
in-that-way me badly to-do would-be — also this proof
τῆς ἐμῆς ἐπιεικείας, εἰ τοὺς ἄλλους ῥᾳδίως κρίνων ἐμὲ
of-the my fairness if the others easily prosecuting me
μηδὲν ἔχεις ἐφ᾽ ὅτῳ τοῦτο ποιήσεις.
nothing you-have for which this you-will-do
208 πέπυσμαι τοίνυν καὶ Φιλιππίδην καὶ Μνησαρχίδην καὶ
I-have-heard then both Philippides and Mnesarchides and
Διότιμον τὸν Εὐωνυμέα καὶ τοιούτους τινὰς πλουσίους καὶ
Diotimus the Euonymean and such some rich and
τριηράρχους ἐξαιτήσεσθαι καὶ λιπαρήσειν παρ᾽ ὑμῶν
trierarchs to-be-going-to-beg-off and to-be-going-to-entreat from you
αὐτόν, αὑτοῖς ἀξιοῦντας δοθῆναι τὴν χάριν ταύτην.
him for-themselves asking to-be-granted the favor this
περὶ ὧν οὐδὲν ἂν εἴποιμι πρὸς ὑμᾶς φλαῦρον ἐγώ (καὶ
about whom nothing — I-would-say to you bad I and
γὰρ ἂν μαινοίμην)· ἀλλ᾽ ἃ θεωρεῖν ὑμᾶς, ὅταν οὗτοι
for — I-would-be-mad but what to-consider you when these
δέωνται, δεῖ καὶ λογίζεσθαι, ταῦτ᾽ ἐρῶ.
beg it-is-necessary and to-reckon these-things I-will-tell
209 ἐνθυμεῖσθ᾽, ὦ ἄνδρες δικασταί, εἰ γένοιντο (ὃ μὴ γένοιτ᾽
consider O men jurors if should-become which not may-it-be
οὐδ᾽ ἔσται) οὗτοι κύριοι τῆς πολιτείας μετὰ Μειδίου καὶ τῶν
nor will-be these masters of-the constitution with Meidias and the
ὁμοίων τούτῳ, καί τις ὑμῶν τῶν πολλῶν καὶ δημοτικῶν
like to-this-man and anyone of-you of-the many and popular
ἁμαρτὼν εἴς τινα τούτων, μὴ τοιαῦθ᾽ οἷα Μειδίας
having-erred toward any of-these not such-things as Meidias

εἰς ἐμέ, ἀλλ' ὁτιοῦν ἄλλο, εἰς δικαστήριον εἰσίοι
toward me but anything-whatever else into a-court should-come
πεπληρωμένον ἐκ τούτων, τίνος συγγνώμης ἢ τίνος λόγου
filled from these of-what pardon or of-what hearing
τυχεῖν ἂν οἴεσθε; ταχύ γ' ἂν χαρίσαιντο, οὐ γάρ; ἢ
to-obtain — do-you-think quickly at-least — would-they-show-favor not for or
δεηθέντι τῳ τῶν πολλῶν πρόσσχοιεν, ἀλλ' οὐκ ἂν εὐθέως
begging anyone of-the many would-they-heed but not — at-once
εἴποιεν 'τὸν δὲ βάσκανον, τὸν δ' ὄλεθρον, τοῦτον δ'
would-they-say the but slanderer the but pest this-man and
ὑβρίζειν, ἀναπνεῖν δέ; ὃν εἴ τις ἐᾷ ζῆν, ἀγαπᾶν δεῖ;'
to-outrage to-breathe and whom if one lets to-live to-be-content it-is-necessary
μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς οὕτω 210
not then O men Athenians toward-these the-ones so
χρησαμένοις ἂν ὑμῖν ἄλλως πως ἔχεθ' ὑμεῖς, μηδὲ τὸν
would-treat — you otherwise somehow be-disposed you nor the
πλοῦτον μηδὲ τὴν δόξαν τὴν τούτων θαυμάζετε, ἀλλ' ὑμᾶς
wealth nor the reputation the of-these admire but you
αὐτούς. πολλὰ τούτοις ἀγάθ' ἐστίν, ἃ τούτους οὐδεὶς
yourselves many for-these good-things are which these no-one
κωλύει κεκτῆσθαι· μὴ τοίνυν μηδ' οὗτοι τὴν ἄδειαν, ἣν ἡμῖν
prevents to-possess not then not-even these the security which for-us
κοινὴν οὐσίαν οἱ νόμοι παρέχουσι, κωλυόντων κεκτῆσθαι.
common property the laws provide let-them-prevent to-possess
οὐδὲν δεινὸν οὐδ' ἐλεινὸν Μειδίας πείσεται, ἂν ἴσα κτήσηται 211
nothing terrible nor pitiable Meidias will-suffer if equal he-possesses
τοῖς πολλοῖς ὑμῶν, οὓς νῦν ὑβρίζει καὶ πτωχοὺς
with-the many of-you whom now he-outrages and beggars
ἀποκαλεῖ, ἃ δὲ νῦν περιόντ' αὐτὸν ὑβρίζειν ἐπαίρει,
calls what but now abounding him to-outrage excites
περιαιρεθῇ. οὐδ' οὗτοι δήπου ταῦθ' ὑμῶν εἰσι δίκαιοι
is-taken-away not-even these surely these-things of-you are entitled

δεῖσθαι, ‘μὴ κατὰ τοὺς νόμους δικάσητ’, ἄνδρες δικασταί·
to-ask not according-to the laws judge men jurors
μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε· ἡμῖν
not help the-one having-suffered terrible-things not keep-your-oaths to-us
δότε τὴν χάριν ταύτην.’ ταῦτα γάρ, ἄν τι δέωνται
give the favor this these-things for if anything they-ask
περὶ τούτου, δεήσονται, κἂν μὴ ταῦτα λέγωσι τὰ ῥήματα.
about this-man they-will-ask even-if not these they-say the words
212 ἀλλ’ εἴπερ εἰσὶ φίλοι καὶ δεινὸν εἰ μὴ πλουτήσει Μειδίας
but if-indeed they-are friends and terrible if not will-be-rich Meidias
ἡγοῦνται, εἰσὶ μὲν εἷς τὰ μάλιστ’ αὐτοὶ πλούσιοι, καὶ
they-think they-are indeed among the most themselves rich and
καλῶς ποιοῦσι, χρήματα δ’ αὐτῷ παρ’ ἑαυτῶν δόντων,
well they-do money and to-him from themselves let-them-give
ἵν’ ὑμεῖς μὲν ἐφ’ οἷς εἰσήλθετ’ ὀμωμοκότες δικαίως
so-that you indeed on what you-came-in having-sworn justly
ψηφίσησθε, οὗτοι δὲ παρ’ αὑτῶν τὰς χάριτας, μὴ μετὰ τῆς
may-vote these but from themselves the favors not with the
ὑμετέρας αἰσχύνης, ποιῶνται. εἰ δ’ οὗτοι χρήματ’ ἔχοντες
your shame may-make if but these money having
μὴ πρόοιντ’ ἄν, πῶς ὑμῖν καλὸν τὸν ὅρκον προέσθαι;
not would-give-up — how for-you honorable the oath to-give-up
213 πλούσιοι πολλοὶ συνεστηκότες, ὦ ἄνδρες Ἀθηναῖοι, τὸ
rich many banded-together O men Athenians the
δοκεῖν τινὲς εἶναι δι’ εὐπορίαν προσειληφότες, ὑμῶν
to-seem some to-be because-of affluence having-acquired of-you
παρίασι δεησόμενοι. τούτων μηδενί μ’, ὦ ἄνδρες
will-come-forward going-to-beg to-these to-none me O men
Ἀθηναῖοι, προῆσθε, ἀλλ’ ὥσπερ ἕκαστος τούτων ὑπὲρ
Athenians give-up but just-as each of-these on-behalf-of
τῶν ἰδίᾳ συμφερόντων καὶ ὑπὲρ τούτου σπουδάσεται,
the privately expedient-things also on-behalf-of this-man will-take-pains

οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων καὶ
so you on-behalf-of you yourselves and the laws and
ἐμοῦ τοῦ ἐφ' ὑμᾶς καταπεφευγότος σπουδάσατε, καὶ
me the-one to you having-fled-for-refuge take-pains and
τηρήσατε τὴν γνώμην ταύτην ἐφ' ἧς νῦν ἐστέ.
keep the judgment this in which now you-are
καὶ γὰρ εἰ μέν, ὦ ἄνδρες Ἀθηναῖοι, τόθ' ὅτ' ἦν ἡ 214
and for if indeed O men Athenians then when was the
προβολή, τὰ πεπραγμέν' ὁ δῆμος ἀκούσας ἀπεχειροτόνησε
plaint the things-done the people having-heard had-acquitted
Μειδίου, οὐκ ἂν ὁμοίως ἦν δεινόν· καὶ γὰρ μὴ
Meidias not — alike it-would-be terrible and for not
γεγενῆσθαι, καὶ μὴ περὶ τὴν ἑορτὴν ἀδικήματα ταῦτ'
to-have-happened and not concerning the festival wrongs these
εἶναι, καὶ πόλλ' ἂν εἶχέ τις αὑτὸν παραμυθήσασθαι.
to-be and much — could one himself to-console
νῦν δὲ τοῦτο καὶ πάντων ἄν μοι δεινότατον συμβαίη, 215
now but this also of-all — to-me most-terrible would-happen
εἰ παρ' αὐτὰ τἀδικήμαθ' οὕτως ὀργίλως καὶ πικρῶς
if at very the-wrongs so angrily and bitterly
καὶ χαλεπῶς ἅπαντες ἔχοντες, ὥστε Νεοπτολέμου καὶ
and harshly all being that Neoptolemus and
Μνησαρχίδου καὶ Φιλιππίδου καί τινος τῶν σφόδρα τούτων
Mnesarchides and Philippides and some of-the very these
πλουσίων δεομένων καὶ ἐμοῦ καὶ ὑμῶν, ἐβοᾶτε μὴ ἀφεῖναι,
rich begging both me and you you-shouted not to-let-go
καὶ προσελθόντος μοι Βλεπαίου τοῦ τραπεζίτου, τηλικοῦτ'
and having-come-up to-me Blepaeus the banker so-loud
ἀνεκράγετε, ὡς, τοῦτ' ἐκεῖνο, χρήματά μου ληψομένου,
you-cried-out as this that-thing money from-me going-to-take

216 ὥστε μ᾽, ὦ ἄνδρες Ἀθηναῖοι, φοβηθέντα τὸν ὑμέτερον
so-that me O men Athenians having-feared the your
θόρυβον θοἰμάτιον προέσθαι καὶ μικροῦ γυμνὸν ἐν τῷ
uproar the-cloak to-let-go and nearly naked in the
χιτωνίσκῳ γενέσθαι, φεύγοντ᾽ ἐκεῖνον ἕλκοντά με, καὶ
tunic to-become escaping that-man dragging me and
μετὰ ταῦτ᾽ ἀπαντῶντες ‘ὅπως ἐπέξει τῷ μιαρῷ καὶ
after these-things meeting-me see-that you-prosecute the foul-wretch and
μὴ διαλύσει· θεάσονταί σε τί ποιήσεις Ἀθηναῖοι᾽ τοιαῦτα
not you-settle will-watch you what you-will-do the-Athenians such-things
λέγοντες· ἐπειδὴ κεχειροτόνηται μὲν ὕβρις τὸ πρᾶγμ᾽
saying when it-has-been-voted indeed outrage the deed
εἶναι, ἐν ἱερῷ δ᾽ οἱ ταῦτα κρίνοντες καθεζόμενοι
to-be in sacred-place and the-ones these-things judging sitting
διέγνωσαν, διέμεινα δ᾽ ἐγὼ καὶ οὐ προὔδωκ᾽ οὔθ᾽ ὑμᾶς
decided I-persevered and I and not betrayed either you
οὔτ᾽ ἐμαυτόν, τηνικαῦτ᾽ ἀποψηφιεῖσθ᾽ ὑμεῖς.
or myself then will-acquit you

217 μηδαμῶς· πάντα γὰρ τὰ αἴσχιστ᾽ ἔνεστιν ἐν τῷ
by-no-means all for the most-shameful-things are-present in the
πράγματι. εἰμὶ δ᾽ οὐ τούτων ὑμῖν ἄξιος (πῶς γάρ,
matter I-am and not of-these from-you deserving how for
ὦ ἄνδρες Ἀθηναῖοι;) κρίνων ἄνθρωπον καὶ δοκοῦντα
O men Athenians judging a-man both seeming
καὶ ὄντα βίαιον καὶ ὑβριστήν, ἡμαρτηκότ᾽ ἀσελγῶς ἐν
and being violent and insolent having-offended wantonly at
πανηγύρει, μάρτυρας τῆς ὕβρεως τῆς ἑαυτοῦ πεποιημένον
a-festival witnesses of-the insolence the his-own having-made
οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τοὺς ἐπιδημήσαντας ἅπαντας
not only you but also the-ones staying-in-town all

τῶν Ἑλλήνων. ἤκουσεν ὁ δῆμος τὰ πεπραγμένα τούτῳ.
of-the Greeks heard the people the done by-this-man
τί οὖν; ὑμῖν καταχειροτονήσας παρέδωκεν.
what then to-you having-voted-against handed-over
οὐ τοίνυν οἷόν τ' ἀφανῆ τὴν γνῶσιν ὑμῶν γενέσθαι, 218
not then possible — hidden the judgment your to-become
οὐδὲ λαθεῖν, οὐδ' ἀνεξέταστον εἶναι τί ποθ' ὡς
nor to-escape-notice nor unexamined to-be what ever to
ὑμᾶς τοῦ πράγματος ἐλθόντος ἔγνωτε· ἀλλ' ἐὰν μὲν
you the matter having-come you-decided but if indeed
κολάσητε, δόξετε σώφρονες εἶναι καὶ καλοὶ κἀγαθοὶ καὶ
you-punish you-will-seem prudent to-be and fine and-good and
μισοπόνηροι, ἂν δ' ἀφῆτε, ἄλλου τινὸς ἡττῆσθαι.
haters-of-wickedness if but you-let-go some-other something to-have-been-overcome
οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ Ἀριστοφῶν
not for from political charge nor like Aristophon
ἀποδοὺς τοὺς στεφάνους ἔλυσε τὴν προβολήν, ἀλλ'
having-given-back the crowns dissolved the plaint but
ἐξ ὕβρεως, ἐκ τοῦ μηδὲν ἂν ὧν πεποίηκ' ἀναλῦσαι
from insolence from the nothing — of-what he-has-done to-undo
δύνασθαι κρίνεται. πότερ' οὖν τούτου γενομένου κρεῖττον
to-be-able he-is-tried whether then this having-happened better
αὖθις ἢ νυνὶ κολάσαι; ἐγὼ μὲν οἶμαι νῦν· κοινὴ γὰρ ἡ
again or now to-punish I indeed think now common for the
κρίσις, καὶ τἀδικήματα πάντ' ἐφ' οἷς νῦν κρίνεται κοινά.
trial and the-wrongs all for which now he-is-tried common

XVIII · THE VERDICT FOR ALL

Meidias attacked Demosthenes, but through him he struck every citizen less able than Demosthenes to get justice for himself. Each juror goes home safely because he trusts the laws, and the laws have power only when the people enforce them. Those who hissed Meidias in the theater and urged Demosthenes to prosecute must not now hesitate, when they can convict with a single vote. Demosthenes asks them, for the god's sake whose festival was profaned, to cast a pious and just vote and punish Meidias.

ἔτι δ' οὐκ ἔμ' ἔτυπτεν, ἄνδρες Ἀθηναῖοι, μόνον οὗτος
further and not me he-struck men Athenians only this-man
οὐδ' ὕβριζε τῇ διανοίᾳ τότε ποιῶν οἷ' ἐποίει, ἀλλὰ
nor outraged in-the intention then doing what he-did but
πάντας ὅσους περ ἂν οἴηταί τις ἧττον ἐμοῦ δύνασθαι
all as-many very — thinks anyone less than-me to-be-able
δίκην ὑπὲρ αὑτῶν λαβεῖν. εἰ δὲ μὴ πάντες ἐπαίεσθε μηδὲ
justice for themselves to-get if but not all were-struck nor
πάντες ἐπηρεάζεσθε χορηγοῦντες, ἴστε δήπου τοῦθ' ὅτι
all were-harassed being-chorus-masters you-know surely this that
οὐδ' ἐχορηγεῖθ' ἅμα πάντες, οὐδὲ δύναιτ' ἄν ποθ'
not-even you-were-chorus-masters at-once all nor could — ever
ὑμᾶς οὐδεὶς ἅπαντας μιᾷ χειρὶ προπηλακίσαι.
you no-one all with-one hand to-trample
ἀλλ' ὅταν εἷς ὁ παθὼν μὴ λάβῃ δίκην, τόθ'
but when one the-one having-suffered not gets justice then
ἕκαστον αὐτὸν χρὴ προσδοκᾶν τὸν πρῶτον μετὰ ταῦτ'
each himself one-must to-expect the first after these-things
ἀδικησόμενον γενήσεσθαι, καὶ μὴ παρορᾶν τὰ τοιαῦτα,
going-to-be-wronged to-be-going-to-be and not to-overlook the such-things
μηδ' ἐφ' ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὡς ἐκ πλείστου
nor upon himself to-come to-wait but as from farthest

φυλάττεσθαι. μισεῖ Μειδίας ἴσως ἐμέ, ὑμῶν δέ γ' ἕκαστον
to-guard-against-them hates Meidias perhaps me of-you but at-least each
ἄλλος τις. ἆρ' οὖν συγχωρήσαιτ' ἂν τοῦτον, ὅστις ἐστὶν
another someone — then would-you-allow — this who is
ἕκαστος ὁ μισῶν, κύριον γενέσθαι τοῦ ταῦθ' ἅπερ
each the-one hating master to-become of-the these-things which-very
οὗτος ἐμὲ ὑμῶν ἕκαστον ποιῆσαι; ἐγὼ μὲν οὐκ οἶμαι.
this-man me of-you each to-do I indeed not think
μὴ τοίνυν μηδ' ἔμ', ὦ ἄνδρες Ἀθηναῖοι, προῆσθε τούτῳ.
do-not then not-even me O men Athenians give-up to-this-man
ὁρᾶτε δέ· αὐτίκα δὴ μάλα, ἐπειδὰν ἀναστῇ τὸ 221
consider and presently indeed very when rises the
δικαστήριον, εἷς ἕκαστος ὑμῶν, ὁ μὲν θᾶττον ἴσως,
court one each of-you the-one indeed sooner perhaps
ὁ δὲ σχολαίτερον, οἴκαδ' ἄπεισιν οὐδὲν φροντίζων
the-other but more-leisurely homeward will-go-away not-at-all worrying
οὐδὲ μεταστρεφόμενος οὐδὲ φοβούμενος, οὔτ' εἰ φίλος
nor turning-round nor fearing either whether friend
οὔτ' εἰ μὴ φίλος αὐτῷ συντεύξεταί τις, οὐδέ γ' εἰ
or whether not friend him will-meet anyone nor at-least whether
μέγας ἢ μικρός, ἰσχυρὸς ἢ ἀσθενής, οὐδὲ τῶν τοιούτων
great or small strong or weak nor of-the such-things
οὐδέν. τί δήποτε; ὅτι τῇ ψυχῇ τοῦτ' οἶδε καὶ θαρρεῖ
anything why ever because in-the soul this he-knows and is-confident
καὶ πεπίστευκε τῇ πολιτείᾳ, μηδέν' ἕλξειν μηδ'
and has-trusted in-the constitution no-one to-be-going-to-drag nor
ὑβριεῖν μηδὲ τυπτήσειν.
to-be-going-to-outrage nor to-be-going-to-strike
εἶτ' ἐφ' ἧς ἀδείας αὐτοὶ πορεύεσθε, ταύτην οὐ βεβαιώσαντες 222
then in which security yourselves you-walk this not having-confirmed
ἐμοὶ βαδιεῖσθε; καὶ τίνι χρή με λογισμῷ περιεῖναι ταῦτα
for-me will-you-go and on-what must I reckoning to-survive these-things

παθόντα, εἰ περιόψεσθέ με νῦν ὑμεῖς; θάρρει νὴ Δία, φήσειέ
having-suffered if you-will-overlook me now you take-heart by Zeus would-say
τις ἄν· οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσει. ἐὰν δέ, τότ'
someone — not for any-longer at-all you-will-be-outraged if but then
ὀργιεῖσθε, νῦν ἀφέντες; μηδαμῶς, ὦ ἄνδρες δικασταί, μὴ
will-you-be-angry now having-let-go by-no-means O men jurors do-not
προδῶτε μήτ' ἐμὲ μήθ' ὑμᾶς αὐτοὺς μήτε τοὺς νόμους.
betray neither me nor you yourselves nor the laws
223 καὶ γὰρ αὐτὸ τοῦτ' εἰ 'θέλοιτε σκοπεῖν καὶ ζητεῖν,
and for this-very thing if you-would-wish to-consider and to-seek
τῷ ποτ' εἰσὶν ὑμῶν οἱ ἀεὶ δικάζοντες ἰσχυροὶ καὶ
by-what ever are of-you the-ones always judging strong and
κύριοι τῶν ἐν τῇ πόλει πάντων, ἐάν τε διακοσίους ἐάν
masters of-the in the city all if both two-hundred if
τε χιλίους ἐάν θ' ὁποσουσοῦν ἡ πόλις καθίσῃ, οὔτε
and thousand if and however-many the city seats not
τῷ μεθ' ὅπλων εἶναι συντεταγμένοι μόνοι τῶν ἄλλων
by-the with arms to-be drawn-up alone of-the other
πολιτῶν, εὕροιτ' ἄν, οὔτε τῷ τὰ σώματ' ἄριστ' ἔχειν
citizens you-would-find — nor by-the the bodies best to-have
καὶ μάλιστ' ἰσχύειν, οὔτε τῷ τὴν ἡλικίαν εἶναι νεώτατοι,
and most to-be-strong nor by-the the age to-be youngest
οὔτε τῶν τοιούτων οὐδενί, ἀλλὰ τῷ τοὺς νόμους ἰσχύειν.
nor of-the such-things by-any but by-the the laws to-be-strong
224 ἡ δὲ τῶν νόμων ἰσχὺς τίς ἐστιν; ἆρ' ἐάν τις ὑμῶν
the and of-the laws strength what is then if anyone of-you
ἀδικούμενος ἀνακράγῃ, προσδραμοῦνται καὶ παρέσονται
being-wronged cries-out will-they-run-up and be-present
βοηθοῦντες; οὔ· γράμματα γὰρ γεγραμμέν' ἐστί, καὶ οὐχὶ
helping no letters for written are and not
δύναιντ' ἂν τοῦτο ποιῆσαι. τίς οὖν ἡ δύναμις αὐτῶν
could — this to-do what then the power of-them

ἐστιν; ὑμεῖς ἐὰν βεβαιῶτ᾽ αὐτοὺς καὶ παρέχητε κυρίους
is you if you-confirm them and make valid
ἀεὶ τῷ δεομένῳ. οὐκοῦν οἱ νόμοι θ᾽ ὑμῖν εἰσιν
always for-the-one needing therefore the laws both for-you are
ἰσχυροὶ καὶ ὑμεῖς τοῖς νόμοις.
strong and you for-the laws
δεῖ τοίνυν τούτοις βοηθεῖν ὁμοίως ὥσπερ ἂν αὑτῷ τις 225
one-must then these to-help alike as — himself one
ἀδικουμένῳ, καὶ τὰ τῶν νόμων ἀδικήματα κοινὰ νομίζειν,
being-wronged and the of-the laws wrongs common to-consider
ἐφ᾽ ὅτου περ ἂν λαμβάνηται, καὶ μήτε λητουργίας μήτ᾽
on whomever very — they-are-detected and neither public-services nor
ἔλεον μήτ᾽ ἄνδρα μηδένα μήτε τέχνην μηδεμίαν εὑρῆσθαι,
pity nor man any nor art any to-have-been-found
δι᾽ ὅτου παραβάς τις τοὺς νόμους οὐ δώσει δίκην.
through which having-transgressed anyone the laws not will-pay penalty
ὑμῶν οἱ θεώμενοι τοῖς Διονυσίοις εἰσιόντ᾽ εἰς τὸ 226
you the-ones watching at-the Dionysia entering into the
θέατρον τοῦτον ἐσυρίττετε καὶ ἐκλώζετε, καὶ πάνθ᾽ ἃ
theater this-man hissed and hooted and all which
μίσους ἐστὶ σημεῖ᾽ ἐποιεῖτε, οὐδὲν ἀκηκοότες πω περὶ
of-hatred are signs did nothing having-heard yet about
αὐτοῦ παρ᾽ ἐμοῦ. εἶτα πρὶν μὲν ἐλεγχθῆναι τὸ πρᾶγμα,
him from me then before indeed to-be-proved the matter
ὠργίζεσθε, προὐκαλεῖσθ᾽ ἐπὶ τιμωρίαν τὸν παθόντα,
you-were-angry called to vengeance the-one having-suffered
ἐκροτεῖθ᾽ ὅτε προὐβαλόμην αὐτὸν ἐν τῷ δήμῳ·
applauded when I-lodged-a-plaint-against him in the assembly
ἐπειδὴ δ᾽ ἐξελήλεγκται, καὶ προκατέγνωκεν ὁ δῆμος τούτου 227
when and he-has-been-convicted and has-pre-condemned the people him
εἰς ἱερὸν καθεζόμενος, καὶ τἄλλα προσεξήτασται
in a-sacred-place sitting and the-rest has-been-examined-besides

τὰ πεπραγμένα τῷ μιαρῷ τούτῳ, καὶ δικάσοντες
the things-done by-the foul this-man and to-be-going-to-judge
εἰλήχατε, καὶ πάντ' ἐστὶν ἐν ὑμῖν μιᾷ ψήφῳ
you-have-been-allotted and all is in you with-one vote
διαπράξασθαι, νῦν ὀκνήσετ' ἐμοὶ βοηθῆσαι, τῷ δήμῳ
to-accomplish now will-you-hesitate me to-help the people
χαρίσασθαι, τοὺς ἄλλους σωφρονίσαι, μετὰ πολλῆς
to-gratify the others to-chasten with much
ἀσφαλείας αὐτοὶ τὸ λοιπὸν διάγειν, παράδειγμα ποιήσαντες
safety yourselves the rest to-live example having-made
τοῦτον τοῖς ἄλλοις;
this-man for-the others
πάντων οὖν εἵνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ θεοῦ
of-all then for-the-sake of-the things-said and most of-the god
χάριν περὶ οὗ τὴν ἑορτὴν ἀσεβῶν οὗτος ἑάλωκεν,
for-the-sake about whom the festival impiously this-man has-been-convicted
τὴν ὁσίαν καὶ δικαίαν θέμενοι ψῆφον τιμωρήσασθε τοῦτον.
the holy and just having-cast vote punish this-man

DEMOSTHENES

ΚΑΤΑ ΑΡΙΣΤΟΚΡΑΤΟΥΣ

Against Aristocrates

I · CHARIDEMUS AND THE CHERSONESE

Demosthenes says he prosecutes Aristocrates not from private enmity but to keep the Chersonese secure for Athens. The decree he attacks seems to give Charidemus protection for his person but really robs the city of a sure hold on Thrace. Since the death of Cotys, Thrace has three kings, Berisades, Amadocus, and Cersobleptes, and their rivalry makes them court Athens. Charidemus, who manages Cersobleptes' affairs, wants to destroy the other two. The decree that anyone who kills him may be seized anywhere in the allied cities, urged along with his election as general by their envoy Aristomachus, was devised to frighten the kings' kinsmen by marriage, Athenodorus, Simon, and Bianor, so that Cersobleptes may take the whole kingdom.

μηδεὶς ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, νομίσῃ μήτ' ἰδίας 1
let-no-one of-you O men Athenians think either private
ἔχθρας ἐμὲ μηδεμιᾶς ἕνεχ' ἥκειν Ἀριστοκράτους
enmity me any for-the-sake to-have-come Aristocrates
κατηγορήσοντα τουτουί, μήτε μικρὸν ὁρῶντά τι καὶ
going-to-accuse this-man-here or small seeing some and
φαῦλον ἁμάρτημ' ἑτοίμως οὕτως ἐπὶ τούτῳ προάγειν
trivial fault readily so for this to-lead
ἐμαυτὸν εἰς ἀπέχθειαν, ἀλλ' εἴπερ ἄρ' ὀρθῶς ἐγὼ
myself into hatred but if-indeed after-all rightly I
λογίζομαι καὶ σκοπῶ, ὑπὲρ τοῦ Χερρόνησον ἔχειν ὑμᾶς
reckon and consider on-behalf-of the Chersonese to-hold you
ἀσφαλῶς καὶ μὴ παρακρουσθέντας ἀποστερηθῆναι πάλιν
safely and not having-been-misled to-be-deprived again
αὐτῆς, περὶ τούτου μοί ἐστιν ἅπασ' ἡ σπουδή.
of-it about this for-me is all the zeal
δεῖ δὴ πάντας ὑμᾶς, εἰ βούλεσθ' ὀρθῶς περὶ 2
it-is-necessary indeed all you if you-wish rightly about
τούτων μαθεῖν καὶ κατὰ τοὺς νόμους δικαίως κρῖναι
these-things to-learn and according-to the laws justly to-judge

τὴν γραφήν, μὴ μόνον τοῖς γεγραμμένοις ἐν τῷ ψηφίσματι
the indictment not only to-the written in the decree
ῥήμασιν προσέχειν, ἀλλὰ καὶ τὰ συμβησόμεν' ἐξ αὐτῶν
words to-attend but also the going-to-result from them
σκοπεῖν. εἰ μὲν γὰρ ἦν ἀκούσασιν εὐθὺς εἰδέναι τὰ
to-consider if indeed for it-were-possible on-hearing at-once to-know the
κεκακουργημένα, τὴν ἀρχὴν ἴσως ἂν οὐκ ἐξηπάτησθε·
mischief-done the beginning perhaps — not you-would-have-been-deceived
3 ἐπειδὴ δὲ τοῦθ' ἕν ἐστι τῶν ἀδικημάτων, τὸ τοῦτον
since but this one is of-the wrongs the this
τὸν τρόπον καὶ λέγειν καὶ γράφειν ἐνίους ὧν ἂν ἥκισθ'
the way both to-speak and to-propose some which — least
ὑμεῖς ὑπίδοισθέ τι καὶ φυλάξαισθε, προσήκει μὴ
you might-suspect something and guard-against it-befits not
πάνυ θαυμάζειν, εἰ καὶ τοῦτο τὸ ψήφισμ' ἡμεῖς οὕτω
very to-wonder if also this the decree we so
γεγραμμένον ἐπιδείξομεν ὥστε δοκεῖν μὲν Χαριδήμῳ
written shall-show as to-seem indeed to-Charidemus
φυλακήν τινα τοῦ σώματος διδόναι, τὴν ὡς ἀληθῶς δὲ
protection some of-the body to-give the as truly but
δικαίαν καὶ βέβαιον τῆς πόλεως ἀποστερεῖν.
just and secure of-the city to-take-away
4 εἰκότως δ' ἄν, ὦ ἄνδρες Ἀθηναῖοι, καὶ προσέχοιτέ μοι
reasonably and — O men Athenians both you-would-attend to-me
τὸν νοῦν καὶ μετ' εὐνοίας ἀκούσαιθ' ἃ λέγω. ἐπειδὴ γάρ,
the mind and with goodwill would-hear what I-say since for
οὐχὶ τῶν ἐνοχλούντων ὑμᾶς οὐδὲ τῶν πολιτευομένων
not of-the-ones troubling you nor of-the-ones engaged-in-politics
καὶ πιστευομένων παρ' ὑμῖν ὤν, πρᾶγμα τηλικοῦτόν φημι
and trusted among you being a-deed so-great I-say
δείξειν πεπραγμένον, ἐάν, ὅσον ἐστὶν ἐν ὑμῖν,
to-be-going-to-show having-been-done if as-much-as is in you

συναγωνίσησθέ μοι καὶ προθύμως ἀκούσητε, τοῦτό τε
you-help me and eagerly hear this both
σώσετε καὶ ποιήσετε μὴ κατοκνεῖν, ἐάν τίς τι καὶ
you-will-save and will-cause not to-shrink if anyone anything even
ἡμῶν οἴηται δύνασθαι ποιῆσαι τὴν πόλιν ἀγαθόν. οἰήσεται
of-us thinks to-be-able to-do the city good he-will-think
δέ, ἂν μὴ χαλεπὸν εἶναι νομίζῃ τὸ παρ᾽ ὑμῖν λόγου τυχεῖν.
and if not hard to-be he-considers the with you hearing to-obtain
νῦν δὲ πολλοῖς τοῦτο φοβουμένοις, λέγειν μὲν ἴσως οὐ 5
now but many this fearing to-speak indeed perhaps not
δεινοῖς, βελτίοσι δ᾽ ἀνθρώποις τῶν δεινῶν, οὐδὲ σκοπεῖν
clever better but men than-the clever not-even to-consider
ἐπέρχεται τῶν κοινῶν οὐδέν. ἐγὼ γοῦν (ὀμνύω τοὺς θεοὺς
occurs of-the public-affairs anything I at-any-rate swear-by the gods
ἅπαντας) ἀπώκνησ᾽ ἄν, εὖ ἴστε, καὶ αὐτὸς τὴν γραφὴν
all I-would-have-shrunk — well know also myself the indictment
ταύτην ἀπενεγκεῖν, εἰ μὴ πάνυ τῶν αἰσχρῶν ἐνόμιζον εἶναι
this to-bring-in if not very among-the shameful I-thought to-be
νῦν μὲν ἡσυχίαν ἄγειν καὶ σιωπῆσαι, πρᾶγμ᾽ ἀλυσιτελὲς τῇ
now indeed quiet to-keep and to-be-silent a-thing unprofitable to-the
πόλει κατασκευάζοντας ὁρῶν τινας ἀνθρώπους, πρότερον
city contriving seeing some men before
δέ, ὅτ᾽ ἔπλευσα τριηραρχῶν εἰς Ἑλλήσποντον, εἰπεῖν
but when I-sailed as-trierarch to the-Hellespont to-have-spoken
καὶ κατηγορῆσαί τινων, οὓς ἀδικεῖν ὑμᾶς ἡγούμην.
and to-have-accused some whom to-wrong you I-considered
οὐκ ἀγνοῶ μὲν οὖν ὅτι τὸν Χαρίδημον εὐεργέτην 6
not I-am-ignorant indeed then that — Charidemus benefactor
εἶναί τινες τῆς πόλεως οἴονται· ἐγὼ δέ, ἄν περ ᾖ
to-be some of-the city think I but if very what
βούλομαί τε καὶ οἶδα πεπραγμέν᾽ ἐκείνῳ δυνηθῶ πρὸς
I-wish both and know done by-that-man I-can to

ὑμᾶς εἰπεῖν, οἶμαι δείξειν οὐ μόνον οὐκ εὐεργέτην,
you to-tell I-think to-be-going-to-show not only not benefactor
ἀλλὰ καὶ κακονούστατον ἀνθρώπων ἁπάντων καὶ πολὺ
but even most-ill-disposed of-men all and far
τἀναντί' ἢ προσῆκεν ὑπειλημμένον.
the-opposite than was-fitting having-been-supposed
7 εἰ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μέγιστον
if indeed then O men Athenians this greatest
Ἀριστοκράτης ἠδίκει, τὸ τοιούτου, οἷον ἐγώ φημι
Aristocrates were-doing-wrong the for-such as I say
δείξειν τὸν Χαρίδημον ὄντα, τοσαύτην πεποιῆσθαι
to-be-going-to-show — Charidemus being so-great to-have-made
πρόνοιαν ἐν τῷ ψηφίσματι ὥστ' ἰδίαν παρὰ τοὺς νόμους,
provision in the decree that private against the laws
ἄν τι πάθῃ, τιμωρίαν αὐτῷ δεδωκέναι, ταῦτ' ἂν ἤδη
if anything he-suffers vengeance to-him to-have-given these-things — now
λέγειν πρὸς ὑμᾶς ἐπεχείρουν, ἵν' εἰδῆτε πολλοῦ δεῖν
to-say to you I-would-attempt so-that you-may-know far to-lack
ἄξιον ὄντα τυχεῖν τοῦ ψηφίσματος αὐτὸν τουτουί. νυνὶ δ'
worthy being to-obtain the decree him this-here now but
ἕτερον τούτου μεῖζον διὰ τοῦ ψηφίσματος ἔστ' ἀδίκημα,
another than-this greater through the decree is wrong
ὃ δεῖ πρότερον καὶ μαθεῖν ὑμᾶς καὶ φυλάξασθαι.
which one-must first both to-learn you and to-guard-against
8 ἀνάγκη δὲ ἐστὶ πρῶτον ἁπάντων εἰπεῖν καὶ δεῖξαι τί
necessity and is first of-all to-say and to-show what
ποτ' ἐστὶ τὸ Χερρόνησον ὑμᾶς ἀσφαλῶς ἔχειν πεποιηκός·
ever is the Chersonese you safely to-hold having-caused
διὰ γὰρ τοῦ μαθεῖν τοῦτο καὶ τἀδίκημα σαφῶς ὄψεσθε.
through for the to-learn this also the-wrong clearly you-will-see
ἔστι τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο, τὸ τελευτήσαντος
is then O men Athenians this the having-died

Κότυος Βηρισάδην καὶ Ἀμάδοκον καὶ Κερσοβλέπτην τρεῖς
Cotys Berisades and Amadocus and Cersobleptes three
ἀνθ' ἑνὸς γενέσθαι Θρᾳκης βασιλέας· συμβέβηκε γὰρ
instead-of one to-have-become of-Thrace kings it-has-resulted for
ἐκ τούτου αὑτοῖς μὲν ἀντιπάλους εἶναι τούτους, ὑμᾶς
from this to-each-other indeed rivals to-be these you
δ' ὑπέρχεσθαι καὶ θεραπεύειν.
but to-court and to-pay-attention-to
τοῦτο τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, βουλόμενοί τινες παῦσαι, 9
this then O men Athenians wishing some to-stop
καὶ καταλῦσαι μὲν τοὺς ἑτέρους βασιλέας, παραδοῦναι δ'
and to-put-down indeed the other kings to-hand-over and
ἑνὶ τῷ Κερσοβλέπτῃ τὴν ἀρχὴν ἅπασαν, διαπράττονταί
to-one — Cersobleptes the rule whole contrive
σφισι τοῦτο γενέσθαι τὸ προβούλευμα, τῷ μὲν ἀκοῦσαι
for-themselves this to-be-made the preliminary-decree in-the indeed to-hear
κεχωρισμένον τοῦ τι τοιοῦτον δοκεῖν διαπράξασθαι, τῷ
separated from-the anything such to-seem to-accomplish in-the
δ' ἔργῳ πάντων μάλιστα τοῦτο περαίνοντες, ὡς ἐγὼ διδάξω.
but deed of-all most this achieving as I will-teach
ἐπειδὴ γὰρ ἑνὸς τελευτήσαντος τῶν βασιλέων Βηρισάδου, 10
when for one having-died of-the kings Berisades
παραβὰς τοὺς ὅρκους καὶ τὰς συνθήκας ἃς μεθ' ὑμῶν
having-transgressed the oaths and the agreements which with you
ἐποιήσατο, Κερσοβλέπτης ἐξέφερεν πόλεμον πρός τε τοὺς
he-made Cersobleptes began war against both the
Βηρισάδου παῖδας καὶ πρὸς Ἀμάδοκον, εὔδηλον ἦν ὅτι
of-Berisades sons and against Amadocus very-clear it-was that
τοῖς μὲν Βηρισάδου παισὶν Ἀθηνόδωρος βοηθήσοι, τῷ δ'
to-the indeed of-Berisades sons Athenodorus would-help — but

Ἀμαδόκῳ Σίμων καὶ Βιάνωρ· ὁ μὲν γὰρ Βηρισάδου
to-Amadocus Simon and Bianor the-one indeed for of-Berisades
κηδεστής, οἱ δ' Ἀμαδόκου γεγόνασιν.
kinsman-by-marriage the-others and of-Amadocus have-become
11 ἐσκόπουν οὖν τίν' ἂν τρόπον ἡσυχίαν μὲν ἔχειν
they-considered then in-what — way quiet indeed to-keep
ἀναγκασθεῖεν οὗτοι, ἐρήμων δ' ὄντων ἐκείνων ὁ
might-be-compelled these deserted and being those the-one
Κερσοβλέπτῃ πράττων τὴν ἀρχὴν Χαρίδημος ἀσφαλῶς
for-Cersobleptes managing the rule Charidemus safely
πάντα καταστρέψαιτο. εἰ πρῶτον μέν, ἄν τις αὐτὸν
all might-subdue if first indeed if anyone him
ἀποκτείνῃ, ψήφισμ' ὑμέτερον γένοιτο, ἀγώγιμον εἶναι·
kills decree your should-be liable-to-seizure to-be
δεύτερον δέ, εἰ χειροτονηθείη στρατηγὸς ὑφ' ὑμῶν Χαρίδημος.
second and if should-be-elected general by you Charidemus
12 οὔτε γὰρ ὑμετέρῳ στρατηγῷ προχείρως ἐναντία θήσεσθαι
neither for against-your general readily opposed to-be-going-to-take
τὰ ὅπλ' ἔμελλ' ὁ Σίμων οὐδ' ὁ Βιάνωρ, πολῖται
the arms was-going — Simon nor — Bianor citizens
γεγενημένοι καὶ ἄλλως ἐσπουδακότες πρὸς ὑμᾶς· ὁ
having-become and otherwise having-been-zealous toward you the-one
δὲ δὴ γένει πολίτης Ἀθηνόδωρος οὐδὲ βουλεύσεσθαι·
and indeed by-birth citizen Athenodorus not-even to-be-going-to-plan
οὔτε τὴν διὰ τοῦ ψηφίσματος αἰτίαν ὑποδύσεσθαι, ἣ
nor the through the decree charge to-be-going-to-incur which
πρόδηλος ἦν ἐπ' ἐκείνους ἥξουσα, εἴ τι πάθοι
plain was against those going-to-come if anything should-happen-to
Χαρίδημος. ἐκ δὲ τούτου τοῦ τρόπου τῶν μὲν ἐρήμων
Charidemus from and this the way the indeed deserted

ὄντων βοηθῶν, αὑτοῖς δ' ἀδείας δοθείσης, ῥᾳδίως
being of-helpers to-themselves and security having-been-given easily
ἐκβαλεῖν ἐκείνους καὶ κατασχήσειν τὴν ἀρχήν.
to-be-going-to-expel those and to-be-going-to-seize the rule
καὶ ὅτι ταῦθ' οὕτως ᾠοντο καὶ τοῦτ' ἦν τὸ 13
and that these-things so they-thought and this was the
κατασκεύασμ' αὐτοῖς, τὰ πραχθέντ' αὐτὰ κατηγορεῖ.
contrivance for-them the things-done themselves accuse
ἅμα γὰρ τῷ πολέμῳ τ' ἐνεχείρουν αὐτοὶ
at-the-same-time for with-the war both they-were-setting-about themselves
καὶ πρὸς ὑμᾶς ἦκεν Ἀριστόμαχος πρεσβευτὴς παρ' αὐτῶν
and to you came Aristomachus envoy from them
ὁ Ἀλωπεκῆθεν οὑτοσί, ὃς ἄλλα τ' ἐδημηγόρει παρ'
the of-Alopece this-man-here who other-things both harangued among
ὑμῖν ἐπαινῶν καὶ διεξιὼν τὸν Κερσοβλέπτην καὶ τὸν
you praising and recounting — Cersobleptes and —
Χαρίδημον, ὡς φιλανθρώπως ἔχουσι πρὸς ὑμᾶς,
Charidemus how humanely they-are-disposed toward you
καὶ μόνον ἀνθρώπων ἂν ἔφη Χαρίδημον Ἀμφίπολιν 14
and alone of-men — he-said Charidemus Amphipolis
κομίσασθαι τῇ πόλει δύνασθαι, καὶ παρήνει στρατηγὸν
to-recover for-the city to-be-able and advised general
χειροτονῆσαι. ἡτοίμαστο δ' αὐτοῖς τοῦτο τὸ προβούλευμα
to-elect had-been-prepared and by-them this the preliminary-decree
καὶ προδιῴκητο, ἵν' εἰ πεισθείητ' ἐκ τῶν
and arranged-beforehand so-that if you-should-be-persuaded from the
ὑποσχέσεων καὶ τῶν ἐλπίδων ἃς ὑπέτειν' ὁ Ἀριστόμαχος,
promises and the hopes which held-out — Aristomachus
εὐθὺς ἐπικυρώσειεν ὁ δῆμος καὶ μηδὲν ἐμποδὼν εἴη.
at-once might-ratify the people and nothing in-the-way might-be

15 καίτοι πῶς ἂν τεχνικώτερον ἢ κακουργότερον
and-yet how — more-artfully or more-villainously
συμπαρεσκεύασαν ἄνθρωποι, ὅπως οἱ μὲν ἐκπεσοῦνται
could-have-contrived men so-that the-ones indeed will-be-driven-out
τῶν βασιλέων, εἷς δ' ὃν αὐτοὶ βούλονται πᾶσαν ὑφ'
of-the kings one and whom themselves wish whole under
αὑτῷ ποιήσεται τὴν ἀρχήν, ἢ τοὺς μὲν τοῖν δυοῖν
himself will-make the rule or the-ones indeed the two
βοηθήσαντας ἂν εἰς φόβον καὶ συκοφαντίας εὐλάβειαν
would-help — into fear and of-slander caution
καθιστάντες, τῷ δ' ἑνὶ πράττοντι τὴν ἀρχὴν καὶ πάντα
putting the-one and one managing the rule and all
τἀναντία τοῖς ὑμῖν συμφέρουσι κατασκευάζοντι τοσαύτην
the-opposite to-the for-you expedient contriving so-great
ἐξουσίαν διδόντες τοῦ ταῦτ' ἀδεῶς πράττειν;
license giving of-the these-things fearlessly to-do
16 οὐ τοίνυν μόνον ἐκ τούτων δῆλόν ἐσθ' ὅτι τούτων
not then only from these clear is that for-these-things
ἕνεκ' ἐρρήθη τὸ προβούλευμ' ὧν λέγω, ἀλλὰ καὶ ἐκ
for-the-sake was-proposed the preliminary-decree which I-say but also from
τοῦ ψηφίσματος αὐτοῦ μαρτυρία τίς ἐστ' εὐμεγέθης. 'ἂν
the decree itself testimony some is great if
γὰρ ἀποκτείνῃ τις Χαρίδημον' γράψας καὶ παραβὰς
for kills anyone Charidemus having-proposed and having-omitted
τὸ τί πράττοντ' εἰπεῖν, πότερ' ἡμῖν συμφέροντ' ἢ οὔ,
the what doing to-say whether for-us expedient or not
γέγραφ' εὐθὺς 'ἀγώγιμον ἐκ τῶν συμμάχων εἶναι.'
he-has-proposed at-once liable-to-seizure from the allies to-be
17 οὐκοῦν τῶν μὲν ἐχθρῶν ὁμοίως ἡμῖν τε κἀκείνῳ
therefore of-the indeed enemies alike to-us both and-to-that-man
οὐδέποτ' εἰς τοὺς ἡμετέρους ἥξει συμμάχους οὐδείς,
never to the our will-come allies no-one

οὔτ᾽ ἀποκτείνας ἐκεῖνον οὔτε μή, ὥστ᾽ οὐ κατὰ τούτων
either having-killed that-man or not so-that not against these
γέγραφεν ταύτην τὴν τιμωρίαν. τῶν δ᾽ ἡμετέρων μὲν
he-has-proposed this the vengeance of-the but our indeed
φίλων, ἐκείνου δέ, ὅταν ἐγχειρῇ τι πράττειν ἐναντίον
friends of-his but when he-attempts anything to-do contrary
ὑμῖν, ἐχθρῶν, τούτων δή τίς ἐστιν ὁ τοῦτο τὸ
to-you enemies of-these indeed who is the-one this the
ψήφισμα φοβηθεὶς ἂν καὶ φυλαξάμενος μὴ δι᾽ ἀνάγκην
decree having-feared — and having-guarded-against lest through necessity
ἡμῖν εἰς ἔχθραν ἐλθεῖν. ἔστι τοίνυν οὗτος Ἀθηνόδωρος,
with-us into enmity to-come is then this Athenodorus
Σίμων, Βιάνωρ, οἱ Θρᾴκης βασιλεῖς, ἄλλος ὅστις ἂν
Simon Bianor the of-Thrace kings other whoever —
εἰς εὐεργεσίας μέρος καταθέσθαι βούλοιτο τὸ πράττειν
to good-service's part to-set-down would-wish the to-act
ὑπεναντί᾽ ἐκεῖνον ἐγχειροῦνθ᾽ ὑμῖν ἐπισχεῖν.
contrary that-man attempting to-you to-check

Demosthenes promises to show that the decree is illegal, inexpedient, and given to an unworthy man, and asks a fair hearing for each point. Charidemus is a citizen and must be treated as one. The law gives homicide cases to the Areopagus, specifying trial before punishment, whereas the decree makes anyone who kills Charidemus liable to seizure at once, without trial. The next law permits a convicted killer to be killed or arrested only in Athenian territory and forbids maltreatment or ransom. The decree, by contrast, allows the accused to be seized anywhere, tortured, and held for money, giving the penalty the law denies even to the convicted.

18 ὧν μὲν τοίνυν ἕνεκ᾽ ἐρρήθη τὸ προβούλευμα, ἵνα
of-what indeed then for-the-sake was-proposed the preliminary-decree that
κυρώσειεν ὁ δῆμος ἐξαπατηθείς, καὶ δι᾽ ἃ τὴν γραφὴν
might-ratify the people having-been-deceived and because-of what the indictment
ἐποιησάμεθ᾽ ἡμεῖς ταυτηνί, βουλόμενοι κωλῦσαι, ταῦτ᾽ ἐστίν,
brought we this-here wishing to-prevent-it these are
ὦ ἄνδρες Ἀθηναῖοι. δίκαιον δ᾽ ἐστὶν ἴσως ἔμ᾽ ὑπεσχημένον
O men Athenians just and is perhaps me having-promised
τρία ἐπιδείξειν, ἓν μὲν ὡς παρὰ τοὺς νόμους τὸ ψήφισμ᾽
three-things to-be-going-to-show one indeed that against the laws the decree
εἴρηται, δεύτερον δ᾽ ὡς ἀσύμφορόν ἐστι τῇ πόλει,
has-been-proposed second and that inexpedient it-is for-the city
τρίτον δ᾽ ὡς ἀνάξιος τυχεῖν ᾧ γέγραπται, πάντων
third and that unworthy to-obtain-it he-for-whom it-has-been-proposed of-all-these
αἵρεσιν ὑμῖν δοῦναι τοῖς ἀκουσομένοις, τί πρῶτον ἢ τί
choice to-you to-give the-ones going-to-hear what first or what
δεύτερον ἢ τί τελευταῖον βουλομένοις ἀκούειν ὑμῖν ἐστιν.
second or what last wishing to-hear for-you it-is
19 ὅ τι δὴ βούλεσθε, ὁρᾶτε, ἵνα τοῦτο λέγω πρῶτον
what ever indeed you-wish see so-that this I-may-say first
ὑμῖν. περὶ τοῦ παρανόμου βούλεσθε πρῶτον; τοῦτο τοίνυν
to-you about the illegality do-you-wish first this then

ἐροῦμεν. ἃ δὴ δέομαι καὶ ἀξιῶ παρὰ πάντων ὑμῶν τυχεῖν,
we-will-tell what indeed I-beg and ask from all you to-obtain
δίκαια, ὥς γ' ἐμαυτὸν πείθω· μηδεὶς ὑμῶν, ὦ ἄνδρες
just-things as at-least myself I-persuade let-no-one of-you O men
Ἀθηναῖοι, τῷ διεψεῦσθαι τοῦ Χαριδήμου καὶ νομίζειν
Athenians by-the to-have-been-deceived — about-Charidemus and to-think
εὐεργέτην εἶναι φιλονικῶν δυσχερέστερον τοὺς περὶ τῶν
benefactor to-be being-contentious more-impatiently the about the
νόμων λόγους ἀκούσῃ μου, μηδ' ἀποστερήσῃ διὰ τοῦτο
laws arguments hear me nor deprive because-of this
μήθ' ἑαυτὸν τοῦ θέσθαι τὴν ψῆφον εὔορκον μήτ' ἐμὲ τοῦ
neither himself of-the to-cast the vote true-to-the-oath nor me of-the
διδάξαι περὶ πάντων ὑμᾶς ὡς βούλομαι. ἀλλὰ ποιησάσθω
to-teach about all you as I-wish but let-him-make
τὴν ἀκρόασιν ὠδί· καὶ σκοπεῖσθ' ὡς δίκαι' ἐρῶ·
the hearing thus and consider how just-things I-will-say
ὅταν μὲν λέγω περὶ τῶν νόμων, ἀφελὼν ὅτῳ τὸ 20
when indeed I-speak about the laws setting-aside for-whom the
ψήφισμ' εἴρηται καὶ ποίῳ τινί, σκοπείσθω πότερον
decree has-been-proposed and of-what-sort one let-him-consider whether
παρὰ τοὺς νόμους ἢ κατ' αὐτοὺς εἴρηται, καὶ
against the laws or according-to them it-has-been-proposed and
μηδὲν ἄλλο· ὅταν δ' ἐλέγχω τὰ πεπραγμένα καὶ διεξίω
nothing else when but I-examine the things-done and go-through
τὸν τρόπον ὃν πεφενάκισθ' ὑπ' αὐτοῦ, τὰς πράξεις
the way in-which you-have-been-cheated by him the actions
σκοπείσθω, πότερον γεγονυίας ἢ ψευδεῖς ἐρῶ·
let-him-consider whether having-happened or false I-will-tell
ὅταν δ' ἐξετάζω περὶ τοῦ συμφέρειν ἢ μὴ τῇ πόλει 21
when and I-examine about the to-be-expedient or not for-the city
ταῦτα ψηφίσασθαι, πάντα τἄλλ' ἀφεὶς τοὺς λογισμοὺς
these-things to-vote all the-rest having-dismissed the reasonings

ὁράτω τοὺς περὶ τούτων, πότερ᾽ ὀρθῶς ἔχοντας ποιοῦμαι
let-him-see the about these whether rightly holding I-make
ἢ οὔ. ἐὰν γὰρ τοῦτον ἔχοντες τὸν τρόπον ἀκροάσησθέ
or not if for this having the way you-hear
μου, αὐτοί τ᾽ ἄρισθ᾽ ἃ προσήκει συνήσετε, χωρὶς
me yourselves both best what is-fitting you-will-understand separately
ἕκαστα σκοποῦντες καὶ οὐχ ἅμα πάνθ᾽ ἁθρόᾳ ἐξετάζοντες,
each considering and not at-once all together examining
κἀγὼ ῥᾷστ᾽ ἃ βούλομαι δυνήσομαι διδάξαι. ἔσονται
and-I most-easily what I-wish shall-be-able to-teach will-be
δὲ βραχεῖς περὶ πάντων οἱ λόγοι·
and short about all the arguments
22 λαβὲ δὴ τοὺς νόμους αὐτοὺς καὶ λέγε, ἵν᾽ ἐξ αὐτῶν
take now the laws themselves and read so-that from them
ἐπιδεικνύω τούτων τὸ παράνομον.
I-may-show of-these the illegality
δικάζειν δὲ τὴν βουλὴν τὴν ἐν Ἀρείῳ πάγῳ φόνου καὶ
to-judge and the council the on of-Ares hill of-homicide and
τραύματος ἐκ προνοίας καὶ πυρκαϊᾶς καὶ φαρμάκων, ἐάν
of-wounding with forethought and of-arson and of-poisons if
τις ἀποκτείνῃ δούς.
anyone kills having-given-them
23 ἐπίσχες. ἠκούσατε μὲν τοῦ τε νόμου καὶ τοῦ ψηφίσματος,
stop you-heard indeed the both law and the decree
ὦ ἄνδρες Ἀθηναῖοι· ὡς δ᾽ ἄν μοι δοκεῖτε τοὺς περὶ τοῦ
O men Athenians how but — to-me you-seem the about the
παρανόμου λόγους αὐτοὺς ῥᾷστα μαθεῖν, τοῦθ᾽ ὑμῖν φράσω·
illegality arguments themselves most-easily to-learn this to-you I-will-tell
εἰ σκέψαισθ᾽ ἐν τίνι τάξει ποτ᾽ ἔσθ᾽ ὑπὲρ οὗ τὸ ψήφισμ᾽
if you-should-consider in what class ever is for whom the decree
εἴρηται, πότερα ξένος ἢ μέτοικος ἢ πολίτης ἐστίν. εἰ
has-been-proposed whether foreigner or resident-alien or citizen he-is if

μὲν δὴ μέτοικον φήσομεν, οὐκ ἐροῦμεν ἀληθῆ, εἰ δ' αὖ
indeed indeed resident-alien we-shall-say not we-shall-speak true-things if but again
ξένον, οὐχὶ δίκαια ποιήσομεν· τὴν γὰρ τοῦ δήμου δωρειάν,
foreigner not just-things we-shall-do the for of-the people gift
ἐν ᾗ πολίτης γέγονεν, κυρίαν αὐτῷ δίκαιόν ἐστιν εἶναι.
in which citizen he-has-become valid for-him just it-is to-be
ὡς ὑπὲρ πολίτου τοίνυν, ὡς ἔοικε, ποιητέον τοὺς λόγους.
as for a-citizen then as it-seems one-must-make the arguments
θεάσασθε δὴ πρὸς Διὸς ὡς ἁπλῶς καὶ δικαίως χρήσομαι 24
behold now by Zeus how simply and justly I-will-use
τῷ λόγῳ, ὃς εἰς μὲν ταύτην τίθεμαι τὴν τάξιν αὐτὸν
the argument who into indeed this I-put the class him
ἐν ᾗ πλείστης ἂν τυγχάνοι τιμῆς, ἃ δ' οὐδ' ἡμῖν
in which greatest — he-would-obtain honor what but not-even for-us
τοῖς γένει πολίταις ἐστίν, οὐδ' ἐκείνῳ δεῖν οἶμαι
the by-birth citizens is not-even for-that-man to-be-necessary I-think
γενέσθαι παρὰ τοὺς νόμους. τίν' οὖν ἐστι ταῦτα; ἃ νυνὶ
to-be-allowed against the laws what then are these-things which now
γέγραφ' οὑτοσί. γέγραπται γὰρ ἐν μὲν τῷ νόμῳ 'τὴν
has-proposed this-man-here it-is-written for in indeed the law the
βουλὴν δικάζειν φόνου καὶ τραύματος ἐκ προνοίας καὶ
council to-judge of-homicide and of-wounding with forethought and
πυρκαϊᾶς καὶ φαρμάκων, ἐάν τις ἀποκτείνῃ δούς.'
of-arson and of-poisons if anyone kills having-given-them
καὶ προσειπὼν ὁ θεὶς τὸν νόμον 'ἐὰν ἀποκτείνῃ,' 25
and having-said the-one having-laid-down the law if he-kills
κρίσιν πεποίηκεν ὅμως, οὐ πρότερον τί χρὴ πάσχειν
trial he-has-made nevertheless not before what one-must to-suffer
τὸν δεδρακότ' εἴρηκεν, καλῶς, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ'
the-one having-done-it he-has-said well O men Athenians this
ὑπὲρ εὐσεβείας ὅλης τῆς πόλεως προϊδών. πῶς; οὐκ
for piety of-whole the city having-foreseen how not

ἔνεστιν ἅπαντας ἡμᾶς εἰδέναι τίς ποτ' ἐστὶν ὁ ἀνδροφόνος.
it-is-possible all us to-know who ever is the murderer
τὸ μὲν δὴ τὰ τοιαῦτ' ἄνευ κρίσεως πιστεύειν, ἄν τις
the indeed indeed the such-things without trial to-believe if anyone
ἐπαιτιάσηται, δεινὸν ἡγεῖτο, δεῖν δ' ὑπελάμβανεν,
accuses terrible he-thought to-be-necessary but he-supposed
ἐπειδήπερ ἡμεῖς τιμωρήσομεν τῷ πεπονθότι, πεισθῆναι
since we shall-avenge the-one having-suffered to-be-persuaded
καὶ μαθεῖν ἡμᾶς διδασκομένους ὡς δέδρακεν· τηνικαῦτα γὰρ
and to-learn us being-taught that he-has-done-it then for
εὐσεβὲς ἤδη κολάζειν εἰδόσιν εἶναι, πρότερον δ' οὔ.
pious now to-punish for-the-ones-knowing to-be before but not
26 καὶ ἔτι πρὸς τούτῳ διελογίζετο, ὅτι πάντα τὰ τοιαῦτ'
and further besides this he-reasoned that all the such
ὀνόματα, οἷον ἐάν τις ἀποκτείνῃ, ἐάν τις ἱεροσυλήσῃ,
names as if anyone kills if anyone robs-a-temple
ἐάν τις προδῷ, καὶ τὰ τοιαῦτα πάντα πρὸ μὲν
if anyone betrays and the such-things all before indeed
τοῦ κρίσιν γενέσθαι αἰτιῶν ὀνόματ' ἐστίν, ἐπειδὰν δὲ
the trial to-take-place of-charges names are when but
κριθείς τις ἐξελεγχθῇ, τηνικαῦτ' ἀδικήματα γίγνεται.
having-been-tried someone is-convicted then crimes they-become
οὐ δὴ δεῖν ᾤετο τῷ τῆς αἰτίας ὀνόματι τιμωρίαν
not indeed to-be-necessary he-thought to-the of-the charge name penalty
προσγράφειν, ἀλλὰ κρίσιν. καὶ διὰ ταῦτα, ἄν τις
to-add but trial and because-of these-things if anyone
ἀποκτείνῃ τινά, τὴν βουλὴν δικάζειν ἔγραψεν, καὶ οὐχ
kills someone the council to-judge he-wrote and not
ἅπερ, ἂν ἁλῷ, παθεῖν εἶπεν.
what-very if he-is-convicted to-suffer he-said

ὁ μὲν δὴ τὸν νόμον τιθεὶς οὕτως, ὁ δὲ 27
the-one indeed indeed the law laying-down so the-one but
τὸ ψήφισμα γράφων πῶς; ‘ἐάν τις ἀποκτείνῃ’ φησὶν
the decree proposing how if anyone kills he-says
‘Χαρίδημον.’ τὴν μὲν δὴ προσηγορίαν τοῦ πάθους τὴν
Charidemus the indeed indeed designation of-the suffering the
αὐτὴν ἐποιήσατο, ‘ἄν τις ἀποκτείνῃ’ γράψας, ἥνπερ
same he-made if anyone kills having-written which-very
ὁ τὸν νόμον τιθείς· μετὰ ταῦτα δ’ οὐκέτι ταὐτά,
the-one the law laying-down after these-things but no-longer the-same
ἀλλ’ ἀνελὼν τὸ δίκην ὑπέχειν ἀγώγιμον εὐθὺς ἐποίησεν,
but having-removed the trial to-stand liable-to-seizure at-once he-made
καὶ παραβὰς τὸ διωρισμένον ἐκ τοῦ νόμου δικαστήριον,
and having-overstepped the defined-thing by the law court
ἄκριτον τοῖς ἐπαιτιασαμένοις παρέδωκεν ὅ τι ἂν
untried to-the-ones having-accused he-handed-over what ever —
βούλωνται χρῆσθαι τὸν οὐδ’ εἰ πεποίηκέ πω φανερόν.
they-wish to-deal-with the-one not-even whether he-has-done-it yet clear
καὶ λαβοῦσιν ἐκείνοις ἐξέσται στρεβλοῦν, αἰκίσασθαι, 28
and having-taken for-those it-will-be-permitted to-torture to-maltreat
χρήματα πράξασθαι. καίτοι πάντα ταῦτ’ ἀπείρηκεν
money to-exact and-yet all these-things has-forbidden
ἄντικρυς καὶ σαφῶς ὁ κάτωθεν νόμος μηδὲ τοὺς
outright and clearly the below law not-even the-ones
ἑαλωκότας καὶ δεδογμένους ἀνδροφόνους ἐξεῖναι ποιεῖν.
convicted and adjudged murderers to-be-permitted to-do
λέγε δ’ αὐτοῖς αὐτὸν τὸν νόμον τὸν μετὰ ταῦτα.
read and to-them itself the law the after these-things
τοὺς δ’ ἀνδροφόνους ἐξεῖναι ἀποκτείνειν ἐν τῇ ἡμεδαπῇ
the and murderers to-be-permitted to-kill in the our-own-land
καὶ ἀπάγειν, ὡς ἐν τῷ α΄ ἄξονι ἀγορεύει, λυμαίνεσθαι δὲ μή,
and to-arrest as in the first axon it-declares to-maltreat but not

μηδὲ ἀποινᾶν, ἢ διπλοῦν ὀφείλειν ὅσον ἂν καταβλάψῃ.
nor to-take-ransom or double to-owe as-much-as — he-damages
εἰσφέρειν δ' ἐς τοὺς ἄρχοντας, ὧν ἕκαστοι δικασταί
to-bring-in and to the magistrates of-which each judges
εἰσι, τῷ βουλομένῳ. τὴν δ' ἡλιαίαν διαγιγνώσκειν.
are for-the-one wishing the and people's-court to-decide
29 ἠκούσατε μὲν τοῦ νόμου, σκέψασθε δ', ὦ ἄνδρες Ἀθηναῖοι,
you-heard indeed the law consider and O men Athenians
καὶ θεωρήσατε ὡς καλῶς καὶ σφόδρ' εὐσεβῶς ἔθηκε
and observe how well and very piously laid-it-down
ὁ τιθεὶς τὸν νόμον. 'τοὺς ἀνδροφόνους' φησίν. πρῶτον
the-one laying-down the law the murderers he-says first
μὲν δὴ τοῦτον ἀνδροφόνον λέγει, τὸν ἑαλωκότ' ἤδη
indeed indeed this-man murderer he-calls the-one convicted already
τῇ ψήφῳ. οὐ γάρ ἐστ' οὐδεὶς ὑπὸ ταύτῃ τῇ προσηγορίᾳ,
by-the vote not for is anyone under this the designation
πρὶν ἂν ἐξελεγχθεὶς ἁλῷ.
before — having-been-proved he-is-convicted
30 ποῦ τοῦτο δηλοῖ; ἔν τε τῷ προτέρῳ νόμῳ καὶ τούτῳ. ἐν
where this does-he-show in both the earlier law and this in
μὲν γὰρ ἐκείνῳ γράψας 'ἐάν τις ἀποκτείνῃ,' τὴν βουλὴν
indeed for that having-written if anyone kills the council
δικάζειν εἶπεν, ἐν δὲ τούτῳ τὸν ἀνδροφόνον προσειπών,
to-judge he-said in but this the murderer having-named
ἃ χρὴ πάσχειν εἴρηκεν· οὗ μὲν γὰρ ἦν αἰτία τὸ
what one-must to-suffer he-has-said where indeed for was charge the
πρᾶγμα, τὴν κρίσιν εἴρηκεν, οὗ δ' ὁ ἁλοὺς ἔνοχος
deed the trial he-has-mentioned where but the-one convicted liable
τῷ προσρήματι τούτῳ καθέστηκεν, τὴν τιμωρίαν ἔγραψεν.
to-the designation this is the penalty he-wrote
περὶ μὲν δὴ τῶν ἑαλωκότων ἂν λέγοι. λέγει δὲ τί;
about indeed indeed the convicted — he-would-speak he-says and what

‘ἐξεῖναι ἀποκτείνειν καὶ ἀπάγειν.’ ἆρ’ ὡς αὑτόν; ἢ 31
to-be-permitted to-kill and to-arrest then to his-own-house or
ὡς ἂν βούληταί τις; πολλοῦ γε καὶ δεῖ. ἀλλὰ πῶς;
as — wishes anyone far at-least even it-lacks but how
‘ὡς ἐν τῷ α΄ ἄξονι εἴρηται’ φησίν. τοῦτο δ’ ἐστὶν τί;
as in the first axon it-is-said he-says this and is what
ὃ πάντες ἐπίστασθ’ ὑμεῖς. οἱ θεσμοθέται τοὺς ἐπὶ φόνῳ
which all know you the thesmothetae the-ones for murder
φεύγοντας κύριοι θανάτῳ ζημιῶσαι, καὶ τὸν ἐκ τῆς
in-exile are-empowered with-death to-punish and the-one from the
ἐκκλησίας πέρυσιν πάντες ἑωρᾶθ’ ὑπ’ ἐκείνων ἀπαχθέντα.
assembly last-year all you-saw by them arrested
ὡς τούτους οὖν ἀπάγειν λέγει. διαφέρει δὲ τί τοῦτο 32
to these then to-arrest he-says differs and what this
τοῦ ὡς αὑτὸν ἄγειν; ὅτι ὁ μὲν ἀπάγων, ὦ ἄνδρες
from-the to his-own-house to-take that the-one indeed arresting O men
Ἀθηναῖοι, ὡς τοὺς θεσμοθέτας, τοὺς νόμους κυρίους ποιεῖ
Athenians to the thesmothetae the laws masters makes
τοῦ δεδρακότος, ὁ δ’ ὡς αὑτὸν ἄγων ἑαυτόν. ἔστι
of-the-one having-done-it the-one but to his-own-house taking himself is
δ’ ἐκείνως μέν, ὡς ὁ νόμος τάττει, δοῦναι δίκην, οὕτω
and in-that-way indeed as the law orders to-pay penalty in-this-way
δέ, ὡς ὁ λαβὼν βούλεται. πλεῖστον δὲ δήπου διαφέρει
but as the-one having-seized wishes very-much and surely differs
τὸν νόμον κύριον τῆς τιμωρίας ἢ τὸν ἐχθρὸν γίγνεσθαι.
the law master of-the punishment or the enemy to-become
‘λυμαίνεσθαι δὲ’ φησὶ ‘μή, μηδὲ ἀποινᾶν.’ ταῦτα δ’ 33
to-maltreat and he-says not nor to-take-ransom these-things and
ἐστὶν τί; τὸ μὲν δὴ μὴ λυμαίνεσθαι γνώριμον οἶδ’
are what the indeed indeed not to-maltreat known I-know
ὅτι πᾶσιν μὴ μαστιγοῦν, μὴ δεῖν, μὴ τὰ τοιαῦτα ποιεῖν
that to-all not to-flog not to-bind not the such-things to-do

λέγει, τὸ δὲ μηδ' ἀποινᾶν μὴ χρήματα πράττεσθαι· τὰ
he-means the but nor to-take-ransom not money to-exact the
γὰρ χρήματ' ἄποιν' ὠνόμαζον οἱ παλαιοί.
for money ransom called the ancients
34 ὁ μὲν δὴ νόμος οὕτως τὸν ἀνδροφόνον καὶ τὸν
the indeed indeed law so the murderer and the
ἑαλωκότ' ἤδη διώρισεν ὡς κολαστέον καὶ οὗ, τὴν
convicted already defined how he-must-be-punished and where the
τοῦ πεπονθότος εἰπὼν πατρίδα, καὶ περὶ τοῦ μηδέν'
of-the-one having-suffered having-named fatherland and about the no
ἄλλον τρόπον ἢ τοῦτον μηδ' ἄλλοθι πλὴν ἐνταῦθ'
other way than this nor elsewhere except there
ἄντικρυς εἴρηκεν. ὁ δὲ τὸ ψήφισμα γράφων, πολλοῦ
outright has-said the-one but the decree proposing far
γε δεῖ, διώρισεν, ὅς γε πάντα τούτοις τἀναντί'
at-least it-lacks has-defined who at-least all to-these the-opposite-things
εἴρηκεν· γράψας γὰρ 'ἐάν τις ἀποκτείνῃ Χαρίδημον,'
has-said having-written for if anyone kills Charidemus
'ἀγώγιμος ἔστω' φησὶν 'πανταχόθεν.'
liable-to-seizure let-him-be he-says from-everywhere
35 τί λέγεις; τῶν νόμων οὐδὲ τοὺς ἑαλωκότας διδόντων
what do-you-say the laws not-even the-ones convicted granting
ἀπάγειν πλὴν ἐν τῇ ἡμεδαπῇ, σὺ γράφεις ἄνευ κρίσεώς
to-arrest except in the our-own-land you propose without trial
τιν' ἀγώγιμον ἐκ τῆς συμμαχίδος πάσης; καὶ οὐδ' ἐν
anyone liable-to-seizure from the allied-territory whole and not-even in
τῇ ἡμεδαπῇ ἄγειν κελευόντων τῶν νόμων, σὺ δίδως ἄγειν
the our-own-land to-take bidding the laws you grant to-take
πανταχόθεν; καὶ μὴν ἔν γε τῷ ποιεῖν ἀγώγιμον πάνθ'
from-everywhere and truly in at-least the to-make liable-to-seizure all

ὅσ᾽ ἀπείρηκεν ὁ νόμος δέδωκας, χρήματα πράξασθαι,
as-many-as has-forbidden the law you-have-granted money to-exact
ζῶντα λυμαίνεσθαι, κακοῦν ἔχοντα, αὐτὸν ἀποκτιννύναι.
living to-maltreat to-ill-treat holding himself to-kill
πῶς οὖν ἄν τις μᾶλλον ἐλεγχθείη παράνομ᾽ εἰρηκὼς 36
how then — anyone more could-be-convicted illegal-things having-proposed
ἢ πῶς δεινότερ᾽ ἂν γράφων ἢ τοῦτον τὸν τρόπον; ὃς
or how more-terrible — proposing than this the way who
δυοῖν ὑποκειμένων ὀνομάτων, κατὰ μὲν τῶν ἐν αἰτίᾳ,
two being-available names against indeed the-ones in charge
‘ἐάν τις ἀποκτείνῃ,’ κατὰ δὲ τῶν ἑαλωκότων, ‘ἐάν
if anyone kills against and the-ones convicted if
τις ἀνδροφόνος ᾖ,’ ἐν μὲν τῇ προσηγορίᾳ τὸ τοῦ τὴν
anyone murderer is in indeed the designation the of-the-one the
αἰτίαν ἔχοντος ἔλαβες ὄνομα, τὴν δὲ τιμωρίαν, ἣν οὐδὲ
charge having you-took name the but penalty which not-even
κατὰ τῶν ἐξελεγμένων διδόασιν οἱ νόμοι, ταύτην κατὰ
against the-ones proved-guilty grant the laws this against
τῶν ἀκρίτων ἔγραψας, καὶ τὸ μέσον τούτων ἐξεῖλες.
the untried you-proposed and the middle of-these you-took-out
μέσον γάρ ἐστιν αἰτίας καὶ ἐλέγχου κρίσις, ἣν οὐδαμοῦ
middle for is of-charge and of-proof trial which nowhere
γέγραφ᾽ οὗτος ἐν τῷ ψηφίσματι.
has-proposed this-man in the decree

The next law protects an exiled killer who keeps away from the frontier markets, the games, and the Amphictyonic rites: whoever kills him is liable as if he had killed an Athenian. The lawgiver meant to exclude killers from their victims' homeland but not to have them hunted everywhere, lest exiles have no refuge. Another law protects exiles for involuntary homicide whose property is not forfeit, forbidding anyone to harass them beyond the frontier. The decree undoes all of this, since it lets anyone carry off a man who killed Charidemus, whether he acted justly, unwillingly, or in self-defense, without the distinctions the laws everywhere draw.

37 λέγε τοὺς ἐφεξῆς νόμους.
read the next laws
ἐὰν δέ τις τὸν ἀνδροφόνον κτείνῃ ἢ αἴτιος ᾖ φόνου,
if and anyone the murderer kills or responsible is for-murder
ἀπεχόμενον ἀγορᾶς ἐφορίας καὶ ἄθλων καὶ ἱερῶν
keeping-away-from market border and games and rites
Ἀμφικτυονικῶν, ὥσπερ τὸν Ἀθηναῖον κτείναντα, ἐν τοῖς
Amphictyonic just-as the Athenian having-killed in the
αὐτοῖς ἐνέχεσθαι, διαγιγνώσκειν δὲ τοὺς ἐφέτας.
same-penalties to-be-liable to-decide and the ephetae
τουτονὶ δεῖ μαθεῖν ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, τὸν νόμον
this-here one-must to-learn you O men Athenians the law
τί ποτ' ἐβούλεθ' ὁ θείς· ὄψεσθε γὰρ ὡς
what ever intended the-one having-laid-it-down you-will-see for how
ἅπαντ' εὐλαβῶς διώρισε καὶ νομίμως.
all-things carefully he-defined and lawfully
38 'ἐάν τις ἀποκτείνῃ τὸν ἀνδροφόνον' φησὶν 'ἢ αἴτιος ᾖ
if anyone kills the murderer he-says or responsible is
φόνου, ἀπεχόμενον ἀγορᾶς ἐφορίας καὶ ἄθλων καὶ ἱερῶν
for-murder keeping-away-from market border and games and rites
Ἀμφικτυονικῶν, ὥσπερ τὸν Ἀθηναῖον κτείναντα, ἐν τοῖς
Amphictyonic just-as the Athenian having-killed in the

αὐτοῖς ἐνέχεσθαι, διαγιγνώσκειν δὲ τοὺς ἐφέτας.᾽ τί δὴ
same-penalties to-be-liable to-decide and the ephetae what indeed
ταῦτ᾽ ἐστίν; ἐκεῖνος ᾤετο τὸν πεφευγότ᾽ ἐπ᾽ αἰτίᾳ φόνου
these-things are that-man thought the-one having-fled on a-charge of-murder
καὶ ἑαλωκότα, ἐάνπερ ἅπαξ ἐκφύγῃ καὶ σωθῇ, εἴργειν μὲν
and convicted if-indeed once he-escapes and is-saved to-exclude indeed
τῆς τοῦ παθόντος πατρίδος δίκαιον εἶναι, κτείνειν δ᾽ οὐχ
from-the of-the-one having-suffered fatherland just to-be to-kill but not
ὅσιον πανταχοῦ. τί σκοπῶν; ὅτι καὶ τοὺς δεῦρο πεφευγότας,
holy everywhere what considering that also the-ones hither having-fled
ἂν ἡμεῖς τοὺς ἑτέρωσ᾽ ἀποκτιννύωμεν, ἀποκτενοῦσ᾽ ἕτεροι.
if we the-ones elsewhere kill will-kill others
εἰ δὲ τοῦτ᾽ ἔσται, ἡ μόνη λοιπὴ τοῖς ἀτυχοῦσιν ἅπασι 39
if but this will-be the only remaining for-the unfortunate all
σωτηρία διαφθαρήσεται. ἔστι δ᾽ αὕτη τίς; ἐκ τῆς τῶν
safety will-be-destroyed is and this what from the of-the-ones
πεπονθότων μεταστάντα εἰς τὴν τῶν μηδὲν ἠδικημένων
having-suffered having-moved into the of-the-ones nothing having-been-wronged
ἀδεῶς μετοικεῖν. ἵνα δὴ μὴ τοῦτ᾽ ᾖ μηδ᾽ ἀπέραντοι τῶν
fearlessly to-live-abroad so-that indeed not this may-be nor endless of-the
ἀτυχημάτων αἱ τιμωρίαι γίγνωνται, ἔγραψεν ‘ἐάν τις τὸν
misfortunes the punishments may-become he-wrote if anyone the
ἀνδροφόνον κτείνῃ ἀπεχόμενον᾽ φησὶν ‘ἀγορᾶς ἐφορίας.᾽ τί
murderer kills keeping-away-from he-says market border what
τοῦτο λέγων; τῶν ὁρίων τῆς χώρας· ἐνταῦθα γάρ, ὥς γ᾽
this meaning the boundaries of-the country there for as at-least
ἐμοὶ δοκεῖ, τἀρχαῖα συνῆσαν οἱ πρόσχωροι παρά θ᾽ ἡμῶν
to-me it-seems in-old-times used-to-gather the neighbors from both us
καὶ τῶν ἀστυγειτόνων, ὅθεν ὠνόμακεν ‘ἀγορὰν ἐφορίαν.᾽
and the neighboring-peoples whence he-has-named market border

καὶ πάλιν ‘ἱερῶν Ἀμφικτυονικῶν.’ τί δήποτε καὶ τούτων
and again rites Amphictyonic why ever also from-these
ἀπέκλεισε τὸν ἀνδροφόνον; ὅσων τῷ παθόντι ζῶντι
did-he-shut-out the murderer of-as-many-as the-one having-suffered living
μετῆν, τούτων εἴργει τὸν δεδρακότα, πρῶτον μὲν τῆς
shared from-these he-excludes the-one having-done-it first indeed from-the
πατρίδος καὶ τῶν ἐν ταύτῃ πάντων καὶ ὁσίων καὶ ἱερῶν,
fatherland and the in this all both holy and sacred
τὴν ἐφορίαν ἀγορὰν ὅρον προσγράψας ἧς εἴργεσθαί
the border market as-boundary having-added from-which to-be-excluded
φησιν, εἶτα τῶν ἱερῶν τῶν ἐν Ἀμφικτύοσιν· καὶ γὰρ
he-says then from-the rites the among Amphictyons also for
τούτων, εἴπερ ἦν Ἕλλην ὁ παθών, μετῆν αὐτῷ. ‘καὶ
in-these if-indeed was a-Greek the-one having-suffered shared to-him and
ἄθλων.’ διὰ τί; ὅτι κοινοὶ πᾶσίν εἰσιν οἱ κατὰ τὴν
games because-of what because common to-all are the throughout —
Ἑλλάδ’ ἀγῶνες, κατὰ δὲ τὴν πάντων μετουσίαν μετῆν
Greece contests by-virtue-of and the of-all sharing shared
καὶ τούτων τῷ πεπονθότι· καὶ τούτων οὖν ἀπεχέσθω.
also in-these the-one having-suffered and from-these then let-him-keep-away
41 τούτων μὲν δὴ τὸν εἰργασμένον εἴργει. ἂν δ’ ἔξω
from-these indeed indeed the-one having-done-it he-excludes if but outside
τούτων κτείνῃ τις αὐτὸν ἄλλοθι, τὴν αὐτὴν ὑπὲρ
these kills anyone him elsewhere the same on-behalf-of
αὐτοῦ δίκην δέδωκεν ἥνπερ ἂν τὸν Ἀθηναῖον κτείνῃ.
him penalty he-has-granted which-very — the Athenian one-kills
τὸν γὰρ φυγάδα τὸ τῆς πόλεως οὐ προσεῖπ’ ὄνομα,
the for exile the of-the city not he-called name
ἧς οὐκ ἔστι μετουσία αὐτῷ, ἀλλὰ τὸ τοῦ πράγματος,
in-which not is a-share for-him but the of-the deed
ᾧ κατέστησεν αὑτὸν ἐκεῖνος ἔνοχον· καὶ διὰ ταῦτ’
to-which made himself that-man liable and because-of these-things

‘ἄν τις ἀποκτείνῃ’ φησὶ ‘τὸν ἀνδροφόνον.’ εἶτ’ εἰπὼν
if anyone kills he-says the murderer then having-named
ὧν εἰργόμενον, ἐπὶ τῷ τὴν τιμωρίαν νομίμως ἐπιθεῖναι
from-what excluded for the the punishment lawfully to-impose
τὸ τῆς πόλεως ὄνομ’ ὠνόμασεν, ‘τοῖς αὐτοῖς ἐνεχέσθω
the of-the city name he-named to-the same-penalties let-him-be-liable
καθάπερ ἂν τὸν Ἀθηναῖον ἀποκτείνῃ’ γράψας, ἀνομοίως,
as-if — the Athenian he-kills having-written unlike
ὦ ἄνδρες Ἀθηναῖοι, τῷ τουτὶ τὸ ψήφισμ’ εἰρηκότι.
O men Athenians to-the-one this the decree having-proposed
καίτοι πῶς οὐχὶ δεινὸν εἰ, οἷς ὁ νόμος δέδωκεν, ἐὰν 42
and-yet how not terrible if to-whom the law has-granted if
ὧν εἶπον εἴργωνται, μετ’ ἀσφαλείας ζῆν φεύγουσιν,
from-what I-said they-are-excluded with safety to-live in-exile
τούτους ἐκδότους τις εἶναι γράφει, καὶ ἀφαιρεῖται τὸ τῆς
these to-be-handed-over anyone to-be proposes and takes-away the of-the
συγγνώμης ὠφέλιμον, ὃ τοῖς ἀτυχοῦσιν ὑπάρχειν εἰκὸς
pardon benefit which for-the unfortunate to-be-available likely
παρὰ τῶν ἔξω τῶν ἐγκλημάτων ὄντων, ὅτῳ ποτὲ τῶν
from the-ones outside the charges being for-whom ever of-the
πάντων ἀπόκειται ἄδηλον ὄν, μὴ προδήλου τῆς ἐπιούσης
all it-is-in-store unclear being not plain-beforehand the coming
τύχης οὔσης ἑκάστῳ; καὶ νυνὶ τὸν ἀποκτείναντα Χαρίδημον,
fortune being for-each and now the-one having-killed Charidemus
ὄντως ἂν ἄρα τοῦτο γένηται, ἂν ἀνταποκτείνωσί τινες
really if after-all this happens if kill-him-in-return some
λαβόντες ἔκδοτον, πεφευγότα καὶ τῶν νομίμων εἰργόμενον,
having-taken handed-over exile and from-the lawful-rights excluded
ἔνοχοι μὲν αὐτοὶ ταῖς φονικαῖς δίκαις ἔσονται, ἔνοχος δὲ σύ·
liable indeed themselves to-the homicide suits will-be liable and you

43 καὶ γὰρ ‘ἄν τις αἴτιος ᾖ’ γέγραπται, ἔσει δ’ αἴτιος
and for if anyone responsible is it-is-written you-will-be and responsible
τὴν διὰ τοῦ ψηφίσματος ἐξουσίαν δεδωκώς. οὐκοῦν εἰ μὲν
the through the decree license having-given therefore if indeed
ἐάσομεν ὑμᾶς τούτων συμβάντων, οὐ καθαροῖς οὖσιν ὁμοῦ
we-shall-leave you these-things having-happened not pure being together
διατρίψομεν· εἰ δ’ ἐπέξιμεν, οἷς ἐγνώκαμεν αὐτοὶ τἀναντία
we-shall-spend-time if but we-prosecute whom we-have-judged ourselves the-opposite
πράττειν ἀναγκασθησόμεθα. ἆρά γε μικρὸν ἢ τὸ τυχόν
to-do we-shall-be-compelled then at-least small or the chance-thing
ἐστιν ὑπὲρ οὗ δεῖ λῦσαι τὸ ψήφισμ’ ὑμᾶς;
is about which it-is-necessary to-annul the decree you
44 λέγε δὴ τὸν μετὰ ταῦτα νόμον.
read now the after these-things law
ἐάν τίς τινα τῶν ἀνδροφόνων τῶν ἐξεληλυθότων, ὧν τὰ
if anyone someone of-the murderers of-the having-gone-out whose the
χρήματα ἐπίτιμα, πέρα ὅρου ἐλαύνῃ ἢ φέρῃ ἢ ἄγῃ,
property is-not-forfeit beyond the-boundary drives or plunders or carries-off
τὰ ἴσα ὀφείλειν ὅσα περ ἂν ἐν τῇ ἡμεδαπῇ δράσῃ.
the equal to-owe as-much very — in the our-own-land he-does
ἄλλος οὗτος, ὦ ἄνδρες Ἀθηναῖοι, νόμος ἀνθρωπίνως καὶ
another this O men Athenians law humanely and
καλῶς κείμενος, ὃν παραβὰς οὗτος ὁμοίως φανήσεται.
well laid-down which having-transgressed this-man alike will-appear
45 ‘ἐάν τίς τινα τῶν ἀνδροφόνων’ φησὶ ‘τῶν ἐξεληλυθότων,
if anyone someone of-the murderers he-says of-the having-gone-out
ὧν τὰ χρήματα ἐπίτιμα.’ τῶν ἐπ’ ἀκουσίῳ φόνῳ λέγει
whose the property is-not-forfeit the-ones for involuntary homicide he-means
μεθεστηκότων. τῷ τοῦτο δῆλον; τῷ τ’ ‘ἐξεληλυθότων’
having-left by-what this clear by-the both having-gone-out
εἰπεῖν, ἀλλὰ μὴ φευγόντων, καὶ τῷ διορίζειν ‘ὧν τὰ
to-say but not in-exile and by-the to-specify whose the

χρήματα ἐπίτιμα·’ τῶν γὰρ ἐκ προνοίας δεδήμευται
property is-not-forfeit of-the-ones for with forethought has-been-confiscated
τὰ ὄντα.
the property
περὶ μὲν δὴ τῶν ἀκουσίων ἂν λέγοι. λέγει δὲ τί; 46
about indeed indeed the involuntary-ones — he-would-speak he-says but what
‘ἐὰν πέρα ὅρου’ φησὶν ‘ἐλαύνῃ ἢ φέρῃ ἢ ἄγῃ.’ τοῦτο
if beyond the-boundary he-says drives or plunders or carries-off this
δ’ ἐστὶν τί, τὸ ‘πέρα ὅρου’; ἔστι πᾶσιν ὅρος τοῖς
and is what the beyond the-boundary there-is for-all a-boundary the
ἀνδροφόνοις τῆς τοῦ παθόντος εἴργεσθαι πατρίδος.
murderers the of-the-one having-suffered to-be-excluded-from fatherland
ἐκ μὲν δὴ ταύτης δίδωσιν ἐλαύνειν καὶ ἄγειν, πέρα
from indeed indeed this he-grants to-drive and to-carry-off beyond
δ’ οὐκ ἐᾷ τούτων οὐδέτερον ποιεῖν. ἐὰν δέ τις
but not he-permits of-these neither to-do if but anyone
παρὰ ταῦτα ποιῇ, τὴν αὐτὴν ἔδωκεν ὑπὲρ αὐτοῦ
contrary-to these-things does the same he-granted on-behalf-of him
δίκην ἥνπερ ἂν εἰ μένοντ’ ἠδίκει, γράψας ταὔτ’
penalty which-very — as-if staying he-had-wronged having-written the-same-things
ὀφείλειν ἅπερ ἂν οἴκοι δράσῃ.
to-owe which-very — at-home he-does
εἰ δή τις ἔροιτ’ Ἀριστοκράτην τουτονί (καὶ μὴ 47
if indeed anyone should-ask Aristocrates this-man-here and do-not
νομίσητ’ εὖηθες τὸ ἐρώτημα) πρῶτον μὲν εἰ οἶδεν
think foolish the question first indeed whether he-knows
εἴ τις ἀποκτενεῖ Χαρίδημον, ἢ καὶ ἄλλως πως
whether anyone will-kill Charidemus or also otherwise somehow
τελευτήσει, οὐκ ἄν, οἶμαι, φαίη. θήσομεν τοίνυν
he-will-die not — I-think he-would-say we-shall-assume then

ἀποκτενεῖν. πάλιν οἶσθα, ἑκὼν ἢ ἄκων, καὶ ξένος ἢ
to-be-going-to-kill again do-you-know willing or unwilling and foreigner or
πολίτης ὁ τοῦτο ποιήσων ἔσται;
citizen the-one this going-to-do will-be
48 οὐκ ἔνεστ' εἰπεῖν ὡς οἶσθα. οὐκοῦν ταῦτά γε δήπου
not it-is-possible to-say that you-know therefore these-things at-least surely
προσῆκε γράψαι 'ἐάν τις ἀποκτείνῃ' γράφοντα, ἄκων ἢ
it-was-fitting to-propose if anyone kills proposing unwilling or
ἑκών, ἀδίκως ἢ δικαίως, ξένος ἢ πολίτης, ἵν' ὅτῳ ποτὲ
willing unjustly or justly foreigner or citizen so-that to-whom ever
τοὔργον ἐπράχθη, τούτῳ τὰ ἐκ τῶν νόμων ὑπῆρχε
the-deed was-done for-this-man the from the laws might-be-available
δίκαια, μὴ μὰ Δί' αὐτὸ τὸ τῆς αἰτίας ὄνομ' εἰπόντα
rights not by Zeus very the of-the charge name having-said
'ἀγώγιμος ἔστω' προσγράψαι. τίνα γὰρ σὺ λέλοιπας ὅρον
liable-to-seizure let-him-be to-add what for you have-left boundary
τῷ γράμματι τούτῳ, τοῦ νόμου σαφῶς οὑτωσὶ λέγοντος
to-the writing this the law clearly thus saying
μὴ πέρα ὅρων ἐλαύνειν, ὃς πανταχόθεν δίδως ἄγειν;
not beyond boundaries to-drive who from-everywhere grant to-carry-off
49 ὁ νόμος δ' οὐκ ἐλαύνειν τῶν ὅρων πέρα, ἀλλ' οὐδ'
the law but not to-drive the boundaries beyond but not-even
ἄγειν ἐᾷ. ἐκ δὲ τοῦ σοῦ ψηφίσματος ὁ βουλόμενος
to-carry-off permits from but the your decree the-one wishing
ἄξει τὸν ἄκοντ' ἀπεκτονότα, ἔκδοτον λαβών,
will-carry-off the-one unwillingly having-killed handed-over having-received
εἰς τὴν τοῦ παθόντος βίᾳ πατρίδα. ἆρ' οὐ πάντα
into the of-the-one having-suffered by-force fatherland then not all
συγχεῖς τἀνθρώπινα, καὶ ἀφαιρεῖ τὴν πρόφασιν μεθ'
you-confound the-human-things and you-take-away the motive with
ἧς ἢ καλόν ἐστιν ἕκαστον τῶν ἔργων ἢ αἰσχρόν;
which either honorable is each of-the deeds or shameful

ὁρᾶτε γὰρ ὡς ἐπὶ πάντων, οὐκ ἐπὶ τῶν φονικῶν μόνον, 50
see for how in all-cases not in the homicide-ones only
οὕτω τοῦτ' ἔχει. 'ἄν τις τύπτῃ τινά' φησὶν 'ἄρχων χειρῶν
so this stands if anyone strikes anyone he-says beginning of-hands
ἀδίκων,' ὡς, εἴ γ' ἠμύνατο, οὐκ ἀδικεῖ. 'ἄν τις κακῶς
unjust as if at-least he-retaliated not does-wrong if anyone badly
ἀγορεύῃ,' 'τὰ ψευδῆ' προσέθηκεν, ὡς, εἴ γε τἀληθῆ,
speaks the false-things he-added as if at-least the-truth
προσῆκον. 'ἄν τις ἀποκτείνῃ,' 'ἐκ προνοίας,' ὡς, εἴ
fitting if anyone kills with forethought as if
γ' ἄκων, οὐ ταὐτόν. 'ἄν τις καταβλάψῃ τινά,' 'ἑκὼν
at-least unwillingly not the-same if anyone damages anyone willingly
ἀδίκως.' πανταχοῦ τὴν πρόφασιν βεβαιοῦσαν τὸ πρᾶγμ'
unjustly everywhere the motive confirming the deed
εὑρήσομεν. ἀλλ' οὐ σοί, ἀλλ' ἁπλῶς, 'ἄν τις ἀποκτείνῃ
we-shall-find but not with-you but simply if anyone kills
Χαρίδημον, ἀγέσθω,' κἂν ἄκων, κἂν δικαίως, κἂν
Charidemus let-him-be-carried-off even-if unwillingly even-if justly even-if
ἀμυνόμενος, κἂν ἐφ' οἷς διδόασιν οἱ νόμοι, κἂν ὁπωσοῦν.
retaliating even-if in what grant the laws even-if in-whatever-way

Draco's law forbids suits for murder against those who denounce an exile returning where he may not, and requires denunciation, not seizure, and only in the place he fled. Another law exempts a man who kills in the games, in war by mistake, or on catching a man with his wife or a near kinswoman. The decree ignores all these exceptions, so Charidemus alone of men might be immune even in such cases, and if he settled in a city and abused people, no one could retaliate. The law also lets a man kill one who plunders him by force; the decree forbids even that. The last law in this group disenfranchises anyone who alters or confounds the homicide ordinance.

51 λέγε τὸν μετὰ ταῦτα νόμον.
read the after these-things law
φόνου δὲ δίκας μὴ εἶναι μηδαμοῦ κατὰ τῶν τοὺς
for-murder and suits not to-be anywhere against the-ones the
φεύγοντας ἐνδεικνύντων, ἐάν τις κατίῃ ὅποι μὴ ἔξεστιν.
exiles informing-against if anyone returns where not it-is-permitted
ὁ μὲν νόμος ἐστὶν οὗτος Δράκοντος, ὦ ἄνδρες Ἀθηναῖοι,
the indeed law is this of-Draco O men Athenians
καὶ οἱ ἄλλοι δὲ ὅσους ἐκ τῶν φονικῶν νόμων
and the others and as-many-as from the homicide laws
παρεγραψάμην· δεῖ δ' ἃ λέγει σκέψασθαι. 'κατὰ τῶν
I-had-copied one-must and what it-says to-consider against the-ones
ἐνδεικνύντων' φησὶ 'τοὺς κατιόντας ἀνδροφόνους ὅποι μὴ
informing-against he-says the returning murderers where not
ἔξεστι δίκας φόνου μὴ εἶναι.' ἐνταυθὶ δύο δηλοῖ δίκαια,
it-is-permitted suits for-murder not to-be here two it-shows rights
ἃ παρ' ἀμφότερ' οὗτος εἴρηκεν τὸ ψήφισμα, ὅτι τ'
which against both-of-them this-man has-proposed the decree that both
ἐνδεικνύναι δίδωσι τὸν ἀνδροφόνον καὶ οὐκ αὐτὸν ἀγώγιμον
to-inform-against it-grants the murderer and not him liable-to-seizure

οἴχεσθαι λαβόντα, καὶ ὅτι, ἐὰν κατίῃ τις ὅποι μὴ
to-go-off having-taken and that if returns anyone where not
ἔξεστι, καὶ αὐτὸ τοῦτο δίδωσιν, οὐχ ὅπου βούλεταί τις.
it-is-permitted even this-very this it-grants not where wishes anyone
οὐκ ἔξεστι δὲ ποῖ; ἐξ ἧς ἂν φεύγῃ τις πόλεως. 52
not is-permitted and whither from what — is-in-exile anyone city
ποῦ καὶ σφόδρα τοῦτο δηλοῖ; ‘ἐάν τις κατίῃ’ φησί.
where even very this it-shows if anyone returns he-says
τοῦτο δ’ οὐκ ἔστ’ ἐπενεγκεῖν ἄλλῃ πόλει πλὴν ἣν
this and not is-possible to-apply to-another city than which
ἂν φεύγῃ τις· ὅθεν γὰρ μηδ’ ἐξέπεσέν τις τὴν ἀρχήν,
— is-in-exile anyone whence for not-even was-banished anyone the at-all
οὐκ ἔνι δήπου κατελθεῖν εἰς ταύτην. ὁ μὲν τοίνυν
not it-is-possible surely to-return to this the indeed then
νόμος ἔνδειξιν δέδωκεν, καὶ ταύτην, ‘ἂν κατίῃ ὅποι μὴ
law information has-granted and this if he-returns where not
ἔξεστιν·’ ὁ δὲ ‘ἀγώγιμος ἔστω’ γέγραφεν κἀντεῦθεν,
it-is-permitted the-other and liable-to-seizure let-him-be has-proposed even-thence
ὅποι φεύγειν οὐδεὶς κωλύει νόμος.
where to-be-in-exile no prevents law
λέγ’ ἄλλον νόμον. 53
read another law
ἐάν τις ἀποκτείνῃ ἐν ἄθλοις ἄκων, ἢ ἐν ὁδῷ
if anyone kills in games unwillingly or on the-road
καθελὼν ἢ ἐν πολέμῳ ἀγνοήσας, ἢ ἐπὶ δάμαρτι
having-overthrown-him or in war having-mistaken-him or with wife
ἢ ἐπὶ μητρὶ ἢ ἐπ’ ἀδελφῇ ἢ ἐπὶ θυγατρί, ἢ ἐπὶ παλλακῇ
or with mother or with sister or with daughter or with concubine
ἣν ἂν ἐπ’ ἐλευθέροις παισὶν ἔχῃ, τούτων ἕνεκα μὴ
whom — for free children he-keeps for-these for-the-sake not
φεύγειν κτείναντα.
to-go-into-exile having-killed

πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, νόμων ὄντων, παρ' οὓς
many O men Athenians laws being against which
εἴρηται τὸ ψήφισμα, παρ' οὐδένα μᾶλλον ἢ παρὰ
has-been-proposed the decree against none more than against
τοῦτον τὸν ἀνεγνωσμένον νῦν εἴρηται. διδόντος γὰρ
this the having-been-read now it-has-been-proposed granting for
τοῦ νόμου σαφῶς οὑτωσὶ καὶ λέγοντος ἐφ' οἷς ἐξεῖναι
the law clearly thus and saying in what to-be-permitted
κτεῖναι, οὗτος ἅπαντα παρεῖδε ταῦτα, καὶ γέγραφεν,
to-kill this-man all overlooked these-things and has-proposed
οὐδὲν ὑπειπὼν πῶς, ἄν τις ἀποκτείνῃ, τὴν τιμωρίαν.
nothing having-specified how if anyone kills the punishment
54 καίτοι σκέψασθ' ὡς ὁσίως καὶ καλῶς ἕκαστα διεῖλεν
and-yet consider how piously and well each-thing distinguished
ὁ ταῦτ' ἐξ ἀρχῆς διελών. ἄν τις ἐν ἄθλοις
the-one these-things from the-beginning having-distinguished if anyone in games
ἀποκτείνῃ τινά, τοῦτον ὥρισεν οὐκ ἀδικεῖν. διὰ τί; οὐ
kills anyone this-man he-defined not to-do-wrong because-of what not
τὸ συμβὰν ἐσκέψατο, ἀλλὰ τὴν τοῦ δεδρακότος διάνοιαν.
the outcome he-considered but the of-the one-having-done-it intention
ἔστι δ' αὕτη τίς; ζῶντα νικῆσαι καὶ οὐκ ἀποκτεῖναι. εἰ
is and this what alive to-defeat and not to-kill if
δ' ἐκεῖνος ἀσθενέστερος ἦν τὸν ὑπὲρ τῆς νίκης ἐνεγκεῖν
but that-man weaker was the for the victory to-bear
πόνον, ἑαυτῷ τοῦ πάθους αἴτιον ἡγήσατο, διὸ τιμωρίαν
toil for-himself of-the mishap cause he-considered therefore punishment
οὐκ ἔδωκεν ὑπὲρ αὐτοῦ.
not he-granted on-behalf-of him
55 πάλιν 'ἂν ἐν πολέμῳ' φησὶν 'ἀγνοήσας,' καὶ τοῦτον εἶναι
again if in war he-says having-mistaken-him also this-man to-be
καθαρόν. καλῶς· εἰ γὰρ ἐγώ τινα τῶν ἐναντίων οἰηθεὶς εἶναι
pure rightly if for I someone of-the enemy thinking to-be

διέφθειρα, οὐ δίκην ὑπέχειν, ἀλλὰ συγγνώμης τυχεῖν δίκαιός
killed not penalty to-undergo but pardon to-obtain deserving
εἰμι. ‘ἢ ἐπὶ δάμαρτι’ φησὶν ‘ἢ ἐπὶ μητρὶ ἢ ἐπ’ ἀδελφῇ ἢ
I-am or with wife he-says or with mother or with sister or
θυγατρί, ἢ ἐπὶ παλλακῇ ἣν ἂν ἐπ’ ἐλευθέροις παισὶν ἔχῃ,’
daughter or with concubine whom — for free children he-keeps
καὶ τὸν ἐπὶ τούτων τῳ κτείναντ’ ἀθῳον ποιεῖ, πάντων
also the-one in these-cases someone having-killed guiltless he-makes of-all
γ’ ὀρθότατ’, ὦ ἄνδρες Ἀθηναῖοι, τοῦτον ἀφιείς. τί δήποτε;
at-least most-rightly O men Athenians this-man acquitting why ever
ὅτι ὑπὲρ ὧν τοῖς πολεμίοις μαχόμεθα, ἵνα μὴ 56
because on-behalf-of whom with-the enemies we-fight so-that not
πάσχωσιν ὑβριστικὸν μηδ’ ἀσελγὲς μηδέν, ὑπὲρ τούτων
they-may-suffer insolent nor wanton anything on-behalf-of these
καὶ τοὺς φιλίους, ἐὰν παρὰ τὸν νόμον εἰς αὐτοὺς
even the friendly if against the law against them
ὑβρίζωσι καὶ διαφθείρωσιν, ἔδωκεν ἀποκτεῖναι. ἐπειδὴ
they-commit-outrage and corrupt he-granted to-kill since
γὰρ οὐ γένος ἐστὶν φιλίων καὶ πολεμίων, ἀλλὰ τὰ
for not a-race is of-friends and of-enemies but the-things
πραττόμεν’ ἐξεργάζεται τούτων ἑκάτερον, τοὺς ἐχθρὰ
done makes of-these each the-ones hostile-things
ποιοῦντας ἐν ἐχθροῦ μέρει κολάζειν ἀπέδωκεν ὁ νόμος.
doing in enemy's part to-punish granted the law
οὐκοῦν δεινόν, εἰ τοσούτων ὄντων ἐφ’ οἷς τοὺς ἄλλους
therefore terrible if so-many being in which the others
ἔξεστιν ἀποκτιννύναι, μόνον ἀνθρώπων ἐκεῖνον μηδ’
it-is-permitted to-kill alone of-men that-man not-even
ἐπὶ τούτοις ἐξέσται ἀποκτεῖναι.
in these-cases it-will-be-permitted to-kill

57 φέρε, ἂν δέ τι συμβῇ τοιοῦτον οἷον ἴσως ἤδη τῳ
come if and anything happens such as perhaps before to-someone
καὶ ἄλλῳ, ἀπαλλαγῇ μὲν ἐκ Θρᾴκης, ἐλθὼν δ' εἰς πόλιν
also another he-departs indeed from Thrace having-come and into a-city
οἰκῇ που, τῆς μὲν ἐξουσίας μηκέτι κύριος ὢν δι' ἣς
lives somewhere of-the indeed license no-longer master being through which
πολλὰ ποιεῖ τῶν ἀπειρημένων ὑπὸ τῶν νόμων, τοῖς δ'
many-things he-does of-the-things forbidden by the laws by-the but
ἔθεσιν καὶ ταῖς ἐπιθυμίαις ταῦτ' ἐπιχειρῶν πράττειν, ἄλλο
habits and by-the desires these-things attempting to-do other
τι ἢ σιγῶντα δεήσει Χαρίδημον ἐᾶν αὑτὸν
anything than in-silence will-it-be-necessary Charidemus to-allow himself
ὑβρίζειν; οὐ γὰρ ἀποκτεῖναί γ' ἀσφαλὲς οὐδὲ τιμωρίαν
to-outrage not for to-kill at-least safe nor punishment
λαβεῖν ἣν δίδωσ' ὁ νόμος, διὰ τὸ ψήφισμα τουτί.
to-take which grants the law because-of the decree this-here
58 καὶ μὴν εἴ τις ἐκεῖν' ὑπολαμβάνει, ποῦ δὲ γένοιτ' ἂν
and truly if anyone that supposes where and would-happen —
ταῦτα; τί κωλύει κἀμὲ λέγειν, τίς δ' ἂν ἀποκτείναι
these-things what prevents also-me to-say who and — would-kill
Χαρίδημον; ἀλλὰ μὴ τοῦτο σκοπῶμεν· ἀλλ' ἐπειδήπερ ἐστὶ
Charidemus but not this let-us-consider but since is
τὸ φεῦγον ψήφισμα οὐκ ἐπ' ἤδη γεγενημένῳ τινὶ πράγματι,
the defendant decree not upon already having-happened some matter
ἀλλ' ἐπὶ τοιούτῳ ὃ μηδ' εἰ γενήσεται μηδεὶς οἶδεν, τὸ
but upon such which not-even whether it-will-happen anyone knows the
μὲν τοῦ μέλλοντος ἔσεσθαι κοινὸν ἀμφοῖν ὑπαρχέτω, πρὸς
indeed of-the going to-be common to-both let-it-be with
δὲ τοῦθ' ὑποθέντες ἀνθρωπίνως τὰς ἐλπίδας οὕτω σκοπῶμεν,
and this having-assumed humanly the hopes so let-us-consider
ὡς τάχ' ἄν, εἰ τύχοι, καὶ τούτων κἀκείνων συμβάντων.
as perhaps — if it-should-chance both these-things and-those having-happened

λύσασι μὲν τοίνυν τὸ ψήφισμα, ἂν ἄρα συμβῇ 59
for-having-annulled indeed then the decree if after-all happens
τι παθεῖν ἐκείνῳ, εἰσὶν αἱ κατὰ τοὺς νόμους
anything to-suffer to-that-man there-are the according-to the laws
ὑπὲρ αὐτοῦ τιμωρίαι· ἐῶσι δέ, ἂν ἄρ' ἐκεῖνος
on-behalf-of him punishments for-letting-it-stand but if after-all that-man
ζῶν ἀδικῇ τινα, ἀνῄρηται τοῖς ὑβριζομένοις ἡ
living wrongs anyone has-been-taken-away for-the-ones outraged the
μετὰ τῶν νόμων δίκη. ὥστε πανταχῇ καὶ ἐναντίον ἐστὶ
with the laws justice so-that in-every-way both contrary is
τοῖς νόμοις τὸ ψήφισμα καὶ λῦσαι συμφέρει.
to-the laws the decree and to-annul it-is-expedient
λέγε τὸν μετὰ ταῦτα νόμον. 60
read the after these-things law
καὶ ἐὰν φέροντα ἢ ἄγοντα βίᾳ ἀδίκως εὐθὺς ἀμυνόμενος
and if plundering or carrying-off by-force unjustly at-once defending-himself
κτείνῃ, νηποινεὶ τεθνάναι.
he-kills with-impunity to-have-died
ἄλλα ταῦτ' ἐφ' οἷς ἔξεστι κτεῖναι. 'ἐὰν ἄγοντα ἢ
other these-things in which it-is-permitted to-kill if carrying-off or
φέροντα βίᾳ ἀδίκως εὐθὺς ἀμυνόμενος κτείνῃ, νηποινεὶ
plundering by-force unjustly at-once defending-himself he-kills with-impunity
τεθνάναι' κελεύει. θεάσασθε πρὸς Διὸς ὡς εὖ· τῷ μὲν
to-have-died it-bids behold by Zeus how well by-the indeed
ὑπειπών, ἐφ' οἷς ἐξεῖναι κτείνειν, προσγράψαι τὸ
having-specified in what to-be-permitted to-kill to-add the
'εὐθὺς' ἀφεῖλε τὸν τοῦ βουλεύσασθαί τι κακὸν χρόνον·
at-once he-took-away the of-the to-plan anything evil time
τῷ δὲ 'ἀμυνόμενος' γράψαι δηλοῖ τῷ πάσχοντι διδοὺς
by-the but defending-himself to-write he-shows to-the-one suffering granting
τὴν ἐξουσίαν, οὐκ ἄλλῳ τινί. ὁ μὲν δὴ νόμος εὐθὺς
the license not to-another anyone the indeed indeed law at-once

ἀμυνομένῳ δέδωκεν ἀποκτιννύναι, ὁ δ' οὐδὲν
to-one-defending-himself has-granted to-kill the-other but nothing
εἴρηκεν, ἀλλ' ἁπλῶς 'ἐάν τις ἀποκτείνῃ,' κἂν ὡς οἱ
has-said but simply if anyone kills even-if as the
νόμοι διδόασιν.
laws grant

61 ἀλλὰ νὴ Δία συκοφαντοῦμεν τὸ πρᾶγμα· τίνα γὰρ οἴσει
but by Zeus we-slander the matter whom for will-plunder
ἢ ἄξει βίᾳ ἀδίκως Χαρίδημος; πάντας ἀνθρώπους. ἴστε
or carry-off by-force unjustly Charidemus all men you-know
γὰρ δήπου τοῦθ' ὅτι πάντες οἱ στράτευμ' ἔχοντες, ὧν
for surely this that all the-ones an-army having of-whom
ἂν οἴωνται κρείττους ἔσεσθαι, ἄγουσι καὶ φέρουσι χρήματ'
— they-think stronger to-be-going-to-be carry-off and plunder money
αἰτοῦντες. εἶτ' οὐ δεινόν, ὦ γῆ καὶ θεοί, καὶ φανερῶς
demanding then not terrible O earth and gods and openly
παράνομον, οὐ μόνον παρὰ τὸν γεγραμμένον νόμον, ἀλλὰ
illegal not only against the written law but
καὶ παρὰ τὸν κοινὸν ἁπάντων ἀνθρώπων, τὸν ἄγοντ' ἢ
also against the common of-all men the-one carrying-off or
φέροντα βίᾳ τἄμ' ἐν πολεμίου μοίρᾳ μὴ ἐξεῖναί μοι
plundering by-force my-things in enemy's part not to-be-permitted for-me
ἀμύνεσθαι, εἴ γε μηδὲ τοῦτον τὸν τρόπον ἐξέσται
to-defend-myself if at-least not-even this the way it-will-be-permitted
Χαρίδημον ἀποκτεῖναι, ἀλλά, ἐὰν ἀδικῶν ἄγῃ καὶ φέρῃ
Charidemus to-kill but if doing-wrong he-carries-off and plunders
βίᾳ τά τινος ληζόμενος, ἀγώγιμος ὁ κτείνας
by-force the-things of-someone pillaging liable-to-seizure the-one having-killed
ἔσται, τοῦ νόμου διδόντος, ἐὰν ἐπὶ τούτοις, ἀθῷον εἶναι;
will-be the law granting if in these-cases guiltless to-be

62 λέγε τὸν μετὰ ταῦτα νόμον.
read the after these-things law

ὃς ἂν ἄρχων ἢ ἰδιώτης αἴτιος ᾖ τὸν θεσμὸν
whoever — magistrate or private-person responsible is the ordinance
συγχυθῆναι τόνδε, ἢ μεταποιήσῃ αὐτόν, ἄτιμον εἶναι
to-be-confounded this or alters it disenfranchised to-be
καὶ παῖδας καὶ τὰ ἐκείνου.
both children and the-property his
ἠκούσατε μὲν τοῦ νόμου λέγοντος ἄντικρυς, ὦ ἄνδρες
you-heard indeed the law saying outright O men
Ἀθηναῖοι, ‘ὃς ἂν ἄρχων ἢ ἰδιώτης αἴτιος ᾖ τὸν
Athenians whoever — magistrate or private-person responsible is the
θεσμὸν συγχυθῆναι τόνδε, ἢ μεταποιήσῃ αὐτόν, ἄτιμος
ordinance to-be-confounded this or alters it disenfranchised
ἔστω καὶ οἱ παῖδες καὶ τὰ ἐκείνου.’ ἆρ’ οὖν μικρὰν
let-him-be both the children and the-property his then then small
ἢ φαύλην πρόνοιαν ἔχειν ὑμῖν ὁ θεὶς τὸν νόμον
or trivial forethought to-have for-you the-one having-laid-down the law
δοκεῖ, ὅπως κύριος ἔσται καὶ μήτε συγχυθήσεται μήτ’
does-he-seem that valid it-shall-be and neither shall-be-confounded nor
αὖ μεταποιηθήσεται; ἀλλ’ Ἀριστοκράτης οὑτοσὶ μικρὰ
again shall-be-altered but Aristocrates this-man-here little
φροντίσας αὐτοῦ μεταποιεῖ καὶ συγχεῖ. τί γὰρ ἄλλ’ ἐστὶν
having-cared for-it alters and confounds what for else is
τὸ μεταποιεῖν ἢ ὅταν ἔξω τῶν τεταγμένων δικαστηρίων
the to-alter than when outside the appointed courts
καὶ ὅρων, διδῷ τις τὰς τιμωρίας, καὶ τὸ λόγου τυχεῖν
and bounds grants anyone the punishments and the hearing to-obtain
ἀναιρῶν ἐκδότους ποιῇ; τί δ’ ἄλλο τὸ συγχεῖν ἢ ὅταν
removing handed-over makes what and else the to-confound than when
ἑξῆς οὑτωσὶ πάντα τἀναντία τῶν ἐν τοῖς νόμοις
in-a-row thus all the-opposite of-the-things in the laws
τις γεγραμμένων γράφῃ;
anyone written proposes

Demosthenes says the decree overrides every procedure of the homicide courts: summons, testimony, oaths, and trial. He praises the Areopagus, the most august court on earth, where gods tried Ares and Orestes, whose verdicts no one has ever shown unjust. There the accuser swears over sacrificed animals by destruction of himself and his house, and even a winning prosecutor gains no power over the convicted man beyond watching him punished; the defendant may withdraw into exile after his first speech. The court at the Palladium tries involuntary killings, with oath, speech, and verdict, and exile until the victim's kin are reconciled; the decree sweeps both courts aside.

63 οὐ τοίνυν τούτους μόνον τοὺς νόμους, ὦ ἄνδρες
not then these only the laws O men
Ἀθηναῖοι, παραβέβηκεν, ἀλλὰ καὶ ἄλλους πολλοὺς οὓς
Athenians he-has-transgressed but also others many which
οὐ παραγεγράμμεθα διὰ τὸ πλῆθος. ἀλλ' ἐν κεφαλαίῳ
not we-have-copied because-of the number but in sum
λέγω· ὁπόσοι νόμοι περὶ τῶν φονικῶν δικαστηρίων
I-say as-many-as laws about the homicide courts
εἰσίν, καλεῖσθαι λέγοντες ἢ μαρτυρεῖν ἢ διόμνυσθαι
are to-be-summoned saying or to-testify or to-swear
τοὺς ἀγωνιζομένους ἢ ἄλλ' ὁτιοῦν προστάττοντες,
the litigants or other anything-whatever prescribing
πάντας ὑπερβέβηκε τούτους καὶ πᾶσιν ἐναντίον εἴρηκεν
all he-has-overstepped these and to-all contrary has-proposed
τὸ ψήφισμα τουτί. οὗ γὰρ οὐ κλῆσις, οὐ κρίσις, οὐ
the decree this-here where for no summons no trial no
μαρτυρία συνειδότος, οὐ διωμοσία, ἀλλ' ἀπ' αἰτίας εὐθὺς
testimony of-one-knowing no oath but from charge at-once
ἡ τιμωρία γέγραπται, καὶ αὕτη ἣν ἀπαγορεύουσιν οἱ
the punishment has-been-proposed and this which forbid the

νόμοι, τί ἂν ἄλλο τις εἴποι; καίτοι ταῦτα πάντ' ἐπὶ
laws what — else anyone could-say and-yet these-things all at
πέντε δικαστηρίοις γίγνεται προστεταγμένα τοῖς νόμοις.
five courts are prescribed by-the laws
νὴ Δία, ἴσως εἴποι τις ἄν, ἀλλὰ ταῦτα μὲν οὐδενός ἐστ' 64
by Zeus perhaps might-say someone — but these-things indeed of-nothing are
ἄξι' οὐδὲ δικαίως εὑρημένα, ἃ δ' ἔγραψεν οὗτος, δίκαια
worth nor justly devised what but proposed this-man just
καὶ καλά. ἀλλὰ τοὐναντίον τούτου μὲν τοῦ ψηφίσματος
and fine but the-opposite than-this indeed the decree
οὐκ οἶδ' εἴ τι δεινότερον γέγονεν πώποτ' ἐν
not I-know whether anything more-terrible has-happened ever among
ὑμῖν, τούτων δὲ τῶν πάντων ὁπόσ' ἐστὶ δικαστήρι'
you of-these but the all as-many-as are courts
ἐν ἀνθρώποις οὐδὲν οὔτε σεμνότερον οὔτε δικαιότερον
among men none either more-august or more-just
φανήσεται. βούλομαι δ' εἰπεῖν διὰ βραχέων ἃ καὶ ζῆλόν
will-appear I-wish and to-speak in brief what both emulation
τινα καὶ τιμὴν φέρει τῇ πόλει ῥηθέντα καὶ ἡδίους ἔσεσθ'
some and honor brings to-the city being-told and more-pleased you-will-be
ἀκούσαντες. ἄρξομαι δ' ἐντεῦθεν ὅθεν μάλιστα μαθήσεσθε,
having-heard I-will-begin and from-here whence most you-will-learn
ἐπὶ τὴν δωρειὰν ἐπανελθὼν ἣ τῷ Χαριδήμῳ δέδοται.
to the gift having-returned which — to-Charidemus has-been-given
ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι, Χαρίδημον ἐποιησάμεθα πολίτην, 65
we O men Athenians Charidemus made a-citizen
καὶ διὰ τῆς δωρειᾶς ταύτης μετεδώκαμεν αὐτῷ καὶ
and through the gift this we-gave-a-share to-him both
ἱερῶν καὶ ὁσίων καὶ νομίμων καὶ πάντων ὅσων
of-sacred-things and of-holy-things and of-lawful-things and of-all as-many
περ αὐτοῖς μέτεστιν ἡμῖν. πολλὰ μὲν δὴ παρ' ἡμῖν
very to-ourselves share us many indeed indeed among us

ἐστι τοιαῦθ' οἷ' οὐχ ἑτέρωθι, ἓν δ' οὖν ἰδιώτατον πάντων
are such-things as not elsewhere one but then most-peculiar of-all
καὶ σεμνότατον, τὸ ἐν Ἀρείῳ πάγῳ δικαστήριον, ὑπὲρ οὗ
and most-august the on of-Ares hill court about which
τοσαῦτ' ἔστιν εἰπεῖν καλὰ παραδεδομένα καὶ μυθώδη
so-many it-is-possible to-say fine-things handed-down and legendary
καὶ ὧν αὐτοὶ μάρτυρές ἐσμεν, ὅσα περὶ οὐδενὸς
and of-which ourselves witnesses we-are as-many-as about no
ἄλλου δικαστηρίου· ὧν ὡσπερεὶ δείγματος εἵνεκ' ἄξιόν
other court of-which as-it-were of-sample for-the-sake worth
ἐστιν ἓν ἢ δύ' ἀκοῦσαι.
it-is one or two to-hear

66 τοῦτο μὲν τοίνυν τὰ παλαιά, ὡς ἡμῖν ἀκούειν
this indeed then the ancient-things as to-us to-hear
παραδέδοται, ἐν μόνῳ τούτῳ τῷ δικαστηρίῳ δίκας φόνου
has-been-handed-down in alone this the court suits of-murder
θεοὶ καὶ δοῦναι καὶ λαβεῖν ἠξίωσαν καὶ δικασταὶ γενέσθαι
gods both to-give and to-receive deemed-fit and judges to-become
διενεχθεῖσιν ἀλλήλοις, ὡς λόγος· λαβεῖν μὲν Ποσειδῶν
having-quarreled with-one-another as story-goes to-receive indeed Poseidon
ὑπὲρ Ἁλιρροθίου τοῦ υἱοῦ παρ' Ἄρεως, δικάσαι δ'
for Halirrhothius the son from Ares to-judge and
Εὐμενίσιν καὶ Ὀρέστῃ οἱ δώδεκα θεοί. καὶ τὰ μὲν δὴ
between-the-Eumenides and Orestes the twelve gods and the indeed indeed
παλαιὰ ταῦτα· τὰ δ' ὕστερον, τοῦτο μόνον τὸ δικαστήριον
ancient-things these the but later this alone the court
οὐχὶ τύραννος, οὐκ ὀλιγαρχία, οὐ δημοκρατία τὰς φονικὰς
not tyrant not oligarchy not democracy the homicide
δίκας ἀφελέσθαι τετόλμηκεν, ἀλλὰ πάντες ἀσθενέστερον ἂν
suits to-take-away has-dared but all weaker —
τὸ δίκαιον εὑρεῖν ἡγοῦνται περὶ τούτων αὐτοὶ τοῦ παρὰ
the justice to-find think about these-things themselves than-the among

τούτοις εὑρημένου δικαίου. πρὸς δὲ τούτοις τοιούτοις οὖσιν,
these found justice besides and these such being
ἐνταυθοῖ μόνον οὐδεὶς πώποτ᾽ οὔτε φεύγων ἁλοὺς οὔτε
here alone no-one ever either defendant convicted or
διώκων ἡττηθεὶς ἐξήλεγξεν ὡς ἀδίκως ἐδικάσθη τὰ κριθέντα.
prosecutor defeated proved that unjustly was-judged the decided-things
ταύτην τοίνυν τὴν φυλακὴν καὶ τὰς ἐν ταύτῃ νομίμους 67
this then the safeguard and the in this lawful
τιμωρίας παραβὰς ὁ γράφων τὸ ψήφισμα τοδὶ
punishments having-transgressed the-one proposing the decree this-here
ζῶντι μὲν ἐξουσίαν γέγραφεν τῷ Χαριδήμῳ ποιεῖν
living indeed license has-proposed — for-Charidemus to-do
ὅ τι ἂν βούληται, παθόντος δέ τι τοῖς οἰκείοις
what ever — he-wishes having-suffered but anything for-the relatives
συκοφαντίαν δέδωκεν. σκέψασθε γὰρ οὑτωσί. ἴστε δήπου
slander he-has-given consider for thus you-know surely
τοῦθ᾽ ἅπαντες, ὅτι ἐν Ἀρείῳ πάγῳ, οὗ δίδωσ᾽ ὁ νόμος
this all that on of-Ares hill where grants the law
καὶ κελεύει τοῦ φόνου δικάζεσθαι, πρῶτον μὲν διομεῖται
and bids for-the murder to-sue first indeed he-will-swear
κατ᾽ ἐξωλείας αὑτοῦ καὶ γένους καὶ οἰκίας ὅ τιν᾽
by utter-destruction of-himself and family and house the-one someone
αἰτιώμενος εἰργάσθαι τι τοιοῦτον,
accusing to-have-done anything such
εἶτ᾽ οὐδὲ τὸν τυχόντα τιν᾽ ὅρκον ἀλλ᾽ ὃν οὐδεὶς ὄμνυσ᾽ 68
then not-even the chance any oath but which no-one swears
ὑπὲρ οὐδενὸς ἄλλου, στὰς ἐπὶ τῶν τομίων κάπρου
about anything else standing over the cut-pieces of-a-boar
καὶ κριοῦ καὶ ταύρου, καὶ τούτων ἐσφαγμένων ὑφ᾽ ὧν
and ram and bull and these slaughtered by whom
δεῖ καὶ ἐν αἷς ἡμέραις καθήκει, ὥστε καὶ ἐκ τοῦ
it-is-necessary and on which days it-is-appointed so-that both from the

χρόνου καὶ ἐκ τῶν μεταχειριζομένων ἅπαν, ὅσον ἔσθ'
time and from the-ones handling all as-much-as is
ὅσιον, πεπρᾶχθαι. καὶ μετὰ ταῦθ' ὁ τὸν τοιοῦτον
holy to-have-been-done and after these-things the-one the such
ὅρκον ὀμωμοκὼς οὔπω πεπίστευται, ἀλλ' ἐὰν ἐξελεγχθῇ
oath having-sworn not-yet is-believed but if he-is-proved
μὴ λέγων ἀληθῆ, τὴν ἐπιορκίαν ἀπενεγκάμενος τοῖς αὑτοῦ
not saying true-things the perjury having-carried-off to-the his-own
παισὶν καὶ τῷ γένει πλέον οὐδ' ὁτιοῦν ἕξει.
children and to-the family more not-even anything-whatever he-will-have
69 ἂν δὲ δόξῃ τὰ δίκαι' ἐγκαλεῖν καὶ ἕλῃ τὸν δεδρακότα
if but he-seems the just-things to-charge and convicts the-one having-done-it
τοῦ φόνου, οὐδ' οὕτω κύριος γίγνεται τοῦ ἁλόντος,
of-the murder not-even so master becomes of-the-one convicted
ἀλλ' ἐκείνου μὲν οἱ νόμοι κύριοι κολάσαι καὶ οἷς
but of-him indeed the laws are-masters to-punish and those-to-whom
προστέτακται, τῷ δ' ἐπιδεῖν διδόντα δίκην ἔξεστιν,
it-has-been-assigned for-him but to-see paying penalty it-is-permitted
ἣν ἔταξ' ὁ νόμος, τὸν ἁλόντα, πέρα δ' οὐδὲν τούτου.
which ordered the law the-one convicted beyond but nothing than-this
καὶ τῷ μὲν διώκοντι ὑπάρχει ταῦτα, τῷ δὲ φεύγοντι
and for-the indeed prosecutor are-available these-things for-the but defendant
τὰ μὲν τῆς διωμοσίας ταὐτά, τὸν πρότερον δ' ἔξεστιν
the indeed of-the oath the-same the first but it-is-permitted
εἰπόντα λόγον μεταστῆναι, καὶ οὔθ' ὁ διώκων οὔθ' οἱ
having-spoken speech to-withdraw and neither the prosecutor nor the-ones
δικάζοντες οὔτ' ἄλλος ἀνθρώπων οὐδεὶς κύριος κωλῦσαι.
judging nor other of-men anyone is-master to-prevent-it
70 τί δήποτ', ὦ ἄνδρες Ἀθηναῖοι, τοῦθ' οὕτως ἔχει; ὅτι
why ever O men Athenians this so stands because
οἱ ταῦτ' ἐξ ἀρχῆς τὰ νόμιμα διαθέντες, οἵτινές
the-ones these from the-beginning the ordinances having-arranged whoever

ποτ᾽ ἦσαν, εἴθ᾽ ἥρωες εἴτε θεοί, οὐκ ἐπέθεντο τοῖς
ever they-were whether heroes or gods not they-pressed-on-hard the
ἀτυχήμασιν, ἀλλ᾽ ἀνθρωπίνως ἐπεκούφισαν, εἰς ὅσον
misfortunes but humanely lightened to as-far-as
εἶχε καλῶς, τὰς συμφοράς. ταῦτα μέντοι πάνθ᾽ οὕτω
it-was well the calamities these-things however all so
καλῶς καὶ νομίμως ἔχονθ᾽ ὁ γράφων τὸ ψήφισμα
well and lawfully being the-one proposing the decree
τουτὶ παραβεβηκὼς φαίνεται· ἓν γὰρ οὐδ᾽ ὁτιοῦν
this-here having-transgressed appears one for not-even anything-whatever
ἔνι τούτων ἐν τῷ ψηφίσματι τῷ τούτου. καὶ πρῶτον
is-present of-these in the decree the of-this-man and first
μὲν παρ᾽ ἑνὸς τούτου δικαστηρίου καὶ τοὺς γεγραμμένους
indeed against one this court both the written
νόμους καὶ τἄγραφα νόμιμα τὸ ψήφισμ᾽ εἴρηται.
laws and the-unwritten ordinances the decree has-been-proposed
δεύτερον δ᾽ ἕτερον δικαστήριον τὸ τῶν ἀκουσίων φόνων 71
second and another court the of-the involuntary murders
φανήσεται συγχέων, τοὐπὶ Παλλαδίῳ, καὶ τοὺς παρὰ
he-will-appear confounding the-one-at-the Palladium and the at
τούτῳ νόμους παραβαίνων. καὶ γὰρ ἐνταῦθ᾽ ὑπόκειται
this laws transgressing and for there is-laid-down
πρῶτον μὲν διωμοσία, δεύτερον δὲ λόγος, τρίτον δὲ γνῶσις
first indeed oath second and speech third and decision
τοῦ δικαστηρίου, ὧν οὐδέν ἐστιν ἐν τῷ τούτου ψηφίσματι.
of-the court of-which nothing is in the of-this-man decree
ἂν δ᾽ ἁλῷ καὶ δοκῇ τοὔργον εἰργάσθαι, οὔθ᾽ ὁ διώκων
if but he-is-convicted and seems the-deed to-have-done neither the prosecutor
τοῦ δεδρακότος κύριος οὔτ᾽ ἄλλος οὐδεὶς πλὴν ὁ νόμος.
of-the-one having-done-it master nor other anyone except the law

72 τί οὖν ὁ νόμος κελεύει; τὸν ἁλόντ' ἐπ' ἀκουσίῳ φόνῳ
what then the law bids the-one convicted for involuntary murder
ἔν τισιν εἰρημένοις χρόνοις ἀπελθεῖν τακτὴν ὁδόν, καὶ
in some stated times to-depart by-a-prescribed road and
φεύγειν ἕως ἂν αἰδέσηταί τινα τῶν ἐν γένει τοῦ
to-be-in-exile until — he-reconciles someone of-the-ones in family of-the-one
πεπονθότος. τηνικαῦτα δ' ἥκειν δέδωκεν ἔστιν ὃν
having-suffered then and to-come-back it-has-granted there-is in-which
τρόπον, οὐχ ὃν ἂν τύχῃ, ἀλλὰ καὶ θῦσαι καὶ
way not in-which — it-may-chance but both to-sacrifice and
καθαρθῆναι καὶ ἄλλ' ἅττα διείρηκεν ἃ χρὴ ποιῆσαι,
to-be-purified and other some-things it-has-specified which one-must to-do
ὀρθῶς, ὦ ἄνδρες Ἀθηναῖοι, πάντα ταῦτα λέγων ὁ νόμος.
rightly O men Athenians all these-things saying the law
73 καὶ γὰρ τὸ τῶν ἀκουσίων ἐλάττω τὴν τιμωρίαν ἢ τῶν
and for the for-the involuntary lesser the punishment than for-the
ἑκουσίων τάξαι δίκαιον, καὶ τὸ παρασχόντ' ἀσφάλειαν
voluntary to-appoint just and the having-provided safety
ἀπελθεῖν οὕτω προστάττειν φεύγειν ὀρθῶς ἐστιν ἔχον, καὶ
to-depart so to-order to-be-in-exile rightly is holding and
τὸ τὸν κατιόνθ' ὁσιοῦν καὶ καθαίρεσθαι νομίμοις τισί, καὶ
the the returning to-sanctify and to-be-purified by-lawful some-rites and
τὸ τοὺς νόμους κυρίους ἁπάντων εἶναι, καὶ πάντα ταῦτ'
the the laws masters of-all to-be and all these-things
ἔχει καλῶς. ταῦτα τοίνυν ἅπαντα δικαίως οὕτω διορισθέντ'
stand well these-things then all justly so defined
ὑπὸ τῶν ἐξ ἀρχῆς νομοθετησάντων παρέβη γράφων
by the from the-beginning having-legislated has-transgressed proposing
τὸ ψήφισμ' οὑτοσί. ταῦτα μὲν δὴ δύο τηλικαῦτα καὶ
the decree this-man-here these-things indeed indeed two so-great and

τοιαῦτα δικαστήρια καὶ νόμιμ᾽ ἐκ παντὸς τοῦ χρόνου
such courts and ordinances from all the time
παραδεδομένα οὕτως ἀναιδῶς ὑπερπεπήδηκεν.
handed-down so shamelessly he-has-leapt-over

VI · DELPHINIUM, PRYTANEUM, AND PHREATTO

A third court, at the Delphinium, tries those who admit killing but claim it was lawful, after the precedent of Orestes acquitted by the gods. A fourth, at the Prytaneum, tries even stones and wood that kill a man, and a fifth, at Phreatto, hears an exile accused of a second killing from a boat offshore. Each shows the care the lawgivers took to give every man a trial. The decree ignores them all, as it ignores the sixth remedy, arrest and removal to the prison, under which the accused suffers nothing before trial and an accuser who wins less than a fifth of the votes is fined a thousand drachmas. It makes Charidemus' killer liable to seizure untried, and puts anyone who rescues him outside the treaty.

τρίτον δ᾽ ἕτερον πρὸς τούτοις δικαστήριον, ὃ πάντων 74
third and another besides these court which of-all
ἁγιώτατα τούτων ἔχει καὶ φρικωδέστατα, ἄν τις ὁμολογῇ
most-holy of-these holds and most-awful if anyone admits
μὲν κτεῖναι, ἐννόμως δὲ φῇ δεδρακέναι. τοῦτο δ᾽ ἐστὶ
indeed to-have-killed lawfully but claims to-have-done-it this and is
τοὐπὶ Δελφινίῳ. δοκοῦσι γάρ μοι, ὦ ἄνδρες δικασταί,
the-one-at-the Delphinium they-seem for to-me O men jurors
ζητῆσαι τοῦτο πρῶτον ἁπάντων οἱ περὶ τούτων ἐν
to-have-sought this first of-all the-ones about these-things in
ἀρχῇ τὰ δίκαι᾽ ὁρίσαντες, πότερ᾽ οὐδένα χρὴ φόνον
the-beginning the rights having-defined whether no one-must homicide
ὅσιον εἶναι νομίζειν ἢ τινά γ᾽ ἔσθ᾽ ὅσιον νομιστέον,
justified to-be to-consider or some at-least is justified must-be-considered
λογιζόμενοι δ᾽ ὅτι μητέρ᾽ Ὀρέστης ἀπεκτονὼς ὁμολογῶν
reckoning and that mother Orestes having-killed admitting-it

θεῶν δικαστῶν τυχὼν ἀποφυγγάνει, νομίσαι δίκαιόν
of-gods as-judges having-obtained is-acquitted to-consider just
τιν᾽ εἶναι φόνον· οὐ γὰρ ἂν τά γε μὴ δίκαια θεοὺς
some to-be homicide not for — the-things at-least not just gods
ψηφίσασθαι. ὡς δὲ τοῦτ᾽ ἐνόμισαν, γράφουσιν ἤδη καὶ
to-vote when and this they-considered they-write then and
διορίζουσι σαφῶς ἐφ᾽ οἷς ἐξεῖναι ἀποκτιννύναι.
define clearly in what to-be-permitted to-kill
75 ἀλλ᾽ οὐχ οὗτος οὐδὲν ἀφεῖλεν, ἀλλ᾽ ἁπλῶς, ἐάν τις
but not this-man anything excepted but simply if anyone
ἀποκτείνῃ Χαρίδημον, κἂν δικαίως, κἂν ὡς οἱ νόμοι
kills Charidemus even-if justly even-if as the laws
διδόασιν, ἔκδοτον ποιεῖ. καίτοι πᾶσίν εἰσι πράγμασι καὶ
grant handed-over he-makes and-yet to-all are things and
λόγοις δύο προσθῆκαι, ἡ τοῦ δικαίου καὶ ἀδίκου· ἃς
words two additions the of-the just and unjust which
ἅμα μὲν ταὐτὸ πρᾶγμ᾽ οὐδὲν ἂν δύναιτο σχεῖν οὐδὲ
at-once indeed the-same thing nothing — could have nor
λόγος οὐδείς (πῶς γὰρ ἂν δίκαι᾽ ἅμα ταὐτὰ καὶ
word any how for — just at-once the-same-things and
μὴ γένοιτο;) τὴν ἑτέραν δ᾽ ἕκαστον ἔχον δοκιμάζεται,
not could-be the one but each having is-tested
κἂν μὲν τὴν ἄδικον φανῇ, πονηρὸν κρίνεται, ἂν δὲ
and-if indeed the unjust it-appears bad it-is-judged if but
τὴν δικαίαν, χρηστὸν καὶ καλόν. σὺ τοίνυν οὐδετέραν
the just good and fine you then neither
προσέθηκας τούτων, ‘ἄν τις ἀποκτείνῃ’ γράφων· ἀλλ᾽
added of-these if anyone kills proposing but
ἀόριστον εἰπὼν αὐτὴν τὴν αἰτίαν, καὶ μετὰ ταῦτ᾽ εὐθὺς
undefined having-said itself the charge and after these-things at-once

προσγράψας ἀγώγιμον εἶναι, τρίτον τουτὶ δικαστήριον
having-added liable-to-seizure to-be third this-here court
καὶ τὰ τούτου νόμιμα παραβεβηκὼς φαίνει.
and the its ordinances having-transgressed you-appear
τέταρτον τοίνυν ἄλλο πρὸς τούτοις τοὐπὶ Πρυτανείῳ. 76
fourth then another besides these the-one-at-the Prytaneum
τοῦτο δ' ἐστὶ τί; ἐὰν λίθος ἢ ξύλον ἢ σίδηρος ἤ
this and is what if stone or wood or iron or
τι τοιοῦτον ἐμπεσὸν πατάξῃ, καὶ τὸν μὲν βαλόντ'
anything such having-fallen strikes and the-one indeed having-thrown-it
ἀγνοῇ τις, αὐτὸ δ' εἰδῇ καὶ ἔχῃ τὸ τὸν φόνον
does-not-know anyone it but knows and has the the murder
εἰργασμένον, τούτοις ἐνταῦθα λαγχάνεται. εἰ τοίνυν τῶν
having-done against-these here suit-is-brought if then of-the
ἀψύχων καὶ μὴ μετεχόντων τοῦ φρονεῖν οὐδέν ἐσθ' ὅσιον,
lifeless and not sharing of-the to-think nothing is holy
τοιαύτην ἔχον αἰτίαν, ἐᾶν ἄκριτον, ἦ που τόν γ'
such having charge to-let-be untried surely somehow the-one at-least
ἀδικοῦντα μὲν οὐδέν, ἐὰν τύχῃ, θήσω δ' ἀδικοῦντα,
doing-wrong indeed nothing if it-chances I-will-assume but doing-wrong
ἀλλ' ἄνθρωπόν γ' ὄντα καὶ μετειληφότα τῆς αὐτῆς
but a-human at-least being and having-shared of-the same
ἡμῖν φύσεως, ἀνόσιον καὶ δεινὸν ἄνευ λόγου καὶ ψήφου
with-us nature unholy and terrible without hearing and vote
ποιεῖν ἔκδοτον ἐπ' αἰτίᾳ τοιαύτῃ.
to-make handed-over on charge such
ἔτι τοίνυν πέμπτον δικαστήριον ἄλλο θεάσασθ' οἷον 77
further then a-fifth court another behold what-sort
ὑπερβέβηκε, τὸ ἐν Φρεαττοῖ. ἐνταῦθα γάρ, ὦ ἄνδρες
he-has-overstepped the-one at Phreatto there for O men
Ἀθηναῖοι, κελεύει δίκας ὑπέχειν ὁ νόμος, 'ἐάν τις ἐπ'
Athenians bids suits to-undergo the law if anyone for

ἀκουσίῳ φόνῳ πεφευγώς, μήπω τῶν ἐκβαλλόντων αὐτὸν
involuntary murder having-fled not-yet the-ones banishing him
ᾠδεσμένων, αἰτίαν ἔχῃ ἑτέρου φόνου ἑκουσίου.᾽ καὶ οὐχ,
having-pardoned charge has of-another murder voluntary and not
ὅτι δεῦρ᾽ οὐχ οἷόν τ᾽ ἐλθεῖν αὐτῷ, παρεῖδεν αὐτὸν ὁ
because hither not possible — to-come for-him he-overlooked him the-one
ταῦθ᾽ ἕκαστα τάξας, οὐδ᾽, ὅτι καὶ πρότερόν τι
these-things each having-ordered nor because also before anything
τοιοῦτον ἐποίησε, καὶ δὴ τὴν ὁμοίαν ἐποιήσατο πιστὴν
such he-had-done also indeed the like made credible
αἰτίαν κατ᾽ αὐτοῦ,
charge against him
78 ἀλλὰ τό τ᾽ εὐσεβὲς εὗρεν ὅπως ἔσται, κἀκεῖνον οὐκ
but the both pious he-found how it-will-be and-him not
ἀπεστέρησε λόγου καὶ κρίσεως. τί οὖν ἐποίησεν; ἤγαγε
he-deprived of-hearing and trial what then did-he-do he-brought
τοὺς δικάσοντας οἷ προσελθεῖν οἷόν τ᾽ ἐκείνῳ, τῆς
the-ones going-to-judge where to-approach possible — for-him of-the
χώρας ἀποδείξας τόπον τιν᾽ ἐν Φρεαττοῖ καλούμενον ἐπὶ
country having-appointed place some at Phreatto called by
θαλάττῃ. εἶθ᾽ ὁ μὲν ἐν πλοίῳ προσπλεύσας λέγει τῆς
the-sea then the-one indeed in a-boat having-sailed-up speaks the
γῆς οὐχ ἁπτόμενος, οἱ δ᾽ ἀκροῶνται καὶ δικάζουσιν ἐν
land not touching the-others but listen and judge on
τῇ γῇ· κἂν μὲν ἁλῷ, τὴν ἐπὶ τοῖς ἑκουσίοις φόνοις
the land and-if indeed he-is-convicted the for the voluntary murders
δίκην ἔδωκε δικαίως, ἂν δ᾽ ἀποφύγῃ, ταύτης μὲν ἀθῷος
penalty he-paid justly if but he-is-acquitted of-this indeed guiltless
ἀφίεται, τὴν δ᾽ ἐπὶ τῷ πρότερον φόνῳ φυγὴν ὑπέχει.
he-is-released the but for the earlier murder exile he-undergoes

τίνος οὖν ποθ' εἵνεκα ταῦθ' οὕτω διεσπούδασται; ἴσον 79
of-what then ever for-the-sake these-things so have-been-carefully-provided equal
ἡγεῖτ' ἀσέβημ' ὁ ταῦτα διαιρῶν τόν τ' ἀδικοῦντ'
he-considered impiety the-one these-things distinguishing the both wrongdoer
ἐᾶν καὶ τὸν ἀναίτιον ἐκδιδόναι πρὸ δίκης. καίτοι εἰ περὶ
to-let-be and the innocent to-hand-over before trial and-yet if about
τῶν ἀνδροφόνων τῶν ἤδη κεκριμένων τοσαύτη σπουδή,
the murderers the already tried so-much zeal
ὅπως λόγου καὶ κρίσεως καὶ πάντων ὁπόσ' ἐστὶ δίκαια
that bearing and trial and all as-many-as are rights
τεύξονται περὶ τῶν ὕστερον αἰτιῶν, ἦ που περί γε
they-will-obtain about the later charges surely somehow about at-least
τοῦ μήθ' ἑαλωκότος μήτ' ἐγνωσμένου πότερον δέδρακεν
the-one neither convicted nor decided whether he-has-done-it
ἢ οὒ καὶ πότερ' ἄκων ἢ ἑκών, πάνδεινον γράφειν ὡς
or not and whether unwillingly or willingly most-terrible to-propose that
ἐκδοτέον τοῖς ἐγκαλοῦσιν.
he-must-be-handed-over to-the-ones accusing
ἔτι τοίνυν ἔσθ' ἕκτη τιμωρία πρὸς ἁπάσαις ταύταις, 80
further then there-is a-sixth punishment besides all these
ἣν ὁμοίως παραβὰς γέγραφεν τὸ ψήφισμ' οὑτοσί.
which likewise having-transgressed has-proposed the decree this-man-here
εἰ πάντα ταῦτά τις ἠγνόηκεν, ἢ καὶ παρεληλύθασιν
if all these-things one has-been-ignorant-of or also have-passed-by
οἱ χρόνοι ἐν οἷς ἔδει τούτων ἕκαστα ποιεῖν, ἢ
the times in which it-was-necessary of-these each to-do or
δι' ἄλλο τι οὐχὶ βούλεται τούτους τοὺς τρόπους
because-of other some not he-wishes these the ways
ἐπεξιέναι, τὸν ἀνδροφόνον δ' ὁρᾷ περιόντ' ἐν τοῖς
to-prosecute the murderer but he-sees going-about in the
ἱεροῖς καὶ κατὰ τὴν ἀγοράν, ἀπάγειν ἔξεστιν
sacred-places and in the agora to-arrest-and-carry-off it-is-permitted

εἰς τὸ δεσμωτήριον, οὐκ οἴκαδ' οὐδ' ὅποι βούλεται, ὥσπερ
to the prison not home nor where he-wishes as
σὺ δέδωκας. κἀνταῦθ' ἀπαχθεὶς οὐδ' ὁτιοῦν, πρὶν
you have-granted and-there having-been-taken not-even anything-whatever before
ἂν κριθῇ, πείσεται, ἀλλ' ἐὰν μὲν ἁλῷ, θανάτῳ
— *he-is-tried he-will-suffer but if indeed he-is-convicted with-death*
ζημιωθήσεται, ἐὰν δὲ μὴ μεταλάβῃ τὸ πέμπτον μέρος
he-will-be-punished if but not he-obtains the fifth part
τῶν ψήφων ὁ ἀπαγαγών, χιλίας προσοφλήσει.
of-the votes the-one having-arrested thousand will-be-fined-besides
81 ἀλλ' οὐχ οὗτος ἔγραψε ταῦτα, ἀλλὰ τὸν μὲν ἀθῷον
but not this-man proposed these-things but the-one indeed guiltless
αἰτιᾶσθαι, τὸν δ' ἄκριτον παραχρῆμ' ἐκδίδοσθαι. ἂν
to-be-accused the-other but untried at-once to-be-handed-over if
δέ τις ἀνθρώπων ἢ καὶ ὅλη πόλις τοσούτοις νομίμοις
but anyone of-men or even a-whole city so-many ordinances
ἀναιρουμένοις ὅσοις ἐγὼ διεξελήλυθα, καὶ τοσούτοις
being-abolished as-many-as I have-gone-through and so-many
δικαστηρίοις καταλυομένοις ὅσοις εἴρηκα, ἃ θεοὶ
courts being-dissolved as-many-as I-have-named which gods
κατέδειξαν καὶ μετὰ ταῦτ' ἄνθρωποι χρῶνται πάντα τὸν
revealed and after these-things men use all the
χρόνον, βοηθήσῃ καὶ τὸν ὑβριζόμενον καὶ παρανομούμενον
time helps and the-one outraged and wronged
ἀφέληται, ἔκσπονδον ἔγραψεν εἶναι, καὶ οὐδὲ τούτῳ
rescues outside-the-treaty he-proposed to-be and not-even for-this-one
λόγον οὐδὲ κρίσιν πεποίηκεν, ἀλλὰ καὶ τοῦτον εὐθὺς
hearing nor trial he-has-made but also this-one at-once
ἄνευ κρίσεως κολάζει. πῶς ἂν ἢ δεινότερον γένοιτ' ἢ
without trial he-punishes how — or more-terrible could-be or
παρανομώτερον τούτου ψήφισμα;
more-illegal than-this decree

The law on hostages allows a victim's kin to seize up to three men from the community that refuses to try or surrender the killer; the decree punishes instead whoever shelters the fugitive, and without any limit. Another law forbids a law for one man that does not apply to all Athenians, and another makes no decree more authoritative than a law. Earlier decrees for true benefactors gave them only an Athenian's protection. Demosthenes rejects the argument that the decree is void because the Council's preliminary decrees lapse after a year, since acquitting it would embolden others, and the argument that many such decrees have passed before, since an earlier illegality is a reason to convict, not to acquit.

ἆρά τις ἡμῖν ἔτι λοιπός ἐστι νόμος; δεῖξον. οὑτοσί. λέγε 82
then any for-us still remaining is law show this-man read
τοῦτον.
this
ἐάν τις βιαίῳ θανάτῳ ἀποθάνῃ, ὑπὲρ τούτου τοῖς
if anyone by-violent death dies on-behalf-of him for-the
προσήκουσιν εἶναι τὰς ἀνδροληψίας, ἕως ἂν ἢ δίκας
relatives to-be the seizures-of-hostages until — either suits
τοῦ φόνου ὑπόσχωσιν ἢ τοὺς ἀποκτείναντας ἐκδῶσι.
for-the murder they-undergo or the-ones having-killed they-hand-over
τὴν δὲ ἀνδροληψίαν εἶναι μέχρι τριῶν, πλέον δὲ μή.
the and seizure-of-hostages to-be up-to three more but not
πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, καλῶς ἐχόντων νόμων οὐκ οἶδ'
many O men Athenians well being laws not I-know
εἴ τινος ἧττον οὗτος ἔχει καλῶς καὶ δικαίως ὁ νόμος.
whether than-any less this stands well and justly the law
σκέψασθε γὰρ ὡς νομίμως καὶ σφόδρ' ἀνθρωπίνως κεῖται.
consider for how lawfully and very humanely it-is-laid-down

83 ‘ἐάν τις βιαίῳ θανάτῳ ἀποθάνῃ,’ φησίν. πρῶτον μὲν
if anyone by-violent death dies he-says first indeed
δὴ τοῦτο προσγράψας τὸ ‘βιαίως,’ σύμβολον πεποίηκεν
indeed this having-added the violently a-token he-has-made
ᾧ γιγνώσκομεν ὅτι, ἂν ἀδίκως, λέγει. ‘ὑπὲρ τούτου’
by-which we-know that if unjustly he-means on-behalf-of him
φησὶ ‘τοῖς προσήκουσιν εἶναι τὰς ἀνδροληψίας, ἕως ἂν
he-says to-the relatives to-be the seizures-of-hostages until —
ἢ δίκας τοῦ φόνου ὑπόσχωσιν ἢ τοὺς ἀποκτείναντας
either suits for-the murder they-undergo or the-ones having-killed
ἐκδῶσιν.’ σκοπεῖσθ’ ὡς καλῶς. πρότερον μὲν ὑποσχεῖν
they-hand-over consider how well first indeed to-undergo
δίκας ἀξιοῖ, μετὰ ταῦτα δέ, ἂν τοῦτο μὴ βούλωνται,
suits he-requires after these-things but if this not they-wish
προσέταξεν ἐκδοῦναι· ἐὰν δὲ μηδέτερον τούτων ἐθέλωσι, ‘τὸ
he-ordered to-hand-over if but neither of-these they-will the
ἀνδρολήψιόν’ φησιν ‘εἶναι μέχρι τριῶν, πλέον δὲ μή.’ παρὰ
seizure-of-hostages he-says to-be up-to three more but not against
τοίνυν ὅλον τοῦτον τὸν νόμον εἴρηται τὸ ψήφισμα.
then whole this the law has-been-proposed the decree
84 πρῶτον μὲν γάρ, ‘ἐάν τις ἀποκτείνῃ’ γράφων, οὐ
first indeed for if anyone kills proposing not
προσέγραψ’ ἀδίκως οὐδὲ βιαίως οὐδ’ ὅλως οὐδέν. εἶτα πρὸ
he-added unjustly nor violently nor at-all anything then before
τοῦ δίκην ἀξιῶσαι λαβεῖν, εὐθὺς ἔγραψεν ἀγώγιμον εἶναι.
the justice to-think-fit to-obtain at-once he-proposed liable-to-seizure to-be
πρὸς δὲ τούτοις ὁ μὲν νόμος, ἐὰν μήτε δίκας ὑπόσχωσι παρ’
besides and these the indeed law if neither suits they-undergo among
οἷς ἂν τὸ πάθος γένηται, μήτε τοὺς δεδρακότας ἐκδῶσι,
whom — the deed happens nor the-ones having-done-it hand-over
κελεύει κατὰ τούτων εἶναι μέχρι τριῶν τὸ ἀνδρολήψιον·
bids against these to-be up-to three the seizure-of-hostages

ὁ δὲ τούτους μὲν ἀθῴους παρῆκε, καὶ οὐδὲ λόγον 85
the-other but these indeed guiltless let-pass and not-even word
πεποίηται περὶ αὐτῶν οὐδένα, τοὺς δὲ τὸν ἤδη πεφευγότα
has-made about them any the-ones but the-one already having-fled
(θήσω γὰρ οὕτω) κατὰ τὸν κοινὸν ἁπάντων ἀνθρώπων
I-will-assume for so according-to the common of-all men
νόμον, ὃς κεῖται τὸν φεύγοντα δέχεσθαι, ὑποδεξαμένους
law which is-laid-down the exile to-receive having-received
ἐκσπόνδους εἶναι γράφει, ἐὰν μὴ τὸν ἱκέτην ἔκδοτον διδῶσιν.
outside-the-treaty to-be he-proposes if not the suppliant handed-over they-give
οὐκοῦν καὶ τῷ μὴ προσθεῖναι πῶς, ἐὰν ἀποκτείνῃ, καὶ τῷ
therefore both by-the not to-add how if he-kills and by-the
μηδεμίαν κρίσιν εἰπεῖν, καὶ τῷ μὴ δίκας αἰτεῖν, καὶ τῷ
no trial to-mention and by-the not suits to-demand and by-the
πανταχόθεν διδόναι λαβεῖν, καὶ τῷ τοὺς ὑποδεξαμένους,
from-everywhere to-grant to-seize and by-the the-ones having-received
ἀλλὰ μὴ παρ᾽ οἷς ἂν τὸ πάθος γένηται κολάζειν, καὶ πᾶσιν
but not among whom — the deed happens to-punish and in-all
οὑτωσὶ φανερῶς καὶ παρὰ τοῦτον εἴρηκε τὸν νόμον.
thus openly also against this has-proposed the law
λέγε δὴ τὸν ἐφεξῆς. 86
read now the next
μηδὲ νόμον ἐπ᾽ ἀνδρὶ ἐξεῖναι θεῖναι, ἐὰν μὴ τὸν
nor law against a-man to-be-permitted to-enact if not the
αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις.
same for all Athenians
ἔστι μὲν οὐκέτι τῶν φονικῶν ὅδ᾽ ὁ νῦν ἀνεγνωσμένος
is indeed no-longer of-the homicide-laws this the now having-been-read
νόμος, ὦ ἄνδρες δικασταί, οὐδ᾽ ὁτιοῦν δ᾽ ἧττον
law O men jurors not-even anything-whatever but less
ἔχει καλῶς, εἴπερ καὶ ἄλλος τις. ὥσπερ γὰρ τῆς ἄλλης
it-is well if-indeed also other any just-as for of-the other

πολιτείας ἴσον μέτεστιν ἑκάστῳ, οὕτως ᾤετο δεῖν
constitution equal shares each so he-thought to-be-necessary
καὶ τῶν νόμων ἴσον μετέχειν πάντας ὁ θεὶς
also of-the laws equally to-share all the-one having-enacted
αὐτόν, καὶ διὰ ταῦτ' ἔγραψεν 'μηδὲ νόμον ἐπ'
it and because-of these-things he-wrote not-even law against
ἀνδρὶ ἐξεῖναι θεῖναι, ἐὰν μὴ τὸν αὐτὸν ἐφ' ἅπασιν
a-man to-be-permitted to-enact if not the same for all
Ἀθηναίοις.' ὁπότε τοίνυν τὰ ψηφίσματα δεῖν κατὰ
Athenians when then the decrees to-be-necessary according-to
τοὺς νόμους ὁμολογεῖται γράφειν, ὁ γράφων ἰδίᾳ
the laws it-is-agreed to-propose the-one proposing privately
τι Χαριδήμῳ τοιοῦτον ὃ μὴ πᾶσι καὶ ὑμῖν ἔσται,
anything for-Charidemus such which not for-all also you will-be
σαφῶς καὶ παρὰ τοῦτον ἂν εἰρηκὼς εἴη τὸν νόμον.
clearly also against this — having-proposed would-be the law
οὐ γὰρ δήπου, ἃ μηδὲ νομοθετεῖν ἔξεστιν, ταῦτ' ἐν
not for surely what not-even to-enact-by-law is-permitted these-things in
ψηφίσματι γράψας τις ἔννομ' ἂν εἰρηκὼς εἴη.
a-decree having-proposed anyone lawful-things — having-proposed would-be
87 λέγε τὸν μετὰ ταῦτα νόμον. ἢ οὗτοι πάντες εἰσίν;
read the after these-things law or these all are
ψήφισμα δὲ μηδὲν μήτε βουλῆς μήτε δήμου νόμου
decree and no neither of-council nor of-people than-law
κυριώτερον εἶναι.
more-authoritative to-be
κατάθου. πάνυ μικρὸν ὑπείληφά μοι τὸν λόγον, ὦ
put-it-down very short I-have-supposed for-me the argument O
ἄνδρες δικασταί, καὶ ῥᾴδιον εἶναι περὶ τοῦ παρὰ τοῦτον
men jurors and easy to-be about the against this
εἰρῆσθαι τὸν νόμον τὸ ψήφισμα. ὃς γὰρ ὑπαρχόντων
to-have-been-proposed the law the decree who for existing

τοσούτων νόμων πάντας ὑπερβὰς τούτους γέγραφεν καὶ
so-many laws all having-overstepped these has-proposed and
κατέκλεισ᾽ ἴδιον πρᾶγμα ψηφίσματι, τοῦτον τί τις ἄλλο
shut-up private matter in-a-decree this-man what anyone else
ποιεῖν φήσει πλὴν ψήφισμα νόμου κυριώτερον ἀξιοῦν εἶναι;
to-do will-say than a-decree than-law more-authoritative to-think-fit to-be
βούλομαι τοίνυν ὑμῖν καὶ ἓν ἢ δύο ψηφίσματα δεῖξαι 88
I-wish then to-you also one or two decrees to-show
τῶν γεγραμμένων τοῖς ὡς ἀληθῶς εὐεργέταις τῆς
of-the-ones proposed for-the as truly benefactors of-the
πόλεως, ἵν᾽ εἰδῆθ᾽ ὅτι ῥᾴδιόν ἐστι γράφειν τὰ δίκαια,
city so-that you-may-know that easy it-is to-propose the just-things
ὅταν αὐτοῦ τις εἵνεκα τούτου γράφῃ, τοῦ τιμῆσαί
when very anyone for-the-sake of-this proposes the to-honor
τινα καὶ μεταδοῦναι τῶν ἡμῖν ὑπαρχόντων, καὶ μὴ
someone and to-give-a-share of-the to-us belonging and not
διὰ τοῦ ταῦτα δοκεῖν ποιεῖν βούληται κακουργεῖν καὶ
through the these-things to-seem to-do wishes to-do-mischief and
παρακρούεσθαι. λέγε τὰ ψηφίσματα ταυτί. ἀλλ᾽ ἵνα μὴ
to-mislead read the decrees these-here but so-that not
μακρὸν ὑμῖν ἀκούειν ᾖ, ἐξ ἑκάστου τῶν ψηφισμάτων
long for-you to-hear it-may-be from each of-the decrees
αὐτὸ τοῦτ᾽ ἐξείλεκται περὶ οὗ τούτου κατηγορῶ. λέγε.
this-very thing has-been-extracted about which this-man I-accuse read
ὁρᾶθ᾽ ὅτι πάντες, ὦ ἄνδρες Ἀθηναῖοι, τὸν αὐτὸν τρόπον 89
you-see that all O men Athenians the same way
γεγράφασιν. ‘ἔστω’ φησὶν ‘ὑπὲρ αὐτοῦ ἡ αὐτὴ τιμωρία
have-proposed let-there-be he-says on-behalf-of him the same punishment
καθάπερ ἂν τὸν Ἀθηναῖον ἀποκτείνῃ,’ κυρίους μὲν ἐῶντες
as-if — the Athenian he-kills valid indeed letting-be
τοὺς περὶ τούτων ὑπάρχοντας ὑμῖν νόμους, σεμνοὺς
the about these-things existing for-you laws august

δ' ἀποφαίνοντες, οἵ γ' ἐν δωρειᾶς ἐποιήσαντο τάξει
and showing who at-least in of-gift made class
τὸ τούτων μεταδοῦναι. ἀλλ' οὐκ Ἀριστοκράτης, ἀλλὰ
the of-these to-give-a-share but not Aristocrates but
προπηλακίζει μὲν καθ' ὅσον δύναται τούτους (ὡς
tramples indeed by as-much-as he-can these as
γοῦν οὐδενὸς ἀξίων ἴδιόν τι γράφειν ἐπεχείρησεν),
at-any-rate of-nothing worthy private something to-propose he-attempted
μικρὰν δ' ἀποφαίνει κἀκείνην τὴν δωρειὰν ᾗ τὴν
small and he-shows also-that the gift by-which the
πολιτείαν δεδώκατε τῷ Χαριδήμῳ. ὃς γάρ, ὡς ἀγαπώντων
citizenship you-have-given — to-Charidemus who for as being-content-with
τοῦθ' ὑμῶν καὶ προσοφειλόντων χάριν αὐτῷ, γέγραφεν
this you and owing-further gratitude to-him has-proposed
καὶ πρὸς φυλάττειν ὑμᾶς ἐκεῖνον, ὅπως ἀδεῶς ὅ τι ἂν
and besides to-guard you him so-that fearlessly what ever —
βούληται ποιῇ, πῶς οὐ τοῦθ' ὃ λέγω διαπράττεται;
he-wishes he-may-do how not this which I-say does-he-bring-about
90 οὐκ ἀγνοῶ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ὅτι ὡς μὲν
not I-am-ignorant then O men Athenians that how indeed
οὐ παρὰ τοὺς νόμους φανερῶς γέγραφεν τὸ ψήφισμα
not against the laws openly he-has-proposed the decree
Ἀριστοκράτης οὐχ ἕξει δεῖξαι, ὃ δὲ δεινότατον πάντων
Aristocrates not he-will-be-able to-show what but most-terrible of-all
ἐστίν, τὸ μηδεμίαν κρίσιν ἐν παντὶ ποιῆσαι τῷ ψηφίσματι
is the no trial in all to-make in-the decree
τοιαύτης αἰτίας, τοῦθ' ὑφαιρεῖσθαι πειράσεται. ἐγὼ δὲ περὶ
of-such charge this to-filch-away he-will-try I but about
αὐτοῦ τούτου πολλὰ μὲν λέγειν οὐκ οἶμαι δεῖν, ἐκ δὲ
this-very thing much indeed to-say not I-think to-be-necessary from but

τοῦ ψηφίσματος αὐτοῦ δείξω σαφῶς οὐδ' αὐτὸν τοῦτον
the decree itself I-will-show clearly not-even himself this-man
ἡγούμενον εἶναι κρίσιν οὐδεμίαν τῷ τὴν αἰτίαν ἔχοντι.
considering to-be trial any for-the-one the charge having
γέγραφεν γὰρ 'ἐάν τις ἀποκτείνῃ Χαρίδημον, ἀγώγιμος 91
he-has-proposed for if anyone kills Charidemus liable-to-seizure
ἔστω, ἐὰν δέ τις ἀφέληται ἢ πόλις ἢ ἰδιώτης,
let-him-be if and anyone rescues-him either city or private-person
ἔκσπονδος ἔστω,' οὐκ 'ἐὰν μὴ παράσχῃ εἰς κρίσιν τὸν
outside-the-treaty let-him-be not if not he-produces for trial the-one
ἀφαιρεθέντα,' ἀλλ' ὅλως εὐθύς. καίτοι εἴ γ' ἐδίδου
rescued but altogether at-once and-yet if at-least he-granted
κρίσιν καὶ μὴ ἀφῃρεῖτο, τότ' ἂν προσέγραψεν κατὰ
trial and not took-it-away then — he-would-have-added against
τῶν ἀφελομένων τὴν τιμωρίαν, ὁπότ' εἰς τὴν κρίσιν μὴ
the-ones having-rescued the punishment when for the trial not
παρέσχον ὃν ἐξείλοντο.
they-produced whom they-rescued
οἶμαι τοίνυν αὐτὸν κἀκεῖνον ἐρεῖν τὸν λόγον, καὶ 92
I-think then him also-that to-be-going-to-say the argument and
σφόδρα ταύτῃ ζητήσειν ἐξαπατᾶν ὑμᾶς, ὡς ἄκυρόν
very by-this to-be-going-to-seek to-deceive you that invalid
ἐστι τὸ ψήφισμα· προβούλευμα γάρ ἐστιν, ὁ νόμος δ'
is the decree preliminary-decree for it-is the law but
ἐπέτεια κελεύει τὰ τῆς βουλῆς εἶναι ψηφίσματα, ὥστε
for-a-year bids the of-the council to-be decrees so-that
κἂν αὐτοῦ νῦν ἀποψηφίσησθε, ἥ γε πόλις φλαῦρον
even-if him now you-acquit the at-least city bad
οὐδὲν πείσεται κατὰ τὸ ψήφισμα τοῦτο.
nothing will-suffer by-virtue-of the decree this

93 ἐγὼ δὲ πρὸς ταῦτ᾽ οἶμαι δεῖν ὑμᾶς ἐκεῖν᾽
I but against these-things I-think to-be-necessary you that
ὑπολαμβάνειν, ὅτι τὸ ψήφισμα τοῦθ᾽ οὗτος ἔγραψεν οὐχ
to-suppose that the decree this this-man proposed not
ἵν᾽ ὄντος ἀκύρου μηδὲν ἀηδὲς ὑμῖν συμβῇ (τὴν ἀρχὴν
so-that being invalid nothing unpleasant to-you might-happen the beginning
γὰρ ἐξῆν αὐτῷ μὴ γράφειν, εἴ γε τὸ βέλτιστον τῇ
for it-was-possible for-him not to-propose if at-least the best for-the
πόλει σκοπεῖν ἐβούλετο) ἀλλ᾽ ἵν᾽ ἐξαπατηθέντων ὑμῶν
city to-consider he-wished but so-that having-been-deceived you
διαπράξαιντό τινες τἀναντία τοῖς ὑμῖν συμφέρουσιν. οἱ δὲ
might-accomplish some the-opposite to-the for-you expedient the-ones but
γραψάμενοι καὶ χρόνους ἐμποιήσαντες καὶ δι᾽ οὓς ἄκυρόν
having-indicted and delays having-caused and through whom invalid
ἐστιν, ἡμεῖς ἐσμεν. ἄτοπον δὴ γένοιτ᾽ ἄν, εἰ ὧν ἡμῖν χάριν
it-is we are absurd indeed would-be — if what to-us gratitude
εἰκὸς ὑπάρχειν, ταῦτα τούτοις εἰς σωτηρίαν ὑπάρξειεν.
reasonable to-be-due these-things to-these for safety should-be-available
94 ἔτι τοίνυν οὐδ᾽ ἁπλοῦν τοῦθ᾽ οὕτως ἐστίν, ὥς τις
further then not-even simple this so is as anyone
οἴεται. εἰ μὲν γὰρ μηδεὶς ἄλλος ἦν ὅστις ἔμελλεν ὁμοίως
thinks if indeed for no other were who was-going like
τούτῳ τῶν συμφερόντων ὑμῖν ὀλιγωρήσας γράφειν, ἴσως
this-man the expedient for-you having-slighted to-propose perhaps
ἂν ἦν τοῦτο· νῦν δ᾽ ὄντων οὐκ ὀλίγων οὐχὶ καλῶς
— would-be this now but being not few not well
ἔχει μὴ λῦσαι τὸ ψήφισμ᾽ ὑμῖν. τίς γὰρ οὐ γράψει
it-is not to-annul the decree for-you who for not will-propose
θαρρῶν πάλιν, ἡνίκ᾽ ἂν ᾖ τοῦτ᾽ ἀποπεφευγός; τίς δ᾽
confident again when — is this acquitted who and
οὐκ ἐπιψηφιεῖ; τίς δὲ γράψεται; οὐ τοίνυν τοῦτο
not will-put-it-to-the-vote who and will-indict not then this

σκεπτέον, εἰ τοῦτ' ἔστιν ἄκυρον τοῖς χρόνοις, ἀλλ'
one-must-consider if this is invalid by-the times but
ἐκεῖνο, ὅτι τῇ περὶ τούτου ψήφῳ, νῦν ἐὰν ἀποψηφίσησθε,
that that by-the about this vote now if you-acquit
τοῖς ἀδικεῖν βουλομένοις αὖθις ὑμᾶς ἄδειαν δώσετε.
to-the-ones to-wrong wishing again you security you-will-give
οὐ τοίνυν οὐδ' ἐκεῖνό μ', ὦ ἄνδρες Ἀθηναῖοι, λέληθεν, 95
not then even that me O men Athenians has-escaped
ὅτι ἁπλῆν μὲν οὐδὲ δικαίαν οὐδ' ἡντινοῦν ἀπολογίαν
that simple indeed nor just nor any-whatever defense
Ἀριστοκράτης ἕξει λέγειν, παραγωγὰς δέ τινας
Aristocrates will-be-able to-speak evasions but some
τοιαύτας ἐρεῖ, ὡς ἄρα πολλὰ τοιαῦτ' ἤδη γέγονε
such he-will-say that after-all many such already have-been
ψηφίσματα πολλοῖς. ἔστι δ' οὐδέν, ὦ ἄνδρες Ἀθηναῖοι,
decrees for-many is but nothing O men Athenians
τοῦτο σημεῖον τοῦ τοῦτον ἔννομ' εἰρηκέναι· πολλαὶ γὰρ
this proof of-the this-man lawful-things to-have-proposed many for
προφάσεις εἰσὶν δι' ἃς πολλάκις ὑμεῖς ἐξηπάτησθε.
pretexts are through which often you have-been-deceived
οἷον εἴ τι τῶν ἑαλωκότων ψηφισμάτων παρ' ὑμῖν μὴ 96
for-instance if any of-the convicted decrees by you not
ἐγράφη, κύριον ἂν δήπουθεν ἦν· καὶ μὴν παρὰ τοὺς
had-been-indicted valid — surely it-would-be and truly against the
νόμους γ' ἂν εἴρητο. καὶ εἴ τί γε γραφὲν
laws at-least — it-would-have-been-proposed and if any at-least indicted
ἢ καθυφέντων τῶν κατηγόρων ἢ μὴ δυνηθέντων μηδὲν
either having-dropped the accusers or not having-been-able anything
διδάξαι ἀπέφυγεν, καὶ τοῦτ' οὐδὲν κωλύει παράνομον εἶναι.
to-show was-acquitted also this nothing prevents illegal to-be
οὐκ ἄρ' εὐορκοῦσιν οἱ δικάσαντες αὐτό; ναί. πῶς; ἐγὼ
not then keep-their-oath the-ones having-judged it yes how I

διδάξω. γνώμῃ τῇ δικαιοτάτῃ δικάσειν ὀμωμόκασιν,
will-teach by-judgment the most-just to-be-going-to-judge they-have-sworn
ἡ δὲ τῆς γνώμης δόξα ἀφ' ὧν ἂν ἀκούσωσι παρίσταται·
the and of-the judgment opinion from what — they-hear is-formed
ὅτε τοίνυν κατὰ ταύτην ἔθεντο τὴν ψῆφον, εὐσεβοῦσιν.
when then according-to this they-cast the vote they-are-pious
97 πᾶς γὰρ ὁ μήτε δι' ἔχθραν μήτε δι' εὔνοιαν μήτε
everyone for the-one neither through enmity nor through goodwill nor
δι' ἄλλην ἄδικον πρόφασιν μηδεμίαν παρ' ἃ γιγνώσκει
through other unjust motive any against what he-knows
θέμενος τὴν ψῆφον εὐσεβεῖ· εἰ γὰρ ἠγνόησέν τι
having-cast the vote is-pious if for he-was-ignorant-of anything
διδασκόμενος, τοῦ μὴ συνεῖναι δίκην οὐκ ὀφείλει δοῦναι·
being-taught for-the not to-understand penalty not he-owes to-pay
ἀλλ' εἴ τις εἰδὼς ἐκείνους προδέδωκεν ἢ ἐξαπατᾷ, οὗτός
but if anyone knowingly those has-betrayed or deceives this-man
ἐστ' ἔνοχος τῇ ἀρᾷ. διόπερ καταρᾶται καθ' ἑκάστην
is liable to-the curse for-which-reason curses at every
ἐκκλησίαν ὁ κῆρυξ, οὐκ εἴ τινες ἐξηπατήθησαν, ἀλλ' εἴ
assembly the herald not if some were-deceived but if
τις ἐξαπατᾷ λέγων ἢ βουλὴν ἢ δῆμον ἢ τὴν ἡλιαίαν.
anyone deceives speaking-to either council or people or the people's-court
98 μὴ δὴ τοῦθ' ὑμῖν ἐᾶτε λέγειν, ὡς γέγονεν, ἀλλ' ὡς
do-not indeed this to-you allow to-say that it-has-happened but that
ἔστι δίκαιον γίγνεσθαι, μηδ' ὡς ἕτεροι δικάσαντες ἐκύρωσαν
is just to-happen nor that others having-judged ratified
ἐκεῖνα, ἀλλ' ὑμᾶς αὐτοὺς ἀξιοῦτε διδάσκειν ὡς δικαιότερ'
those but you yourselves require to-teach how more-justly
ἡμῶν περὶ τοῦδε λέγουσιν. εἰ δὲ τοῦτο μὴ δυνήσονται,
than-us about this they-speak if but this not they-will-be-able

οὐχὶ καλῶς ἔχειν ὑμῖν ἡγοῦμαι τὴν ἑτέρων ἀπάτην
not well to-be for-you I-think the of-others deception
κυριωτέραν ποιήσασθαι τῆς ὑμετέρας αὐτῶν γνώμης.
more-authoritative to-make than-the your own judgment
ἔτι τοίνυν ἔμοιγε δοκεῖ καὶ σφόδρ' ἀναιδὴς ὁ τοιοῦτος 99
further then to-me seems also very shameless the such
εἶναι λόγος, ὡς γέγονεν καὶ πρότερόν τισιν ἄλλοις
to-be argument that there-have-been also before for-some others
τοιαῦτα ψηφίσματα. οὐ γὰρ εἴ τι πώποτε μὴ κατὰ
such decrees not for if anything ever not according-to
τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμιμήσω, διὰ τοῦτ'
the laws was-done you and this imitated because-of this
ἀποφεύγειν σοι προσήκει, ἀλλὰ τοὐναντίον πολὺ μᾶλλον
to-be-acquitted for-you it-befits but the-opposite much rather
ἁλίσκεσθαι διὰ ταῦτα. ὥσπερ γάρ, εἴ τις ἐκείνων
to-be-convicted because-of these-things just-as for if anyone of-those
ἑάλω, σὺ τάδ' οὐκ ἂν ἔγραψας, οὕτως, ἐὰν
had-been-convicted you these-things not — would-have-proposed so if
σὺ νῦν ἁλῷς, ἄλλος οὐ γράψει.
you now are-convicted another not will-propose

Athens' interest, as with Thebes and Sparta, is that no Thracian king grows strong, since their rivalry protects the Chersonese. The decree strengthens Cersobleptes and frightens his rivals' generals. He recalls how a decree once drove Miltocythes from his revolt against Cotys, costing Athens its gains. If the decree stands, the other kings and their generals will despair, thinking Athens has turned to Cersobleptes, and should he wrong Athens they will rightly refuse to help a city that frightened them from defending themselves; nor can Athens plead it was deceived, with Olynthus before its eyes. Olynthus is the example: given Potidaea by Philip, it was his ally only while he was weak, and once he grew strong it made friends with Athens, his enemy.

100 ὡς μὲν τοίνυν οὐ παρὰ πάντας τοὺς νόμους φανερῶς
that indeed then not against all the laws openly
γέγραφεν τὸ ψήφισμ' Ἀριστοκράτης, οὐκ οἶμαι λέγειν
has-proposed the decree Aristocrates not I-think to-speak
αὐτὸν ἔξειν· ἤδη δέ τιν' εἶδον, ὦ ἄνδρες
him to-be-going-to-be-able already but someone I-saw O men
Ἀθηναῖοι, γραφὴν ἀγωνιζόμενον παρανόμων τοῖς νόμοις
Athenians indictment contesting for-illegality by-the laws
μὲν ἁλισκόμενον, ὡς δὲ συμφέρονθ' ὑμῖν γέγραφεν λέγειν
indeed being-convicted that but expedient for-you he-has-proposed to-say
ἐπιχειροῦντα καὶ ταύτῃ βιαζόμενον, εὐήθη μέν, οἶμαι,
attempting and in-this-way forcing simple indeed I-think
μᾶλλον δ' ἀναιδῆ λόγον.
rather and shameless argument

101 εἰ γὰρ καὶ κατὰ τἄλλα πάντα συμφέρει τὰ εἰρημένα,
if for even in the-rest all is-expedient the-things proposed
ἧ γ' ὀμωμοκότας κατὰ τοὺς νόμους δικάσειν
in-which at-least having-sworn according-to the laws to-be-going-to-judge
ὑμᾶς ἀξιοῖ κυροῦν ἃ μηδ' αὐτὸς ἔχει δικαίως δεῖξαι
you he-asks to-ratify what not-even himself can justly to-show

γεγραμμένα, ἀσύμφορ᾽ ἂν εἴη, εἴπερ τὸ εὐορκεῖν περὶ
proposed inexpedient — would-be if-indeed the to-keep-the-oath of
πλείστου πᾶσίν ἐστι ποιητέον· οὐ μὴν ἀλλ᾽ ἔχει τιν᾽
most to-all is to-be-made not however but has some
ὅμως ἡ ἀναίδει᾽ αὕτη λόγον. τούτῳ τοίνυν οὐδ᾽
nevertheless the shamelessness this reason for-this-man then not-even
οὗτος ἐνέσται πρὸς ὑμᾶς ὁ λόγος· οὕτω γὰρ σφόδρ᾽
this will-be-available to you the argument so for very
ἐναντίον ὂν τοῖς νόμοις τὸ ψήφισμα μᾶλλον ἀσύμφορόν
contrary being to-the laws the decree more inexpedient
ἐστιν ἢ παράνομον.
is than illegal
βούλομαι δ᾽ ἤδη καὶ τοῦθ᾽ ὑμῖν ἐπιδεικνύναι. ἵνα δ᾽ 102
I-wish and now also this to-you to-show so-that and
ὡς διὰ βραχυτάτου λόγου δῆλον ὃ βούλομαι ποιήσω,
as through shortest argument clear what I-wish I-may-make
παράδειγμά τι γνώριμον πᾶσιν ὑμῖν ἐρῶ. ἴσθ᾽ ὅτι
example some known to-all you I-will-tell you-know that
συμφέρει τῇ πόλει μήτε Θηβαίους μήτε Λακεδαιμονίους
it-is-expedient for-the city neither Thebans nor Lacedaemonians
ἰσχύειν, ἀλλὰ τοῖς μὲν Φωκέας ἀντιπάλους, τοῖς
to-be-strong but to-the-ones indeed Phocians rivals to-the-others
δ᾽ ἄλλους τινὰς εἶναι· ἐκ γὰρ τοῦ ταῦθ᾽ οὕτως ἔχειν
and others some to-be from for the these-things so to-be
ἡμῖν ὑπάρχει μεγίστοις οὖσιν ἀσφαλῶς οἰκεῖν.
for-us it-is-possible greatest being safely to-dwell
τοῦτο τοίνυν νομίζετε ταὐτὸ καὶ τοῖς Χερρόνησον 103
this then consider the-same also for-the-ones the-Chersonese
οἰκοῦσι τῶν πολιτῶν συμφέρειν, μηδέν᾽ εἶναι τῶν Θρᾳκῶν
inhabiting of-the citizens to-be-expedient no-one to-be of-the Thracians
ἰσχυρόν· ἡ γὰρ ἐκείνων πρὸς ἀλλήλους ταραχὴ καὶ
strong the for of-those toward one-another confusion and

ὑποψία φρουρὰ Χερρονήσου μεγίστη τῶν πασῶν ἐστιν
suspicion garrison of-the-Chersonese greatest of-the all is
καὶ βεβαιοτάτη. τὸ τοίνυν ψήφισμα τουτὶ τῷ μὲν
and most-secure the then decree this to-the-one indeed
ἡγουμένῳ τῶν Κερσοβλέπτου πραγμάτων ἀσφάλειαν διδόν,
managing the of-Cersobleptes affairs security giving
τοῖς δὲ τῶν ἑτέρων βασιλέων στρατηγοῖς φόβον καὶ δέος
to-the but of-the other kings generals fear and dread
μή τιν' αἰτίαν ἔχωσι παριστάν, τοὺς μὲν ἀσθενεῖς,
lest some charge they-may-incur causing the-ones indeed weak
τὸν δ' ἕν' ὄντ' ἰσχυρὸν καθίστησιν.
the but one being strong it-makes
104 ἵνα δὲ μὴ πάνυ θαυμάζητ' εἰ τὰ παρ' ὑμῖν ψηφίσματα
so-that and not very you-may-wonder if the among you decrees
τηλικαύτην ἔχει δύναμιν, γεγονὸς καὶ ὃ πάντες
so-great have power having-happened and which all
ἐπίστασθε πρᾶγμ' ὑμᾶς ὑπομνήσω. ὅτε Μιλτοκύθης ἀπέστη
know an-affair you I-will-remind when Miltocythes revolted-from
Κότυος, συχνὸν ἤδη χρόνον ὄντος τοῦ πολέμου, καὶ
Cotys long already time being the war and
ἀπηλλαγμένου μὲν Ἐργοφίλου, μέλλοντος δ' Αὐτοκλέους
having-departed indeed Ergophilus being-about but Autocles
ἐκπλεῖν στρατηγοῦ, ἐγράφη τι παρ' ὑμῖν ψήφισμα
to-sail-out general was-proposed some among you decree
τοιοῦτον, δι' οὗ Μιλτοκύθης μὲν ἀπῆλθε φοβηθεὶς καὶ
such through which Miltocythes indeed went-away having-feared and
νομίσας ὑμᾶς οὐ προσέχειν αὐτῷ, Κότυς δ' ἐγκρατὴς
having-thought you not to-attend to-him Cotys but master
τοῦ τ' ὄρους τοῦ ἱεροῦ καὶ τῶν θησαυρῶν ἐγένετο. καὶ
of-the both mountain the sacred and of-the treasures became and
γάρ τοι μετὰ ταῦτ', ὦ ἄνδρες Ἀθηναῖοι, Αὐτοκλῆς μὲν
for surely after these-things O men Athenians Autocles indeed

ἐκρίνεθ' ὡς ἀπολωλεκὼς Μιλτοκύθην, οἱ δὲ χρόνοι κατὰ
was-tried as having-ruined Miltocythes the but times against
τοῦ τὸ ψήφισμ' εἰπόντος τῆς γραφῆς ἐξεληλύθεσαν, τὰ
the-one the decree having-proposed of-the indictment had-run-out the
δὲ πράγματ' ἀπωλώλει τῇ πόλει.
but affairs had-been-lost to-the city
εὖ τοίνυν ἴσθ' ὅτι καὶ νῦν, εἰ μὴ λύσετε τὸ ψήφισμα 105
well then know that also now if not you-annul the decree
τοδί, καὶ τοῖς βασιλεῦσι θαυμαστὴ γενήσεται δι'
this-here both to-the kings astonishing will-be through
αὖτ' ἀθυμία καὶ τοῖς στρατηγοῖς αὐτῶν· ὅλως γὰρ
it despondency and to-the generals their altogether for
ἡγήσονται παρεῶσθαι μὲν αὐτοί, πρὸς Κερσοβλέπτην
they-will-think to-have-been-thrust-aside indeed themselves toward Cersobleptes
δ' ἀποκλίνειν ὑμᾶς. εἰ δ' ἐκ τοῦ ταῦτα γνῶναι
but to-incline you if and from the these-things to-perceive
παραχωρήσονται τῆς ἀρχῆς ἐπὶ καιροῦ τινος αὐτοῖς
they-will-give-way from-the rule at moment some them
ἐπιθεμένου τοῦ Κερσοβλέπτου, πάλιν ὁρᾶτε τί συμβήσεται.
having-attacked — Cersobleptes again see what will-result
φέρε γὰρ πρὸς θεῶν, ἂν ἡμᾶς ἀδικῇ Κερσοβλέπτης, ὃ 106
come for by gods if us wrongs Cersobleptes which
μᾶλλον ἐλπὶς ἢ μὴ δυνηθέντα ποιῆσαι, οὐκ ἐπ' ἐκείνους
rather hope than not having-been-able to-do not to those
ἴμεν καὶ δι' ἐκείνων ἀσθενῆ ποιεῖν αὐτὸν ζητήσομεν; ἂν
shall-we-go and through those weak to-make him shall-we-seek if
οὖν εἴπωσ' ἡμῖν ὅτι 'ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, οὐ μόνον ἡμῖν
then they-say to-us that you O men Athenians not only us
ἀδικουμένοις οὐκ ἐβοηθήσατε, ἀλλὰ καὶ φόβον, ἂν ὑπὲρ
being-wronged not helped but also fear if on-behalf-of
ἡμῶν αὐτῶν ἀμυνώμεθα, θαυμαστὸν παρεστήσατε, ψήφισμα
us ourselves we-defend wondrous you-caused decree

ποιησάμενοι, τὸν ἐναντία τοῖς ὑμῖν συμφέρουσι καὶ ἡμῖν
having-made the-one contrary to-the for-you expedient and to-us
πράττοντ᾽ ἐάν τις ἀποκτείνῃ, ἀγώγιμον εἶναι· οὔκουν ἐστὲ
doing if anyone kills liable-to-seizure to-be not-then you-are
δίκαιοι βοηθοὺς καλεῖν ἡμᾶς, ἐφ᾽ οἷς καὶ περὶ ὑμᾶς αὐτοὺς
just helpers to-call us in what both about you yourselves
καὶ περὶ ἡμᾶς κακῶς ἐβουλεύσασθε,᾽ εἰπέ μοι, ταῦτ᾽
and about us badly you-planned tell me these-things
ἐὰν λέγωσιν, οὐ δικαιότερ᾽ ἡμῶν ἐροῦσιν; ἔγωγ᾽ οἶμαι.
if they-say not more-justly than-us will-they-speak I I-think
107 καὶ μὴν οὐδ᾽ ἐκεῖνό γ᾽ ἔστιν εἰπεῖν, ὅτι νὴ Δί᾽
and truly not-even that at-least it-is-possible to-say that by Zeus
εἰκότως ἐφενακίσθητε καὶ παρεκρούσθητε. εἰ γὰρ μηδὲν
reasonably you-were-cheated and were-misled if for nothing
εἴχετε τῶν ἄλλων λογίσασθαι, μηδ᾽ ἐφ᾽ ὑμῶν αὐτῶν
you-had of-the other-things to-reckon nor of you yourselves
οἷοί τ᾽ ἦτε ταῦτα συνεῖναι, ἦν ἰδεῖν παράδειγμα
able — you-were these-things to-understand it-was-possible to-see example
Ὀλυνθίους τουτουσί, οἳ τί πεποιηκότος αὐτοῖς Φιλίππου
Olynthians these-here who what having-done to-them Philip
πῶς αὐτῷ χρῶνται; ἐκεῖνος ἐκείνοις Ποτείδαιαν οὐχὶ
how him do-they-treat that-man to-those Potidaea not
τηνικαῦτ᾽ ἀπέδωκεν, ἡνίκ᾽ ἀποστερεῖν οὐκέθ᾽ οἷός τ᾽
then gave-back when to-withhold no-longer able —
ἦν, ὥσπερ ὑμῖν Κερσοβλέπτης Χερρόνησον· ἀλλὰ πρὸς
he-was just-as to-you Cersobleptes the-Chersonese but against
ὑμᾶς πολεμῶν χρήματα πόλλ᾽ ἀναλώσας, ἑλὼν καὶ
you warring money much having-spent having-taken and
δυνηθεὶς ἂν αὐτὸς ἔχειν, εἴπερ ἐβουλήθη, παρέδωκεν
having-been-able — himself to-keep if-indeed he-had-wished handed-over
καὶ οὐδ᾽ ἐπεχείρησεν ἄλλο ποιεῖν οὐδέν.
and not-even attempted other to-do anything

ἀλλ᾽ ὅμως ἐκεῖνοι, τέως μὲν ἑώρων αὐτὸν τηλικοῦτον 108
but nevertheless those for-a-time indeed saw him so-great
ἡλίκος ὢν πιστὸς ὑπῆρχεν, σύμμαχοί τ᾽ ἦσαν καὶ
as being trustworthy was allies both they-were and
δι᾽ ἐκεῖνον ἡμῖν ἐπολέμουν, ἐπειδὴ δ᾽ εἶδον μείζω
because-of that-man with-us warred when but they-saw greater
τῆς πρὸς αὑτοὺς πίστεως γιγνόμενον, τοσοῦτ᾽ ἀπέχουσι
than-the toward themselves trust becoming so-far they-are-from
τοῦ ψηφίσασθαι, ἐάν τις ἀποκτείνῃ τινὰ τῶν ἐκείνῳ
the to-vote if anyone kills any of-the-ones with-that-man
συγκατεσκευακότων τὴν ἀρχήν, ἐκ τῶν ἑαυτῶν συμμάχων
having-helped-establish the rule from the their-own allies
ἀγώγιμον εἶναι,
liable-to-seizure to-be
ὥσθ᾽ ὑμᾶς, οὓς ἴσασιν ἁπάντων ἀνθρώπων ἥδιστ᾽ ἂν καὶ 109
that you whom they-know of-all men most-gladly — both
τοὺς ἐκείνου φίλους καὶ αὐτὸν τὸν Φίλιππον ἀποκτείναντας,
the of-that-man friends and himself — Philip having-killed
φίλους πεποίηνται, φασὶ δὲ καὶ συμμάχους ποιήσεσθαι.
friends they-have-made they-say and also allies to-be-going-to-make
εἶτ᾽ Ὀλύνθιοι μὲν ἴσασι τὸ μέλλον προορᾶν, ὑμεῖς δ᾽ ὄντες
then Olynthians indeed know the future to-foresee you but being
Ἀθηναῖοι ταὐτὸν τοῦτ᾽ οὐχὶ ποιήσετε; ἀλλ᾽ αἰσχρὸν τοὺς
Athenians the-same this not will-do but shameful the-ones
τῷ περὶ πραγμάτων ἐπίστασθαι βουλεύσασθαι δοκοῦντας
by-the about affairs to-know to-deliberate seeming
προέχειν ἧττον Ὀλυνθίων τὸ συμφέρον εἰδότας ὀφθῆναι.
to-excel less than-Olynthians the expedient knowing to-be-seen

Aristocrates will argue, as Aristomachus once did, that Cersobleptes would never risk war for the Chersonese, since its revenues are small beside those of his trading posts. Demosthenes answers with Philip, who chose risks and faithless allies over safe revenues, and with Cotys, who courted Athens when weak but plundered its towns when strong, since ambition knows no limit. Athens should arrange matters so that Cersobleptes suffers no wrong from Athens if he means well and cannot escape punishment if he does not, and keep with him the only pledge Philocrates would take from the Spartans, proof that they could not do wrong if they wished. No sane people binds itself so tightly to a friend, as Cotys and Philip once were, that it cannot defend itself.

110 ἀκούω τοίνυν αὐτὸν καὶ τοιοῦτόν τιν' ἐρεῖν λόγον,
I-hear then him also such some to-be-going-to-speak argument
οἷον καὶ πρότερόν ποτ' Ἀριστόμαχος παρ' ὑμῖν ἐδημηγόρει,
as also before once Aristomachus among you harangued
ὡς οὐκ ἔστιν ὅπως ποτὲ Κερσοβλέπτης αἱρήσεται
that not it-is-possible that ever Cersobleptes will-choose
Χερρόνησον ἀποστερεῖν ἐπιχειρῶν ἐχθρὸς ὑμῖν εἶναι· οὐδὲ
the-Chersonese to-take-away attempting enemy to-you to-be not-even
γὰρ εἰ λάβοι καὶ κατάσχοι, λυσιτελήσειν αὐτῷ. ἐκ μέν
for if he-should-take and hold to-be-going-to-profit him from indeed
γ' ἐκείνης οὐκ ἔστιν ὑπὲρ τριάκοντα τάλαντθ' ἡ πρόσοδος
at-least that not is above thirty talents the revenue
μὴ πολεμουμένης, εἰ πολεμήσεται δέ, οὐδὲ ἕν· ἐκ δὲ τῶν
not being-at-war if it-will-be-warred-on but not-even one from and the
ἐμπορίων, ἃ τότ' ἂν κλεισθείη, πλεῖν ἢ διακόσια· ὥστε
trading-posts which then — would-be-closed more than two-hundred so-that
τί βουλόμενος μικρὰ λαμβάνειν καὶ πολεμεῖν ἂν ἕλοιτο,
what wishing small-things to-take and to-be-at-war — he-would-choose
ἐξὸν τὰ πλείω καὶ φίλος εἶναι, θαυμάζειν φήσουσιν.
it-being-possible the more and friend to-be to-wonder they-will-say

ἐγὼ δ' οὐκ ἀπορῶ μὲν εἰπεῖν πόλλ' ἅ μοι δοκεῖ 111
I but not am-at-a-loss indeed to-say many-things which to-me seems
μᾶλλον ἄν τις ἰδὼν ἀπιστεῖν εἰκότως ἢ τούτοις
rather — anyone having-seen to-distrust reasonably than in-these
πιστεύων ἐκεῖνον ἐᾶν μέγαν γίγνεσθαι· οὐ μὴν ἀλλ' ὃ
trusting that-man to-allow great to-become not however but what
μάλιστα πρόχειρον ἔχω, τοῦτ' ἐρῶ. ἴστε δήπου Φίλιππον,
most at-hand I-have this I-will-say you-know surely Philip
ἄνδρες Ἀθηναῖοι, τουτονὶ τὸν Μακεδόνα, ᾧ πολὺ δήπου
men Athenians this-here the Macedonian for-whom much surely
μᾶλλον ἐλυσιτέλει τὰς ἐξ ἁπάσης Μακεδονίας προσόδους
more was-profitable the from all Macedonia revenues
ἀδεῶς λαμβάνειν ἢ μετὰ κινδύνων τὰς ἐξ Ἀμφιπόλεως,
fearlessly to-take than with dangers the from Amphipolis
καὶ χρῆσθαι φίλοις αἱρετώτερον ἦν αὐτῷ τοῖς πατρικοῖς
and to-treat-as friends preferable was for-him the ancestral
ὑμῖν ἢ Θετταλοῖς, οἳ τὸν πατέρ' αὐτοῦ ποτ' ἐξέβαλον.
you than Thessalians who the father his once expelled
ἄνευ γὰρ τούτου κἀκεῖν' ἔστιν ἰδεῖν· ὑμεῖς μέν, ὦ 112
apart-from for this also-that it-is-possible to-see you indeed O
ἄνδρες Ἀθηναῖοι, οὐδένα προὐδώκατε πώποτε τῶν φίλων,
men Athenians no-one betrayed ever of-the friends
Θετταλοὶ δ' οὐδένα πώποθ' ὅντιν' οὔ. ἀλλ' ὅμως οὕτως
Thessalians but no-one ever whom not but nevertheless so
ἐχόντων τούτων μικρὰ λαμβάνειν καὶ τοὺς ἀπίστους
being these-things small-things to-take and the faithless
φίλους καὶ τὸ κινδυνεύειν ἀντὶ τοῦ μετ' ἀσφαλείας ζῆν
friends and the to-run-risks instead-of the with safety to-live
ὁρᾶτε προῃρημένον αὐτόν.
you-see having-chosen him

113 τί δή ποτ᾽ αἴτιον; οὐ γὰρ δὴ λόγον γε τὸ πρᾶγμ᾽
what indeed ever cause not for indeed reason at-least the matter
οὑτωσὶ πρόχειρον ἔχει. ὅτι, ὦ ἄνδρες Ἀθηναῖοι, δυοῖν
thus at-hand has because O men Athenians two
ἀγαθοῖν ὄντοιν πᾶσιν ἀνθρώποις, τοῦ μὲν ἡγουμένου καὶ
goods being to-all men the indeed leading and
μεγίστου πάντων, τοῦ εὐτυχεῖν, τοῦ δ᾽ ἐλάττονος μὲν
greatest of-all the to-prosper the but lesser indeed
τούτου, τῶν δ᾽ ἄλλων μεγίστου, τοῦ καλῶς βουλεύεσθαι,
than-this of-the but others greatest the well to-deliberate
οὐχ ἅμ᾽ ἡ κτῆσις παραγίγνεται τοῖς ἀνθρώποις, οὐδ᾽
not at-once the possession comes to-the men nor
ἔχει τῶν εὖ πραττόντων οὐδεὶς ὅρον οὐδὲ τελευτὴν
has of-the-ones well faring anyone limit nor end
τῆς τοῦ πλεονεκτεῖν ἐπιθυμίας· δι᾽ ὅπερ πολλοὶ
of-the of-the to-get-more desire because-of which-very many
πολλάκις μειζόνων ἐπιθυμοῦντες τὰ παρόντ᾽ ἀπώλεσαν.
often greater-things desiring the present-things lost
114 καὶ τί δεῖ Φίλιππον λέγειν ἤ τιν᾽ ἄλλον; ἀλλ᾽ ὁ πατὴρ
and what need Philip to-mention or some other but the father
αὐτὸς ὁ Κερσοβλέπτου Κότυς, ἡνίκα μὲν στασιάζοι πρός
himself the of-Cersobleptes Cotys when indeed he-was-at-strife with
τινας, πρέσβεις πέμπων ἅπαντα ποιεῖν ἕτοιμος ἦν, καὶ
some envoys sending everything to-do ready he-was and
τότ᾽ ᾐσθάνετο ὡς ἀλυσιτελὲς τὸ τῇ πόλει πολεμεῖν·
then he-perceived how unprofitable the with-the city to-be-at-war
ἐπειδὴ δ᾽ ὑφ᾽ αὑτῷ τὴν Θρᾴκην ἔχοι, κατελάμβανε τὰς
when but under himself the Thrace he-held he-seized the
πόλεις, ἠδίκει, μεθύων ἐπαρῴνει μάλιστα μὲν εἰς
cities did-wrong drinking behaved-drunkenly most indeed toward
αὑτόν, εἶτα καὶ εἰς ἡμᾶς, τὴν χώραν ἐποιεῖθ᾽ ἑαυτοῦ,
himself then also toward us the country made his-own

τὸ πρᾶγμ᾽ ἀμήχανον ἦν. τῶν γὰρ ὑπὲρ τοῦ πλεονεκτεῖν
the affair hopeless was of-the for for the to-get-more
ἐπιχειρούντων οἷς οὐ χρὴ οὐ τὰ δυσχερέσταθ᾽ ἕκαστος
attempting what not one-must not the most-difficult-things each
εἴωθε λογίζεσθαι, ἀλλ᾽ ἃ κατορθώσας διαπράξεται.
is-accustomed to-reckon but what having-succeeded he-will-accomplish
ἐγὼ δὴ δεῖν ὑμᾶς οἶμαι τοῦτον τὸν τρόπον 115
I indeed to-be-necessary you I-think in-this the way
βεβουλεῦσθαι, ὅπως, ἂν μὲν ἃ χρὴ περὶ ὑμῶν
to-have-deliberated so-that if indeed what one-must about you
γιγνώσκῃ Κερσοβλέπτης, μηδὲν ὑφ᾽ ὑμῶν ἀδικήσεται, ἂν
he-thinks Cersobleptes nothing by you will-be-wronged if
δ᾽ ἀλόγως ἀδικεῖν ἐπιχειρῇ, μὴ μείζων ἔσται τοῦ δίκην
but unreasonably to-wrong he-attempts not greater he-will-be than-the penalty
δοῦναι. ἀναγνώσομαι δ᾽ ὑμῖν τὴν ἐπιστολὴν ἥν, ὅτ᾽
to-pay I-will-read and to-you the letter which when
ἀφειστήκει Μιλτοκύθης, Κότυς ἔπεμψεν, καὶ ἣν πᾶσαν
had-revolted Miltocythes Cotys sent and which whole
ἔχων τὴν ἀρχὴν πέμψας Τιμομάχῳ τὰ χωρί᾽ ὑμῶν ἐξεῖλεν.
having the rule having-sent to-Timomachus the places your he-took
τοῦτ᾽, ὦ ἄνδρες Ἀθηναῖοι, τὸ παράδειγμ᾽ ἑορακότες, ἂν 116
this O men Athenians the example having-seen if
ἐμοὶ πείθησθε, κἀκεῖν᾽ εἰδότες, ὅτι Φίλιππος, ὅτε μὲν
me you-obey and-that knowing that Philip when indeed
Ἀμφίπολιν ἐπολιόρκει, ἵν᾽ ὑμῖν παραδῷ πολιορκεῖν
Amphipolis he-was-besieging so-that to-you he-might-hand-it-over to-besiege
ἔφη, ἐπειδὴ δ᾽ ἔλαβεν, καὶ Ποτείδαιαν προσαφείλετο,
he-said when but he-took-it also Potidaea he-took-away-besides
ἐκείνην τὴν πίστιν βουλήσεσθ᾽ ἔχειν, ἥνπερ φασὶ πρὸς
that the trust you-will-wish to-have which-very they-say to
Λακεδαιμονίους ποτ᾽ εἰπεῖν Φιλοκράτην τὸν Ἐφιάλτου.
Lacedaemonians once to-have-said Philocrates the (son)-of-Ephialtes

117 καὶ γὰρ ἐκεῖνόν φασιν, ἐξαπατώντων τι τῶν
and for that-man they-say deceiving somewhat the
Λακεδαιμονίων καὶ προτεινόντων πίστιν ἥντινα βούλεται
Lacedaemonians and offering trust whatever he-wishes
λαμβάνειν, εἰπεῖν ὅτι πίστιν ἂν οἴεται γενέσθαι μόνην, εἰ
to-take to-have-said that trust — he-thinks to-be-possible only if
δείξειαν ὅπως, ἂν ἀδικεῖν βούλωνται, μὴ δυνήσονται,
they-should-show how — to-do-wrong they-wish not they-will-be-able
ἐπεὶ ὅτι γ' ἀεὶ βουλήσονται εὖ εἰδέναι· ἕως ἂν
since that at-least always they-will-wish well to-know so-long-as —
οὖν δύνωνται, πίστιν οὐκ εἶναι. ταύτην, ἂν ἐμοὶ χρῆσθε
then they-are-able trust not to-be this if me you-use
συμβούλῳ, φυλάξετε τὴν πίστιν πρὸς τοῦτον τὸν Θρᾷκα,
as-adviser you-will-guard the trust toward this the Thracian
καὶ μὴ βουλήσεσθ' εἰδέναι τιν' ἄν, εἰ πάσης ἄρξειε
and not you-will-wish to-know what — if all he-should-rule
Θρᾴκης, πρὸς ὑμᾶς σχοίη γνώμην.
Thrace toward you he-would-have mind

118 ὅτι τοίνυν ὅλως οὐδ' ὑγιαινόντων ἐστὶν ἀνθρώπων
that then altogether not-even of-sane is men
τοιαῦτα γράφειν ψηφίσματα καὶ διδόναι τισὶ τοιαύτας
such to-propose decrees and to-give to-some such
δωρειάς, καὶ τοῦτ' ἐκ πολλῶν ῥᾴδιον γνῶναι. ἴστε γὰρ
gifts also this from many-things easy to-know you-know for
δήπου πάντες, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ' ὁμοίως ἐμοί, ὅτι
surely all O men Athenians this alike with-me that
τὸν Κότυν ποτ' ἐκεῖνον ἐποιήσασθε πολίτην, δῆλον ὡς κατ'
— Cotys once that you-made citizen clear that at
ἐκεῖνον τὸν χρόνον εὔνουν ἡγούμενοι. καὶ μὴν καὶ χρυσοῖς
that the time well-disposed considering-him and truly also with-golden
στεφάνοις ἐστεφανοῦτε, οὐκ ἄν, εἴ γ' ἐχθρὸν ἡγεῖσθε.
crowns you-crowned-him not — if at-least enemy you-considered

ἀλλ᾽ ὅμως, ἐπειδὴ πονηρὸς καὶ θεοῖς ἐχθρὸς ἦν καὶ 119
but nevertheless when wicked and to-gods hateful he-was and
μεγάλ᾽ ὑμᾶς ἠδίκει, τοὺς ἀποκτείναντας ἐκεῖνον Πύθωνα
greatly you wronged the-ones having-killed him Python
καὶ Ἡρακλείδην, τοὺς Αἰνίους, πολίτας ἐποιήσασθ᾽ ὡς
and Heracleides the of-Aenus citizens you-made as
εὐεργέτας καὶ χρυσοῖς στεφάνοις ἐστεφανώσατε. εἰ δὴ
benefactors and with-golden crowns you-crowned if indeed
τότε, ὅθ᾽ ὑμῖν οἰκείως ἔχειν ὁ Κότυς ἐδόκει, ἔγραψέ
then when to-you friendly to-be — Cotys seemed had-proposed
τις, ἄν τις ἀποκτείνῃ Κότυν, ἔκδοτον αὐτὸν εἶναι,
anyone if anyone kills Cotys handed-over him to-be
πότερ᾽ ἐξέδοτ᾽ ἂν τὸν Πύθωνα καὶ τὸν ἀδελφόν,
whether would-you-have-handed-over — — Python and the brother
ἢ παρὰ τὸ ψήφισμα τοῦτο πολίτας ἐποιεῖσθε καὶ ὡς
or against the decree this citizens you-made and as
εὐεργέτας ἐτιμᾶτε;
benefactors you-honored
τί δ᾽; Ἀλέξανδρον ἐκεῖνον τὸν Θετταλόν, ἡνίκ᾽ εἶχε μὲν 120
what and Alexander that the Thessalian when he-had indeed
αἰχμάλωτον δήσας Πελοπίδαν, ἐχθρὸς δ᾽ ὡς οὐδεὶς
prisoner having-bound Pelopidas enemy and as no-one
ἦν Θηβαίοις, ὑμῖν δ᾽ οἰκείως διέκειθ᾽ οὕτως ὥστε παρ᾽
was to-Thebans to-you and friendly was-disposed so that from
ὑμῶν στρατηγὸν αἰτεῖν, ἐβοηθεῖτε δ᾽ αὐτῷ καὶ πάντ᾽
you general to-ask you-helped and him and everything
ἦν Ἀλέξανδρος, πρὸς Διὸς εἴ τις ἔγραψεν, ἄν τις
was Alexander by Zeus if anyone had-proposed if anyone
ἀποκτείνῃ Ἀλέξανδρον, ἀγώγιμον εἶναι, ἆρ᾽ ἂν ὧν μετὰ
kills Alexander liable-to-seizure to-be then — for-what after

ταῦθ' ὕβρισεν καὶ προὐπηλάκισεν ἀσφαλὲς ἦν
these-things he-outraged and trampled safe would-it-have-been
τῳ παρ' αὐτοῦ δίκην πειρᾶσθαι λαβεῖν;
for-anyone from him satisfaction to-try to-get
121 τί δὲ τἄλλα λέγοι τις ἄν; ἀλλ' ὁ μάλιστα δοκῶν νῦν
why and the-rest should-mention one — but the-one most seeming now
ἡμῖν ἐχθρὸς εἶναι Φίλιππος οὑτοσί, εἰ τότε, ὅτ' Ἀργαῖον
to-us enemy to-be Philip this-man-here if then when Argaeus
κατάγοντας λαβὼν τῶν ἡμετέρων τινὰς πολιτῶν ἀφῆκε
restoring having-caught of-the our some citizens he-released
μὲν αὐτούς, ἀπέδωκε δὲ πάνθ' ὅσ' ἀπώλεσαν αὐτοῖς,
indeed them gave-back and everything as-much-as they-lost to-them
πέμψας δὲ γράμματ' ἐπηγγέλλεθ' ἕτοιμος εἶναι συμμαχίαν
having-sent and letters he-announced ready to-be alliance
ποιεῖσθαι καὶ τὴν πατρικὴν φιλίαν ἀνανεοῦσθαι, εἰ τότ'
to-make and the ancestral friendship to-renew if then
ἠξίωσε τυχεῖν τούτων καί τις ἔγραψε τῶν ἀφεθέντων
he-had-asked to-obtain these and someone had-proposed of-the-ones released
ὑπ' αὐτοῦ, ἐάν τις ἀποκτείνῃ Φίλιππον, ἀγώγιμον εἶναι,
by him if anyone kills Philip liable-to-seizure to-be
καλήν γ' ὕβριν ἦμεν ἂν ὑβρισμένοι.
fine at-least insult we-would-have-been — insulted
122 ἆρά γ' ὁρᾶτε καὶ καταμανθάνετ', ὦ ἄνδρες Ἀθηναῖοι,
then at-least do-you-see and understand O men Athenians
ἐφ' ἑκάστου τούτων ἡλίκην ἂν ὠφληκότες ἦτε
in each of-these how-great — having-incurred you-would-be
παράνοιαν, εἴ τι τοιοῦτον ἐτυγχάνετ' ἐψηφισμένοι; ἔστι
madness if anything such you-happened having-voted is
γὰρ οὐχ ὑγιαινόντων, οἶμαι, ἀνθρώπων, οὔθ' ὅταν τιν'
for not of-sane I-think men neither when someone
ὑπειλήφωσι φίλον, οὕτω πιστεύειν ὥστε, ἂν ἀδικεῖν
they-have-supposed friend so to-trust that if to-do-wrong

ἐπιχειρῇ, τὸ ἀμύνασθαι σφῶν αὐτῶν ἀφελέσθαι, οὔθ'
he-attempts the to-defend of-them themselves to-take-away nor
ὅταν ἐχθρόν τιν' ἡγῶνται, οὕτως αὖ μισεῖν ὥστε, ἂν
when enemy someone they-consider so again to-hate that if
παυσάμενος βούληται φίλος εἶναι, τὸ ποιεῖν ἐξεῖναι
having-ceased he-wishes friend to-be the to-do to-be-permitted
ταῦτα κωλῦσαι· ἀλλ' ἄχρι τούτου καὶ φιλεῖν, οἶμαι,
these-things to-prevent but up-to this both to-love I-think
χρὴ καὶ μισεῖν, μηδετέρου τὸν καιρὸν ὑπερβάλλοντας.
one-must and to-hate of-neither the due-measure exceeding
οὐ τοίνυν ἔγωγ' οὐδ' ἐκεῖν' ἰδεῖν δύναμαι, ὡς οὐχὶ πάντες 123
not then I even that to-see can how not all
ἄνθρωποι τούτων ἀξιώσουσι τυχεῖν, ὅσοις πέρ ἐστι καὶ
men these-things will-deem-worthy to-obtain to-whom very is even
ἠτισοῦν εὐεργεσίας πρόφασις πρὸς ὑμᾶς, εἰ Χαριδήμῳ
any-whatever of-benefaction pretext toward you if to-Charidemus
δώσετε, οἷον, εἰ βούλεσθε, Σίμων, Βιάνωρ, Ἀθηνόδωρος,
you-give as if you-wish Simon Bianor Athenodorus
ἄλλοι μυρίοι. εἰ μὲν τοίνυν πᾶσι ψηφιούμεθα ταῦτα,
others countless if indeed then for-all we-shall-vote these-things
λήσομεν, ὡς ἔοικε, μισθοφόρων ἔργον ἀνθρώπων
we-shall-fail-to-notice as it-seems of-mercenaries work men
ποιοῦντες τὴν ἑκάστου σωτηρίαν τούτων δορυφοροῦντες·
making the of-each safety of-these acting-as-bodyguards
εἰ δὲ τῷ μέν, τοῖς δ' οὔ, δικαίως ἐγκαλοῦσιν
if but to-the-one indeed to-the-others but not justly complain
οἱ μὴ τυχόντες.
the-ones not having-obtained

Others, such as Menestratus of Eretria or Phayllus of Phocis, will demand the same protection, and Athens will become a bodyguard for tyrants. Such a gift belongs only to one who has never wronged the city and could not harm it. Charidemus is neither, and men like Python, who killed Cotys and was made a citizen, show that mercenary friends desert when a better offer comes. Cotys, Iphicrates' father-in-law, once saved by him, hired Charidemus, attacked Athens' places, and drove Iphicrates to live in Antissa and Drys; Cersobleptes, grown strong, may treat Charidemus the same way. The decree also brings disgrace, as the story of Philiscus shows: had Athens protected that tyrant, it would have had to hand over Thersagoras and Execestus, who freed Lampsacus.

124 φέρ', ἐὰν δὲ δὴ καὶ Μενέστρατος ἡμᾶς ὁ Ἐρετριεὺς
come if and indeed also Menestratus us the Eretrian
ἀξιοῖ ταὐτὰ καὶ αὑτῷ ψηφίσασθαι, ἢ Φάυλλος
asks the-same-things also for-himself to-vote or Phayllus
ὁ Φωκεὺς ἤ τις ἄλλος δυνάστης (πολλοῖς δὲ δήπου
the Phocian or some other potentate to-many and surely
διὰ καιρούς τινας πολλάκις φίλοι γιγνόμεθα), πότερον
because-of occasions some often friends we-become whether
ψηφιούμεθα πᾶσιν ἢ οὔ; ψηφιούμεθα νὴ Δία. καὶ τί
shall-we-vote-it for-all or not we-shall-vote by Zeus and what
φήσομεν, ὦ ἄνδρες Ἀθηναῖοι, καλόν, εἰ τῶν Ἑλλήνων
shall-we-say O men Athenians fine if of-the Greeks
ἐπ' ἐλευθερίᾳ προεστάναι φάσκοντες τοὺς ἰδίᾳ δυνάμεις
for freedom to-stand-forth claiming the-ones privately powers
ἐπὶ τοῖς πλήθεσι κεκτημένους δορυφοροῦντες φανούμεθα;
against the multitudes having-acquired guarding we-shall-appear
125 εἰ γάρ ἐστί τῳ δοτέον τι τοιοῦτον, ὡς ἔγωγ' οὔ
if for is to-anyone to-be-given anything such as I not
φημι, πρῶτον μὲν τῷ μηδὲν ἠδικηκότι πώποτε,
say first indeed to-the-one in-nothing having-done-wrong ever

δεύτερον δὲ μηδ' ἂν ἀδικεῖν βούληται δυνησομένῳ, ἔπειθ'
second and not-even if to-do-wrong he-wishes going-to-be-able then
ὡς ἀληθῶς ὅστις ἅπασιν ἀνθρώποις ἔσται φανερὸς ὑπὲρ
as truly who to-all men will-be evident for
τοῦ μή τι παθεῖν ταῦθ' εὑρισκόμενος, καὶ οὐκ ἐπὶ τῷ
the not anything to-suffer these-things obtaining and not for the
ποιεῖν μετ' ἀδείας ἑτέρους κακῶς, τούτῳ δοτέον. ὅτι μὲν
to-do with impunity others harm to-this-one it-must-be-given that indeed
τοίνυν ὁ Χαρίδημος οὔτε τῶν ἀναμαρτήτων ἐστὶ πρὸς ὑμᾶς
then — Charidemus neither of-the blameless is toward you
οὔτε τῶν ἵνα μή τι πάθῃ ταῦθ' εὑρισκομένων,
nor of-the-ones so-that not anything he-may-suffer these-things obtaining
ἐάσω· ἀλλ' ὡς οὐδὲ πιστὸς εἰς τὸν ἔπειτα χρόνον,
I-will-pass-over but that not-even trustworthy for the after time
ἀκούσατέ μου, καὶ σκοπεῖτε, ἂν ὑμῖν ὀρθῶς ἐξετάζειν δοκῶ.
hear me and consider if to-you rightly to-examine I-seem
ἐγὼ νομίζω, ὦ ἄνδρες Ἀθηναῖοι, ὅσοι μὲν τῶν 126
I think O men Athenians as-many-as indeed of-the
ἡμετέρων ἐθῶν καὶ νόμων ἐπιθυμηταὶ γενόμενοι πολῖται
our customs and laws desirers having-become citizens
γενέσθαι ἐσπούδασαν, ἅμα τ' αὐτοὺς ἂν τυγχάνειν
to-become were-eager at-the-same-time both themselves — to-obtain
τούτων καὶ παρ' ἡμῖν οἰκεῖν καὶ μετέχειν ὧν ἐπεθύμησαν·
these-things and among us to-live and to-share what they-desired
ὅσους δὲ τούτων μὲν μηδενὸς μήτ' ἐπιθυμία μήτε
as-many-as but of-these indeed of-none either desire or
ζῆλος εἰσέρχεται, τὴν πλεονεξίαν δ' ἀγαπῶσιν ἣν διὰ
emulation enters the advantage but they-love which through
τοῦ δοκεῖν ὑφ' ὑμῶν τιμᾶσθαι καρποῦνται, τούτους δ'
the to-seem by you to-be-honored they-reap these-ones and
οἶομαι, μᾶλλον δ' οἶδα σαφῶς, ὅταν ποτὲ μείζονος
I-think rather and I-know clearly whenever ever of-greater

πλεονεξίας ἑτέρωθεν ἐλπίδ' ἴδωσιν, οὐδ' ὁτιοῦν
advantage from-elsewhere hope they-see not-even anything-whatever
ὑμῶν φροντίσαντας ἐκείνην θεραπεύσειν.
of-you having-cared that to-be-going-to-court
127 οἷον, ἵν' εἰδῆτε καὶ ὑμεῖς πρὸς ὃ ταῦτ'
for-instance so-that you-may-know also you to what these-things
ἐγὼ βλέπων λέγω, Πύθων οὑτοσί, ὅτε μὲν Κότυν
I looking say Python this-man-here when indeed Cotys
εὐθὺς ἀπεκτονὼς οὐκ ἀσφαλὲς ἡγεῖτ' ἀπελθεῖν ὅποι
just having-killed not safe be-thought to-go-away wherever
τύχοι, ἦλθεν ὡς ὑμᾶς καὶ πολιτείαν ᾔτησεν καὶ πάντων
it-chanced he-came to you and citizenship asked and of-all
ἐποιήσατο πρώτους ὑμᾶς, ἐπειδὴ δ' οἴεται τὰ Φιλίππου
made first you when but he-thinks the of-Philip
πράγματα συμφέρειν αὑτῷ μᾶλλον, οὐδ' ὁτιοῦν
affairs to-be-expedient for-himself rather not-even anything-whatever
ὑμῶν φροντίσας τἀκείνου φρονεῖ. οὐ γάρ ἐστιν, οὐκ
for-you having-cared the-things-of-that-man he-favors not for is not
ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, παρὰ τούτοις τοῖς ἐπὶ τῇ
is O men Athenians among these the-ones on the
τοῦ πλεονεκτεῖν προαιρέσει ζῶσιν οὐδὲν οὔτε βέβαιον
of-the to-get-more choice living anything either secure
οὔθ' ὅσιον, ἀλλὰ δεῖ τούτων, ὅστις εὖ φρονεῖ,
or holy but it-is-necessary of-these whoever well thinks
φυλαττόμενον περιεῖναι, μὴ προπιστεύσαντα κατηγορεῖν.
being-on-guard to-survive not having-trusted-beforehand to-accuse
128 εἰ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τοὐναντίον ἢ τἀληθὲς
if then O men Athenians the-opposite than the-truth
ὑπάρχει, θείημεν τὸν Χαρίδημον αὐτὸν καὶ γεγενῆσθαι
is we-should-assume — Charidemus himself both to-have-been
περὶ ἡμᾶς σπουδαῖον καὶ εἶναι καὶ ἔσεσθαι, καὶ μηδέποτ'
toward us zealous and to-be and to-be-going-to-be and never

ἄλλην γνώμην ἢ ταύτην σχήσειν, οὐδὲν μᾶλλον ἔχει
other mind than this to-be-going-to-have nothing more it-is
καλῶς ταῦτ' αὐτῷ ψηφίσασθαι. εἰ μὲν γὰρ ἐπ' ἄλλο τι
well these-things for-him to-vote if indeed for for other something
ταύτην τὴν ἄδειαν ἐλάμβανε, τὴν ἐκ τοῦ ψηφίσματος, ἢ τὰ
this the security he-was-taking the from the decree than the
Κερσοβλέπτου πράγματα, ἧττον ἂν ἦν δεινόν· νῦν δέ,
of-Cersobleptes affairs less — it-would-be terrible now but
ὑπὲρ οὗ καταχρήσεται τῇ διὰ τοῦ ψηφίσματος πλεονεξίᾳ,
for which he-will-misuse the through the decree advantage
οὐκ ἀξιόπιστον οὔθ' ἡμῖν οὔτ' ἐκείνῳ λογιζόμενος εὑρίσκω.
not trustworthy either to-us or to-that-man reckoning I-find
σκέψασθε δ' ὡς δικαίως ἕκαστ' ἐξετάζω, καὶ σφόδρα 129
consider and how justly each-thing I-examine and very
γ' εἰκότως δεδιώς. ἐγὼ σκοπῶ Κότυν, ὅτι κηδεστὴς
at-least reasonably fearing I consider Cotys that kinsman-by-marriage
ἦν Ἰφικράτει τὸν αὐτὸν τρόπον ὅνπερ Χαριδήμῳ
was to-Iphicrates in-the same way as-very to-Charidemus
Κερσοβλέπτης, καὶ τὰ πεπραγμέν' ὁρῶ πολλῷ μείζονα
Cersobleptes and the things-done I-see much greater
καὶ χάριτος πλείονος ἄξι' ὑπὲρ Κότυος Ἰφικράτει ἢ
and of-gratitude more worthy for Cotys by-Iphicrates than
ὑπὲρ Κερσοβλέπτου Χαριδήμῳ.
for Cersobleptes by-Charidemus
σκεψώμεθα δ' οὑτωσί. ἴστε δήπου τοῦτ', ἄνδρες Ἀθηναῖοι, 130
let-us-consider and thus you-know surely this men Athenians
ὅτι χαλκῆς εἰκόνος οὔσης παρ' ὑμῖν Ἰφικράτει καὶ σιτήσεως
that bronze statue being among you for-Iphicrates and maintenance
ἐν πρυτανείῳ καὶ δωρειῶν καὶ τιμῶν ἄλλων, δι' ἃς
in the-prytaneum and gifts and honors other through which
εὐδαίμων ἐκεῖνος ἦν, ὅμως ἐτόλμησεν ὑπὲρ τῶν Κότυος
prosperous that-man was nevertheless he-dared for the of-Cotys

πραγμάτων ἐναντία τοῖς ὑμετέροις στρατηγοῖς ναυμαχεῖν,
affairs against the your generals to-fight-at-sea
καὶ περὶ πλείονος ἐποιήσατο τὴν ἐκείνου σωτηρίαν ἢ τὰς
and of more made the of-that-man safety than the
ὑπαρχούσας ἑαυτῷ παρ' ὑμῖν τιμάς· καὶ εἰ μὴ μετριωτέραν
belonging to-himself among you honors and if not more-moderate
ἔσχετε τὴν ὀργὴν ὑμεῖς τῆς ἐκείνου προπετείας, οὐδὲν
you-had the anger you than-the his rashness nothing
ἂν αὐτὸν ἐκώλυεν ἀθλιώτατον ἀνθρώπων ἁπάντων εἶναι.
— him would-prevent most-wretched of-men all to-be
131 ἀλλ' ὅμως ὁ Κότυς, ὑπ' ἐκείνου σωθεὶς καὶ λαβὼν
but nevertheless — Cotys by that-man saved and having-received
ἔργῳ τῆς ἐκείνου φιλίας πεῖραν, ἐπειδὴ βεβαίως ἡγήσατο
in-fact of-the his friendship proof when securely he-thought
σῶς εἶναι, οὐχ ὅπως ἀποδώσει χάριν ἐσπούδασεν αὐτῷ
safe to-be not how he-will-repay gratitude he-was-eager to-him
καὶ πρὸς ὑμᾶς δι' ἐκείνου τι φιλάνθρωπον ἔπραξεν,
and toward you through that-man anything kindly he-did
ἵνα συγγνώμης ἐπὶ τοῖς πεπραγμένοις τύχῃ, ἀλλὰ
so-that pardon for the things-done he-might-obtain but
πᾶν τοὐναντίον ἠξίου μὲν αὐτὸν συμπολιορκεῖν τὰ λοιπὰ
all the-opposite he-asked indeed him to-help-besiege the remaining
τῶν ὑμετέρων χωρίων,
of-the your places
132 οὐκ ἐθέλοντος δ' ἐκείνου, λαβὼν αὐτὸς τήν τε
not being-willing but that-man having-taken himself the both
βαρβαρικὴν δύναμιν καὶ τὴν ὑπ' ἐκείνου συνειλεγμένην,
barbarian force and the by that-man collected
καὶ τὸν Χαρίδημον τοῦτον προσμισθωσάμενος, προσέβαλλε
and — Charidemus this having-hired-besides he-attacked
τοῖς ὑμετέροις χωρίοις, καὶ εἰς τοῦτο κατέστησε τὸν
the your places and to this he-reduced —

Ἰφικράτην ἀπορίας, ὥστ᾽ ἀπελθόντ᾽ εἰς Ἄντισσαν οἰκεῖν
Iphicrates of-perplexity that having-gone-away to Antissa to-live
καὶ πάλιν εἰς Δρῦν, ἡγούμενον ὡς μὲν ὑμᾶς οὐχὶ καλῶς
and again to Drys thinking to indeed you not well
ἔχειν ἐλθεῖν, οὓς ὑστέρους ἐπεποίητο τοῦ Θρᾳκὸς καὶ
to-be to-go whom inferior he-had-made than-the Thracian and
τοῦ βαρβάρου, παρ᾽ ἐκείνῳ δ᾽ οὐκ ἀσφαλὲς εἶναι μένειν,
the barbarian with that-man and not safe to-be to-stay
ὃν οὕτως ὀλιγωροῦνθ᾽ ἑώρα τῆς ἑαυτοῦ σωτηρίας.
whom so careless he-saw of-the his-own safety
ἂν οὖν, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κερσοβλέπτης ἐκ τῆς 133
if then O men Athenians also Cersobleptes from the
τῷ Χαριδήμῳ νῦν ἀδείας κατασκευαζομένης αὐξηθεὶς
— for-Charidemus now security being-contrived having-grown
ὀλιγωρῇ μὲν ἐκείνου, νεωτερίζῃ δέ τι καὶ κινῇ
is-careless indeed of-that-man makes-innovation and anything and stirs
πρὸς ὑμᾶς, ἐξαρκεῖ τοῦθ᾽ ὑμῖν, ἐὰν Χαρίδημος ἐξαπατηθῇ,
against you is-it-enough this for-you if Charidemus is-deceived
τὸν Θρᾷκ᾽ ἰσχυρὸν ἐφ᾽ ὑμᾶς αὐτοὺς κατεσκευακέναι;
the Thracian strong against you yourselves to-have-made
ἐγὼ μὲν οὐκ ἀξιῶ. καὶ γὰρ ἐκεῖνο νομίζω δίκαιον, εἰ
I indeed not think-so and for that I-consider just if
μὲν αἰσθάνεται ταῦτα καὶ προορᾷ Χαρίδημος, εἶθ᾽ ὅπως
indeed he-perceives these-things and foresees Charidemus then how
τοιούτων ψηφισμάτων τεύξεται διαπράττεται,
such decrees he-will-obtain he-contrives
ὡς ἐπιβουλεύοντι μὴ ἐπιτρέπειν αὐτῷ, εἰ δὲ λέληθεν 134
as plotting not to-entrust to-him if but it-has-escaped
αὐτόν, ὅσῳ μᾶλλον εὔνουν τις αὐτὸν ὑπείληφεν εἶναι,
him by-as-much-as more well-disposed one him has-supposed to-be
τοσούτῳ μᾶλλον προϊδέσθαι καὶ ὑπὲρ αὑτοῦ καὶ ὑπὲρ
by-so-much more to-take-precautions both for himself and for

ἐκείνου. ἔστι γὰρ φίλων ἀγαθῶν οὐ τὰ τοιαῦτα χαρίζεσθαι
that-man it-is for of-friends good not the such-things to-grant
τοῖς εὔνοις, ἐξ ὧν κἀκείνοις καὶ σφίσιν αὐτοῖς ἔσται
to-the well-disposed from which both-to-those and to-them themselves will-be
τις βλάβη, ἀλλ' ὃ μὲν ἂν μέλλῃ συνοίσειν ἀμφοῖν,
some harm but what indeed — is-going to-benefit both
συμπράττειν, ὃ δ' ἂν αὐτὸς ἄμεινον ἐκείνου προορᾷ,
to-help-accomplish what but — he-himself better than-that-man foresees
πρὸς τὸ καλῶς ἔχον τίθεσθαι καὶ μὴ τὴν ἤδη χάριν
toward the well being to-set and not the present favor
τοῦ μετὰ ταῦτα χρόνου παντὸς περὶ πλείονος ἡγεῖσθαι.
than-the after these-things time all of more to-consider
135 οὐ τοίνυν οὐδ' ἐκεῖνο λογιζόμενος δύναμαι κατιδεῖν, ὡς,
not then not-even that reckoning can-I perceive how
εἰ καὶ βάρβαρος καὶ ἄπιστος ὁ Κερσοβλέπτης, ὅμως
if even barbarian and faithless — Cersobleptes nevertheless
προνοηθείη γ' ἂν μὴ τὰ τηλικαῦτ' ἀδικῆσαι Χαρίδημον.
would-take-care at-least — not the so-great-things to-wrong Charidemus
ὅταν γὰρ πάλιν ἐξετάσω ἡλίκων Κότυς Ἰφικράτην
when for again I-examine how-great-things Cotys Iphicrates
ἀποστερήσειν μέλλων οὐδὲν ἐφρόντισεν, παντελῶς τούτῳ
to-deprive-of being-about nothing cared at-all for-this-man
γ' οὐδὲν ἂν ἡγοῦμαι μελῆσαι τῶν ἀπολουμένων
at-least nothing — I-think to-concern of-the-things going-to-be-lost
Χαριδήμῳ.
for-Charidemus
136 ὁ μέν γ' ἐκεῖνον τιμάς, σίτησιν, εἰκόνας, πατρίδ'
the-one indeed at-least that-man honors maintenance statues fatherland
ἣ ζηλωτὸν αὐτὸν ἐποίησεν, ὀλίγου δέω λέγειν πάνθ' ὧν
which enviable him made little I-lack to-say everything which
ἄνευ ζῆν οὐκ ἄξιον ἦν Ἰφικράτει, νομίζων ἀποστερήσειν
without to-live not worth was for-Iphicrates thinking to-be-going-to-deprive-of

οὐκ ἐπεστράφη· οὗτος δ' ὡς ἀληθῶς τίνος ἂν καὶ λόγον
not turned-round this-man but as truly of-what — even account
σχοίη μὴ Χαρίδημον ἀποστερήσῃ; οὐδ' ὁτιοῦν
would-take lest Charidemus he-deprive not-even anything-whatever
ἐστι γὰρ παρ' ὑμῖν αὐτῷ, οὐ παῖδες, οὐκ εἰκών, οὐ
there-is for among you to-him not children not statue not
συγγενεῖς, οὐκ ἄλλ' οὐδέν.
kinsmen not other anything
καὶ μὴν εἰ μήτε φύσει πιστὸς ὁ Κερσοβλέπτης, ἔκ 137
and truly if neither by-nature trustworthy — Cersobleptes from
τε τῶν γεγενημένων πρότερον δικαίως ἄπιστος, μηδέν
both the having-happened before justly untrustworthy nothing
τε τοιοῦτον ὑπάρχει τοῖς πράγμασιν δι' ὃ κἂν παρὰ
and such is-present in-the affairs through which even against
γνώμην καὶ φύσιν προνοηθείη τι τοῦ Χαριδήμου,
inclination and nature he-would-take-care anything — of-Charidemus
τίνος εἵνεχ' ἁπλῶς καὶ κομιδῇ τετυφωμένως οὕτως, ἃ
of-what for-the-sake simply and quite stupidly so what
βούλεται διαπράξασθαι, συλλάβωμεν αὐτῷ, καὶ ταῦτ'
he-wishes to-accomplish shall-we-help him and these-things
ἐφ' ἡμῖν ὄντα; ἐγὼ μὲν οὐχ ὁρῶ.
in our-power being I indeed not see
ὅτι τοίνυν ἄνευ τοῦ τοῖς πράγμασι μὴ συμφέρειν τὸ 138
that then apart-from the to-the affairs not to-be-expedient the
ψήφισμα, οὐδὲ πρὸς δόξαν συμφέρει τῇ πόλει τοιοῦτον
decree not-even for reputation is-it-expedient for-the city such
οὐδὲν ἐψηφισμένῃ φαίνεσθαι, καὶ τοῦτο δεῖ μαθεῖν ὑμᾶς.
any having-voted to-appear also this one-must to-learn you
εἰ μὲν γάρ, ὦ ἄνδρες Ἀθηναῖοι, πόλιν οἰκοῦντί τῳ καὶ
if indeed for O men Athenians a-city inhabiting someone and
νόμοις πολιτευομένῳ τὸ ψήφισμ' ἐγέγραπτο, δεινὸν ὂν
by-laws governed the decree had-been-proposed terrible being

ἧττον ἂν ἦν αἰσχρόν· νῦν δὲ γέγραπται Χαριδήμῳ
less — it-would-be shameful now but it-has-been-proposed for-Charidemus
τῷ πόλιν μὲν οὐδ' ἡντινοῦν οἰκοῦντι, Θρᾳκὶ δ'
the-one city indeed not-even any inhabiting a-Thracian but
ἀνθρώπῳ στρατηγοῦντι καὶ διὰ τῆς ἐκείνου βασιλείας
man generalling and through the of-that-man kingdom
πολλοὺς ἀδικοῦντι.
many wronging
139 ἴστε γὰρ δήπου τοῦθ' ὅτι πάντες οἱ ξεναγοῦντες
you-know for surely this that all the-ones leading-mercenaries
οὗτοι πόλεις καταλαμβάνοντες Ἑλληνίδας ἄρχειν ζητοῦσιν,
these cities seizing Greek to-rule seek
καὶ πάντων, ὅσοι περ νόμοις οἰκεῖν βούλονται τὴν
and of-all as-many very by-laws to-live wish the
αὑτῶν ὄντες ἐλεύθεροι, κοινοὶ περιέρχονται κατὰ πᾶσαν
their being free common go-about through every
χώραν, εἰ δεῖ τἀληθὲς εἰπεῖν, ἐχθροί. ἆρ' οὖν, ὦ
land if one-must the-truth to-say enemies then then O
ἄνδρες Ἀθηναῖοι, καλὸν ἢ πρέπον ὑμῖν τοῦ μὲν
men Athenians honorable or fitting for-you of-the-one indeed
εἵνεκα τῆς ἑαυτοῦ πλεονεξίας ἐπιβουλεύσοντος οἷς ἂν
for-the-sake of-the his-own advantage going-to-plot-against whomever —
τύχῃ τοιαύτην φυλακὴν ἐψηφισμένους φαίνεσθαι, τοῖς
he-chances such protection having-voted to-appear to-the-ones
δ' ὑπὲρ τῆς ἑαυτῶν ἐλευθερίας ἀμυνουμένοις εἴργεσθαι
but for the their-own freedom going-to-defend-themselves to-be-excluded
τῆς ὑμετέρας συμμαχίας προειρηκέναι;
from-the your alliance to-have-proclaimed
140 ἐγὼ μὲν οὐχ ὑπολαμβάνω τοῦτ' οὔτε καλῶς ἔχειν οὔθ'
I indeed not suppose this neither well to-be nor
ὑμῶν ἀξίως. πῶς γὰρ οὐκ αἰσχρὸν Λακεδαιμονίοις μὲν
of-you worthily how for not shameful the-Lacedaemonians indeed

ἐγκαλεῖν ὅτι τοὺς τὴν Ἀσίαν οἰκοῦντας Ἕλληνας ἔγραψαν
to-reproach that the-ones the Asia inhabiting Greeks they-wrote-it
ἐξεῖναι δρᾶσαι πᾶν ὅ τι ἂν θέλῃ βασιλεύς, αὐτοὺς
to-be-permitted to-do everything what ever — wishes the-king yourselves
δ' ἐκδοῦναι καὶ τοὺς τὴν Εὐρώπην οἰκοῦντας Κερσοβλέπτῃ
but to-hand-over also the-ones the Europe inhabiting to-Cersobleptes
καὶ πάντας ὅσων περ ἂν οἴηται κρειττων Χαρίδημος
and all over-whom very — thinks stronger Charidemus
ἔσεσθαι; οὐ γὰρ ἄλλο τι ποιεῖ τὸ ψήφισμα τουτί, ὅτε
to-be-going-to-be not for other anything does the decree this-here when
τῷ μὲν ἐκείνου στρατηγῷ οὐ διῄρηται τί πρακτέον ἢ
to-the indeed of-that-man general not has-been-defined what must-be-done or
μή, πᾶσι δέ, ἄν τις ἀμύνηται, τοσοῦτος ἐπήρτηται φόβος.
not over-all but if anyone defends-himself so-great hangs fear
καὶ μήν, ὦ ἄνδρες Ἀθηναῖοι, καὶ γεγονός τι πρᾶγμα 141
and truly O men Athenians also having-happened some affair
φράσαι πρὸς ὑμᾶς βούλομαι, δι' οὗ μᾶλλον ἔθ' ὑμῖν
to-tell to you I-wish through which more still to-you
γενήσεται δῆλον ὡς σφόδρα δεῖ λῦσαι τὸ ψήφισμα
will-become clear how very it-is-necessary to-annul the decree
τουτί. ὑμεῖς ἐποιήσασθ' ἔν τισι καιροῖς καὶ χρόνοις
this-here you made at some occasions and times
Ἀριοβαρζάνην πολίτην καὶ δι' ἐκεῖνον Φιλίσκον, ὥσπερ
Ariobarzanes citizen and because-of that-man Philiscus as
νῦν διὰ Κερσοβλέπτην Χαρίδημον. ὢν δ' ὅμοιος ἐκεῖνος
now because-of Cersobleptes Charidemus being and like that-man
τούτῳ τῇ προαιρέσει τοῦ βίου, διὰ τῆς Ἀριοβαρζάνου
to-this-man in-the choice of-the life through the of-Ariobarzanes
δυνάμεως πόλεις κατελάμβανεν Ἑλληνίδας, εἰς ἃς εἰσιὼν
power cities seized Greek into which entering
πολλὰ καὶ δεί' ἐποίει, παῖδας ἐλευθέρους ἀδικῶν
many and terrible-things he-did children free wronging

καὶ γυναῖκας ὑβρίζων, καὶ πάντα ποιῶν ὅσ᾽ ἂν
and women outraging and everything doing as-much-as —
ἄνθρωπος ποιήσειεν ἄνευ νόμων καὶ τῶν ἐν πολιτείᾳ
a-man would-do without laws and the in a-constitution
καλῶν τεθραμμένος εἰς ἐξουσίαν ἐλθών.
goods raised into license having-come

142 ἐν δὴ Λαμψάκῳ τινὲς ἄνθρωποι γίγνονται δύο· Θερσαγόρας
in indeed Lampsacus some men are two Thersagoras
ὄνομ᾽ αὐτῶν θατέρῳ, τῷ δ᾽ Ἐξήκεστος· οἳ παραπλήσια
name of-them for-the-one for-the-other and Execestus who like
τοῖς παρ᾽ ἡμῖν γνόντες περὶ τῶν τυράννων ἀποκτιννύασι
the-ones among us having-judged about the tyrants kill
τὸν Φιλίσκον δικαίως, τὴν αὑτῶν πατρίδ᾽ οἰόμενοι δεῖν
— Philiscus justly the their-own fatherland thinking to-be-necessary
ἐλευθεροῦν. εἰ δὴ τῶν τόθ᾽ ὑπὲρ Φιλίσκου λεγόντων,
to-free if indeed of-the-ones then for Philiscus speaking
ὅτ᾽ ἐμισθοδότει μὲν τοῖς ἐν Περίνθῳ ξένοις, εἶχεν δ᾽ ὅλον
when he-paid indeed the in Perinthus mercenaries he-held and whole
τὸν Ἑλλήσποντον, μέγιστος δ᾽ ἦν τῶν ὑπάρχων, ἔγραψέ
the Hellespont greatest and was of-the governors had-proposed
τις ὥσπερ οὗτος νυνί, ἐάν τις ἀποκτείνῃ Φιλίσκον,
someone as this-man now if anyone kills Philiscus
ἀγώγιμον αὐτὸν ἐκ τῶν συμμάχων εἶναι, πρὸς Διὸς
liable-to-seizure him from the allies to-be by Zeus
θεάσασθ᾽ εἰς ὅσην αἰσχύνην ἂν ἡ πόλις ἡμῶν ἐληλύθει.
behold into how-great disgrace — the city our would-have-come

143 ἦκε μὲν γὰρ ὁ Θερσαγόρας καὶ ὁ Ἐξήκεστος εἰς Λέσβον
came indeed for — Thersagoras and — Execestus to Lesbos
καὶ ᾤκουν ἐκεῖ· εἰ δ᾽ ἐφήπτετό τις τῶν Φιλίσκου φίλων
and lived there if and laid-hold-on-them any of-the of-Philiscus friends
ἢ παίδων, ἐξεδίδοντ᾽ ἂν ὑπὸ τοῦ ὑμετέρου
or sons they-would-have-been-handed-over — by the your

ψηφίσματος. πῶς οὖν οὐκ αἰσχρὸν καὶ δεινὸν ἂν ἦτε
decree how then not shameful and terrible — you-would-be
πεποιηκότες, ἄνδρες Ἀθηναῖοι, εἰ τοὺς μὲν παρ' ὑμῖν
having-done men Athenians if the-ones indeed among you
τοιοῦτό τι πράξαντας χαλκοῦς ἱστάντες καὶ ταῖς
such anything having-done in-bronze setting-up and with-the
μεγίσταις δωρειαῖς τιμῶντες ἐφαίνεσθε, τοὺς δ' ἑτέρωθί
greatest gifts honoring you-appeared the-ones but elsewhere
που τὴν αὐτὴν τούτοις διάνοιαν ὑπὲρ τῆς αὑτῶν
somewhere the same to-these intention for the their-own
πατρίδος ἔχοντας ἐκδότους εἶναι κατεψηφισμένοι; τοῦτο
fatherland having handed-over to-be having-voted this
τοίνυν ἐπ' ἐκείνου μέν, εὖ ποιοῦν, οὐ συνέβη φενακισθεῖσιν
then in that-case indeed well doing not it-happened having-been-cheated
ὑμῖν αἰσχύνην ὀφλεῖν· ἐπὶ τούτου δέ, ἂν ἐμοὶ πίθησθε,
for-you disgrace to-incur in this-case but if me you-obey
φυλάξεσθε. μὴ γὰρ ὡρισμένου μηδενός, ἀλλ' ἁπλῶς
you-will-guard-against-it not for having-been-defined anything but simply
'ἄν τις ἀποκτείνῃ Χαρίδημον' γεγραμμένου, τάχ' ἄν, εἰ
if anyone kills Charidemus having-been-proposed perhaps — if
τύχοι, καὶ τοιοῦτό τι συμβαίη.
it-should-chance also such something might-happen

Demosthenes reviews Charidemus' career. Serving under Iphicrates, he handed over to the Amphipolitans the hostages Athens had ordered brought home, then deserted Timotheus for Cotys with Athenian ships, and hired himself to Olynthus against Athens before being captured. Freed on oath, he later hired himself to Artabazus' kin, broke his oaths, and seized Scepsis, Cebren, and Ilium, where he was soon trapped and starving. He then wrote to Cephisodotus promising to recover the Chersonese for Athens, and escaped under a truce when Memnon and Mentor persuaded Artabazus to let him go. Once across, he joined Cotys and besieged Crithote and Elaeus, as letters from the Chersonese show.

144 βούλομαι τοίνυν ἤδη καὶ τὰ πεπραγμέν' ἐξετάσαι τῷ
I-wish then now also the things-done to-examine —
Χαριδήμῳ διὰ βραχέων, καὶ δεῖξαι τὴν ὑπερβολὴν τῆς
by-Charidemus in brief and to-show the excess of-the
ἀναιδείας τῶν ἐπαινούντων αὐτόν. ἓν δ' ὑμῖν ἐκεῖν'
shamelessness of-the-ones praising him one and to-you that
ὑπισχνοῦμαι, καί μου μηδεὶς ἀχθεσθῇ τῇ ὑποσχέσει· οὐ
I-promise and with-me let-no-one be-annoyed at-the promise not
μόνον ὑμῖν ἐπιδείξω τῆς φυλακῆς οὐκ ἄξιον ἣν γέγραφ'
only to-you I-shall-show of-the protection not worthy which has-proposed
οὗτος, ἀλλὰ καὶ δίκην δόντ' ἂν δικαίως τὴν μεγίστην,
this-man but also penalty having-paid — justly the greatest
εἴπερ οἱ κακόνοι καὶ φενακίζοντες ὑμᾶς καὶ διὰ παντὸς
if-indeed the ill-disposed and cheating you and through all
ἐναντία πράττοντες κολάζοιντ' ἂν δικαίως.
contrary-things doing would-be-punished — justly
145 ἴσως δέ τισιν λογιζομένοις ὑμῶν ὅτι πρῶτον μὲν πολίτης
perhaps and to-some reckoning of-you that first indeed citizen
γέγον' ἄνθρωπος, εἶτα πάλιν χρυσοῖς στεφάνοις ὡς
has-become the-man then again with-golden crowns as

εὐεργέτης ἐστεφάνωται, θαυμάζειν ἐπελήλυθεν εἰ τὰ τηλικαῦθ'
benefactor has-been-crowned to-wonder has-occurred if the so-great-things
οὕτως ἐξηπάτησθε ῥᾳδίως. εὖ τοίνυν ἴστ', ὦ ἄνδρες Ἀθηναῖοι,
so you-were-deceived easily well then know O men Athenians
ὅτι ἐξηπάτησθε. καὶ δι' ἃ γ' εἰκότως τοῦτο πεπόνθατε,
that you-were-deceived and through what at-least reasonably this you-have-suffered
ἐγὼ πρὸς ὑμᾶς φράσω. ὅτι, ὦ ἄνδρες Ἀθηναῖοι, πολλὰ
I to you will-tell because O men Athenians many-things
γιγνώσκοντες ὀρθῶς ὑμεῖς οὐ διὰ τέλους αὐτοῖς χρῆσθε.
knowing rightly you not through to-the-end them use
οἷον τί λέγω; εἴ τις ὑμᾶς ἔροιτο τί πονηρότατον 146
for-instance what do-I-mean if anyone you should-ask what most-wicked
νομίζετε τῶν ἐν τῇ πόλει πάντων ἐθνῶν, οὔτε τοὺς
you-consider of-the in the city all classes neither the
γεωργοὺς οὔτε τοὺς ἐμπόρους οὔτε τοὺς ἐκ τῶν
farmers nor the merchants nor the-ones from the
ἀργυρείων οὔτε τῶν τοιούτων οὐδὲν ἂν εἴποιτε, ἀλλ'
silver-mines nor of-the such anyone — you-would-name but
εἰ τοὺς ἐπὶ μισθῷ λέγειν καὶ γράφειν εἰωθότας εἴποι
if the-ones for pay to-speak and to-propose accustomed should-name
τις, εὖ οἶδ' ὅτι συμφήσαιτ' ἂν ἅπαντες. μέχρι μὲν δὴ
one well I-know that you-would-agree — all up-to indeed indeed
τούτου καλῶς ἐγνώκατε, ἔπειτ' οὐκέτ' ὀρθῶς τὸ λοιπόν.
this well you-have-judged then no-longer rightly the rest
οὓς γὰρ αὐτοὶ πονηροτάτους νομίζετε πάντων, τούτοις 147
whom for yourselves most-wicked you-consider of-all to-these
περὶ τοῦ ποιόν τιν' ἕκαστον χρὴ νομίζειν πεπιστεύκατε·
about the of-what-sort some each one-must to-consider you-have-trusted
οἱ δ' ὃν ἂν αὑτοῖς λυσιτελῇ, καὶ χρηστὸν καὶ πονηρὸν
they but whom — to-themselves is-profitable both good and wicked
εἶναί φασιν, οὐχ ὃν ἂν ᾖ δίκαιον καὶ ἀληθές. ὅπερ
to-be they-say not whom — it-is just and true which-very

πεποιήκασι τὸν Χαρίδημον τοῦτον οἱ ῥήτορες πάντα τὸν
they-have-done — Charidemus this-man the orators all the
χρόνον, ὡς καὶ ὑμεῖς ὁμολογήσετε, ἐπειδὰν ἀκούσητέ
time as also you will-agree when you-hear
μου τὰ πεπραγμέν' αὐτῷ.
from-me the things-done by-him

148 ὅσα μὲν δὴ στρατιώτης ὢν ἐν σφενδονήτου καὶ
as-much-as indeed indeed soldier being in of-slinger and
ψιλοῦ μέρει τὸ ἀπ' ἀρχῆς ἐναντί' ἐστράτευται τῇ
of-light-armed part the from the-beginning against has-campaigned the
πόλει, οὐ τίθημ' ἐν ἀδικήματος μέρει, οὐδ' ὅτι λῃστικόν
city not I-place in of-wrong part nor that pirate
ποτε πλοῖον ἔχων ἐλῄζετο τοὺς ὑμετέρους συμμάχους,
once vessel having he-plundered the your allies
ἀλλ' ἐῶ ταῦτα. διὰ τί; ὅτι, ὦ ἄνδρες Ἀθηναῖοι, αἱ
but I-pass-over these-things because-of what because O men Athenians the
ἀναγκαῖαι χρεῖαι τοὺς τοῦ τί πρακτέον ἢ μὴ λογισμοὺς
necessary needs the of-the what must-be-done or not reckonings
ἀναιροῦσιν ἅπαντας, ὥστ' οὐ πάνυ ταῦτ' ἀκριβολογεῖσθαι
take-away all so-that not very these-things to-scrutinize-precisely
δεῖ τὸν δικαίως ἐξετάζοντα. ἀλλ' ὅθεν ἀρξάμενος
must the-one justly examining but from-when having-begun
ξεναγῶν ἤδη καί τινων ἄρχων στρατιωτῶν κακῶς
leading-mercenaries now and some commanding soldiers badly
ὑμᾶς ἐποίει, ταῦτ' ἀκούσατέ μου.
you he-treated these-things hear from-me

149 οὗτος ἓν μὲν ἁπάντων πρῶτον, μισθωθεὶς ὑπ' Ἰφικράτους
this-man one indeed of-all first having-been-hired by Iphicrates
καὶ πλεῖν ἢ τρί' ἔτη μισθοφορήσας παρ' ἐκείνῳ, ἐπειδὴ τὸν
and more than three years having-served-for-pay with that-man when —
μὲν Ἰφικράτην ἀποστράτηγον ἐποιήσατε, Τιμόθεον δ' ἐπ'
indeed Iphicrates out-of-command you-made Timotheus but against

Ἀμφίπολιν καὶ Χερρόνησον ἐξεπέμψατε στρατηγόν, πρῶτον
Amphipolis and the-Chersonese you-sent-out general first
μὲν τοὺς Ἀμφιπολιτῶν ὁμήρους, οὓς παρ᾽ Ἁρπάλου
indeed the of-the-Amphipolitans hostages whom from Harpalus
λαβὼν Ἰφικράτης ἔδωκε φυλάττειν αὐτῷ, ψηφισαμένων
having-received Iphicrates gave to-guard to-him having-voted
ὑμῶν ὡς ὑμᾶς κομίσαι παρέδωκεν Ἀμφιπολίταις· καὶ τοῦ
you to you to-bring he-handed-over to-the-Amphipolitans and of-the
μὴ λαβεῖν Ἀμφίπολιν τοῦτ᾽ ἐμποδὼν κατέστη. δεύτερον
not to-take Amphipolis this an-obstacle became second
δέ, μισθουμένου Τιμοθέου πάλιν αὐτὸν καὶ τὸ στράτευμα,
and hiring Timotheus again him and the army
τούτῳ μὲν οὐ μισθοῖ, πρὸς δὲ Κότυν πλέων ᾤχετ᾽
to-this-man indeed not he-hires-himself to but Cotys sailing he-went
ἔχων τὰς ὑμετέρας τριακοντόρους, ὃν ἀκριβῶς ᾔδει
having the your thirty-oared-ships whom precisely he-knew
τῶν ὄντων ἀνθρώπων ἐχθρόταθ᾽ ὑμῖν διακείμενον.
of-the existing men most-hostilely to-you disposed
καὶ μετὰ ταῦτα, ἐπειδὴ τὸν πρὸς Ἀμφίπολιν πόλεμον 150
and after these-things when the against Amphipolis war
πρότερον πολεμεῖν εἵλετο Τιμόθεος τοῦ πρὸς Χερρόνησον,
first to-wage chose Timotheus than-the against the-Chersonese
καὶ οὐδὲν εἶχε ποιεῖν ὑμᾶς ἐκεῖ κακόν, μισθοῖ πάλιν
and nothing he-was-able to-do you there harm he-hires again
αὐτὸν Ὀλυνθίοις τοῖς ὑμετέροις ἐχθροῖς καὶ τοῖς ἔχουσιν
himself to-Olynthians the your enemies and to-the-ones holding
Ἀμφίπολιν κατ᾽ ἐκεῖνον τὸν χρόνον. καὶ πλέων ἐκεῖσε,
Amphipolis at that the time and sailing thither
ἐκ Καρδίας ἀναχθείς, ἵνα τἀναντία τῇ πόλει πολεμῇ,
from Cardia having-put-to-sea so-that against the city he-might-war
ὑπὸ τῶν ἡμετέρων τριήρων ἑάλω. διὰ τὸν παρόντα
by the our triremes he-was-caught because-of the present

δὲ καιρὸν καὶ τὸ δεῖν ξένων ἐπὶ τὸν πόλεμον
but occasion and the to-be-necessary mercenaries for the war
τὸν ἐπ᾽ Ἀμφίπολιν, ἀντὶ τοῦ δίκην δοῦναι ὅτι οὐκ
the against Amphipolis instead-of the penalty to-pay because not
ἀπεδεδώκει τοὺς ὁμήρους καὶ διότι πρὸς Κότυν ἐχθρὸν
he-had-handed-over the hostages and because to Cotys enemy
ὄνθ᾽ ὑμῖν ηὐτομόλησεν ἔχων τὰς τριακοντόρους, πίστεις
being to-you he-had-deserted having the thirty-oared-ships pledges
δοὺς καὶ λαβὼν ἐστράτευσε μεθ᾽ ὑμῶν.
having-given and having-received he-campaigned with you
151 ὧν δ᾽ ἐκεῖνον δίκαιον ἦν χάριν ὑμῖν ἔχειν οὐκ
for-which and that-man just was gratitude to-you to-have not
ἀπολωλότα, τοῦτο παθόντ᾽ ἂν δικαίως, ἀντὶ τούτων
having-been-ruined this having-suffered — justly in-return-for these-things
ὡς ὀφείλουσ᾽ ἡ πόλις αὐτῷ στεφάνους καὶ πολιτείαν
as owing the city to-him crowns and citizenship
καὶ ἃ πάντες ἐπίστασθε δέδωκεν. καὶ ὅτι ταῦτ᾽ ἀληθῆ
and what all know has-given and that these-things true
λέγω, τό τε ψήφισμ᾽ ἀνάγνωθί μοι τὸ περὶ τῶν ὁμήρων,
I-say the both decree read for-me the about the hostages
καὶ τὴν Ἰφικράτους ἐπιστολὴν καὶ τὴν Τιμοθέου, καὶ μετὰ
and the of-Iphicrates letter and the of-Timotheus and after
ταῦτα τὴν μαρτυρίαν ταυτηνί· ὄψεσθε γὰρ οὐ λόγους
these-things the deposition this-here you-will-see for not words
οὐδ᾽ αἰτίαν, ἀλλ᾽ ἀλήθειαν οὖσαν ὧν λέγω. λέγε.
nor charge but truth being of-what I-say read
152 ὅτι μὲν τοίνυν καὶ τὸ πρῶτον, οὗ πολεμεῖν ὑμῖν
that indeed then also the first-time where to-war on-you
ᾤετο, ἐκεῖσ᾽ ἐμίσθωσεν αὑτὸν πολλαχόσ᾽ ἄλλοσε μισθῶσαι
he-thought thither he-hired himself to-many-places elsewhere to-hire-out
παρόν, καὶ μετὰ ταῦτα, ὡς οὐδὲν ἐκεῖ κακὸν εἶχε
being-possible and after these-things when nothing there harm he-was-able

ποιεῖν ὑμᾶς, ἔπλει δεῦρο πάλιν οὗ τἀναντί᾽ ἔμελλε
to-do you he-sailed hither again where the-opposite he-was-going
πράξειν τῇ πόλει, καὶ τοῦ μὴ λαβεῖν Ἀμφίπολιν πάντων
to-do to-the city and of-the not to-take Amphipolis of-all
οὗτος αἰτιώτατός ἐστιν, ἀκηκόατ᾽ ἐκ τῆς ἐπιστολῆς καὶ
this-man most-responsible is you-have-heard from the letter and
τῆς μαρτυρίας. καὶ τὰ μὲν πρῶτα τοιαῦτ᾽ ἐστὶν τῶν
the deposition and the indeed first such are of-the
ἔργων τῶν Χαριδήμου, μετὰ ταῦτα δ᾽ ἄλλα θεάσασθε.
deeds the of-Charidemus after these-things and others behold
χρόνου γὰρ διελθόντος καὶ τοῦ πολέμου πρὸς Κότυν ὄντος 153
time for having-passed and the war against Cotys being
ἤδη, πέμπει πρὸς ὑμᾶς ἐπιστολήν (μᾶλλον δ᾽ οὐχὶ πρὸς
already he-sends to you a-letter rather and not to
ὑμᾶς, ἀλλὰ πρὸς Κηφισόδοτον· οὕτω σφόδρ᾽ ὑπ᾽ αὐτοῦ
you but to Cephisodotus so very by him
γε οὐδ᾽ ἂν ἐξαπατηθῆναι τὴν πόλιν ἡγεῖτο, συνειδὼς
at-least not-even — to-be-deceived the city he-thought being-conscious-of
ἃ πεποίηκεν) ἐν ᾗ Χερρόνησον ὑπέσχετο τῇ πόλει
what he-has-done in which the-Chersonese he-promised for-the city
κομιεῖσθαι, πάντα τούτοις τἀναντί᾽ ἐγνωκὼς ποιεῖν.
to-be-going-to-recover all to-these the-opposite having-resolved to-do
δεῖ δ᾽ ὑμᾶς τὸ πρᾶγμ᾽ οἷον ἦν τὸ περὶ τὴν
it-is-necessary and you the affair what-sort was the about the
ἐπιστολὴν ἀκοῦσαι (καὶ γάρ ἐστι βραχύ) καὶ θεωρῆσαι
letter to-hear and for it-is short and to-observe
τὸν τρόπον τἀνθρώπου, ὡς ὑμῖν ἀπ᾽ ἀρχῆς κέχρηται.
the character of-the-man how you from the-beginning he-has-treated
ἐκεῖνος ὡς ἀπόμισθος γίγνεται παρὰ τοῦ Τιμοθέου τότε, 154
that-man when out-of-pay becomes from — Timotheus then
ἀπ᾽ Ἀμφιπόλεως ἀναχωρῶν, διαβὰς εἰς τὴν Ἀσίαν,
from Amphipolis withdrawing having-crossed to the Asia

διὰ τὴν σύλληψιν τὴν Ἀρταβάζῳ συμβᾶσαν τόθ'
because-of the arrest the to-Artabazus having-happened then
ὑπ' Αὐτοφραδάτου μισθοῖ τὸ στράτευμα καὶ αὑτὸν
by Autophradates he-hires-out the army and himself
τοῖς Ἀρταβάζου κηδεσταῖς, λαβὼν δὲ πίστεις καὶ
to-the of-Artabazus kinsmen-by-marriage having-received and pledges and
δούς, ὀλιγωρήσας τῶν ὅρκων καὶ παραβὰς αὐτούς,
having-given having-disregarded the oaths and having-transgressed them
ἀφυλάκτων ὄντων ὡς ἂν πρὸς φίλον τῶν ἐν τῇ χώρᾳ,
unguarded being as — toward a-friend of-the in the country
καταλαμβάνει Σκῆψιν καὶ Κεβρῆνα καὶ Ἴλιον αὐτῶν.
he-seizes Scepsis and Cebren and Ilium their
155 ἐγκρατὴς δὲ τούτων γενόμενος τῶν χωρίων πρᾶγμ' ἔπαθεν
master and of-these having-become the places a-thing he-suffered
τοιοῦτον οἷον οὐχ ὅτι στρατηγὸς ἄν τις εἶναι φάσκων,
such as not that general — anyone to-be claiming
ἀλλ' οὐδ' ὁ τυχὼν ἄνθρωπος. οὐδ' ὁτιοῦν γὰρ ἔχων
but not-even the chance man not-even anything-whatever for having
χωρίον ἐπὶ θαλάττῃ, ὅθεν ἂν σιτοπομπίας ἠὐπόρησε
place on sea whence — supply-convoys he-could-have-provided
τοῖς στρατιώταις, οὐδ' αὖ σῖτον ἔχων ἐν τοῖς χωρίοις,
for-the soldiers nor again grain having in the places
ὑπέμειν' ἐν τοῖς τείχεσιν καὶ οὐ διαρπάσας ᾤχετο, ἐπειδή
he-stayed in the walls and not having-plundered went-off since
γ' ἀδικεῖν ἔγνω. ὡς δὲ συλλέξας δύναμιν παρῆν
at-least to-do-wrong he-resolved when but having-collected a-force was-present
ὁ Ἀρτάβαζος, ἀφειμένος παρὰ τοῦ Αὐτοφραδάτου, τῷ
— Artabazus released from — Autophradates to-the-one
μὲν ὑπῆρχ' ἐπισιτισμὸς ἐκ τῆς ἄνωθεν Φρυγίας καὶ
indeed was-available provisioning from the upper Phrygia and

Λυδίας καὶ Παφλαγονίας οἰκείας οὔσης, τῷ δ' οὐδ'
Lydia and Paphlagonia his-own being to-the-other but not-even
ὁτιοῦν ἄλλο πλὴν πολιορκία περιειστήκει.
anything-whatever else than siege surrounded
αἰσθόμενος δ' οὗ ἦν κακοῦ καὶ λογισμὸν λαβὼν 156
having-perceived and in-what he-was evil and reckoning having-taken
ὅτι ληφθήσεται, κἂν μηδενὶ τῶν ἄλλων, τῷ γε λιμῷ,
that he-will-be-taken even-if by-nothing of-the other by-the at-least by-famine
εἶδεν, εἴτε δή τινος εἰπόντος εἴτ' αὐτὸς συνείς,
he-saw whether indeed someone having-told-him or himself having-understood
ὅτι σωτηρία μόνη γένοιτ' ἂν αὐτῷ ἥπερ ἅπαντας
that safety only would-be — for-him which-very all
ἀνθρώπους σῴζει. ἔστι δ' αὕτη τίς; ἡ ὑμετέρα, ὦ
men saves is and this what the your O
ἄνδρες Ἀθηναῖοι, εἴτε χρὴ φιλανθρωπίαν λέγειν εἴθ' ὅ
men Athenians whether one-must humanity to-call or what
τι δήποτε. γνοὺς δὲ τοῦτο πέμπει τὴν ἐπιστολὴν
ever at-all having-perceived and this he-sends the letter
ὑμῖν, ἧς ἄξιόν ἐστιν ἀκοῦσαι, βουλόμενος διὰ τῆς
to-you which worth it-is to-hear wishing through the
ὑποσχέσεως τοῦ κομιεῖσθαι Χερρόνησον ὑμῖν, καὶ διὰ
promise of-the to-be-going-to-recover the-Chersonese for-you and through
τοῦ τὸν Κηφισόδοτον δοκεῖν ἐχθρὸν ὄντα τοῦ Κότυος καὶ
the — Cephisodotus to-seem hostile being — of-Cotys and
τοῦ Ἰφικράτους ταῦτα βούλεσθαι, τριήρων εὐπορήσας
— of-Iphicrates these-things to-wish triremes having-got
παρ' ὑμῶν ἀσφαλῶς ἐκ τῆς Ἀσίας ἀποδρᾶναι.
from you safely from the Asia to-escape
τί δὴ συμβαίνει παραυτά, ὅθεν ἐξηλέγχθη τὸ πρᾶγμ' ἐπ' 157
what indeed happens at-once whence was-exposed the affair in
αὐτοφώρῳ; ὁ Μέμνων καὶ ὁ Μέντωρ, οἱ κηδεσταὶ τοῦ
the-act — Memnon and — Mentor the kinsmen-by-marriage —

Ἀρταβάζου, ἄνθρωποι νέοι καὶ κεχρημένοι ἀπροσδοκήτῳ
of-Artabazus men young and having-enjoyed unexpected
εὐτυχίᾳ τῇ τοῦ Ἀρταβάζου κηδείᾳ, βουλόμενοι τῆς
good-fortune the — of-Artabazus marriage-alliance wishing the
χώρας ἄρχειν εὐθὺς ἐν εἰρήνῃ καὶ τιμᾶσθαι καὶ μὴ
country to-rule at-once in peace and to-be-honored and not
πολεμεῖν μηδὲ κινδυνεύειν, πείθουσι τὸν Ἀρτάβαζον τοῦ
to-be-at-war nor to-run-risks persuade — Artabazus from-the
μὲν τιμωρεῖσθαι τὸν Χαρίδημον ἀφέσθαι, ἀποστεῖλαι δ'
indeed to-punish — Charidemus to-let-go to-dismiss-him and
ὑπόσπονδον, διδάσκοντες ὡς ὑμεῖς, κἂν ἐκεῖνος μὴ 'θέλῃ,
under-truce teaching that you even-if that-man not is-willing
διαβιβᾶτε καὶ οὐ δυνήσεται κωλύειν.
will-carry-him-across and not he-will-be-able to-prevent
158 ὡς δὲ τυγχάνει ταύτης τῆς ἀλόγου καὶ ἀπροσδοκήτου
when and he-obtains this the unreasonable and unexpected
σωτηρίας ὁ Χαρίδημος, διαβὰς εἰς τὴν Χερρόνησον ἐφ'
safety — Charidemus having-crossed to the Chersonese by
αὑτοῦ διὰ τὰς σπονδάς, τοσούτου ἐδέησεν ἐπελθεῖν τῷ
himself because-of the truce so-far he-lacked to-attack —
Κότυϊ, γεγραφὼς ὅτι οὐχ ὑπομενεῖ Κότυς αὐτὸν ἐπιόντα,
Cotys having-written that not will-withstand Cotys him attacking
ἢ τὴν Χερρόνησον ὅπως κομιεῖσθ' ὑμεῖς συμπρᾶξαι,
or the Chersonese that you-will-recover you to-help
ὥστε πάλιν μισθώσας αὑτὸν τῷ Κότυϊ τὰ ὑπόλοιπα τῶν
so-that again having-hired himself — to-Cotys the remaining of-the
ὑμετέρων χωρίων Κριθώτην καὶ Ἐλαιοῦντ' ἐπολιόρκει. καὶ
your places Crithote and Elaeus he-besieged and
ὅτι ταῦτα, καὶ ἡνίκ' ἔτ' ἦν ἐν τῇ Ἀσίᾳ καὶ τὴν ἐπιστολὴν
that these-things even when still he-was in the Asia and the letter
ἔπεμπε πρὸς ὑμᾶς, ἐγνωκὼς ποιεῖν ἐφενάκιζεν ὑμᾶς, ἀπὸ
he-was-sending to you having-resolved to-do he-was-cheating you from

τῆς διαβάσεως ἣν ἐποιήσατο γνώσεσθε· ἐκ γὰρ Ἀβύδου
the crossing which he-made you-will-know from for Abydos
τῆς τὸν ἅπαντα χρόνον ὑμῖν ἐχθρᾶς καὶ ὅθεν ἦσαν οἱ
the the all time to-you hostile and whence were the-ones
Σηστὸν καταλαβόντες, εἰς Σηστὸν διέβαινεν, ἣν εἶχε Κότυς.
Sestos having-seized to Sestos he-crossed which held Cotys
καίτοι μὴ νομίζετε μήτ' ἂν τοὺς Ἀβυδηνοὺς αὐτὸν 159
and-yet do-not think either — the Abydenes him
ὑποδέχεσθαι μήτ' ἂν τοὺς ἐν τῇ Σηστῷ, τῆς ἐπιστολῆς
to-receive or — the-ones in — Sestos the letter
ὑμῖν ἐκείνης πεπεμμένης, εἰ μὴ συνῄδεσαν αὐτῷ
to-you that having-been-sent if not they-were-privy with-him
φενακίζοντι τότε καὶ συνεξηπάτων αὐτοί, βουλόμενοι τοῦ
cheating then and helped-deceive themselves wishing the
μὲν διαβῆναι τὸ στράτευμ' ὑμᾶς παρέχειν τὴν ἀσφάλειαν,
indeed to-cross the army you to-provide the security
διαβάντος δέ, ὅπερ συνέβη δόντος Ἀρταβάζου τὴν
having-crossed but which-very happened having-given Artabazus the
ἄδειαν, αὐτοῖς ὑπάρξαι τὴν χρείαν. ὅτι τοίνυν οὕτω
immunity to-them to-be-available the service that then so
ταῦτ' ἔχει, λέγε τὰς ἐπιστολάς, ἥν τ' ἔπεμψεν ἐκεῖνος
these-things stand read the letters the-one both sent that-man
καὶ τὰς παρὰ τῶν ἀρχόντων τῶν ἐκ Χερρονήσου·
and the-ones from the officials the from the-Chersonese
γνώσεσθε γὰρ ἐκ τούτων ὅτι ταῦθ' οὕτως ἔχει. λέγε.
you-will-know for from these that these-things so stand read
ἐνθυμεῖσθ' ὅθεν οἷ διέβη, ἐξ Ἀβύδου εἰς Σηστόν. ἆρ' οὖν 160
consider whence whither he-crossed from Abydos to Sestos then then
οἴεσθ' ἂν ὑποδέξασθαι τοὺς Ἀβυδηνοὺς ἢ τοὺς Σηστίους,
do-you-think — to-have-received-him the Abydenes or the Sestians
εἰ μὴ συνεξηπάτων ὅτε τὴν πρὸς ὑμᾶς ἔπεμπεν ἐπιστολήν;
if not they-helped-deceive when the to you he-sent letter

λέγ᾽ αὐτοῖς τὴν ἐπιστολὴν αὐτήν. καὶ θεωρεῖτ᾽, ὦ ἄνδρες
read to-them the letter itself and observe O men
Ἀθηναῖοι, τὰς ὑπερβολὰς ὧν αὐτὸς περὶ αὑτοῦ πρὸς
Athenians the excesses of-what himself about himself to
ὑμᾶς ἔγραψεν ἐπαίνων, τὰ μὲν ὡς πεποίηκε λέγων,
you he-wrote of-praises the-things indeed as he-has-done saying
τὰ δ᾽ ὑπισχνούμενος ποιήσειν. λέγε.
the-things but promising to-be-going-to-do read

161 καλά γ᾽, οὐ γάρ; ὦ ἄνδρες Ἀθηναῖοι, τὰ γεγραμμένα
fine at-least not for O men Athenians the written-things
καὶ χάριτος πολλῆς ἄξια, εἴ γ᾽ ἦν ἀληθῆ. νῦν δέ,
and of-gratitude much worthy if at-least they-were true now but
ὅτε μὲν τῶν σπονδῶν οὐκ ᾤετο τεύξεσθαι, ταῦτ᾽
when indeed the truce not he-thought to-be-going-to-obtain these-things
ἔγραφ᾽ ἐξαπατῶν· ἐπειδὴ δ᾽ ἔτυχεν, λέγ᾽ οἷ᾽ ἐποίησεν.
he-wrote deceiving when but he-obtained-it read what he-did
οὐκοῦν τοῦ κομιεῖσθαι τἀπολωλότα χωρὶ᾽ ὑποσχομένου
therefore the to-be-going-to-recover the-lost places having-promised
διαβάντος φησὶν ὁ ἄρχων Κριθώτης περὶ τῶν ὑπαρχόντων
having-crossed says the governor of-Crithote about the existing-places
γεγενῆσθαι μείζους τῶν πρότερον τοὺς κινδύνους. λέγ᾽
to-have-become greater than-the before the dangers read
ἐξ ἑτέρας ἐπιστολῆς ἐπιδείξας.
from another letter having-shown
λέγ᾽ ἐξ ἑτέρας.
read from another

162 ὁρᾶθ᾽ ὅτι πανταχόθεν τὸ πρᾶγμα μαρτυρεῖται, ὅτι
you-see that from-every-side the affair is-attested that
διαβὰς οὐκ ἐπὶ τὸν Κότυν, ἀλλ᾽ ἐφ᾽ ἡμᾶς μετ᾽
having-crossed not against — Cotys but against us with
ἐκείνου ἐπορεύετο. ἔτι τοίνυν ταύτην μόνην ἀνάγνωθί
that-man he-marched further then this only read

μοι τὴν ἐπιστολήν, τὰς δ' ἄλλας ἔα· δῆλον γάρ που
for-me the letter the but others let-be clear for surely
γέγον' ὡς πεφενάκικεν ὑμᾶς. λέγε.
it-has-become that he-has-cheated you read
ἐπίσχες. ἐνθυμεῖσθ' ὅτι γράψας μὲν ὡς ἀποδώσει
stop consider that having-written indeed that he-will-restore
Χερρόνησον, τὰ λοίπ' ἀφελέσθαι μισθώσας αὑτὸν τοῖς
the-Chersonese the rest to-take-away having-hired himself to-the
ὑμετέροις ἐχθροῖς ἐπεχείρει, γράψας δ' ὡς Ἀλεξάνδρου
your enemies he-attempted having-written and that Alexander
πρεσβευσαμένου πρὸς αὐτὸν οὐ προσεδέξατο, τοῖς λῃσταῖς
having-sent-envoys to him not he-received to-the pirates
φαίνεται τοῖς παρ' ἐκείνου ταὐτὰ πράττων. εὔνους
he-appears to-the from that-man the-same-things doing well-disposed
γ', οὐ γάρ; ἁπλῶς ὑμῖν, καὶ οὐδὲν ἂν ἐπιστείλας
at-least not for simply to-you and nothing — having-written
ψεῦδος οὐδ' ἐξαπατήσας.
falsehood nor having-deceived

After Python killed Cotys, Charidemus ruled for the young Cersobleptes. Instead of restoring the Chersonese, he waged open war for seven months, attacked the Athenians at Perinthus while they breakfasted, and helped the pirates who held Alopeconnesus. He forced Cephisodotus into a treaty so bad that the Athenians deposed and fined him, and handed Miltocythes, Athens' loyal friend, to the Cardians, who killed him and his son. When Chabrias came with a single ship he disowned Athenodorus' treaty and imposed a worse one, and he agreed to fair terms only when Chares arrived with an army: he watches for Athens' moments of weakness.

163 οὐ τοίνυν ἐκ τούτων πω δῆλόν ἐσθ', οὕτω σαφῶς δῆλον
not then from these yet clear is so clearly clear
ὄν, ὡς οὐδὲν πιστόν ἐσθ' ὧν ἐκεῖνός φησιν τῇ πόλει
being that nothing trustworthy is of-what that-man claims to-the city
προσέχειν, ἀλλ' ἐκ τῶν μετὰ ταῦτα συμβάντων ἔσται
to-direct-his-mind but from the after these-things having-happened it-will-be
φανερώτερον. τὸν μὲν γὰρ Κότυν, εὖ ποιῶν, ὄντα γ'
more-evident the indeed for Cotys well doing being at-least
ἐχθρὸν ὑμῖν καὶ πονηρὸν ἀποκτίννυσιν ὁ Πύθων, ὁ δὲ
enemy to-you and wicked kills — Python — but
Κερσοβλέπτης ὁ νυνὶ βασιλεύων μειρακύλλιον ἦν καὶ
Cersobleptes the now reigning a-mere-lad was and
πάντες οἱ τοῦ Κότυος παῖδες, τῶν δὲ πραγμάτων κύριος
all the — of-Cotys sons of-the but affairs master
διὰ τὴν παρουσίαν καὶ τὸ δύναμιν ἔχειν ὁ Χαρίδημος
because-of the presence and the force to-have — Charidemus
ἐγεγόνει, ἦκε δὲ Κηφισόδοτος στρατηγῶν, πρὸς ὃν
had-become came and Cephisodotus as-general to whom
αὐτὸς ἔπεμψε τὴν ἐπιστολὴν ἐκείνην, καὶ αἱ τριήρεις,
himself he-had-sent the letter that and the triremes

αἵ, ὅτ᾽ ἦν ἄδηλα τὰ τῆς σωτηρίας αὐτῷ, καὶ μὴ
which when were unclear the-things of-the safety for-him and not
συγχωροῦντος Ἀρταβάζου σῴζειν ἔμελλον αὐτόν.
consenting Artabazus to-save were-going him
τί δὴ προσῆκεν, ὦ ἄνδρες Ἀθηναῖοι, τὸν ὡς ἀληθῶς 164
what indeed was-fitting O men Athenians the-one as truly
ἁπλοῦν καὶ φίλον, παρόντος μὲν στρατηγοῦ οὐχ ὧν
sincere and friend present indeed a-general not of-the-ones
ἐκεῖνος ἔφησεν ἂν αὐτῷ φθονεῖν οὐδενός, ἀλλ᾽ ὃν
that-man would-have-said — himself to-begrudge anything but whom
αὐτὸς ἑαυτοῦ φίλον προείλετο τῶν παρ᾽ ὑμῖν, καὶ πρὸς
himself of-himself friend had-chosen of-the among you and to
ὃν τὴν ἐπιστολὴν ἐπεπόμφει, τετελευτηκότος δὲ Κότυος,
whom the letter he-had-sent having-died and Cotys
κύριον δ᾽ ὄντα τῶν πραγμάτων; οὐκ ἀποδοῦναι μὲν τὴν
master and being of-the affairs not to-restore indeed the
χώραν εὐθέως ὑμῖν, κοινῇ δὲ μεθ᾽ ὑμῶν καθιστάναι τὸν
country at-once to-you in-common and with you to-establish the
βασιλέα τῆς Θρᾴκης, δηλῶσαι δ᾽ ὡς εἶχεν εὐνοϊκῶς
king of-the Thrace to-show and how he-was-disposed favorably
ὑμῖν, καιροῦ τοιούτου λαβόμενον;
to-you occasion such having-seized
ἔγωγ᾽ ἂν φαίην. ἆρ᾽ οὖν ἐποίησέ τι τούτων; πολλοῦ γε 165
I — would-say then then did-he any of-these-things far at-least
δεῖ. ἀλλὰ τὸν μὲν ἅπαντα χρόνον μῆνας ἑπτὰ διήγαγεν
it-lacks but the indeed whole time months seven he-continued
ἡμᾶς πολεμῶν, ἐκ προφανοῦς ἐχθρὸς ὢν καὶ οὐδὲ λόγον
us warring from open enemy being and not-even word
φιλάνθρωπον διδούς. καὶ κατ᾽ ἀρχὰς μὲν ἡμῶν δέκα
kindly giving and at first indeed us with-ten
ναυσὶ μόναις εἰς Πέρινθον ὁρμισαμένων, ἀκηκοότων ὅτι
ships alone at Perinthus having-anchored having-heard that

πλησίον ἐστὶν ἐκεῖνος, ὅπως συμμείξαιμεν αὐτῷ καὶ περὶ
near is that-man so-that we-might-meet him and about
τούτων εἰς λόγους ἔλθοιμεν, ἀριστοποιουμένους φυλάξας
these-things into talk come having-breakfast having-watched-for
τοὺς στρατιώτας ἐπεχείρησε μὲν ἡμῶν τὰ σκάφη λαβεῖν,
the soldiers he-tried indeed our the vessels to-take
πολλοὺς δ' ἀπέκτεινε τῶν ναυτῶν, κατήραξε δ' εἰς τὴν
many and killed of-the sailors drove and into the
θάλατταν ἅπαντας, ἱππέας ἔχων καὶ ψιλούς τινας.
sea all cavalry having and light-armed some
166 μετὰ ταῦτα δὲ πλευσάντων ἡμῶν — οὐκ ἐπὶ τῆς
after these-things and having-sailed us not against of-the
Θρᾴκης τόπον οὐδέν' οὐδὲ χωρίον· οὐδὲ γὰρ τοῦτό γ'
Thrace place any nor fortress not-even for this at-least
ἂν εἴποι τις 'νὴ Δί', ἀμυνόμενος γὰρ ὑπὲρ τοῦ μὴ
— would-say anyone by Zeus defending-himself for for the not
παθεῖν ἐποίει τι κακόν'· οὐκ ἔστι τοῦτο· οὐ γὰρ
to-suffer he-did something harm not is this not for
ἤλθομεν οὐδαμοῖ τῆς Θρᾴκης, ἀλλ' ἐπ' Ἀλωπεκόννησον,
we-went anywhere of-the Thrace but to Alopeconnesus
ἣ Χερρονήσου μέν ἐστι καὶ ἦν ὑμετέρα, ἀκρωτήριον δ'
which of-the-Chersonese indeed is and was yours headland and
ἀνέχον πρὸς τὴν Ἴμβρον ἀπωτάτω τῆς Θρᾴκης, λῃστῶν
projecting toward — Imbros farthest of-the Thrace of-pirates
δ' ἦν μεστὴ καὶ καταπονιστῶν —
and was full and of-buccaneers
167 ἐνταῦθα δ' ἐλθόντων ἡμῶν καὶ πολιορκούντων τούτους,
there and having-come us and besieging these
πορευθεὶς διὰ Χερρονήσου πάσης τῆς ὑμετέρας ἡμῖν μὲν
having-marched through the-Chersonese whole the your us indeed
προσέβαλλεν, ἐβοήθει δὲ τοῖς λῃσταῖς καὶ καταπονισταῖς.
he-attacked he-helped and the pirates and buccaneers

καὶ πρότερον προσκαθήμενος τὸν ὑμέτερον στρατηγὸν
and before sitting-down-before-him the your general
ἔπεισε καὶ ἠνάγκασε μὴ τὰ βέλτισθ' ὑπὲρ ὑμῶν πράττειν,
he-persuaded and compelled not the best for you to-do
ἢ αὐτὸς ἐπείσθη ὧν ὡμολογήκει καὶ ὑπέσχητό τι
or himself was-persuaded in-what he-had-agreed and promised anything
πρᾶξαι, καὶ γράφει δὴ τὰς συνθήκας ταύτας τὰς
to-do and he-writes indeed the agreements this the
πρὸς Κηφισόδοτον, ἐφ' αἷς ὑμεῖς οὕτως ἠγανακτήσατε
with Cephisodotus at which you so were-indignant
καὶ χαλεπῶς ἠνέγκατε, ὥστ' ἀπεχειροτονήσατε μὲν τὸν
and grievously bore that you-deposed indeed the
στρατηγόν, πέντε ταλάντοις δ' ἐζημιώσατε, τρεῖς δὲ
general with-five talents and fined three and
μόναι ψῆφοι διήνεγκαν τὸ μὴ θανάτου τιμῆσαι.
only votes made-the-difference the not to-death to-condemn
καίτοι πηλίκην τινὰ χρὴ νομίζειν, ὦ ἄνδρες Ἀθηναῖοι, 168
and-yet how-great some one-must to-consider O men Athenians
ταύτην ἀλογίαν, ὅταν τις ἴδῃ διὰ τὰς αὐτὰς πράξεις
this unreason when anyone sees for the same actions
τὸν μὲν ὡς ἀδικοῦντα κολασθέντα πικρῶς οὕτως, τὸν
the-one indeed as doing-wrong punished bitterly so the-other
δ' ὡς εὐεργέτην ἔτι καὶ νῦν τιμώμενον; ὅτι τοίνυν ταῦτ'
but as benefactor still even now honored that then these-things
ἀληθῆ λέγω, τῶν μὲν τῷ στρατηγῷ συμβάντων δήπου
true I-say of-the indeed to-the general having-happened surely
μάρτυρες ὑμεῖς ἐστέ μοι· καὶ γὰρ ἐκρίνεθ' ὑμεῖς καὶ
witnesses you are for-me also for tried-him you and
ἀπεχειροτονεῖτε καὶ ὠργίζεσθε, καὶ πάντα ταῦτα σύνισθ'
deposed and were-angry and all these-things know-with-me

ὑμεῖς· τῶν δ' ἐν Περίνθῳ καὶ τῶν ἐν Ἀλωπεκοννήσῳ
you of-the but at Perinthus and of-the at Alopeconnesus
κάλει μοι τοὺς τριηράρχους μάρτυρας.
call for-me the trierarchs as-witnesses
169 μετὰ ταῦτα τοίνυν, ἐπειδὴ Κηφισόδοτος μὲν ἀπηλλάγη
after these-things then when Cephisodotus indeed was-relieved
τοῦ στρατηγεῖν, ὑμῖν δ' οὐκ ἐδόκουν καλῶς ἔχειν οὐδὲ
of-the command to-you but not they-seemed well to-be nor
δικαίως αἱ πρὸς ἐκεῖνον γραφεῖσαι συνθῆκαι, τὸν μὲν
just the with that-man written agreements the indeed
Μιλτοκύθην, τὸν διὰ παντὸς εὔνουν ὑμῖν τοῦ χρόνου,
Miltocythes the through all well-disposed to-you the time
λαβὼν προδοθέν' ὑπὸ τοῦ Σμικυθίωνος ὁ χρηστὸς
having-taken betrayed by — Smicythion the worthy
οὗτος Χαρίδημος, οὐκ ὄντος νομίμου τοῖς Θρᾳξὶν ἀλλήλους
this-man Charidemus not being lawful for-the Thracians one-another
ἀποκτιννύναι, γνοὺς ὅτι σωθήσεται πρὸς Κερσοβλέπτην
to-kill having-perceived that he-will-be-saved to Cersobleptes
ἂν ἀχθῇ, παραδίδωσι Καρδιανοῖς τοῖς ὑμετέροις ἐχθροῖς.
if he-is-brought hands-over to-Cardians the your enemies
κἀκεῖνοι λαβόντες καὶ αὐτὸν καὶ τὸν υἱόν, ἀναγαγόντες εἰς
and-they having-taken both him and the son having-taken-out into
τὸ πέλαγος ἐν πλοίῳ, τὸν μὲν υἱὸν ἀπέσφαξαν, ἐκεῖνον
the open-sea in a-boat the indeed son butchered him
δ' ἐπιδόντα τὸν υἱὸν ἀποσφαττόμενον κατεπόντισαν.
but having-watched the son being-butchered they-drowned
170 τῶν δὲ Θρᾳκῶν ἁπάντων χαλεπῶς ἐνεγκόντων ἐπὶ
the but Thracians all grievously having-taken-it at
τούτοις, καὶ συστραφέντων τοῦ τε Βηρισάδου καὶ τοῦ
these-things and having-rallied — both Berisades and —
Ἀμαδόκου, ἰδὼν τὸν καιρὸν τοῦτον Ἀθηνόδωρος,
Amadocus having-seen the opportunity this Athenodorus

συμμαχίαν ποιησάμενος πρὸς τούτους οἷος ἦν πολεμεῖν.
alliance having-made with these able he-was to-make-war
ἐν φόβῳ δὲ καταστάντος τοῦ Κερσοβλέπτου γράφει
in fear and having-been-put — Cersobleptes writes
ὁ Ἀθηνόδωρος συνθήκας, καθ' ἃς ἀναγκάζει τὸν
— *Athenodorus agreements according-to which he-compels —*
Κερσοβλέπτην ὀμόσαι πρός θ' ὑμᾶς καὶ τοὺς βασιλέας
Cersobleptes to-swear to both you and the kings
εἶναι μὲν τὴν ἀρχὴν κοινὴν τῆς Θρᾴκης εἰς τρεῖς
to-be indeed the rule common of-the Thrace into three
διῃρημένην, πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν.
divided all and to-you to-restore the country
ὡς δ' ἐν ἀρχαιρεσίαις ὑμεῖς Χαβρίαν ἐπὶ τὸν πόλεμον 171
when but at elections you Chabrias for the war
τοῦτον κατεστήσατε, καὶ τῷ μὲν Ἀθηνοδώρῳ συνέβη
this appointed and to-the indeed Athenodorus it-happened
διαφεῖναι τὴν δύναμιν χρήματ' οὐκ ἔχοντι παρ' ὑμῶν οὐδ'
to-disband the force money not having from you nor
ἀφορμὴν τῷ πολέμῳ, τῷ Χαβρίᾳ δὲ μίαν ναῦν ἔχοντι
resources for-the war — to-Chabrias but one ship having
μόνην ἐκπλεῖν, τί ποιεῖ πάλιν οὗτος ὁ Χαρίδημος; ἃς μὲν
only to-sail-out what does again this — Charidemus which indeed
ὤμοσε πρὸς τὸν Ἀθηνόδωρον συνθήκας ἔξαρνος γίγνεται καὶ
he-swore with — Athenodorus agreements denying he-becomes and
τὸν Κερσοβλέπτην ἀρνεῖσθαι πείθει, γράφει δ' ἑτέρας πρὸς
— Cersobleptes to-disown persuades he-writes and another with
τὸν Χαβρίαν ἔτι τῶν πρὸς Κηφισόδοτον δεινοτέρας· οὐκ
— Chabrias even than-the with Cephisodotus more-terrible not
ἔχων δ' ἐκεῖνος, οἶμαι, δύναμιν στέργειν ἠναγκάζετο τούτοις.
having and that-man I-think force to-acquiesce was-compelled in-these

172 ἀκούσαντες δ' ὑμεῖς ταῦτα, ἐν τῷ δήμῳ λόγων ῥηθέντων
having-heard but you these-things in the assembly speeches spoken
πολλῶν καὶ τῶν συνθηκῶν ἀναγνωσθεισῶν, οὔτε τὴν
many and the agreements having-been-read neither the
Χαβρίου δόξαν αἰσχυνθέντες οὔτε τῶν συναγορευόντων
of-Chabrias reputation having-respected nor of-the-ones advocating
οὐδένα, ἀπεχειροτονήσατε καὶ ταύτας πάλιν τὰς συνθήκας,
any you-rejected also this again the agreements
καὶ ψηφίζεσθε ψήφισμα Γλαύκωνος εἰπόντος ἑλέσθαι
and you-vote a-decree Glaucon having-moved to-choose
πρέσβεις δέκ' ἄνδρας ἐξ ὑμῶν αὐτῶν, τούτους δέ, ἂν μὲν
envoys ten men from you yourselves these and if indeed
ἐμμένῃ ταῖς πρὸς Ἀθηνόδωρον συνθήκαις, ὁρκίσαι πάλιν
he-abides-by the with Athenodorus agreements to-make-swear again
αὐτόν, εἰ δὲ μή, παρὰ μὲν τοῖν δυοῖν βασιλέοιν ἀπολαβεῖν
him if but not from indeed the two kings to-receive
τοὺς ὅρκους, πρὸς δ' ἐκεῖνον ὅπως πολεμήσετε βουλεύεσθαι.
the oaths against but that-man how you-will-make-war to-deliberate
173 ἐκπεπλευκότων δὲ τῶν πρέσβεων συμβαίνει τοῖς χρόνοις
having-sailed-out and the envoys it-happens by-the delays
εἰς τοῦθ' ὑπηγμένα τὰ πράγματ' ἤδη, διατριβόντων
to this brought the affairs already wasting-time
τούτων καὶ οὐδὲν ἁπλοῦν οὐδὲ δίκαιον ὑμῖν ἐθελόντων
these and nothing straightforward nor just for-you wishing
πρᾶξαι, ὥστ' ἐβοηθοῦμεν εἰς Εὔβοιαν, καὶ Χάρης ἦκεν
to-do so-that we-were-sending-help to Euboea and Chares came
ἔχων τοὺς ξένους, καὶ στρατηγὸς ὑφ' ὑμῶν αὐτοκράτωρ
having the mercenaries and general by you with-full-powers
εἰς Χερρόνησον ἐξέπλει. οὕτω γράφει πάλιν συνθήκας
to the-Chersonese sailed-out so he-writes again agreements
πρὸς τὸν Χάρητα, παραγενομένου Ἀθηνοδώρου καὶ τῶν
with — Chares being-present Athenodorus and the

βασιλέων, ταύτας αἵπερ εἰσὶν ἄρισται καὶ δικαιόταται.
kings this which-very are best and most-just
καὶ ἔργῳ ἑαυτὸν ἐξήλεγξεν ὅτι καιροφυλακεῖ τὴν
and in-fact himself he-proved that he-watches-for-his-chance-against the
πόλιν ἡμῶν, καὶ οὐδὲν ἁπλοῦν ἔγνωκε ποιεῖν οὐδ' ἴσον.
city our and nothing straightforward has-resolved to-do nor fair

XIII · CARDIA, HIS BASE

Demosthenes reads the letters and treaties. Charidemus refused to hand over Iphiades' son, demanded tolls and tithes, and swung back and forth between agreements with Cephisodotus, Chabrias, and Chares. Whenever the Athenian fleet left the Hellespont, he tried to destroy the other kings, and the decree was meant to let him do so while their generals stood idle. He kept Cardia as his base, excepted it from every treaty, and finally took it from Athens; from there Cersobleptes can march on the Chersonese at will. He even offered help to Philip at Maroneia. Charidemus deserves anger, not gratitude, and the decree would make Athens his mercenary bodyguard.

εἶθ' ὃν ὁρᾶτ' ἐκ προσαγωγῆς ὑμῖν φίλον, καὶ ὅπως ἂν 174
then whom you-see by inducement to-you friend and as —
ὑμᾶς δύνασθαι νομίσῃ, οὕτω πρὸς ὑμᾶς εὐνοίας ἔχοντα,
you to-be-able he-thinks so toward you of-goodwill being
τοῦτον οἴεσθε δεῖν ἰσχυρόν ποτ' ἐᾶσαι γενέσθαι, καὶ
this-man do-you-think to-be-necessary strong ever to-allow to-become and
ταῦτα δι' ὑμῶν; οὐκ ἄρ' ὀρθῶς ἐγνώκατε. ἵνα τοίνυν
that through you not then rightly you-have-judged so-that then
εἰδῆθ' ὅτι τἀληθῆ λέγω, λαβέ μοι τὴν ἐπιστολὴν
you-may-know that the-truth I-say take for-me the letter
ἣ μετὰ τὰς πρώτας συνθήκας ἦλθεν, εἶτα τὴν παρὰ
which after the first agreements came then the from
Βηρισάδου· μάλιστα γὰρ οὕτω γνώσεσθε διδασκόμενοι.
Berisades most for so you-will-know being-taught

λέγε καὶ τὴν ἐπιστολὴν τὴν τοῦ Βηρισάδου.
read also the letter the of-the Berisades

175 ἡ μὲν τοίνυν συμμαχία τοῖς βασιλεῦσι τοῦτον τὸν
the indeed then alliance with-the kings this the
τρόπον μετὰ τὴν παράκρουσιν τὴν διὰ τῶν πρὸς
way after the deception the through the with
Κηφισόδοτον συνθηκῶν συνεστάθη, ἤδη Μιλτοκύθου μὲν
Cephisodotus agreements was-formed already Miltocythes indeed
ἀνῃρημένου, Χαριδήμου δ' ἔργῳ φανεροῦ γεγενημένου
having-been-killed Charidemus but in-fact evident having-become
ὅτι τῆς πόλεως ἐχθρός ἐστιν. ὃς γὰρ ὢν ᾔδει διὰ
that of-the city enemy he-is who for whom he-knew through
παντὸς τοῦ χρόνου πάντων τῶν Θρᾳκῶν εὐνούστατον ὄνθ'
all the time of-all the Thracians most-well-disposed being
ὑμῖν, τοῦτον ἠξίωσ' ὑποχείριον λαβὼν τοῖς ὑμετέροις
to-you this-man he-thought-fit in-his-power having-got to-the your
ἐχθροῖς Καρδιανοῖς ἐγχειρίσαι, πῶς οὐ μεγάλης ἔχθρας
enemies Cardians to-deliver how not of-great enmity
δεῖγμα πρὸς ὑμᾶς ἐξέφερεν; ἃς δὴ τὸν πόλεμον δεδιὼς
a-proof toward you displayed which indeed the war fearing
τὸν πρὸς τοὺς Θρᾷκας καὶ πρὸς Ἀθηνόδωρον ἐποιήσατο
the with the Thracians and with Athenodorus made
συνθήκας μετὰ ταῦθ' ὁ Κερσοβλέπτης, λέγε.
agreements after these-things — Cersobleptes read

176 ταῦτα τοίνυν γράψας καὶ συνθέμενος, καὶ τὸν ὅρκον
these-things then having-written and having-agreed and the oath
ὃν ἠκούσαθ' ὑμεῖς ὀμόσας, ἐπειδὴ τὴν μὲν Ἀθηνοδώρου
which heard you having-sworn when the indeed of-Athenodorus
δύναμιν διαφειμένην εἶδεν, μιᾷ δὲ μόνον τριήρει Χαβρίαν
force disbanded he-saw with-one but only trireme Chabrias
ἥκοντα, οὔτε τὸν Ἰφιάδου παρέδωκεν υἱὸν οὔτ' ἄλλ'
having-come neither the of-Iphiades handed-over son nor other

οὐδὲν ὧν ὤμοσ᾽ ἐποίησεν, ἀλλὰ καὶ περὶ τῶν ἄλλων
anything of-what he-swore he-did but even about the other
τῶν γεγραμμένων ἐν ταῖς συνθήκαις ἔξαρνος γίγνεται, καὶ
the written in the agreements denying he-becomes and
γράφει ταύτας τὰς συνθήκας. λαβέ μοι καὶ λέγε ταυτασί.
writes this the agreements take for-me also read this-here
ἐνθυμεῖσθ᾽ ὅτι καὶ τέλη καὶ δεκάτας ἠξίου λαμβάνειν, 177
consider that both tolls and tithes he-claimed to-take
καὶ πάλιν ὡς αὑτοῦ τῆς χώρας οὔσης τοὺς λόγους
and again as his-own the country being the accounts
ἐποιεῖτο, τοὺς δεκατηλόγους ἀξιῶν τοὺς αὑτοῦ τῶν τελῶν
made the tithe-collectors requiring the his-own of-the tolls
κυρίους εἶναι, καὶ τὸν ὅμηρον τὸν υἱὸν τὸν Ἰφιάδου,
masters to-be and the hostage the son the of-Iphiades
ὃν ὑπὲρ Σηστοῦ ἔχων ὤμοσε πρὸς τὸν Ἀθηνόδωρον
whom for Sestos holding he-swore to — Athenodorus
παραδώσειν, οὐδ᾽ ὑπισχνεῖται παραδώσειν ἔτι.
to-be-going-to-hand-over not-even promises to-be-going-to-hand-over any-longer
λαβὲ τὸ ψήφισμ᾽ ὃ πρὸς ταῦθ᾽ ὑμεῖς ἐψηφίσασθε. λέγε.
take the decree which against these-things you voted read
ἐλθόντων τοίνυν μετὰ ταῦτα τῶν πρέσβεων εἰς Θρᾴκην, 178
having-come then after these-things the envoys to Thrace
ὁ μὲν Κερσοβλέπτης ὑμῖν ἐπιστέλλει ταυτί, καὶ οὐδ᾽
— indeed Cersobleptes to-you writes this-here and not-even
ὁτιοῦν ὡμολόγει δίκαιον, οἱ δ᾽ ἕτεροι ταυτί. λέγ᾽ αὐτοῖς.
anything-whatever agreed just the but others this-here read to-them
λέγε δὴ τὴν παρὰ τῶν βασιλέων. καὶ σκοπεῖτ᾽ εἰ
read now the-letter from the kings and consider whether
ἄρ᾽ ὑμῖν δοκοῦσι μηδὲν ἐγκαλεῖν.
after-all to-you they-seem nothing to-complain

ὁρᾶτε καὶ συνίετ', ὦ ἄνδρες Ἀθηναῖοι, τὴν πονηρίαν καὶ
you-see and understand O men Athenians the wickedness and
τὴν ἀπιστίαν, ὡς ἄνω καὶ κάτω. τὸ πρῶτον ἠδίκει
the faithlessness how up and down the first he-wronged
Κηφισόδοτον, πάλιν φοβηθεὶς Ἀθηνόδωρον ἐπαύσατο· αὖθις
Cephisodotus again having-feared Athenodorus he-stopped again
ἠδίκει Χαβρίαν, πάλιν ὡμολόγει Χάρητι. πάντ' ἄνω καὶ
he-wronged Chabrias again he-agreed with-Chares all up and
κάτω, καὶ οὐδὲν ἁπλῶς οὐδὲ δικαίως ἔπραξεν.
down and nothing straightforwardly nor justly he-did
179 μετὰ ταῦτα τοίνυν ὅσον μὲν χρόνον ἡ ὑμετέρα δύναμις
after these-things then as-long-as indeed time the your force
παρῆν ἐν Ἑλλησπόντῳ, κολακεύων καὶ φενακίζων ὑμᾶς
was-present in the-Hellespont flattering and cheating you
διαγέγονεν· ἐπεὶ δ' εἶδε τάχιστα τὸν Ἑλλήσποντον ἔρημον
he-continued when but he-saw soonest the Hellespont empty
δυνάμεως, εὐθὺς ἐνεχείρει καταλύειν καὶ ἀπαλλάξαι τοὺς
of-force at-once he-set-about to-dissolve and to-get-rid-of the
δύο καὶ πᾶσαν ὑφ' ἑαυτῷ ποιήσασθαι τὴν ἀρχήν, ἔργῳ
two and whole under himself to-make the rule by-deed
πεῖραν ἔχων ὅτι τῶν πρὸς ὑμᾶς οὐδὲν μὴ δυνηθῇ
experience having that of-the with you nothing at-all he-will-be-able
πρότερον λῦσαι, πρὶν ἂν ἐκβάλῃ τούτους.
first to-dissolve before — he-expels these
180 ἵνα δ' ὡς ῥᾷστα τοῦτο περάνειε, ψήφισμα τοιοῦτο
so-that and as most-easily this he-might-accomplish decree such
παρ' ὑμῶν εὕρετο ἐξ οὗ κυρωθέντος ἄν, εἰ μὴ δι'
from you he-obtained from which having-been-ratified — if not through
ἡμᾶς καὶ ταύτην τὴν γραφήν, ἠδίκηντο μὲν φανερῶς
us and this the indictment would-have-been-wronged indeed openly
οἱ δύο τῶν βασιλέων, ἡσυχίαν δ' ἂν ἦγον οἱ
the two of-the kings quiet and — would-have-kept the-ones

στρατηγοῦντες αὐτοῖς, ὁ Βιάνωρ, ὁ Σίμων, ὁ Ἀθηνόδωρος,
generalling for-them — Bianor — Simon — Athenodorus
φοβούμενοι τὴν διὰ τοῦ ψηφίσματος συκοφαντίαν, ὁ
fearing the through the decree blackmail the-other
δὲ ταύτης τῆς ἐξουσίας ἀπολαύσας καὶ πᾶσαν ὑφ' αὑτῷ
and this the license having-enjoyed and whole under himself
λαβὼν τὴν ἀρχὴν ἰσχυρὸς ἂν ἐχθρὸς ὑπῆρχεν ὑμῖν.
having-taken the rule strong — enemy would-be to-you
ἔχει δ' ὁρμητήριον παρὰ πάντα τὸν χρόνον αὑτῷ 181
he-has and base-of-operations through all the time for-himself
τετηρημένον τὴν Καρδιανῶν πόλιν, ἣν ἐν ἁπάσαις μὲν
kept the of-Cardians city which in all indeed
ταῖς συνθήκαις ἐξαίρετον αὑτῷ γέγραφεν, τὸ τελευταῖον
the agreements excepted for-himself he-has-written the last
δὲ καὶ φανερῶς αὐτὴν ἀφείλετο παρ' ὑμῶν. καίτοι τοῖς
and also openly it he-took-away from you and-yet for-the-ones
ἀπηλλαγμένοις μὲν τοῦ περὶ ἡμῶν τι φρονεῖν ἄδικον,
freed indeed of-the about us anything to-intend unjust
μετὰ πάσης δ' ἀληθείας ἁπλῶς εὐνοεῖν ἡμῖν ᾑρημένοις
with all and truth simply to-wish-well us having-chosen
τί προσῆκεν αὑτοῖς ὁρμητήριον καταλείπειν χρήσιμον
what was-it-fitting for-themselves a-base to-leave useful
τοῦ πρὸς ἡμᾶς πολέμου;
for-the against us war
ἴστε γὰρ δήπου τοῦτο, οἱ μὲν ἀφιγμένοι σαφῶς, 182
you-know for surely this the-ones indeed having-been-there clearly
οἱ δ' ἄλλοι τούτων ἀκούοντες, ὅτι τῆς Καρδιανῶν
the-ones but others of-these hearing that the of-Cardians
πόλεως ἐχούσης ὡς ἔχει, εἰ γενήσεται τὰ πρὸς τοὺς
city being as it-is if will-become the-things toward the
Θρᾷκας εὐτρεπῆ τῷ Κερσοβλέπτῃ, παρ' ἡμέραν ἔξεστιν
Thracians ready — for-Cersobleptes within a-day it-is-possible

αὐτῷ βαδίζειν ἐπὶ Χερρόνησον ἀσφαλῶς. ὥσπερ γὰρ
for-him to-march against the-Chersonese safely as for
Χαλκὶς τῷ τόπῳ τῆς Εὐβοίας πρὸς τῆς Βοιωτίας κεῖται,
Chalcis in-the position of-the Euboea toward the Boeotia lies
οὕτω Χερρονήσου κεῖται πρὸς τῆς Θρᾴκης ἡ Καρδιανῶν
so of-the-Chersonese lies toward the Thrace the of-Cardians
πόλις. ἣν ὃν ἔχει τόπον ὅστις οἶδεν ὑμῶν, οὐδ'
city which what has position whoever knows of-you not-even
ἐκεῖν' ἀγνοεῖ, τίνος εἵνεκα καιροῦ περιπεποίηται καὶ
that is-ignorant-of what for-the-sake-of opportunity he-has-secured-it and
διεσπούδασται μὴ λαβεῖν ὑμᾶς.
he-has-striven not to-take you
183 ὃν οὐ συμπαρασκευάσαι καθ' ὑμῶν αὐτῶν ὀφείλετε,
which not to-help-prepare against you yourselves you-ought
ἀλλὰ κωλῦσαι καθ' ὅσον δυνατὸν καὶ σκοπεῖν ὅπως
but to-prevent by as-much-as possible and to-consider how
μὴ γενήσεται, ἐπεὶ ὅτι γ' οὐδ' ἂν ὁντινοῦν καιρὸν
not it-will-happen since that at-least not-even — any-whatever opportunity
παρείη, δεδήλωκεν. Φιλίππου γὰρ εἰς Μαρώνειαν
he-would-let-pass he-has-shown of-Philip for to Maroneia
ἐλθόντος ἔπεμψεν πρὸς αὐτὸν Ἀπολλωνίδην, πίστεις
having-come he-sent to him Apollonides pledges
δοὺς ἐκείνῳ καὶ Παμμένει· καὶ εἰ μὴ κρατῶν τῆς
having-given to-that-man and to-Pammenes and if not being-master of-the
χώρας Ἀμάδοκος ἀπεῖπε Φιλίππῳ μὴ ἐπιβαίνειν, οὐδὲν
country Amadocus had-forbidden Philip not to-enter nothing
ἂν ἦν ἐν μέσῳ πολεμεῖν ἡμᾶς πρὸς Καρδιανούς
— would-have-been in between to-war us against Cardians
ἤδη καὶ Κερσοβλέπτην. καὶ ὅτι ταῦτ' ἀληθῆ λέγω,
already and Cersobleptes and that these-things true I-say
λαβὲ τὴν Χάρητος ἐπιστολήν.
take the of-Chares letter

ταῦτα μέντοι δεῖ σκοπουμένους ἀπιστεῖν καὶ μὴ 184
these-things however one-must considering to-distrust and not
τετυφῶσθαι, μηδ' ὡς εὐεργέτῃ προσέχειν τὸν νοῦν. οὐ
to-be-befuddled nor as to-a-benefactor to-give the mind not
γὰρ ὧν ἀναγκαζόμενος φίλος εἶναί φησι φενακίζων
for for-what being-compelled friend to-be he-claims cheating
ὑμᾶς, χάριν ἐστὶ δίκαιον ὀφείλειν, οὐδ' ὧν μίκρ'
you gratitude is just to-owe nor for-what small-things
ἀναλίσκων ἰδίᾳ καὶ τοῖς στρατηγοῖς καὶ τοῖς ῥήτορσιν
spending privately and on-the generals and on-the orators
διαπράττεται πρὸς ὑμᾶς ἐπαίνους αὑτοῦ γράφεσθαι·
he-contrives before you praises of-himself to-be-proposed
ἀλλ' ὧν, ὁσαχοῦ κύριος γέγονεν τοῦ πράττειν ὅ
but for-what wherever master he-has-become of-the to-do what
τι βούλεται, πανταχοῦ κακῶς ἐπιχειρῶν ἡμᾶς ποιεῖν
ever he-wishes everywhere harm attempting us to-do
φαίνεται, τούτων πολὺ μᾶλλον ὀργίζεσθαι προσήκει.
he-appears for-these much more to-be-angry it-befits
οἱ μὲν τοίνυν ἄλλοι πάντες, ὅσοι τι παρ' ὑμῶν 185
the indeed then others all as-many-as anything from you
εὕρηνται πώποτε, ἐφ' οἷς εὖ πεποιήκασιν ὑμᾶς τετίμηνται,
have-obtained ever for what well they-have-done you have-been-honored
οὗτος δ' εἷς ἁπάντων τῶν ἄλλων μόνος ἐφ' οἷς ἐγχειρῶν
this-man but one of-all the others alone for what attempting
οὐ δεδύνηται κακῶς ποιῆσαι. καίτοι τῷ τοιούτῳ τὸ
not he-has-been-able harm to-do and-yet to-the such-man the
δίκης, ἣν ἔδωκε δικαίως ἄν, ἀφεῖσθαι, μεγάλη
from-the-penalty which he-would-pay justly — to-be-released great
δωρειὰ παρ' ὑμῶν ἦν. ἀλλ' οὐ ταῦτα δοκεῖ τοῖς
gift from you would-be but not these-things seem to-the
ῥήτορσιν, ἀλλὰ πολίτης, εὐεργέτης, στέφανοι, δωρειαί, δι'
orators but citizen benefactor crowns gifts for

ἃ τούτοις ἰδίᾳ δίδωσιν· οἱ δ' ἄλλοι πεφενακισμένοι
which to-these privately he-gives you but others having-been-cheated
κάθησθε, τὰ πράγματα θαυμάζοντες.
sit the affairs wondering-at
186 τὸ τελευταῖον δὲ νυνὶ κἂν φύλακας κατέστησαν ὑμᾶς
the last and now even guards they-would-have-made you
ἐκείνου διὰ τοῦ προβουλεύματος τούτου, εἰ μὴ τὴν
of-that-man through the preliminary-decree this if not the
γραφὴν ἐποιησάμεθ' ἡμεῖς ταυτηνί, καὶ τὸ τοῦ μισθοφόρου
indictment had-made we this-here and the of-the mercenary
καὶ θεραπεύοντος ἐκεῖνον ἔργον ἡ πόλις ἂν διεπράττετο,
and serving that-man work the city — would-be-performing
ἐφρούρει Χαρίδημον. καλόν γ', οὐ γάρ; ὦ Ζεῦ
it-would-be-guarding Charidemus fine at-least not for O Zeus
καὶ θεοί, ὃς αὐτός ποτε τοὺς ὑμετέρους ἐχθροὺς μισθὸν
and gods who himself once the your enemies pay
λαμβάνων ἐδορυφόρει, τοῦτον ὑφ' ὑμετέρου ψηφίσματος
taking acted-as-bodyguard this-man by your decree
φανῆναι φυλαττόμενον.
to-appear guarded

XIV · WHY DEMOSTHENES SPOKE NOW

Demosthenes explains why he did not oppose Charidemus' citizenship and crowns: he thought one truthful voice weak against many liars, he grudged no man a reward, and those honors did the city no great harm. The decree is different, since it removes the protections of Athens' friends abroad. Aristocrates will urge the jurors not to bear grudges, citing Sparta, Thebes, and Euboea. Demosthenes replies that guarding against a man who keeps deceiving is prudence, not grudging. A conviction will either stop Charidemus' deceit or make him truly serve Athens.

ἴσως τοίνυν ἐκεῖν' ἄν τίς μ' ἔροιτο, τί δήποτε ταῦτ' 187
perhaps then that — someone me would-ask why ever these-things
εἰδὼς οὕτως ἀκριβῶς ἐγὼ καὶ παρηκολουθηκὼς ἐνίοις τῶν
knowing so precisely I and having-followed some of-the
ἀδικημάτων εἴασα, καὶ οὔθ' ὅτ' αὐτὸν ἐποιεῖσθε πολίτην
wrongs I-let-it-be and neither when him you-were-making citizen
οὐδὲν ἀντεῖπον, οὔθ' ὅτ' ἐπῃνεῖτε, οὔθ' ὅλως πρότερον,
anything I-opposed nor when you-praised-him nor at-all earlier
πρὶν τὸ ψήφισμα τουτὶ γενέσθαι, λόγον οὐδέν' ἐποιησάμην.
before the decree this-here to-be-passed word any made
ἐγὼ δ', ὦ ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς ἅπασαν ἐρῶ τὴν
I but O men Athenians to you the-whole will-tell the
ἀλήθειαν. καὶ γὰρ ὡς ἀνάξιος ἦν ᾔδειν, καὶ παρῆν
truth and for that unworthy he-was I-knew and was-present
ὅτε τούτων ἠξιοῦτο, καὶ οὐκ ἀντεῖπον· ὁμολογῶ.
when these-things he-was-deemed-worthy-of and not opposed I-admit
διὰ τί; ὅτι, ὦ ἄνδρες Ἀθηναῖοι, πρῶτον μὲν 188
because-of what because O men Athenians first indeed
ἀσθενέστερον ἡγούμην ἔσεσθαι πολλῶν ψευδομένων
weaker I-thought to-be-going-to-be many lying
ἑτοίμως περὶ αὐτοῦ πρὸς ὑμᾶς ἕνα τἀληθῆ λέγοντ'
readily about him to you one the-truth telling

ἐμαυτόν· ἔπειθ' ὧν μὲν ἐκεῖνος εὑρίσκετ' ἐξαπατῶν ὑμᾶς,
myself then of-what indeed that-man obtained deceiving you
μὰ τὸν Δία καὶ θεοὺς πάντας οὐδενὸς εἰσῄει μοι φθονεῖν,
by — Zeus and gods all for-nothing it-occurred to-me to-begrudge
κακὸν δ' οὐδὲν ἑώρων ὑπερφυὲς πεισομένους ὑμᾶς, εἴ
harm but nothing I-saw extraordinary going-to-suffer you if
τιν' ἠδικηκότα πόλλ' ἀφίετε καὶ προὐκαλεῖσθέ τι
someone having-done-wrong much you-let-off and invited something
τοῦ λοιποῦ ποιεῖν ὑμᾶς ἀγαθόν· ἐν γὰρ τῷ πολίτην
for-the future to-do you good in for the citizen
ποιεῖσθαι καὶ στεφανοῦν ταῦτ' ἐνῆν ἀμφότερα.
to-make and to-crown these-things were-present both
189 ἐπειδὴ δ' ὁρῶ προσκατασκευαζόμενόν τι τοιοῦτον δι'
when but I-see being-contrived-besides something such through
οὗ, ἂν μόνον εὐτρεπίσηται τοὺς ἐνθάδ' ἐξαπατήσοντας
which — alone be-will-make-ready the-ones here going-to-deceive
ὑμᾶς ὑπὲρ αὑτοῦ, τῶν γ' ἔξω φίλων καὶ βουλομένων
you on-behalf-of himself of-the at-least outside friends and wishing
ἄν τι ποιεῖν ὑμᾶς ἀγαθὸν κἀκεῖνον κωλύειν ἐναντία
— anything to-do you good and-that-man to-prevent contrary-things
πράττειν ὑμῖν, οἷον Ἀθηνόδωρον λέγω, Σίμωνα, Βιάνορα,
to-do to-you as Athenodorus I-mean Simon Bianor
Ἀρχέβιον τὸν Βυζάντιον, τοὺς Θρᾳκας τοὺς δύο, τοὺς
Archebius the Byzantine the Thracians the two the
βασιλέας, τούτων μηδενὶ μήτ' ἐναντιωθῆναι μήτε κωλύειν
kings of-these to-none either to-oppose or to-prevent
ἐκεῖνον ἐξέσται, τηνικαῦθ' ἥκω καὶ κατηγορῶ.
that-man it-will-be-permitted then I-come and accuse
190 καὶ νομίζω τὸ μέν, οἷς ἔμελλεν ἐκεῖνος λαβὼν μηδὲν
and I-think the indeed in-what was-going that-man having-got nothing
ὑπερμέγεθες τὴν πόλιν βλάψειν, ἀντιλέγειν ἢ κακῶς
enormous the city to-be-going-to-harm to-oppose or badly

ἰδίᾳ πεπονθότος ἢ συκοφαντοῦντος εἶναι, τὸ δέ, ἐφ᾽
privately one-having-suffered or a-blackmailer to-be the but in
οἷς μέγα πρᾶγμ᾽ ἀλυσιτελὲς τῇ πόλει κατεσκευάζετο,
what great matter unprofitable to-the city was-being-contrived
ἐναντιοῦσθαι χρηστοῦ καὶ φιλοπόλιδος ἀνδρὸς ἔργον εἶναι.
to-oppose of-a-good and city-loving man work to-be
διὰ ταῦτ᾽ ἐπ᾽ ἐκείνοις οὐδὲν εἰπὼν νῦν λέγω.
because-of these-things at those-times nothing having-said now I-speak
ἔστιν τοίνυν τις αὐτοῖς τοιοῦτος λόγος δι᾽ οὗ 191
there-is then some to-them such argument through which
προσδοκῶσι παράξειν ὑμᾶς, ὡς ὁ Κερσοβλέπτης
they-expect to-be-going-to-mislead you that — Cersobleptes
καὶ Χαρίδημος ἴσως ἐναντί᾽ ἔπραττον τῇ πόλει
and Charidemus perhaps contrary-things did to-the city
τόθ᾽ ὅτ᾽ ἦσαν ἐχθροί, νῦν δὲ φίλοι καὶ χρησίμους
then when they-were enemies now but friends and useful
παρέχουσιν ἑαυτούς. οὐ δὴ δεῖ μνησικακεῖν· οὐδὲ γὰρ
show themselves not indeed one-must to-bear-grudges not-even for
Λακεδαιμονίους ὅτ᾽ ἐσῴζομεν, οὐκ ἀνεμιμνῃσκόμεθ᾽ εἴ
Lacedaemonians when we-were-saving-them not we-remembered if
τι κακῶς ἐποίησαν ἡμᾶς ὄντες ἐχθροί, οὐδὲ Θηβαίους,
anything badly they-did us being enemies nor Thebans
οὐδ᾽ Εὐβοέας τὰ τελευταῖα νυνί.
nor Euboeans the latest-times now
ἐγὼ δ᾽ ἡγοῦμαι τοῦτον τὸν λόγον, εἰ μὲν ἔν τινι καιρῷ, 192
I but think this the argument if indeed in some emergency
βοηθείας γεγραμμένης τῷ Κερσοβλέπτῃ καὶ τῷ Χαριδήμῳ,
help having-been-proposed — for-Cersobleptes and — Charidemus
κωλυόντων ἡμῶν ταύτην, ἔλεγον, ὀρθῶς ἂν λέγεσθαι·
preventing us this they-were-saying rightly — to-be-said
εἰ δὲ τοιούτου μὲν μηδενὸς ὄντος μηδὲ γεγραμμένου,
if but such indeed nothing being nor proposed

βουλόμενοι δὲ μείζω τοῦ δέοντος ποιῆσαι διὰ τοῦ παρ'
wishing but greater than-the needful to-make through the from
ὑμῶν ἄδειαν λαβεῖν τοὺς ἐκείνου στρατηγούς, δεινὰ ποιεῖν
you immunity to-get the his generals terrible-things to-do
αὐτοὺς ἡγοῦμαι. οὐ γάρ ἐστι δίκαιον, ἄνδρες Ἀθηναῖοι, τοὺς
them I-think not for is just men Athenians the
τῶν σωθῆναι ζητούντων λόγους πρὸς ὑμᾶς λέγειν ὑπὲρ
of-the-ones to-be-saved seeking arguments to you to-speak on-behalf-of
τῶν ὅπως ἀδικεῖν αὑτοῖς ἐξέσται πραττόντων.
the-ones that to-do-wrong for-themselves it-may-be-permitted contriving
193 χωρὶς δὲ τούτων, εἰ μὲν ἐχθρὸς ὢν κακῶς ἐποίει, φίλος
apart and from-these if indeed enemy being badly he-did friend
δὲ φήσας μετεβέβλητο, τάχ' ἂν ταῦτά τις ἤκουεν·
and having-declared had-changed perhaps — these-things one would-hear
ἐπειδὴ δ' οὐ τοιοῦτ' ἐστίν, ἀλλ' ἐξ οὗ φίλος εἶναι
since but not such it-is but from when friend to-be
προσποιεῖται, ἐκ τούτου πλεῖσθ' ὑμᾶς ἐξηπάτηκεν, εἰ
he-pretends from this most you he-has-deceived if
μὴ καὶ δι' ἐκεῖνα μισεῖν, διά γε ταῦτ' ἀπιστεῖν
not also because-of those to-hate because-of at-least these to-distrust
δήπου προσήκει. καὶ μὴν περὶ τοῦ γε μὴ μνησικακεῖν
surely it-befits and truly about the at-least not to-bear-grudges
ἔγωγ' ὡδί πως λέγω· ὁ μὲν εἵνεκα τοῦ κακόν
I thus somehow I-say the-one indeed for-the-sake-of the harm
τι ποιεῖν τὰ τοιαῦτ' ἐξετάζων μνησικακεῖ, ὁ δ'
something to-do the such-things examining bears-a-grudge the-one but
ὑπὲρ τοῦ μὴ παθεῖν, ἀλλὰ φυλάξασθαι σκοπῶν σωφρονεῖ.
for the not to-suffer but to-guard-against considering is-prudent
194 ἴσως τοίνυν καὶ τοιαύτην τιν' ἐροῦσ' ὑπόνοιαν, ὡς
perhaps then also such some they-will-say suspicion that
ὡρμηκότα νῦν τὸν ἄνθρωπον φίλον εἶναι καὶ βουλόμενόν
having-set-out now the man friend to-be and wishing

τι ποιεῖν ἀγαθὸν τὴν πόλιν εἰς ἀθυμίαν τρέψομεν, εἰ
something to-do good the city to despondency we-shall-turn if
καταψηφιούμεθα, καὶ ποιήσομεν ὑπόπτως ἔχειν πρὸς
we-shall-condemn and shall-make suspiciously to-be-disposed toward
ἡμᾶς. ἐγὼ δ', ὦ ἄνδρες Ἀθηναῖοι, θεάσασθ' ὡς ἔχω.
us I but O men Athenians behold how I-am-disposed
εἰ μετ' ἀληθείας ἁπλῶς ἦν ἡμῖν φίλος καὶ νὴ Δία πάντ'
if with truth simply he-were to-us friend and by Zeus all
ἀγάθ' ἔμελλεν ἡμᾶς ποιήσειν, οὐδ' ἂν οὕτως ᾠμην
good-things was-going us to-be-going-to-do not-even — so I-would-think
δεῖν τοῦτον ἀκούειν τὸν λόγον· οὐδένα γὰρ ἂν
to-be-necessary this to-hear the argument no-one for —
νομίζω τοσαῦτ' ἀγαθὰ ποιῆσαι, δι' ὃν ὑμῖν προσήκειν
I-think so-many goods to-do because-of whom for-you it-befits
ἐπιορκῆσαι καὶ παρ' ἃ φαίνεται δίκαια τὴν ψῆφον θέσθαι.
to-perjure and against what appears just the vote to-cast
ἐπειδὴ δὲ καὶ φενακίζων καὶ οὐδ' ὁτιοῦν ὑγιὲς 195
since but both cheating and not-even anything-whatever sound
πράττων ἐξελέγχεται, δυοῖν ἀγαθοῖν θάτερον ὑμῖν, ἂν
doing he-is-convicted of-two goods one for-you if
καταψηφίσησθε, συμβήσεται· ἢ γὰρ ἐξαπατῶν παύσεται
you-condemn will-result either for deceiving he-will-stop
νομίσας οὐκέτι λανθάνειν, ἢ εἴπερ αὐτῷ βουλομένῳ
having-thought no-longer to-escape-notice or if-indeed for-him wishing
πρὸς ὑμᾶς ἔστιν οἰκείως ἔχειν ὡς ἀληθῶς, ἀγαθόν τι
toward you is friendly to-be as truly good something
ποιεῖν πειράσεται, γνοὺς ὅτι τῷ φενακίζειν οὐκέθ'
to-do he-will-try having-perceived that by-the cheating no-longer
ἃ βούλεται πράξει. ὥστε καὶ εἰ μηδὲ δι' ἓν τῶν
what he-wishes he-will-accomplish so-that even if not-even for one of-the
ἄλλων, διὰ τοῦτο καταψηφίσασθαι συμφέρει.
others because-of this to-condemn it-is-expedient

The ancestors gave no bronze statues to Themistocles or Miltiades, yet let them lead, and claimed Salamis and Marathon for the city; foreigners such as Menon and Perdiccas received citizenship alone, which was then precious. Now corrupt orators sell honors cheap to Ariobarzanes, Philiscus, Phrasierides, and Polysthenes. The ancestors punished even Themistocles and Cimon; once the treasury was rich and private men modest, and now politicians build houses grander than the public buildings. Even Aegina, Megara, and Oreus guard their citizenship better, and Oreus, where his mother was born, has never granted Charidemus even the half-citizenship that birth gives him.

196 ἄξιον τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, κἀκεῖν' ἐξετάσαι, πῶς
worth then O men Athenians also-that to-examine how
ποθ' οἱ πάλαι τὰς τιμὰς ἔνεμον καὶ τὰς δωρειὰς τοῖς
ever the ancients the honors distributed and the gifts to-the
ὡς ἀληθῶς εὐεργέταις, καὶ ὅσοι πολῖται τύχοιεν ὄντες
as truly benefactors both as-many-as citizens happened being
καὶ ὅσοι ξένοι. κἂν μὲν ἴδητ' ἐκείνους ἄμεινον ὑμῶν,
and as-many-as foreigners and-if indeed you-see them better than-you
καλὸν τὸ μιμήσασθαι, ἂν δ' ὑμᾶς αὐτούς, ἐφ' ὑμῖν ἔσται
honorable the to-imitate if but you yourselves in you will-be
τὸ πράττειν. πρῶτον μὲν τοίνυν ἐκεῖνοι Θεμιστοκλέα
the to-do first indeed then those Themistocles
τὸν τὴν ἐν Σαλαμῖνι ναυμαχίαν νικήσαντα καὶ Μιλτιάδην
the-one the at Salamis sea-battle having-won and Miltiades
τὸν ἡγούμενον Μαραθῶνι καὶ πολλοὺς ἄλλους, οὐκ ἴσα
the-one leading at-Marathon and many others not equal
τοῖς νῦν στρατηγοῖς ἀγάθ' εἰργασμένους, οὐ χαλκοῦς
to-the present generals good-things having-done not in-bronze
ἵστασαν οὐδ' ὑπερηγάπων.
set-up nor over-loved

οὐκ ἄρα τοῖς ἑαυτοὺς ἀγαθόν τι ποιοῦσιν χάριν 197
not then to-the-ones them good something doing gratitude
εἶχον; σφόδρα γ', ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀπεδίδοσάν
did-they-have very at-least O men Athenians and they-repaid
γε καὶ αὑτῶν κἀκείνων ἀξίαν· ὄντες γὰρ πολλοῦ
at-least both of-themselves and-of-those worthy being for of-much
πάντες ἄξιοι προὔκρινον ἐκείνους αὑτῶν ἡγεῖσθαι. ἔστι
all worthy they-preferred those themselves to-lead is
δὲ σώφροσιν ἀνθρώποις καὶ πρὸς ἀλήθειαν βουλομένοις
and to-sensible men and to truth wishing
σκοπεῖν πολὺ μείζων τιμὴ τῆς χαλκῆς εἰκόνος τὸ καλῶν
to-consider much greater honor than-the bronze statue the of-fine
κἀγαθῶν ἀνδρῶν κεκρίσθαι πρώτους.
and-good men to-have-been-judged first
καὶ γάρ τοι τῶν ἔργων τῶν τότ', ἄνδρες Ἀθηναῖοι, οὐδενὸς 198
and for surely of-the deeds of-the then men Athenians of-none
ἀπεστέρησαν ἑαυτούς, οὐδ' ἔστιν οὐδεὶς ὅστις ἂν εἴποι τὴν
they-deprived themselves nor is anyone who — would-say the
ἐν Σαλαμῖνι ναυμαχίαν Θεμιστοκλέους, ἀλλ' Ἀθηναίων, οὐδὲ
at Salamis sea-battle Themistocles' but of-Athenians nor
τὴν Μαραθῶνι μάχην Μιλτιάδου, ἀλλὰ τῆς πόλεως. νῦν δ',
the at-Marathon battle Miltiades' but of-the city now but
ὦ ἄνδρες Ἀθηναῖοι, πολλοὶ τοῦτο λέγουσιν, ὡς Κέρκυραν
O men Athenians many this say that Corcyra
εἶλε Τιμόθεος καὶ τὴν μόραν κατέκοψεν Ἰφικράτης καὶ
took Timotheus and the battalion cut-down Iphicrates and
τὴν περὶ Νάξον ἐνίκα ναυμαχίαν Χαβρίας· δοκεῖτε γὰρ
the off Naxos won sea-battle Chabrias you-seem for
αὐτοὶ τῶν ἔργων τούτων παραχωρεῖν τῶν τιμῶν ταῖς
yourselves of-the deeds these to-give-up of-the honors by-the
ὑπερβολαῖς αἷς δεδώκατ' ἐπ' αὐτοῖς ἑκάστῳ τούτων.
excesses which you-have-given for them to-each of-these

199 τὰς μὲν δὴ πολιτικὰς δωρειὰς οὕτως ἐκεῖνοί τε καλῶς
the indeed indeed civic gifts so those both well
καὶ λυσιτελούντως αὑτοῖς ἐδίδοσαν καὶ ἡμεῖς οὐκ ὀρθῶς·
and profitably to-themselves gave and we not rightly
τὰς δὲ τῶν ξένων πῶς; ἐκεῖνοι Μένωνι τῷ Φαρσαλίῳ
the but of-the foreigners how those to-Menon the Pharsalian
δώδεκα μὲν τάλαντ' ἀργυρίου δόντι πρὸς τὸν ἐπ' Ἠιόνι
twelve indeed talents of-silver having-given for the at Eion
τῇ πρὸς Ἀμφιπόλει πόλεμον, τριακοσίοις δ' ἱππεῦσι
the by Amphipolis war three-hundred and with-horsemen
πενέσταις ἰδίοις βοηθήσαντι, οὐκ ἐψηφίσαντο, αὐτὸν ἄν
serfs his-own having-helped not voted him if
τις ἀποκτείνῃ, ἀγώγιμον εἶναι, ἀλλὰ πολιτείαν ἔδοσαν
anyone kills liable-to-seizure to-be but citizenship they-gave
καὶ ταύτην ἱκανὴν ὑπελάμβανον εἶναι τὴν τιμήν.
and this sufficient they-supposed to-be the honor
200 καὶ πάλιν Περδίκκᾳ τῷ κατὰ τὴν τοῦ βαρβάρου ποτ'
and again to-Perdiccas the-one at-the-time-of the of-the barbarian once
ἐπιστρατείαν βασιλεύοντι Μακεδονίας, τοὺς ἀναχωροῦντας
invasion reigning of-Macedonia the-ones retreating
ἐκ Πλαταιῶν τῶν βαρβάρων διαφθείραντι καὶ τέλειον
from Plataea of-the barbarians having-destroyed and complete
τἀτύχημα ποιήσαντι τῷ βασιλεῖ, οὐκ ἐψηφίσαντ'
the-disaster having-made for-the king not they-voted
ἀγώγιμον, ἄν τις ἀποκτείνῃ Περδίκκαν, ᾧ βασιλεὺς
liable-to-seizure if anyone kills Perdiccas to-whom the-king
ἐχθρὸς δι' ἡμᾶς ἀπεδέδεικτο, ἀλλὰ πολιτείαν ἔδωκαν
enemy because-of us had-been-shown but citizenship they-gave
μόνον. καὶ γάρ τοι τότε μὲν οὕτω τίμιον ἦν πᾶσιν
only and for surely then indeed so precious was to-all
ἀνθρώποις τὸ γενέσθαι πολίταις παρ' ὑμῖν ὥσθ' ὑπὲρ τοῦ
men the to-become citizens with you that for the

τυχεῖν τούτου τηλικαῦθ' ὑμᾶς ἀγάθ' ἤθελον ποιεῖν,
to-obtain this so-great you good-things they-were-willing to-do
νῦν δ' οὕτως ἄτιμον ὥστε τῶν τετυχηκότων πολλοὶ
now but so worthless that of-the-ones having-obtained-it many
πλείω κακὰ τῶν φανερῶς ἐχθρῶν εἰσιν ὑμᾶς εἰργασμένοι.
more evils than-the openly enemies have you done
οὐ μόνον δ' αὕτη τῆς πόλεως ἡ δωρειὰ προπεπηλάκισται 201
not only and this of-the city the gift has-been-trampled
καὶ φαύλη γέγονεν, ἀλλὰ καὶ πᾶσαι διὰ τὴν τῶν
and cheap has-become but also all through the of-the
καταράτων καὶ θεοῖς ἐχθρῶν ῥητόρων, τῶν τὰ
accursed and to-gods hateful orators of-the-ones the
τοιαῦτα γραφόντων ἑτοίμως, πονηρίαν, οἳ τοσαύτην
such-things proposing readily wickedness who such
ὑπερβολὴν πεποίηνται τῆς αὐτῶν αἰσχροκερδείας ὥστε
excess have-made of-the their-own sordid-greed that
τὰς τιμὰς καὶ τὰς παρ' ὑμῶν δωρειάς, ὥσπερ οἱ τὰ
the honors and the from you gifts as the-ones the
μικρὰ καὶ κομιδῇ φαῦλ' ἀποκηρύττοντες, οὕτω πωλοῦσιν
small-things and quite paltry auctioning-off so they-sell
ἐπευωνίζοντες καὶ πολλοῖς ἀπὸ τῶν αὐτῶν λημμάτων
cheapening and for-many from the same payments
γράφοντες πᾶν ὅ τι ἂν βούλωνται.
proposing all what ever — they-wish
πρῶτον μέν, ἵνα τῶν τελευταίων πρώτων μνησθῶμεν, 202
first indeed so-that the last first we-may-mention
Ἀριοβαρζάνην ἐκεῖνον οὐ μόνον αὐτὸν καὶ τοὺς υἱεῖς τρεῖς
Ariobarzanes that-one not only himself and the sons three
ὄντας πάντων ἠξίωσαν ὅσων ἐβουλήθησαν, ἀλλὰ
being of-all they-deemed-worthy as-much-as they-wished but
καὶ δύ' Ἀβυδηνούς, μισαθηναιοτάτους καὶ πονηροτάτους
also two Abydenes most-Athenian-hating and most-wicked

ἀνθρώπους, Φιλίσκον καὶ Ἀγαυόν. πάλιν Τιμοθέου δόξαντός
men Philiscus and Agavus again Timotheus having-seemed
τι ποιῆσαι τῶν δεόντων ὑμῖν, πρὸς τῷ πάνθ' ἃ
something to-do of-the needful for-you besides the all which
μέγιστ' ἦν αὐτῷ δοῦναι προσέθηκαν αὐτῷ Φρασιηρίδην καὶ
greatest was for-him to-give they-added for-him Phrasierides and
Πολυσθένην, ἀνθρώπους οὐδ' ἐλευθέρους, ἀλλ' ὀλέθρους
Polysthenes men not-even free but pests
καὶ τοιαῦτα πεποιηκότας οἷα λέγειν ὀκνήσειεν ἄν τις
and such-things having-done as to-tell would-hesitate — anyone
εὖ φρονῶν.
well thinking

203 τὸ τελευταῖον δὲ νῦν, ἐπειδὴ Κερσοβλέπτην ἠξίουν
the last but now when Cersobleptes they-deemed-worthy
ὧν αὐτοῖς ἐδόκει, καὶ περὶ τούτων ἦν ἡ σπουδή,
of-what to-them seemed-good and about these-things was the zeal
προστιθέασιν δύ' αὐτῷ, τὸν μὲν ὅσ' ὑμεῖς ἀκηκόατ'
they-add two to-him the-one indeed as-many-as you have-heard
εἰργασμένον κακά, τὸν δ' ὅλως οὐδεὶς οἶδεν ἀνθρώπων
having-done evils the-other but at-all no-one knows of-men
τίς ἐστιν, Εὐδέρκην ὄνομα. τοιγάρτοι διὰ ταῦτ',
who he-is Euderces by-name therefore because-of these-things
ὦ ἄνδρες Ἀθηναῖοι, μικρά, ἃ πρὸ τοῦ μεγάλ' ἦν,
O men Athenians small-things which before then great were
φαίνεται, καὶ τὸ πρᾶγμ' ἤδη καὶ πορρωτέρω βαδίζει καὶ
appear and the thing now also farther goes and
οὐκέτι ταῦτ' ἀπόχρη, ἀλλ' εἰ μὴ καὶ φυλάξεθ' ἕκαστον
no-longer these-things suffice but if not also you-guard each
τούτων, ἐκείνων γ' οὐδεμία χάρις, ὡς ἔοικεν.
of-these of-those at-least no gratitude as it-seems

τοῦ μέντοι ταῦθ' οὕτως αἰσχρῶς προεληλυθέναι, εἰ δεῖ 204
of-the however these-things so shamefully to-have-advanced if one-must
μετὰ παρρησίας εἰπεῖν τἀληθῆ, οὐδένες ὑμῶν, ὦ ἄνδρες
with frankness to-speak the-truth none than-you O men
Ἀθηναῖοι, μᾶλλόν εἰσιν αἴτιοι. οὐδὲ γὰρ δίκην ἔτι
Athenians more are responsible not-even for penalty any-longer
λαμβάνειν ἐθέλετε παρὰ τῶν ἀδικούντων, ἀλλὰ καὶ τοῦτ'
to-exact you-are-willing from the-ones doing-wrong but also this
ἐξελήλυθεν ἐκ τῆς πόλεως. καίτοι σκέψασθ' ὡς ἐκόλαζον οἱ
has-gone-out from the city and-yet consider how punished the
πρόγονοι τοὺς ἀδικοῦντας ἑαυτούς, εἰ παραπλησίως ὑμῖν.
ancestors the-ones wronging them whether like you
ἐκεῖνοι Θεμιστοκλέα λαβόντες μεῖζον ἑαυτῶν ἀξιοῦντα 205
those Themistocles having-caught greater than-themselves thinking-fit
φρονεῖν ἐξήλασαν ἐκ τῆς πόλεως καὶ μηδισμὸν κατέγνωσαν·
to-think they-drove-out from the city and of-Medism they-convicted
καὶ Κίμωνα, ὅτι τὴν πάτριον μετεκίνησε πολιτείαν ἐφ'
and Cimon because the ancestral he-altered constitution on
ἑαυτοῦ, παρὰ τρεῖς μὲν ἀφεῖσαν ψήφους τὸ μὴ θανάτῳ
his-own by three indeed they-let-off votes the not with-death
ζημιῶσαι, πεντήκοντα δὲ τάλαντ' ἐξέπραξαν. καὶ τοῦτον τὸν
to-punish fifty and talents they-exacted and in-this the
τρόπον προσεφέροντο τηλικαῦτ' αὐτοὺς ἀγάθ' εἰργασμένοις
way they-behaved-toward so-great them good-things having-done
ἀνθρώποις. δικαίως· οὐ γὰρ αὐτοῖς ἀπεδίδοντο τὴν αὑτῶν
men justly not for to-them they-sold the their-own
ἐλευθερίαν καὶ μεγαλοψυχίαν τῶν ἔργων, ἀλλὰ χρηστοὺς
freedom and magnanimity for-the deeds but good
μὲν ὄντας ἐτίμων, ἀδικεῖν δ' ἐπιχειροῦσιν οὐκ ἐπέτρεπον.
indeed being they-honored to-do-wrong but attempting not they-allowed

206 ὑμεῖς δ', ὦ ἄνδρες Ἀθηναῖοι, τοὺς τὰ μέγιστ' ἀδικοῦντας
you but O men Athenians the-ones the greatest-things wronging
καὶ φανερῶς ἐξελεγχομένους, ἂν ἓν ἢ δύ' ἀστεῖ' εἴπωσιν
and openly proved if one or two witty-things they-say
καὶ παρὰ τῶν φυλετῶν τινες ᾑρημένοι σύνδικοι δεηθῶσιν,
and from the tribesmen some chosen advocates beg
ἀφίετε· ἂν δὲ καὶ καταψηφίσησθέ του, πέντε καὶ εἴκοσι
you-let-off if and even you-condemn anyone at-five and twenty
δραχμῶν ἐτιμήσατε. καὶ γάρ τοι τότε μὲν τὰ μὲν τῆς
drachmas you-assess and for surely then indeed the indeed of-the
πόλεως ἦν εὔπορα καὶ λαμπρὰ δημοσίᾳ, ἰδίᾳ δ' οὐδεὶς
city was well-off and splendid publicly privately but no-one
ὑπερεῖχε τῶν πολλῶν.
exceeded the many

207 τεκμήριον δέ· τὴν Θεμιστοκλέους μὲν οἰκίαν καὶ τὴν
proof and the of-Themistocles indeed house and the
Μιλτιάδου καὶ τῶν τότε λαμπρῶν, εἴ τις ἄρ' ὑμῶν οἶδεν
of-Miltiades and of-the then splendid-men if anyone after-all of-you knows
ὁποία ποτ' ἐστίν, ὁρᾷ τῶν πολλῶν οὐδὲν σεμνοτέραν
of-what-sort ever it-is he-sees than-the many in-nothing more-stately
οὖσαν, τὰ δὲ τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα
being the but of-the city buildings and works
τηλικαῦτα καὶ τοιαῦθ' ὥστε μηδενὶ τῶν ἐπιγιγνομένων
so-great and such that to-none of-the later-generations
ὑπερβολὴν λελεῖφθαι, προπύλαια ταῦτα, νεώσοικοι, στοαί,
excess to-be-left propylaea these ship-sheds porticoes
Πειραιεύς, τἄλλ' οἷς κατεσκευασμένην ὁρᾶτε τὴν πόλιν.
Peiraeus the-rest with-which equipped you-see the city

208 νῦν δ' ἰδίᾳ μὲν ἑκάστῳ τῶν τὰ κοινὰ πραττόντων
now but privately indeed to-each of-the-ones the public-affairs managing
τοσαύτη περιουσία ὥστε τινὲς μὲν αὐτῶν πολλῶν δημοσίων
such abundance that some indeed of-them many public

οἰκοδομημάτων σεμνοτέρας τὰς ἰδίας κατεσκευάκασιν
buildings more-stately the private have-built
οἰκίας, γῆν δ' ἔνιοι πλείω πάντων ὑμῶν τῶν ἐν
houses land and some more than-all you of-the-ones in
τῷ δικαστηρίῳ συνεώνηνται· δημοσίᾳ δ' ὑμεῖς ἃ μὲν
the court have-bought publicly but you what indeed
οἰκοδομεῖτε καὶ κονιᾶτε, ὡς μικρὰ καὶ γλίσχρα, αἰσχύνη
you-build and plaster how small and mean shame
λέγειν. ἀλλ' ἔχετ' εἰπεῖν ὅ τι κοινῇ κτησάμενοι
to-tell but can-you to-name what thing in-common having-acquired
καταλείψετε, ὥσπερ ἐκεῖνοι Χερρόνησον, Ἀμφίπολιν, δόξαν
you-will-leave as those the-Chersonese Amphipolis glory
ἔργων καλῶν; ἣν οἱ τοιοῦτοι πολῖται πάντ' ἀναλίσκοντες
of-deeds fine which the such citizens every spending
τρόπον οὐχ οἷοί τ' εἰσὶν ἀφανίσαι, ὦ ἄνδρες Ἀθηναῖοι.
way not able — are to-destroy O men Athenians
εἰκότως· τότε μὲν γὰρ τῷ κυρίῳ τῶν φόρων γενομένῳ 209
reasonably then indeed for to-the-one master of-the tributes having-become
τάξαι Ἀριστείδῃ οὐδὲ μιᾷ δραχμῇ πλείω τὰ ὑπάρχοντ'
to-assess to-Aristeides not-even by-one drachma more the possessions
ἐγένετο, ἀλλὰ καὶ τελευτήσαντ' αὐτὸν ἔθαψεν ἡ πόλις·
became but even having-died him buried the city
ὑμῖν δ', εἴ τι δέοισθε, χρήμαθ' ὑπῆρχε κοινῇ
for-you and if anything you-needed money was-available in-common
πλεῖστα τῶν πάντων Ἑλλήνων, ὥσθ' ὁπόσου χρόνου
most of-the all Greeks so-that for-however-much time
ψηφίσαισθ' ἐξιέναι, τοσούτου μισθὸν ἔχοντες ἐξῄτε. νῦν
you-voted to-go-out for-so-much pay having you-went-out now
δ' οἱ μὲν τὰ κοινὰ διοικοῦντες ἐκ πτωχῶν εὔποροι
but the-ones indeed the public-affairs managing from beggars well-off
καὶ πολλοῦ χρόνου τροφὴν ἄφθονόν εἰσιν ἡτοιμασμένοι·
and of-much time sustenance abundant are prepared

ὑμῖν δ' οὐδὲ μιᾶς ἡμέρας ἐφόδι' ἐστὶν ἐν τῷ κοινῷ,
for-you but not-even of-one day provisions is in the treasury
ἀλλ' ἅμα δεῖ τι ποιεῖν, καὶ πόθεν οὐκ
but at-the-same-time it-is-necessary something to-do and from-where not
ἔχετε. τότε μὲν γὰρ ὁ δῆμος ἦν δεσπότης τῶν
you-have then indeed for the people was master of-the-ones
πολιτευομένων, νῦν δ' ὑπηρέτης.
engaged-in-politics now but servant
210 αἴτιοι δ' οἱ τὰ τοιαῦτα γράφοντες, καὶ συνεθίζοντες
responsible and the-ones the such-things proposing and accustoming
ὑμᾶς ὑμῶν μὲν αὐτῶν καταφρονεῖν, ἕνα δ' ἢ δύο θαυμάζειν
you of-you indeed yourselves to-despise one and or two to-admire
ἀνθρώπους. εἶθ' οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης
men then these inherit the your glory
καὶ τῶν ἀγαθῶν, ὑμεῖς δ' οὐδ' ὁτιοῦν ἀπολαύετε,
and the goods you but not-even anything-whatever enjoy
ἀλλὰ μάρτυρές ἐστε τῶν ἑτέρων ἀγαθῶν, οὐδενὸς ἄλλου
but witnesses you-are of-the others' goods of-nothing else
μετέχοντες ἢ τοῦ ἐξαπατᾶσθαι. καίτοι πηλίκον τί ποτ' ἂν
sharing than the to-be-deceived and-yet how-great some ever —
στενάξειαν οἱ ἄνδρες ἐκεῖνοι, οἱ ὑπὲρ δόξης καὶ ἐλευθερίας
would-groan the men those the-ones for glory and freedom
τελευτήσαντες, καὶ πολλῶν καὶ καλῶν ἔργων ὑπομνήματα
having-died and of-many and fine deeds memorials
καταλιπόντες, εἰ ἄρ' αἴσθοινθ' ὅτι νῦν ἡ πόλις εἰς
having-left if after-all they-should-perceive that now the city into
ὑπηρέτου σχῆμα καὶ τάξιν προελήλυθεν, καὶ Χαρίδημον
of-a-servant role and rank has-come and Charidemus
εἰ χρὴ φρουρεῖν βουλεύεται; Χαρίδημον; οἴμοι.
whether one-must to-guard deliberates Charidemus alas

ἀλλ᾽ οὐ τοῦτ᾽ ἔστι τὸ δεινόν, εἰ τῶν προγόνων, 211
but not this is the terrible-thing if than-the ancestors
οἳ διενηνόχασιν ἁπάντων ἀρετῇ, χεῖρον βουλευόμεθα,
who have-excelled all in-virtue worse we-deliberate
ἀλλ᾽ ὅτι καὶ πάντων ἀνθρώπων. πῶς γὰρ οὐκ αἰσχρὸν
but that also than-all men how for not shameful
Αἰγινήτας μὲν τουτουσί, νῆσον οἰκοῦντας οὕτω μικρὰν
Aeginetans indeed these-here an-island inhabiting so small
καὶ οὐδὲν ἔχοντας ἐφ᾽ ᾧ μέγα χρὴ φρονεῖν αὐτούς,
and nothing having for which greatly one-must to-be-proud them
Λάμπιν, ὃς μέγιστα ναυκλήρια κέκτηται τῶν Ἑλλήνων,
Lampis who greatest shipping has-acquired of-the Greeks
καὶ κατεσκεύακεν τὴν πόλιν αὐτοῖς καὶ τὸ ἐμπόριον,
and has-equipped the city for-them and the port
μηδέπω καὶ τήμερον πολίτην πεποιῆσθαι, ἀλλὰ μόλις τῆς
not-yet even today citizen to-have-made but barely of-the
ἀτελείας αὐτὸν ἠξιωκέναι τῆς τοῦ μετοικίου·
exemption him to-have-deemed-worthy of-the of-the alien-tax
καὶ Μεγαρέας τουτουσὶ τοὺς καταράτους οὕτως εὖ τὰ 212
and Megarians these-here the accursed so well the-things
παρ᾽ αὑτοῖς σεμνύνειν ὥσθ᾽ Ἕρμωνα τὸν κυβερνήτην, τὸν
among themselves to-hold-in-honor that Hermon the helmsman the-one
μετὰ Λυσάνδρου λαβόντα τριήρεις διακοσίας ὅτ᾽ ἐν Αἰγὸς
with Lysander having-taken triremes two-hundred when at Aegos
ποταμοῖς ἠτυχήσαμεν ἡμεῖς, πεμψάντων Λακεδαιμονίων
Potami were-unfortunate we having-sent Lacedaemonians
καὶ κελευόντων ποιήσασθαι πολίτην ἀποκρίνασθαι ὅτι,
and bidding to-make citizen to-have-answered that
ὅταν αὐτοὺς ἴδωσι Σπαρτιάτην αὐτὸν πεποιημένους, τότε
when them they-see Spartiate him having-made then
καὶ αὐτοὶ Μεγαρέα ποιήσονται·
also themselves a-Megarian they-will-make

213 καὶ Ὠρείτας ἐκείνους, μέρος τέταρτον Εὐβοίας οἰκοῦντας,
and Oreites those part fourth of-Euboea inhabiting
τὸν Χαρίδημον τοῦτον αὐτόν, ᾧ μήτηρ μὲν ὑπάρχει
— Charidemus this himself whose mother indeed is
πολῖτις ἐκεῖ, πατὴρ δ' οὐκ ἐρῶ τίς ἢ πόθεν (οὐδὲν γὰρ
citizen there father but not I-will-say who or from-where nothing for
δεῖ πλείω τῶν ἀναγκαίων αὐτὸν ἐξετάζεσθαι), ἀλλ'
one-must more than-the necessary-things him to-be-examined but
ὅμως, τὸ ἥμισυ τοῦ γένους αὐτοῦ συμβαλλομένου, τοῦ
nevertheless the half of-the descent his contributing of-the
ἡμίσεος μέχρι τῆς τήμερον ἡμέρας οὐκ ἠξιώκασιν,
half up-to the today day not they-have-deemed-worthy
ἀλλ' εἰς τοὺς νόθους ἐκεῖ συντελεῖ, καθάπερ ποτ' ἐνθάδ'
but among the bastards there he-pays-dues as once here
εἰς Κυνόσαργες οἱ νόθοι·
at Cynosarges the bastards
214 ὑμεῖς δ', ὦ ἄνδρες Ἀθηναῖοι, πάσης τῆς πόλεως
you but O men Athenians of-all the city
μεταδόντες αὐτῷ καὶ τετιμηκότες ἄλλοις, ἔτι καὶ τοῦτ'
having-given-a-share to-him and having-honored with-others further also this
αὐτῷ προσθήσετε; ὅτι τί; ποίας ἔλαβεν ναῦς ὑμῖν
to-him will-add because what what-sort did-he-take ships for-you
δι' ἃς ὑπὸ τῶν ἀπολωλεκότων ἐπιβουλεύεται; ἢ
because-of which by the-ones having-lost-them he-is-plotted-against or
ποίαν πόλιν παρέδωκεν αἰχμάλωτον λαβών; ἢ τίνας
what city did-he-hand-over captive having-taken or what
κινδύνους ὑπὲρ ὑμῶν κεκινδύνευκεν; ἢ τίνας ἐχθροὺς τοὺς
dangers for you has-he-run or what enemies the
αὐτοὺς ὑμῖν ᾔρηται; οὐδ' ἂν εἷς εἰπεῖν ἔχοι.
same with-you has-he-chosen not-even — one to-say could

In closing, Demosthenes lists the laws the decree breaks. The law gives homicide cases to the Areopagus; the decree allows seizure without trial. The laws forbid maltreatment and ransom, permit killing in certain cases, require suits before hostages, forbid laws for one man, and make laws stronger than decrees. The jurors should not be misled but demand that the defendants show where the decree provides a trial. By naming only the charge and skipping every right the laws grant, the decree is the most illegal ever proposed.

περὶ δὴ τῶν νόμων ὧν παραγεγράμμεθ', ὦ ἄνδρες
about indeed the laws which we-have-copied O men
δικασταί, βούλομαι μικρὰ πρὸς ὑμᾶς εἰπὼν καταβαίνειν,
jurors I-wish brief-things to you having-said to-step-down
ἃ νομίζω μνημονεύοντας ἂν ὑμᾶς ἄμεινον φυλάττειν, ἂν
which I-think remembering — you better to-guard-against if
παράγειν καὶ φενακίζειν οὗτοι ζητῶσιν. ὁ πρῶτος νόμος
to-mislead and to-cheat these seek the first law
ἄντικρυς εἴρηκεν, ἄν τις ἀποκτείνῃ, τὴν βουλὴν δικάζειν·
outright has-said if anyone kills the council to-judge
ὁ δέ, ἄν τις ἀποκτείνῃ, εὐθὺς ἔγραψεν ἀγώγιμον εἶναι.
the-other but if anyone kills at-once proposed liable-to-seizure to-be
τοῦτο φυλάττετε καὶ μέμνησθε, ὅτι πάντων ἐναντιώτατόν
this guard and remember that of-all most-contrary
ἐστι τῷ κρίνειν τὸ μὴ διδόντα κρίσιν ἔκδοτον ποιεῖν.
is to-the to-judge the not granting trial handed-over to-make
οὐκ ἐᾷ μετὰ ταῦθ' ὁ δεύτερος νόμος οὐδὲ τὸν ἑαλωκότ' 216
not permits after these-things the second law even the convicted
ἀνδροφόνον λυμαίνεσθαι οὐδὲ χρήματα πράττεσθαι· ὁ
murderer to-maltreat or money to-exact the-other
δ' ἐν τῷ ποιεῖν ἀγώγιμον πάντα ταῦτα δέδωκεν· ἐπὶ
but in the to-make liable-to-seizure all these-things has-granted in

γὰρ τοῖς λαβοῦσιν ἔσται ποιεῖν ὅ τι ἂν βούλωνται.
for the-ones having-taken-him it-will-be to-do what ever — they-wish
ἀπάγειν ὁ νόμος ὡς τοὺς θεσμοθέτας κελεύει, καὶ τοῦτ',
to-arrest the law to the thesmothetae bids and this
ἂν ἐν τῇ τοῦ πεπονθότος λάβῃ τις πατρίδι· ὁ
if in the of-the-one having-suffered seizes anyone fatherland the-other
δ' ἀγώγιμον αὐτῷ τῷ τὴν αἰτίαν ἐπενεγκόντι δίδωσιν
but liable-to-seizure to-himself the-one the charge having-brought grants
ὡς αὑτόν, κἂν τῆς ἀλλοτρίας που λάβῃ.
to his-own-house even-if in-the foreign somewhere he-seizes
217 ἔστιν ἐφ' οἷς ἀδικήμασιν δέδωκεν ἀποκτείνειν ὁ νόμος·
there-are in what wrongs has-granted to-kill the law
ὁ δ' οὐδὲν ὑπειπών, κἂν ἐπὶ τούτοις τις κτείνῃ,
the-other but nothing having-specified even-if in these anyone kills
δίδωσιν ἔκδοτον τὸν ἀθῷον ἀφειμένον ἐν τοῖς νόμοις. ἄν τις
grants handed-over the guiltless acquitted in the laws if anyone
πάθῃ τι τοιοῦτον, δίκας ὁ νόμος κελεύει αἰτεῖν πρῶτον·
suffers anything such suits the law bids to-demand first
ὁ δὲ τοὐναντίον οὐδεμίαν κρίσιν οὔτ' αὐτὸς εἰπὼν
the-other but the-opposite no trial either himself having-mentioned
οὔτε παρ' ὧν ἀξιοῖ λαβεῖν αἰτήσας, ἀγώγιμον εὐθὺς
or from whom he-claims to-take having-demanded liable-to-seizure at-once
ἔγραψεν, κἄν τις ἁφαιρῆται, παραχρῆμ' ἔκσπονδον.
proposed and-if anyone rescues at-once outside-the-treaty
218 τὸ ἀνδρολήψιον, παρ' οἷς ἂν ὁ δράσας ᾖ, ἂν μὴ
the seizure-of-hostages among whom — the-one having-done-it is if not
διδῶσι δίκας, κελεύουσιν οἱ νόμοι μέχρι τριῶν εἶναι· ὁ
they-grant suits bid the laws up-to three to-be the-other
δέ, ἂν ἀφέληταί τις τὸν ἄγοντα μὴ βουλόμενος πρὸ
but if rescues anyone the-one seizing not wishing before
δίκης ἐκδοῦναι, εὐθὺς ἔκσπονδον ποιεῖ. οὐκ ἐᾷ νόμον, ἂν
trial to-hand-over at-once outside-the-treaty makes not permits law if

μὴ τὸν αὐτὸν ἐπὶ πᾶσι τιθῇ τις, εἰσφέρειν· ὁ δ' ἐπ'
not the same for all enacts anyone to-introduce the-other but for
ἀνδρὶ γράφει ψήφισμ' ἴδιον. οὐκ ἐᾷ ψήφισμ' ὁ νόμος
a-man proposes decree private not permits decree the law
κυριώτερον εἶναι νόμου· ὁ δ' ὑπαρχόντων τοσούτων
more-authoritative to-be than-law the-other but existing so-many
νόμων ψήφισμα ποιεῖ κύριον τοὺς νόμους ἀναιρῶν.
laws decree makes valid the laws abolishing
ταῦτα φυλάττετε καὶ μεμνημένοι κάθησθε. καὶ τὰς μὲν 219
these-things guard and remembering sit and the indeed
παραγωγάς, ἃς οὗτοι ποιήσονται, χαίρειν ἐᾶτε καὶ μὴ
evasions which these will-make to-say-goodbye let and not
ἐπιτρέπετε λέγειν αὐτοῖς, κελεύετε δὲ δεῖξαι ποῦ γέγραφεν
allow to-speak to-them bid but to-show where he-has-proposed
κρίσιν, ἢ ποῦ γέγραφεν, ἄν τις ἁλῷ φόνου, κατὰ
trial or where he-has-proposed if anyone is-convicted of-murder against
τούτου τὰς τιμωρίας. εἰ γὰρ ἢ τὸν ἄλλοθί που
him the punishments if for either the-one elsewhere somewhere
κριθέντα καὶ ἑαλωκότα ὅτι δεῖ κολάζειν ἔγραψεν,
tried and convicted that one-must to-punish he-had-proposed
ἢ αὐτὸς ἔγραψεν κρίσιν εἰ πεποίηκεν ἢ οὔ καὶ εἰ
or himself had-proposed trial whether he-has-done-it or not and whether
δικαίως ἢ ἀδίκως, οὐκ ἂν ἠδίκει.
justly or unjustly not — he-would-be-doing-wrong
εἰ δὲ τὸ τῆς αἰτίας ὄνομ' αὐτὸ γράψας 'ἄν τις 220
if but the of-the charge name itself having-proposed if anyone
ἀποκτείνῃ,' καὶ ὑπερβὰς τὸ 'καὶ ἁλῷ φόνου,' καὶ τὸ
kills and having-skipped the and is-convicted of-murder and the
'δόξῃ ἀπεκτονέναι,' καὶ τὸ 'δίκας ὑπεχέτω τοῦ φόνου,'
is-judged to-have-killed and the suits let-him-undergo for-the murder
καὶ τὸ 'τὰς τιμωρίας εἶναι κατ' αὐτοῦ τὰς αὐτὰς ἅσπερ
and the the punishments to-be against him the same which-very

ἂν τὸν Ἀθηναῖον κτείνῃ,᾽ καὶ πάνθ᾽ ὅσ᾽ ἐστὶ δίκαι᾽
— the Athenian he-kills and all as-many-as are rights
ὑπερβὰς ἀγώγιμον εἶναι γέγραφεν, μὴ φενακίζεσθε, ἀλλ᾽
having-skipped liable-to-seizure to-be he-has-proposed do-not be-cheated but
εὖ ἴσθ᾽ ὅτι πάντων παρανομώτατ᾽ εἴρηκεν.
well know that of-all most-illegal-things he-has-said

AESCHINES

ΚΑΤΑ ΚΤΗΣΙΦΩΝΤΟΣ

Against Ctesiphon

Aeschines notes the canvassing and entreaties of his opponents but trusts in the gods, the laws, and the jurors. He wishes the Council and Assembly were run by the old rules for orderly speakers, with the eldest speaking first. Now illegal motions are put to the vote by intriguers, and honest presiding officers are threatened with impeachment. The indictment for illegal proposals is the last safeguard of the democracy, since tyrannies and oligarchies are ruled by men, democracies by laws. The jurors must not let generals or foreigners rescue lawbreakers but guard the democracy as soldiers guard their posts. If he proves Ctesiphon's decree illegal, false, and harmful, they should annul it.

τὴν μὲν παρασκευὴν ὁρᾶτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ τὴν 1
the indeed preparation you-see O men Athenians and the
παράταξιν ὅση γεγένηται, καὶ τὰς κατὰ τὴν ἀγορὰν
battle-array how-great has-been and the in the agora
δεήσεις, αἷς κέχρηνταί τινες ὑπὲρ τοῦ τὰ μέτρια καὶ
entreaties which have-used some for the the moderate and
συνήθη μὴ γίγνεσθαι ἐν τῇ πόλει· ἐγὼ δὲ πεπιστευκὼς
customary not to-take-place in the city I but having-trusted
ἥκω πρῶτον μὲν τοῖς θεοῖς, ἔπειτα τοῖς νόμοις καὶ
have-come first indeed in-the gods then in-the laws and
ὑμῖν, ἡγούμενος οὐδεμίαν παρασκευὴν μεῖζον ἰσχύειν παρ᾽
in-you thinking no preparation more to-prevail with
ὑμῖν τῶν νόμων καὶ τῶν δικαίων.
you than-the laws and the just
ἐβουλόμην μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, καὶ τὴν 2
I-could-have-wished indeed then O men Athenians both the
βουλὴν τοὺς πεντακοσίους καὶ τὰς ἐκκλησίας ὑπὸ τῶν
council the five-hundred and the assemblies by the
ἐφεστηκότων ὀρθῶς διοικεῖσθαι, καὶ τοὺς νόμους οὓς
presiding-officers rightly to-be-managed and the laws which

ἐνομοθέτησεν ὁ Σόλων περὶ τῆς τῶν ῥητόρων εὐκοσμίας
enacted — Solon about the of-the orators good-order
ἰσχύειν, ἵνα ἐξῆν πρῶτον μὲν τῷ πρεσβυτάτῳ
to-prevail so-that it-was-possible first indeed for-the oldest
τῶν πολιτῶν, ὥσπερ οἱ νόμοι προστάττουσι, σωφρόνως
of-the citizens as the laws prescribe soberly
ἐπὶ τὸ βῆμα παρελθόντι ἄνευ θορύβου καὶ ταραχῆς
to the platform having-come-forward without uproar and confusion
ἐξ ἐμπειρίας τὰ βέλτιστα τῇ πόλει συμβουλεύειν,
from experience the best-things for-the city to-advise
δεύτερον δ' ἤδη καὶ τῶν ἄλλων πολιτῶν τὸν βουλόμενον
second and then also of-the other citizens the-one wishing
καθ' ἡλικίαν χωρὶς καὶ ἐν μέρει περὶ ἑκάστου γνώμην
by age separately and in turn about each opinion
ἀποφαίνεσθαι· οὕτω γὰρ ἄν μοι δοκεῖ ἥ τε πόλις
to-declare so for — to-me it-seems the both city
ἄριστα διοικεῖσθαι, αἵ τε κρίσεις ἐλάχισται γίγνεσθαι.
best would-be-managed the and trials fewest would-take-place
3 ἐπειδὴ δὲ πάντα τὰ πρότερον ὡμολογημένα καλῶς
since but all the formerly agreed well
ἔχειν νυνὶ καταλέλυται, καὶ γράφουσί τε τινὲς ῥᾳδίως
to-be now has-been-dissolved and propose both some easily
παρανόμους γνώμας, καὶ ταύτας ἕτεροι τινες ἐπιψηφίζουσιν,
illegal motions and these others some put-to-the-vote
οὐκ ἐκ τοῦ δικαιοτάτου τρόπου λαχόντες προεδρεύειν,
not by the most-just way having-been-allotted to-preside
ἀλλ' ἐκ παρασκευῆς καθεζόμενοι, ἂν δέ τις τῶν
but from intrigue sitting if and anyone of-the
ἄλλων βουλευτῶν ὄντως λάχῃ προεδρεύειν, καὶ τὰς
other councilors really is-allotted to-preside and the
ὑμετέρας χειροτονίας ὀρθῶς ἀναγορεύῃ, τοῦτον οἱ τὴν
your show-of-hands rightly announces this-man the-ones the

πολιτείαν οὐκέτι κοινήν, ἀλλ᾽ ἰδίαν αὑτῶν ἡγούμενοι,
constitution no-longer common but private their-own considering
ἀπειλοῦσιν εἰσαγγελεῖν, καταδουλούμενοι τοὺς ἰδιώτας
threaten to-impeach enslaving the private-citizens
καὶ δυναστείας ἑαυτοῖς περιποιούμενοι,
and lordships for-themselves securing
καὶ τὰς κρίσεις τὰς μὲν ἐκ τῶν νόμων καταλελύκασι, 4
and the trials the-ones indeed from the laws they-have-abolished
τὰς δ᾽ ἐκ τῶν ψηφισμάτων μετ᾽ ὀργῆς κρίνουσιν,
the-ones but from the decrees with anger they-judge
σεσίγηται μὲν τὸ κάλλιστον καὶ σωφρονέστατον κήρυγμα
has-been-silenced indeed the finest and most-sober proclamation
τῶν ἐν τῇ πόλει· ‘τίς ἀγορεύειν βούλεται τῶν ὑπὲρ
of-the-ones in the city who to-speak wishes of-the-ones over
πεντήκοντα ἔτη γεγονότων;’ καὶ πάλιν ἐν μέρει τῶν
fifty years having-become and again in turn of-the
ἄλλων Ἀθηναίων. τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐκέτι
other Athenians of-the but of-the orators disorderliness no-longer
κρατεῖν δύνανται οὔθ᾽ οἱ πρυτάνεις οὔθ᾽ οἱ πρόεδροι οὔθ᾽
to-control are-able neither the prytanes nor the presiding-officers nor
ἡ προεδρεύουσα φυλή, τὸ δέκατον μέρος τῆς πόλεως.
the presiding tribe the tenth part of-the city
τούτων δ᾽ ἐχόντων οὕτως, καὶ τῶν καιρῶν ὄντων τῇ 5
these and being so and the times being for-the
πόλει τοιούτων ὁποίους τινὰς αὐτοὺς ὑμεῖς ὑπολαμβάνετε
city such of-what-sort — them you suppose
εἶναι, ἓν ὑπολείπεται μέρος τῆς πολιτείας, εἴ τι κἀγὼ
to-be one is-left part of-the constitution if anything I-too
τυγχάνω γιγνώσκων, αἱ τῶν παρανόμων γραφαί. εἰ δὲ
happen knowing the of-the illegal-proposals indictments if but
καὶ ταύτας καταλύσετε ἢ τοῖς καταλύουσιν ἐπιτρέψετε,
also these you-abolish or to-the-ones abolishing you-permit

προλέγω ὑμῖν, ὅτι λήσετε κατὰ μικρὸν τῆς πολιτείας
I-foretell to-you that you-will-unawares by little of-the constitution
τισὶ παραχωρήσαντες.
to-some having-given-up

6 εὖ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι τρεῖς εἰσὶ πολιτεῖαι
well for know O men Athenians that three are constitutions
παρὰ πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ
among all men tyranny and oligarchy and
δημοκρατία· διοικοῦνται δ' αἱ μὲν τυραννίδες καὶ
democracy are-governed and the indeed tyrannies and
ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις
oligarchies by-the ways of-the-ones in-charge the but cities
αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις. μηδεὶς οὖν
the democratic by-the laws the established let-no-one then
ὑμῶν τοῦτ' ἀγνοείτω, ἀλλὰ σαφῶς ἕκαστος ἐπιστάσθω, ὅτι
of-you this be-ignorant-of but clearly each let-him-know that
ὅταν εἰσίῃ εἰς δικαστήριον γραφὴν παρανόμων δικάσων, ἐν
when he-enters into court indictment for-illegality going-to-judge in
ταύτῃ τῇ ἡμέρᾳ μέλλει τὴν ψῆφον φέρειν περὶ τῆς ἑαυτοῦ
this the day he-is-about the vote to-cast about the his-own
παρρησίας. διόπερ καὶ ὁ νομοθέτης τοῦτο πρῶτον
free-speech for-which-reason also the lawgiver this first
ἔταξεν ἐν τῷ τῶν δικαστῶν ὅρκῳ, 'ψηφιοῦμαι κατὰ
set in the of-the jurors oath I-will-vote according-to
τοὺς νόμους,' ἐκεῖνό γε εὖ εἰδώς, ὅτι ἂν διατηρηθῶσιν
the laws that at-least well knowing that if are-preserved
οἱ νόμοι τῇ πόλει, σῴζεται καὶ ἡ δημοκρατία.
the laws for-the city is-saved also the democracy

7 ἃ χρὴ διαμνημονεύοντας ὑμᾶς μισεῖν τοὺς τὰ
which one-must remembering you to-hate the-ones the
παράνομα γράφοντας, καὶ μηδὲν ἡγεῖσθαι μικρὸν εἶναι
illegal-things proposing and nothing to-consider small to-be

τῶν τοιούτων ἀδικημάτων, ἀλλ᾽ ἕκαστον ὑπερμέγεθες, καὶ
of-the such wrongs but each enormous and
τοῦθ᾽ ὑμῶν τὸ δίκαιον μηδένα ἐᾶν ἀνθρώπων ἐξαιρεῖσθαι,
this your the right no-one to-allow of-men to-take-away
μήτε τὰς τῶν στρατηγῶν συνηγορίας, οἳ ἐπὶ πολὺν ἤδη
neither the of-the generals advocacies who for long already
χρόνον συνεργοῦντές τισι τῶν ῥητόρων λυμαίνονται τὴν
time cooperating with-some of-the orators ruin the
πολιτείαν, μήτε τὰς τῶν ξένων δεήσεις, οὓς ἀναβιβαζόμενοί
constitution nor the of-the foreigners entreaties whom bringing-up
τινες ἐκφεύγουσιν ἐκ τῶν δικαστηρίων, παράνομον πολιτείαν
some escape from the courts illegal policy
πολιτευόμενοι· ἀλλ᾽ ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθείη
pursuing but as — of-you each would-be-ashamed
τὴν τάξιν λιπεῖν ἣν ἂν ταχθῇ ἐν τῷ πολέμῳ, οὕτω καὶ
the post to-desert which — he-is-posted in the war so also
νῦν αἰσχύνθητε ἐκλιπεῖν τὴν τάξιν ἣν τέταχθε ὑπὸ
now be-ashamed to-desert the post which you-have-been-posted by
τῶν νόμων φύλακες τῆς δημοκρατίας τήνδε τὴν ἡμέραν.
the laws guardians of-the democracy this the day
κἀκεῖνο δὲ χρὴ διαμνημονεύειν, ὅτι νυνὶ πάντες οἱ 8
and-that and one-must to-remember that now all the
πολῖται παρακαταθέμενοι τὴν πόλιν ὑμῖν καὶ τὴν πολιτείαν
citizens having-entrusted the city to-you and the constitution
διαπιστεύσαντες, οἱ μὲν πάρεισι καὶ ἐπακούουσι τῆσδε
having-confided the-ones indeed are-present and listen this
τῆς κρίσεως, οἱ δὲ ἄπεισιν ἐπὶ τῶν ἰδίων ἔργων· οὓς
the trial the-others but are-away at the private works whom
αἰσχυνόμενοι καὶ τῶν ὅρκων οὓς ὠμόσατε, μεμνημένοι
respecting and the oaths which you-swore remembering
καὶ τῶν νόμων, ἐὰν ἐξελέγξω Κτησιφῶντα καὶ παράνομα
and the laws if I-prove Ctesiphon both illegal-things

γεγραφότα καὶ ψευδῆ καὶ ἀσύμφορα τῇ πόλει, λύετε, ὦ
having-proposed and false-things and inexpedient-things to-the city annul O
ἄνδρες Ἀθηναῖοι, τὰς παρανόμους γνώμας, βεβαιοῦτε τῇ
men Athenians the illegal motions confirm for-the
πόλει τὴν δημοκρατίαν, κολάζετε τοὺς ὑπεναντίως τοῖς
city the democracy punish the-ones contrary to-the
νόμοις καὶ τῷ συμφέροντι τῷ ὑμετέρῳ πολιτευομένους.
laws and to-the interest the your engaged-in-politics
κἂν ταύτην ἔχοντες τὴν διάνοιαν ἀκούητε τῶν μελλόντων
and-if this having the intention you-hear the going-to-be
ῥηθήσεσθαι λόγων, εὖ οἶδ' ὅτι καὶ δίκαια καὶ εὔορκα
spoken arguments well I-know that both just-things and true-to-the-oath-things
καὶ συμφέροντα ὑμῖν αὐτοῖς ψηφιεῖσθε καὶ πάσῃ τῇ πόλει.
and expedient-things for-you yourselves you-will-vote and for-all the city

II · THE LAW ON OFFICIALS UNDER AUDIT

Officials once forestalled their audits by securing praise and crowns in advance, so that jurors were ashamed to convict men just proclaimed for virtue. A lawgiver therefore forbade crowning officials subject to audit. Some evade it by adding the phrase "after he has rendered account," but Ctesiphon proposed to crown Demosthenes while he was still in office, before his audit. Aeschines expects the defense to claim that commissions held by decree are not offices. He answers with the law naming all elected posts, including overseers of public works, as offices, and Demosthenes, as wall-builder, was overseer of the greatest of them.

9 περὶ μὲν οὖν τῆς ὅλης κατηγορίας μετρίως μοι ἐλπίζω
about indeed then the whole accusation sufficiently by-me I-hope
προειρῆσθαι· περὶ δὲ αὐτῶν τῶν νόμων οἳ κεῖνται
to-have-been-said-beforehand about but the-very the laws which are-laid-down

περὶ τῶν ὑπευθύνων, παρ᾽ οὓς τὸ ψήφισμα τυγχάνει
about the-ones subject-to-audit against which the decree happens
γεγραφὼς Κτησιφῶν, διὰ βραχέων εἰπεῖν βούλομαι.
having-proposed Ctesiphon in brief to-speak I-wish
ἐν γὰρ τοῖς ἔμπροσθεν χρόνοις ἄρχοντές τινες τὰς μεγίστας
in for the former times officials some the greatest
ἀρχὰς καὶ τὰς προσόδους διοικοῦντες, καὶ δωροδοκοῦντες
offices and the revenues managing and taking-bribes
περὶ ἕκαστα τούτων, προσλαμβάνοντες τούς τε ἐκ τοῦ
about each of-these winning-over the both from the
βουλευτηρίου ῥήτορας καὶ τοὺς ἐκ τοῦ δήμου, πόρρωθεν
council-house orators and the-ones from the people from-far
προκατελάμβανον τὰς εὐθύνας ἐπαίνοις καὶ κηρύγμασιν, ὥστ᾽
they-forestalled the audits with-praises and proclamations so-that
ἐν ταῖς εὐθύναις εἰς τὴν μεγίστην μὲν ἀπορίαν ἀφικνεῖσθαι
in the audits into the greatest indeed perplexity to-come
τοὺς κατηγόρους, πολὺ δὲ ἔτι μᾶλλον τοὺς δικαστάς.
the accusers much and still more the jurors
πολλοὶ γὰρ πάνυ τῶν ὑπευθύνων, ἐπ᾽ αὐτοφώρῳ 10
many for very of-the-ones subject-to-audit in-the very-act
κλέπται τῶν δημοσίων χρημάτων ὄντες ἐξελεγχόμενοι,
thieves of-the public money being being-convicted
διεφύγγανον ἐκ τῶν δικαστηρίων, εἰκότως· ᾐσχύνοντο γὰρ
escaped from the courts reasonably were-ashamed for
οἶμαι οἱ δικασταί, εἰ φανήσεται ὁ αὐτὸς ἀνὴρ ἐν τῇ αὐτῇ
I-think the jurors if will-appear the same man in the same
πόλει, πρώην μέν ποτε ἀναγορευόμενος ἐν τοῖς ἀγῶσιν,
city lately indeed once being-proclaimed in the contests
ὅτι στεφανοῦται ἀρετῆς ἕνεκα καὶ δικαιοσύνης ὑπὸ
that is-crowned of-virtue for-the-sake and of-justice by
τοῦ δήμου χρυσῷ στεφάνῳ, ὁ δὲ αὐτὸς ἀνὴρ μικρὸν
the people with-a-golden crown the but same man little

ἐπισχὼν ἔξεισιν ἐκ τοῦ δικαστηρίου κλοπῆς ἕνεκα τὰς
having-waited will-go-out from the court of-theft for-the-sake the
εὐθύνας ὠφληκώς· ὥστε ἠναγκάζοντο τὴν ψῆφον φέρειν
audit having-lost so-that were-compelled the vote to-cast
οἱ δικασταί, οὐ περὶ τοῦ παρόντος ἀδικήματος,
the jurors not about the present wrong
11 ἀλλ' ὑπὲρ τῆς αἰσχύνης τοῦ δήμου. κατιδὼν δή τις
but for the shame of-the people having-perceived indeed some
ταῦτα νομοθέτης τίθησι νόμον καὶ μάλα καλῶς ἔχοντα,
these-things lawgiver lays-down a-law and very well being
διαρρήδην ἀπαγορεύοντα τοὺς ὑπευθύνους μὴ στεφανοῦν.
expressly forbidding the-ones subject-to-audit not to-crown
καὶ ταῦτα οὕτως εὖ προκατειληφότος τοῦ νομοθέτου,
and these-things so well having-forestalled the lawgiver
εὕρηνται κρείττονες λόγοι τῶν νόμων, οὓς εἰ μή τις
have-been-found stronger arguments than-the laws which if not someone
ὑμῖν ἐρεῖ, λήσετε ἐξαπατηθέντες. τούτων γὰρ τῶν τοὺς
to-you will-tell you-will-unawares having-been-deceived of-these for the the-ones
ὑπευθύνους στεφανούντων παρὰ τοὺς νόμους οἱ μὲν φύσει
subject-to-audit crowning against the laws some indeed by-nature
μέτριοί εἰσιν, εἰ δή τις ἐστὶ μέτριος τῶν τὰ παράνομα
moderate are if indeed anyone is moderate of-the-ones the illegal-things
γραφόντων, ἀλλ' οὖν προβάλλονταί γέ τι πρὸ τῆς
proposing but anyway they-put-forward at-least something before the
αἰσχύνης. προσγράφουσι γὰρ πρὸς τὰ ψηφίσματα στεφανοῦν
shame they-add for to the decrees to-crown
τὸν ὑπεύθυνον 'ἐπειδὰν λόγον καὶ εὐθύνας τῆς ἀρχῆς δῷ.'
the-one subject-to-audit when account and audit of-the office he-renders
12 καὶ ἡ μὲν πόλις τὸ ἴσον ἀδίκημα ἀδικεῖται·
and the indeed city the equal wrong is-wronged
προκαταλαμβάνονται γὰρ ἐπαίνοις καὶ στεφάνοις αἱ
are-forestalled for by-praises and crowns the

εὔθυναι· ὁ δὲ τὸ ψήφισμα γράφων ἐνδείκνυται τοῖς
audits the-one but the decree proposing shows to-the-ones
ἀκούουσιν, ὅτι γέγραφε μὲν παράνομα, αἰσχύνεται δὲ
hearing that he-has-proposed indeed illegal-things is-ashamed and
ἐφ' οἷς ἡμάρτηκε. Κτησιφῶν δέ, ὦ ἄνδρες Ἀθηναῖοι,
at what he-has-erred Ctesiphon but O men Athenians
ὑπερπηδήσας τὸν νόμον τὸν περὶ τῶν ὑπευθύνων
having-leapt-over the law the about the-ones subject-to-audit
κείμενον, καὶ τὴν πρόφασιν ἣν ἀρτίως προεῖπον ὑμῖν
laid-down and the pretext which just-now I-mentioned to-you
ἀνελών, πρὶν λόγον πρὶν εὐθύνας δοῦναι γέγραφε
having-removed before account before audit to-render has-proposed
μεταξὺ Δημοσθένην ἄρχοντα στεφανοῦν.
in-the-midst Demosthenes holding-office to-crown
λέξουσι δέ, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἕτερόν τινα λόγον 13
they-will-say and O men Athenians also another some argument
ὑπεναντίον τῷ ἀρτίως εἰρημένῳ, ὡς ἄρα, ὅσα τις
contrary to-the just-now said that after-all as-much-as one
αἱρετὸς ὢν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα
elected being does by decree not is this
ἀρχή, ἀλλ' ἐπιμέλειά τις καὶ διακονία· ἀρχὰς δὲ φήσουσιν
an-office but a-charge some and service offices but they-will-say
ἐκείνας εἶναι ἃς οἱ θεσμοθέται ἀποκληροῦσιν ἐν τῷ
those to-be which the thesmothetae allot in the
Θησείῳ, κἀκείνας ἃς ὁ δῆμος χειροτονεῖ ἐν ἀρχαιρεσίαις,
Theseum and-those which the people elects in elections
στρατηγοὺς καὶ ἱππάρχους καὶ τὰς μετὰ τούτων ἀρχάς, τὰ
generals and cavalry-commanders and the with these offices the
δ' ἄλλα πάντα πραγματείας προστεταγμένας κατὰ ψήφισμα.
but other all commissions assigned by decree

14 ἐγὼ δὲ πρὸς τοὺς λόγους τοὺς τούτων νόμον ὑμέτερον
I but against the arguments the of-these law your
παρέξομαι, ὃν ὑμεῖς ἐνομοθετήσατε λύσειν ἡγούμενοι
will-produce which you enacted to-be-going-to-abolish thinking
τὰς τοιαύτας προφάσεις, ἐν ᾧ διαρρήδην γέγραπται, ‘τὰς
the such pretexts in which expressly it-is-written the
χειροτονητάς,’ φησίν, ‘ἀρχάς,’ ἁπάσας ἑνὶ περιλαβὼν
elective he-says offices all with-one having-embraced
ὀνόματι, καὶ προσειπὼν ἀρχὰς ἁπάσας εἶναι ἃς ὁ δῆμος
name and having-declared offices all to-be which the people
χειροτονεῖ, ‘καὶ τοὺς ἐπιστάτας,’ φησί, ‘τῶν δημοσίων
elects and the overseers he-says of-the public
ἔργων·’ ἔστι δὲ ὁ Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ
works is and — Demosthenes wall-builder overseer of-the
μεγίστου τῶν ἔργων· ‘καὶ πάντας ὅσοι διαχειρίζουσί
greatest of-the works and all as-many-as handle
τι τῶν τῆς πόλεως πλέον ἢ τριάκονθ’ ἡμέρας, καὶ
anything of-the of-the city more than thirty days and
ὅσοι λαμβάνουσιν ἡγεμονίας δικαστηρίων·’ οἱ δὲ τῶν
as-many-as receive presidencies of-courts the and of-the
ἔργων ἐπιστάται πάντες ἡγεμονίᾳ χρῶνται δικαστηρίου.
works overseers all presidency use of-court
15 τί τούτους κελεύει ποιεῖν; οὐ διακονεῖν, ἀλλ’ ‘ἄρχειν
what these does-he-bid to-do not to-serve but to-hold-office
δοκιμασθέντας ἐν τῷ δικαστηρίῳ,’ ἐπειδὴ καὶ αἱ κληρωταὶ
having-been-scrutinized in the court since also the allotted
ἀρχαὶ οὐκ ἀδοκίμαστοι, ἀλλὰ δοκιμασθεῖσαι ἄρχουσι, ‘καὶ
offices not unscrutinized but having-been-scrutinized hold-office and
λόγον ἐγγράφειν πρὸς τὸν γραμματέα καὶ τοὺς λογιστάς,’
account to-enter to the clerk and the auditors

καθάπερ καὶ τὰς ἄλλας ἀρχάς. ὅτι δὲ ἀληθῆ λέγω,
just-as also the other offices that and true-things I-say
τοὺς νόμους ὑμῖν αὐτοὺς ἀναγνώσεται.
the laws to-you themselves he-will-read
ὅταν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἃς ὁ νομοθέτης ἀρχὰς 16
when then O men Athenians what the lawgiver offices
ὀνομάζει, οὗτοι προσαγορεύωσι πραγματείας καὶ ἐπιμελείας,
names these call commissions and charges
ὑμέτερον ἔργον ἐστὶν ἀπομνημονεύειν καὶ ἀντιτάττειν τὸν
your task it-is to-remember and to-set-against the
νόμον πρὸς τὴν τούτων ἀναίδειαν, καὶ ὑποβάλλειν αὐτοῖς,
law against the of-these shamelessness and to-suggest to-them
ὅτι οὐ προσδέχεσθε κακοῦργον σοφιστήν, οἰόμενον ῥήμασι
that not you-accept a-villainous sophist thinking by-words
τοὺς νόμους ἀναιρήσειν, ἀλλ' ὅσῳ ἄν τις ἄμεινον
the laws to-be-going-to-abolish but by-as-much-as — anyone better
λέγῃ παράνομα γεγραφώς, τοσούτῳ μείζονος ὀργῆς τεύξεται.
speaks illegal-things having-proposed by-so-much greater anger he-will-meet
χρὴ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸ αὐτὸ φθέγγεσθαι τὸν
it-is-necessary for O men Athenians the same to-utter the
ῥήτορα καὶ τὸν νόμον· ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφιῇ ὁ
orator and the law when but different indeed voice emits the
νόμος, ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρὴ
law different and the orator to-the of-the law justice one-must
διδόναι τὴν ψῆφον, οὐ τῇ τοῦ λέγοντος ἀναισχυντίᾳ.
to-give the vote not to-the of-the speaker shamelessness

Demosthenes will argue that he gave a hundred minas to the walls and cannot be audited for goodwill. Aeschines replies that no one in Athens is unaccountable: priests, trierarchs, the Council, and even the Areopagus render account, and those under audit may not leave, dedicate, or bequeath. The records show that Demosthenes held the festival-fund office and the office of wall-builder when the decree was proposed, and had rendered account for neither. If he says he was neither allotted nor elected, the law also counts as officials those whom the tribes choose to handle public money, and the Pandionid tribe appointed him with nearly ten talents.

17 πρὸς δὲ δὴ τὸν ἄφυκτον λόγον, ὅν φησι Δημοσθένης,
against and indeed the inescapable argument which says Demosthenes
βραχέα βούλομαι προειπεῖν. λέξει γὰρ οὗτος· ‘τειχοποιός
brief-things I-wish to-say-beforehand he-will-say for this-man wall-builder
εἰμι· ὁμολογῶ· ἀλλ’ ἐπιδέδωκα τῇ πόλει μνᾶς ἑκατόν, καὶ
I-am I-admit but I-have-contributed to-the city minas a-hundred and
τὸ ἔργον μεῖζον ἐξείργασμαι· τίνος οὖν εἰμι ὑπεύθυνος; εἰ μή
the work greater I-have-carried-out for-what then am-I subject-to-audit if not
τις ἐστὶν εὐνοίας εὔθυνα.’ πρὸς δὴ ταύτην τὴν πρόφασιν
some there-is of-goodwill audit against indeed this the pretext
ἀκούσατέ μου λέγοντος καὶ δίκαια καὶ ὑμῖν συμφέροντα.
hear me speaking both just-things and for-you expedient-things
ἐν γὰρ ταύτῃ τῇ πόλει, οὕτως ἀρχαίᾳ οὔσῃ καὶ τηλικαύτῃ
in for this the city so ancient being and so-great
τὸ μέγεθος, οὐδείς ἐστιν ἀνυπεύθυνος τῶν καὶ ὁπωσοῦν
in-the size no-one is unaccountable of-the-ones even in-any-way
πρὸς τὰ κοινὰ προσεληλυθότων.
to the public-affairs having-come

διδάξω δ' ὑμᾶς πρῶτον ἐπὶ τῶν παραδόξων. οἷον τοὺς 18
I-will-teach and you first in the paradoxical-cases for-instance the
ἱερέας καὶ τὰς ἱερείας ὑπευθύνους εἶναι κελεύει ὁ νόμος, καὶ
priests and the priestesses subject-to-audit to-be bids the law and
συλλήβδην ἅπαντας καὶ χωρὶς ἑκάστους κατὰ σῶμα, τοὺς
collectively all and separately each by person the-ones
τὰ γέρα μόνον λαμβάνοντας καὶ τὰς εὐχὰς ὑπὲρ ὑμῶν πρὸς
the perquisites only receiving and the prayers for you to
τοὺς θεοὺς εὐχομένους, καὶ οὐ μόνον ἰδίᾳ, ἀλλὰ καὶ κοινῇ
the gods praying and not only privately but also in-common
τὰ γένη, Εὐμολπίδας καὶ Κήρυκας καὶ τοὺς ἄλλους ἅπαντας.
the clans Eumolpidae and Ceryces and the others all
πάλιν τοὺς τριηράρχους ὑπευθύνους εἶναι κελεύει ὁ νόμος, 19
again the trierarchs subject-to-audit to-be bids the law
οὐ τὰ κοινὰ διαχειρίσαντας, οὐδ' ἀπὸ τῶν ὑμετέρων
not the public-funds having-handled nor from the yours
πολλὰ μὲν ὑφαιρουμένους, βραχέα δὲ κατατιθέντας,
much indeed filching little but paying-in
οὐδ' ἐπιδιδόναι μὲν φάσκοντας, ἀποδιδόντας δὲ ὑμῖν τὰ
nor to-contribute indeed claiming restoring but to-you the
ὑμέτερα, ἀλλ' ὁμολογουμένως τὰς πατρῴας οὐσίας εἰς
yours but admittedly the ancestral estates on
τὴν πρὸς ὑμᾶς ἀνηλωκότας φιλοτιμίαν.
the toward you having-spent public-spirit
οὐ τοίνυν μόνοι οἱ τριήραρχοι, ἀλλὰ καὶ τὰ μέγιστα τῶν ἐν
not then alone the trierarchs but also the greatest of-the in
τῇ πόλει συνεδρίων ὑπὸ τὴν τῶν δικαστηρίων ἔρχεται ψῆφον.
the city councils under the of-the courts come vote
πρῶτον μὲν γὰρ τὴν βουλὴν τὴν ἐν Ἀρείῳ πάγῳ ἐγγράφειν 20
first indeed for the council the on of-Ares hill to-register
πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει λόγον καὶ εὐθύνας
with the auditors the law bids account and audit

διδόναι, καὶ τὴν ἐκεῖ σκυθρωπὸν καὶ τῶν μεγίστων κυρίαν
to-render and the there stern and of-the greatest-matters sovereign
ἄγει ὑπὸ τὴν ὑμετέραν ψῆφον. οὐκ ἄρα στεφανωθήσεται
it-brings under the your vote not then will-be-crowned
ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου; οὐδὲ γὰρ πάτριον αὐτοῖς.
the council the from of-Ares hill not-even for ancestral for-them
οὐκ ἄρα φιλοτιμοῦνται; πάνυ γε, ἀλλ᾽ οὐκ ἀγαπῶσιν, ἐάν
not then are-they-ambitious very indeed but not they-are-content if
τις παρ᾽ αὐτοῖς μὴ ἀδικῇ, ἀλλ᾽ ἐάν τις ἐξαμαρτάνῃ,
anyone among them not does-wrong but if anyone errs
κολάζουσιν· οἱ δὲ ὑμέτεροι ῥήτορες τρυφῶσι. πάλιν τὴν
they-punish the but your orators give-themselves-airs again the
βουλὴν τοὺς πεντακοσίους ὑπεύθυνον πεποίηκεν ὁ νομοθέτης.
council the five-hundred subject-to-audit has-made the lawgiver
21 καὶ οὕτως ἰσχυρῶς ἀπιστεῖ τοῖς ὑπευθύνοις, ὥστ᾽ εὐθὺς
and so strongly he-distrusts the-ones subject-to-audit that at-once
ἀρχόμενος τῶν νόμων, ‘ἀρχὴν ὑπεύθυνον,’ φησί, ‘μὴ
beginning the laws official subject-to-audit he-says not
ἀποδημεῖν·’ ‘ὦ Ἡράκλεις,’ ὑπολάβοι ἄν τις, ‘ὅτι ἦρξα,
to-go-abroad O Heracles might-reply — someone because I-held-office
μὴ ἀποδημήσω;’ ἵνα γε μὴ προλαβὼν χρήματα τῆς
not shall-I-go-abroad so-that at-least not having-taken-beforehand money of-the
πόλεως ἢ πράξεις δρασμῷ χρήσῃ. πάλιν ὑπεύθυνον οὐκ
city or actions to-flight you-may-resort again one-subject-to-audit not
ἐᾷ τὴν οὐσίαν καθιεροῦν, οὐδὲ ἀνάθημα ἀναθεῖναι, οὐδ᾽
he-permits the property to-consecrate nor offering to-dedicate nor
ἐκποίητον γενέσθαι, οὐδὲ διαθέσθαι τὰ ἑαυτοῦ, οὐδ᾽ ἄλλα
adopted-out to-become nor to-dispose the his-own nor other
πολλά· ἑνὶ δὲ λόγῳ ἐνεχυράζει τὰς οὐσίας ὁ νομοθέτης
many-things with-one and word he-holds-in-pledge the properties the lawgiver
τὰς τῶν ὑπευθύνων, ἕως ἂν λόγον ἀποδῶσι τῇ πόλει.
the of-the-ones subject-to-audit until — account they-render to-the city

‘ναί, ἀλλ’ ἔστι τις ἄνθρωπος ὃς οὔτ’ εἴληφεν οὐδὲν 22
yes but there-is some man who neither has-received anything
τῶν δημοσίων οὔτ’ ἀνήλωκε, προσῆλθε δὲ πρός τι
of-the public-funds nor has-spent has-come and to something
τῶν κοινῶν.’ καὶ τοῦτον ἀποφέρειν κελεύει λόγον πρὸς
of-the public-affairs also this-man to-render he-bids account to
τοὺς λογιστάς. ‘καὶ πῶς ὅ γε μηδὲν λαβὼν μηδ’
the auditors and how the-one at-least nothing having-received nor
ἀναλώσας ἀποίσει λόγον τῇ πόλει;’ αὐτὸς ὑποβάλλει
having-spent will-render account to-the city himself suggests
καὶ διδάσκει ὁ νόμος ἃ χρὴ γράφειν· κελεύει γὰρ
and teaches the law what one-must to-write it-bids for
αὐτὸ τοῦτο ἐγγράφειν, ὅτι ‘οὔτ’ ἔλαβον οὐδὲν τῶν τῆς
this-very thing to-enter that neither did-I-receive anything of-the of-the
πόλεως οὔτ’ ἀνήλωσα.’ ἀνυπεύθυνον δὲ καὶ ἀζήτητον
city nor did-I-spend unaccountable and also uninvestigated
καὶ ἀνεξέταστον οὐδέν ἐστι τῶν ἐν τῇ πόλει. ὅτι δὲ
and unexamined nothing is of-the-things in the city that but
ἀληθῆ λέγω, αὐτῶν ἀκούσατε τῶν νόμων.
true-things I-say them hear the laws
ὅταν τοίνυν μάλιστα θρασύνηται Δημοσθένης, λέγων ὡς 23
when then most is-bold Demosthenes saying that
διὰ τὴν ἐπίδοσιν οὐκ ἔστιν ὑπεύθυνος, ἐκεῖνο αὐτῷ
because-of the contribution not he-is subject-to-audit that to-him
ὑποβάλλετε· οὐκ οὖν ἐχρῆν σε, ὦ Δημόσθενες, ἐᾶσαι
suggest not then was-it-necessary you O Demosthenes to-allow
τὸν τῶν λογιστῶν κήρυκα κηρύξαι τὸ πάτριον καὶ
the of-the auditors herald to-proclaim the ancestral and
ἔννομον κήρυγμα τοῦτο, ‘τίς βούλεται κατηγορεῖν;’ ἔασον
lawful proclamation this who wishes to-accuse allow
ἀμφισβητῆσαί σοι τὸν βουλόμενον τῶν πολιτῶν, ὡς
to-dispute you the-one wishing of-the citizens that

οὐκ ἐπέδωκας, ἀλλ᾽ ἀπὸ πολλῶν ὧν ἔχεις εἰς τὴν
not you-contributed but from much of-what you-have toward the
τῶν τειχῶν οἰκοδομίαν μικρὰ κατέθηκας, δέκα τάλαντα
of-the walls building little you-paid-in ten talents
εἰς ταῦτα τῆς πόλεως εἰληφώς. μὴ ἅρπαζε τὴν
for these-things of-the city having-received do-not snatch the
φιλοτιμίαν, μηδὲ ἐξαιροῦ τῶν δικαστῶν τὰς ψήφους ἐκ
public-spirit nor take-out of-the jurors the votes from
τῶν χειρῶν, μηδ᾽ ἔμπροσθεν τῶν νόμων, ἀλλ᾽ ὕστερος
the hands nor before the laws but after
πολιτεύου. ταῦτα γὰρ ὀρθοῖ τὴν δημοκρατίαν.
govern these-things for set-straight the democracy

24 πρὸς μὲν οὖν τὰς κενὰς προφάσεις ἃς οὗτοι προφασιοῦνται,
against indeed then the empty pretexts which these will-put-forward
μέχρι δεῦρο εἰρήσθω μοι· ὅτι δὲ ὄντως ἦν ὑπεύθυνος ὁ
up-to here let-it-have-been-said by-me that and really was subject-to-audit —
Δημοσθένης, ὅθ᾽ οὗτος εἰσήνεγκε τὸ ψήφισμα, ἄρχων μὲν
Demosthenes when this-man brought-in the decree holding indeed
τὴν ἐπὶ τὸ θεωρικὸν ἀρχήν, ἄρχων δὲ τὴν τῶν τειχοποιῶν,
the over the festival-fund office holding but the of-the wall-builders
οὐδετέρας δέ πω τῶν ἀρχῶν τούτων λόγον ὑμῖν οὐδ᾽ εὐθύνας
of-neither but yet of-the offices these account to-you nor audit
δεδωκώς, ταῦτ᾽ ἤδη πειράσομαι ὑμᾶς διδάσκειν ἐκ τῶν
having-rendered these-things now I-will-try you to-teach from the
δημοσίων γραμμάτων. καί μοι ἀνάγνωθι, ἐπὶ τίνος ἄρχοντος
public records and for-me read in what archon
καὶ ποίου μηνὸς καὶ ἐν τίνι ἡμέρᾳ καὶ ἐν ποίᾳ ἐκκλησίᾳ
and what month and on what day and in what assembly
ἐχειροτονήθη Δημοσθένης τὴν ἀρχὴν τὴν ἐπὶ τὸ θεωρικόν.
was-elected Demosthenes the office the over the festival-fund

οὐκοῦν εἰ μηδὲν ἔτι περαιτέρω δείξαιμι, δικαίως ἂν
therefore if nothing further beyond I-should-show justly —
ἁλίσκοιτο Κτησιφῶν· αἱρεῖ γὰρ αὐτὸν οὐχ ἡ κατηγορία
would-be-convicted Ctesiphon convicts for him not the accusation
ἡ ἐμή, ἀλλὰ τὰ δημόσια γράμματα.
the mine but the public records
πρότερον μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἀντιγραφεὺς 25
formerly indeed then O men Athenians comptroller
ἦν χειροτονητὸς τῇ πόλει, ὃς καθ' ἑκάστην πρυτανείαν
there-was elected for-the city who in each prytany
ἀπελογίζετο τὰς προσόδους τῷ δήμῳ· διὰ δὲ τὴν πρὸς
rendered-account the revenues to-the people because-of but the toward
Εὔβουλον γενομένην πίστιν ὑμῖν οἱ ἐπὶ τὸ θεωρικὸν
Eubulus having-arisen trust for-you the-ones over the festival-fund
κεχειροτονημένοι ἦρχον μέν, πρὶν ἢ τὸν Ἡγήμονος νόμον
elected held indeed before than the of-Hegemon law
γενέσθαι, τὴν τοῦ ἀντιγραφέως ἀρχήν, ἦρχον δὲ τὴν
to-be-passed the of-the comptroller office held and the
τῶν ἀποδεκτῶν, καὶ νεωρίων ἦρχον, καὶ σκευοθήκην
of-the receivers and of-the-dockyards they-held and arsenal
ᾠκοδόμουν, ἦσαν δὲ καὶ ὁδοποιοί, καὶ σχεδὸν τὴν ὅλην
built were and also road-builders and almost the whole
διοίκησιν εἶχον τῆς πόλεως.
administration they-had of-the city
καὶ οὐ κατηγορῶν αὐτῶν οὐδ' ἐπιτιμῶν λέγω, ἀλλ' ἐκεῖνο 26
and not accusing them nor censuring I-speak but that
ὑμῖν ἐνδείξασθαι βουλόμενος, ὅτι ὁ μὲν νομοθέτης, ἐάν
to-you to-show wishing that the indeed lawgiver if
τις μιᾶς ἀρχῆς τῆς ἐλαχίστης ὑπεύθυνος ᾖ, τοῦτον
anyone of-one office the least subject-to-audit is this-man
οὐκ ἐᾷ, πρὶν ἂν λόγον καὶ εὐθύνας δῷ, στεφανοῦν,
not permits before — account and audit he-renders to-crown

Κτησιφῶν δὲ Δημοσθένην τὸν συλλήβδην ἁπάσας τὰς
Ctesiphon but Demosthenes the-one collectively all the
Ἀθήνησιν ἀρχὰς ἄρχοντα οὐκ ὤκνησε γράψαι στεφανῶσαι.
at-Athens offices holding not hesitated to-propose to-crown
27 ὡς τοίνυν καὶ τὴν τῶν τειχοποιῶν ἀρχὴν ἦρχεν, ὅθ'
that then also the of-the wall-builders office he-held when
οὗτος τὸ ψήφισμα ἔγραψε, καὶ τὰ δημόσια χρήματα
this-man the decree proposed and the public money
διεχείριζε, καὶ ἐπιβολὰς ἐπέβαλλε, καθάπερ οἱ ἄλλοι
handled and fines imposed as the other
ἄρχοντες, καὶ δικαστηρίων ἡγεμονίας ἐλάμβανε, τούτων
officials and of-courts presidencies he-took of-these
ὑμῖν αὐτὸν Δημοσθένην μάρτυρα παρέξομαι. ἐπὶ γὰρ
to-you himself Demosthenes witness I-will-produce in for
Χαιρώνδου ἄρχοντος, Θαργηλιῶνος μηνὸς δευτέρᾳ
Chaerondas being-archon of-Thargelion month on-the-second
φθίνοντος, ἐκκλησίας οὔσης ἔγραψε Δημοσθένης ἀγορὰν
waning assembly being proposed Demosthenes assembly
ποιῆσαι τῶν φυλῶν Σκιροφοριῶνος δευτέρᾳ ἱσταμένου
to-hold of-the tribes of-Scirophorion on-the-second of-the-beginning
καὶ τρίτῃ, καὶ ἐπέταξεν ἐν τῷ ψηφίσματι ἑκάστης τῶν
and on-the-third and he-ordered in the decree of-each of-the
φυλῶν ἑλέσθαι τοὺς ἐπιμελησομένους τῶν ἔργων ἐπὶ τὰ
tribes to-choose the-ones going-to-superintend the works on the
τείχη καὶ ταμίας, καὶ μάλα ὀρθῶς, ἵν' ἡ πόλις ἔχοι
walls and treasurers and very rightly so-that the city might-have
ὑπεύθυνα σώματα παρ' ὧν ἔμελλε τῶν ἀνηλωμένων
accountable persons from whom it-was-going of-the-things spent
λόγον ἀπολήψεσθαι. καί μοι λέγε τὸ ψήφισμα.
account to-receive and for-me read the decree

ναί, ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθὺς λέγων ὡς οὔτ' 28
yes but he-twists-back against this at-once saying that neither
ἔλαχε τειχοποιὸς οὔτ' ἐχειροτονήθη ὑπὸ τοῦ δήμου.
was-he-allotted wall-builder nor was-he-elected by the people
καὶ περὶ τούτου Δημοσθένης μὲν καὶ Κτησιφῶν πολὺν
and about this Demosthenes indeed and Ctesiphon long
ποιήσονται λόγον· ὁ δέ γε νόμος βραχὺς καὶ σαφὴς
will-make argument the but at-least law short and clear
καὶ ταχὺ λύων τὰς τούτων τέχνας. μικρὰ δὲ ὑμῖν ὑπὲρ
and quickly undoing the of-these tricks small-things and to-you about
αὐτῶν πρῶτον προειπεῖν βούλομαι.
them first to-say-beforehand I-wish
ἔστι γάρ, ὦ ἄνδρες Ἀθηναῖοι, τῶν περὶ τὰς ἀρχὰς εἴδη 29
there-are for O men Athenians of-the about the offices kinds
τρία, ὧν ἓν μὲν καὶ πᾶσι φανερώτατον οἱ κληρωτοὶ
three of-which one indeed both to-all most-evident the allotted
καὶ οἱ χειροτονητοὶ ἄρχοντες, δεύτερον δὲ ὅσοι τι
and the elected officials second and as-many-as anything
διαχειρίζουσι τῶν τῆς πόλεως ὑπὲρ τριάκοντα ἡμέρας καὶ
handle of-the of-the city over thirty days and
οἱ τῶν δημοσίων ἔργων ἐπιστάται, τρίτον δ' ἐν τῷ νόμῳ
the of-the public works overseers third and in the law
γέγραπται, καὶ εἴ τινες ἄλλοι ἡγεμονίας δικαστηρίων
it-is-written and if any others presidencies of-courts
λαμβάνουσι, 'καὶ τούτους ἄρχειν δοκιμασθέντας.'
receive also these to-hold-office having-been-scrutinized
ἐπειδὰν δ' ἀφέλῃ τις τοὺς ὑπὸ τοῦ δήμου κεχειροτονημένους 30
when and takes-away one the-ones by the people elected
καὶ τοὺς κληρωτοὺς ἄρχοντας, καταλείπονται οὓς αἱ
and the allotted officials there-are-left whom the
φυλαὶ καὶ αἱ τριττύες καὶ οἱ δῆμοι ἐξ ἑαυτῶν αἱροῦνται
tribes and the thirds and the demes from themselves choose

τὰ δημόσια χρήματα διαχειρίζειν. τοῦτο δὲ γίγνεται, ὅταν,
the public money to-handle this and happens when
ὥσπερ νῦν, ἐπιταχθῇ τι ταῖς φυλαῖς, ἢ τάφρους
as now is-assigned something to-the tribes either trenches
ἐξεργάζεσθαι ἢ τριήρεις ναυπηγεῖσθαι. ὅτι δὲ ἀληθῆ
to-dig or triremes to-build that and true-things
λέγω, ἐξ αὐτῶν τῶν νόμων μαθήσεσθε.
I-say from the-very the laws you-will-learn
31 ἀναμνήσθητε δὴ τοὺς προειρημένους λόγους, ὅτι ὁ
recall now the previously-stated arguments that the
μὲν νομοθέτης τοὺς ἐκ τῶν φυλῶν ἄρχειν κελεύει
indeed lawgiver the-ones from the tribes to-hold-office bids
δοκιμασθέντας ἐν τῷ δικαστηρίῳ, ἡ δὲ Πανδιονὶς φυλὴ
having-been-scrutinized in the court the but Pandionid tribe
ἄρχοντα καὶ τειχοποιὸν ἀπέδειξε Δημοσθένην, ὃς ἐκ τῆς
official and wall-builder appointed Demosthenes who from the
διοικήσεως εἰς ταῦτα ἔχει μικροῦ δεῖν δέκα τάλαντα, ἕτερος
administration for these-things has little lacking ten talents another
δ' ἀπαγορεύει νόμος ἀρχὴν ὑπεύθυνον μὴ στεφανοῦν, ὑμεῖς
and forbids law official subject-to-audit not to-crown you
δὲ ὀμωμόκατε κατὰ τοὺς νόμους ψηφιεῖσθαι, ὁ δὲ ῥήτωρ
and have-sworn according-to the laws to-be-going-to-vote the but orator
γέγραφε τὸν ὑπεύθυνον στεφανοῦν, οὐ προσθεὶς 'ἐπειδὰν
has-proposed the-one subject-to-audit to-crown not having-added when
δῷ λόγον καὶ εὐθύνας,' ἐγὼ δὲ ἐξελέγχω τὸ παράνομον
he-renders account and audit I but prove the illegality
μάρτυρας ἅμα τοὺς νόμους καὶ τὰ ψηφίσματα
as-witnesses at-the-same-time the laws and the decrees
καὶ τοὺς ἀντιδίκους παρεχόμενος. πῶς οὖν ἄν τις
and the opponents producing how then — anyone
περιφανέστερον ἐπιδείξειεν ἄνθρωπον παράνομα γεγραφότα;
more-clearly could-show a-man illegal-things having-proposed

The law requires a crown given by the Council to be proclaimed in the council-house and one given by the people in the Assembly, and nowhere else. Ctesiphon proposed to proclaim it in the theater before the Greeks at the tragedies. His defenders will cite the Dionysiac law permitting proclamations in the theater if the people vote it, claiming two conflicting laws. Aeschines answers that the thesmothetae must each year remove contradictory laws, so no such conflict can exist. The Dionysiac law was passed to stop private crownings and the freeing of slaves in the theater, and it covers only crowns from foreign cities, which are dedicated to Athena.

ὡς τοίνυν καὶ τὴν ἀνάρρησιν τοῦ στεφάνου παρανόμως ἐν 32
that then also the proclamation of-the crown illegally in
τῷ ψηφίσματι κελεύει γίγνεσθαι, καὶ τοῦθ' ὑμᾶς διδάξω. ὁ
the decree he-bids to-take-place also this you I-will-teach the
γὰρ νόμος διαρρήδην κελεύει, ἐὰν μέν τινα στεφανοῖ ἡ
for law expressly bids if indeed anyone crowns the
βουλή, ἐν τῷ βουλευτηρίῳ ἀνακηρύττεσθαι, ἐὰν δὲ ὁ δῆμος,
council in the council-house to-be-proclaimed if but the people
ἐν τῇ ἐκκλησίᾳ, 'ἄλλοθι δὲ μηδαμοῦ.' καί μοι λέγε τὸν νόμον.
in the assembly elsewhere but nowhere and for-me read the law
οὗτος ὁ νόμος, ὦ ἄνδρες Ἀθηναῖοι, καὶ μάλα καλῶς ἔχει. 33
this the law O men Athenians also very well stands
οὐ γὰρ οἶμαι ᾤετο δεῖν ὁ νομοθέτης τὸν ῥήτορα
not for I-think he-thought to-be-necessary the lawgiver the orator
σεμνύνεσθαι πρὸς τοὺς ἔξωθεν, ἀλλ' ἀγαπᾶν ἐν αὐτῇ
to-pride-himself before the-ones outside but to-be-content in itself
τῇ πόλει τιμώμενον ὑπὸ τοῦ δήμου, καὶ μὴ ἐργολαβεῖν
the city honored by the people and not to-make-a-trade
ἐν τοῖς κηρύγμασιν. ὁ μὲν οὖν νομοθέτης οὕτως· ὁ δὲ
in the proclamations the indeed then lawgiver so the but
Κτησιφῶν πῶς; ἀναγίγνωσκε τὸ ψήφισμα.
Ctesiphon how read the decree

34 ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι ὁ μὲν νομοθέτης κελεύει
you-hear O men Athenians that the indeed lawgiver bids
ἐν τῷ δήμῳ ἐν Πυκνὶ τῇ ἐκκλησίᾳ ἀνακηρύττειν
in the people on-the Pnyx in-the assembly to-proclaim
τὸν ὑπὸ τοῦ δήμου στεφανούμενον, ‘ἄλλοθι δὲ μηδαμοῦ,’
the-one by the people crowned elsewhere but nowhere
Κτησιφῶν δὲ ἐν τῷ θεάτρῳ, οὐ τοὺς νόμους μόνον
Ctesiphon but in the theater not the laws only
ὑπερβάς, ἀλλὰ καὶ τὸν τόπον μετενεγκών, οὐδὲ
having-overstepped but also the place having-transferred nor
ἐκκλησιαζόντων Ἀθηναίων, ἀλλὰ τραγῳδῶν γιγνομένων,
assembling Athenians but tragedies taking-place
οὐδ’ ἐναντίον τοῦ δήμου, ἀλλ’ ἐναντίον τῶν Ἑλλήνων,
nor before the people but before the Greeks
ἵν’ ἡμῖν συνειδῶσιν οἷον ἄνδρα τιμῶμεν.
so-that with-us they-may-know what-kind man we-honor
35 οὕτω τοίνυν περιφανῶς παράνομα γεγραφώς, παραταχθεὶς
so then manifestly illegal-things having-proposed ranged
μετὰ Δημοσθένους ἐποίσει τέχνας τοῖς νόμοις· ἃς
with Demosthenes he-will-bring-up tricks against-the laws which
ἐγὼ δηλώσω καὶ προερῶ ὑμῖν, ἵνα μὴ λάθητε
I will-show and will-tell-beforehand to-you so-that not you-may-be-unawares
ἐξαπατηθέντες.
deceived
οὗτοι γάρ, ὡς μὲν οὐκ ἀπαγορεύουσιν οἱ νόμοι τὸν
these for that indeed not forbid the laws the-one
ὑπὸ τοῦ δήμου στεφανούμενον μὴ κηρύττειν ἔξω τῆς
by the people crowned not to-proclaim outside the
ἐκκλησίας, οὐχ ἕξουσι λέγειν, οἴσουσι δὲ εἰς τὴν
assembly not will-be-able to-say they-will-bring but into the

ἀπολογίαν τὸν Διονυσιακὸν νόμον, καὶ χρήσονται τοῦ
defense the Dionysiac law and will-use of-the
νόμου μέρει τινὶ κλέπτοντες τὴν ἀκρόασιν ὑμῶν,
law part some stealing the hearing your
καὶ παρέξονται νόμον οὐδὲν προσήκοντα τῇδε τῇ γραφῇ, 36
and they-will-produce a-law in-no-way pertaining to-this the indictment
καὶ λέξουσιν ὡς εἰσὶ τῇ πόλει δύο νόμοι κείμενοι
and they-will-say that there-are for-the city two laws laid-down
περὶ τῶν κηρυγμάτων, εἷς μέν, ὃν νῦν ἐγὼ παρέχομαι,
about the proclamations one indeed which now I produce
διαρρήδην ἀπαγορεύων τὸν ὑπὸ τοῦ δήμου στεφανούμενον
expressly forbidding the-one by the people crowned
μὴ κηρύττεσθαι ἔξω τῆς ἐκκλησίας, ἕτερον δ' εἶναι
not to-be-proclaimed outside the assembly another but to-be
νόμον φήσουσιν ἐναντίον τούτῳ, τὸν δεδωκότα ἐξουσίαν
law they-will-say contrary to-this the-one having-given license
ποιεῖσθαι τὴν ἀνάρρησιν τοῦ στεφάνου τραγῳδοῖς ἐν τῷ
to-make the proclamation of-the crown at-the-tragedies in the
θεάτρῳ, 'ἐὰν ψηφίσηται ὁ δῆμος'· κατὰ δὴ τοῦτον
theater if votes-it the people according-to indeed this
τὸν νόμον φήσουσι γεγραφέναι τὸν Κτησιφῶντα.
the law they-will-say to-have-proposed — Ctesiphon
ἐγὼ δὲ πρὸς τὰς τούτων τέχνας παρέξομαι συνηγόρους 37
I but against the of-these tricks will-produce as-advocates
τοὺς νόμους τοὺς ὑμετέρους, ὅπερ διατελῶ σπουδάζων
the laws the your which-very I-continue urging
παρὰ πᾶσαν τὴν κατηγορίαν. εἰ γὰρ τοῦτό ἐστιν ἀληθές,
throughout whole the accusation if for this is true
καὶ τοιοῦτον ἔθος παραδέδυκεν ὑμῶν εἰς τὴν πολιτείαν,
and such custom has-crept-in your into the constitution
ὥστ' ἀκύρους νόμους ἐν τοῖς κυρίοις ἀναγεγράφθαι,
that invalid laws among the valid to-have-been-inscribed

καὶ δύο περὶ μιᾶς πράξεως ὑπεναντίους ἀλλήλοις, τί
and two about one action contrary to-one-another what
ἂν ἔτι ταύτην εἴποι τις εἶναι πολιτείαν, ἐν ᾗ
— any-longer this would-say anyone to-be constitution in which
ταὐτὰ προστάττουσιν οἱ νόμοι ποιεῖν καὶ μὴ ποιεῖν;
the-same-things enjoin the laws to-do and not to-do
38 ἀλλ᾽ οὐκ ἔχει ταῦθ᾽ οὕτως· μήθ᾽ ὑμεῖς ποτε εἰς τοσαύτην
but not stand these-things so nor you ever to such
ἀταξίαν τῶν νόμων προβαίητε, οὔτε ἠμέληται περὶ
disorder of-the laws may-advance nor has-been-neglected about
τῶν τοιούτων τῷ νομοθέτῃ τῷ τὴν δημοκρατίαν
the such-things by-the lawgiver the-one the democracy
καταστήσαντι, ἀλλὰ διαρρήδην προστέτακται τοῖς
having-established but expressly it-has-been-enjoined on-the
θεσμοθέταις καθ᾽ ἕκαστον ἐνιαυτὸν διορθοῦν ἐν τῷ δήμῳ
thesmothetae by each year to-revise in the people
τοὺς νόμους, ἀκριβῶς ἐξετάσαντας καὶ σκεψαμένους, εἴ
the laws precisely having-examined and having-considered whether
τις ἀναγέγραπται νόμος ἐναντίος ἑτέρῳ νόμῳ, ἢ ἄκυρος
any has-been-inscribed law contrary to-another law or invalid
ἐν τοῖς κυρίοις, ἤ που εἰσὶ νόμοι πλείους ἑνὸς
among the valid or anywhere are laws more than-one
ἀναγεγραμμένοι περὶ ἑκάστης πράξεως.
inscribed about each action
39 κἄν τι τοιοῦτον εὑρίσκωσιν, ἀναγεγραφότας ἐν σανίσιν
and-if anything such they-find having-inscribed on boards
ἐκτιθέναι κελεύει πρόσθεν τῶν ἐπωνύμων, τοὺς δὲ πρυτάνεις
to-post it-bids before the eponymous-heroes the and prytanes
ποιεῖν ἐκκλησίαν ἐπιγράψαντας νομοθέταις, τὸν δ᾽ ἐπιστάτην
to-hold assembly having-written-up for-lawgivers the and chairman
τῶν προέδρων διαχειροτονίαν διδόναι τοὺς μὲν ἀναιρεῖν
of-the presiding-officers a-vote to-give the-ones indeed to-remove

τῶν νόμων, τοὺς δὲ καταλείπειν, ὅπως ἂν εἷς ᾖ νόμος καὶ
of-the laws the-ones but to-leave so-that — one may-be law and
μὴ πλείους περὶ ἑκάστης πράξεως. καί μοι λέγε τοὺς νόμους.
not more about each action and for-me read the laws
εἰ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἀληθὴς ἦν ὁ παρὰ τούτων 40
if then O men Athenians true was the from these
λόγος, καὶ ἦσαν δύο κείμενοι νόμοι περὶ τῶν κηρυγμάτων,
argument and there-were two laid-down laws about the proclamations
ἐξ ἀνάγκης οἶμαι τῶν μὲν θεσμοθετῶν ἐξευρόντων, τῶν
of necessity I-think the indeed thesmothetae having-found-out the
δὲ πρυτάνεων ἀποδόντων τοῖς νομοθέταις ἀνῄρητ᾽
but prytanes having-handed-over to-the lawgivers would-have-been-removed
ἂν ὁ ἕτερος τῶν νόμων, ἤτοι ὁ τὴν ἐξουσίαν δεδωκὼς
— the one of-the laws either the-one the license having-given
ἀνειπεῖν ἢ ὁ ἀπαγορεύων· ὁπότε δὲ μηδὲν τούτων
to-proclaim or the-one forbidding when but none of-these
γεγένηται, φανερῶς δή που ἐξελέγχονται οὐ μόνον
has-happened evidently indeed surely they-are-convicted not only
ψευδῆ λέγοντες, ἀλλὰ καὶ παντελῶς ἀδύνατα γενέσθαι.
false-things saying but also utterly impossible-things to-happen
ὅθεν δὲ τὸ ψεῦδος τοῦτο ἐπιφέρουσιν, ἐγὼ διδάξω ὑμᾶς, 41
whence and the falsehood this they-bring I will-teach you
προειπὼν ὧν ἕνεκα οἱ νόμοι ἐτέθησαν οἱ περὶ τῶν
having-said-beforehand for-what reasons the laws were-laid-down the about the
ἐν τῷ θεάτρῳ κηρυγμάτων. γιγνομένων γὰρ τῶν ἐν ἄστει
in the theater proclamations taking-place for the in the-city
τραγῳδῶν ἀνεκήρυττόν τινες, οὐ πείσαντες τὸν δῆμον,
tragedies used-to-proclaim some-men not having-persuaded the people
οἱ μὲν ὅτι στεφανοῦνται ὑπὸ τῶν φυλετῶν, ἕτεροι δ᾽
some indeed that they-are-crowned by the tribesmen others but
ὅτι ὑπὸ τῶν δημοτῶν· ἄλλοι δέ τινες ὑποκηρυξάμενοι
that by the demesmen others and some having-had-proclaimed

τοὺς αὑτῶν οἰκέτας ἀφίεσαν ἐλευθέρους, μάρτυρας τοὺς
the their-own household-slaves set-free free witnesses the
Ἕλληνας ποιούμενοι.
Greeks making

42 ὃ δ' ἦν ἐπιφθονώτατον, προξενίας εὑρημένοι τινὲς ἐν
what but was most-invidious proxenies having-obtained some in
ταῖς ἔξω πόλεσι, διεπράττοντο ἀναγορεύεσθαι ὅτι στεφανοῖ
the outside cities contrived to-be-proclaimed that crowns
αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι, ὁ τῶν Ῥοδίων ἢ Χίων ἢ
them the people if so it-chanced the of-the Rhodians or Chians or
καί τινος ἄλλης πόλεως, ἀρετῆς ἕνεκα καὶ ἀνδραγαθίας.
also of-some other city of-virtue for-the-sake and of-manly-worth
καὶ ταῦτ' ἔπραττον, οὐχ ὥσπερ οἱ ὑπὸ τῆς βουλῆς
and these-things they-did not as the-ones by the council
τῆς ὑμετέρας στεφανούμενοι ἢ ὑπὸ τοῦ δήμου, πείσαντες
the your crowned or by the people having-persuaded
ὑμᾶς καὶ μετὰ ψηφίσματος, πολλὴν χάριν καταθέμενοι,
you and with decree much gratitude having-laid-up
ἀλλ' αὐτοὶ προελόμενοι, ἄνευ δόγματος ὑμετέρου.
but themselves having-chosen without decree your

43 ἐκ δὲ τούτου τοῦ τρόπου συνέβαινε τοὺς μὲν θεατὰς
from and this the practice it-resulted the indeed spectators
καὶ τοὺς χορηγοὺς καὶ τοὺς ἀγωνιστὰς ἐνοχλεῖσθαι,
and the chorus-masters and the competitors to-be-annoyed
τοὺς δὲ ἀνακηρυττομένους ἐν τῷ θεάτρῳ μείζοσι
the-ones but proclaimed in the theater with-greater
τιμαῖς τιμᾶσθαι τῶν ὑπὸ τοῦ δήμου στεφανουμένων.
honors to-be-honored than-the-ones by the people crowned
τοῖς μὲν γὰρ ἀπεδέδεικτο τόπος ἡ ἐκκλησία, ἐν
for-the-ones indeed for had-been-appointed place the assembly in
ᾗ χρῆν στεφανοῦσθαι, καὶ ἀπείρητο ἄλλοθι
which it-was-necessary to-be-crowned and it-had-been-forbidden elsewhere

μηδαμοῦ κηρύττεσθαι· οἱ δὲ ἀνηγορεύοντο ἐναντίον
nowhere to-be-proclaimed the-others but were-proclaimed before
ἁπάντων τῶν Ἑλλήνων· κἀκεῖνοι μὲν μετὰ ψηφίσματος,
all the Greeks and-those indeed with decree
πείσαντες ὑμᾶς, οὗτοι δ' ἄνευ ψηφίσματος.
having-persuaded you these but without decree
συνιδὼν δή τις ταῦτα νομοθέτης, τίθησι νόμον 44
having-perceived indeed some these-things lawgiver lays-down a-law
οὐδὲν ἐπικοινωνοῦντα τῷ περὶ τῶν ὑπὸ τοῦ δήμου
nothing sharing with-the about the-ones by the people
στεφανουμένων νόμῳ, οὔτε λύσας ἐκεῖνον· οὐδὲ
crowned law neither having-annulled that not-even
γὰρ ἡ ἐκκλησία ἠνωχλεῖτο, ἀλλὰ τὸ θέατρον· οὔτ'
for the assembly was-annoyed but the theater nor
ἐναντίον τοῖς πρότερον κειμένοις νόμοις τιθείς· οὐ γὰρ
contrary to-the earlier laid-down laws laying-it-down not for
ἔξεστιν· ἀλλὰ περὶ τῶν ἄνευ ψηφίσματος ὑμετέρου
it-is-permitted but about the-ones without decree your
στεφανουμένων ὑπὸ τῶν φυλετῶν καὶ δημοτῶν, καὶ
crowned by the tribesmen and demesmen and
περὶ τῶν τοὺς οἰκέτας ἀπελευθερούντων, καὶ περὶ
about the-ones the household-slaves freeing and about
τῶν ξενικῶν στεφάνων, καὶ διαρρήδην ἀπαγορεύει μήτ'
the foreign crowns and expressly forbids neither
οἰκέτην ἀπελευθεροῦν ἐν τῷ θεάτρῳ, μήθ' ὑπὸ τῶν
household-slave to-free in the theater nor by the
φυλετῶν ἢ δημοτῶν ἀναγορεύεσθαι στεφανούμενον, 'μήθ'
tribesmen or demesmen to-be-proclaimed crowned nor
ὑπ' ἄλλου,' φησί, 'μηδενός, ἢ ἄτιμον εἶναι τὸν κήρυκα.'
by another he-says anyone or disenfranchised to-be the herald

45 ὅταν οὖν ἀποδείξῃ τοῖς μὲν ὑπὸ τῆς βουλῆς
when then he-has-appointed for-the-ones indeed by the council
στεφανουμένοις τὸ βουλευτήριον ἀναρρηθῆναι, τοῖς δ'
crowned the council-house to-be-proclaimed for-the-ones but
ὑπὸ τοῦ δήμου τὴν ἐκκλησίαν, τοῖς δ' ὑπὸ τῶν δημοτῶν
by the people the assembly for-the-ones but by the demesmen
καὶ φυλετῶν ἀπείπῃ μὴ κηρύττεσθαι τοῖς τραγῳδοῖς,
and tribesmen he-forbids not to-be-proclaimed at-the tragedies
ἵνα μηδεὶς ἐρανίζων στεφάνους καὶ κηρύγματα ψευδῆ
so-that no-one collecting crowns and proclamations false
φιλοτιμίαν κτᾶται, προσαπείπῃ δ' ἐν τῷ νόμῳ μηδ' ὑπὸ
public-honor may-acquire he-forbids-further and in the law not-even by
ἄλλου μηδενὸς ἀνακηρύττεσθαι, ἀπούσης βουλῆς καὶ δήμου
another anyone to-be-proclaimed being-absent council and people
καὶ φυλετῶν καὶ δημοτῶν, — ὅταν δέ τις ταῦτα ἀφέλῃ,
and tribesmen and demesmen when but anyone these takes-away
τί τὸ καταλειπόμενόν ἐστι πλὴν οἱ ξενικοὶ στέφανοι;
what the remaining is except the foreign crowns
46 ὅτι δ' ἀληθῆ λέγω, σημεῖον ὑμῖν μέγα τούτου ἐξ αὐτῶν
that and true-things I-say proof to-you great of-this from the-very
τῶν νόμων ἐπιδείξω. αὐτὸν γὰρ τὸν χρυσοῦν στέφανον,
the laws I-will-show itself for the golden crown
ὃς ἂν ἐν τῷ θεάτρῳ τῷ ἐν ἄστει ἀναρρηθῇ, ἱερὸν
which — in the theater the in the-city is-proclaimed sacred
εἶναι τῆς Ἀθηνᾶς ὁ νόμος κελεύει, ἀφελόμενος τὸν
to-be — of-Athena the law bids having-taken-away-from the-one
στεφανούμενον. καίτοι τίς ἂν ὑμῶν τολμήσειε τοσαύτην
crowned and-yet who — of-you would-dare such
ἀνελευθερίαν καταγνῶναι τοῦ δήμου τοῦ Ἀθηναίων; μὴ
meanness to-impute-to the people the of-Athenians not
γὰρ ὅτι πόλις, ἀλλ' οὐδ' ἂν ἰδιώτης οὐδὲ εἷς
for to-say city but not-even — private-person not-even one

οὕτως ἀγεννὴς γένοιτο, ὥστε ὃν αὐτὸς ἔδωκε στέφανον
so ignoble would-become as what himself gave crown
ἅμα ἀνακηρύττειν καὶ ἀφαιρεῖσθαι. ἀλλ᾽ οἶμαι
at-the-same-time to-proclaim and to-take-away but I-think
διὰ τὸ ξενικὸν εἶναι τὸν στέφανον καὶ ἡ καθιέρωσις
because-of the foreign to-be the crown also the consecration
γίγνεται, ἵνα μηδεὶς ἀλλοτρίαν εὔνοιαν περὶ πλείονος
takes-place so-that no-one another's goodwill of more
ποιούμενος τῆς πατρίδος χείρων γένηται τὴν ψυχήν.
making than-the fatherland worse may-become in-the soul
ἀλλ᾽ οὐκ ἐκεῖνον τὸν ἐν τῇ ἐκκλησίᾳ ἀναρρηθέντα στέφανον 47
but not that the in the assembly proclaimed crown
οὐδεὶς καθιεροῖ, ἀλλ᾽ ἔξεστι κεκτῆσθαι, ἵνα μὴ μόνον
anyone consecrates but it-is-permitted to-keep so-that not only
αὐτός, ἀλλὰ καὶ οἱ ἐξ ἐκείνου, ἔχοντες ἐν τῇ οἰκίᾳ
himself but also the-ones from him having in the house
τὸ ὑπόμνημα, μηδέποτε κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον
the memorial never bad in-the soul toward the people
γίγνωνται. καὶ διὰ τοῦτο προσέθηκεν ὁ νομοθέτης μὴ
may-become and because-of this added the lawgiver not
κηρύττεσθαι τὸν ἀλλότριον στέφανον ἐν τῷ θεάτρῳ, ‘ἐὰν
to-be-proclaimed the foreign crown in the theater if
μὴ ψηφίσηται ὁ δῆμος,’ ἵν᾽ ἡ πόλις ἡ βουλομένη
not votes-it the people so-that the city the-one wishing
τινὰ τῶν ὑμετέρων στεφανοῦν πρέσβεις πέμψασα δεηθῇ
someone of-the your to-crown envoys having-sent may-ask
τοῦ δήμου, καὶ ὁ κηρυττόμενος μείζω χάριν εἰδῇ
the people and the-one proclaimed greater gratitude may-feel
τῶν στεφανούντων ὑμῖν, ὅτι κηρύξαι ἐπετρέψατε.
than-to-the-ones crowning to-you because to-proclaim you-permitted
ὅτι δ᾽ ἀληθῆ λέγω, τῶν νόμων αὐτῶν ἀκούσατε.
that and true-things I-say the laws themselves hear

48 ἐπειδὰν τοίνυν ἐξαπατῶντες ὑμᾶς λέγωσιν ὡς προσγέγραπται
when then deceiving you they-say that it-has-been-added
ἐν τῷ νόμῳ ἐξεῖναι στεφανοῦν, ‘ἐὰν ψηφίσηται ὁ
in the law to-be-permitted to-crown if votes-it the
δῆμος,’ ἀπομνημονεύετε αὐτοῖς ὑποβάλλειν· ναί, εἴ γε
people remember them to-retort yes if at-least
σέ τις ἄλλη πόλις στεφανοῖ· εἰ δὲ ὁ δῆμος ὁ Ἀθηναίων,
you some other city crowns if but the people the of-Athenians
ἀποδέδεικταί σοι τόπος ὅπου δεῖ τοῦτο γίγνεσθαι,
has-been-appointed for-you place where one-must this to-take-place
ἀπείρηταί σοι ἔξω τῆς ἐκκλησίας μὴ κηρύττεσθαι.
it-has-been-forbidden for-you outside the assembly not to-be-proclaimed
τὸ γὰρ ‘ἄλλοθι δὲ μηδαμοῦ’ ὅ τι ἐστίν, ὅλην τὴν
the for elsewhere but nowhere what thing it-is whole the
ἡμέραν λέγε· οὐ γὰρ ἀποδείξεις ὡς ἔννομα γέγραφεν.
day speak not for you-will-show that lawful-things he-has-proposed

The last part of the accusation is the decree's claim that Demosthenes "continues to say and do the best for the people." Aeschines must prove this false, since the laws forbid false statements in public decrees. He passes over Demosthenes' private scandals: the wounding charge against his cousin, his prosecution of his general, and his sale of the Meidias case for thirty minas. Demosthenes will divide his career into four periods, the war over Amphipolis, the peace, the renewed war to Chaeronea, and the present, and challenge Aeschines to say which he attacks. Aeschines answers that he accuses all four, and will take them in order, starting with the peace.

ἔστι δὲ ὑπόλοιπόν μοι μέρος τῆς κατηγορίας ἐφ' ᾧ 49
there-is and remaining for-me part of-the accusation on which
μάλιστα σπουδάζω· τοῦτο δέ ἐστιν ἡ πρόφασις δι' ἣν
most I-am-zealous this and is the pretext because-of which
αὐτὸν ἀξιοῖ στεφανοῦσθαι. λέγει γὰρ οὕτως ἐν τῷ
him he-deems-worthy to-be-crowned he-says for thus in the
ψηφίσματι· 'καὶ τὸν κήρυκα ἀναγορεύειν ἐν τῷ θεάτρῳ πρὸς
decree and the herald to-proclaim in the theater before
τοὺς Ἕλληνας, ὅτι στεφανοῖ αὐτὸν ὁ δῆμος ὁ Ἀθηναίων
the Greeks that crowns him the people the of-Athenians
ἀρετῆς ἕνεκα καὶ ἀνδραγαθίας,' καὶ τὸ μέγιστον· 'ὅτι
of-virtue for-the-sake and of-manly-worth and the greatest that
διατελεῖ καὶ λέγων καὶ πράττων τὰ ἄριστα τῷ δήμῳ.'
he-continues both speaking and doing the best-things for-the people
ἁπλοῦς δὴ παντάπασιν ὁ μετὰ ταῦτα ἡμῖν λόγος 50
simple indeed altogether the after these-things for-us argument
γίγνεται, καὶ ὑμῖν ἀκούσασι κρῖναι εὐμαθής· δεῖ
becomes and for-you having-heard to-judge easy-to-understand it-is-necessary
γὰρ δή που τὸν μὲν κατηγοροῦντα ἐμὲ τοῦθ' ὑμῖν
for indeed surely the indeed accusing me this to-you
ἐπιδεικνύναι, ὡς εἰσὶν οἱ κατὰ Δημοσθένους ἔπαινοι
to-show that are the regarding Demosthenes praises

ψευδεῖς, καὶ ὡς οὔτ' ἤρξατο 'λέγειν τὰ βέλτιστα,' οὔτε
false and that neither he-began to-speak the best-things nor
νῦν 'διατελεῖ πράττων τὰ συμφέροντα τῷ δήμῳ.' κἂν
now continues doing the expedient-things for-the people and-if
τοῦτ' ἐπιδείξω, δικαίως δή που τὴν γραφὴν ἁλώσεται
this I-show justly indeed surely the indictment will-lose
Κτησιφῶν· ἅπαντες γὰρ ἀπαγορεύουσιν οἱ νόμοι μηδένα
Ctesiphon all for forbid the laws anyone
ψευδῆ γράμματα ἐγγράφειν ἐν τοῖς δημοσίοις ψηφίσμασι.
false writings to-enter in the public decrees
τῷ δ' ἀπολογουμένῳ τοὐναντίον τούτου δεικτέον ἐστίν.
for-the but one-defending-himself the-opposite of-this must-be-shown it-is
ὑμεῖς δ' ἡμῖν ἔσεσθε τῶν λόγων κριταί.
you and for-us will-be of-the arguments judges

51 ἔχει δ' οὕτως. ἐγὼ τὸν μὲν ἴδιον βίον τὸν Δημοσθένους
it-stands and so I the indeed private life the of-Demosthenes
ἐξετάζειν μακροτέρου λόγου ἔργον ἡγοῦμαι. τί γὰρ δεῖ
to-examine of-a-longer speech task consider what for need
νῦν ταῦτα λέγειν, ἢ τὰ περὶ τὴν τοῦ τραύματος
now these-things to-tell or the-things about the of-the wounding
γραφὴν αὐτῷ συμβεβηκότα, ὅτ' ἐγράψατο εἰς Ἄρειον
indictment to-him having-happened when he-indicted to of-Ares
πάγον Δημομέλην τὸν Παιανιέα, ἀνεψιὸν ὄντα ἑαυτῷ, καὶ
hill Demomeles the Paeanian cousin being of-himself and
τὴν τῆς κεφαλῆς ἐπιτομήν· ἢ τὰ περὶ τὴν Κηφισοδότου
the of-the head cut or the-things about the of-Cephisodotus
στρατηγίαν καὶ τὸν τῶν νεῶν ἔκπλουν τὸν εἰς Ἑλλήσποντον,
generalship and the of-the ships sailing-out the to the-Hellespont

52 ὅτε εἷς ὢν τῶν τριηράρχων Δημοσθένης, καὶ περιάγων τὸν
when one being of-the trierarchs Demosthenes and carrying-about the
στρατηγὸν ἐπὶ τῆς νεώς, καὶ συσσιτῶν καὶ συνθύων
general on the ship and messing-with-him and sacrificing-with-him

καὶ συσπένδων, τούτων ἀξιωθεὶς διὰ τὸ πατρικὸς
and pouring-libations-with-him of-these deemed-worthy because-of the ancestral
αὐτῷ φίλος εἶναι, οὐκ ὤκνησεν ἀπ᾽ εἰσαγγελίας αὐτοῦ
to-him friend to-be not he-hesitated on impeachment him
κρινομένου περὶ θανάτου κατήγορος γενέσθαι· καὶ ταῦτα
being-tried for death accuser to-become and these-things
δὴ τὰ περὶ Μειδίαν καὶ τοὺς κονδύλους, οὓς ἔλαβεν
indeed the-things about Meidias and the knuckle-blows which he-received
ἐν τῇ ὀρχήστρᾳ χορηγὸς ὤν, καὶ ὡς ἀπέδοτο τριάκοντα
in the orchestra chorus-master being and how he-sold for-thirty
μνῶν ἅμα τήν τε εἰς αὐτὸν ὕβριν καὶ τὴν τοῦ δήμου
minas at-once the both against himself outrage and the of-the people
καταχειροτονίαν, ἣν ἐν Διονύσου κατεχειροτόνησε Μειδίου.
vote-of-condemnation which in of-Dionysus voted-against Meidias
ταῦτα μὲν οὖν μοι δοκῶ καὶ τἆλλα τὰ τούτοις 53
these-things indeed then to-me I-seem and the-rest the to-these
ὅμοια ὑπερβήσεσθαι, οὐ προδιδοὺς ὑμᾶς οὐδὲ τὸν ἀγῶνα
like to-be-going-to-pass-over not betraying you nor the trial
καταχαριζόμενος, ἀλλ᾽ ἐκεῖνο φοβούμενος, μή μοι παρ᾽ ὑμῶν
sacrificing but that fearing lest me from you
ἀπαντήσῃ τὸ δοκεῖν ἀληθῆ μὲν λέγειν, ἀρχαῖα δὲ καὶ λίαν
meet the to-seem true-things indeed to-say old-things but also too
ὁμολογούμενα. καίτοι, ὦ Κτησιφῶν, ὅτῳ τὰ μέγιστα τῶν
generally-admitted and-yet O Ctesiphon in-whom the greatest of-the
αἰσχρῶν οὕτως ἐστὶ πιστὰ καὶ γνώριμα τοῖς ἀκούουσιν,
disgraces so are credible and known to-the-ones hearing
ὥστε τὸν κατήγορον μὴ δοκεῖν ψευδῆ λέγειν, ἀλλὰ
that the accuser not to-seem false-things to-say but
παλαιὰ καὶ λίαν προωμολογημένα, πότερα αὐτὸν δεῖ
old and too previously-admitted-things whether him one-must
χρυσῷ στεφάνῳ στεφανωθῆναι, ἢ ψέγεσθαι; καὶ σὲ τὸν
with-a-golden crown to-be-crowned or to-be-censured and you the-one

ψευδῆ καὶ παράνομα τολμῶντα γράφειν πότερα χρὴ
false-things and illegal-things daring to-propose whether one-must
καταφρονεῖν τῶν δικαστηρίων, ἢ δίκην τῇ πόλει δοῦναι;
to-despise the courts or penalty to-the city to-pay
54 περὶ δὲ τῶν δημοσίων ἀδικημάτων πειράσομαι σαφέστερον
about and the public wrongs I-will-try more-clearly
εἰπεῖν. καὶ γὰρ πυνθάνομαι μέλλειν Δημοσθένην, ἐπειδὰν
to-speak and for I-learn to-be-going Demosthenes when
αὐτοῖς ὁ λόγος ἀποδοθῇ, καταριθμεῖσθαι πρὸς ὑμᾶς, ὡς
to-them the speech is-given to-enumerate before you that
ἄρα τῇ πόλει τέτταρες ἤδη γεγένηνται καιροί, ἐν οἷς
after-all for-the city four already have-been periods in which
αὐτὸς πεπολίτευται. ὧν ἕνα μὲν καὶ πρῶτον, ὡς
himself has-been-engaged-in-politics of-which one indeed and first as
ἔγωγε ἀκούω, καταλογίζεται ἐκεῖνον τὸν χρόνον ἐν ᾧ
I hear he-reckons that the time in which
πρὸς Φίλιππον ὑπὲρ Ἀμφιπόλεως ἐπολεμοῦμεν· τοῦτον
against Philip for Amphipolis we-were-warring this
δ' ἀφορίζεται τῇ γενομένῃ εἰρήνῃ καὶ συμμαχίᾳ ἣν
and he-marks-off by-the having-taken-place peace and alliance which
Φιλοκράτης ὁ Ἀγνούσιος ἔγραψε καὶ αὐτὸς οὗτος μετ'
Philocrates the Hagnusian proposed and himself this-man with
ἐκείνου, ὡς ἐγὼ δείξω.
that-man as I will-show
55 δεύτερον δέ φησι καιρὸν γενέσθαι, ὃν ἤγομεν χρόνον
second and he-says period to-have-been which we-kept time
τὴν εἰρήνην, δηλονότι μέχρι τῆς ἡμέρας ἐκείνης ἐν
the peace evidently up-to the day that in
ᾗ καταλύσας τὴν ὑπάρχουσαν εἰρήνην τῇ πόλει, ὁ
which having-broken the existing peace for-the city the
αὐτὸς οὗτος ῥήτωρ ἔγραψε τὸν πόλεμον· τρίτον δὲ ὃν
same this orator proposed the war third and which

ἐπολεμοῦμεν χρόνον μέχρι τῶν ἐν Χαιρωνείᾳ, τέταρτον
we-were-warring time up-to the-events at Chaeronea fourth
δὲ τὸν νῦν παρόντα καιρόν. ταῦτα δὲ καταριθμησάμενος,
and the now present period these-things and having-enumerated
ὡς ἀκούω, μέλλει με παρακαλεῖν καὶ ἐπερωτᾶν, ὁποίου
as I-hear he-intends me to-call-on and to-question of-which
τούτων τῶν τεττάρων αὐτοῦ καιρῶν κατηγορῶ, καὶ πότε
of-these the four his periods I-accuse and when
αὐτὸν οὐ τὰ βέλτιστά φημι τῷ δήμῳ πεπολιτεῦσθαι·
him not the best-things I-say for-the people to-have-pursued
κἂν μὴ θέλω ἀποκρίνασθαι, ἀλλ᾽ ἐγκαλύπτωμαι καὶ
and-if not I-wish to-answer but cover-myself and
ἀποδιδράσκω, ἐκκαλύψειν μέ φησι προσελθὼν καὶ
run-away to-be-going-to-uncover me he-says having-come-up and
ἄξειν ἐπὶ τὸ βῆμα καὶ ἀναγκάσειν ἀποκρίνασθαι.
to-be-going-to-lead to the platform and to-be-going-to-compel to-answer
ἵν᾽ οὖν μήθ᾽ οὗτος ἰσχυρίζηται ὑμεῖς τε προειδῆτε 56
so-that then neither this-man may-be-confident you and may-know-beforehand
ἐγώ τε ἀποκρίνωμαι, ἐναντίον σοι τῶν δικαστῶν,
I and may-answer before to-you the jurors
Δημόσθενες, καὶ τῶν ἄλλων πολιτῶν, ὅσοι δὴ ἔξωθεν
Demosthenes and the other citizens as-many-as indeed outside
περιεστᾶσι, καὶ Ἑλλήνων, ὅσοις ἐπιμελὲς γέγονεν ἐπακούειν
stand-around and of-Greeks to-whom concern has-been to-listen-to
τῆσδε τῆς κρίσεως· ὁρῶ δὲ οὐκ ὀλίγους παρόντας, ἀλλ᾽
this the trial I-see and not few present but
ὅσους οὐδεὶς πώποτε μέμνηται πρὸς ἀγῶνα δημόσιον
as-many-as no-one ever remembers at trial public
παραγενομένους· ἀποκρίνομαι, ὅτι ἁπάντων τῶν τεττάρων
having-been-present I-answer that all the four
καιρῶν κατηγορῶ σου ὅσους διαιρῇ,
periods I-accuse you which you-distinguish

57 κἂν οἵ τε θεοὶ θέλωσι καὶ οἱ δικασταὶ ἐξ ἴσου
and-if the both gods are-willing and the jurors on equal-terms
ἡμῶν ἀκούωσι κἀγὼ δύνωμαι ἀπομνημονεῦσαι ἅ σοι
us hear and-I am-able to-recall what of-you
σύνοιδα, πάνυ προσδοκῶ ἐπιδείξειν τοῖς δικασταῖς τῆς
I-know very I-expect to-show to-the jurors of-the
μὲν σωτηρίας τῇ πόλει τοὺς θεοὺς αἰτίους γεγενημένους
indeed safety for-the city the gods responsible having-been
καὶ τοὺς φιλανθρώπως καὶ μετρίως τοῖς τῆς πόλεως
and the-ones humanely and moderately the of-the city
πράγμασι χρησαμένους, τῶν δὲ ἀτυχημάτων ἁπάντων
affairs having-treated of-the but misfortunes all
Δημοσθένην. καὶ χρήσομαι τῇ τοῦ λόγου τάξει ταύτῃ
Demosthenes and I-will-use the of-the speech order this
ᾗ τοῦτον πυνθάνομαι μέλλειν, λέξω δὲ πρῶτον
which this-man I-learn to-be-going-to-use I-will-speak and first
περὶ τοῦ πρώτου καιροῦ, καὶ δεύτερον περὶ τοῦ δευτέρου,
about the first period and second about the second
καὶ τρίτον περὶ τοῦ ἐφεξῆς, καὶ τέταρτον περὶ τῶν νυνὶ
and third about the next and fourth about the now
καθεστηκότων πραγμάτων. καὶ δὴ ἐπανάγω ἐμαυτὸν ἐπὶ
established affairs and indeed I-bring-back myself to
τὴν εἰρήνην ἣν σὺ καὶ Φιλοκράτης ἐγράψατε.
the peace which you and Philocrates proposed

Athens could have made peace together with the Greeks, had Demosthenes and Philocrates allowed the embassies sent to summon them against Philip to return. Aeschines reviews the decrees. Demosthenes defended Philocrates' first decree, bought his way into the Council, and served with Philocrates on the embassy to Philip. Back home, he praised the peace and proposed a truce for Philip's herald and envoys. The two then contrived that Athens should not wait for the Greek embassies, that it should vote alliance as well as peace, and that Cersobleptes of Thrace should be excluded from the oaths.

ὑμῖν γὰρ ἐξεγένετ' ἄν, ὦ ἄνδρες Ἀθηναῖοι, 58
to-you for it-would-have-been-possible — O men Athenians
τὴν προτέραν ἐκείνην εἰρήνην ποιήσασθαι μετὰ κοινοῦ
the former that peace to-make with common
συνεδρίου τῶν Ἑλλήνων, εἴ τινες ὑμᾶς εἴασαν περιμεῖναι
council of-the Greeks if some you had-allowed to-wait-for
τὰς πρεσβείας ἃς ἦτε ἐκπεπομφότες κατ' ἐκεῖνον τὸν
the embassies which you-had sent-out at that the
καιρὸν εἰς τὴν Ἑλλάδα, παρακαλοῦντες ἐπὶ Φίλιππον,
time to the Greece summoning against Philip
καὶ προϊόντος τοῦ χρόνου παρ' ἑκόντων τῶν Ἑλλήνων
and proceeding the time from willing the Greeks
ἀπολαβεῖν τὴν ἡγεμονίαν· καὶ τούτων ἀπεστερήθητε διὰ
to-recover the leadership and of-these you-were-deprived because-of
Δημοσθένην καὶ Φιλοκράτην καὶ τὰς τούτων δωροδοκίας, ἃς
Demosthenes and Philocrates and the of-these bribe-takings which
ἐδωροδόκησαν συστάντες ἐπὶ τὸ δημόσιον τὸ ὑμέτερον.
they-took-bribes having-banded-together against the treasury the your
εἰ δέ τισιν ὑμῶν ἐξαίφνης ἀκούσασιν ἀπιστότερος 59
if but to-some of-you suddenly having-heard rather-incredible
προσπέπτωκεν ὁ τοιοῦτος λόγος, ἐκείνως τὴν ὑπόλοιπον
has-occurred the such argument in-that-way the remaining

ποιήσασθε ἀκρόασιν. ὥσπερ ὅταν περὶ χρημάτων
make hearing as when about moneys
ἀνηλωμένων διὰ πολλοῦ χρόνου καθεζώμεθα ἐπὶ τοὺς
spent over long time we-sit-down to the
λογισμούς, ἐρχόμεθα δή που ἐνίοτε ψευδεῖς οἴκοθεν δόξας
accounts we-come indeed surely sometimes false from-home opinions
ἔχοντες· ἀλλ᾽ ὅμως ἐπειδὰν ὁ λογισμὸς συγκεφαλαιωθῇ,
having but nevertheless when the reckoning is-summed-up
οὐδείς ἐστιν οὕτω δύσκολος τὴν φύσιν, ὅστις οὐκ ἀπέρχεται
no-one is so peevish in-the nature who not goes-away
τοῦτο ὁμολογήσας ἀληθὲς εἶναι, ὅ τι ἂν ὁ λογισμὸς αἱρῇ·
this having-agreed true to-be what ever — the reckoning proves
60 οὕτω καὶ νῦν τὴν ἀκρόασιν ποιήσασθε. εἴ τινες ὑμῶν ἐκ
so also now the hearing make if any of-you from
τῶν ἔμπροσθεν χρόνων ἥκουσιν οἴκοθεν τοιαύτην ἔχοντες
the former times come from-home such having
τὴν δόξαν, ὡς ἄρα ὁ Δημοσθένης οὐδὲν πώποτε εἴρηκεν
the opinion that after-all — Demosthenes nothing ever has-said
ὑπὲρ Φιλίππου συστὰς μετὰ Φιλοκράτους, — ὅστις
for Philip having-banded with Philocrates whoever
οὕτω διάκειται, μήτ᾽ ἀπογνώτω μηδὲν μήτε καταγνώτω
so is-disposed neither let-him-acquit anything nor let-him-condemn
πρὶν ἂν ἀκούσῃ· οὐ γὰρ δίκαιον. ἀλλ᾽ ἐάν, ἐμοῦ διὰ
before — he-hears not for just but if me in
βραχέων ὑπομιμνήσκοντος τοὺς καιροὺς καὶ τὰ ψηφίσματα
brief reminding the times and the decrees
παρεχομένου ἃ μετὰ Φιλοκράτους ἔγραψε Δημοσθένης,
producing which with Philocrates proposed Demosthenes
αὐτὸς ὁ τῆς ἀληθείας λογισμὸς καταλάβῃ τὸν Δημοσθένην
himself the of-the truth reckoning convicts — Demosthenes

πλείω μὲν γεγραφότα ψηφίσματα Φιλοκράτους τῆς ἐξ
more indeed having-proposed decrees than-Philocrates of-the from
ἀρχῆς εἰρήνης καὶ συμμαχίας,
the-beginning peace and alliance
καθ' ὑπερβολὴν δὲ αἰσχύνης κεκολακευκότα Φίλιππον καὶ 61
to excess and of-shame having-flattered Philip and
τοὺς παρ' ἐκείνου πρέσβεις, αἴτιον δὲ γεγονότα τῷ δήμῳ
the from him envoys responsible and having-become to-the people
τοῦ μὴ μετὰ κοινοῦ συνεδρίου τῶν Ἑλλήνων ποιήσασθαι
of-the not with common council of-the Greeks to-make
τὴν εἰρήνην, ἔκδοτον δὲ πεποιηκότα Φιλίππῳ Κερσοβλέπτην
the peace handed-over and having-made to-Philip Cersobleptes
τὸν Θρᾴκης βασιλέα, ἄνδρα φίλον καὶ σύμμαχον τῇ
the of-Thrace king a-man friend and ally to-the
πόλει, — ἐὰν ταῦθ' ὑμῖν σαφῶς ἐπιδείξω, δεήσομαι ὑμῶν
city if these-things to-you clearly I-show I-will-ask of-you
μετρίαν δέησιν· ἐπινεύσατέ μοι πρὸς θεῶν τὸν πρῶτον
moderate request nod-assent to-me by gods the first
τῶν τεττάρων καιρῶν μὴ καλῶς αὐτὸν πεπολιτεῦσθαι.
of-the four periods not well him to-have-governed
λέξω δὲ ὅθεν μάλιστα παρακολουθήσετε.
I-will-speak and from-where most you-will-follow
ἔγραψε Φιλοκράτης ἐξεῖναι Φιλίππῳ δεῦρο κήρυκα καὶ 62
proposed Philocrates to-be-permitted for-Philip hither herald and
πρέσβεις πέμπειν περὶ εἰρήνης. τοῦτο τὸ ψήφισμα ἐγράφη
envoys to-send about peace this the decree was-indicted
παρανόμων. ἦκον οἱ τῆς κρίσεως χρόνοι· κατηγόρει μὲν
for-illegality came the of-the trial times accused indeed
Λυκῖνος ὁ γραψάμενος, ἀπελογεῖτο δὲ Φιλοκράτης,
Lycinus the-one having-indicted defended and Philocrates
συναπελογεῖτο δὲ Δημοσθένης· ἀπέφυγε Φιλοκράτης· μετὰ
helped-defend and Demosthenes was-acquitted Philocrates after

ταῦτα ἐπῄει Θεμιστοκλῆς ἄρχων· ἐνταῦθ' εἰσέρχεται
these-things came Themistocles archon then enters
βουλευτὴς Δημοσθένης, οὔτε λαχὼν οὔτ' ἐπιλαχών,
councilor Demosthenes neither having-been-allotted nor substitute-allotted
ἀλλ' ἐκ παρασκευῆς πριάμενος, ἵν' εἰς ὑποδοχὴν ἅπαντα
but by intrigue having-bought-it so-that for support all-things
καὶ λέγοι καὶ πράττοι Φιλοκράτει, ὡς αὐτὸ ἔδειξε τὸ
both he-might-say and do for-Philocrates as itself showed the
ἔργον.
fact

63 νικᾷ γὰρ ἕτερον ψήφισμα Φιλοκράτης, ἐν ᾧ κελεύει
carries for another decree Philocrates in which he-bids
ἑλέσθαι δέκα πρέσβεις, οἵτινες ἀφικόμενοι ὡς Φίλιππον
to-choose ten envoys who having-arrived to Philip
ἀξιώσουσιν αὐτὸν δεῦρο πρέσβεις αὐτοκράτορας ἀποστέλλειν
will-ask him hither envoys with-full-powers to-send
ὑπὲρ εἰρήνης. τούτων εἷς ἦν Δημοσθένης. κἀκεῖθεν ἐπανήκων
about peace of-these one was Demosthenes and-thence returning
ἐπαινέτης ἦν τῆς εἰρήνης, καὶ ταὐτὰ τοῖς ἄλλοις
praiser was of-the peace and the-same-things as-the other
πρέσβεσιν ἀπήγγελλε, καὶ μόνος τῶν βουλευτῶν ἔγραψε
envoys reported and alone of-the councilors proposed
σπείσασθαι τῷ κήρυκι τῷ ἀπὸ Φιλίππου καὶ τοῖς
to-make-truce with-the herald the from Philip and with-the
πρέσβεσιν, ἀκόλουθα γράφων Φιλοκράτει· ὁ μέν γε
envoys consistent proposing with-Philocrates the-one indeed at-least
τὴν ἐξουσίαν δέδωκε τοῦ δεῦρο κήρυκα καὶ πρέσβεις
the license has-given of-the hither herald and envoys
πέμπεσθαι, ὁ δὲ τῇ πρεσβείᾳ σπένδεται.
to-be-sent the-other but with-the embassy makes-truce

τὰ δὲ μετὰ ταῦτα ἤδη μοι σφόδρα προσέχετε τὸν νοῦν. 64
the and after these-things now for-me very attend the mind
ἐπράττετο γὰρ οὐ πρὸς τοὺς ἄλλους πρέσβεις, τοὺς πολλὰ
was-contrived for not with the other envoys the-ones much
συκοφαντηθέντας ὕστερον ἐκ μεταβολῆς ὑπὸ Δημοσθένους,
slandered later from a-change by Demosthenes
ἀλλὰ πρὸς Φιλοκράτην καὶ Δημοσθένην, εἰκότως, τοὺς
but with Philocrates and Demosthenes reasonably the-ones
ἅμα μὲν πρεσβεύοντας, ἅμα δὲ τὰ ψηφίσματα
at-the-same-time indeed serving-as-envoys at-the-same-time and the decrees
γράφοντας, πρῶτον μὲν ὅπως μὴ περιμενεῖτε τοὺς πρέσβεις
proposing first indeed that not you-should-wait-for the envoys
οὓς ἦτε ἐκπεπομφότες παρακαλοῦντας ἐπὶ Φίλιππον, ἵνα
whom you-had sent-out summoning against Philip so-that
μὴ μετὰ τῶν Ἑλλήνων, ἀλλ' ἰδίᾳ ποιήσαισθε τὴν εἰρήνην·
not with the Greeks but privately you-might-make the peace
δεύτερον δ' ὅπως μὴ μόνον εἰρήνην, ἀλλὰ καὶ συμμαχίαν 65
second and that not only peace but also alliance
εἶναι ψηφιεῖσθε πρὸς Φίλιππον, ἵνα, εἴ τινες προσέχοιεν
to-be you-should-vote with Philip so-that if any were-attending
τῷ πλήθει τῷ ὑμετέρῳ, εἰς τὴν ἐσχάτην ἐμπέσοιεν ἀθυμίαν,
to-the multitude the your into the extreme might-fall despondency
ὁρῶντες ὑμᾶς αὐτοὺς μὲν παρακαλοῦντας ἐπὶ τὸν πόλεμον,
seeing you yourselves indeed summoning to the war
οἴκοι δὲ μὴ μόνον εἰρήνην, ἀλλὰ καὶ συμμαχίαν ἐψηφισμένους
at-home but not only peace but also alliance having-voted
ποιεῖσθαι· τρίτον δὲ ὅπως Κερσοβλέπτης ὁ Θρᾴκης βασιλεὺς
to-make third and that Cersobleptes the of-Thrace king
μὴ ἔσται ἔνορκος, μηδὲ μετέσται τῆς συμμαχίας καὶ τῆς
not shall-be included-in-the-oath nor shall-share the alliance and the
εἰρήνης αὐτῷ. παρηγγέλλετο δ' ἐπ' αὐτὸν ἤδη στρατεία.
peace with-him was-being-announced and against him already campaign

Philip did no wrong in buying before the oaths, but those who sold the city's strength did, and Demosthenes, who now calls himself Alexander's enemy, moved a decree that stole the city's chance. He called an Assembly on the festival of Asclepius, before Philip's envoys had even arrived, to rush the peace through. The allies' resolution advised peace alone and allowed the Greeks three months to join, which Aeschines supported. Next day Demosthenes seized the platform, insisted on alliance as well, and with Philocrates carried it. He then excluded Cersobleptes from the oaths. He flattered Philip's envoys with front seats, cushions, and mule teams. On learning of Philip's death, he claimed a dream from Zeus and Athena, and seven days after his daughter's death he put on a garland and sacrificed, which shows a man who cannot love his city.

66 καὶ ταῦθ' ὁ μὲν ἐξωνούμενος οὐκ ἠδίκει, πρὸ
and these-things the-one indeed buying not did-wrong before
γὰρ τῶν ὅρκων καὶ τῶν συνθηκῶν ἀνεμέσητον ἦν
for the oaths and the agreements blameless it-was
αὐτῷ πράττειν τὰ συμφέροντα, οἱ δ' ἀποδόμενοι καὶ
for-him to-do the expedient-things the-ones but having-sold and
κατακοινωνήσαντες τὰ τῆς πόλεως ἰσχυρὰ μεγάλης ὀργῆς
having-shared-out the of-the city strengths great anger
ἦσαν ἄξιοι. ὁ γὰρ μισαλέξανδρος νυνὶ φάσκων εἶναι, καὶ
were worthy the for Alexander-hater now claiming to-be and
τότε μισοφίλιππος, Δημοσθένης, ὁ τὴν ξενίαν ἐμοὶ
then Philip-hater Demosthenes the-one the guest-friendship to-me
προφέρων τὴν Ἀλεξάνδρου, γράφει ψήφισμα, τοὺς καιροὺς
throwing-up the of-Alexander proposes decree the occasions
τῆς πόλεως ὑφαιρούμενος,
of-the city filching

ἐκκλησίαν ποιεῖν τοὺς πρυτάνεις τῇ ὀγδόῃ ἱσταμένου 67
assembly to-hold the prytanes on-the eighth of-the-beginning
τοῦ Ἐλαφηβολιῶνος μηνός, ὅτ' ἦν τῷ Ἀσκληπιῷ ἡ
of-the Elaphebolion month when was — to-Asclepius the
θυσία καὶ ὁ προαγών, ἐν τῇ ἱερᾷ ἡμέρᾳ, ὃ πρότερον
sacrifice and the preliminary-contest on the sacred day which before
οὐδεὶς μέμνηται γεγονός, τίνα πρόφασιν ποιησάμενος;
no-one remembers having-happened what pretext having-made
'ἵνα,' φησίν, 'ἐὰν παρῶσιν ἤδη οἱ Φιλίππου πρέσβεις,
so-that he-says if are-present already the of-Philip envoys
βουλεύσηται ὁ δῆμος ὡς τάχιστα περὶ τῶν πρὸς
may-deliberate the people as quickly-as-possible about the-things with
Φίλιππον,' τοῖς οὔπω παροῦσι πρέσβεσι προκαταλαμβάνων
Philip for-the not-yet present envoys preempting
τὴν ἐκκλησίαν, καὶ τοὺς χρόνους ὑμῶν ὑποτεμνόμενος
the assembly and the times your cutting-short
καὶ τὸ πρᾶγμα κατασπεύδων, ἵνα μὴ μετὰ τῶν ἄλλων
and the matter hurrying-on so-that not with the other
Ἑλλήνων, ἐπανελθόντων τῶν ὑμετέρων πρέσβεων, ἀλλὰ
Greeks having-returned the your envoys but
μόνοι ποιήσησθε τὴν εἰρήνην.
alone you-might-make the peace
μετὰ ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, ἦκον οἱ Φιλίππου 68
after these-things O men Athenians came the of-Philip
πρέσβεις· οἱ δὲ ὑμέτεροι ἀπεδήμουν, παρακαλοῦντες τοὺς
envoys the but yours were-abroad summoning the
Ἕλληνας ἐπὶ Φίλιππον. ἐνταῦθ' ἕτερον νικᾷ ψήφισμα
Greeks against Philip then another carries decree
Δημοσθένης, ἐν ᾧ γράφει μὴ μόνον ὑπὲρ εἰρήνης, ἀλλὰ
Demosthenes in which he-proposes not only about peace but
καὶ περὶ συμμαχίας βουλεύσασθαι, μὴ περιμείναντας τοὺς
also about alliance to-deliberate not having-waited-for the

πρέσβεις τοὺς ὑμετέρους, ἀλλ' εὐθὺς μετὰ τὰ Διονύσια τὰ
envoys the your but at-once after the Dionysia the
ἐν ἄστει, τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα. ὅτι δ' ἀληθῆ
in the-city on-the eighth and ninth past ten that and true-things
λέγω, τῶν ψηφισμάτων ἀκούσατε.
I-say the decrees hear

69 ἐπειδὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, παρελήλυθει τὰ Διονύσια,
when then O men Athenians had-passed the Dionysia
ἐγίγνοντο δὲ αἱ ἐκκλησίαι, ἐν τῇ προτέρᾳ τῶν ἐκκλησιῶν
were-held and the assemblies in the former of-the assemblies
ἀνεγνώσθη δόγμα κοινὸν τῶν συμμάχων, οὗ τὰ κεφάλαια
was-read resolution common of-the allies of-which the heads
διὰ βραχέων ἐγὼ προερῶ. πρῶτον μὲν γὰρ ἔγραψαν
in brief I will-tell-beforehand first indeed for they-wrote
ὑπὲρ εἰρήνης ὑμᾶς μόνον βουλεύσασθαι, τὸ δὲ τῆς συμμαχίας
about peace you only to-deliberate the but of-the alliance
ὄνομα ὑπερέβησαν, οὐκ ἐπιλελησμένοι, ἀλλὰ καὶ τὴν εἰρήνην
name they-passed-over not having-forgotten but even the peace
ἀναγκαιοτέραν ἢ καλλίω ὑπολαμβάνοντες εἶναι· ἔπειτα
more-necessary than more-honorable supposing to-be then
ἀπήντησαν ὀρθῶς ἰασόμενοι τὸ Δημοσθένους δωροδόκημα,
they-met-it rightly going-to-cure the of-Demosthenes bribe
70 καὶ προσέγραψαν ἐξεῖναι τῷ βουλομένῳ τῶν
and they-added to-be-permitted for-the-one wishing of-the
Ἑλλήνων ἐν τρισὶ μησὶν εἰς τὴν αὐτὴν στήλην
Greeks within three months on the same pillar
ἀναγράφεσθαι μετ' Ἀθηναίων καὶ μετέχειν τῶν ὅρκων καὶ
to-be-inscribed with Athenians and to-share the oaths and
τῶν συνθηκῶν, δύο τὰ μέγιστα προκαταλαμβάνοντες,
the agreements two the greatest-things securing-beforehand
πρῶτον μὲν τὸν χρόνον τὸν τῆς τριμήνου ταῖς τῶν
first indeed the time the of-the three-months for-the of-the

Ἑλλήνων πρεσβείαις ἱκανὸν παραγενέσθαι κατασκευάζοντες,
Greeks embassies sufficient to-arrive providing
ἔπειτα τὴν τῶν Ἑλλήνων εὔνοιαν τῇ πόλει μετὰ κοινοῦ
then the of-the Greeks goodwill for-the city with common
συνεδρίου κτώμενοι, ἵν' εἰ παραβαίνοιντο αἱ συνθῆκαι,
council winning so-that if were-broken the agreements
μὴ μόνοι μηδ' ἀπαράσκευοι πολεμήσαιμεν, ὃ νῦν ἡμῖν
not alone nor unprepared we-might-war which now to-us
παθεῖν συνέβη διὰ Δημοσθένην. ὅτι δ' ἀληθῆ λέγω,
to-suffer happened because-of Demosthenes that and true-things I-say
ἐξ αὐτοῦ τοῦ δόγματος ἀκούσαντες μαθήσεσθε.
from itself the resolution having-heard you-will-learn
τούτῳ τῷ δόγματι συνειπεῖν ὁμολογῶ, καὶ πάντες οἱ 71
this the resolution to-have-supported I-admit and all the-ones
ἐν τῇ προτέρᾳ τῶν ἐκκλησιῶν δημηγοροῦντες· καὶ ὁ δῆμος
in the former of-the assemblies speaking and the people
ἀπῆλθε τοιοῦτόν τι ὑπειληφώς, ὡς ἔσται μὲν ἡ εἰρήνη
went-away such something having-supposed that there-will-be indeed the peace
(περὶ δὲ συμμαχίας οὐκ ἄμεινον εἴη διὰ τὴν τῶν
about but alliance not better it-would-be because-of the of-the
Ἑλλήνων παράκλησιν βουλεύσασθαι), ἔσται δὲ κοινῇ μετὰ
Greeks summoning to-deliberate it-will-be and in-common with
τῶν Ἑλλήνων ἁπάντων. νὺξ ἐν μέσῳ, καὶ παρῆμεν τῇ
the Greeks all night in between and we-were-present on-the
ὑστεραίᾳ εἰς τὴν ἐκκλησίαν. ἐνταῦθα δὴ προκαταλαβὼν
next-day at the assembly there indeed having-seized-beforehand
Δημοσθένης τὸ βῆμα, οὐδενὶ τῶν ἄλλων παραλιπὼν λόγον,
Demosthenes the platform to-no-one of-the others having-left speech
οὐδὲν ὄφελος ἔφη τῶν χθὲς εἰρημένων εἶναι λόγων, εἰ
no use he-said of-the yesterday spoken to-be arguments if

ταῦθ' οἱ Φιλίππου μὴ συμπεισθήσονται πρέσβεις, οὐδὲ
these-things the of-Philip not will-agree envoys nor
γιγνώσκειν ἔφη τὴν εἰρήνην ἀπούσης συμμαχίας.
to-recognize he-said the peace being-absent alliance
72 οὐ γὰρ ἔφη δεῖν, καὶ γὰρ τὸ ῥῆμα μέμνημαι ὡς
not for he-said to-be-necessary and for the word I-remember as
εἶπε, διὰ τὴν ἀηδίαν τοῦ λέγοντος ἅμα καὶ
he-said because-of the unpleasantness of-the speaker at-the-same-time and
τοῦ ὀνόματος, 'ἀπορρῆξαι' τῆς εἰρήνης τὴν συμμαχίαν,
of-the expression to-break-off from-the peace the alliance
οὐδὲ τὰ τῶν Ἑλλήνων ἀναμένειν μελλήματα, ἀλλ' ἢ
nor the of-the Greeks to-wait-for delays but either
πολεμεῖν αὐτούς, ἢ τὴν εἰρήνην ἰδίᾳ ποιεῖσθαι. καὶ
to-war ourselves or the peace privately to-make and
τελευτῶν ἐπὶ τὸ βῆμα παρακαλέσας Ἀντίπατρον ἐρώτημά
finally to the platform having-called Antipater a-question
τι ἠρώτα, προειπὼν μὲν ἃ ἐρήσεται, προδιδάξας
some he-asked having-said-beforehand indeed what he-will-ask having-instructed
δὲ ἃ χρὴ κατὰ τῆς πόλεως ἀποκρίνασθαι. καὶ
and what one-must against the city to-answer and
τέλος ταῦτ' ἐνίκα, τῷ μὲν λόγῳ προσβιασαμένου
finally these-things carried by-the indeed speech having-forced
Δημοσθένους, τὸ δὲ ψήφισμα γράψαντος Φιλοκράτους.
Demosthenes the but decree having-proposed Philocrates
73 ὃ δὲ ἦν ὑπόλοιπον αὐτοῖς, Κερσοβλέπτην καὶ τὸν ἐπὶ
what but was remaining for-them Cersobleptes and the on
Θρᾴκης τόπον ἔκδοτον ποιῆσαι, καὶ τοῦτ' ἔπραξαν ἕκτῃ
Thrace region handed-over to-make also this they-did on-the-sixth
φθίνοντος τοῦ Ἐλαφηβολιῶνος, πρὶν ἐπὶ τὴν ὑστέραν
waning of-the Elaphebolion before for the second
ἀπαίρειν πρεσβείαν τὴν ἐπὶ τοὺς ὅρκους Δημοσθένην·
to-set-out embassy the for the oaths Demosthenes

ὁ γὰρ μισαλέξανδρος καὶ μισοφίλιππος ἡμῖν οὑτοσὶ
the for Alexander-hater and Philip-hater for-us this-man-here
ῥήτωρ δὶς ἐπρέσβευσεν εἰς Μακεδονίαν, ἐξὸν μηδὲ
orator twice served-as-envoy to Macedonia it-being-possible not-even
ἅπαξ, ὁ νυνὶ κελεύων τῶν Μακεδόνων καταπτύειν.
once the-one now bidding on-the Macedonians to-spit
εἰς δὲ τὴν ἐκκλησίαν τὴν τῇ ἕκτῃ προκαθεζόμενος
to and the assembly the on-the sixth sitting-as-chairman
βουλευτὴς ὢν ἐκ παρασκευῆς, ἔκδοτον Κερσοβλέπτην
councilor being by intrigue handed-over Cersobleptes
μετὰ Φιλοκράτους ἐποίησε.
with Philocrates made
λανθάνει γὰρ ὁ μὲν Φιλοκράτης ἐν ψηφίσματι μετὰ 74
slips-through for — indeed Philocrates in a-decree with
τῶν ἄλλων παρεγγράψας, ὁ δ' ἐπιψηφίσας,
the other-things having-inserted the-other and having-put-it-to-the-vote
Δημοσθένης, 'ἀποδοῦναι δὲ τοὺς ὅρκους τοῖς πρέσβεσι
Demosthenes to-give and the oaths to-the envoys
τοῖς παρὰ Φιλίππου ἐν τῇδε τῇ ἡμέρᾳ τοὺς συνέδρους
the from Philip on this the day the delegates
τῶν συμμάχων.' παρὰ δὲ Κερσοβλέπτου σύνεδρος οὐκ
of-the allies from but Cersobleptes delegate not
ἐκάθητο· γράψας δὲ τοὺς συνεδρεύοντας ὀμνύναι, τὸν
sat having-proposed and the-ones sitting-as-delegates to-swear the
Κερσοβλέπτην οὐ συνεδρεύοντα ἐξέκλεισε τῶν ὅρκων.
Cersobleptes not sitting-as-delegate he-shut-out from-the oaths
ὅτι δ' ἀληθῆ λέγω, ἀνάγνωθί μοι, τίς ἦν ὁ ταῦτα 75
that and true-things I-say read for-me who was the-one these-things
γράψας, καὶ τίς ὁ ἐπιψηφίσας.
having-proposed and who the-one having-put-it-to-the-vote

καλόν, ὦ ἄνδρες Ἀθηναῖοι, καλὸν ἡ τῶν δημοσίων
a-fine-thing O men Athenians a-fine-thing the of-the public
γραμμάτων φυλακή· ἀκίνητον γάρ ἐστι, καὶ οὐ
records keeping immovable for it-is and not
συμμεταπίπτει τοῖς αὐτομολοῦσιν ἐν τῇ πολιτείᾳ, ἀλλ'
changes-sides-with the-ones deserting in the politics but
ἀπέδωκε τῷ δήμῳ, ὁπόταν βούληται, συνιδεῖν τοὺς πάλαι
it-has-given to-the people whenever it-wishes to-perceive the-ones long-ago
μὲν πονηρούς, ἐκ μεταβολῆς δ' ἀξιοῦντας εἶναι χρηστούς.
indeed wicked from a-change but claiming to-be good
76 ὑπόλοιπον δ' ἐστί μοι τὴν κολακείαν διεξελθεῖν. Δημοσθένης
remaining and is for-me the flattery to-go-through Demosthenes
γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἐνιαυτὸν βουλεύσας, οὐδεμίαν
for O men Athenians a-year having-been-councilor no
πώποτε φανήσεται πρεσβείαν εἰς προεδρίαν καλέσας, ἀλλὰ
ever will-be-found embassy to front-seats having-invited but
τότε μόνον καὶ πρῶτον· καὶ προσκεφάλαια ἔθηκε, καὶ
then only and first both cushions he-placed and
φοινικίδας περιεπέτασε, καὶ ἅμα τῇ ἡμέρᾳ ἡγεῖτο
purple-cloths spread-around and at-the-same-time with-the day he-led
τοῖς πρέσβεσιν εἰς τὸ θέατρον, ὥστε καὶ συρίττεσθαι
the envoys to the theater so-that even to-be-hissed
διὰ τὴν ἀσχημοσύνην καὶ κολακείαν. καὶ ὅτ' ἀπῄεσαν,
because-of the indecency and flattery and when they-departed
ἐμισθώσατο αὐτοῖς τρία ζεύγη ὀρεικὰ καὶ τοὺς πρέσβεις
he-hired for-them three pairs of-mules and the envoys
προὔπεμψεν εἰς Θήβας, καταγέλαστον τὴν πόλιν ποιῶν.
escorted to Thebes ridiculous the city making
ἵνα δ' ἐπὶ τῆς ὑποθέσεως μείνω, λαβέ μοι τὸ ψήφισμα
so-that but on the subject I-may-stay take for-me the decree
τὸ περὶ τῆς προεδρίας.
the about the front-seats

οὗτος τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ὁ τηλικοῦτος τὸ μέγεθος 77
this-man then O men Athenians the so-great in-the size
κόλαξ, πρῶτος διὰ τῶν κατασκόπων τῶν παρὰ Χαριδήμου
flatterer first through the spies the from Charidemus
πυθόμενος τὴν Φιλίππου τελευτήν, τῶν μὲν θεῶν συμπλάσας
having-learned the of-Philip death the indeed gods having-fabricated
ἑαυτῷ ἐνύπνιον κατεψεύσατο, ὡς οὐ παρὰ Χαριδήμου τὸ
for-himself a-dream lied-against that not from Charidemus the
πρᾶγμα πεπυσμένος, ἀλλὰ παρὰ τοῦ Διὸς καὶ τῆς Ἀθηνᾶς,
matter having-learned but from — Zeus and — Athena
οὓς μεθ' ἡμέραν ἐπιορκῶν νύκτωρ φησὶν ἑαυτῷ διαλέγεσθαι
whom by day perjuring by-night he-says with-himself to-converse
καὶ τὰ μέλλοντα ἔσεσθαι προλέγειν, ἑβδόμην δ' ἡμέραν
and the-things being-about to-be to-foretell the-seventh and day
τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, πρὶν πενθῆσαι καὶ τὰ
the daughter to-him having-died before to-mourn and the
νομιζόμενα ποιῆσαι, στεφανωσάμενος καὶ λευκὴν ἐσθῆτα
customary-rites to-perform having-crowned-himself and white garment
λαβὼν ἐβουθύτει καὶ παρενόμει, τὴν μόνην ὁ δείλαιος
having-taken he-sacrificed-an-ox and violated-the-law the only-one the wretch
καὶ πρώτην αὐτὸν πατέρα προσειποῦσαν ἀπολέσας.
and first him father having-called having-lost
καὶ οὐ τὸ δυστύχημα ὀνειδίζω, ἀλλὰ τὸν τρόπον ἐξετάζω. 78
and not the misfortune I-reproach but the character I-examine
ὁ γὰρ μισότεκνος καὶ πατὴρ πονηρὸς οὐκ ἄν ποτε
the for child-hating and father bad not — ever
γένοιτο δημαγωγὸς χρηστός, οὐδὲ ὁ τὰ φίλτατα
could-become popular-leader good nor the-one the dearest
καὶ οἰκειότατα σώματα μὴ στέργων οὐδέποθ' ὑμᾶς περὶ
and most-kindred persons not loving ever you of
πολλοῦ ποιήσεται τοὺς ἀλλοτρίους, οὐδέ γε ὁ ἰδίᾳ
much will-make the strangers nor at-least the-one privately

πονηρὸς ἄν ποτε γένοιτο δημοσίᾳ χρηστός, οὐδ' ὅστις
wicked — ever could-become publicly good nor who
ἐστὶν οἴκοι φαῦλος, οὐδέποτ' ἦν ἐν Μακεδονίᾳ καλὸς
is at-home base ever was in Macedonia fine
κἀγαθός· οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον μετήλλαξεν.
and-good not for the character but the place he-changed

VIII · WAR RENEWED AND THE EUBOEANS

When Philip passed Thermopylae and destroyed the Phocian towns, the envoys were blamed, and Demosthenes, quarreling with Philocrates, turned accuser to save himself. He then stirred up war over obscure Thracian places, rejected Philip's offers, and quibbled over whether Halonnesus was "given" or "given back." He boasts of walling Attica with the alliance of Euboea and Thebes. Aeschines recounts Euboea's ingratitude: Athens rescued the Euboeans from Thebes, yet Callias of Chalcis, whom Demosthenes praised for pay, later attacked the Athenian army when it was hemmed in at Tamynae.

79 πόθεν οὖν ἐπὶ τὴν μεταβολὴν ἦλθε τῶν πραγμάτων,
from-where then to the change came of-the affairs
οὗτος γάρ ἐστιν ὁ δεύτερος καιρός, καὶ τί ποτ' ἐστὶ τὸ
this for is the second period and what ever is the
αἴτιον, ὅτι Φιλοκράτης μὲν ἀπὸ τῶν αὐτῶν πολιτευμάτων
cause that Philocrates indeed from the same policies
Δημοσθένει φυγὰς ἀπ' εἰσαγγελίας γεγένηται, Δημοσθένης
as-Demosthenes exile on impeachment has-become Demosthenes
δὲ ἐπέστη τῶν ἄλλων κατήγορος, καὶ πόθεν ποθ' ὑμᾶς
but stood-up of-the others accuser and from-where ever you
εἰς τὴν ἀτυχίαν ὁ μιαρὸς ἄνθρωπος ἐμβέβληκε, ταῦτ'
into the misfortune the foul man has-thrown these-things
ἤδη διαφερόντως ἄξιόν ἐστιν ἀκοῦσαι.
now especially worth it-is to-hear

ὡς γὰρ τάχιστα εἴσω Πυλῶν Φίλιππος παρῆλθε, καὶ τάς 80
as for soonest within Pylae Philip passed and the
τε ἐν Φωκεῦσι πόλεις παραδόξως ἀναστάτους ἐποίησε,
both in Phocis cities unexpectedly ruined made
Θηβαίους τε, ὡς τόθ' ὑμῖν ἐδόκει, περαιτέρω τοῦ καιροῦ
Thebans and as then to-you it-seemed beyond the occasion
καὶ τοῦ ὑμετέρου συμφέροντος ἰσχυροὺς κατεσκεύασεν,
and the your interest strong made
ὑμεῖς τε ἐκ τῶν ἀγρῶν φοβηθέντες ἐσκευαγωγήσατε,
you and from the fields having-feared carried-in-your-goods
ἐν ταῖς μεγίσταις δ' ἦσαν αἰτίαις οἱ πρέσβεις οἱ
in the greatest and were charges the envoys the-ones
τὴν εἰρήνην πρεσβεύσαντες, πολὺ δὲ τῶν ἄλλων
the peace having-negotiated far and than-the others
διαφερόντως Φιλοκράτης καὶ Δημοσθένης, διὰ τὸ μὴ
especially Philocrates and Demosthenes because-of the not
μόνον πρεσβεύειν, ἀλλὰ καὶ τὰ ψηφίσματα γεγραφέναι,
only to-serve-as-envoys but also the decrees to-have-proposed
συνέβη τε ἐν τοῖς αὐτοῖς χρόνοις διαφέρεσθαί τι 81
it-happened and in the same times to-quarrel somewhat
Δημοσθένην καὶ Φιλοκράτην σχεδὸν ὑπὲρ τούτων ὑπὲρ
Demosthenes and Philocrates almost about these-things about
ὧν καὶ ὑμεῖς ὑπωπτεύσατε· τοιαύτης ἐμπιπτούσης
which also you suspected such falling-in
ταραχῆς, μετὰ τῶν συμφύτων αὐτῷ νοσημάτων ἤδη
confusion with the inborn for-him diseases now
τὰ μετὰ ταῦτα ἐβουλεύετο, μετὰ δειλίας καὶ τῆς
the-things after these-things he-planned with cowardice and the
πρὸς Φιλοκράτην ὑπὲρ τῆς δωροδοκίας ζηλοτυπίας, καὶ
toward Philocrates over the bribe-taking jealousy and
ἡγήσατο, εἰ τῶν συμπρεσβευόντων καὶ τοῦ Φιλίππου
he-thought if of-the fellow-envoys and — of-Philip

κατήγορος ἀναφανείη, τὸν μὲν Φιλοκράτην προδήλως
accuser he-should-appear the indeed Philocrates manifestly
ἀπολεῖσθαι, τοὺς δὲ ἄλλους συμπρέσβεις κινδυνεύσειν,
to-be-going-to-perish the but other fellow-envoys to-be-going-to-be-in-danger
αὐτὸς δ' εὐδοκιμήσειν, καὶ προδότης ὢν τῶν φίλων
himself and to-be-going-to-win-esteem and traitor being of-the friends
καὶ πονηρός, πιστὸς τῷ δήμῳ φανήσεσθαι.
and wicked trustworthy to-the people to-be-going-to-appear
82 κατιδόντες δ' αὐτὸν οἱ τῇ τῆς πόλεως
having-perceived and him the-ones against-the of-the city
προσπολεμοῦντες ἡσυχίᾳ, ἄσμενοι παρεκάλουν ἐπὶ τὸ
warring quiet gladly called to the
βῆμα, τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει· ὁ
platform the only incorruptible naming-him for-the city he
δὲ παριὼν ἀρχὰς αὐτοῖς ἐνεδίδου πολέμου καὶ ταραχῆς.
but coming-forward beginnings to-them offered of-war and confusion
οὗτός ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, ὁ πρῶτος ἐξευρὼν
this-man is O men Athenians the-one first having-discovered
Σέρριον τεῖχος καὶ Δορίσκον καὶ Ἐργίσκην καὶ Μυρτίσκην
Serrian wall and Doriscus and Ergisce and Myrtisce
καὶ Γάνος καὶ Γανιάδα, χωρία ὧν οὐδὲ τὰ ὀνόματα
and Ganus and Ganias places of-which not-even the names
ᾔδεμεν πρότερον. καὶ εἰς τοῦτο φέρων περιέστησε τὰ
we-knew before and to this carrying he-brought-round the
πράγματα, ὥστ' εἰ μὲν μὴ πέμποι πρέσβεις Φίλιππος,
affairs that if indeed not should-send envoys Philip
καταφρονεῖν αὐτὸν ἔφη τῆς πόλεως, εἰ δὲ πέμποι,
to-despise him he-said the city if but should-send
κατασκόπους πέμπειν, ἀλλ' οὐ πρέσβεις.
spies to-send but not envoys

εἰ δὲ ἐπιτρέπειν ἐθέλοι πόλει τινὶ ἴσῃ καὶ ὁμοίᾳ 83
if and to-refer he-were-willing to-a-city some equal and like
περὶ τῶν ἐγκλημάτων, οὐκ εἶναι κριτὴν ἴσον ἡμῖν ἔφη
about the complaints not to-be judge equal for-us he-said
καὶ Φιλίππῳ. Ἁλόννησον ἐδίδου· ὁ δ' ἀπηγόρευε μὴ
and Philip Halonnesus he-offered he but forbade not
λαμβάνειν, 'εἰ δίδωσιν, ἀλλὰ μὴ ἀποδίδωσι,' περὶ συλλαβῶν
to-take if he-gives but not gives-back about syllables
διαφερόμενος. καὶ τὸ τελευταῖον στεφανώσας τοὺς μετὰ
quarreling and the last having-crowned the-ones with
Ἀριστοδήμου εἰς Θετταλίαν καὶ Μαγνησίαν παρὰ τὰς
Aristodemus to Thessaly and Magnesia against the
τῆς εἰρήνης συνθήκας πρεσβεύσαντας, τὴν μὲν εἰρήνην
of-the peace agreements having-served-as-envoys the indeed peace
διέλυσε, τὴν δὲ συμφορὰν καὶ τὸν πόλεμον κατεσκεύασεν.
he-dissolved the but disaster and the war he-prepared
ναί, ἀλλὰ χαλκοῖς καὶ ἀδαμαντίνοις τείχεσιν, ὡς αὐτός φησι, 84
yes but with-bronze and adamantine walls as himself he-says
τὴν χώραν ἡμῶν ἐτείχισε, τῇ τῶν Εὐβοέων καὶ Θηβαίων
the country our he-walled with-the of-the Euboeans and Thebans
συμμαχίᾳ. ἀλλά, ὦ ἄνδρες Ἀθηναῖοι, περὶ ταῦτα καὶ
alliance but O men Athenians about these-things both
μέγιστα ἠδίκησθε καὶ μάλιστα ἠγνοήκατε. σπεύδων
greatest you-have-been-wronged and most you-have-been-ignorant being-eager
δ' εἰπεῖν περὶ τῆς θαυμαστῆς συμμαχίας τῆς τῶν Θηβαίων,
and to-speak about the wonderful alliance the of-the Thebans
ἵν' ἐφεξῆς λέγω, περὶ τῶν Εὐβοέων πρῶτον μνησθήσομαι.
so-that in-order I-may-speak about the Euboeans first I-will-mention
ὑμεῖς γάρ, ὦ ἄνδρες Ἀθηναῖοι, πολλὰ καὶ μεγάλα 85
you for O men Athenians many and great
ἠδικημένοι ὑπὸ Μνησάρχου τοῦ Χαλκιδέως, τοῦ Καλλίου
having-been-wronged by Mnesarchus the Chalcidian the of-Callias

καὶ Ταυροσθένους πατρός, οὓς οὗτος νυνὶ μισθὸν λαβὼν
and of-Taurosthenes father whom this-man now pay having-taken
Ἀθηναίους εἶναι τολμᾷ γράφειν, καὶ πάλιν ὑπὸ Θεμίσωνος
Athenians to-be dares to-propose and again by Themison
τοῦ Ἐρετριέως, ὃς ἡμῶν εἰρήνης οὔσης Ὠρωπὸν ἀφείλετο,
the Eretrian who from-us peace being Oropus took-away
τούτων ἑκόντες ἐπιλαθόμενοι, ἐπειδὴ διέβησαν εἰς Εὔβοιαν
these-things willingly having-forgotten when crossed into Euboea
Θηβαῖοι καταδουλώσασθαι τὰς πόλεις πειρώμενοι, ἐν
Thebans to-enslave the cities trying within
πέντε ἡμέραις ἐβοηθήσατε αὐτοῖς καὶ ναυσὶ καὶ πεζῇ
five days you-helped them both with-ships and land
δυνάμει, καὶ πρὶν τριάκονθ' ἡμέρας διελθεῖν ὑποσπόνδους
force and before thirty days to-pass under-truce
Θηβαίους ἀφήκατε, κύριοι τῆς Εὐβοίας γενόμενοι, καὶ τάς
Thebans you-let-go masters of-the Euboea having-become and the
τε πόλεις αὐτὰς καὶ τὰς πολιτείας ἀπέδοτε ὀρθῶς καὶ
both cities themselves and the constitutions you-gave-back rightly and
δικαίως τοῖς παρακαταθεμένοις, οὐχ ἡγούμενοι δίκαιον
justly to-the-ones having-entrusted not thinking just
εἶναι τὴν ὀργὴν ἀπομνημονεύειν ἐν τῷ πιστευθῆναι.
to-be the anger to-remember in the to-be-trusted
86 καὶ τηλικαῦθ' ὑφ' ὑμῶν εὖ πεπονθότες οἱ Χαλκιδεῖς
and so-great by you well having-been-treated the Chalcidians
οὐ τὰς ὁμοίας ὑμῖν ἀπέδοσαν, ἀλλ' ἐπειδὴ διέβητε εἰς
not the like to-you repaid but when you-crossed into
Εὔβοιαν Πλουτάρχῳ βοηθήσοντες, τοὺς μὲν πρώτους
Euboea to-Plutarch going-to-help the indeed first
χρόνους ἀλλ' οὖν προσεποιοῦνθ' ὑμῖν εἶναι φίλοι, ἐπειδὴ
times but anyway they-pretended to-you to-be friends when
δὲ τάχιστα εἰς Ταμύνας παρήλθομεν, καὶ τὸ Κοτύλαιον
but soonest to Tamynae we-passed and the Cotylaeum

ὀνομαζόμενον ὄρος ὑπερεβάλομεν, ἐνταῦθα Καλλίας ὁ
called mountain crossed-over there Callias the
Χαλκιδεύς, ὃν Δημοσθένης μισθαρνῶν ἐνεκωμίαζεν,
Chalcidian whom Demosthenes working-for-hire eulogized
ὁρῶν τὸ στρατόπεδον τὸ τῆς πόλεως εἰς δεινὰς δυσχωρίας 87
seeing the army the of-the city in terrible difficult-ground
κατακεκλειμένον, ὅθεν μὴ νικήσασι μάχην οὐκ ἦν
shut-in whence not having-won battle not there-was
ἀναχώρησις, οὐδὲ βοηθείας ἐλπὶς οὔτ' ἐκ γῆς οὔτ' ἐκ
retreat nor of-help hope neither from land nor from
θαλάττης, συναγείρας ἐξ ἁπάσης τῆς Εὐβοίας στρατόπεδον,
sea having-collected from whole the Euboea an-army
καὶ παρὰ Φιλίππου δύναμιν προσμεταπεμψάμενος, ὅ τ'
and from Philip a-force having-sent-for-besides the and
ἀδελφὸς αὐτοῦ Ταυροσθένης, ὁ νυνὶ πάντας δεξιούμενος
brother his Taurosthenes the-one now all greeting
καὶ προσγελῶν, τοὺς Φωκικοὺς ξένους διαβιβάσας,
and smiling-at the Phocian mercenaries having-brought-across
ἦλθον ἐφ' ἡμᾶς ὡς ἀναιρήσοντες.
came against us as going-to-destroy

Only a god and the soldiers' courage saved the army, yet Athens made peace again and pardoned Callias. Soon after, having quarreled with Philip and Thebes, Callias sought an alliance with Athens and bribed Demosthenes, who proposed it on Callias' terms: Chalcis would not sit in the Athenian council or pay contributions. Callias then came to Athens with a tale, written by Demosthenes, of a hundred talents raised against Philip, and Demosthenes added armies from the Peloponnese and Acarnania. Demosthenes swore to it and moved a decree, longer than the Iliad, that Oreus and Eretria pay their contributions of ten talents to Callias instead of Athens. For this he received three talents, one each from Callias, from the tyrant Cleitarchus, and from Oreus, which paid him interest until it repaid the talent.

88 καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ στρατόπεδον,
and if not first indeed of-gods some saved the army
ἔπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ οἱ πεζοὶ καὶ οἱ
then the soldiers the yours both the infantry and the
ἱππεῖς ἄνδρες ἐγένοντο ἀγαθοί, καὶ παρὰ τὸν ἱππόδρομον
cavalry men became good and by the hippodrome
τὸν ἐν Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες
the at Tamynae from pitched-battle in-battle having-prevailed
ὑποσπόνδους ἀφεῖσαν τοὺς πολεμίους, ἐκινδύνευσεν
under-truce let-go the enemy would-have-run-the-risk
ἂν ἡ πόλις αἴσχιστα παθεῖν· οὐ γὰρ τὸ δυστυχῆσαι
— the city most-shamefully to-suffer not for the to-be-unfortunate
κατὰ πόλεμον μέγιστόν ἐστι κακόν, ἀλλ' ὅταν τις πρὸς
in war greatest is evil but when anyone against
ἀνταγωνιστὰς ἀναξίους διακινδυνεύων ἀποτύχῃ, διπλασίαν
opponents unworthy running-risks fails double
εἰκὸς εἶναι τὴν συμφοράν.
reasonable to-be the disaster

ἀλλ᾽ ὅμως ὑμεῖς τοιαῦτα πεπονθότες πάλιν διελύσασθε
but nevertheless you such-things having-suffered again made-terms
πρὸς αὐτούς. τυχὼν δὲ συγγνώμης παρ᾽ ὑμῶν Καλλίας
with them having-obtained and pardon from you Callias
ὁ Χαλκιδεύς,
the Chalcidian
μικρὸν διαλιπὼν χρόνον πάλιν ἦκε φερόμενος εἰς τὴν 89
little having-intermitted time again came carried into the
ἑαυτοῦ φύσιν, Εὐβοϊκὸν μὲν τῷ λόγῳ συνέδριον εἰς
his-own nature Euboean indeed in-the word council to
Χαλκίδα συνάγων, ἰσχυρὰν δὲ τὴν Εὔβοιαν ἐφ᾽ ὑμᾶς
Chalcis assembling strong but the Euboea against you
ἔργῳ κατασκευάζων, ἐξαίρετον δ᾽ αὑτῷ τυραννίδα
in-fact making special and for-himself tyranny
περιποιούμενος. κἀνταῦθα ἐλπίζων συναγωνιστὴν Φίλιππον
securing and-there hoping helper Philip
λήψεσθαι, ἀπῆλθεν εἰς Μακεδονίαν καὶ περιήει μετὰ
to-be-going-to-get went-away to Macedonia and went-about with
Φιλίππου, καὶ τῶν ἑταίρων εἷς ὠνομάζετο.
Philip and of-the companions one was-named
ἀδικήσας δὲ Φίλιππον κἀκεῖθεν ἀποδράς, ὑπέβαλεν 90
having-wronged but Philip and-thence having-run-away he-subjected
ἑαυτὸν φέρων Θηβαίοις. καταλιπὼν δὲ κἀκείνους, καὶ
himself carrying to-Thebans having-deserted and those-too and
πλείους τραπόμενος τροπὰς τοῦ Εὐρίπου, παρ᾽ ὃν ᾤκει,
more having-turned turns than-the Euripus by which he-lived
εἰς μέσον πίπτει τῆς τε Θηβαίων ἔχθρας καὶ τῆς Φιλίππου.
into middle falls of-the both of-Thebans enmity and of-the of-Philip
ἀπορῶν δ᾽ ὅ τι χρήσαιτο αὑτῷ, καὶ παραγγελλομένης
being-at-a-loss but what ever he-should-do with-himself and being-announced
ἐπ᾽ αὐτὸν ἤδη στρατείας, μίαν ἐλπίδα λοιπὴν κατεῖδε
against him already a-campaign one hope remaining he-perceived

σωτηρίας, ἔνορκον λαβεῖν τὸν Ἀθηναίων δῆμον, σύμμαχον
of-safety sworn to-get the of-Athenians people ally
ὀνομασθέντα, βοηθήσειν, εἴ τις ἐπ᾽ αὐτὸν ἴοι· ὃ
named to-be-going-to-help if anyone against him should-go which
πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε.
plain was going-to-be if not you will-prevent
91 ταῦτα διανοηθείς, ἀποστέλλει δεῦρο πρέσβεις Γλαυκέτην
these-things having-planned he-sends hither envoys Glaucetes
καὶ Ἐμπέδωνα καὶ Διόδωρον τὸν δολιχοδρομήσαντα,
and Empedon and Diodorus the long-distance-runner
φέροντας τῷ μὲν δήμῳ κενὰς ἐλπίδας, Δημοσθένει δ᾽
carrying for-the indeed people empty hopes for-Demosthenes but
ἀργύριον καὶ τοῖς περὶ τοῦτον. τρία δ᾽ ἦν ἃ
money and for-the-ones around him three-things and were which
ἅμα ἐξεωνεῖτο, πρῶτον μὲν μὴ διασφαλῆναι τῆς πρὸς
at-once he-was-buying first indeed not to-be-balked of-the with
ὑμᾶς συμμαχίας· οὐδὲν γὰρ ἦν τὸ μέσον, εἰ μνησθεὶς
you alliance nothing for was the middle if having-remembered
τῶν προτέρων ἀδικημάτων ὁ δῆμος μὴ προσδέξαιτο
the former wrongs the people not should-accept
τὴν συμμαχίαν, ἀλλ᾽ ὑπῆρχεν αὐτῷ ἢ φεύγειν ἐκ
the alliance but there-was-for him either to-flee from
Χαλκίδος, ἢ τεθνάναι ἐγκαταληφθέντι· τηλικαῦται δυνάμεις
Chalcis or to-die having-been-caught so-great forces
ἐπ᾽ αὐτὸν ἐπεστράτευον, ἥ τε Φιλίππου καὶ Θηβαίων.
against him were-marching the both of-Philip and of-Thebans
δεύτερον δ᾽ ἦκον οἱ μισθοὶ τῷ γράψοντι τὴν
second and came the payments for-the-one going-to-propose the
συμμαχίαν ὑπὲρ τοῦ μὴ συνεδρεύειν Ἀθήνησι Χαλκιδέας,
alliance for the not to-sit-in-council at-Athens Chalcidians
τρίτον δὲ ὥστε μὴ τελεῖν συντάξεις.
third and that not to-pay contributions

καὶ τούτων τῶν προαιρέσεων οὐδεμιᾶς ἀπέτυχε Καλλίας, 92
and of-these the purposes none failed Callias
ἀλλ᾽ ὁ μισοτύραννος Δημοσθένης, ὡς αὐτὸς προσποιεῖται,
but the tyrant-hater Demosthenes as himself pretends
ὅν φησι Κτησιφῶν τὰ βέλτιστα λέγειν, ἀπέδοτο μὲν
whom says Ctesiphon the best-things to-speak sold indeed
τοὺς καιροὺς τοὺς τῆς πόλεως, ἔθαψε δ᾽ ἐν τῇ συμμαχίᾳ
the occasions the of-the city buried and in the alliance
βοηθεῖν ἡμᾶς Χαλκιδεῦσι, ῥῆμα μόνον ἀντικαταλλαξάμενος
to-help us the-Chalcidians a-phrase only having-received-in-exchange
ἀντὶ τούτων, εὐφημίας ἕνεκα προσγράψας ‘καὶ
instead-of these-things of-fair-sound for-the-sake having-added and
Χαλκιδέας βοηθεῖν, ἐάν τις ἴῃ ἐπ᾽ Ἀθηναίους·’
Chalcidians to-help if anyone goes against Athenians
τὰς δὲ συνεδρίας καὶ τὰς συντάξεις, ἐξ ὧν ἰσχύσειν 93
the and seats-in-council and the contributions from which to-be-strong
ὁ πόλεμος ἔμελλεν, ἄρδην ἀπέδοτο, καλλίστοις ὀνόμασιν
the war was-going utterly he-sold with-finest names
αἰσχίστας πράξεις γράφων, καὶ τῷ λόγῳ προσβιβάζων
most-shameful actions proposing and by-the speech bringing-over
ὑμᾶς, τὰς μὲν βοηθείας ὡς δεῖ τὴν πόλιν πρότερον
you the indeed help that it-is-necessary the city first
ποιεῖσθαι τοῖς ἀεὶ δεομένοις τῶν Ἑλλήνων, τὰς δὲ
to-give to-the always needing of-the Greeks the but
συμμαχίας ὑστέρας μετὰ τὰς εὐεργεσίας. ἵνα δ᾽ εὖ
alliances later after the benefits so-that and well
εἰδῆτε ὅτι ἀληθῆ λέγω, λαβέ μοι τὴν Καλλία
you-may-know that true-things I-say take for-me the by-Callias
γραφεῖσαν συμμαχίαν. ἀνάγνωθι τὸ ψήφισμα.
proposed alliance read the decree

94 οὔπω τοίνυν τοῦτ᾽ ἐστὶ δεινόν, εἰ καιροὶ τηλικοῦτοι
not-yet then this is terrible if occasions so-great
πεπραμένοι τυγχάνουσιν καὶ συνεδρίαι καὶ συντάξεις,
having-been-sold happen and seats-in-council and contributions
ἀλλὰ πολὺ τούτου δεινότερον φανήσεται ὃ μέλλω
but much than-this more-terrible will-appear what I-am-about
λέγειν. εἰς γὰρ τοῦτο προήχθη Καλλίας μὲν ὕβρεως
to-say to for this were-carried Callias indeed of-insolence
καὶ πλεονεξίας, Δημοσθένης δέ, ὃν ἐπαινεῖ Κτησιφῶν,
and greed Demosthenes but whom praises Ctesiphon
δωροδοκίας, ὥστε τὰς ἐξ Ὠρεοῦ συντάξεις καὶ τὰς
of-bribe-taking so-that the from Oreus contributions and the
ἐξ Ἐρετρίας, τὰ δέκα τάλαντα, ζώντων φρονούντων
from Eretria the ten talents living thinking
βλεπόντων ἔλαθον ὑμῶν ὑφελόμενοι, καὶ τοὺς ἐκ
seeing they-escaped-notice you having-filched and the from
τῶν πόλεων τούτων συνέδρους παρ᾽ ὑμῶν μὲν ἀνέστησαν,
the cities these delegates from you indeed they-removed
πάλιν δὲ εἰς Χαλκίδα καὶ τὸ καλούμενον Εὐβοϊκὸν
again and to Chalcis and the so-called Euboean
συνέδριον συνήγαγον. ὃν δὲ τρόπον καὶ δι᾽ οἵων
council they-assembled in-what and way and through what-sort-of
κακουργημάτων, ταῦτ᾽ ἤδη ἄξιόν ἐστιν ἀκοῦσαι.
villainies these-things now worth it-is to-hear
95 ἀφικνεῖται γὰρ πρὸς ὑμᾶς οὐκέτι δι᾽ ἀγγέλων, ἀλλ᾽
arrives for to you no-longer through messengers but
αὐτὸς ὁ Καλλίας, καὶ παρελθὼν εἰς τὴν ἐκκλησίαν
himself — Callias and having-come-forward into the assembly
λόγους διεξῆλθε κατεσκευασμένους ὑπὸ Δημοσθένους. εἶπε
speeches went-through prepared by Demosthenes he-said
γὰρ ὡς ἥκοι ἐκ Πελοποννήσου νεωστὶ σύνταγμα
for that he-had-come from Peloponnese newly a-contribution

συντάξας εἰς ἑκατὸν ταλάντων πρόσοδον ἐπὶ Φίλιππον,
having-arranged to a-hundred talents revenue against Philip
καὶ διελογίζετο ὅσον ἑκάστους ἔδει συντελεῖν,
and he-reckoned how-much each it-was-necessary to-contribute
Ἀχαιοὺς μὲν πάντας καὶ Μεγαρέας ἑξήκοντα τάλαντα,
Achaeans indeed all and Megarians sixty talents
τὰς δ' ἐν Εὐβοίᾳ πόλεις ἁπάσας τετταράκοντα·
the but in Euboea cities all forty
ἐκ δὲ τούτων τῶν χρημάτων ὑπάρξειν καὶ ναυτικὴν 96
from and this the money to-be-going-to-be both naval
καὶ πεζὴν δύναμιν· εἶναι δὲ πολλοὺς καὶ ἄλλους τῶν
and land force to-be and many also others of-the
Ἑλλήνων οὓς βούλεσθαι κοινωνεῖν τῆς συντάξεως, ὥστε
Greeks who to-wish to-share the contribution so-that
οὔτε χρημάτων οὔτε στρατιωτῶν ἀπορίαν ἔσεσθαι. καὶ
neither of-money nor of-soldiers want to-be-going-to-be and
ταῦτα μὲν τὰ φανερά· ἔφη δὲ καὶ πράξεις πράττειν
these-things indeed the open-things he-said and also intrigues to-be-conducting
ἑτέρας δι' ἀπορρήτων, καὶ τούτων εἶναί τινας μάρτυρας
other through secret-channels and of-these to-be some witnesses
τῶν ἡμετέρων πολιτῶν, καὶ τελευτῶν ὀνομαστὶ παρεκάλει
of-the our citizens and finally by-name he-called-on
Δημοσθένην καὶ συνειπεῖν ᾐξίου.
Demosthenes and to-support-him asked
ὁ δὲ σεμνῶς πάνυ παρελθών, τόν τε Καλλίαν 97
he but solemnly very having-come-forward — both Callias
ὑπερεπῄνει, τό τε ἀπόρρητον προσεποιήσατο εἰδέναι· τὴν
over-praised the and secret pretended to-know the
δ' ἐκ Πελοποννήσου πρεσβείαν ἣν ἐπρέσβευσε, καὶ τὴν
but from Peloponnese embassy which he-had-conducted and the
ἐξ Ἀκαρνανίας ἔφη βούλεσθαι ὑμῖν ἀπαγγεῖλαι. ἦν δ'
from Acarnania he-said to-wish to-you to-report was and

αὐτῷ κεφάλαιον τῶν λόγων, πάντας μὲν Πελοποννησίους
for-him sum of-the words all indeed Peloponnesians
ἐπὶ Φίλιππον ὑφ' ἑαυτοῦ, εἶναι δὲ τὸ σύνταγμα
against Philip under himself to-be and the contribution
χρημάτων μὲν εἰς ἑκατὸν νεῶν ταχυναυτουσῶν πληρώματα
of-money indeed for a-hundred ships fast-sailing crews
καὶ εἰς πεζοὺς στρατιώτας μυρίους καὶ ἱππέας χιλίους,
and for infantry soldiers ten-thousand and cavalry thousand
98 ὑπάρξειν δὲ πρὸς τούτοις καὶ τὰς πολιτικὰς δυνάμεις,
to-be-going-to-be and besides these also the civic forces
ἐκ Πελοποννήσου μὲν πλέον ἢ δισχιλίους ὁπλίτας,
from Peloponnese indeed more than two-thousand hoplites
ἐξ Ἀκαρνανίας δὲ ἑτέρους τοσούτους· δεδόσθαι δὲ
from Acarnania and others as-many to-have-been-given and
ἁπάντων τούτων τὴν ἡγεμονίαν ὑμῖν· πραχθήσεσθαι
of-all these the leadership to-you to-be-going-to-be-accomplished
δὲ ταῦτα οὐκ εἰς μακράν, ἀλλ' εἰς τὴν ἕκτην ἐπὶ
and these-things not to long but to the sixth past
δέκα τοῦ Ἀνθεστηριῶνος μηνός· εἰρῆσθαι γὰρ ἐν ταῖς
ten of-the Anthesterion month to-have-been-said for in the
πόλεσιν ὑφ' αὐτοῦ καὶ παρηγγέλθαι πάντας ἥκειν
cities by himself and to-have-been-announced all to-come
συνεδρεύσοντας Ἀθήναξε εἰς τὴν πανσέληνον. καὶ γὰρ
going-to-sit-in-council to-Athens for the full-moon and for
τοῦτο ἄνθρωπος ἴδιον καὶ οὐ κοινὸν ποιεῖ.
this the-man peculiar and not common does
99 οἱ μὲν γὰρ ἄλλοι ἀλαζόνες, ὅταν τι ψεύδωνται, ἀόριστα
the indeed for other braggarts whenever anything they-lie indefinite
καὶ ἀσαφῆ πειρῶνται λέγειν, φοβούμενοι τὸν ἔλεγχον·
and unclear-things try to-say fearing the exposure
Δημοσθένης δ' ὅταν ἀλαζονεύηται, πρῶτον μὲν μεθ' ὅρκου
Demosthenes but when he-brags first indeed with oath

ψεύδεται, ἐξώλειαν ἐπαρώμενος ἑαυτῷ, δεύτερον δέ, ἃ
lies destruction calling-down on-himself second and what
εὖ οἶδεν οὐδέποτε ἐσόμενα, τολμᾷ λέγειν εἰς ὁπότ' ἔσται,
well he-knows never going-to-be he-dares to-say for when it-will-be
καὶ ὧν τὰ σώματα οὐχ ἑώρακε, τούτων τὰ ὀνόματα
and of-whom the persons not he-has-seen of-these the names
λέγει, κλέπτων τὴν ἀκρόασιν καὶ μιμούμενος τοὺς τἀληθῆ
he-tells stealing the hearing and imitating the-ones the-truth
λέγοντας. διὸ καὶ σφόδρα ἄξιός ἐστι μισεῖσθαι,
telling for-which-reason also very worthy he-is to-be-hated
ὅτι πονηρὸς ὢν καὶ τὰ τῶν χρηστῶν σημεῖα διαφθείρει.
because wicked being even the of-the honest marks he-corrupts
ταῦτα δ' εἰπὼν δίδωσιν ἀναγνῶναι ψήφισμα τῷ 100
these-things and having-said he-gives to-read a-decree to-the
γραμματεῖ μακρότερον μὲν τῆς Ἰλιάδος, κενότερον δὲ
clerk longer indeed than-the Iliad emptier but
τῶν λόγων οὓς εἴωθε λέγειν, καὶ τοῦ βίου ὃν
than-the speeches which he-is-accustomed to-make and than-the life which
βεβίωκε, μεστὸν δ' ἐλπίδων οὐκ ἐσομένων καὶ στρατοπέδων
he-has-lived full but of-hopes not going-to-be and of-armies
οὐδέποτε συλλεγησομένων. ἀπαγαγὼν δ' ὑμᾶς ἄπωθεν ἀπὸ
never going-to-be-assembled having-led-away and you far from
τοῦ κλέμματος καὶ ἀνακρεμάσας ἀπὸ τῶν ἐλπίδων, ἐνταῦθ'
the theft and having-hung-you-up on the hopes then
ἤδη συστρέψας γράφει, ἑλέσθαι πρέσβεις εἰς Ἐρέτριαν,
now having-rolled-it-up he-proposes to-choose envoys to Eretria
οἵτινες δεήσονται τῶν Ἐρετριέων, πάνυ γὰρ ἔδει
who shall-ask the Eretrians very for it-was-necessary
δεηθῆναι, μηκέτι διδόναι τὴν σύνταξιν ὑμῖν, τὰ πέντε
to-ask no-longer to-give the contribution to-you the five

τάλαντα, ἀλλὰ Καλλίᾳ, καὶ πάλιν ἑτέρους εἰς Ὠρεόν, οἵτινες
talents but to-Callias and again others to Oreus who
δεήσονται τὸν αὐτὸν Ἀθηναίοις καὶ φίλον καὶ ἐχθρὸν νομίζειν.
shall-ask the same as-Athenians both friend and enemy to-consider
101 ἔπειτα ἀναφαίνεται παρ' ἅπαντ' ὢν ἐν τῷ ψηφίσματι
then appears throughout everything being in the decree
πρὸς τῷ κλέμματι, γράψας καὶ τὰ πέντε τάλαντα
intent-on the theft having-proposed also the five talents
τοὺς πρέσβεις ἀξιοῦν τοὺς Ὠρείτας μὴ ὑμῖν, ἀλλὰ Καλλίᾳ
the envoys to-ask the Oreites not to-you but to-Callias
διδόναι. ὅτι δ' ἀληθῆ λέγω, ἀφελὼν τὸν κόμπον καὶ
to-give that but true-things I-say having-removed the bombast and
τὰς τριήρεις καὶ τὴν ἀλαζονείαν ἀνάγνωθι· τοῦ κλέμματος
the triremes and the boastfulness read the theft
ἅψαι, ὃ ὑφείλετο ὁ μιαρὸς καὶ ἀνόσιος ἄνθρωπος, ὃν
touch which filched the foul and unholy man whom
φησι Κτησιφῶν ἐν τῷδε τῷ ψηφίσματι διατελεῖν λέγοντα
says Ctesiphon in this the decree to-continue saying
καὶ πράττοντα τὰ ἄριστα τῷ δήμῳ τῷ Ἀθηναίων.
and doing the best-things for-the people the of-Athenians
102 οὐκοῦν τὰς μὲν τριήρεις καὶ τὴν πεζὴν στρατιὰν καὶ
therefore the indeed triremes and the land army and
τὴν πανσέληνον καὶ τοὺς συνέδρους λόγῳ ἠκούσατε, τὰς
the full-moon and the delegates in-word you-heard the
δὲ συντάξεις τῶν συμμάχων, τὰ δέκα τάλαντα, ἔργῳ
but contributions of-the allies the ten talents in-fact
ἀπωλέσατε.
you-lost
103 ὑπόλοιπον δ' εἰπεῖν ἐστί μοι, ὅτι λαβὼν τρία τάλαντα
remaining and to-tell is for-me that having-received three talents
μισθὸν τὴν γνώμην ταύτην ἔγραψε Δημοσθένης, τάλαντον
pay the motion this proposed Demosthenes a-talent

μὲν ἐκ Χαλκίδος παρὰ Καλλίου, τάλαντον δ' ἐξ
indeed from Chalcis from Callias a-talent and from
Ἐρετρίας παρὰ Κλειτάρχου τοῦ τυράννου, τάλαντον
Eretria from Cleitarchus the tyrant a-talent
δὲ ἐξ Ὠρεοῦ, δι' ὃ καὶ καταφανὴς ἐγένετο,
and from Oreus because-of which also manifest it-became
δημοκρατουμένων τῶν Ὠρειτῶν καὶ πάντα πραττόντων
being-democratic the Oreites and everything doing
μετὰ ψηφίσματος. ἐξανηλωμένοι γὰρ ἐν τῷ πολέμῳ
with decree having-been-exhausted for in the war
καὶ παντελῶς ἀπόρως διακείμενοι, πέμπουσι πρὸς αὐτὸν
and altogether resourceless being-situated they-send to him
Γνωσίδημον τὸν Χαριγένους υἱὸν τοῦ δυναστεύσαντός
Gnosidemus the of-Charigenes son the-one having-been-powerful
ποτε ἐν Ὠρεῷ, δεησόμενον τὸ μὲν τάλαντον ἀφεῖναι
once in Oreus going-to-ask the indeed talent to-remit
τῇ πόλει, ἐπαγγελούμενον δ' αὐτῷ χαλκῆν εἰκόνα
to-the city promising and to-him a-bronze statue
σταθήσεσθαι ἐν Ὠρεῷ.
to-be-going-to-be-set-up in Oreus
ὁ δὲ ἀπεκρίνατο τῷ Γνωσιδήμῳ, ὅτι ἐλάχιστα χαλκοῦ 104
he but answered — to-Gnosidemus that very-little of-bronze
δέοιτο, τὸ δὲ τάλαντον διὰ τοῦ Καλλίου εἰσέπραττεν.
he-needed the but talent through — Callias he-exacted
ἀναγκαζόμενοι δὲ οἱ Ὠρεῖται καὶ οὐκ εὐποροῦντες,
being-compelled and the Oreites and not being-well-off
ὑπέθεσαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους, καὶ
mortgaged to-him for-the talent the public revenues and
τόκον ἤνεγκαν Δημοσθένει τοῦ δωροδοκήματος δραχμὴν
interest paid to-Demosthenes on-the bribe a-drachma
τοῦ μηνὸς τῆς μνᾶς, ἕως τὸ κεφάλαιον ἀπέδοσαν.
for-the month for-the mina until the principal they-paid-back

105 καὶ ταῦτ᾽ ἐπράχθη μετὰ ψηφίσματος τοῦ δήμου. ὅτι δὲ
and these-things were-done with decree of-the people that and
ἀληθῆ λέγω, λαβέ μοι τὸ ψήφισμα τῶν Ὠρειτῶν.
true-things I-say take for-me the decree of-the Oreites
τοῦτ᾽ ἐστὶ τὸ ψήφισμα, ὦ ἄνδρες Ἀθηναῖοι, αἰσχύνη μὲν
this is the decree O men Athenians a-disgrace indeed
τῆς πόλεως, ἔλεγχος δὲ οὐ μικρὸς τῶν Δημοσθένους
of-the city an-exposure and not small of-the of-Demosthenes
πολιτευμάτων, φανερὰ δὲ κατηγορία Κτησιφῶντος· τὸν
policies open and accusation of-Ctesiphon the-one
γὰρ οὕτως αἰσχρῶς δωροδοκοῦντα οὐκ ἔστιν ἄνδρα
for so shamefully taking-bribes not it-is-possible man
γεγονέναι ἀγαθόν, ὃ τετόλμηκεν οὗτος γράψαι.
to-have-been good which has-dared this-man to-propose

X · THE CURSE ON THE CIRRHAEAN PLAIN

The third period is the most bitter, when Demosthenes committed impiety toward Delphi and made the unequal alliance with Thebes. Long ago the Cirrhaeans and Cragalidae profaned the sanctuary, and the god ordered the Amphictyons to make war on them and dedicate their land, never to be worked. On Solon's motion they destroyed them and swore a great oath with a curse on anyone who tilled the sacred plain. Yet the Locrians of Amphissa farmed it again, fortified the harbor, and collected tolls. Demosthenes took two thousand drachmas from them and a yearly fee to defend them. Aeschines, Meidias, and Thrasycles were sent as pylagori.

106 ἐνταῦθ᾽ ἤδη τέτακται καὶ ὁ τρίτος τῶν καιρῶν, μᾶλλον δ᾽
there now is-placed also the third of-the periods rather and
ὁ πάντων πικρότατος χρόνος, ἐν ᾧ Δημοσθένης ἀπώλεσε
the of-all most-bitter time in which Demosthenes ruined
τὰς τῶν Ἑλλήνων καὶ τῆς πόλεως πράξεις, ἀσεβήσας
the of-the Greeks and of-the city affairs having-committed-impiety

μὲν εἰς τὸ ἱερὸν τὸ ἐν Δελφοῖς, ἄδικον δὲ καὶ οὐδαμῶς
indeed toward the sanctuary the at Delphi unjust and also in-no-way
ἴσην τὴν πρὸς Θηβαίους συμμαχίαν γράψας. ἄρξομαι
equal the with Thebans alliance having-proposed I-will-begin
δὲ ἀπὸ τῶν εἰς τοὺς θεοὺς πλημμελημάτων λέγειν.
and from the toward the gods offenses to-speak
ἔστι γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸ Κιρραῖον ὠνομασμένον 107
there-is for O men Athenians the Cirrhaean named
πεδίον καὶ λιμὴν ὁ νῦν ἐξάγιστος καὶ ἐπάρατος
plain and harbor the-one now accursed and execrable
ὠνομασμένος. ταύτην ποτὲ τὴν χώραν κατῴκησαν
named this once the country inhabited
Κιρραῖοι καὶ Κραγαλίδαι, γένη παρανομώτατα, οἳ εἰς
Cirrhaeans and Cragalidae clans most-lawless who toward
τὸ ἱερὸν τὸ ἐν Δελφοῖς καὶ περὶ τὰ ἀναθήματα
the sanctuary the at Delphi and concerning the offerings
ἠσέβουν, ἐξημάρτανον δὲ καὶ εἰς τοὺς Ἀμφικτύονας.
were-impious offended and also toward the Amphictyons
ἀγανακτήσαντες δ' ἐπὶ τοῖς γιγνομένοις μάλιστα μέν,
being-indignant and at the happenings most indeed
ὡς λέγονται, οἱ πρόγονοι οἱ ὑμέτεροι, ἔπειτα καὶ οἱ
as are-said the ancestors the yours then also the
ἄλλοι Ἀμφικτύονες, μαντείαν ἐμαντεύσαντο παρὰ τῷ θεῷ,
other Amphictyons oracle sought from the god
τίνι χρὴ τιμωρίᾳ τοὺς ἀνθρώπους τούτους μετελθεῖν.
with-what one-must punishment the men these to-visit
καὶ αὐτοῖς ἀναιρεῖ ἡ Πυθία πολεμεῖν Κιρραίοις καὶ 108
and to-them answers the Pythia to-war-against Cirrhaeans and
Κραγαλίδαις πάντ' ἤματα καὶ πάσας νύκτας, καὶ τὴν
Cragalidae all days and all nights and the
χώραν αὐτῶν ἐκπορθήσαντας καὶ αὐτοὺς ἀνδραποδισαμένους
country of-them having-ravaged and them having-enslaved

ἀναθεῖναι τῷ Ἀπόλλωνι τῷ Πυθίῳ καὶ τῇ Ἀρτέμιδι καὶ τῇ
to-dedicate — to-Apollo the Pythian and — to-Artemis and —
Λητοῖ καὶ Ἀθηνᾷ Προναίᾳ ἐπὶ πάσῃ ἀεργίᾳ, καὶ ταύτην
to-Leto and Athena Pronaea for entire idleness and this
τὴν χώραν μήτ' αὐτοὺς ἐργάζεσθαι μήτ' ἄλλον ἐᾶν.
the country neither themselves to-work nor another to-allow
λαβόντες δὲ τὸν χρησμὸν τοῦτον οἱ Ἀμφικτύονες
having-received and the oracle this the Amphictyons
ἐψηφίσαντο Σόλωνος εἰπόντος Ἀθηναίου τὴν γνώμην,
voted Solon having-moved of-Athens the motion
ἀνδρὸς καὶ νομοθετῆσαι δυνατοῦ καὶ περὶ ποίησιν καὶ
a-man both to-legislate able and in poetry and
φιλοσοφίαν διατετριφότος, ἐπιστρατεύειν ἐπὶ τοὺς ἐναγεῖς
philosophy having-spent-his-time to-march against the accursed
κατὰ τὴν μαντείαν τοῦ θεοῦ·
according-to the oracle of-the god
109 καὶ συναθροίσαντες δύναμιν πολλὴν τῶν Ἀμφικτυόνων,
and having-assembled force great of-the Amphictyons
ἐξηνδραποδίσαντο τοὺς ἀνθρώπους καὶ τὸν λιμένα καὶ
they-enslaved the men and the harbor and
τὴν πόλιν αὐτῶν κατέσκαψαν καὶ τὴν χώραν καθιέρωσαν
the city their razed and the country consecrated
κατὰ τὴν μαντείαν. καὶ ἐπὶ τούτοις ὅρκον ὤμοσαν
according-to the oracle and in-addition-to these oath they-swore
ἰσχυρόν, μήτ' αὐτοὶ τὴν ἱερὰν γῆν ἐργάσεσθαι μήτ'
mighty neither themselves the sacred land to-be-going-to-work nor
ἄλλῳ ἐπιτρέψειν, ἀλλὰ βοηθήσειν τῷ θεῷ καὶ τῇ γῇ
to-another to-be-going-to-permit but to-be-going-to-help the god and the land
τῇ ἱερᾷ καὶ χειρὶ καὶ ποδὶ καὶ φωνῇ καὶ πάσῃ δυνάμει.
the sacred both with-hand and foot and voice and all power

καὶ οὐκ ἀπέχρησεν αὐτοῖς τοῦτον τὸν ὅρκον ὀμόσαι, 110
and not it-sufficed them this the oath to-swear
ἀλλὰ καὶ προστροπὴν καὶ ἀρὰν ἰσχυρὰν ὑπὲρ τούτων
but also imprecation and curse mighty about these-things
ἐποιήσαντο. γέγραπται γὰρ οὕτως ἐν τῇ ἀρᾷ, ‘εἴ τις
they-made it-is-written for thus in the curse if anyone
τάδε,’ φησί, ‘παραβαίνοι ἢ πόλις ἢ ἰδιώτης ἢ ἔθνος,
these-things he-says should-transgress either city or private-person or tribe
ἐναγής,’ φησίν, ‘ἔστω τοῦ Ἀπόλλωνος καὶ τῆς Ἀρτέμιδος
accursed he-says let-him-be — of-Apollo and — of-Artemis
καὶ τῆς Λητοῦς καὶ Ἀθηνᾶς Προναίας.’
and — of-Leto and Athena Pronaea
καὶ ἐπεύχεται αὐτοῖς μήτε γῆν καρποὺς φέρειν, μήτε 111
and he-prays against-them neither land fruits to-bear nor
γυναῖκας τέκνα τίκτειν γονεῦσιν ἐοικότα, ἀλλὰ τέρατα, μήτε
women children to-bear parents resembling but monsters nor
βοσκήματα κατὰ φύσιν γονὰς ποιεῖσθαι, ἥτταν δὲ αὐτοῖς
cattle according-to nature offspring to-produce defeat and for-them
εἶναι πολέμου καὶ δικῶν καὶ ἀγορᾶς, καὶ ἐξώλεις εἶναι
to-be in-war and suits and market and utterly-destroyed to-be
καὶ αὐτοὺς καὶ οἰκίας καὶ γένος ἐκείνων. ‘καὶ μήποτε,’ φησίν,
both themselves and houses and race of-them and never he-says
‘ὁσίως θύσειαν τῷ Ἀπόλλωνι μηδὲ τῇ Ἀρτέμιδι μηδὲ τῇ
holily may-they-sacrifice — to-Apollo nor — to-Artemis nor —
Λητοῖ μηδ’ Ἀθηνᾷ Προναίᾳ, μηδὲ δέξαιντο αὐτοῖς τὰ ἱερά.’
to-Leto nor to-Athena Pronaea nor may-they-accept from-them the offerings
ὅτι δ’ ἀληθῆ λέγω, ἀνάγνωθι τὴν τοῦ θεοῦ μαντείαν. 112
that and true-things I-say read the of-the god oracle
ἀκούσατε τῆς ἀρᾶς. ἀναμνήσθητε τῶν ὅρκων, οὓς ὑμῶν
hear the curse recall the oaths which your
οἱ πρόγονοι μετὰ τῶν Ἀμφικτυόνων συνώμοσαν.
the ancestors with the Amphictyons swore-together

113 ταύτης τῆς ἀρᾶς καὶ τῶν ὅρκων καὶ τῆς μαντείας
this the curse and the oaths and the oracle
ἀναγεγραμμένων ἔτι καὶ νῦν, οἱ Λοκροὶ οἱ Ἀμφισσεῖς, μᾶλλον
inscribed still even now the Locrians the Amphissians rather
δὲ οἱ προεστηκότες αὐτῶν, ἄνδρες παρανομώτατοι,
and the-ones standing-at-the-head-of them men most-lawless
ἐνηργάζοντο τὸ πεδίον, καὶ τὸν λιμένα τὸν ἐξάγιστον
worked the plain and the harbor the accursed
καὶ ἐπάρατον πάλιν ἐτείχισαν καὶ συνῴκισαν, καὶ τέλη
and execrable again fortified and settled and tolls
τοὺς καταπλέοντας ἐξέλεγον, καὶ τῶν ἀφικνουμένων
from-the-ones sailing-in collected and of-the-ones arriving
εἰς Δελφοὺς πυλαγόρων ἐνίους χρήμασι διέφθειρον, ὧν
at Delphi pylagori some with-money corrupted of-whom
εἷς ἦν Δημοσθένης.
one was Demosthenes

114 χειροτονηθεὶς γὰρ ὑφ' ὑμῶν πυλάγορος, λαμβάνει δισχιλίας
having-been-elected for by you pylagorus he-receives two-thousand
δραχμὰς παρὰ τῶν Ἀμφισσέων, τοῦ μηδεμίαν μνείαν
drachmas from the Amphissians for-the no mention
περὶ αὐτῶν ἐν τοῖς Ἀμφικτύοσι ποιεῖσθαι. διωμολογήθη δ'
about them in the Amphictyons to-make it-was-agreed and
αὐτῷ καὶ εἰς τὸν λοιπὸν χρόνον ἀποστέλλεσθαι Ἀθήναζε
with-him also for the rest time to-be-sent to-Athens
τοῦ ἐνιαυτοῦ ἑκάστου μνᾶς εἴκοσιν ἐκ τῶν ἐξαγίστων
of-the year each minas twenty from the accursed
καὶ ἐπαράτων χρημάτων, ἐφ' ᾧτε βοηθήσει τοῖς
and execrable moneys on condition-that he-will-help the
Ἀμφισσεῦσιν Ἀθήνησι κατὰ πάντα τρόπον· ὅθεν ἔτι μᾶλλον
Amphissians at-Athens in every way whence still more
ἢ πρότερον συμβέβηκεν αὐτῷ, ὅτου ἂν προσάψηται, ἢ
than before it-has-happened to-him whatever — he-touches either

ἀνδρὸς ἰδιώτου ἢ δυνάστου ἢ πόλεως δημοκρατουμένης,
man private or potentate or city democratic
τούτων ἑκάστους ἀνιάτοις συμφοραῖς περιβάλλειν.
of-these each with-incurable misfortunes to-involve
σκέψασθε δὴ τὸν δαίμονα καὶ τὴν τύχην, ὅσῳ 115
consider now the divine-power and the fortune by-how-much
περιεγένετο τῆς τῶν Ἀμφισσέων ἀσεβείας. ἐπὶ γὰρ
it-prevailed-over the of-the Amphissians impiety in for
Θεοφράστου ἄρχοντος, ἱερομνήμονος ὄντος Διογνήτου
Theophrastus being-archon recorder-of-sacred-things being Diognetus
Ἀναφλυστίου, πυλαγόρους ὑμεῖς εἵλεσθε Μειδίαν τε ἐκεῖνον
of-Anaphlystus as-pylagori you chose Meidias both that
τὸν Ἀναγυράσιον, ὃν ἐβουλόμην ἂν πολλῶν ἕνεκα
the Anagyrasian whom I-would-wish — for-many-reasons for-the-sake
ζῆν, καὶ Θρασυκλέα τὸν ἐξ Οἴου, καὶ τρίτον μετὰ
to-be-living and Thrasycles the-one from Oeum and as-third with
τούτων ἐμέ. συνέβη δ' ἡμῖν ἀρτίως μὲν εἰς Δελφοὺς
these me it-happened and to-us just-now indeed at Delphi
ἀφῖχθαι, παραχρῆμα δὲ τὸν ἱερομνήμονα Διόγνητον
to-have-arrived at-once and the recorder-of-sacred-things Diognetus
πυρέττειν· τὸ δ' αὐτὸ τοῦτο συνεπεπτώκει καὶ τῷ Μειδίᾳ.
to-be-feverish the and same this had-befallen also — to-Meidias
οἱ δ' ἄλλοι συνεκάθηντο Ἀμφικτύονες.
the but other sat-together Amphictyons

At Delphi the Amphissians moved to fine Athens fifty talents for dedicating shields inscribed against the Thebans. When an Amphissian denounced Athens, Aeschines showed the Amphictyons the sacred plain under cultivation and read them the oracle, the oath, and the curse. Next day the Delphians and the Amphictyons razed the harbor, but the Amphissians attacked them. The Amphictyons resolved to meet and punish Amphissa, but Demosthenes, defending his fee, carried a decree barring Athens' delegates from taking part. The Amphictyons chose Cottyphus as general while Philip was far away in Scythia; when Amphissa defied them, a second campaign followed after Philip had returned from Scythia. Demosthenes ignored every warning sign from the gods.

116 ἐξηγγέλλετο δ' ἡμῖν παρὰ τῶν βουλομένων εὔνοιαν
was-reported and to-us by the-ones wishing goodwill
ἐνδείκνυσθαι τῇ πόλει, ὅτι οἱ Ἀμφισσεῖς ὑποπεπτωκότες
to-show to-the city that the Amphissians being-subservient
τότε καὶ δεινῶς θεραπεύοντες τοὺς Θηβαίους εἰσέφερον
then and terribly courting the Thebans were-introducing
δόγμα κατὰ τῆς ἡμετέρας πόλεως, πεντήκοντα ταλάντοις
a-resolution against the our city with-fifty talents
ζημιῶσαι τὸν δῆμον τὸν Ἀθηναίων, ὅτι χρυσᾶς ἀσπίδας
to-fine the people the of-Athenians because golden shields
ἀνέθεμεν πρὸς τὸν καινὸν νεὼν πρὶν ἐξαρέσασθαι, καὶ
we-dedicated at the new temple before to-consecrate-it and
ἐπεγράψαμεν τὸ προσῆκον ἐπίγραμμα, 'Ἀθηναῖοι ἀπὸ
inscribed the fitting inscription Athenians from
Μήδων καὶ Θηβαίων, ὅτε τἀναντία τοῖς Ἕλλησιν ἐμάχοντο.'
Medes and Thebans when the-opposite to-the Greeks they-fought

μεταπεμψάμενος δ' ἐμὲ ὁ ἱερομνήμων ἠξίου εἰσελθεῖν
having-sent-for and me the recorder-of-sacred-things asked to-go-in
εἰς τὸ συνέδριον καὶ εἰπεῖν τι πρὸς τοὺς Ἀμφικτύονας
to the council and to-say something to the Amphictyons
ὑπὲρ τῆς πόλεως, καὶ αὐτὸν οὕτω προῃρημένον.
for the city and myself so having-decided
ἀρχομένου δέ μου λέγειν καὶ προθυμότερόν πως 117
beginning and me to-speak and rather-eagerly somehow
εἰσεληλυθότος εἰς τὸ συνέδριον, τῶν ἄλλων πυλαγόρων
having-gone-in into the council the other pylagori
μεθεστηκότων, ἀναβοήσας τις τῶν Ἀμφισσέων, ἄνθρωπος
having-withdrawn having-shouted-out some of-the Amphissians a-man
ἀσελγέστατος καὶ ὡς ἐμοὶ ἐφαίνετο οὐδεμιᾶς παιδείας
most-insolent and as to-me appeared no education
μετεσχηκώς, ἴσως δὲ καὶ δαιμονίου τινὸς ἐξαμαρτάνειν
having-had perhaps and also divine-power some to-err
προαγομένου, 'ἀρχὴν δέ γε,' ἔφη, 'ὦ ἄνδρες Ἕλληνες, εἰ
leading-him-on to-begin and at-least he-said O men Greeks if
ἐσωφρονεῖτε, οὐδ' ἂν ὠνομάζετε τοὔνομα τοῦ δήμου
you-were-sensible not-even — would-you-be-naming the-name of-the people
τοῦ Ἀθηναίων ἐν ταῖσδε ταῖς ἡμέραις, ἀλλ' ὡς ἐναγεῖς
the of-Athenians in these the days but as accursed
ἐξείργετ' ἂν ἐκ τοῦ ἱεροῦ.'
you-would-shut-them-out — from the sanctuary
ἅμα δὲ ἐμέμνητο τῆς τῶν Φωκέων συμμαχίας, ἣν ὁ 118
at-the-same-time and he-mentioned the of-the Phocians alliance which —
Κρωβύλος ἐκεῖνος ἔγραψε, καὶ ἄλλα πολλὰ καὶ δυσχερῆ
Crobylus that proposed and other-things many and offensive
κατὰ τῆς πόλεως διεξῄει, ἃ ἐγὼ οὔτε τότ' ἐκαρτέρουν
against the city he-went-through which I neither then endured

ἀκούων, οὔτε νῦν ἡδέως μέμνημαι αὐτῶν. ἀκούσας δὲ
hearing nor now gladly remember them having-heard and
οὕτω παρωξύνθην, ὡς οὐδεπώποτ᾽ ἐν τῷ ἐμαυτοῦ βίῳ.
so I-was-provoked as never in the my-own life
καὶ τοὺς μὲν ἄλλους λόγους ὑπερβήσομαι· ἐπῄει δ᾽
and the indeed other speeches I-will-pass-over it-occurred and
οὖν μοι ἐπὶ τὴν γνώμην μνησθῆναι τῆς τῶν Ἀμφισσέων
then to-me to the mind to-mention the of-the Amphissians
περὶ τὴν γῆν τὴν ἱερὰν ἀσεβείας, καὶ αὐτόθεν ἑστηκὼς
concerning the land the sacred impiety and from-there standing
ἐδείκνυον τοῖς Ἀμφικτύοσιν· ὑπόκειται γὰρ τὸ Κιρραῖον
I-pointed-out to-the Amphictyons lies-below for the Cirrhaean
πεδίον τῷ ἱερῷ καὶ ἔστιν εὐσύνοπτον.
plain the sanctuary and it-is easily-seen
119 ‘ὁρᾶτε,’ ἔφην ἐγώ, ‘ὦ ἄνδρες Ἀμφικτύονες, ἐξειργασμένον
you-see said I O men Amphictyons worked
τουτὶ τὸ πεδίον ὑπὸ τῶν Ἀμφισσέων, καὶ κεραμεῖα
this-here the plain by the Amphissians and pottery-works
ἐνῳκοδομημένα καὶ αὔλια· ὁρᾶτε τοῖς ὀφθαλμοῖς τὸν
built-in and farmsteads you-see with-the eyes the
ἐξάγιστον καὶ ἐπάρατον λιμένα τετειχισμένον· ἴστε
accursed and execrable harbor fortified you-know
τούτους αὐτοί, καὶ οὐδὲν ἑτέρων δεῖσθε μαρτύρων, τέλη
these yourselves and nothing other you-need witnesses tolls
πεπρακότας καὶ χρήματα λαμβάνοντας ἐκ τοῦ ἱεροῦ
having-farmed-out and money taking from the sacred
λιμένος.’ ἅμα δὲ ἀναγιγνώσκειν ἐκέλευον αὐτοῖς
harbor at-the-same-time and to-read I-bade to-them
τὴν μαντείαν τοῦ θεοῦ, τὸν ὅρκον τῶν προγόνων, τὴν
the oracle of-the god the oath of-the ancestors the
ἀρὰν τὴν γενομένην, καὶ διωριζόμην ὅτι
curse the having-been-made and I-declared that

‘ἐγὼ μὲν ὑπὲρ τοῦ δήμου τοῦ Ἀθηναίων καὶ τοῦ σώματος 120
I indeed for the people the of-Athenians and the body
καὶ τῶν τέκνων καὶ οἰκίας τῆς ἐμαυτοῦ βοηθῶ κατὰ
and the children and house the my-own help according-to
τὸν ὅρκον καὶ τῷ θεῷ καὶ τῇ γῇ τῇ ἱερᾷ καὶ χειρὶ καὶ
the oath both the god and the land the sacred both with-hand and
ποδὶ καὶ φωνῇ καὶ πᾶσιν οἷς δύναμαι, καὶ τὴν πόλιν
foot and voice and all by-which I-am-able and the city
τὴν ἡμετέραν τὰ πρὸς τοὺς θεοὺς ἀφοσιῶ· ὑμεῖς δ’
the our obligations toward the gods I-discharge you but
ὑπὲρ ὑμῶν αὐτῶν ἤδη βουλεύεσθε. ἐνῆκται μὲν τὰ
for you yourselves now deliberate have-been-begun indeed the
κανᾶ, παρέστηκε δὲ τὰ θύματα τοῖς βωμοῖς, μέλλετε
baskets stand and the victims by-the altars you-are-about
δ’ αἰτεῖν τοὺς θεοὺς τἀγαθὰ καὶ κοινῇ καὶ ἰδίᾳ.’
and to-ask the gods the-good-things both in-common and privately
σκοπεῖτε δή, ποίᾳ φωνῇ, ποίᾳ ψυχῇ, ποίοις ὄμμασι, 121
consider now with-what voice with-what soul with-what eyes
τίνα τόλμαν κτησάμενοι τὰς ἱκετείας ποιήσεσθε, τούτους
what boldness having-acquired the supplications you-will-make these
παρέντες ἀτιμωρήτους τοὺς ἐναγεῖς καὶ ταῖς ἀραῖς ἐνόχους.
having-let-go unpunished the accursed and to-the curses liable
οὐ γὰρ δι’ αἰνιγμῶν, ἀλλ’ ἐναργῶς γέγραπται κατά τε
not for in riddles but clearly it-is-written against both
τῶν ἀσεβησάντων, ἃ χρὴ παθεῖν αὐτούς, καὶ κατὰ
the-ones having-committed-impiety what one-must to-suffer them and against
τῶν ἐπιτρεψάντων, καὶ τελευταῖον ἐν τῇ ἀρᾷ γέγραπται,
the-ones having-permitted and lastly in the curse it-is-written
‘μηδ’ ὁσίως,’ φησί, ‘θύσειαν οἱ μὴ τιμωροῦντες τῷ
nor holily he-says may-they-sacrifice the-ones not avenging —

Ἀπόλλωνι μηδὲ τῇ Ἀρτέμιδι μηδὲ τῇ Λητοῖ μηδ' Ἀθηνᾷ
to-Apollo nor — to-Artemis nor — to-Leto nor to-Athena
Προναίᾳ, μηδὲ δέξαιντο αὐτοῖς τὰ ἱερά.'
Pronaea nor may-they-accept from-them the offerings
122 ταῦτα καὶ πρὸς τούτοις ἕτερα πολλὰ διεξελθόντος ἐμοῦ,
these-things and besides these others many having-gone-through me
ἐπειδή ποτε ἀπηλλάγην καὶ μετέστην ἐκ τοῦ συνεδρίου,
when at-last I-was-released and withdrew from the council
κραυγὴ πολλὴ καὶ θόρυβος ἦν τῶν Ἀμφικτυόνων, καὶ ὁ
shouting great and uproar was of-the Amphictyons and the
λόγος ἦν οὐκέτι περὶ τῶν ἀσπίδων ἃς ἡμεῖς ἀνέθεμεν, ἀλλ'
talk was no-longer about the shields which we dedicated but
ἤδη περὶ τῆς τῶν Ἀμφισσέων τιμωρίας. ἤδη δὲ πόρρω
already about the of-the Amphissians punishment already and far
τῆς ἡμέρας ὄν, προελθὼν ὁ κῆρυξ ἀνεῖπε, Δελφῶν
of-the day it-being having-come-forward the herald proclaimed of-Delphians
ὅσοι ἐπὶ διετὲς ἡβῶσι, καὶ δούλους καὶ ἐλευθέρους, ἥκειν
as-many-as for two-years are-of-age both slaves and free to-come
αὔριον ἅμα τῇ ἡμέρᾳ ἔχοντας ἅμας καὶ δικέλλας
tomorrow at-the-same-time-as the day having mattocks and pickaxes
πρὸς τὸ Θυτεῖον ἐκεῖ καλούμενον· καὶ πάλιν ὁ αὐτὸς κῆρυξ
to the Thyteum there called and again the same herald
ἀναγορεύει τοὺς ἱερομνήμονας καὶ τοὺς πυλαγόρους
proclaims the recorders-of-sacred-things and the pylagori
ἅπαντας ἥκειν εἰς τὸν αὐτὸν τόπον βοηθήσοντας τῷ θεῷ
all to-come to the same place going-to-help the god
καὶ τῇ γῇ τῇ ἱερᾷ· 'ἥτις δ' ἂν μὴ παρῇ πόλις, εἴρξεται
and the land the sacred whatever but — not is-present city will-be-excluded
τοῦ ἱεροῦ καὶ ἐναγὴς ἔσται καὶ τῇ ἀρᾷ ἔνοχος.'
from-the sanctuary and accursed will-be and to-the curse liable

τῇ δὲ ὑστεραίᾳ ἥκομεν ἕωθεν εἰς τὸν προειρημένον τόπον, 123
on-the and next-day we-came at-dawn to the aforesaid place
καὶ κατέβημεν εἰς τὸ Κιρραῖον πεδίον, καὶ τὸν λιμένα
and went-down into the Cirrhaean plain and the harbor
κατασκάψαντες καὶ τὰς οἰκίας ἐμπρήσαντες ἀνεχωροῦμεν.
having-razed and the houses having-burned we-withdrew
ταῦτα δὲ ἡμῶν πραττόντων οἱ Λοκροὶ οἱ Ἀμφισσεῖς,
these-things and us doing the Locrians the Amphissians
ἑξήκοντα στάδια ἄπωθεν οἰκοῦντες Δελφῶν, ἦλθον ἐφ'
sixty stades away living from-Delphi came against
ἡμᾶς μεθ' ὅπλων πανδημεί· καὶ εἰ μὴ δρόμῳ μόλις
us with arms in-full-force and if not by-running barely
ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἂν ἀπολέσθαι.
we-had-escaped to Delphi we-would-have-run-the-risk — to-perish
τῇ δὲ ἐπιούσῃ ἡμέρᾳ Κόττυφος ὁ τὰς γνώμας 124
on-the and following day Cottyphus the-one the motions
ἐπιψηφίζων ἐκκλησίαν ἐποίει τῶν Ἀμφικτυόνων· ἐκκλησίαν
putting-to-the-vote assembly held of-the Amphictyons assembly
γὰρ ὀνομάζουσιν, ὅταν τις μὴ μόνον τοὺς πυλαγόρους καὶ
for they-call-it when anyone not only the pylagori and
τοὺς ἱερομνήμονας συγκαλέσῃ, ἀλλὰ καὶ τοὺς θύοντας
the recorders-of-sacred-things summons but also the-ones sacrificing
καὶ τοὺς χρωμένους τῷ θεῷ. ἐνταῦθ' ἤδη πολλαὶ μὲν τῶν
and the-ones consulting the god there now many indeed of-the
Ἀμφισσέων ἐγίγνοντο κατηγορίαι, πολὺς δ' ἔπαινος ἦν κατὰ
Amphissians were-made accusations much and praise was for
τῆς ἡμετέρας πόλεως· τέλος δὲ παντὸς τοῦ λόγου ψηφίζονται
the our city end and of-all the speech they-vote
ἥκειν τοὺς ἱερομνήμονας πρὸ τῆς ἐπιούσης πυλαίας ἐν
to-come the recorders-of-sacred-things before the next Pylaea at
ῥητῷ χρόνῳ εἰς Πύλας, ἔχοντας δόγμα καθ' ὅ τι
stated time to Pylae having a-resolution according-to which ever

δίκας δώσουσιν οἱ Ἀμφισσεῖς ὑπὲρ ὧν εἰς τὸν θεὸν καὶ
penalty will-pay the Amphissians for what toward the god and
τὴν γῆν τὴν ἱερὰν καὶ τοὺς Ἀμφικτύονας ἐξήμαρτον. ὅτι δὲ
the land the sacred and the Amphictyons they-offended that and
ἀληθῆ λέγω, ἀναγνώσεται τὸ ψήφισμα ὑμῖν ὁ γραμματεύς.
true-things I-say will-read the decree to-you the clerk
125 τοῦ δόγματος τούτου ἀποδοθέντος ὑφ' ἡμῶν ἐν τῇ βουλῇ καὶ
the resolution this having-been-reported by us in the council and
πάλιν ἐν τῇ ἐκκλησίᾳ, καὶ τὰς πράξεις ἡμῶν ἀποδεξαμένου
again in the assembly and the actions our having-approved
τοῦ δήμου, καὶ τῆς πόλεως ἁπάσης προαιρουμένης εὐσεβεῖν,
the people and the city whole choosing to-be-pious
καὶ Δημοσθένους ὑπὲρ τοῦ μεσεγγυήματος τοῦ ἐξ Ἀμφίσσης
and Demosthenes for the retaining-fee the from Amphissa
ἀντιλέγοντος, καὶ ἐμοῦ φανερῶς ἐναντίον ὑμῶν ἐξελέγχοντος,
speaking-against and me openly before you refuting
ἐπειδὴ ἐκ τοῦ φανεροῦ τὴν πόλιν ἄνθρωπος οὐκ ἐδύνατο
since from the open the city the-man not was-able
σφῆλαι, εἰσελθὼν εἰς τὸ βουλευτήριον καὶ μεταστησάμενος
to-trip-up having-gone-in into the council-house and having-sent-out
τοὺς ἰδιώτας, ἐκφέρεται προβούλευμα εἰς τὴν ἐκκλησίαν,
the private-persons carries-out a-preliminary-decree to the assembly
προσλαβὼν τὴν τοῦ γράψαντος ἀπειρίαν·
having-taken-advantage-of the of-the proposer inexperience
126 τὸ δ' αὐτὸ τοῦτο καὶ ἐν τῇ ἐκκλησίᾳ διεπράξατο
the and same this also in the assembly he-contrived
ἐπιψηφισθῆναι καὶ γενέσθαι δήμου ψήφισμα, ἐπ'
to-be-put-to-the-vote and to-become of-the-people decree at
ἀναστάσει τῆς ἐκκλησίας οὔσης, ἀπεληλυθότος ἐμοῦ, οὐ
breaking-up of-the assembly being having-departed me not
γὰρ ἄν ποτε ἐπέτρεψα, καὶ τῶν πολλῶν διαφειμένων·
for — ever I-would-have-allowed and the many having-dispersed

οὗ τὸ κεφάλαιόν ἐστι, ‘τὸν ἱερομνήμονα,’ φησί, ‘τὸν
of-which the sum is the recorder-of-sacred-things he-says the
Ἀθηναίων καὶ τοὺς πυλαγόρους τοὺς ἀεὶ πυλαγοροῦντας
of-Athenians and the pylagori the-ones in-office as-pylagori
πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις
to-go to Pylae and to Delphi at the appointed
χρόνοις ὑπὸ τῶν προγόνων,’ εὐπρεπῶς γε τῷ ὀνόματι,
times by the ancestors decently at-least in-the name
ἀλλὰ τῷ ἔργῳ αἰσχρῶς· κωλύει γὰρ εἰς τὸν σύλλογον
but in-the deed shamefully it-prevents for to the meeting
τὸν ἐν Πύλαις ἀπαντᾶν, ὃς ἐξ ἀνάγκης πρὸ τοῦ
the at Pylae to-attend which of necessity before the
καθήκοντος ἔμελλε χρόνου γίγνεσθαι.
proper was-going time to-take-place
καὶ πάλιν ἐν τῷ αὐτῷ ψηφίσματι πολὺ καὶ σαφέστερον 127
and again in the same decree much and more-clearly
καὶ πικρότερον γράφει, ‘τὸν ἱερομνήμονα,’ φησί, ‘τὸν
and more-bitterly he-writes the recorder-of-sacred-things he-says the
Ἀθηναίων καὶ τοὺς πυλαγόρους τοὺς ἀεὶ πυλαγοροῦντας
of-Athenians and the pylagori the-ones in-office as-pylagori
μὴ μετέχειν τοῖς ἐκεῖσε συλλεγομένοις μήτε λόγου
not to-share with-the-ones there gathering neither word
μήτε ἔργου μήτε δόγματος μήτε πράξεως μηδεμιᾶς.’ τὸ
nor deed nor resolution nor action any the
δὲ μὴ μετέχειν τί ἐστι; πότερα τἀληθὲς εἴπω, ἢ τὸ
and not to-share what is-it whether the-truth shall-I-tell or the
ἥδιστον ἀκοῦσαι; τἀληθὲς ἐρῶ· τὸ γὰρ ἀεὶ πρὸς ἡδονὴν
pleasantest to-hear the-truth I-will-tell the for always for pleasure
λεγόμενον οὑτωσὶ τὴν πόλιν διατέθηκεν. οὐκ ἐᾷ
said thus the city has-disposed not it-permits

μεμνῆσθαι τῶν ὅρκων, οὓς ἡμῶν ὤμοσαν οἱ πρόγονοι,
to-remember the oaths which our swore the ancestors
οὐδὲ τῆς ἀρᾶς, οὐδὲ τῆς τοῦ θεοῦ μαντείας.
nor the curse nor the of-the god oracle
128 ἡμεῖς μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, κατεμείναμεν διὰ
we indeed then O men Athenians stayed-behind because-of
τοῦτο τὸ ψήφισμα, οἱ δ' ἄλλοι Ἀμφικτύονες συνελέγησαν
this the decree the but other Amphictyons gathered
εἰς Πύλας πλὴν μιᾶς πόλεως, ἧς ἐγὼ οὔτ' ἂν τοὔνομα
at Pylae except one city of-which I neither — the-name
εἴποιμι, μήθ' αἱ συμφοραὶ παραπλήσιοι γένοιντο αὐτῆς
would-say nor the misfortunes like may-befall its
μηδενὶ τῶν Ἑλλήνων. καὶ συνελθόντες ἐψηφίσαντο
to-any of-the Greeks and having-come-together voted
ἐπιστρατεύειν ἐπὶ τοὺς Ἀμφισσέας, καὶ στρατηγὸν
to-march against the Amphissians and as-general
εἵλοντο Κόττυφον τὸν Φαρσάλιον τὸν τότε τὰς γνώμας
chose Cottyphus the Pharsalian the-one then the motions
ἐπιψηφίζοντα, οὐκ ἐπιδημοῦντος ἐν Μακεδονίᾳ Φιλίππου,
putting-to-the-vote not being-at-home in Macedonia Philip
οὐδ' ἐν τῇ Ἑλλάδι παρόντος, ἀλλ' ἐν Σκύθαις οὕτω
nor in the Greece present but among Scythians so
μακρὰν ἀπόντος· ὃν αὐτίκα μάλα τολμήσει λέγειν
far being-away whom presently indeed will-dare to-say
Δημοσθένης ὡς ἐγὼ ἐπὶ τοὺς Ἕλληνας ἐπήγαγον.
Demosthenes that I against the Greeks brought
129 καὶ παρελθόντες τῇ πρώτῃ στρατείᾳ καὶ μάλα μετρίως
and having-come-on in-the first campaign and very moderately
ἐχρήσαντο τοῖς Ἀμφισσεῦσιν· ἀντὶ γὰρ τῶν μεγίστων
they-treated the Amphissians instead-of for the greatest
ἀδικημάτων χρήμασιν αὐτοὺς ἐζημίωσαν, καὶ ταῦτ' ἐν
wrongs with-money them they-fined and this within

ῥητῷ χρόνῳ προεῖπον τῷ θεῷ καταθεῖναι, καὶ τοὺς μὲν
stated time they-ordered to-the god to-pay and the indeed
ἐναγεῖς καὶ τῶν πεπραγμένων αἰτίους μετέστησαν, τοὺς
accursed and of-the things-done responsible they-banished the-ones
δὲ δι᾽ εὐσέβειαν φεύγοντας κατήγαγον. ἐπειδὴ δὲ οὔτε
but because-of piety in-exile they-restored when but neither
τὰ χρήματα ἐξέτινον τῷ θεῷ, τούς τ᾽ ἐναγεῖς κατήγαγον,
the money they-paid to-the god the and accursed they-restored
καὶ τοὺς εὐσεβεῖς καὶ κατελθόντας διὰ τῶν Ἀμφικτυόνων
and the pious and having-returned through the Amphictyons
ἐξέβαλον, οὕτως ἤδη τὴν δευτέραν στρατείαν ἐποιήσαντο,
they-expelled so then the second campaign they-made
πολλῷ χρόνῳ ὕστερον, ἐπανεληλυθότος Φιλίππου ἐκ
much time later having-returned Philip from
τῆς ἐπὶ τοὺς Σκύθας στρατείας, τῶν μὲν θεῶν τὴν
the against the Scythians campaign the indeed gods the
ἡγεμονίαν τῆς εὐσεβείας ἡμῖν παραδεδωκότων, τῆς δὲ
leadership of-the piety to-us having-handed-over the but
Δημοσθένους δωροδοκίας ἐμποδὼν γεγενημένης.
of-Demosthenes bribe-taking an-obstacle having-become
ἀλλ᾽ οὐ προύλεγον, οὐ προεσήμαινον οἱ θεοὶ φυλάξασθαι, 130
but not did-they-foretell not did-they-forewarn the gods to-be-on-guard
μόνον γε οὐκ ἀνθρώπων φωνὰς προσκτησάμενοι; οὐδεμίαν
only at-least not of-men voices having-acquired no
τοι πώποτε ἔγωγε μᾶλλον πόλιν ἑώρακα ὑπὸ μὲν τῶν
surely ever I more city have-seen by indeed the
θεῶν σῳζομένην, ὑπὸ δὲ τῶν ῥητόρων ἐνίων ἀπολλυμένην.
gods being-saved by but the orators some being-destroyed
οὐχ ἱκανὸν ἦν τὸ τοῖς μυστηρίοις φανὲν σημεῖον, ἡ τῶν
not sufficient was the at-the mysteries having-appeared sign the of-the
μυστῶν τελευτή; οὐ περὶ τούτων Ἀμεινιάδης μὲν προύλεγεν
initiates death not about these-things Ameiniades indeed foretold

εὐλαβεῖσθαι καὶ πέμπειν εἰς Δελφοὺς ἐπερησομένους τὸν θεὸν
to-be-cautious and to-send to Delphi going-to-ask the god
ὅ τι χρὴ πράττειν, Δημοσθένης δὲ ἀντέλεγε, φιλιππίζειν
what ever one-must to-do Demosthenes but spoke-against to-Philippize
τὴν Πυθίαν φάσκων, ἀπαίδευτος ὢν καὶ ἀπολαύων καὶ
the Pythia claiming uneducated being and enjoying and
ἐμπιμπλάμενος τῆς δεδομένης ὑφ' ὑμῶν αὐτῷ ἐξουσίας;
gorging-himself-on the given by you to-him license
131 οὐ τὸ τελευταῖον ἀθύτων καὶ ἀκαλλιερήτων ὄντων τῶν
not the last unpropitious and unfavorable being the
ἱερῶν ἐξέπεμψε τοὺς στρατιώτας ἐπὶ τὸν πρόδηλον
sacrifices he-sent-out the soldiers against the evident
κίνδυνον; καίτοι πρώην γέ ποτε ἀπετόλμα λέγειν ὅτι
danger and-yet lately at-least once he-dared to-say that
παρὰ τοῦτο Φίλιππος οὐκ ἦλθεν ἡμῶν ἐπὶ τὴν χώραν,
because-of this Philip not came our against the country
ὅτι οὐκ ἦν αὐτῷ καλὰ τὰ ἱερά. τίνος οὖν σὺ ζημίας
because not were for-him favorable the sacrifices of-what then you penalty
ἄξιος εἶ τυχεῖν, ὦ τῆς Ἑλλάδος ἀλειτήριε; εἰ γὰρ ὁ
worthy are to-obtain O of-the Greece curse if for the-one
μὲν κρατῶν οὐκ ἦλθεν εἰς τὴν τῶν κρατουμένων
indeed prevailing not came into the of-the-ones prevailed-over
χώραν, ὅτι οὐκ ἦν αὐτῷ καλὰ τὰ ἱερά, σὺ δ' οὐδὲν
country because not were for-him favorable the sacrifices you but nothing
προειδὼς τῶν μελλόντων ἔσεσθαι, πρὶν καλλιερῆσαι
foreseeing of-the-things going to-be before to-get-good-omens
τοὺς στρατιώτας ἐξέπεμψας, πότερα στεφανοῦσθαι σε
the soldiers sent-out whether to-be-crowned you
δεῖ ἐπὶ ταῖς τῆς πόλεως ἀτυχίαις, ἢ ὑπερωρίσθαι;
it-is-necessary for the of-the city misfortunes or to-have-been-banished

No generation has seen such reversals: the Persian king fights for his life, Thebes has been snatched from Greece in a day, and Sparta must send hostages to Alexander. Athens, once the refuge of the Greeks, now fights for its own soil, all since Demosthenes entered politics. Aeschines quotes Hesiod's lines on a city ruined by one bad man. Demosthenes claims the Theban alliance as his work, yet Thebes was won not by his speeches but by necessity. Earlier envoys friendlier to Thebes had failed, and Thebes turned to Athens only when Philip took Nicaea, seized Elatea, and brought the war to its gates.

τοιγάρτοι τί τῶν ἀνελπίστων καὶ ἀπροσδοκήτων ἐφ' 132
therefore what of-the unhoped-for and unexpected-things in-the-time-of
ἡμῶν οὐ γέγονεν; οὐ γὰρ βίον γε ἡμεῖς ἀνθρώπινον
us not has-happened not for life at-least we human
βεβιώκαμεν, ἀλλ' εἰς παραδοξολογίαν τοῖς μεθ' ἡμᾶς
have-lived but for a-tale-of-marvels to-the-ones after us
ἔφυμεν. οὐχ ὁ μὲν τῶν Περσῶν βασιλεύς, ὁ τὸν
we-were-born not the indeed of-the Persians king the-one the
Ἄθω διορύξας, ὁ τὸν Ἑλλήσποντον ζεύξας, ὁ
Athos having-dug-through the-one the Hellespont having-bridged the-one
γῆν καὶ ὕδωρ τοὺς Ἕλληνας αἰτῶν, ὁ τολμῶν ἐν
earth and water of-the Greeks demanding the-one daring in
ταῖς ἐπιστολαῖς γράφειν, ὅτι δεσπότης ἐστὶν ἁπάντων
the letters to-write that master he-is of-all
ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μέχρι δυομένου, νῦν οὐ
men from sun rising to setting now not
περὶ τοῦ κύριος ἑτέρων εἶναι διαγωνίζεται, ἀλλ' ἤδη περὶ
about the master of-others to-be contends but now about
τῆς τοῦ σώματος σωτηρίας; καὶ τοὺς αὐτοὺς ὁρῶμεν τῆς
the of-the body safety and the same-men we-see of-the

τε δόξης ταύτης καὶ τῆς ἐπὶ τὸν Πέρσην ἡγεμονίας
both glory this and of-the against the Persian leadership
ἠξιωμένους, οἳ καὶ τὸ ἐν Δελφοῖς ἱερὸν ἠλευθέρωσαν;
having-been-deemed-worthy who also the at Delphi sanctuary freed
133 Θῆβαι δέ, Θῆβαι, πόλις ἀστυγείτων, μεθ' ἡμέραν μίαν
Thebes and Thebes city neighboring in day one
ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται, εἰ καὶ δικαίως,
from midst of-the Greece has-been-snatched-away if even justly
περὶ τῶν ὅλων οὐκ ὀρθῶς βουλευσάμενοι, ἀλλὰ τήν γε
about the whole not rightly having-deliberated but the at-least
θεοβλάβειαν καὶ τὴν ἀφροσύνην οὐκ ἀνθρωπίνως, ἀλλὰ
god-sent-infatuation and the folly not humanly but
δαιμονίως κτησάμενοι. Λακεδαιμόνιοι δ' οἱ ταλαίπωροι,
divinely having-acquired Lacedaemonians and the wretched
προσαψάμενοι μόνον τούτων τῶν πραγμάτων ἐξ ἀρχῆς
having-touched only these the affairs from the-beginning
περὶ τὴν τοῦ ἱεροῦ κατάληψιν, οἱ τῶν Ἑλλήνων
about the of-the sanctuary seizure the-ones of-the Greeks
ποτὲ ἀξιοῦντες ἡγεμόνες εἶναι, νῦν ὁμηρεύσοντες καὶ τῆς
once claiming leaders to-be now going-to-be-hostages and of-the
συμφορᾶς ἐπίδειξιν ποιησόμενοι μέλλουσιν ὡς Ἀλέξανδρον
disaster display going-to-make are-about to Alexander
ἀναπέμπεσθαι, τοῦτο πεισόμενοι καὶ αὐτοὶ καὶ ἡ πατρίς,
to-be-sent-up this going-to-suffer both themselves and the fatherland
ὅ τι ἂν ἐκείνῳ δόξῃ, καὶ ἐν τῇ τοῦ κρατοῦντος
what ever — to-that-man seems-good and in the of-the conqueror
καὶ προηδικημένου μετριότητι κριθησόμενοι.
and previously-wronged moderation going-to-be-judged
134 ἡ δ' ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων,
the and our city the common refuge of-the Greeks
πρὸς ἣν ἀφικνοῦντο πρότερον ἐκ τῆς Ἑλλάδος αἱ
to which used-to-come formerly from the Greece the

πρεσβεῖαι, κατὰ πόλεις ἕκαστοι παρ᾽ ἡμῶν τὴν σωτηρίαν
embassies by cities each from us the safety
εὑρησόμενοι, νῦν οὐκέτι περὶ τῆς τῶν Ἑλλήνων ἡγεμονίας
going-to-find now no-longer about the of-the Greeks leadership
ἀγωνίζεται, ἀλλ᾽ ἤδη περὶ τοῦ τῆς πατρίδος ἐδάφους.
contends but now about the of-the fatherland soil
καὶ ταῦθ᾽ ἡμῖν συμβέβηκεν ἐξ ὅτου Δημοσθένης πρὸς
and these-things to-us have-happened from when Demosthenes to
τὴν πολιτείαν προσελήλυθεν. εὖ γὰρ περὶ τῶν τοιούτων
the politics has-come well for about the such-things
Ἡσίοδος ὁ ποιητὴς ἀποφαίνεται. λέγει γάρ που,
Hesiod the poet declares he-says for somewhere
παιδεύων τὰ πλήθη καὶ συμβουλεύων ταῖς πόλεσι τοὺς
educating the multitudes and advising the cities the
πονηροὺς τῶν δημαγωγῶν μὴ προσδέχεσθαι·
wicked of-the demagogues not to-accept
λέξω δὲ κἀγὼ τὰ ἔπη· διὰ τοῦτο γὰρ οἶμαι παῖδας 135
I-will-say and I-too the verses because-of this for I-think children
ὄντας ἡμᾶς τὰς τῶν ποιητῶν γνώμας ἐκμανθάνειν, ἵν᾽
being us the of-the poets maxims to-learn-by-heart so-that
ἄνδρες ὄντες αὐταῖς χρώμεθα·
men being them we-may-use

πολλάκι δὴ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα,
often indeed whole city of-a-bad man reaps
ὅς κεν ἀλιτραίνῃ καὶ ἀτάσθαλα μητιάαται.
who — sins and wicked-things devises

τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων,
on-them and from-heaven great brought misery the-son-of-Cronos
λιμὸν ὁμοῦ καὶ λοιμόν, ἀποφθινύθουσι δὲ λαοί·
famine together and plague perish and the-people
ἢ τῶν γε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὅ γε τεῖχος,
either of-them at-least army broad destroys or he at-least wall
ἢ νέας ἐν πόντῳ ἀποτείνυται εὐρύοπα Ζεύς.
or ships on sea takes-vengeance-on far-seeing Zeus

136 ἐὰν περιελόντες τοῦ ποιητοῦ τὸ μέτρον τὰς γνώμας
if having-stripped-off of-the poet the meter the maxims
ἐξετάζητε, οἶμαι ὑμῖν δόξειν οὐ ποιήματα Ἡσιόδου
you-examine I-think to-you to-be-going-to-seem not verses of-Hesiod
εἶναι, ἀλλὰ χρησμὸν εἰς τὴν Δημοσθένους πολιτείαν· καὶ
to-be but an-oracle against the of-Demosthenes policy and
γὰρ ναυτικὴ καὶ πεζὴ στρατιὰ καὶ πόλεις ἄρδην εἰσὶν
for naval and land army and cities utterly are
ἀνηρπασμέναι ἐκ τῆς τούτου πολιτείας.
snatched-away from the his policy
137 ἀλλ' οἶμαι οὔτε Φρυνώνδας οὔτε Εὐρύβατος οὔτ' ἄλλος
but I-think neither Phrynondas nor Eurybatus nor other
οὐδεὶς πώποτε τῶν πάλαι πονηρῶν τοιοῦτος μάγος καὶ
anyone ever of-the old knaves such a-wizard and
γόης ἐγένετο, ὅς, ὦ γῆ καὶ θεοὶ καὶ δαίμονες καὶ
juggler became who O earth and gods and divinities and
ἄνθρωποι, ὅσοι βούλεσθε ἀκούειν τἀληθῆ, τολμᾷ λέγειν
men as-many-as wish to-hear the-truth dares to-say
βλέπων εἰς τὰ πρόσωπα τὰ ὑμέτερα, ὡς ἄρα Θηβαῖοι
looking into the faces the your that after-all Thebans
τὴν συμμαχίαν ὑμῖν ἐποιήσαντο οὐ διὰ τὸν καιρόν, οὐ
the alliance with-you made not because-of the occasion not

διὰ τὸν φόβον τὸν περιστάντα αὐτούς, οὐ διὰ τὴν
because-of the fear the having-surrounded them not because-of the
ὑμετέραν δόξαν, ἀλλὰ διὰ τὰς Δημοσθένους δημηγορίας.
your reputation but because-of the of-Demosthenes harangues
καίτοι πολλὰς μὲν πρότερον πρεσβείας ἐπρέσβευσαν 138
and-yet many indeed before embassies went
εἰς Θήβας οἱ μάλιστα οἰκείως ἐκείνοις διακείμενοι,
to Thebes the-ones most intimately with-those disposed
πρῶτος μὲν Θρασύβουλος ὁ Κολλυτεύς, ἀνὴρ ἐν Θήβαις
first indeed Thrasybulus the Collytean a-man in Thebes
πιστευθεὶς ὡς οὐδεὶς ἕτερος, πάλιν Θράσων ὁ Ἐρχιεύς,
trusted as no other again Thrason the Erchian
πρόξενος ὢν Θηβαίοις,
proxenus being for-Thebans
Λεωδάμας ὁ Ἀχαρνεύς, οὐχ ἧττον Δημοσθένους λέγειν 139
Leodamas the Acharnian not less than-Demosthenes to-speak
δυνάμενος, ἀλλ' ἔμοιγε καὶ ἡδίων, Ἀρχέδημος ὁ
being-able but to-me even more-pleasant Archedemus the
Πήληξ, καὶ δυνατὸς εἰπεῖν καὶ πολλὰ κεκινδυνευκὼς ἐν
Pelex both able to-speak and many-risks having-run in
τῇ πολιτείᾳ διὰ Θηβαίους, Ἀριστοφῶν ὁ Ἀζηνιεύς,
the politics because-of Thebans Aristophon the Azenian
πλεῖστον χρόνον τὴν τοῦ βοιωτιάζειν ὑπομείνας αἰτίαν,
longest time the of-the to-Boeotize having-borne charge
Πύρρανδρος ὁ Ἀναφλύστιος, ὃς ἔτι καὶ νῦν ζῇ. ἀλλ'
Pyrrandrus the Anaphlystian who still even now lives but
ὅμως οὐδεὶς πώποτε αὐτοὺς ἐδυνήθη προτρέψασθαι εἰς
nevertheless no-one ever them was-able to-turn to
τὴν ὑμετέραν φιλίαν. τὸ δ' αἴτιον οἶδα μέν, λέγειν δ'
the your friendship the but cause I-know indeed to-tell but
οὐδὲν δέομαι διὰ τὰς ἀτυχίας αὐτῶν.
not-at-all I-need because-of the misfortunes their

140 ἀλλ᾽ οἶμαι, ἐπειδὴ Φίλιππος αὐτῶν ἀφελόμενος Νίκαιαν
but I-think when Philip from-them having-taken Nicaea
Θετταλοῖς παρέδωκε, καὶ τὸν πόλεμον, ὃν πρότερον
to-Thessalians handed-over and the war which before
ἐξήλασεν ἐκ τῆς χώρας τῆς Βοιωτῶν, τοῦτον πάλιν
he-had-driven from the country the of-Boeotians this again
τὸν αὐτὸν πόλεμον ἐπῆγε διὰ τῆς Φωκίδος ἐπ᾽ αὐτὰς
the same war brought through the Phocis against very
τὰς Θήβας, καὶ τὸ τελευταῖον Ἐλάτειαν καταλαβὼν
the Thebes and the last Elatea having-seized
ἐχαράκωσε καὶ φρουρὰν εἰσήγαγεν, ἐνταῦθ᾽ ἤδη, ἐπεὶ
fortified and garrison brought-in then now when
τὸ δεινὸν αὐτῶν ἥπτετο, μετεπέμψαντο Ἀθηναίους, καὶ
the danger them touched they-sent-for Athenians and
ὑμεῖς ἐξήλθετε καὶ εἰσῆτε εἰς τὰς Θήβας ἐν τοῖς ὅπλοις
you went-out and entered into the Thebes in the arms
διεσκευασμένοι, καὶ οἱ πεζοὶ καὶ οἱ ἱππεῖς, πρὶν περὶ
equipped both the infantry and the cavalry before about
συμμαχίας μίαν μόνον συλλαβὴν γράψαι Δημοσθένην.
alliance one only syllable to-write Demosthenes

Demosthenes concealed that Philip hated Thebes more than Athens and pretended his embassy made the alliance. He gave Thebes all Boeotia, put two-thirds of the cost on Athens, gave Thebes the command on land, and moved the city's council into the Cadmea. He hired out the mercenaries to Amphissa, exposing the city unprepared. When the Boeotarchs leaned toward peace, he threatened anyone who spoke for it and called them traitors, so they marched to battle. He sent the soldiers out against unfavorable omens, fled the field, and then praised the dead. The jurors should imagine the herald crowning him where the orphans of the fallen were once honored. He begs them not to remind the Theban refugees of their city's sack, and asks why a ferryman who overturns a boat may never ply again while the man who overturned Greece still steers the state.

ὁ δ' εἰσάγων ἦν ὑμᾶς εἰς τὰς Θήβας καιρὸς καὶ 141
the-thing but bringing-in was you into the Thebes occasion and
φόβος καὶ χρεία συμμαχίας, ἀλλ' οὐ Δημοσθένης.
fear and need of-alliance but not Demosthenes
ἐπεὶ περί γε ταύτας τὰς πράξεις τρία πάντων μέγιστα
since in at-least these the actions three of-all greatest-things
Δημοσθένης εἰς ὑμᾶς ἐξημάρτηκε, πρῶτον μέν, ὅτι
Demosthenes toward you has-offended first indeed that
Φιλίππου τῷ μὲν ὀνόματι πολεμοῦντος ὑμῖν, τῷ δ'
Philip in-the indeed name warring on-you in-the but
ἔργῳ πολὺ μᾶλλον μισοῦντος Θηβαίους, ὡς αὐτὰ τὰ
deed much more hating Thebans as themselves the
πράγματα δεδήλωκε, καὶ τί δεῖ τὰ πλείω λέγειν;
affairs have-shown and what need the more to-say
ταῦτα μὲν τὰ τηλικαῦτα τὸ μέγεθος ἀπεκρύψατο,
these-things indeed the so-great in-the magnitude he-concealed

προσποιησάμενος δὲ μέλλειν τὴν συμμαχίαν γενήσεσθαι οὐ
having-pretended but to-be-going the alliance to-come-about not
διὰ τοὺς καιρούς, ἀλλὰ διὰ τὰς αὐτοῦ πρεσβείας,
because-of the occasions but because-of the his-own embassies
142 πρῶτον μὲν συνέπεισε τὸν δῆμον μηκέτι βουλεύεσθαι
first indeed he-persuaded the people no-longer to-deliberate
ἐπὶ τίσι δεῖ ποιεῖσθαι τὴν συμμαχίαν, ἀλλ' ἀγαπᾶν
on what-terms one-must to-make the alliance but to-be-content
μόνον εἰ γίγνεται, τοῦτο δὲ προλαβὼν ἔκδοτον μὲν
only if it-comes-about this and having-secured handed-over indeed
τὴν Βοιωτίαν ἅπασαν ἐποίησε Θηβαίοις, γράψας ἐν
the Boeotia whole made to-Thebans having-written in
τῷ ψηφίσματι, 'ἐάν τις ἀφιστῆται πόλις ἀπὸ Θηβαίων,
the decree if any revolts city from Thebans
βοηθεῖν Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θήβαις,' τοῖς ὀνόμασι
to-help Athenians the-Boeotians the in Thebes by-the names
κλέπτων καὶ μεταφέρων τὰ πράγματα, ὥσπερ εἴωθεν,
stealing and transferring the realities as he-is-wont
ὡς τοὺς Βοιωτοὺς ἔργῳ κακῶς πάσχοντας τὴν τῶν
as the Boeotians in-fact badly suffering the of-the
ὀνομάτων σύνθεσιν τῶν Δημοσθένους ἀγαπήσοντας, ἀλλ'
names composition the of-Demosthenes going-to-be-content but
οὐ μᾶλλον ἐφ' οἷς κακῶς ἐπεπόνθεσαν ἀγανακτήσοντας·
not rather at what badly they-had-suffered going-to-be-indignant
143 δεύτερον δὲ τῶν εἰς τὸν πόλεμον ἀναλωμάτων τὰ
second and of-the for the war expenses the
μὲν δύο μέρη ὑμῖν ἀνέθηκεν, οἷς ἦσαν ἀπωτέρω
indeed two parts on-you he-laid to-whom were more-distant
οἱ κίνδυνοι, τὸ δὲ τρίτον μέρος Θηβαίοις, δωροδοκῶν
the dangers the but third part on-Thebans taking-bribes
ἐφ' ἑκάστοις τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲν κατὰ
for each of-these and the leadership the indeed by

θάλατταν ἐποίησε κοινήν, τὸ δ' ἀνάλωμα ἴδιον ὑμέτερον,
sea he-made common the but expense private yours
τὴν δὲ κατὰ γῆν, εἰ μὴ δεῖ ληρεῖν, ἄρδην φέρων
the but by land if not one-must to-talk-nonsense utterly carrying
ἀνέθηκε Θηβαίοις, ὥστε παρὰ τὸν γενόμενον πόλεμον
he-laid-on Thebans so-that during the having-taken-place war
μὴ κύριον γενέσθαι Στρατοκλέα τὸν ὑμέτερον στρατηγὸν
not master to-be Stratocles the your general
βουλεύσασθαι περὶ τῆς τῶν στρατιωτῶν σωτηρίας.
to-deliberate about the of-the soldiers safety
καὶ ταῦτ' οὐκ ἐγὼ μὲν κατηγορῶ, ἕτεροι δὲ παραλείπουσιν, 144
and these-things not I indeed accuse others but pass-over
ἀλλὰ κἀγὼ λέγω καὶ πάντες ἐπιτιμῶσι καὶ ὑμεῖς σύνιστε —
but both-I say and all censure and you know-it
καὶ οὐκ ὀργίζεσθε. ἐκεῖνο γὰρ πεπόνθατε πρὸς Δημοσθένην·
and not are-angry that for you-have-suffered toward Demosthenes
συνείθισθε ἤδη τἀδικήματα αὐτοῦ ἀκούειν, ὥστε οὐ
you-have-grown-used already the-wrongs his to-hear so-that not
θαυμάζετε. δεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτεῖν καὶ
you-wonder it-is-necessary but not so but to-be-indignant and
τιμωρεῖσθαι, εἰ χρὴ τὰ λοιπὰ τῇ πόλει καλῶς ἔχειν.
to-punish if it-is-necessary the rest for-the city well to-be
δεύτερον δὲ καὶ πολὺ τούτου μεῖζον ἀδίκημα ἠδίκησεν, 145
second and even much than-this greater wrong he-committed
ὅτι τὸ βουλευτήριον τὸ τῆς πόλεως καὶ τὴν δημοκρατίαν
that the council-house the of-the city and the democracy
ἄρδην ἔλαθεν ὑφελόμενος, καὶ μετήνεγκεν εἰς Θήβας
utterly he-escaped-notice having-filched and transferred to Thebes
εἰς τὴν Καδμείαν, τὴν κοινωνίαν τῶν πράξεων τοῖς
into the Cadmea the partnership of-the actions with-the
Βοιωτάρχαις συνθέμενος· καὶ τηλικαύτην αὐτὸς αὑτῷ
Boeotarchs having-agreed and so-great himself for-himself

δυναστείαν κατεσκεύασεν, ὥστ᾽ ἤδη παριὼν ἐπὶ τὸ βῆμα
power he-built that now coming-forward to the platform
πρεσβεύσειν μὲν ἔφη ὅποι ἂν αὐτῷ δοκῇ,
to-be-going-to-serve-as-envoy indeed he-said wherever — to-himself it-seems-good
146 κἂν μὴ ὑμεῖς ἐκπέμπητε, εἰ δέ τις αὐτῷ τῶν στρατηγῶν
even-if not you send-him if and anyone to-him of-the generals
ἀντείποι, καταδουλούμενος τοὺς ἄρχοντας καὶ συνεθίζων
should-object enslaving the officials and accustoming-them
μηδὲν αὐτῷ ἀντιλέγειν, διαδικασίαν ἔφη γράψειν
nothing to-himself to-gainsay a-suit-for-precedence he-said to-be-going-to-propose
τῷ βήματι πρὸς τὸ στρατήγιον· πλείω γὰρ ὑμᾶς ἀγαθὰ
for-the platform against the war-office more for you good-things
ὑφ᾽ ἑαυτοῦ ἔφη ἀπὸ τοῦ βήματος πεπονθέναι ἢ ὑπὸ
by himself he-said from the platform to-have-received than by
τῶν στρατηγῶν ἐκ τοῦ στρατηγίου. μισθοφορῶν δ᾽
the generals from the war-office drawing-pay and
ἐν τῷ ξενικῷ κεναῖς χώραις, καὶ τὰ στρατιωτικὰ
in the mercenary-force for-empty places and the military
χρήματα κλέπτων, καὶ τοὺς μυρίους ξένους ἐκμισθώσας
money stealing and the ten-thousand mercenaries having-hired-out
Ἀμφισσεῦσι, πολλὰ διαμαρτυρομένου καὶ σχετλιάζοντος ἐν
to-Amphissians much protesting and complaining in
ταῖς ἐκκλησίαις ἐμοῦ, προσέμειξε φέρων ἀναρπασθέντων
the assemblies me he-brought-on carrying having-been-snatched-away
τῶν ξένων τὸν κίνδυνον ἀπαρασκεύῳ τῇ πόλει.
the mercenaries the danger for-unprepared the city
147 τί γὰρ ἂν οἴεσθε Φίλιππον ἐν τοῖς τότε καιροῖς
what for — do-you-think Philip in the then times
εὔξασθαι; οὐ χωρὶς μὲν πρὸς τὴν πολιτικὴν δύναμιν,
to-have-prayed not separately indeed against the civic force
χωρὶς δ᾽ ἐν Ἀμφίσσῃ πρὸς τοὺς ξένους διαγωνίσασθαι,
separately but at Amphissa against the mercenaries to-contend

ἀθύμους δὲ τοὺς Ἕλληνας λαβεῖν τηλικαύτης πληγῆς
despondent and the Greeks to-take so-great blow
προγεγενημένης; καὶ τηλικούτων κακῶν αἴτιος γενόμενος,
having-already-happened and so-great evils responsible having-become
Δημοσθένης οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ
Demosthenes not is-content if not penalty he-has-paid but if
μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται, ἀγανακτεῖ·
not also with-a-golden crown he-will-be-crowned he-is-indignant
οὐδ' ἱκανόν ἐστιν αὐτῷ ἐναντίον ὑμῶν κηρύττεσθαι,
nor sufficient is for-him before you to-be-proclaimed
ἀλλ' εἰ μὴ τῶν Ἑλλήνων ἐναντίον ἀναρρηθήσεται, τοῦτ'
but if not of-the Greeks before he-will-be-proclaimed this
ἀγανακτεῖ. οὕτως ὡς ἔοικε πονηρὰ φύσις, μεγάλης
he-resents so as it-seems a-wicked nature great
ἐξουσίας ἐπιλαβομένη, δημοσίας ἀπεργάζεται συμφοράς.
license having-seized public produces calamities
τρίτον δὲ καὶ τῶν προειρημένων μέγιστόν ἐστιν ὃ μέλλω 148
third and also of-the aforesaid greatest is what I-am-about
λέγειν. Φιλίππου γὰρ οὐ καταφρονοῦντος τῶν Ἑλλήνων,
to-say Philip for not despising the Greeks
οὐδ' ἀγνοοῦντος, οὐ γὰρ ἦν ἀσύνετος, ὅτι περὶ τῶν
nor being-ignorant not for he-was unintelligent that about the
ὑπαρχόντων ἀγαθῶν ἐν ἡμέρας μικρῷ μέρει διαγωνιεῖται,
existing goods in of-a-day small part he-will-contend
καὶ διὰ ταῦτα βουλομένου ποιήσασθαι εἰρήνην καὶ
and because-of these-things wishing to-make peace and
πρεσβείας ἀποστέλλειν μέλλοντος, καὶ τῶν ἀρχόντων τῶν
embassies to-send being-about and the officials the
ἐν Θήβαις φοβουμένων τὸν ἐπιόντα κίνδυνον — εἰκότως·
in Thebes fearing the approaching danger reasonably
οὐ γὰρ ῥήτωρ ἀστράτευτος καὶ λιπὼν τὴν τάξιν
not for orator unserved and having-deserted the post

αὐτοὺς ἐνουθέτησεν, ἀλλ᾽ ὁ Φωκικὸς πόλεμος δεκέτης
them admonished but the Phocian war ten-years-long
γεγονὼς ἀείμνηστον παιδείαν αὐτοὺς ἐπαίδευσε —
having-been ever-memorable lesson them had-taught
149 τούτων ἐχόντων οὕτως αἰσθόμενος Δημοσθένης, καὶ τοὺς
these being so having-perceived Demosthenes and the
Βοιωτάρχας ὑποπτεύσας μέλλειν εἰρήνην ἰδίᾳ ποιεῖσθαι,
Boeotarchs having-suspected to-be-going peace privately to-make
χρυσίον ἄνευ αὑτοῦ παρὰ Φιλίππου λαβόντας, ἀβίωτον
gold without himself from Philip having-received unlivable
ἡγησάμενος εἶναι εἴ τινος ἀπολειφθήσεται δωροδοκίας,
thinking to-be if any he-should-be-left-out-of bribe
ἀναπηδήσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων λέγοντος
having-leapt-up in the assembly no men saying
οὔθ᾽ ὡς δεῖ ποιεῖσθαι πρὸς Φίλιππον εἰρήνην οὔθ᾽
either that one-must to-make with Philip peace or
ὡς οὐ δεῖ, ἀλλ᾽ ὡς ᾤετο κήρυγμά τι τοῦτο τοῖς
that not one-must but as he-thought proclamation some this to-the
Βοιωτάρχαις προκηρύττων ἀναφέρειν αὑτῷ τὰ μέρη
Boeotarchs proclaiming-beforehand to-pay to-himself the shares
τῶν λημμάτων, διώμνυτο τὴν Ἀθηνᾶν,
of-the gains swore-by — Athena
150 ἣν ὡς ἔοικε Φειδίας ἐνεργολαβεῖν ἠργάσατο καὶ
whom as it-seems Pheidias to-profit-from-the-contract made and
ἐνεπιορκεῖν Δημοσθένει, ἢ μήν, εἴ τις ἐρεῖ ὡς χρὴ
to-perjure-oneself-by for-Demosthenes in truth if anyone will-say that one-must
πρὸς Φίλιππον εἰρήνην ποιήσασθαι, ἀπάξειν εἰς τὸ
with Philip peace to-make to-be-going-to-drag to the
δεσμωτήριον ἐπιλαβόμενος τῶν τριχῶν, ἀπομιμούμενος τὴν
prison having-seized-him by-the hair imitating the
Κλεοφῶντος πολιτείαν, ὃς ἐπὶ τοῦ πρὸς Λακεδαιμονίους
of-Cleophon policy who in the against Lacedaemonians

πολέμου, ὡς λέγεται, τὴν πόλιν ἀπώλεσεν. ὡς δ' οὐ
war as is-said the city ruined when but not
προσεῖχον αὐτῷ οἱ ἄρχοντες οἱ ἐν ταῖς Θήβαις, ἀλλὰ
attended to-him the officials the in the Thebes but
καὶ τοὺς στρατιώτας τοὺς ὑμετέρους πάλιν ἀνέστρεψαν
even the soldiers the yours again turned-back
ἐξεληλυθότας, ἵνα βουλεύσησθε περὶ τῆς εἰρήνης,
having-gone-out so-that you-might-deliberate about the peace
ἐνταῦθ' ἤδη παντάπασιν ἔκφρων ἐγένετο, καὶ παρελθὼν 151
then now altogether out-of-his-mind he-became and having-come-forward
ἐπὶ τὸ βῆμα προδότας τῶν Ἑλλήνων ἀπεκάλει τοὺς
to the platform traitors of-the Greeks he-called the
Βοιωτάρχας, καὶ γράψειν ἔφη ψήφισμα, ὁ τοῖς
Boeotarchs and to-be-going-to-propose he-said a-decree he-who the
πολεμίοις οὐδεπώποτ' ἀντιβλέψας, πέμπειν ὑμᾶς πρέσβεις
enemy never having-looked-in-the-face to-send you envoys
εἰς Θήβας αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φίλιππον.
to Thebes going-to-ask Thebans passage against Philip
ὑπεραισχυνθέντες δὲ οἱ ἐν Θήβαις ἄρχοντες, μὴ δόξωσιν
having-been-ashamed and the-ones in Thebes officials lest they-should-seem
ὡς ἀληθῶς εἶναι προδόται τῶν Ἑλλήνων, ἀπὸ μὲν τῆς
as truly to-be traitors of-the Greeks from indeed the
εἰρήνης ἀπετράποντο, ἐπὶ δὲ τὴν παράταξιν ὥρμησαν.
peace turned-away toward but the battle-line rushed
ἔνθα δὴ καὶ τῶν ἀνδρῶν τῶν ἀγαθῶν ἄξιόν ἐστιν 152
there indeed also the men the good worthy it-is
ἐπιμνησθῆναι, οὓς οὗτος ἀθύτων καὶ ἀκαλλιερήτων ὄντων
to-mention whom this-man unpropitious and unfavorable being
τῶν ἱερῶν ἐκπέμψας ἐπὶ τὸν πρόδηλον κίνδυνον, ἐτόλμησε
the sacrifices having-sent-out to the evident danger dared
τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν ἀναβὰς
with-the runaway feet and having-deserted the post having-mounted

ἐπὶ τὸν τάφον τὸν τῶν τελευτησάντων, ἐγκωμιάζειν
upon the tomb the of-the-ones having-died to-praise
τὴν ἐκείνων ἀρετήν. ὦ πρὸς μὲν τὰ μεγάλα καὶ σπουδαῖα
the their valor O for indeed the great and serious
τῶν ἔργων τῶν ἀνθρώπων ἁπάντων ἀχρηστότατε, πρὸς
of-the deeds of-the men all most-useless for
δὲ τὴν ἐν τοῖς λόγοις τόλμαν θαυμασιώτατε, ἐπιχειρήσεις
but the in the words boldness most-wonderful will-you-attempt
αὐτίκα μάλα, βλέπων εἰς τὰ τούτων πρόσωπα, λέγειν ὡς
presently very looking into the of-these faces to-say that
δεῖ σε ἐπὶ ταῖς τῆς πόλεως συμφοραῖς στεφανοῦσθαι;
it-is-necessary you for the of-the city misfortunes to-be-crowned
ἐὰν δ' οὗτος λέγῃ, ὑμεῖς ὑπομενεῖτε, καὶ συναποθανεῖται
if and this-man says you will-endure-it and will-die-with
τοῖς τελευτήσασιν ὡς ἔοικε καὶ ἡ ὑμετέρα μνήμη;
the-ones having-died as it-seems also the your memory
153 γένεσθε δή μοι μικρὸν χρόνον τὴν διάνοιαν μὴ ἐν τῷ
become now for-me short time in-the mind not in the
δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ, καὶ νομίσαθ' ὁρᾶν προϊόντα
court but in the theater and think to-see coming-forward
τὸν κήρυκα καὶ τὴν ἐκ τοῦ ψηφίσματος ἀνάρρησιν
the herald and the from the decree proclamation
μέλλουσαν γίγνεσθαι, καὶ λογίσασθε πότερ' οἴεσθε τοὺς
about to-take-place and reckon whether you-think the
οἰκείους τῶν τελευτησάντων πλείω δάκρυα ἀφήσειν
relatives of-the-ones having-died more tears to-be-going-to-shed
ἐπὶ ταῖς τραγῳδίαις καὶ τοῖς ἡρωικοῖς πάθεσι τοῖς μετὰ
over the tragedies and the heroic sufferings the after
ταῦτ' ἐπεισιοῦσιν, ἢ ἐπὶ τῇ τῆς πόλεως ἀγνωμοσύνῃ.
these-things coming-on or over the of-the city senselessness

τίς γὰρ οὐκ ἂν ἀλγήσειεν ἄνθρωπος Ἕλλην καὶ παιδευθεὶς 154
who for not — would-be-pained man Greek and educated
ἐλευθερίως, ἀναμνησθεὶς ἐν τῷ θεάτρῳ ἐκεῖνό γε, εἰ
liberally having-remembered in the theater that at-least if
μηδὲν ἕτερον, ὅτι ταύτῃ ποτὲ τῇ ἡμέρᾳ μελλόντων ὥσπερ
nothing else that on-this once the day being-about as
νυνὶ τῶν τραγῳδῶν γίγνεσθαι, ὅτ' εὐνομεῖτο μᾶλλον
now the tragedies to-take-place when was-well-governed more
ἡ πόλις καὶ βελτίοσι προστάταις ἐχρῆτο, προελθὼν
the city and better leaders used having-come-forward
ὁ κῆρυξ καὶ παραστησάμενος τοὺς ὀρφανοὺς ὧν οἱ
the herald and having-set-beside-him the orphans whose the
πατέρες ἦσαν ἐν τῷ πολέμῳ τετελευτηκότες, νεανίσκους
fathers were in the war having-died young-men
πανοπλίᾳ κεκοσμημένους, ἐκήρυττε τὸ κάλλιστον κήρυγμα
with-full-armor equipped proclaimed the finest proclamation
καὶ προτρεπτικώτατον πρὸς ἀρετήν, ὅτι τούσδε τοὺς
and most-encouraging toward virtue that these the
νεανίσκους, ὧν οἱ πατέρες ἐτελεύτησαν ἐν τῷ πολέμῳ
young-men whose the fathers died in the war
ἄνδρες ἀγαθοὶ γενόμενοι, μέχρι μὲν ἥβης ὁ δῆμος ἔτρεφε,
men good having-become up-to indeed youth the people reared
νυνὶ δὲ καθοπλίσας τῇδε τῇ πανοπλίᾳ, ἀφίησιν ἀγαθῇ
now and having-armed with-this the full-armor it-sends-forth with-good
τύχῃ τρέπεσθαι ἐπὶ τὰ ἑαυτῶν, καὶ καλεῖ εἰς προεδρίαν.
fortune to-turn to the their-own and calls to front-seats
τότε μὲν ταῦτ' ἐκήρυττεν,
then indeed these-things he-proclaimed
ἀλλ' οὐ νῦν, ἀλλὰ παραστησάμενος τὸν τῆς ὀρφανίας τοῖς 155
but not now but having-set-beside the of-the orphanhood for-the
παισὶν αἴτιον, τί ποτ' ἀνερεῖ, ἢ τί φθέγξεται; καὶ γὰρ
children cause what ever will-he-proclaim or what will-he-utter and for

ἐὰν αὐτὰ διεξίῃ τὰ ἐκ τοῦ ψηφίσματος προστάγματα, ἀλλ'
if very he-recites the from the decree commands but
οὐ τό γ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπήσεται, ἀλλὰ
not the at-least from the truth shameful will-be-silent but
τἀναντία δόξει τῇ τοῦ κήρυκος φωνῇ φθέγγεσθαι, ὅτι
the-opposite will-seem with-the of-the herald voice to-utter that
τόνδε τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἀνήρ, στεφανοῖ ὁ δῆμος
this the man if indeed even this-man man crowns the people
ὁ Ἀθηναίων ἀρετῆς ἕνεκα — τὸν κάκιστον, καὶ ἀνδραγαθίας
the of-Athenians of-virtue for-the-sake the basest and of-manly-worth
ἕνεκα — τὸν ἄνανδρον καὶ λελοιπότα τὴν τάξιν.
for-the-sake the unmanly and having-deserted the post
156 μὴ πρὸς Διὸς καὶ θεῶν, ἱκετεύω ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι,
not by Zeus and gods I-beseech you O men Athenians
μὴ τρόπαιον ἵστατε ἀφ' ὑμῶν αὐτῶν ἐν τῇ τοῦ
do-not trophy set-up from you yourselves in the —
Διονύσου ὀρχήστρᾳ, μηδ' αἱρεῖτε παρανοίας ἐναντίον τῶν
of-Dionysus orchestra nor convict of-madness before the
Ἑλλήνων τὸν δῆμον τὸν Ἀθηναίων, μηδ' ὑπομιμνῄσκετε
Greeks the people the of-Athenians nor remind
τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους
of-the incurable and irreparable evils the wretched
Θηβαίους, οὓς φεύγοντας διὰ τοῦτον ὑποδέδεχθε τῇ
Thebans whom fleeing because-of this-man you-have-received in-the
πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ἀπώλεσεν ἡ
city whose sacred-things and children and tombs destroyed the
Δημοσθένους δωροδοκία καὶ τὸ βασιλικὸν χρυσίον· ἀλλ'
of-Demosthenes bribe-taking and the royal gold but
ἐπειδὴ τοῖς σώμασιν οὐ παρεγένεσθε,
since with-the bodies not you-were-present

ἀλλὰ ταῖς γε διανοίαις ἀποβλέψατ' αὐτῶν εἰς τὰς 157
but with-the at-least minds look their upon the
συμφοράς, καὶ νομίσαθ' ὁρᾶν ἁλισκομένην τὴν πόλιν, τειχῶν
misfortunes and think to-see being-taken the city of-walls
κατασκαφάς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας καὶ
razings burnings of-houses being-led-off women and
παῖδας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας
children into slavery old men old
γυναῖκας ὀψὲ μεταμανθάνοντας τὴν ἐλευθερίαν, κλαίοντας,
women late unlearning the freedom weeping
ἱκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρουμένοις,
beseeching you angry not at-the-ones punishing
ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκήπτοντας μηδενὶ τρόπῳ
but at-the of-these responsible enjoining in-no way
τὸν τῆς Ἑλλάδος ἀλειτήριον στεφανοῦν, ἀλλὰ καὶ τὸν
the of-the Greece curse to-crown but also the
δαίμονα καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ
evil-genius and the fortune the accompanying the
ἀνθρώπῳ φυλάξασθαι.
man to-guard-against
οὔτε πόλις γὰρ οὔτ' ἀνὴρ ἰδιώτης οὐδεὶς πώποτε καλῶς 158
neither city for nor man private any ever well
ἀπήλλαξε Δημοσθένει συμβούλῳ χρησάμενος. ὑμεῖς δέ,
came-off Demosthenes as-adviser having-used you but
ὦ ἄνδρες Ἀθηναῖοι, οὐκ αἰσχύνεσθε, εἰ ἐπὶ μὲν τοὺς
O men Athenians not are-you-ashamed if for indeed the
πορθμέας τοὺς εἰς Σαλαμῖνα πορθμεύοντας νόμον ἔθεσθε,
ferrymen the to Salamis ferrying a-law you-made
ἐάν τις αὐτῶν ἄκων ἐν τῷ πόρῳ πλοῖον ἀνατρέψῃ,
if anyone of-them unwillingly in the strait a-boat overturns
τούτῳ μὴ ἐξεῖναι πάλιν πορθμεῖ γενέσθαι, ἵνα μηδεὶς
for-this-man not to-be-permitted again ferryman to-become so-that no-one

αὐτοσχεδιάζῃ εἰς τὰ τῶν Ἑλλήνων σώματα, τὸν δὲ
may-act-at-random with the of-the Greeks persons the-one but
τὴν Ἑλλάδα καὶ τὴν πόλιν ἅρδην ἀνατετροφότα, τοῦτον
the Greece and the city utterly having-overturned this-man
ἐάσετε πάλιν ἀπευθύνειν τὰ κοινά;
you-will-allow again to-steer the public-affairs

XIV · AFTER THE DEFEAT

The fourth period: after Chaeronea Demosthenes fled, collected money abroad, and returned trembling, so the people put Nausicles' name, not his, on their decrees. When Philip died he honored his killer and called Alexander a fool, then deserted as an envoy on Cithaeron. Through Aristion he flattered Alexander. He let pass three chances to act, when Alexander crossed into Asia, when Darius trapped him in Cilicia, and when Sparta rose, and did nothing but invent strange phrases. Aeschines sets out the marks of a true democrat and shows that Demosthenes, grandson of the traitor Gylon and a Scythian woman, a spendthrift and coward, has none of them.

159 ἵνα δ' εἶπω καὶ περὶ τοῦ τετάρτου καιροῦ καὶ τῶν νυνὶ
so-that and I-may-speak also about the fourth period and the now
καθεστηκότων πραγμάτων, ἐκεῖνο ὑμᾶς ὑπομνῆσαι βούλομαι,
established affairs that you to-remind I-wish
ὅτι Δημοσθένης οὐ τὴν ἀπὸ στρατοπέδου μόνον τάξιν
that Demosthenes not the from camp only post
ἔλιπεν, ἀλλὰ καὶ τὴν ἐκ τῆς πόλεως, τριήρη προσλαβὼν
deserted but also the from the city a-trireme having-taken-besides
ὑμῶν, καὶ τοὺς Ἕλληνας ἀργυρολογήσας, καταγαγούσης
your and the Greeks having-levied-money having-brought-back
δ' αὐτὸν εἰς τὴν πόλιν τῆς ἀπροσδοκήτου σωτηρίας,
but him into the city the unexpected safety
τοὺς μὲν πρώτους χρόνους ὑπότρομος ἦν ἄνθρωπος, καὶ
the indeed first times trembling was the-man and

παριὼν ἡμιθνὴς ἐπὶ τὸ βῆμα, εἰρηνοφύλακα ὑμᾶς αὐτὸν
coming-forward half-dead to the platform peace-guardian you himself
ἐκέλευε χειροτονεῖν· ὑμεῖς δὲ οὐδ' ἐπὶ τὰ ψηφίσματα
bade to-elect you but not-even on the decrees
εἰᾶτε τὸ Δημοσθένους ἐπιγράφειν ὄνομα, ἀλλὰ Ναυσικλεῖ
allowed the of-Demosthenes to-inscribe name but to-Nausicles
τοῦτο προσετάττετε· νυνὶ δ' ἤδη καὶ στεφανοῦσθαι ἀξιοῖ.
this assigned now but already even to-be-crowned he-claims
ἐπειδὴ δ' ἐτελεύτησε μὲν Φίλιππος, Ἀλέξανδρος δ' εἰς τὴν 160
when and died indeed Philip Alexander and into the
ἀρχὴν κατέστη, πάλιν αὖ τερατευόμενος ἱερὰ μὲν
rule was-established again in-turn playing-the-miracle-monger shrines indeed
ἱδρύσατο Παυσανίου, εἰς αἰτίαν δὲ εὐαγγελίων θυσίας τὴν
he-set-up of-Pausanias into charge and of-good-news sacrifices the
βουλὴν κατέστησεν, ἐπωνυμίαν δ' Ἀλεξάνδρῳ Μαργίτην
council he-brought nickname and on-Alexander Margites
ἐτίθετο, ἀπετόλμα δὲ λέγειν ὡς οὐ κινηθήσεται ἐκ
he-put he-dared and to-say that not he-will-stir from
Μακεδονίας· ἀγαπᾶν γὰρ αὐτὸν ἐν Πέλλῃ περιπατοῦντα
Macedonia to-be-content for him in Pella walking-about
καὶ τὰ σπλάγχνα φυλάττοντα. καὶ ταυτὶ λέγειν ἔφη
and the entrails watching and these-things to-say he-said
οὐκ εἰκάζων, ἀλλ' ἀκριβῶς εἰδώς, ὅτι αἵματός ἐστιν ἡ
not guessing but precisely knowing that with-blood is the
ἀρετὴ ὠνία, αὐτὸς οὐκ ἔχων αἷμα, καὶ θεωρῶν τὸν
valor to-be-bought himself not having blood and viewing —
Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως, ἀλλ' ἐκ
Alexander not from the of-Alexander nature but from
τῆς ἑαυτοῦ ἀνανδρίας.
the his-own unmanliness

161 ἤδη δ' ἐψηφισμένων Θετταλῶν ἐπιστρατεύειν ἐπὶ
already and having-voted Thessalians to-march against
τὴν ἡμετέραν πόλιν, καὶ τοῦ νεανίσκου τὸ πρῶτον
the our city and the young-man the first-time
παροξυνθέντος εἰκότως, ἐπειδὴ περὶ Θήβας ἦν τὸ
having-been-provoked reasonably when about Thebes was the
στρατόπεδον, πρεσβευτὴς ὑφ' ὑμῶν χειροτονηθείς,
army envoy by you elected
ἀποδρὰς ἐκ μέσου τοῦ Κιθαιρῶνος ἧκεν ὑποστρέψας,
having-run-away from middle — of-Cithaeron be-came having-turned-back
οὔτ' ἐν εἰρήνῃ οὔτ' ἐν πολέμῳ χρήσιμον ἑαυτὸν παρέχων.
neither in peace nor in war useful himself showing
καὶ τὸ πάντων δεινότατον, ὑμεῖς μὲν τοῦτον οὐ προὔδοτε,
and the of-all most-terrible you indeed this-man not betrayed
οὐδ' εἰάσατε κριθῆναι ἐν τῷ τῶν Ἑλλήνων συνεδρίῳ, οὗτος
nor allowed to-be-tried in the of-the Greeks council this-man
δ' ὑμᾶς νυνὶ προδέδωκεν, εἴπερ ἀληθῆ ἐστιν ἃ λέγεται.
but you now has-betrayed if-indeed true-things are what are-said
162 ὡς γάρ φασιν οἱ Πάραλοι καὶ οἱ πρεσβεύσαντες
as for say the Paralians and the-ones having-served-as-envoys
πρὸς Ἀλέξανδρον, καὶ τὸ πρᾶγμα εἰκότως πιστεύεται,
to Alexander and the story reasonably is-believed
ἔστι τις Ἀριστίων Πλαταϊκός, ὁ τοῦ Ἀριστοβούλου τοῦ
there-is one Aristion Plataean the — of-Aristobulus the
φαρμακοπώλου υἱός, εἴ τις ἄρα καὶ ὑμῶν γιγνώσκει.
druggist son if anyone after-all also of-you knows
οὗτός ποτε ὁ νεανίσκος ἑτέρων τὴν ὄψιν διαφέρων
this-man once the young-man than-others in-the looks excelling
γενόμενος ᾤκησε πολὺν χρόνον ἐν τῇ Δημοσθένους οἰκίᾳ,
having-been lived long time in the of-Demosthenes house
ὅ τι δὲ πάσχων ἢ πράττων, ἀμφίβολος ἡ αἰτία, καὶ
what ever and suffering or doing doubtful the charge and

τὸ πρᾶγμα οὐδαμῶς εὔσχημον ἐμοὶ λέγειν. οὗτος, ὡς ἐγὼ
the matter in-no-way decent for-me to-tell this-man as I
ἀκούω, ἠγνοημένος ὅστις ποτ' ἐστὶ καὶ πῶς βεβιωκώς,
hear being-unknown who ever he-is and how having-lived
τὸν Ἀλέξανδρον ὑποτρέχει καὶ πλησιάζει ἐκείνῳ. διὰ
— Alexander courts and approaches that-man through
τούτου γράμματα πέμψας Δημοσθένης ὡς Ἀλέξανδρον,
this-man letters having-sent Demosthenes to Alexander
ἄδειάν τινα εὕρηται καὶ καταλλαγάς, καὶ πολλὴν τὴν
immunity some he-has-obtained and reconciliation and much the
κολακείαν πεποίηται.
flattery has-made
ἐκεῖθεν δὲ θεωρήσατε ὡς ὅμοιόν ἐστι τὸ πρᾶγμα τῇ αἰτίᾳ. 163
from-there and observe how like is the matter to-the charge
εἰ γάρ τι τούτων ἐφρόνει Δημοσθένης καὶ πολεμικῶς
if for anything of-these he-intended Demosthenes and hostilely
εἶχεν, ὥσπερ καὶ φησί, πρὸς Ἀλέξανδρον, τρεῖς αὐτῷ
was-disposed as also he-says toward Alexander three for-him
καιροὶ κάλλιστοι παραγεγόνασιν, ὧν οὐδενὶ φαίνεται
occasions finest have-presented of-which none he-appears
κεχρημένος. εἷς μὲν ὁ πρῶτος, ὅτ' εἰς τὴν ἀρχὴν οὐ
having-used one indeed the first when into the rule not
πάλαι καθεστηκὼς Ἀλέξανδρος, ἀκατασκεύων αὐτῷ τῶν
long established Alexander unprepared for-him the
ἰδίων ὄντων, εἰς τὴν Ἀσίαν διέβη, ἤκμαζε δ' ὁ τῶν
private-affairs being into the Asia crossed was-at-his-peak and the of-the
Περσῶν βασιλεὺς καὶ ναυσὶ καὶ χρήμασι καὶ πεζῇ στρατιᾷ,
Persians king both in-ships and in-money and land army
ἄσμενος δ' ἂν ἡμᾶς εἰς τὴν συμμαχίαν προσεδέξατο διὰ
gladly and — us into the alliance would-have-received because-of
τοὺς ἐπιφερομένους ἑαυτῷ κινδύνους. εἶπάς τινα ἐνταῦθα
the impending on-himself dangers did-you-say any there

λόγον, Δημόσθενες, ἢ ἔγραψάς τι ψήφισμα; βούλει
speech Demosthenes or did-you-propose any decree do-you-wish
σε θῶ φοβηθῆναι καὶ χρήσασθαι τῷ σαυτοῦ τρόπῳ;
you I-should-put to-have-feared and to-have-used the your-own character
καίτοι ῥητορικὴν δειλίαν δημόσιος καιρὸς οὐκ ἀναμένει.
and-yet orator's cowardice public occasion not waits-for
164 ἀλλ' ἐπειδὴ πάσῃ τῇ δυνάμει Δαρεῖος κατεβεβήκει, ὁ δ'
but when with-all the force Darius had-come-down the and
Ἀλέξανδρος ἦν ἀπειλημμένος ἐν Κιλικίᾳ πάντων ἐνδεής, ὡς
Alexander was cut-off in Cilicia of-all lacking as
ἔφησθα σύ, αὐτίκα μάλα δ' ἔμελλεν, ὡς ἦν ὁ παρὰ σοῦ
said you presently indeed and he-was-going as was the from you
λόγος, συμπατηθήσεσθαι ὑπὸ τῆς Περσικῆς ἵππου, τὴν δὲ
story to-be-trampled by the Persian cavalry the but
σὴν ἀηδίαν ἡ πόλις οὐκ ἐχώρει καὶ τὰς ἐπιστολὰς ἃς
your offensiveness the city not held and the letters which
ἐξηρτημένος ἐκ τῶν δακτύλων περιῄεις, ἐπιδεικνύων τισὶ
hanging from the fingers you-went-about showing to-some
τὸ ἐμὸν πρόσωπον ὡς ἐκπεπληγμένου καὶ ἀθυμοῦντος,
the my face as of-one-stricken and despondent
καὶ χρυσόκερων ἀποκαλῶν καὶ κατεστέφθαι φάσκων,
and gilt-horned calling-me and to-have-been-garlanded asserting
εἴ τι πταῖσμα συμβήσεται Ἀλεξάνδρῳ, οὐδ' ἐνταῦθα
if any stumble will-befall Alexander not-even there
ἔπραξας οὐδέν, ἀλλ' εἴς τινα καιρὸν ἀνεβάλλου καλλίω.
did-you-do anything but to some occasion you-put-off finer
165 ὑπερβὰς τοίνυν ἅπαντα ταῦτα, ὑπὲρ τῶν νυνὶ
having-passed-over then all these-things about the now
καθεστηκότων λέξω. Λακεδαιμόνιοι μὲν καὶ τὸ ξενικὸν
established-affairs I-will-speak Lacedaemonians indeed and the mercenary-force
ἐπέτυχον μάχῃ, καὶ διέφθειραν τοὺς περὶ Κόρραγον
succeeded in-battle and destroyed the around Corrhagus

στρατιώτας, Ἠλεῖοι δ' αὐτοῖς συμμετεβάλοντο καὶ
soldiers Eleans and with-them changed-sides and
Ἀχαιοὶ πάντες πλὴν Πελληνέων, καὶ Ἀρκαδία πᾶσα πλὴν
Achaeans all except Pelleneans and Arcadia whole except
Μεγάλης πόλεως, αὕτη δὲ ἐπολιορκεῖτο καὶ καθ' ἑκάστην
Great City this and was-besieged and by each
ἡμέραν ἐπίδοξος ἦν ἁλῶναι, ὁ δ' Ἀλέξανδρος ἔξω τῆς
day expected was to-be-taken the and Alexander beyond the
ἄρκτου καὶ τῆς οἰκουμένης ὀλίγου δεῖν πάσης μεθειστήκει,
bear and the inhabited-world little lacking whole had-removed
ὁ δὲ Ἀντίπατρος πολὺν χρόνον συνῆγε στρατόπεδον, τὸ
the and Antipater long time was-collecting army the
δ' ἐσόμενον ἄδηλον ἦν. ἐνταῦθ' ἡμῖν ἀπόδειξιν ποίησαι,
and future unclear was there to-us account make
Δημόσθενες, τί ποτ' ἦν ἃ ἔπραξας, ἢ τί ποτ' ἦν ἃ
Demosthenes what ever was what you-did or what ever was what
ἔλεγες· καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος ἕως
you-said and if you-wish I-yield to-you the platform until
ἂν εἴπῃς.
— you-tell
ἐπειδὴ δὲ σιγᾷς, ὅτι μὲν ἀπορεῖς, συγγνώμην ἔχω 166
when but you-are-silent that indeed you-are-at-a-loss pardon I-have
σοι, ἃ δὲ τότ' ἔλεγες, ἐγὼ νυνὶ λέξω. οὐ μέμνησθε
for-you what but then you-said I now will-tell not do-you-remember
αὐτοῦ τὰ μιαρὰ καὶ ἀπίθανα ῥήματα, ἃ πῶς ποθ' ὑμεῖς,
his the foul and incredible words which how ever you
ὦ σιδηροῖ, ἐκαρτερεῖτε ἀκροώμενοι; ὅτ' ἔφη παρελθών·
O men-of-iron endured listening when he-said having-come-forward
'ἀμπελουργοῦσί τινες τὴν πόλιν, ἀνατετμήκασί τινες τὰ
are-pruning some the city have-cut-off some the
κλήματα τὰ τοῦ δήμου, ὑποτέτμηται τὰ νεῦρα τῶν
shoots the of-the people have-been-cut-under the sinews of-the

πραγμάτων, φορμορραφούμεθα, ἐπὶ τὰ στενά τινες
affairs we-are-being-sewn-in-mats toward the narrows some
πρῶτον ὥσπερ τὰς βελόνας διείρουσι.'
first like the needles thread
167 ταῦτα δὲ τί ἐστιν, ὦ κίναδος; ῥήματα ἢ θαύματα;
these-things and what are-they O fox words or wonders
καὶ πάλιν ὅτε κύκλῳ περιδινῶν σεαυτὸν ἐπὶ τοῦ βήματος
and again when in-a-circle whirling yourself on the platform
ἔλεγες, ὡς ἀντιπράττων Ἀλεξάνδρῳ· 'ὁμολογῶ τὰ Λακωνικὰ
you-said as working-against Alexander I-admit the Laconian
συστῆσαι, ὁμολογῶ Θετταλοὺς καὶ Περραιβοὺς ἀφιστάναι.'
to-have-organized I-admit Thessalians and Perrhaebians to-cause-to-revolt
σὺ Θετταλοὺς ἀφιστάναι; σὺ γὰρ ἂν κώμην ἀποστήσειας;
you Thessalians to-cause-to-revolt you for — a-village could-cause-to-revolt
σὺ γὰρ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν,
you for — would-approach not that to a-city but to a-house
ὅπου κίνδυνος πρόσεστιν; ἀλλ' εἰ μέν που χρήματα
where danger is-present but if indeed anywhere money
ἀναλίσκεται, προσκαθιζήσει, πρᾶξιν δὲ ἀνδρὸς οὐ πράξεις· ἐὰν
is-spent you-will-sit-by deed but of-a-man not you-will-do if
δ' αὐτόματόν τι συμβῇ, προσποιήσῃ καὶ σαυτὸν ἐπὶ τὸ
but spontaneously anything happens you-will-claim-it and yourself on the
γεγενημένον ἐπιγράψεις· ἂν δ' ἔλθῃ φόβος τις, ἀποδράσῃ·
having-happened will-inscribe if but comes fear any you-will-run-away
ἂν δὲ θαρρήσωμεν, δωρεὰς αἰτήσεις καὶ χρυσοῦς στεφάνους.
if and we-take-courage gifts you-will-ask and golden crowns
168 ναί, ἀλλὰ δημοτικός ἐστιν. ἂν μὲν τοίνυν πρὸς τὴν εὐφημίαν
yes but popular he-is if indeed then to the fair-sound
αὐτοῦ τῶν λόγων ἀποβλέπητε, ἐξαπατηθήσεσθε, ὥσπερ
his of-the words you-look you-will-be-deceived as
καὶ πρότερον, ἐὰν δ' εἰς τὴν φύσιν καὶ τὴν ἀλήθειαν, οὐκ
also before if but at the nature and the truth not

ἐξαπατηθήσεσθε. ἐκείνως δὲ ἀπολάβετε παρ᾽ αὐτοῦ λόγον.
you-will-be-deceived in-that-way and demand from him account
ἐγὼ μὲν μεθ᾽ ὑμῶν λογιοῦμαι ἃ δεῖ ὑπάρξαι ἐν τῇ
I indeed with you will-reckon what it-is-necessary to-be-present in the
φύσει τῷ δημοτικῷ ἀνδρὶ καὶ σώφρονι, καὶ πάλιν ἀντιθήσω
nature in-the popular man and moderate and again I-will-set-against
ποῖόν τινα εἰκός ἐστιν εἶναι τὸν ὀλιγαρχικὸν ἄνθρωπον καὶ
what-sort some likely it-is to-be the oligarchic man and
φαῦλον· ὑμεῖς δ᾽ ἀντιθέντες ἑκάτερα τούτων θεωρήσατ᾽
base you and having-set-against each of-these observe
αὐτόν, μὴ ὁποτέρου τοῦ λόγου, ἀλλ᾽ ὁποτέρου τοῦ βίου ἐστίν.
him not of-which of-the speech but of-which of-the life he-is
οἶμαι τοίνυν ἅπαντας ἂν ὑμᾶς ὁμολογῆσαι τάδε δεῖν 169
I-think then all — you would-agree these-things to-be-necessary
ὑπάρξαι τῷ δημοτικῷ, πρῶτον μὲν ἐλεύθερον εἶναι καὶ
to-be-present in-the popular-man first indeed free to-be both
πρὸς πατρὸς καὶ πρὸς μητρός, ἵνα μὴ διὰ τὴν
on father's and on mother's so-that not because-of the
περὶ τὸ γένος ἀτυχίαν δυσμενὴς ᾖ τοῖς νόμοις, οἳ
about the birth misfortune hostile he-may-be to-the laws which
σῴζουσι τὴν δημοκρατίαν, δεύτερον δ᾽ ἀπὸ τῶν προγόνων
preserve the democracy second and from the ancestors
εὐεργεσίαν τινὰ αὐτῷ πρὸς τὸν δῆμον ὑπάρχειν, ἢ τό γ᾽
benefaction some for-him toward the people to-be-present or the at-least
ἀναγκαιότατον μηδεμίαν ἔχθραν, ἵνα μὴ βοηθῶν τοῖς τῶν
most-necessary no enmity so-that not avenging the of-the
προγόνων ἀτυχήμασι κακῶς ἐπιχειρῇ ποιεῖν τὴν πόλιν.
ancestors misfortunes harm he-may-attempt to-do the city
τρίτον σώφρονα καὶ μέτριον χρὴ πεφυκέναι αὐτὸν πρὸς 170
third moderate and temperate one-must to-be-by-nature him toward
τὴν καθ᾽ ἡμέραν δίαιταν, ὅπως μὴ διὰ τὴν ἀσέλγειαν
the by day way-of-life so-that not because-of the wantonness

τῆς δαπάνης δωροδοκῇ κατὰ τοῦ δήμου. τέταρτον
of-the expense he-takes-bribes against the people fourth
εὐγνώμονα καὶ δυνατὸν εἰπεῖν· καλὸν γὰρ τὴν μὲν
right-minded and able to-speak fine for the indeed
διάνοιαν προαιρεῖσθαι τὰ βέλτιστα, τὴν δὲ παιδείαν τὴν
mind to-choose the best-things the and education the
τοῦ ῥήτορος καὶ τὸν λόγον πείθειν τοὺς ἀκούοντας· εἰ δὲ
of-the orator and the speech to-persuade the-ones hearing if but
μή, τήν γ' εὐγνωμοσύνην ἀεὶ προτακτέον τοῦ λόγου.
not the at-least right-mindedness always must-be-placed-before the speech
πέμπτον ἀνδρεῖον εἶναι τὴν ψυχήν, ἵνα μὴ παρὰ τὰ
fifth brave to-be in-the soul so-that not in-the-face-of the
δεινὰ καὶ τοὺς κινδύνους ἐγκαταλίπῃ τὸν δῆμον. τὸν δ'
terrors and the dangers he-may-desert the people the but
ὀλιγαρχικὸν πάντα δεῖ τἀναντία τούτων ἔχειν· τί
oligarchic all it-is-necessary the-opposite of-these to-have what
γὰρ δεῖ πάλιν διεξιέναι; σκέψασθε δή, τί τούτων ὑπάρχει
for need again to-go-through consider now which of-these belongs
Δημοσθένει· ὁ δὲ λογισμὸς ἔστω ἐπὶ πᾶσι δικαίοις.
to-Demosthenes the and reckoning let-it-be on all just-terms
171 τούτῳ πατὴρ μὲν ἦν Δημοσθένης ὁ Παιανιεύς, ἀνὴρ
to-this-man father indeed was Demosthenes the Paeanian a-man
ἐλεύθερος· οὐ γὰρ δεῖ ψεύδεσθαι. τὰ δ' ἀπὸ τῆς
free not for one-must to-lie the-things but from the
μητρὸς καὶ τοῦ πάππου τοῦ πρὸς μητρὸς πῶς ἔχει
mother and the grandfather the on mother's-side how they-stand
αὐτῷ, ἐγὼ φράσω. Γύλων ἦν ἐκ Κεραμέων. οὗτος
for-him I will-tell Gylon was from Cerameis this-man
προδοὺς τοῖς πολεμίοις Νύμφαιον τὸ ἐν τῷ Πόντῳ,
having-betrayed to-the enemy Nymphaeum the in the Pontus
τότε τῆς πόλεως ἐχούσης τὸ χωρίον τοῦτο, φυγὰς ἀπ'
then the city holding the place this exile on

εἰσαγγελίας ἐκ τῆς πόλεως ἐγένετο, τὴν κρίσιν οὐχ
impeachment from the city became the trial not
ὑπομείνας, καὶ ἀφικνεῖται εἰς Βόσπορον, κἀκεῖ λαμβάνει
having-awaited and he-arrives at Bosporus and-there receives
δωρεὰν παρὰ τῶν τυράννων τοὺς ὠνομασμένους Κήπους,
as-a-gift from the tyrants the so-called Gardens
καὶ γαμεῖ γυναῖκα πλουσίαν μὲν νὴ Δία καὶ χρυσίον 172
and he-marries a-woman rich indeed by Zeus and gold
ἐπιφερομένην πολύ, Σκύθιν δὲ τὸ γένος, ἐξ ἧς
bringing-as-dowry much Scythian but by-the race from whom
αὐτῷ γίγνονται θυγατέρες δύο, ἃς ἐκεῖνος δεῦρο μετὰ
to-him are-born daughters two whom that-man hither with
πολλῶν χρημάτων ἀποστείλας, συνῴκισε τὴν μὲν ἑτέραν
much money having-sent married the indeed one
ὁτῳδήποτε, ἵνα μὴ πολλοῖς ἀπεχθάνωμαι· τὴν δ' ἑτέραν
to-someone-or-other so-that not to-many I-may-become-hateful the but other
ἔγημε παριδὼν τοὺς τῆς πόλεως νόμους Δημοσθένης
married having-disregarded the of-the city laws Demosthenes
ὁ Παιανιεύς, ἐξ ἧς ὑμῖν ὁ περίεργος καὶ συκοφάντης
the Paeanian from whom for-you the busybody and slanderer
γεγένηται. οὐκοῦν ἀπὸ μὲν τοῦ πάππου πολέμιος ἂν εἴη
has-been-born therefore from indeed the grandfather enemy — he-would-be
τῷ δήμῳ, θάνατον γὰρ αὐτοῦ τῶν προγόνων κατέγνωτε,
to-the people death for his of-the ancestors you-condemned
τὰ δ' ἀπὸ τῆς μητρὸς Σκύθης, βάρβαρος ἑλληνίζων
the-things but from the mother Scythian barbarian speaking-Greek
τῇ φωνῇ· ὅθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι.
in-the tongue whence also the wickedness not native he-is
περὶ δὲ τὴν καθ' ἡμέραν δίαιταν τίς ἐστιν; ἐκ 173
about and the by day way-of-life who is-he from
τριηράρχου λογογράφος ἀνεφάνη, καταγελάστως τὰ
trierarch speech-writer he-appeared ridiculously the

πατρῷα προέμενος· ἄπιστος δὲ καὶ περὶ ταῦτα
patrimony having-thrown-away untrustworthy and also about these-things
δόξας εἶναι καὶ τοὺς λόγους ἐκφέρων τοῖς ἀντιδίκοις,
having-seemed to-be and the speeches disclosing to-the opponents
ἀνεπήδησεν ἐπὶ τὸ βῆμα· πλεῖστον δ' ἐκ τῆς πολιτείας
he-leapt-up to the platform most and from the politics
εἰληφὼς ἀργύριον, ἐλάχιστα περιεποιήσατο. νῦν μέντοι τὸ
having-taken money least he-saved now however the
βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ, ἔσται
royal gold has-flooded the expense his it-will-be
δ' οὐδὲ τοῦθ' ἱκανόν· οὐδεὶς γὰρ πώποτε πλοῦτος τρόπου
but not-even this sufficient no for ever wealth character
πονηροῦ περιεγένετο. καὶ τὸ κεφάλαιον, τὸν βίον οὐκ ἐκ τῶν
wicked prevailed-over and the sum the living not from the
ἰδίων προσόδων πορίζεται, ἀλλ' ἐκ τῶν ὑμετέρων κινδύνων.
private revenues he-provides but from the your dangers
174 περὶ δ' εὐγνωμοσύνην καὶ λόγου δύναμιν πῶς πέφυκε;
about and right-mindedness and of-speech power how is-he-by-nature
δεινὸς λέγειν, κακὸς βιῶναι. οὕτω γὰρ κέχρηται καὶ τῷ
clever to-speak bad to-live so for he-has-used both the
ἑαυτοῦ σώματι καὶ παιδοποιίᾳ, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν
his-own body and child-getting that me not to-wish to-tell
ἃ τούτῳ πέπρακται· ἤδη γάρ ποτε εἶδον μισηθέντας τοὺς
what by-this-man has-been-done already for once I-saw hated the-ones
τὰ τῶν πλησίον αἰσχρὰ λίαν σαφῶς λέγοντας. ἔπειτα τί
the of-the neighbors shameful-things too plainly speaking then what
συμβαίνει τῇ πόλει; οἱ μὲν λόγοι καλοί, τὰ δ' ἔργα φαῦλα.
happens to-the city the indeed words fine the but deeds base
175 πρὸς δὲ ἀνδρείαν βραχύς μοι λείπεται λόγος. εἰ μὲν
as-regards and courage short for-me remains a-speech if indeed
γὰρ ἠρνεῖτο μὴ δειλὸς εἶναι, ἦ ὑμεῖς μὴ συνῄδετε,
for he-denied not cowardly to-be or you not knew

διατριβὴν ὁ λόγος ἄν μοι παρεῖχεν· ἐπειδὴ δὲ καὶ αὐτὸς
discussion the speech — to-me would-provide since but even himself
ὁμολογεῖ ἐν ταῖς ἐκκλησίαις, καὶ ὑμεῖς σύνιστε, λοιπὸν
admits in the assemblies and you know-it it-remains
ὑπομνῆσαι τοὺς περὶ τούτων κειμένους νόμους. ὁ γὰρ
to-remind the about these-things laid-down laws the for
Σόλων ὁ παλαιὸς νομοθέτης ἐν τοῖς αὐτοῖς ἐπιτιμίοις ᾤετο
Solon the ancient lawgiver in the same penalties thought
δεῖν ἐνέχεσθαι τὸν ἀστράτευτον καὶ τὸν λελοιπότα
to-be-necessary to-be-liable the one-evading-service and the-one having-deserted
τὴν τάξιν καὶ τὸν δειλὸν ὁμοίως· εἰσὶ γὰρ καὶ δειλίας
the post and the coward alike there-are for even of-cowardice
γραφαί. καίτοι θαυμάσειεν ἄν τις ὑμῶν, εἰ εἰσὶ
indictments and-yet would-wonder — anyone of-you whether there-are
φύσεως γραφαί. εἰσίν. τίνος ἕνεκα; ἵν' ἕκαστος ἡμῶν
of-nature indictments there-are of-what for-the-sake so-that each of-us
τὰς ἐκ τῶν νόμων ζημίας φοβούμενος μᾶλλον ἢ τοὺς
the from the laws penalties fearing more than the
πολεμίους, ἀμείνων ἀγωνιστὴς ὑπὲρ τῆς πατρίδος ὑπάρχῃ·
enemy better contender for the fatherland may-be
ὁ μὲν τοίνυν νομοθέτης τὸν ἀστράτευτον καὶ τὸν δειλὸν 176
the indeed then lawgiver the one-evading-service and the coward
καὶ τὸν λιπόντα τὴν τάξιν ἔξω τῶν περιραντηρίων
and the-one having-deserted the post outside the lustral-basins
τῆς ἀγορᾶς ἐξείργει, καὶ οὐκ ἐᾷ στεφανοῦσθαι, οὐδ'
of-the agora excludes and not permits to-be-crowned nor
εἰσιέναι εἰς τὰ ἱερὰ τὰ δημοτελῆ· σὺ δὲ τὸν ἀστεφάνωτον
to-enter into the rites the public you but the uncrowned
ἐκ τῶν νόμων κελεύεις ἡμᾶς στεφανοῦν, καὶ τῷ σαυτοῦ
by the laws bid us to-crown and by-the your-own
ψηφίσματι τὸν οὐ προσήκοντα εἰσκαλεῖς τοῖς τραγῳδοῖς
decree the-one not belonging you-invite at-the tragedies

εἰς τὴν ὀρχήστραν, εἰς τὸ ἱερὸν τοῦ Διονύσου τὸν τὰ
into the orchestra into the sanctuary — of-Dionysus the-one the
ἱερὰ διὰ δειλίαν προδεδωκότα.
sacred-things through cowardice having-betrayed
ἵνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, ἐκεῖνο
so-that and not I-may-lead-astray you from the subject that
μέμνησθε, ὅταν φῇ δημοτικὸς εἶναι· θεωρεῖτ' αὐτοῦ μὴ
remember when he-says popular to-be observe his not
τὸν λόγον, ἀλλὰ τὸν βίον, καὶ σκοπεῖτε μὴ τίς φησιν
the speech but the life and consider not who he-claims
εἶναι, ἀλλὰ τίς ἐστιν.
to-be but who he-is

XV · CROWNS GIVEN CHEAPLY

Lavish crowns corrupt the city. In the ancestors' day honors were rare and the city strong; now crowns are many and men worse, as no athlete would train if the crown went to the intriguer. Themistocles, Miltiades, and Aristeides received no crowns; the victors at the Strymon were honored by three Hermae inscribed without their names, and Miltiades was allowed only to be painted first in the Stoa's picture of Marathon, urging on his men. The men who restored the democracy from Phyle received a thousand drachmas and olive crowns, and only after the Council checked their names. Ctesiphon's decree wipes out their honor by crowning the man most to blame for the city's misfortunes.

177 ἐπεὶ δὲ στεφάνων ἀνεμνήσθην καὶ δωρεῶν, ἕως ἔτι
since and crowns I-have-mentioned and gifts while still
μέμνημαι, προλέγω ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, εἰ μὴ
I-remember I-forewarn you O men Athenians if not
καταλύσετε τὰς ἀφθόνους ταύτας δωρεὰς καὶ τοὺς εἰκῇ
you-put-an-end-to the lavish these gifts and the at-random
διδομένους στεφάνους, οὔθ' οἱ τιμώμενοι χάριν ὑμῖν
given crowns neither the-ones honored gratitude to-you

εἴσονται, οὔτε τὰ τῆς πόλεως πράγματα ἐπανορθωθήσεται·
will-feel nor the of-the city affairs will-be-set-right
τοὺς μὲν γὰρ πονηροὺς οὐ μή ποτε βελτίους ποιήσετε,
the indeed for wicked not at-all ever better you-will-make
τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε. ὅτι δ'
the and good into the extreme despondency you-will-throw that and
ἀληθῆ λέγω, μεγάλα τούτων οἶμαι σημεῖα δείξειν ὑμῖν.
true-things I-say great of-these I-think proofs to-be-going-to-show to-you
εἰ γάρ τις ὑμᾶς ἐρωτήσειε, πότερον ὑμῖν ἐνδοξοτέρα 178
if for anyone you should-ask whether to-you more-glorious
δοκεῖ ἡ πόλις ἡμῶν εἶναι ἐπὶ τῶν νυνὶ καιρῶν ἢ ἐπὶ τῶν
seems the city our to-be in the now times or in the
προγόνων, ἅπαντες ἂν ὁμολογήσαιτε, ἐπὶ τῶν προγόνων.
ancestors' all — would-agree in the ancestors'
ἄνδρες δὲ πότερον τότε ἀμείνους ἦσαν ἢ νυνί; τότε μὲν
men and whether then better were or now then indeed
διαφέροντες, νυνὶ δὲ πολλῷ καταδεέστεροι. δωρεαὶ δὲ
excelling now but much inferior gifts and
καὶ στέφανοι καὶ κηρύγματα καὶ σιτήσεις ἐν πρυτανείῳ
both crowns and proclamations and maintenance in the-prytaneum
πότερα τότε ἦσαν πλείους ἢ νυνί; τότε μὲν ἦν σπάνια
whether then were more or now then indeed were rare
τὰ καλὰ παρ' ἡμῖν, καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον·
the fine-things among us and the of-the virtue name precious
νυνὶ δ' ἤδη καταπέπλυται τὸ πρᾶγμα, καὶ τὸ στεφανοῦν
now but already has-been-washed-out the thing and the to-crown
ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας, ποιεῖσθε.
from habit but not from forethought you-do
οὐκ οὖν ἄτοπον οὑτωσὶ διαλογιζομένοις, τὰς μὲν δωρεὰς 179
not then absurd thus reasoning the indeed gifts
νυνὶ πλείους εἶναι, τὰ δὲ πράγματα τὰ τῆς πόλεως τότε
now more to-be the but affairs the of-the city then

μᾶλλον ἰσχύειν, καὶ τοὺς ἄνδρας νῦν μὲν χείρους εἶναι,
more to-be-strong and the men now indeed worse to-be
τότε δ' ἀμείνους; ἐγὼ δὲ τοῦθ' ὑμᾶς ἐπιχειρήσω διδάσκειν.
then but better I but this you will-try to-teach
οἴεσθ' ἄν ποτε, ὦ ἄνδρες Ἀθηναῖοι, ἐθελῆσαί τινα
would-you-think — ever O men Athenians to-be-willing anyone
ἐπασκεῖν εἰς τὰ Ὀλύμπια, ἢ ἄλλον τινὰ τῶν στεφανιτῶν
to-train for the Olympic-games or other any of-the crown-giving
ἀγώνων, παγκράτιον ἢ καὶ ἄλλο τι τῶν βαρυτέρων
contests the-pancratium or even other any of-the heavier
ἄθλων, εἰ ὁ στέφανος ἐδίδοτο μὴ τῷ κρατίστῳ, ἀλλὰ
events if the crown were-given not to-the strongest but
τῷ διαπραξαμένῳ; οὐδεὶς ἄν ποτ' ἠθέλησεν.
to-the-one having-intrigued no-one — ever would-have-been-willing
180 νῦν δ' οἶμαι διὰ τὸ σπάνιον καὶ τὸ περιμάχητον καὶ
now but I-think because-of the rarity and the being-fought-for and
τὸ καλὸν καὶ τὸ ἀείμνηστον ἐκ τῆς νίκης ἐθέλουσίν τινες
the beauty and the undying-memory from the victory are-willing some
τὰ σώματα παραθέμενοι καὶ τὰς μεγίστας ταλαιπωρίας
the bodies having-risked and the greatest hardships
ὑπομείναντες διακινδυνεύειν. ὑπολάβετε τοίνυν ὑμᾶς αὐτοὺς
having-endured to-run-the-risk suppose then you yourselves
εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς, κἀκεῖνο ἐκλογίσασθε,
to-be judges-of-contests of-civic virtue and-that reckon
ὅτι, ἐὰν μὲν τὰς δωρεὰς ὀλίγοις καὶ ἀξίοις καὶ κατὰ
that if indeed the gifts to-few and worthy and according-to
τοὺς νόμους διδῶτε, πολλοὺς ἀγωνιστὰς ἕξετε τῆς
the laws you-give many contenders you-will-have of-the
ἀρετῆς, ἂν δὲ τῷ βουλομένῳ καὶ τοῖς διαπραξαμένοις
virtue if but to-the-one wishing and to-the-ones having-intrigued
χαρίζησθε, καὶ τὰς ἐπιεικεῖς φύσεις διαφθερεῖτε.
you-grant-them also the decent natures you-will-corrupt

ὅτι δὲ ὀρθῶς λέγω, ἔτι μικρῷ σαφέστερον ὑμᾶς 181
that and rightly I-speak still a-little more-clearly you
βούλομαι διδάξαι. πότερον ὑμῖν ἀμείνων ἀνὴρ εἶναι δοκεῖ
I-wish to-teach whether to-you better man to-be seems
Θεμιστοκλῆς, ὁ στρατηγήσας ὅτ' ἐν τῇ περὶ Σαλαμῖνα
Themistocles the-one having-been-general when in the off Salamis
ναυμαχίᾳ τὸν Πέρσην ἐνικᾶτε, ἢ Δημοσθένης, ὁ νυνὶ
sea-battle the Persian you-conquered or Demosthenes the-one now
τὴν τάξιν λιπών; Μιλτιάδης δέ, ὁ τὴν ἐν Μαραθῶνι
the post having-deserted Miltiades and the-one the at Marathon
μάχην νικήσας, ἢ οὗτος; ἔτι δ' οἱ ἀπὸ Φυλῆς
battle having-won or this-man further and the-ones from Phyle
φεύγοντα τὸν δῆμον καταγαγόντες; Ἀριστείδης δ' ὁ
the-exiled the people having-brought-back Aristeides and the
δίκαιος, ὁ τὴν ἀνόμοιον ἔχων ἐπωνυμίαν Δημοσθένει;
just the-one the unlike having name to-Demosthenes
ἀλλ' ἔγωγε μὰ τοὺς θεοὺς τοὺς Ὀλυμπίους οὐδ' ἐν ταῖς 182
but I by the gods the Olympian not-even in the
αὐταῖς ἡμέραις ἄξιον ἡγοῦμαι μεμνῆσθαι τοῦ θηρίου τούτου
same days worthy think to-mention the beast this
κἀκείνων τῶν ἀνδρῶν. ἐπιδειξάτω τοίνυν Δημοσθένης εἴ
and-of-those the men let-show then Demosthenes whether
που γέγραπταί τινα τούτων τῶν ἀνδρῶν στεφανῶσαι.
anywhere it-is-written any of-these the men to-crown
ἀχάριστος ἄρ' ἦν ὁ δῆμος; οὔκ, ἀλλὰ μεγαλόφρων,
ungrateful then was the people no but high-minded
κἀκεῖνοί γε τῆς πόλεως ἄξιοι· οὐ γὰρ ᾤοντο δεῖν
and-those at-least of-the city worthy not for they-thought to-be-necessary
ἐν τοῖς γράμμασι τιμᾶσθαι, ἀλλ' ἐν τῇ μνήμῃ τῶν
in the inscriptions to-be-honored but in the memory of-the-ones
εὖ πεπονθότων, ἣ ἀπ' ἐκείνου τοῦ χρόνου μέχρι τῆσδε
well having-been-treated which from that the time up-to this

τῆς ἡμέρας ἀθάνατος οὖσα διαμένει. δωρεὰς δὲ τίνας
the day undying being endures gifts and what
ἐλάμβανον, ἄξιόν ἐστι μνησθῆναι.
they-received worth it-is to-mention
183 ἦσάν τινες, ὦ ἄνδρες Ἀθηναῖοι, κατὰ τοὺς τότε καιρούς,
there-were some O men Athenians in the then times
οἳ πολὺν πόνον ὑπομείναντες καὶ μεγάλους κινδύνους ἐπὶ
who great toil having-endured and great dangers at
τῷ Στρυμόνι ποταμῷ ἐνίκων μαχόμενοι Μήδους· οὗτοι
the Strymon river conquered fighting Medes these
δεῦρο ἀφικόμενοι τὸν δῆμον ᾔτησαν δωρεάν, καὶ ἔδωκεν
hither having-come the people asked a-gift and gave
αὐτοῖς ὁ δῆμος τιμὰς μεγάλας, ὡς τότ᾽ ἐδόκει, τρεῖς
to-them the people honors great as then it-seemed three
λιθίνους Ἑρμᾶς στῆσαι ἐν τῇ στοᾷ τῇ τῶν Ἑρμῶν, ἐφ᾽
stone Hermae to-set-up in the colonnade the of-the Hermae on
ᾧτε μὴ ἐπιγράφειν τὸ ὄνομα τὸ ἑαυτῶν, ἵνα μὴ τῶν
condition-that not to-inscribe the name the their-own so-that not of-the
στρατηγῶν, ἀλλὰ τοῦ δήμου δοκῇ εἶναι τὸ ἐπίγραμμα.
generals but of-the people may-seem to-be the inscription
184 ὅτι δ᾽ ἀληθῆ λέγω, ἐξ αὐτῶν τῶν ποιημάτων γνώσεσθε.
that and true-things I-say from themselves the verses you-will-know
ἐπιγέγραπται γὰρ ἐπὶ τῷ μὲν πρώτῳ τῶν Ἑρμῶν·
it-is-inscribed for on the indeed first of-the Hermae

ἦν ἄρα κἀκεῖνοι ταλακάρδιοι, οἵ ποτε Μήδων
were then also-those stout-hearted who once of-Medes
παισὶν ἐπ᾽ Ἠιόνι, Στρυμόνος ἀμφὶ ῥοάς,
sons at Eion of-the-Strymon by streams

λιμόν τ᾽ αἴθωνα κρατερόν τ᾽ ἐπάγοντες Ἄρηα
famine both blazing mighty and bringing Ares
πρῶτοι δυσμενέων εὗρον ἀμηχανίην.
first of-foes found helplessness

ἐπὶ δὲ τῷ δευτέρῳ·
on and the second

ἡγεμόνεσσι δὲ μισθὸν Ἀθηναῖοι τάδ᾽ ἔδωκαν
to-leaders and reward Athenians these gave
ἀντ᾽ εὐεργεσίης καὶ μεγάλης ἀρετῆς.
in-return-for good-service and great valor
μᾶλλόν τις τάδ᾽ ἰδὼν καὶ ἐπεσσομένων ἐθελήσει
more anyone these having-seen also of-later-men will-be-willing
ἀμφὶ ξυνοῖσι πράγμασι μόχθον ἔχειν.
for common affairs toil to-have

ἐπὶ δὲ τῷ τρίτῳ ἐπιγέγραπται Ἑρμῇ· 185
on and the third is-inscribed Herm

ἔκ ποτε τῆσδε πόληος ἅμ᾽ Ἀτρείδῃσι Μενεσθεὺς
from once this city with sons-of-Atreus Menestheus
ἡγεῖτο ζάθεον Τρωικὸν ἂμ πεδίον,
led sacred Trojan over plain
ὅν ποθ᾽ Ὅμηρος ἔφη Δαναῶν πύκα χαλκοχιτώνων
whom once Homer said of-Danaans close-ranked bronze-clad
κοσμητῆρα μάχης ἔξοχον ἄνδρα μολεῖν.
marshaler of-battle outstanding man to-have-come

οὕτως οὐδὲν ἀεικὲς Ἀθηναίοισι καλεῖσθαι
so nothing unseemly for-Athenians to-be-called
κοσμητὰς πολέμου τ᾽ ἀμφὶ καὶ ἠνορέης.
marshalers of-war both about and manliness

ἔστι που τὸ τῶν στρατηγῶν ὄνομα; οὐδαμοῦ, ἀλλὰ τὸ
is anywhere the of-the generals name nowhere but the
τοῦ δήμου.
of-the people
186 προέλθετε δὴ τῇ διανοίᾳ καὶ εἰς τὴν στοὰν τὴν ποικίλην·
go-forward now in-the mind also into the colonnade the painted
ἁπάντων γὰρ ἡμῖν τῶν καλῶν ἔργων τὰ ὑπομνήματα ἐν
of-all for for-us of-the fine deeds the memorials in
τῇ ἀγορᾷ ἀνάκειται. τί οὖν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, ὃ
the agora are-set-up what then is-it O men Athenians which
ἐγὼ λέγω; ἐνταῦθα ἡ ἐν Μαραθῶνι μάχη γέγραπται. τίς
I mean there the at Marathon battle is-painted who
οὖν ἦν ὁ στρατηγός; οὑτωσὶ μὲν ἐρωτηθέντες ἅπαντες
then was the general thus indeed asked all
ἀποκρίναισθε ἄν, ὅτι Μιλτιάδης· ἐκεῖ δὲ οὐκ ἐπιγέγραπται.
would-answer — that Miltiades there but not it-is-inscribed
πῶς; οὐκ ᾔτησε ταύτην τὴν δωρεάν; ᾔτησεν, ἀλλ᾽ ὁ
how not did-he-ask this the gift he-asked but the
δῆμος οὐκ ἔδωκεν, ἀλλ᾽ ἀντὶ τοῦ ὀνόματος συνεχώρησεν
people not gave but instead-of the name allowed
αὐτῷ γραφῆναι πρώτῳ παρακαλοῦντι τοὺς στρατιώτας.
him to-be-painted first exhorting the soldiers
187 ἐν τοίνυν τῷ Μητρώῳ ἦν ἔδοτε δωρεὰν τοῖς ἀπὸ Φυλῆς
in then the Metroum which you-gave gift to-the-ones from Phyle
φεύγοντα τὸν δῆμον καταγαγοῦσιν, ἔστιν ἰδεῖν. ἦν μὲν
the-exiled the people having-brought-back it-is-possible to-see was indeed

γὰρ ὁ τὸ ψήφισμα νικήσας Ἀρχῖνος ὁ ἐκ Κοίλης,
for the-one the decree having-carried Archinus the-one from Coele
εἷς τῶν καταγαγόντων τὸν δῆμον, ἔγραψε δὲ πρῶτον
one of-the-ones having-brought-back the people he-proposed and first
μὲν αὐτοῖς εἰς θυσίαν καὶ ἀναθήματα δοῦναι χιλίας δραχμάς,
indeed for-them for sacrifice and offerings to-give thousand drachmas
καὶ τοῦτ' ἔστιν ἔλαττον ἢ δέκα δραχμαὶ κατ' ἄνδρα,
and this is less than ten drachmas per man
ἔπειτα στεφανῶσαι θαλλοῦ στεφάνῳ αὐτῶν ἕκαστον, ἀλλ'
then to-crown with-an-olive crown of-them each but
οὐ χρυσῷ· τότε μὲν γὰρ ἦν ὁ τοῦ θαλλοῦ στέφανος
not with-a-golden then indeed for was the of-the olive crown
τίμιος, νυνὶ δὲ καὶ ὁ χρυσοῦς καταπεφρόνηται. καὶ οὐδὲ
precious now but even the golden is-despised and not-even
τοῦτο εἰκῇ πρᾶξαι κελεύει, ἀλλ' ἀκριβῶς τὴν βουλὴν
this at-random to-do he-bids but precisely the council
σκεψαμένην, ὅσοι αὐτῶν ἐπὶ Φυλῇ ἐπολιορκήθησαν ὅτε
having-examined as-many-as of-them at Phyle were-besieged when
Λακεδαιμόνιοι καὶ οἱ τριάκοντα προσέβαλλον, οὐχ ὅσοι
Lacedaemonians and the Thirty attacked not as-many-as
τὴν τάξιν ἔλιπον ἐν Χαιρωνείᾳ τῶν πολεμίων ἐπιόντων.
the post deserted at Chaeronea the enemy approaching
ὅτι δ' ἀληθῆ λέγω, ἀναγνώσεται ὑμῖν τὸ ψήφισμα.
that and true-things I-say will-read to-you the decree
παρανάγνωθι δὴ καὶ ὃ γέγραφε Κτησιφῶν Δημοσθένει 188
read-alongside now also what proposed Ctesiphon for-Demosthenes
τῷ τῶν μεγίστων αἰτίῳ κακῶν.
the-one of-the greatest responsible evils

τούτῳ τῷ ψηφίσματι ἐξαλείφεται ἡ τῶν καταγαγόντων
by-this the decree is-wiped-out the of-the-ones having-brought-back
δωρεά. εἰ τοῦτ᾽ ἔχει καλῶς, ἐκεῖνο αἰσχρῶς· εἰ ἐκεῖνοι
gift if this is well that shamefully if those
κατ᾽ ἀξίαν ἐτιμήθησαν, οὗτος ἀνάξιος ὢν στεφανοῦται.
according-to merit were-honored this-man unworthy being is-crowned
189 καίτοι πυνθάνομαί γ᾽ αὐτὸν μέλλειν λέγειν, ὡς οὐ δίκαια
and-yet I-hear at-least him to-be-going to-say that not just-things
ποιῶ παραβάλλων αὐτῷ τὰ τῶν προγόνων ἔργα· οὐδὲ
I-do comparing with-him the of-the ancestors deeds not-even
γὰρ Φιλάμμωνα τὸν πύκτην Ὀλυμπίασι στεφανωθῆναι
for Philammon the boxer at-Olympia to-be-crowned
νικήσαντα Γλαῦκον τὸν παλαιὸν ἐκεῖνον, ἀλλὰ τοὺς
having-won Glaucus the ancient that but the-ones
καθ᾽ ἑαυτὸν ἀγωνιστάς, ὥσπερ ὑμᾶς ἀγνοοῦντας ὅτι τοῖς
of himself competitors as you not-knowing that for-the
μὲν πύκταις ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους, τοῖς δ᾽
indeed boxers is the contest against one-another for-the-ones but
ἀξιοῦσι στεφανοῦσθαι πρὸς αὐτὴν τὴν ἀρετήν, ἧς
claiming to-be-crowned against itself the virtue for-which
καὶ ἕνεκα στεφανοῦνται. δεῖ γὰρ τὸν κήρυκα
also for-the-sake they-are-crowned it-is-necessary for the herald
ἀψευδεῖν, ὅταν τὴν ἀνάρρησιν ἐν τῷ θεάτρῳ ποιῆται πρὸς
to-speak-no-lie when the proclamation in the theater he-makes before
τοὺς Ἕλληνας. μὴ οὖν ἡμῖν, ὡς Παταικίωνος ἄμεινον
the Greeks do-not then to-us that than-Pataecion better
πεπολίτευσαι, διέξιθι, ἀλλ᾽ ἐφικόμενος τῆς ἀνδραγαθίας,
you-have-governed recount but having-reached the manliness
οὕτω τὰς χάριτας τὸν δῆμον ἀπαίτει.
so the gratitude the people demand

ἵνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, 190
so-that and not I-may-lead-astray you from the subject
ἀναγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ἐπίγραμμα ὃ
will-read to-you the clerk the epigram which
ἐπιγέγραπται τοῖς ἀπὸ Φυλῆς τὸν δῆμον καταγαγοῦσιν.
is-inscribed for-the-ones from Phyle the people having-brought-back

Τούσδ' ἀρετῆς ἕνεκα στεφάνοις ἐγέραιρε παλαίχθων
These of-virtue for-the-sake with-crowns honored ancient-born
δῆμος Ἀθηναίων, οἵ ποτε τοὺς ἀδίκοις
people of-Athenians who once the-ones by-unjust
θεσμοῖς ἄρξαντας πόλιος πρῶτοι καταπαύειν
ordinances ruling the-city first to-stop
ἦρξαν, κίνδυνον σώμασιν ἀράμενοι.
began danger with-their-bodies having-undertaken

Aeschines' father remembered that when the democracy was restored, jurors were harsher on illegal proposals than the accusers themselves, convicting a proposer for a single syllable. Now jurors listen to the law as to an incantation, and the defendant accuses instead of defending himself. Aristophon boasted of seventy-five acquittals, while Cephalus prided himself on never being indicted; friends then indicted friends, as Archinus convicted Thrasybulus of Phyle. Generals now beg off lawbreakers, which betrays the democracy that honors them. The day of the trial is divided into three waters, for the accuser and the laws, for the defense, and for the penalty. The jurors should bid Ctesiphon defend his decree against the laws without Demosthenes.

191 ὅτι τοὺς παρὰ τοὺς νόμους ἄρξαντας κατέλυσαν, διὰ
that the-ones against the laws having-ruled they-put-down because-of
τοῦτ' αὐτούς φησιν ὁ ποιητὴς τιμηθῆναι. ἔναυλον
this them says the poet to-have-been-honored ringing-in-the-ears
γὰρ ἦν ἔτι τότε πᾶσιν, ὅτι τηνικαῦτα ὁ δῆμος κατελύθη,
for was still then for-all that at-that-time the people was-put-down
ἐπειδή τινες τὰς γραφὰς τῶν παρανόμων ἀνεῖλον. καὶ γάρ
when some the indictments of-the illegality abolished and for
τοι, ὡς ἐγὼ τοῦ πατρὸς τοῦ ἐμαυτοῦ ἐπυνθανόμην, ὃς
surely as I from-the father the my-own learned who
ἔτη βιοὺς ἐνενήκοντα καὶ πέντε ἐτελεύτησεν, ἁπάντων
years having-lived ninety and five died of-all
μετασχὼν τῶν πόνων τῇ πόλει, οὓς πολλάκις πρὸς ἐμὲ
having-shared the toils with-the city which often to me
διεξῄει ἐπὶ σχολῆς· ἔφη γάρ, ὅτε ἀρτίως κατεληλύθει
he-recounted at leisure he-said for when just-now had-returned
ὁ δῆμος, εἴ τις εἰσίοι γραφὴ παρανόμων εἰς δικαστήριον,
the people if any came-in indictment for-illegality into court

εἶναι ὅμοιον τὸ ὄνομα καὶ τὸ ἔργον. τί γάρ ἐστιν
to-be like the name and the deed what for is
ἀνοσιώτερον ἀνδρὸς παράνομα λέγοντος καὶ πράττοντος;
more-unholy than-a-man illegal-things saying and doing
καὶ τὴν ἀκρόασιν, ὡς ἐκεῖνος ἀπήγγελλεν, οὐ τὸν αὐτὸν 192
and the hearing as that-man reported not the same
τρόπον ἐποιοῦντο ὥσπερ νῦν γίγνεται, ἀλλ᾽ ἦσαν πολὺ
way they-did as now happens but were much
χαλεπώτεροι οἱ δικασταὶ τοῖς τὰ παράνομα γράφουσιν
harsher the jurors to-the-ones the illegal-things proposing
αὐτοῦ τοῦ κατηγόρου, καὶ πολλάκις ἀνεπόδιζον τὸν
than-the-very the accuser and often they-stopped the
γραμματέα καὶ ἐκέλευον πάλιν ἀναγιγνώσκειν τοὺς νόμους
clerk and bade again to-read the laws
καὶ τὸ ψήφισμα, καὶ ἡλίσκοντο οἱ τὰ παράνομα
and the decree and were-convicted the-ones the illegal-things
γράφοντες, οὐκ εἰ πάντας παραπηδήσειαν τοὺς νόμους,
proposing not if all they-overleapt the laws
ἀλλ᾽ εἰ μίαν μόνον συλλαβὴν παραλλάξειαν. τὸ δὲ νυνὶ
but if one only syllable they-altered the but now
γιγνόμενον πρᾶγμα ὑπερκαταγέλαστόν ἐστιν· ὁ μὲν γὰρ
happening practice utterly-ridiculous is the indeed for
γραμματεὺς ἀναγιγνώσκει τὸ παράνομον, οἱ δὲ δικασταὶ
clerk reads the illegal-thing the but jurors
ὥσπερ ἐπῳδὴν ἢ ἀλλότριόν τι πρᾶγμ᾽ ἀκροώμενοι,
as an-incantation or another's some matter hearing
πρὸς ἑτέρῳ τινὶ τὴν γνώμην ἔχουσιν.
on other something the mind have
ἤδη δ᾽ ἐκ τῶν τεχνῶν τῶν Δημοσθένους αἰσχρὸν 193
already and from the arts the of-Demosthenes shameful
ἔθος ἐν τοῖς δικαστηρίοις παραδέδεχθε. μετενήνεκται γὰρ
custom in the courts you-have-admitted has-been-transferred for

ὑμῖν τὰ τῆς πόλεως δίκαια· ὁ μὲν γὰρ κατήγορος
for-you the of-the city rights the indeed for accuser
ἀπολογεῖται, ὁ δὲ φεύγων τὴν γραφὴν κατηγορεῖ, οἱ δὲ
defends-himself the but defendant the indictment accuses the and
δικασταὶ ἐνίοτε ὧν μέν εἰσι κριταὶ ἐπιλανθάνονται,
jurors sometimes of-what indeed they-are judges forget
ὧν δ' οὐκ εἰσί, περὶ τούτων ἀναγκάζονται τὴν ψῆφον
of-what but not they-are about these they-are-compelled the vote
φέρειν. λέγει δὲ ὁ φεύγων, ἂν ἄρα ποθ' ἅψηται τοῦ
to-cast says and the defendant if after-all ever he-touches the
πράγματος, οὐκ ὡς ἔννομα γέγραφεν, ἀλλ' ὡς ἤδη
matter not that lawful-things he-has-proposed but that already
ποτὲ καὶ πρότερον ἕτερος τοιαῦτα γράψας ἀπέφυγεν.
once also before another such-things having-proposed was-acquitted
ἐφ' ᾧ καὶ νυνὶ μέγα φρονεῖν ἀκούω Κτησιφῶντα.
on which also now greatly to-be-proud I-hear Ctesiphon
194 ἐτόλμα δ' ἐν ὑμῖν ποτε σεμνύνεσθαι Ἀριστοφῶν ἐκεῖνος
dared and among you once to-pride-himself Aristophon that
ὁ Ἀζηνιεὺς λέγων ὅτι γραφὰς παρανόμων ἀπέφυγεν
the Azenian saying that indictments for-illegality he-had-escaped
ἑβδομήκοντα καὶ πέντε. ἀλλ' οὐχὶ Κέφαλος ὁ παλαιὸς
seventy and five but not Cephalus the old
ἐκεῖνος, ὁ δοκῶν δημοτικώτατος γεγονέναι, οὐχ οὕτως,
that the-one seeming most-popular to-have-been not so
ἀλλ' ἐπὶ τοῖς ἐναντίοις ἐφιλοτιμεῖτο, λέγων ὅτι πλεῖστα
but on the opposite he-prided-himself saying that most
πάντων γεγραφὼς ψηφίσματα, οὐδεμίαν πώποτε γραφὴν
of-all having-proposed decrees no ever indictment
πέφευγε παρανόμων, καλῶς οἶμαι σεμνυνόμενος. ἐγράφοντο
he-had-faced for-illegality well I-think priding-himself indicted
γὰρ ἀλλήλους παρανόμων οὐ μόνον οἱ διαπολιτευόμενοι,
for one-another for-illegality not only the political-opponents

ἀλλὰ καὶ οἱ φίλοι τοὺς φίλους, εἴ τι ἐξαμαρτάνοιεν
but also the friends the friends if anything they-erred
εἰς τὴν πόλιν. ἐκεῖθεν δὲ τοῦτο γνώσεσθε.
toward the city from-there and this you-will-know
Ἀρχῖνος γὰρ ὁ ἐκ Κοίλης ἐγράψατο παρανόμων 195
Archinus for the-one from Coele indicted for-illegality
Θρασύβουλον τὸν Στειριέα γράψαντά τι παρὰ τοὺς
Thrasybulus the Steirian having-proposed something against the
νόμους, ἕνα τῶν ἀπὸ Φυλῆς αὐτῷ συγκατελθόντων,
laws one of-the-ones from Phyle with-him having-returned
καὶ εἷλε, νεωστὶ γεγενημένων αὐτῷ τῶν εὐεργεσιῶν,
and convicted-him recently having-taken-place for-him the benefactions
ἃς οὐχ ὑπελογίσαντο οἱ δικασταί· ἡγοῦντο γάρ, ὥσπερ
which not took-into-account the jurors they-thought for as
τότε αὐτοὺς φεύγοντας Θρασύβουλος κατήγαγεν, οὕτω νῦν
then them exiled Thrasybulus brought-back so now
μένοντας ἐξελαύνειν παρὰ τοὺς νόμους γράφοντά τι.
staying to-drive-out against the laws proposing something
ἀλλ᾽ οὐ νῦν, ἀλλὰ πᾶν τοὐναντίον γίγνεται· οἱ γὰρ ἀγαθοὶ 196
but not now but all the-opposite happens the for good
στρατηγοὶ ὑμῖν καὶ τῶν τὰς σιτήσεις τινὲς εὑρημένων ἐν
generals your and of-the-ones the maintenance some having-obtained in
τῷ πρυτανείῳ ἐξαιτοῦνται τὰς γραφὰς τῶν παρανόμων, οὓς
the prytaneum beg-off the indictments of-the illegal-proposals whom
ὑμεῖς ἀχαρίστους εἶναι δικαίως ἂν ὑπολαμβάνοιτε· εἰ γάρ
you ungrateful to-be justly — would-consider if for
τις ἐν δημοκρατίᾳ τετιμημένος, ἐν τοιαύτῃ πολιτείᾳ, ἣν
anyone in a-democracy honored in such constitution which
οἱ θεοὶ καὶ οἱ νόμοι σῴζουσι, τολμᾷ βοηθεῖν τοῖς παράνομα
the gods and the laws preserve dares to-help the-ones illegal-things
γράφουσι, καταλύει τὴν πολιτείαν ὑφ᾽ ἧς τετίμηται.
proposing he-destroys the constitution by which he-has-been-honored

197 τίς οὖν ἀποδέδεικται λόγος ἀνδρὶ δικαίῳ συνηγόρῳ, ἐγὼ
what then has-been-appointed speech for-a-man just advocate I
λέξω. εἰς τρία μέρη διαιρεῖται ἡ ἡμέρα, ὅταν εἰσίῃ γραφὴ
will-tell into three parts is-divided the day when comes-in indictment
παρανόμων εἰς τὸ δικαστήριον. ἐγχεῖται γὰρ τὸ μὲν πρῶτον
for-illegality into the court is-poured for the indeed first
ὕδωρ τῷ κατηγόρῳ καὶ τοῖς νόμοις καὶ τῇ δημοκρατίᾳ,
water for-the accuser and for-the laws and for-the democracy
τὸ δὲ δεύτερον τῷ τὴν γραφὴν φεύγοντι καὶ τοῖς
the but second for-the-one the indictment defending and for-the-ones
εἰς αὐτὸ τὸ πρᾶγμα λέγουσιν· ἐπειδὰν δὲ τῇ πρώτῃ
to itself the matter speaking when and by-the first
ψήφῳ λυθῇ τὸ παράνομον, ἤδη τὸ τρίτον ὕδωρ ἐγχεῖται
vote is-decided the illegality now the third water is-poured
τῇ τιμήσει καὶ τῷ μεγέθει τῆς ὀργῆς τῆς ὑμετέρας.
for-the assessment and the magnitude of-the anger the your
198 ὅστις μὲν οὖν ἐν τῇ τιμήσει τὴν ψῆφον αἰτεῖ, τὴν ὀργὴν
whoever indeed then in the assessment the vote asks the anger
τὴν ὑμετέραν παραιτεῖται· ὅστις δ' ἐν τῷ πρώτῳ λόγῳ
the your begs-off whoever but in the first speech
τὴν ψῆφον αἰτεῖ, ὅρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν
the vote asks oath asks law asks democracy
αἰτεῖ, ὧν οὔτε αἰτῆσαι οὐδὲν ὅσιον οὐδενί, οὔτ'
asks of-which neither to-ask anything holy for-anyone nor
αἰτηθέντα ἑτέρῳ δοῦναι. κελεύσατε οὖν αὐτούς, ἐάσαντας
having-been-asked to-another to-give bid then them having-allowed
τὴν πρώτην ὑμᾶς ψῆφον κατὰ τοὺς νόμους διενεγκεῖν,
the first you vote according-to the laws to-cast
ἀπαντᾶν εἰς τὴν τίμησιν.
to-come-up at the assessment

ὅλως δ' ἔγωγε, ὦ ἄνδρες Ἀθηναῖοι, ὀλίγου δέω εἰπεῖν 199
altogether and I O men Athenians little I-lack to-say
ὡς καὶ νόμον δεῖ τεθῆναι ἐπὶ ταῖς γραφαῖς μόναις
that even a-law it-is-necessary to-be-laid-down on the indictments only
ταῖς τῶν παρανόμων, μὴ ἐξεῖναι μήτε τῷ κατηγόρῳ
the of-the illegal-proposals not to-be-permitted either for-the accuser
συνηγόρους παρασχέσθαι, μήτε τῷ τὴν γραφὴν φεύγοντι.
advocates to-produce or for-the-one the indictment defending
οὐ γὰρ ἀόριστόν ἐστι τὸ δίκαιον, ἀλλ' ὡρισμένον τοῖς νόμοις
not for undefined is the just but defined by-the laws
τοῖς ὑμετέροις. ὥσπερ γὰρ ἐν τῇ τεκτονικῇ, ὅταν εἰδέναι
the your just-as for in the carpentry when to-know
βουλώμεθα τὸ ὀρθὸν καὶ τὸ μή, τὸν κανόνα προσφέρομεν,
we-wish the straight and the not the rule we-apply
ᾧ διαγιγνώσκεται, οὕτω καὶ ἐν ταῖς γραφαῖς ταῖς 200
by-which it-is-discerned so also in the indictments the
τῶν παρανόμων παράκειται κανὼν τοῦ δικαίου τουτὶ
of-the illegal-proposals is-laid-beside rule of-the just this-here
τὸ σανίδιον, τὸ ψήφισμα καὶ οἱ παραγεγραμμένοι νόμοι.
the board the decree and the written-alongside laws
ταῦτα συμφωνοῦντα ἀλλήλοις ἐπιδείξας κατάβαινε· καὶ
these agreeing with-one-another having-shown step-down and
τί δεῖ σε Δημοσθένην παρακαλεῖν; ὅταν δ' ὑπερπηδήσας
why need you Demosthenes to-call when but having-overleapt
τὴν δικαίαν ἀπολογίαν παρακαλῇς κακοῦργον ἄνθρωπον
the just defense you-call a-villainous man
καὶ τεχνίτην λόγων, κλέπτεις τὴν ἀκρόασιν, βλάπτεις τὴν
and craftsman of-words you-steal the hearing you-harm the
πόλιν, καταλύεις τὴν δημοκρατίαν.
city you-destroy the democracy

201 τίς οὖν ἐστιν ἀποτροπὴ τῶν τοιούτων λόγων, ἐγὼ
what then is diversion of-the such speeches I
προερῶ. ἐπειδὰν προελθὼν ἐνταυθοῖ Κτησιφῶν
will-say-beforehand when having-come-forward here Ctesiphon
διεξέλθῃ πρὸς ὑμᾶς τοῦτο δὴ τὸ συντεταγμένον αὐτῷ
recites to you this indeed the composed for-him
προοίμιον, ἔπειτ' ἐνδιατρίβῃ καὶ μὴ ἀπολογῆται, ὑπομνήσατ'
prologue then dwells and not defends-himself remind
αὐτὸν ἀθορύβως, τὸ σανίδιον λαβεῖν καὶ τοὺς νόμους
him quietly the board to-take and the laws
τῷ ψηφίσματι παραναγνῶναι. ἐὰν δὲ μὴ προσποιῆται
with-the decree to-read-alongside if but not he-pretends
ὑμῶν ἀκούειν, μηδὲ ὑμεῖς ἐκείνου ἐθέλετε ἀκούειν· οὐ γὰρ
you to-hear neither you him be-willing to-hear not for
τῶν φευγόντων τὰς δικαίας ἀπολογίας εἰσεληλύθατε
of-the-ones defending the just defenses you-have-come-in
ἀκροασόμενοι, ἀλλὰ τῶν ἐθελόντων δικαίως ἀπολογεῖσθαι.
going-to-hear but of-the-ones wishing justly to-defend-themselves
202 ἐὰν δ' ὑπερπηδήσας τὴν δικαίαν ἀπολογίαν παρακαλῇ
if but having-overleapt the just defense he-calls
Δημοσθένην, μάλιστα μὲν μὴ προσδέχεσθε σοφιστὴν
Demosthenes preferably indeed do-not accept a-sophist
οἰόμενον ῥήμασι τοὺς νόμους ἀναιρήσειν, μηδ' ἐν ἀρετῇ
thinking by-words the laws to-be-going-to-abolish nor as virtue
τοῦθ' ὑμῶν μηδεὶς καταλογιζέσθω, ὃς ἂν ἐπανερομένου
this of-you let-anyone reckon who — having-asked
Κτησιφῶντος, εἰ καλέσῃ Δημοσθένην, πρῶτος
Ctesiphon whether he-should-call Demosthenes first
ἀναβοήσῃ 'κάλει, κάλει.' ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς
shouts call call against yourself you-call against the
νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς. ἂν δ' ἄρα
laws you-call against the democracy you-call if but after-all

ὑμῖν δόξῃ ἀκούειν, ἀξιώσατε τὸν Δημοσθένην τὸν
to-you it-seems-good to-hear require — Demosthenes the
αὐτὸν τρόπον ἀπολογεῖσθαι ὅνπερ κἀγὼ κατηγόρηκα.
same way to-defend-himself in-which-very I-too have-accused
ἐγὼ δὲ πῶς κατηγόρηκα; ἵνα καὶ ὑπομνήσω ὑμᾶς.
I and how have-I-accused so-that also I-may-remind you

XVII · HOW TO HEAR THE DEFENSE

Aeschines asks the jurors to make Demosthenes answer in the same order he has accused: the law on audits, the law on proclamations, and his unworthiness. Like boxers, they must hold him to the question of illegality and not let him wander. He will weep, perjure himself, and say the oligarchs stand by the accuser and the democrats by the defendant; they should remind him that the men of Phyle saved the city by forgetting wrongs, and that a perjurer needs new gods or new hearers. When he asks where he can flee, they should ask where the people can flee. Ctesiphon fears Demosthenes' bribery and Demosthenes fears Ctesiphon's vices, and the jurors should acquit neither.

οὔτε τὸν ἴδιον βίον τὸν Δημοσθένους πρότερον διεξῆλθον, 203
neither the private life the of-Demosthenes first did-I-go-through
οὔτε τῶν δημοσίων ἀδικημάτων οὐδενὸς πρότερον ἐμνήσθην,
nor of-the public wrongs any first did-I-mention
ἄφθονα δήπου καὶ πολλὰ ἔχων, ἢ πάντων γ' ἂν εἴην
abundant surely and many-things having or of-all at-least — I-would-be
ἀπορώτατος· ἀλλὰ πρῶτον μὲν τοὺς νόμους ἐπέδειξα
most-at-a-loss but first indeed the laws I-showed
ἀπαγορεύοντας μὴ στεφανοῦν τοὺς ὑπευθύνους, ἔπειτα
forbidding not to-crown the-ones subject-to-audit then
τὸν ῥήτορα ἐξήλεγξα γράψαντα Δημοσθένην ὑπεύθυνον
the orator I-proved having-proposed Demosthenes subject-to-audit
ὄντα στεφανοῦν οὐδὲν προβαλόμενον, οὐδὲ προσγράψαντα
being to-crown nothing having-put-forward nor having-added

‘ἐπειδὰν δῷ τὰς εὐθύνας,’ ἀλλὰ παντελῶς καὶ ὑμῶν
when he-renders the audit but utterly both you
καὶ τῶν νόμων καταπεφρονηκότα· καὶ τὰς ἐσομένας πρὸς
and the laws having-despised and the going-to-be against
ταῦτα προφάσεις εἶπον, ἃς ἀξιῶ καὶ ὑμᾶς διαμνημονεύειν.
these-things pretexts I-stated which I-ask also you to-keep-in-mind
204 δεύτερον δ’ ὑμῖν διεξῆλθον τοὺς περὶ τῶν κηρυγμάτων
second and to-you I-went-through the about the proclamations
νόμους, ἐν οἷς διαρρήδην ἀπείρηται τὸν ὑπὸ τοῦ δήμου
laws in which expressly it-is-forbidden the-one by the people
στεφανούμενον μὴ κηρύττεσθαι ἔξω τῆς ἐκκλησίας· ὁ δὲ
crowned not to-be-proclaimed outside the assembly the but
ῥήτωρ ὁ φεύγων τὴν γραφὴν οὐ τοὺς νόμους μόνον
orator the-one defending the indictment not the laws only
παραβέβηκεν, ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ
has-transgressed but also the time of-the proclamation and
τὸν τόπον, κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ, ἀλλ’ ἐν τῷ
the place bidding not in the assembly but in the
θεάτρῳ τὴν ἀνάρρησιν γίγνεσθαι, οὐδ’ ἐκκλησιαζόντων
theater the proclamation to-take-place nor assembling
Ἀθηναίων, ἀλλὰ μελλόντων τραγῳδῶν εἰσιέναι. ταῦτα
Athenians but being-about tragedies to-be-performed these-things
δ’ εἰπὼν μικρὰ μὲν περὶ τῶν ἰδίων εἶπον, τὰ
and having-said brief-things indeed about the private-matters I-said the
δὲ πλεῖστα περὶ τῶν δημοσίων ἀδικημάτων.
but most about the public wrongs
205 οὕτω δὴ καὶ τὸν Δημοσθένην ἀξιώσατε ἀπολογεῖσθαι,
so indeed also — Demosthenes require to-defend-himself
πρὸς τὸν τῶν ὑπευθύνων νόμον πρῶτον, τὸν περὶ τῶν
against the of-the-ones subject-to-audit law first the about the
κηρυγμάτων δεύτερον, τρίτον δὲ τὸ μέγιστον, ὡς οὐδὲ
proclamations second third and the greatest that not-even

ἀνάξιός ἐστι τῆς δωρεᾶς. ἐὰν δ' ὑμῶν δέηται συγχωρῆσαι
unworthy he-is of-the gift if and of-you he-asks to-concede
αὐτῷ περὶ τῆς τάξεως τοῦ λόγου, κατεπαγγελλόμενος ὡς
to-him about the order of-the speech promising that
ἐπὶ τῇ τελευτῇ τῆς ἀπολογίας λύσει τὸ παράνομον,
at the end of-the defense he-will-refute the illegality
μὴ συγχωρεῖτε, μηδ' ἀγνοεῖθ' ὅτι πάλαισμα τοῦτ' ἔστι
do-not concede nor be-ignorant that wrestling-trick this is
δικαστηρίου· οὐ γὰρ εἰσαῦθίς ποτε βούλοιτ' ἂν πρὸς τὸ
of-a-court not for later ever he-would-wish — against the
παράνομον ἀπολογεῖσθαι, ἀλλ' οὐδὲν ἔχων δίκαιον εἰπεῖν,
illegality to-defend-himself but nothing having just to-say
ἑτέρων παρεμβολῇ πραγμάτων εἰς λήθην ὑμᾶς βούλεται
of-other insertion of-matters into forgetfulness you he-wishes
τῆς κατηγορίας ἐμβαλεῖν.
of-the accusation to-throw
ὥσπερ οὖν ἐν τοῖς γυμνικοῖς ἀγῶσιν ὁρᾶτε τοὺς πύκτας 206
just-as then in the athletic contests you-see the boxers
περὶ τῆς στάσεως ἀλλήλοις διαγωνιζομένους, οὕτω καὶ
about the position with-one-another contending so also
ὑμεῖς ὅλην τὴν ἡμέραν ὑπὲρ τῆς πόλεως περὶ τῆς στάσεως
you whole the day for the city about the position
αὐτῷ τοῦ λόγου μάχεσθε, καὶ μὴ ἐᾶτε αὐτὸν ἔξω τοῦ
with-him of-the speech fight and not allow him outside the
παρανόμου περιίστασθαι, ἀλλ' ἐγκαθήμενοι καὶ ἐνεδρεύοντες
illegality to-wheel-around but sitting-on-guard and lying-in-wait
ἐν τῇ ἀκροάσει, εἰσελαύνετε αὐτὸν εἰς τοὺς τοῦ παρανόμου
in the hearing drive him into the of-the illegality
λόγους, καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρεῖτε.
arguments and the digressions his of-the arguments watch

207 ἀλλ᾽ ἃ δὴ συμβήσεται ὑμῖν, ἐὰν τοῦτον τὸν τρόπον
but what indeed will-happen to-you if this the way
τὴν ἀκρόασιν ποιήσησθε, ταῦθ᾽ ὑμῖν ἤδη δίκαιός εἰμι
the hearing you-make these-things to-you now just I-am
προειπεῖν. ἐπεισάξει γὰρ τὸν γόητα καὶ βαλλαντιοτόμον
to-say-beforehand he-will-bring-in for the juggler and purse-cutter
καὶ διατετμηκότα τὴν πολιτείαν. οὗτος κλάει μὲν ῥᾷον
and having-cut-to-pieces the constitution this-man weeps indeed more-easily
ἢ οἱ ἄλλοι γελῶσιν, ἐπιορκεῖ δὲ πάντων προχειρότατα·
than the others laugh he-perjures and of-all most-readily
οὐκ ἂν θαυμάσαιμι δέ, εἰ μεταβαλόμενος τοῖς ἔξωθεν
not — I-would-wonder and if having-changed-round to-the-ones outside
περιεστηκόσι λοιδορήσεται, φάσκων τοὺς μὲν ὀλιγαρχικοὺς
standing-around he-will-rail asserting the indeed oligarchs
ὑπ᾽ αὐτῆς τῆς ἀληθείας διηριθμημένους ἥκειν πρὸς τὸ τοῦ
by itself the truth counted-off to-have-come to the of-the
κατηγόρου βῆμα, τοὺς δὲ δημοτικοὺς πρὸς τὸ τοῦ φεύγοντος.
accuser platform the but democrats to the of-the defendant
208 ὅταν δὴ τὰ τοιαῦτα λέγῃ, πρὸς μὲν τοὺς στασιαστικοὺς
when indeed the such-things he-says against indeed the factious
λόγους ἐκεῖνο αὐτῷ ὑποβάλλετε· ὦ Δημόσθενες, εἰ
words that to-him suggest O Demosthenes if
ὅμοιοι ἦσαν σοὶ οἱ ἀπὸ Φυλῆς φεύγοντα τὸν δῆμον
like were to-you the-ones from Phyle the-exiled the people
καταγαγόντες, οὐκ ἄν ποθ᾽ ἡ δημοκρατία κατέστη.
having-brought-back not — ever the democracy would-have-been-established
νῦν δὲ ἐκεῖνοι μὲν μεγάλων κακῶν συμβάντων ἔσωσαν
now but those indeed great evils having-befallen saved
τὴν πόλιν τὸ κάλλιστον ἐκ παιδείας ῥῆμα φθεγξάμενοι,
the city the finest from education word having-uttered

‘μὴ μνησικακεῖν’· σὺ δὲ ἑλκοποιεῖς, καὶ μᾶλλόν σοι μέλει
not to-remember-wrongs you but make-wounds and more for-you it-matters
τῶν αὐθημερὸν λόγων, ἢ τῆς σωτηρίας τῆς πόλεως.
the of-the-same-day speeches than the safety of-the city
ὅταν δ’ ἐπίορκος ὢν εἰς τὴν τῶν ὅρκων πίστιν
when and perjurer being to the of-the oaths credit
καταφυγγάνῃ, ἐκεῖνο ἀπομνημονεύσατε αὐτῷ, ὅτι τῷ
he-takes-refuge that remind him that for-the-one
πολλάκις μὲν ἐπιορκοῦντι, ἀεὶ δὲ μεθ’ ὅρκων ἀξιοῦντι
often indeed perjuring always but with oaths claiming
πιστεύεσθαι, δυοῖν θάτερον ὑπάρξαι δεῖ, ἢ τοὺς
to-be-believed of-two one to-be-present it-is-necessary either the
θεοὺς καινούς, ἢ τοὺς ἀκροατὰς μὴ τοὺς αὐτούς.
gods new or the hearers not the same
περὶ δὲ τῶν δακρύων καὶ τοῦ τόνου τῆς φωνῆς, ὅταν ὑμᾶς 209
about and the tears and the strain of-the voice when you
ἐπερωτᾷ. ‘ποῖ καταφύγω, ἄνδρες Ἀθηναῖοι; περιεγράψατέ
he-asks whither shall-I-flee men Athenians you-have-hemmed-in
με· οὐκ ἔστιν ὅποι ἀναπτήσομαι,’ ἀνθυποβάλλετε αὐτῷ· ‘ὁ
me not there-is whither I-shall-fly-up retort to-him the
δὲ δῆμος ὁ Ἀθηναίων ποῖ καταφύγῃ, Δημόσθενες; πρὸς
and people the of-Athenians whither shall-it-flee Demosthenes to
ποίαν συμμάχων παρασκευήν; πρὸς ποῖα χρήματα; τί
what-sort-of of-allies preparation to what-sort-of money what
προβαλλόμενος ὑπὲρ τοῦ δήμου πεπολίτευσαι; ἃ μὲν γὰρ
putting-forward for the people have-you-governed what indeed for
ὑπὲρ σεαυτοῦ βεβούλευσαι, πάντες ὁρῶμεν. ἐκλιπὼν μὲν τὸ
for yourself you-have-planned all we-see having-left indeed the
ἄστυ οὐκ οἰκεῖς, ὡς δοκεῖς, ἐν Πειραιεῖ, ἀλλ’ ἐξορμεῖς
city not you-live as you-seem in Peiraeus but you-lie-at-anchor-off

ἐκ τῆς πόλεως, ἐφόδια δὲ πεπόρισαι τῇ σαυτοῦ ἀνανδρίᾳ
from the city provisions and you-have-provided for-the your-own unmanliness
τὸ βασιλικὸν χρυσίον καὶ τὰ δημόσια δωροδοκήματα.'
the royal gold and the public bribes
210 ὅλως δὲ τί τὰ δάκρυα; τίς ἡ κραυγή; τίς ὁ τόνος τῆς
altogether and why the tears what the shouting what the strain of-the
φωνῆς; οὐχ ὁ μὲν τὴν γραφὴν φεύγων ἐστὶ Κτησιφῶν,
voice not the-one indeed the indictment defending is Ctesiphon
ὁ δ' ἀγὼν οὐκ ἀτίμητος, σὺ δ' οὔτε περὶ τοῦ σώματος
the and suit not unassessed you but neither about the body
οὔτε περὶ τῆς ἐπιτιμίας οὔτε περὶ τῆς οὐσίας ἀγωνίζῃ; ἀλλὰ
nor about the civic-rights nor about the property are-contending but
περὶ τίνος ἐστὶν αὐτῷ ἡ σπουδή; περὶ χρυσῶν στεφάνων
about what is for-him the zeal about golden crowns
καὶ κηρυγμάτων ἐν τῷ θεάτρῳ παρὰ τοὺς νόμους·
and proclamations in the theater against the laws
211 ὃν ἐχρῆν, εἰ μανεὶς ὁ δῆμος ἢ τῶν καθεστηκότων
whom it-behooved if having-gone-mad the people or the established-things
ἐπιλελησμένος, ἐπὶ τοιαύτης ἀκαιρίας ἐβούλετο στεφανοῦν
having-forgotten in such unseasonableness wished to-crown
αὐτόν, παρελθόντα εἰς τὴν ἐκκλησίαν εἰπεῖν· 'ἄνδρες
him having-come-forward into the assembly to-say men
Ἀθηναῖοι, τὸν μὲν στέφανον δέχομαι, τὸν δὲ καιρὸν
Athenians the indeed crown I-accept the but occasion
ἀποδοκιμάζω ἐν ᾧ τὸ κήρυγμα γίγνεται· οὐ γὰρ δεῖ,
I-reject in which the proclamation takes-place not for it-is-fitting
ἐφ' οἷς ἡ πόλις ἐκείρατο, ἐπὶ τούτοις ἐμὲ στεφανοῦσθαι.'
for what the city cut-its-hair for these me to-be-crowned
ἀλλ' οἶμαι ταῦτα μὲν ἂν εἴποι ἀνὴρ ὄντως βεβιωκὼς
but I-think these-things indeed — would-say a-man truly having-lived

μετ᾽ ἀρετῆς· ἃ δὲ σὺ λέξεις, εἴποι ἂν κάθαρμα
with virtue what but you will-say would-say — a-scoundrel
ζηλοτυποῦν ἀρετήν.
envying virtue
οὐ γὰρ δὴ μὰ τὸν Ἡρακλέα τοῦτό γε ὑμῶν οὐδεὶς 212
not for indeed by — Heracles this at-least of-you no-one
φοβήσεται, μὴ Δημοσθένης, ἀνὴρ μεγαλόψυχος καὶ τὰ
will-fear lest Demosthenes a-man high-souled and the
πολεμικὰ διαφέρων, ἀποτυχὼν τῶν ἀριστείων ἐπανελθὼν
warlike-things excelling having-failed-to-get the prize-of-valor having-returned
οἴκαδε ἑαυτὸν διαχρήσηται· ὃς τοσοῦτον καταγελᾷ
homeward himself may-make-away-with who so-much laughs-at
τῆς πρὸς ὑμᾶς φιλοτιμίας, ὥστε τὴν μιαρὰν κεφαλὴν
the toward you ambition that the foul head
ταύτην καὶ ὑπεύθυνον, ἣν οὗτος παρὰ πάντας τοὺς
this and subject-to-audit which this-man against all the
νόμους γέγραφε στεφανῶσαι, μυριάκις κατατέτμηκε καὶ
laws has-proposed to-crown ten-thousand-times he-has-gashed and
τούτων μισθοὺς εἴληφε τραύματος ἐκ προνοίας γραφὰς
for-these payments has-taken of-wounding with forethought indictments
γραφόμενος, καὶ κατακεκονδύλισται, ὥστε αὐτὸν οἶμαι τὰ
bringing and he-has-been-pummeled so-that him I-think the
τῶν κονδύλων ἴχνη τῶν Μειδίου ἔχειν ἔτι φανερά· ὁ
of-the knuckles marks the of-Meidias to-have still visible the
γὰρ ἄνθρωπος οὐ κεφαλήν, ἀλλὰ πρόσοδον κέκτηται.
for man not a-head but a-revenue has-acquired
περὶ δὲ Κτησιφῶντος τοῦ γράψαντος τὴν γνώμην 213
about and Ctesiphon the-one having-proposed the motion
βραχέα βούλομαι εἰπεῖν, τὰ δὲ πολλὰ ὑπερβήσομαι, ἵνα
brief-things I-wish to-say the but many I-will-pass-over so-that
καὶ πεῖραν λάβω, εἰ δύνασθε τοὺς σφόδρα πονηρούς,
also proof I-may-get whether you-are-able the very wicked

κἂν μή τις προείπῃ, διαγιγνώσκειν. ὃ δ' ἐστὶ κοινὸν
even-if not anyone tells-beforehand to-recognize what but is common
καὶ δίκαιον κατ' ἀμφοτέρων αὐτῶν ἀπαγγεῖλαι πρὸς ὑμᾶς,
and just against both them to-report to you
τοῦτ' ἐρῶ. περιέρχονται γὰρ τὴν ἀγορὰν ἀληθεῖς κατ'
this I-will-say go-around for the agora true against
ἀλλήλων ἔχοντες δόξας καὶ λόγους οὐ ψευδεῖς λέγοντες.
one-another having opinions and words not false saying
214 ὁ μὲν γὰρ Κτησιφῶν οὐ τὸ καθ' ἑαυτόν φησι
the indeed for Ctesiphon not the regarding himself says
φοβεῖσθαι, ἐλπίζειν γὰρ δόξειν ἰδιώτης εἶναι, ἀλλὰ
to-fear to-hope for to-be-going-to-seem private-citizen to-be but
τὴν τοῦ Δημοσθένους ἐν τῇ πολιτείᾳ δωροδοκίαν καὶ τὴν
the — of-Demosthenes in the politics bribe-taking and the
ἐμπληξίαν καὶ δειλίαν· ὁ δὲ Δημοσθένης εἰς αὑτὸν μὲν
impulsiveness and cowardice the but Demosthenes at himself indeed
ἀποβλέπων θαρρεῖν φησιν, τὴν δὲ τοῦ Κτησιφῶντος
looking to-be-confident he-says the but — of-Ctesiphon
πονηρίαν καὶ πορνοβοσκίαν ἰσχυρῶς δεδιέναι. τοὺς δὴ
wickedness and brothel-keeping greatly to-fear the-ones indeed
κατεγνωκότας ἀλλήλων μηδαμῶς ὑμεῖς οἱ κοινοὶ κριταὶ
having-condemned one-another by-no-means you the common judges
τῶν ἐγκλημάτων ἀπολύσητε.
of-the charges acquit

Aeschines answers the charges against himself. He keeps silent because his life is moderate, while Demosthenes speaks when his paymasters order. His indictment was brought while Philip still lived, before Alexander reigned. In a democracy a man may speak when he chooses. Demosthenes hopes the people have forgotten his own deeds, the Amphissan impiety and the Euboean bribes, but no time can hide his theft of the trierarchs of sixty-five ships, and he tortured and killed his host Anaxinus of Oreus. Aeschines did not prosecute after the battle because he was serving on embassies to save the city. Demosthenes likens him to the Sirens, but a man of words should not boast of plain speaking.

περὶ δὲ τῶν εἰς ἐμαυτὸν λοιδοριῶν βραχέα βούλομαι 215
about and the against myself abuses brief-things I-wish
προειπεῖν. πυνθάνομαι γὰρ λέξειν Δημοσθένην, ὡς
to-say-beforehand I-hear for to-be-going-to-say Demosthenes that
ἡ πόλις ὑπ' αὐτοῦ μὲν ὠφέληται πολλά, ὑπ' ἐμοῦ δὲ
the city by him indeed has-been-benefited much by me but
καταβέβλαπται, καὶ τὸν Φίλιππον καὶ τὸν Ἀλέξανδρον
has-been-harmed and — Philip and — Alexander
καὶ τὰς ἀπὸ τούτων αἰτίας ἀνοίσειν ἐπ' ἐμέ. οὕτω
and the from these charges to-be-going-to-refer to me so
δ' ἐστὶν ὡς ἔοικε δεινὸς δημιουργὸς λόγων, ὥστε οὐκ
and he-is as it-seems clever craftsman of-words that not
ἀποχρῇ αὐτῷ, εἴ τι πεπολίτευμαι παρ' ὑμῖν ἐγώ, ἢ
it-suffices him if anything I-have-done-in-politics among you I or
εἴ τινας δημηγορίας εἴρηκα,
if some harangues I-have-made
τούτων κατηγορεῖν, ἀλλὰ καὶ τὴν ἡσυχίαν αὐτὴν τοῦ 216
these to-accuse but also the quiet itself of-the
βίου διαβάλλει καὶ τῆς σιωπῆς μου κατηγορεῖ, ἵνα
life he-slanders and the silence my accuses so-that

μηδεὶς αὐτῷ τόπος ἀσυκοφάντητος παραλείπηται, καὶ τὰς
no for-him place unslandered may-be-left and the
ἐν τοῖς γυμνασίοις μετὰ τῶν νεωτέρων μου διατριβὰς
in the gymnasia with the younger my pastimes
καταμέμφεται, καὶ κατὰ τῆσδε τῆς κρίσεως εὐθὺς
he-blames and against this the trial at-once
ἀρχόμενος τοῦ λόγου φέρει τινὰ αἰτίαν, λέγων ὡς ἐγὼ
beginning the speech brings some charge saying that I
τὴν γραφὴν οὐχ ὑπὲρ τῆς πόλεως ἐγραψάμην, ἀλλ'
the indictment not for the city brought but
ἐνδεικνύμενος Ἀλεξάνδρῳ διὰ τὴν πρὸς αὐτὸν ἔχθραν.
showing-off to-Alexander because-of the toward him enmity
217 καὶ νὴ Δία, ὡς ἐγὼ πυνθάνομαι, μέλλει με ἀνερωτᾶν, διὰ
and by Zeus as I hear he-intends me to-question because-of
τί τὸ μὲν κεφάλαιον αὐτοῦ τῆς πολιτείας ψέγω, τὰ δὲ
what the indeed sum his of-the policy I-censure the but
καθ' ἕκαστον οὐκ ἐκώλυον οὐδ' ἐγραφόμην, ἀλλὰ διαλείπων
in detail not I-opposed nor indicted but intermittently
καὶ πρὸς τὴν πολιτείαν οὐ πυκνὰ προσιὼν ἀπήνεγκα τὴν
also to the politics not frequently approaching I-brought the
γραφήν. ἐγὼ δὲ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα,
indictment I but neither the of-Demosthenes pursuits have-emulated
οὔτ' ἐπὶ ταῖς ἐμαυτοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους
nor at the my-own am-ashamed nor the spoken
ἐν ὑμῖν λόγους ἐμαυτῷ ἀρρήτους ἂν εἶναι βουλοίμην,
among you speeches by-me unspoken — to-be would-wish
οὔτε τὰ αὐτὰ τούτῳ δημηγορήσας δεξαίμην ἂν ζῆν.
nor the same-things as-this-man having-harangued I-would-accept — to-live
218 τὴν δ' ἐμὴν σιωπήν, ὦ Δημόσθενες, ἡ τοῦ βίου μετριότης
the but my silence O Demosthenes the of-the life moderation
παρεσκεύασεν· ἀρκεῖ γάρ μοι μικρά, καὶ μειζόνων αἰσχρῶς
has-procured suffices for me little and greater-things shamefully

οὐκ ἐπιθυμῶ, ὥστε καὶ σιωπῶ καὶ λέγω βουλευσάμενος,
not I-desire so-that both I-keep-silent and speak having-deliberated
οὐκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης. σὺ
not being-compelled by the in the nature extravagance you
δ' οἶμαι λαβὼν μὲν σιγᾷς, ἀναλώσας δὲ κέκραγας·
but I-think having-received indeed are-silent having-spent but you-have-shouted
λέγεις δὲ οὐχ ὅταν σοι δοκῇ, οὐδ' ἂν βούλῃ, ἀλλ'
you-speak and not when to-you it-seems-good nor if you-wish but
ὅταν οἱ μισθοδόται σοι προστάττωσιν· οὐκ αἰσχύνῃ δὲ
when the paymasters you order not you-are-ashamed but
ἀλαζονευόμενος, ἃ παραχρῆμα ἐξελέγχῃ ψευδόμενος.
boasting what at-once you-are-convicted lying
ἀπηνέχθη γὰρ ἡ κατὰ τοῦδε τοῦ ψηφίσματος γραφή, ἣν 219
was-brought for the against this the decree indictment which
οὐχ ὑπὲρ τῆς πόλεως, ἀλλ' ὑπὲρ τῆς πρὸς Ἀλέξανδρον
not for the city but for the toward Alexander
ἐνδείξεώς με φῂς ἀπενεγκεῖν, ἔτι Φιλίππου ζῶντος, πρὶν
display me you-say to-have-brought still Philip living before
Ἀλέξανδρον εἰς τὴν ἀρχὴν καταστῆναι, οὔπω σοῦ τὸ περὶ
Alexander into the rule to-be-established not-yet you the about
Παυσανίαν ἐνύπνιον ἑωρακότος, οὐδὲ πρὸς τὴν Ἀθηνᾶν
Pausanias dream having-seen nor with — Athena
καὶ τὴν Ἥραν νύκτωρ διειλεγμένου. πῶς ἂν οὖν ἐγὼ
and — Hera by-night having-conversed how — then I
προενεδεικνύμην Ἀλεξάνδρῳ; εἴ γε μὴ ταὐτὸν ἐνύπνιον
was-showing-off-beforehand to-Alexander if at-least not the-same dream
ἐγὼ καὶ Δημοσθένης εἴδομεν.
I and Demosthenes saw
ἐπιτιμᾷς δέ μοι, εἰ μὴ συνεχῶς, ἀλλὰ διαλείπων, πρὸς 220
you-reproach and me if not continually but intermittently to
τὸν δῆμον προσέρχομαι, καὶ τὴν ἀξίωσιν ταύτην οἴει
the people I-come and the claim this you-think

λανθάνειν μεταφέρων οὐκ ἐκ δημοκρατίας, ἀλλ' ἐξ
to-escape-notice transferring not from democracy but from
ἑτέρας πολιτείας. ἐν μὲν γὰρ ταῖς ὀλιγαρχίαις οὐχ ὁ
another constitution in indeed for the oligarchies not the-one
βουλόμενος, ἀλλ' ὁ δυναστεύων δημηγορεῖ, ἐν δὲ ταῖς
wishing but the-one in-power harangues in but the
δημοκρατίαις ὁ βουλόμενος, καὶ ὅταν αὐτῷ δοκῇ. καὶ
democracies the-one wishing and when to-him it-seems-good and
τὸ μὲν διὰ χρόνου λέγειν σημεῖόν ἐστιν ἐπὶ τῶν καιρῶν
the indeed through time to-speak sign is for the occasions
καὶ τοῦ συμφέροντος ἀνδρὸς πολιτευομένου, τὸ δὲ μηδεμίαν
and the interest of-a-man engaged-in-politics the but no
παραλείπειν ἡμέραν ἐργαζομένου καὶ μισθαρνοῦντος.
to-leave-out day of-one-working and earning-wages
221 ὑπὲρ δὲ τοῦ μήπω κεκρίσθαι ὑπ' ἐμοῦ, μηδὲ τῶν
about and the not-yet to-have-been-prosecuted by me nor for-the
ἀδικημάτων τιμωρίαν ὑποσχεῖν, ὅταν καταφεύγῃς ἐπὶ
wrongs penalty to-have-undergone when you-take-refuge in
τοὺς τοιούτους λόγους, ἢ τοὺς ἀκούοντας ἐπιλήσμονας
the such arguments either the hearers forgetful
ὑπολαμβάνεις, ἢ σαυτὸν παραλογίζῃ.
you-suppose or yourself you-deceive
τὰ μὲν γὰρ περὶ τοὺς Ἀμφισσέας ἠσεβημένα σοι καὶ
the indeed for regarding the Amphissians impieties by-you and
τὰ περὶ τὴν Εὔβοιαν δωροδοκηθέντα, ἐφ' οἷς ὑπ' ἐμοῦ
the regarding the Euboea bribes for which by me
φανερῶς ἐξηλέγχου, χρόνων ἐγγεγενημένων ἴσως ἐλπίζεις
openly you-were-convicted times having-intervened perhaps you-hope
τὸν δῆμον ἀμνημονεῖν·
the people to-forget

τὰ δὲ περὶ τὰς τριήρεις καὶ τοὺς τριηράρχους ἁρπάγματα 222
the and regarding the triremes and the trierarchs plunderings
τίς ἂν ἀποκρύψαι χρόνος δύναιτ' ἄν, ὅτε νομοθετήσας περὶ
what — to-conceal time could — when having-legislated about
τῶν τριακοσίων, καὶ σαυτὸν πείσας Ἀθηναίους ἐπιστάτην
the three-hundred and yourself having-persuaded Athenians overseer
τάξαι τοῦ ναυτικοῦ, ἐξηλέγχθης ὑπ' ἐμοῦ ἑξήκοντα καὶ
to-appoint of-the navy you-were-convicted by me sixty and
πέντε νεῶν ταχυναυτουσῶν τριηράρχους ὑφῃρημένος, πλέον
five ships fast-sailing trierarchs having-filched more
τῆς πόλεως ἀφανίζων ναυτικὸν ἢ ᾧ ποτε Ἀθηναῖοι τὴν
of-the city destroying navy than with-which once Athenians the
ἐν Νάξῳ ναυμαχίαν Λακεδαιμονίους καὶ Πόλλιν ἐνίκησαν;
off Naxos sea-battle Lacedaemonians and Pollis conquered
οὕτω δὲ ταῖς αἰτίαις ἐνέφραξας τὰς κατὰ σαυτοῦ 223
so and with-the counter-charges you-blocked the against yourself
τιμωρίας, ὥστε τὸν κίνδυνον εἶναι μὴ σοὶ τῷ ἀδικήσαντι,
punishments that the danger to-be not for-you the-one having-done-wrong
ἀλλὰ τοῖς ἐπεξιοῦσι, πολὺν μὲν τὸν Ἀλέξανδρον καὶ
but for-the-ones prosecuting much indeed — Alexander and
τὸν Φίλιππον ἐν ταῖς διαβολαῖς φέρων, αἰτιώμενος δέ
— Philip in the slanders bringing accusing and
τινας ἐμποδίζειν τοὺς τῆς πόλεως καιρούς, ἀεὶ τὸ παρὸν
some to-hinder the of-the city opportunities always the present
λυμαινόμενος, τὸ δὲ μέλλον κατεπαγγελλόμενος. οὐ τὸ
spoiling the but future promising not the
τελευταῖον εἰσαγγέλλεσθαι μέλλων ὑπ' ἐμοῦ, τὴν Ἀναξίνου
last to-be-impeached being-about by me the of-Anaxinus
σύλληψιν τοῦ Ὠρείτου κατεσκεύασας, τοῦ τὰ ἀγοράσματα
arrest the Oreite you-contrived the-one the purchases
Ὀλυμπιάδι ἀγοράζοντος;
for-Olympias buying

224 καὶ τὸν αὐτὸν ἄνδρα δὶς στρεβλώσας τῇ σαυτοῦ χειρί,
and the same man twice having-tortured with-the your-own hand
ἔγραψας αὐτὸν θανάτῳ ζημιῶσαι, καὶ παρὰ τῷ αὐτῷ
you-proposed him with-death to-punish and with the same
ἐν Ὠρεῷ κατήγου, καὶ ᾧ ἀπὸ τῆς αὐτῆς τραπέζης
in Oreus you-lodged and with-whom from the same table
ἔφαγες καὶ ἔπιες καὶ ἔσπεισας, καὶ τὴν δεξιὰν ἐνέβαλες
you-ate and drank and poured-libations and the right-hand you-put-in
ἄνδρα φίλον καὶ ξένον ποιούμενος, τοῦτον ἀπέκτεινας. καὶ
a-man friend and guest making this-man you-killed and
περὶ τούτων ἐν ἅπασιν Ἀθηναίοις ἐξελεγχθεὶς ὑπ᾽ ἐμοῦ
about these-things before all Athenians having-been-convicted by me
καὶ κληθεὶς ξενοκτόνος, οὐ τὸ ἀσέβημα ἠρνήσω, ἀλλ᾽
and having-been-called guest-murderer not the impiety you-denied but
ἀπεκρίνω ἐφ᾽ ᾧ ἀνεβόησεν ὁ δῆμος καὶ ὅσοι ξένοι
you-answered at what shouted-out the people and as-many-as foreigners
περιέστασαν τὴν ἐκκλησίαν· ἔφησθα γὰρ τοὺς τῆς πόλεως
stood-around the assembly you-said for the of-the city
ἅλας περὶ πλείονος ποιεῖσθαι τῆς ξενικῆς τραπέζης.
salt of more to-value than-the foreign table
225 ἐπιστολὰς δὲ σιγῶ ψευδεῖς καὶ κατασκόπων συλλήψεις
letters and I-pass-over false and of-spies arrests
καὶ βασάνους ἐπ᾽ αἰτίαις ἀγενήτοις, ὡς ἐμοῦ μετά τινων
and tortures on charges never-made as me with some
νεωτερίζειν βουλομένου.
to-make-revolution wishing
ἔπειτα ἐπερωτᾶν με, ὡς ἐγὼ πυνθάνομαι, μέλλει, τίς
then to-question me as I hear he-intends what-kind-of
ἂν εἴη τοιοῦτος ἰατρός, ὅστις τῷ νοσοῦντι μεταξὺ
— would-be such a-doctor who to-the sick-man in-the-meantime
μὲν ἀσθενοῦντι μηδὲν συμβουλεύοι, τελευτήσαντος δὲ
indeed being-ill nothing should-advise having-died and

ἐλθὼν εἰς τὰ ἔνατα διεξίοι πρὸς τοὺς οἰκείους
having-come to the ninth-day-rites should-recount to the relatives
ἃ ἐπιτηδεύσας ὑγιὴς ἂν ἐγένετο.
what having-practiced healthy — he-would-have-become
σαυτὸν δ' οὐκ ἀντερωτᾷς, τίς ἂν εἴη δημαγωγὸς 226
yourself but not you-ask-in-return what-kind-of — would-be demagogue
τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύναιτο, τοὺς δὲ
such who the indeed people to-flatter could the but
καιροὺς ἐν οἷς ἦν σῴζεσθαι τὴν πόλιν, ἀποδοῖτο,
occasions in which it-was-possible to-be-saved the city should-sell
τοὺς δ' εὖ φρονοῦντας κωλύοι διαβάλλων συμβουλεύειν,
the-ones but well thinking should-prevent slandering to-advise
ἀποδρὰς δ' ἐκ τῶν κινδύνων καὶ τὴν πόλιν ἀνηκέστοις
having-run-away and from the dangers and the city in-incurable
συμφοραῖς περιβαλὼν ἀξιοίη στεφανοῦσθαι ἐπ' ἀρετῇ,
misfortunes having-involved should-claim to-be-crowned for virtue
ἀγαθὸν μὲν πεποιηκὼς μηδέν, πάντων δὲ τῶν κακῶν
good indeed having-done nothing of-all but the evils
αἴτιος γεγονώς, ἐπερωτῴη δὲ τοὺς συκοφαντηθέντας
responsible having-become should-question and the-ones slandered
ἐκ τῆς πολιτείας ἐπ' ἐκείνων τῶν καιρῶν ὅτ' ἐνῆν
from the politics in those the times when it-was-possible
σῴζεσθαι, διὰ τί αὐτὸν οὐκ ἐκώλυσαν ἐξαμαρτάνειν,
to-be-saved because-of what him not they-prevented to-err
ἀποκρύπτοιτο δὲ τὸ πάντων τελευταῖον, ὅτι τῆς μάχης 227
should-conceal and the of-all last that the battle
ἐπιγενομένης οὐκ ἐσχολάζομεν περὶ τὴν σὴν εἶναι τιμωρίαν,
having-occurred not we-had-leisure for the your to-be punishment
ἀλλ' ὑπὲρ τῆς σωτηρίας τῆς πόλεως ἐπρεσβεύομεν.
but for the safety of-the city we-were-serving-as-envoys
ἐπειδὴ δὲ οὐκ ἀπέχρη σοι δίκην μὴ δεδωκέναι, ἀλλὰ καὶ
when and not it-sufficed you penalty not to-have-paid but also

δωρεὰς ᾔτεις, καταγέλαστον ἐν τοῖς Ἕλλησι τὴν πόλιν
gifts you-asked ridiculous among the Greeks the city
ποιῶν, ἐνταῦθ' ἐνέστην καὶ τὴν γραφὴν ἀπήνεγκα.
making then I-stood-up and the indictment brought
228 καὶ νὴ τοὺς θεοὺς Ὀλυμπίους, ὧν ἐγὼ πυνθάνομαι
and by the gods Olympian of-what I hear
Δημοσθένην λέξειν, ἐφ' ᾧ νυνὶ μέλλω λέγειν ἀγανακτῶ
Demosthenes to-be-going-to-say at what now I-am-about to-say I-am-indignant
μάλιστα. ἀφομοιοῖ γάρ μου τὴν φύσιν ταῖς Σειρῆσιν. καὶ
most he-likens for my the nature to-the Sirens and
γὰρ ὑπ' ἐκείνων οὐ κηλεῖσθαί φησι τοὺς ἀκροωμένους,
for by those not to-be-charmed he-says the-ones listening
ἀλλ' ἀπόλλυσθαι, διόπερ οὐδ' εὐδοκιμεῖν τὴν τῶν
but to-be-destroyed for-which-reason not-even to-be-esteemed the of-the
Σειρήνων μουσικήν· καὶ δὴ καὶ τὴν τῶν ἐμῶν εὔροιαν
Sirens music and indeed also the of-the my fluency
λόγων καὶ τὴν φύσιν μου γεγενῆσθαι ἐπὶ βλάβῃ τῶν
of-speech and the nature my to-have-come for harm of-the-ones
ἀκουόντων. καίτοι τὸν λόγον τοῦτον ὅλως μὲν ἔγωγε
hearing and-yet the speech this altogether indeed I
οὐδενὶ πρέπειν ἡγοῦμαι περὶ ἐμοῦ λέγειν· τῆς γὰρ αἰτίας
to-no-one befitting think about me to-speak of-the for charge
αἰσχρὸν τὸν αἰτιώμενόν ἐστι τὸ ἔργον μὴ ἔχειν ἐπιδεῖξαι·
shameful the accuser is the deed not to-have to-show
229 εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ
if and it-were necessary to-be-spoken not of-Demosthenes was the
λόγος, ἀλλ' ἀνδρὸς στρατηγοῦ μεγάλα μὲν τὴν πόλιν
speech but of-a-man general great-things indeed the city
ἀγάθ' εἰργασμένου, λέγειν δὲ ἀδυνάτου καὶ τὴν τῶν
good having-done to-speak but unable and the of-the
ἀντιδίκων διὰ τοῦτο ἐζηλωκότος φύσιν, ὅτι σύνοιδεν
opponents because-of this having-envied nature because he-is-conscious

ἑαυτῷ μὲν οὐδὲν ὧν διαπέπρακται δυναμένῳ φράσαι,
in-himself indeed nothing of-what he-has-accomplished being-able to-tell
τὸν δὲ κατήγορον ὁρᾷ δυνάμενον καὶ τὰ μὴ πεπραγμένα
the but accuser he-sees being-able even the not done-things
ὑπ᾽ αὐτοῦ παριστάναι τοῖς ἀκούουσιν ὡς διῴκησεν.
by him to-present to-the-ones hearing as he-managed
ὅταν δ᾽ ἐξ ὀνομάτων συγκείμενος ἄνθρωπος, καὶ τούτων
when but of words composed a-man and these
πικρῶν καὶ περιέργων, ἔπειτα ἐπὶ τὴν ἁπλότητα καὶ τὰ
bitter and overwrought then to the simplicity and the
ἔργα καταφεύγῃ, τίς ἂν ἀνάσχοιτο; οὗ τὴν γλῶτταν
deeds takes-refuge who — could-bear whose the tongue
ὥσπερ τῶν αὐλῶν ἐάν τις ἀφέλῃ, τὸ λοιπὸν οὐδέν ἐστιν.
as of-the pipes if anyone takes-away the rest nothing is

XIX · WHO IS BEING CROWNED

Aeschines asks on what ground the jurors could acquit, since the decree is plainly illegal and Ctesiphon answerable. The orchestra once filled with crowns given the people; now the people go uncrowned and Demosthenes would be proclaimed. Crowning such a man is like crowning Thersites. Ctesiphon would take the disgrace off Demosthenes and put it on the people. Private men who hand power to orators lose it, as under the Thirty. The trenches Demosthenes dug are a charge against him, not a benefaction. The Persian king refused Athens gold and then sent three hundred talents unasked, which the people refused, while Demosthenes kept seventy talents of the king's gold, and Chabrias, Iphicrates, and Timotheus were honored for victories, not cowardice.

θαυμάζω δ᾽ ἔγωγε ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ζητῶ, 230
I-wonder and I at-you O men Athenians and seek
πρὸς τί ἂν ἀποβλέψαντες ἀποψηφίσαισθε τὴν γραφήν.
at what — having-looked you-could-acquit the indictment

πότερον ὡς τὸ ψήφισμά ἐστιν ἔννομον; ἀλλ' οὐδεμία
whether that the decree is lawful but no
πώποτε γνώμη παρανομωτέρα γεγένηται. ἀλλ' ὡς ὁ τὸ
ever motion more-illegal has-been-made but that the-one the
ψήφισμα γράψας οὐκ ἐπιτήδειός ἐστι δίκην δοῦναι; οὐκ
decree having-proposed not fit is penalty to-pay not
ἄρ' εἰσὶ παρ' ὑμῖν εὔθυναι βίου, εἰ τοῦτον ἀφήσετε. ἐκεῖνο
then are with you audits of-life if this-man you-will-acquit that
δ' οὐ λυπηρόν, εἰ πρότερον μὲν ἐνεπίμπλατο ἡ ὀρχήστρα
but not grievous if formerly indeed was-filled the orchestra
χρυσῶν στεφάνων, οἷς ὁ δῆμος ἐστεφανοῦτο ὑπὸ τῶν
with-golden crowns with-which the people was-crowned by the
Ἑλλήνων, ἐκ δὲ τῶν Δημοσθένους πολιτευμάτων ὑμεῖς μὲν
Greeks from but the of-Demosthenes policies you indeed
ἀστεφάνωτοι καὶ ἀκήρυκτοι γίγνεσθε, οὗτος δὲ κηρυχθήσεται;
uncrowned and unproclaimed become this-man but will-be-proclaimed
231 καὶ εἰ μέν τις τῶν τραγικῶν ποιητῶν τῶν μετὰ
and if indeed anyone of-the tragic poets of-the-ones after
ταῦτα ἐπεισαγόντων ποιήσειεν ἐν τραγῳδίᾳ τὸν Θερσίτην
these-things producing should-represent in a-tragedy — Thersites
ὑπὸ τῶν Ἑλλήνων στεφανούμενον, οὐδεὶς ἂν ὑμῶν
by the Greeks being-crowned no-one — of-you
ὑπομείνειεν, ὅτι φησὶν Ὅμηρος ἄνανδρον αὐτὸν εἶναι
would-endure-it because says Homer unmanly him to-be
καὶ συκοφάντην· αὐτοὶ δ' ὅταν τὸν τοιοῦτον ἄνθρωπον
and a-slanderer yourselves but when the such man
στεφανῶτε, οὐκ ἂν οἴεσθε ἐν ταῖς τῶν Ἑλλήνων δόξαις
you-crown not — do-you-think in the of-the Greeks opinions
συρίττεσθαι; οἱ μὲν γὰρ πατέρες ὑμῶν τὰ μὲν ἔνδοξα
to-be-hissed the indeed for fathers your the indeed glorious
καὶ λαμπρὰ τῶν πραγμάτων ἀνετίθεσαν τῷ δήμῳ τὰ δὲ
and splendid of-the affairs ascribed to-the people the but

ταπεινὰ καὶ καταδεέστερα εἰς τοὺς ῥήτορας τοὺς φαύλους
mean and inferior to the orators the base
ἔτρεπον· Κτησιφῶν δ' ὑμᾶς οἴεται δεῖν ἀφελόντας
they-turned Ctesiphon but you thinks to-be-necessary having-taken
τὴν ἀδοξίαν ἀπὸ Δημοσθένους περιθεῖναι τῷ δήμῳ.
the discredit from Demosthenes to-put-on the people
καὶ φατὲ μὲν εὐτυχεῖς εἶναι, ὡς καὶ ἐστὲ καλῶς ποιοῦντες, 232
and you-say indeed fortunate to-be as also you-are well doing
ψηφιεῖσθε δ' ὑπὸ μὲν τῆς τύχης ἐγκαταλελεῖφθαι, ὑπὸ
you-will-vote but by indeed the fortune to-have-been-abandoned by
Δημοσθένους δὲ εὖ πεπονθέναι; καὶ τὸ πάντων
Demosthenes but well to-have-been-treated and the of-all
ἀτοπώτατον, ἐν τοῖς αὐτοῖς δικαστηρίοις τοὺς μὲν τὰς
most-absurd in the same courts the-ones indeed the
τῶν δώρων γραφὰς ἁλισκομένους ἀτιμοῦτε, ὃν δ' αὐτοὶ
of-the bribes indictments convicted you-disenfranchise whom but yourselves
μισθοῦ πολιτευόμενον σύνιστε, στεφανώσετε; καὶ τοὺς μὲν
for-pay engaging-in-politics you-know will-you-crown and the indeed
κριτὰς τοὺς ἐκ τῶν Διονυσίων, ἐὰν μὴ δικαίως τοὺς
judges the from the Dionysia if not justly the
κυκλίους χοροὺς κρίνωσι, ζημιοῦτε· αὐτοὶ δὲ οὐ κυκλίων
circular choruses they-judge you-fine yourselves but not of-circular
χορῶν κριταὶ καθεστηκότες, ἀλλὰ νόμων καὶ πολιτικῆς
choruses judges appointed but of-laws and of-civic
ἀρετῆς, τὰς δωρεὰς οὐ κατὰ τοὺς νόμους οὐδ' ὀλίγοις
virtue the gifts not according-to the laws nor to-few
καὶ τοῖς ἀξίοις, ἀλλὰ τῷ διαπραξαμένῳ δώσετε;
and the worthy but to-the-one having-intrigued you-will-give
ἔπειτ' ἔξεισιν ἐκ τοῦ δικαστηρίου ὁ τοιοῦτος κριτὴς ἑαυτὸν 233
then will-go-out from the court the such judge himself
μὲν ἀσθενῆ πεποιηκώς, ἰσχυρὸν δὲ τὸν ῥήτορα. ἀνὴρ γὰρ
indeed weak having-made strong but the orator a-man for

ἰδιώτης ἐν πόλει δημοκρατουμένῃ νόμῳ καὶ ψήφῳ βασιλεύει·
private in a-city democratic by-law and vote is-king
ὅταν δ' ἑτέρῳ ταῦτα παραδῷ, καταλέλυκε τὴν αὐτὸς αὑτοῦ
when but to-another these-things he-hands-over he-has-destroyed the himself his-own
δυναστείαν. ἔπειθ' ὁ μὲν ὅρκος ὢν ὀμωμοκὼς δικάζει,
power then the indeed oath which having-sworn he-judges
συμπαρακολουθῶν αὐτὸν λυπεῖ· δι' αὐτὸν γὰρ οἶμαι
accompanying him grieves because-of him for I-think
γέγονε τὸ ἁμάρτημα· ἡ δὲ χάρις πρὸς ὃν ἐχαρίζετο
has-come-about the error the but favor toward whom he-was-showing-favor
ἄδηλος γεγένηται· ἡ γὰρ ψῆφος ἀφανὴς φέρεται.
unknown has-become the for vote secret is-cast
234 δοκοῦμεν δ' ἔμοιγε, ὦ ἄνδρες Ἀθηναῖοι, ἀμφότερα καὶ
we-seem and to-me O men Athenians both and
κατορθοῦν καὶ παρακινδυνεύειν εἰς τὴν πολιτείαν, οὐ
to-succeed and to-run-risks in the politics not
σωφρονοῦντες. ὅτι μὲν γὰρ ἐπὶ τῶν νυνὶ καιρῶν οἱ
being-sensible that indeed for in the present times the
πολλοὶ τοῖς ὀλίγοις προΐεσθε τὰ τῆς δημοκρατίας ἰσχυρά,
many to-the few give-up the of-the democracy strongholds
οὐκ ἐπαινῶ· ὅτι δ' οὐ γεγένηται φορὰ καθ' ἡμᾶς ῥητόρων
not I-praise that and not has-arisen crop in us of-orators
πονηρῶν ἅμα καὶ τολμηρῶν, εὐτυχοῦμεν. πρότερον
wicked at-the-same-time and daring we-are-fortunate formerly
μὲν γὰρ τοιαύτας φύσεις ἤνεγκε τὸ δημόσιον, αἳ ῥᾳδίως
indeed for such natures bore the public which easily
οὕτω κατέλυσαν τὸν δῆμον· ἔχαιρε γὰρ κολακευόμενος,
so put-down the people it-rejoiced for being-flattered
ἔπειτ' αὐτὸν οὐχ οὓς ἐφοβεῖτο, ἀλλ' οἷς ἑαυτὸν
then it not those-whom it-feared but to-whom itself
ἐνεχείριζε, κατέλυσαν·
it-entrusted put-down

ἔνιοι δὲ καὶ αὐτοὶ τῶν τριάκοντα ἐγένοντο, οἳ πλείους 235
some and even themselves of-the Thirty became who more
ἢ χιλίους καὶ πεντακοσίους τῶν πολιτῶν ἀκρίτους
than thousand and five-hundred of-the citizens untried
ἀπέκτειναν, πρὶν καὶ τὰς αἰτίας ἀκοῦσαι ἐφ' αἷς
killed before even the charges to-hear for which
ἔμελλον ἀποθνῄσκειν, καὶ οὐδ' ἐπὶ τὰς ἐκφορὰς τῶν
they-were-going to-die and not-even to the burials of-the
τελευτησάντων εἴων τοὺς προσήκοντας παραγενέσθαι.
dead they-allowed the relatives to-be-present
οὐχ ὑφ' ὑμῖν αὐτοῖς ἕξετε τοὺς πολιτευομένους; οὐ
not under you yourselves will-you-have the-ones engaged-in-politics not
ταπεινώσαντες ἀποπέμψετε τοὺς νῦν ἐπηρμένους; οὐ
having-humbled will-you-send-away the-ones now exalted not
μεμνήσεσθ' ὅτι οὐδεὶς πώποτε ἐπέθετο πρότερον δήμου
will-you-remember that no-one ever set-about before the-people's
καταλύσει πρὶν ἂν μεῖζον τῶν δικαστηρίων ἰσχύσῃ;
overthrow before — greater than-the courts he-became-strong
ἡδέως δ' ἂν ἔγωγε, ὦ ἄνδρες Ἀθηναῖοι, ἐναντίον ὑμῶν 236
gladly and — I O men Athenians before you
ἀναλογισαίμην πρὸς τὸν γράψαντα τὸ ψήφισμα, διὰ
would-reckon-up with the-one having-proposed the decree for
ποίας εὐεργεσίας ἀξιοῖ Δημοσθένην στεφανῶσαι. εἰ
what-kind-of benefaction he-thinks-fit Demosthenes to-crown if
μὲν γὰρ λέξεις, ὅθεν τὴν ἀρχὴν τοῦ ψηφίσματος ἐποιήσω,
indeed for you-will-say whence the beginning of-the decree you-made
ὅτι τὰς τάφρους τὰς περὶ τὰ τείχη καλῶς ἐτάφρευσε,
that the trenches the about the walls well he-dug
θαυμάζω σου. τοῦ γὰρ ταῦτ' ἐξεργασθῆναι καλῶς
I-wonder at-you than-the for these-things to-have-been-done well
τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει·
the to-have-come-about these responsible greater charge has

οὐ γὰρ περιχαρακώσαντα χρὴ τὰ τείχη, οὐδὲ τάφους
not for having-palisaded one-must the walls nor graves
δημοσίους ἀνελόντα τὸν ὀρθῶς πεπολιτευμένον δωρεὰς
public having-destroyed the-one rightly having-governed gifts
αἰτεῖν, ἀλλ' ἀγαθοῦ τινος αἴτιον γεγενημένον τῇ πόλει.
to-ask but of-good some cause having-become to-the city
237 εἰ δὲ ἥξεις ἐπὶ τὸ δεύτερον μέρος τοῦ ψηφίσματος,
if but you-will-come to the second part of-the decree
ἐν ᾧ τετόλμηκας γράφειν ὡς ἔστιν ἀνὴρ ἀγαθός, καὶ
in which you-have-dared to-propose that he-is a-man good and
'διατελεῖ λέγων καὶ πράττων τὰ ἄριστα τῷ δήμῳ τῷ
continues saying and doing the best-things for-the people the
Ἀθηναίων,' ἀφελὼν τὴν ἀλαζονείαν καὶ τὸν κόμπον τοῦ
of-Athenians having-removed the boastfulness and the bombast of-the
ψηφίσματος ἅψαι τῶν ἔργων, ἐπίδειξον ἡμῖν ὅ τι λέγεις.
decree touch the deeds show to-us what ever you-mean
τὰς μὲν γὰρ περὶ τοὺς Ἀμφισσέας καὶ τοὺς Εὐβοέας
the indeed for regarding the Amphissians and the Euboeans
δωροδοκίας παραλείπω· ὅταν δὲ τῆς πρὸς Θηβαίους
bribes I-pass-over when but of-the with Thebans
συμμαχίας τὰς αἰτίας ἀνατιθῇς Δημοσθένει, τοὺς μὲν
alliance the credit you-ascribe to-Demosthenes the-ones indeed
ἀγνοοῦντας ἐξαπατᾷς, τοὺς δ' εἰδότας καὶ αἰσθανομένους
not-knowing you-deceive the-ones but knowing and perceiving
ὑβρίζεις. ἀφελὼν γὰρ τὸν καιρὸν καὶ τὴν δόξαν τὴν
you-insult having-removed for the occasion and the reputation the
τούτων, δι' ἣν ἐγένετο ἡ συμμαχία, λανθάνειν οἴει
of-these because-of which came-about the alliance to-escape-notice you-think
ἡμᾶς τὸ τῆς πόλεως ἀξίωμα Δημοσθένει περιτιθείς.
us the of-the city dignity on-Demosthenes putting

ἡλίκον δ' ἐστὶ τὸ ἀλαζόνευμα τοῦτο, ἐγὼ πειράσομαι 238
how-great and is the boast this I will-try
μεγάλῳ σημείῳ διδάξαι. ὁ γὰρ τῶν Περσῶν βασιλεὺς οὐ
by-a-great proof to-teach the for of-the Persians king not
πολλῷ χρόνῳ πρὸ τῆς Ἀλεξάνδρου διαβάσεως εἰς τὴν Ἀσίαν
much time before the of-Alexander crossing into the Asia
κατέπεμψε τῷ δήμῳ καὶ μάλα ὑβριστικὴν καὶ βάρβαρον
sent-down to-the people and very insolent and barbarous
ἐπιστολήν, ἐν ᾗ τά τε δὴ ἄλλα καὶ μάλ' ἀπαιδεύτως
a-letter in which the-things both indeed other and very boorishly
διελέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν, 'ἐγώ,' φησίν, 'ὑμῖν
he-spoke and at end he-wrote-in I he-says to-you
χρυσίον οὐ δώσω· μή με αἰτεῖτε· οὐ γὰρ λήψεσθε.'
gold not will-give do-not me ask not for you-will-receive
οὗτος μέντοι ὁ αὐτὸς ἐγκαταληφθεὶς ὑπὸ τῶν νυνὶ παρόντων 239
this-man however the same caught by the now present
αὐτῷ κινδύνων, οὐκ αἰτούντων Ἀθηναίων, αὐτὸς ἑκὼν
for-him dangers not asking Athenians himself willingly
κατέπεμψε τριακόσια τάλαντα τῷ δήμῳ, ἃ σωφρονῶν
sent-down three-hundred talents to-the people which being-sensible
οὐκ ἐδέξατο. ὁ δὲ κομίζων ἦν τὸ χρυσίον καιρὸς καὶ
not it-accepted the-thing but bringing was the gold occasion and
φόβος καὶ χρεία συμμάχων. τὸ δὲ αὐτὸ τοῦτο καὶ τὴν
fear and need of-allies the but same this also the
Θηβαίων συμμαχίαν ἐξηργάσατο. σὺ δὲ τὸ μὲν τῶν Θηβαίων
of-Thebans alliance brought-about you but the indeed of-the Thebans
ὄνομα καὶ τὸ τῆς δυστυχεστάτης συμμαχίας ἐνοχλεῖς ἀεὶ
name and the of-the most-unfortunate alliance you-harass always
λέγων, τὰ δ' ἑβδομήκοντα τάλαντα ὑποσιωπᾷς, ἃ
saying the but seventy talents you-pass-over-in-silence which
προλαβὼν τοῦ βασιλικοῦ χρυσίου ἀπεστέρηκας.
having-seized-first of-the royal gold you-have-embezzled

240 οὐ δι᾽ ἔνδειαν χρημάτων ἕνεκα μὲν πέντε ταλάντων
not because-of lack of-money for-the-sake indeed of-five talents
οἱ ξένοι Θηβαίοις τὴν ἄκραν οὐ παρέδοσαν; διὰ ἐννέα
the mercenaries to-Thebans the citadel not handed-over because-of nine
δὲ τάλαντα ἀργυρίου πάντων Ἀρκάδων ἐξεληλυθότων
but talents of-silver all Arcadians having-come-out
καὶ τῶν ἡγεμόνων ἑτοίμων ὄντων βοηθεῖν, ἡ πρᾶξις οὐ
and the leaders ready being to-help the action not
γεγένηται; σὺ δὲ πλουτεῖς καὶ ταῖς ἡδοναῖς ταῖς σαυτοῦ
took-place you but are-rich and the pleasures the your-own
χορηγεῖς. καὶ τὸ κεφάλαιον, τὸ μὲν βασιλικὸν χρυσίον
you-furnish and the sum the indeed royal gold
παρὰ τούτῳ, οἱ δὲ κίνδυνοι παρ᾽ ὑμῖν.
with this-man the but dangers with you
241 ἄξιον δ᾽ ἐστὶ καὶ τὴν ἀπαιδευσίαν αὐτῶν θεωρῆσαι. εἰ γὰρ
worth and it-is also the lack-of-education their to-observe if for
τολμήσει Κτησιφῶν μὲν Δημοσθένην παρακαλεῖν λέξοντα
will-dare Ctesiphon indeed Demosthenes to-call going-to-speak
εἰς ὑμᾶς, οὗτος δ᾽ ἀναβὰς ἑαυτὸν ἐγκωμιάζειν, βαρύτερον
to you this-man and having-mounted himself to-praise heavier
τῶν ἔργων ὧν πεπόνθαμεν τὸ ἀκρόαμα γίγνεται. ὅπου
than-the deeds which we-have-suffered the hearing becomes where
γὰρ τοὺς ὄντως ἄνδρας ἀγαθούς, οἷς πολλὰ καὶ καλὰ
for the truly men good of-whom many and fine
σύνισμεν ἔργα, τοὺς καθ᾽ ἑαυτῶν ἐπαίνους ἐὰν λέγωσιν,
we-know deeds the about themselves praises if they-speak
οὐ φέρομεν, ὅταν ἄνθρωπος αἰσχύνη τῆς πόλεως γεγονὼς
not we-bear when a-man shame of-the city having-become
ἑαυτὸν ἐγκωμιάζῃ, τίς ἂν τὰ τοιαῦτα καρτερήσειεν ἀκούων;
himself praises who — the such-things would-endure hearing

ἀπὸ μὲν οὖν τῆς ἀναισχύντου πραγματείας, ἐὰν σωφρονῇς, 242
from indeed then the shameless business if you-are-sensible
ἀποστήσῃ, ποιήσῃ δέ, ὦ Κτησιφῶν, διὰ σαυτοῦ τὴν
you-will-desist you-will-make but O Ctesiphon through yourself the
ἀπολογίαν. οὐ γὰρ δή που τοῦτό γε σκήψῃ, ὡς οὐ
defense not for indeed surely this at-least you-will-plead that not
δυνατὸς εἶ λέγειν. καὶ γὰρ ἂν ἄτοπόν σοι συμβαίνοι,
able you-are to-speak and for — absurd for-you would-result
εἰ πρώην μέν ποθ' ὑπέμεινας πρεσβευτὴς ὡς Κλεοπάτραν
if lately indeed once you-endured envoy to Cleopatra
τὴν Φιλίππου θυγατέρα χειροτονεῖσθαι, συναχθεσθησόμενος
the of-Philip daughter to-be-elected going-to-condole
ἐπὶ τῇ τοῦ Μολοττῶν βασιλέως Ἀλεξάνδρου τελευτῇ,
on the of-the of-Molossians king Alexander death
νυνὶ δὲ οὐ φήσεις δύνασθαι λέγειν. ἔπειτα γυναῖκα μὲν
now but not you-will-say to-be-able to-speak then a-woman indeed
ἀλλοτρίαν πενθοῦσαν δύνασαι παραμυθεῖσθαι, γράψας
another's mourning you-can to-console having-proposed
δὲ μισθοῦ ψήφισμα οὐκ ἀπολογήσῃ;
but for-pay a-decree not will-you-defend
ἢ τοιοῦτός ἐστιν ὃν γέγραφας στεφανοῦσθαι, οἷος 243
or such is whom you-have-proposed to-be-crowned as
μὴ γιγνώσκεσθαι ὑπὸ τῶν εὖ πεπονθότων, ἂν μή τις
not to-be-known by the-ones well having-been-treated if not anyone
συνείπῃ; ἐπερώτησον δὴ τοὺς δικαστάς, εἰ ἐγίγνωσκον
speaks-for-him ask now the jurors whether they-knew
Χαβρίαν καὶ Ἰφικράτην καὶ Τιμόθεον, καὶ πυθοῦ παρ'
Chabrias and Iphicrates and Timotheus and inquire from
αὐτῶν, διὰ τί τὰς δωρεὰς αὐτοῖς ἔδοσαν καὶ τὰς
them because-of what the gifts to-them they-gave and the
εἰκόνας ἔστησαν. ἅπαντες γὰρ ἅμα ἀποκρινοῦνται, ὅτι
statues they-set-up all for at-once will-answer that

Χαβρία μὲν διὰ τὴν περὶ Νάξον ναυμαχίαν, Ἰφικράτει
to-Chabrias indeed because-of the off Naxos sea-battle to-Iphicrates
δὲ ὅτι μόραν Λακεδαιμονίων ἀπέκτεινε, Τιμοθέῳ δὲ
but because battalion of-Lacedaemonians he-killed to-Timotheus but
διὰ τὸν περίπλουν τὸν εἰς Κέρκυραν, καὶ ἄλλοις, ὧν
because-of the voyage-around the to Corcyra and to-others of-whom
ἑκάστῳ πολλὰ καὶ καλὰ κατὰ πόλεμον ἔργα πέπρακται.
by-each many and fine in war deeds have-been-done

XX · THE VERDICT AND THE YOUNG

Honoring Demosthenes insults the dead and teaches the young that virtue's prize is death. Proclamations educate more than schools, so the jurors are being watched by the citizens who will ask how they judged. They should test an orator's claims against his life and guard against men who use the democracy's name. Men who merely fled in fear have been condemned to death or escaped by a single vote, yet Demosthenes, who deserted and fled, claims a crown just before the Pythian Games. Aeschines calls up Solon and Aristeides against him, recalls how the ancestors banished Arthmius for bringing Persian gold, and closes by calling on earth, sun, and virtue to witness that he has spoken for the city.

244 Δημοσθένει δ' ἀντεροῦ διὰ τί. ὅτι δωροδόκος, ὅτι
to-Demosthenes but ask-in-turn because-of what because bribe-taker because
δειλός, ὅτι τὴν τάξιν ἔλιπε; καὶ πότερον τοῦτον τιμήσετε,
coward because the post he-deserted and whether this-man will-you-honor
ἢ ὑμᾶς αὐτοὺς ἀτιμωρήτους ἐάσετε καὶ τοὺς ὑπὲρ ὑμῶν ἐν
or you yourselves unavenged will-you-leave and the-ones for you in
τῇ μάχῃ τελευτήσαντας; οὓς νομίσαθ' ὁρᾶν σχετλιάζοντας, εἰ
the battle having-died whom think to-see complaining if
οὗτος στεφανωθήσεται. καὶ γὰρ ἂν εἴη δεινόν, ὦ ἄνδρες
this-man will-be-crowned and for — it-would-be terrible O men
Ἀθηναῖοι, εἰ τὰ μὲν ξύλα καὶ τοὺς λίθους καὶ τὸν σίδηρον, τὰ
Athenians if the indeed wood and the stones and the iron the

ἄφωνα καὶ τὰ ἀγνώμονα, ἐάν τῳ ἐμπεσόντα ἀποκτείνῃ,
voiceless and the senseless if on-anyone having-fallen it-kills
ὑπερορίζομεν, καὶ ἐάν τις αὐτὸν διαχρήσηται, τὴν χεῖρα
we-cast-beyond-the-borders and if anyone himself does-away-with the hand
τὴν τοῦτο πράξασαν χωρὶς τοῦ σώματος θάπτομεν,
the this having-done separately-from the body we-bury
Δημοσθένην δέ, ὦ ἄνδρες Ἀθηναῖοι, τὸν γράψαντα μὲν 245
Demosthenes but O men Athenians the-one having-proposed indeed
τὴν πανυστάτην ἔξοδον, προδόντα δὲ τοὺς στρατιώτας,
the very-last expedition having-betrayed but the soldiers
τοῦτον ὑμεῖς τιμήσετε. οὐκοῦν ὑβρίζονται μὲν οἱ
this-man you will-honor therefore are-outraged indeed the-ones
τελευτήσαντες, ἀθυμότεροι δὲ οἱ ζῶντες γίγνονται, ὁρῶντες
having-died more-despondent and the living become seeing
τῆς ἀρετῆς ἆθλον μὲν τὸν θάνατον κείμενον, τὴν δὲ μνήμην
of-the virtue prize indeed the death laid-down the but memory
ἐπιλείπουσαν· καὶ τὸ μέγιστον, ἐπερωτῶσιν ὑμᾶς οἱ νεώτεροι,
failing and the greatest ask you the younger
πρὸς ὁποῖον χρὴ παράδειγμα αὐτοὺς τὸν βίον ποιεῖσθαι.
toward what-sort-of one-must example themselves the life to-make
εὖ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι οὐχ αἱ παλαῖστραι οὐδὲ 246
well for know O men Athenians that not the wrestling-schools nor
τὰ διδασκαλεῖα οὐδ' ἡ μουσικὴ μόνον παιδεύει τοὺς νέους,
the schools nor the music only educate the young
ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγματα. κηρύττεταί
but much more the public proclamations is-proclaimed
τις ἐν τῷ θεάτρῳ, ὅτι στεφανοῦται ἀρετῆς ἕνεκα
someone in the theater that he-is-crowned of-virtue for-the-sake
καὶ ἀνδραγαθίας καὶ εὐνοίας, ἄνθρωπος ἀσχημονῶν τῷ
and of-manly-worth and of-goodwill a-man behaving-disgracefully in-the
βίῳ καὶ βδελυρός· ὁ δέ γε νεώτερος ταῦτ' ἰδὼν
life and loathsome the and at-least younger these-things having-seen

διεφθάρη. δίκην τις δέδωκε πονηρὸς καὶ πορνοβοσκός,
was-corrupted penalty someone has-paid wicked and brothel-keeper
ὥσπερ Κτησιφῶν· οἱ δέ γε ἄλλοι πεπαίδευνται. τἀναντία
like Ctesiphon the and at-least others have-been-taught the-opposite
τις ψηφισάμενος τῶν καλῶν καὶ δικαίων, ἐπανελθὼν
someone having-voted of-the fine and just having-returned
οἴκαδε παιδεύει τὸν υἱόν· ὁ δέ γε εἰκότως οὐ πείθεται,
homeward teaches the son the and at-least reasonably not obeys
ἀλλὰ τὸ νουθετεῖν ἐνοχλεῖν ἤδη δικαίως ὀνομάζεται.
but the to-admonish to-pester now justly is-called
247 ὡς οὖν μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωρούμενοι,
as then not only judging but also being-watched
οὕτω τὴν ψῆφον φέρετε, εἰς ἀπολογισμὸν τοῖς νῦν μὲν
so the vote cast for justification to-the now indeed
οὐ παροῦσι τῶν πολιτῶν, ἐπερησομένοις δὲ ὑμᾶς τί
not present of-the citizens going-to-ask and you what
ἐδικάζετε. εὖ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι τοιαύτη
you-judged well for know O men Athenians that such
δόξει ἡ πόλις εἶναι, ὁποῖός τις ἂν ᾖ ὁ κηρυττόμενος·
will-seem the city to-be of-what-sort one — is the-one proclaimed
ἔστι δὲ ὄνειδος μὴ τοῖς προγόνοις ὑμᾶς, ἀλλὰ τῇ
it-is and a-reproach not to-the ancestors you but to-the
Δημοσθένους ἀνανδρίᾳ, προσεικασθῆναι.
of-Demosthenes unmanliness to-be-likened
πῶς οὖν ἄν τις τὴν τοιαύτην αἰσχύνην ἐκφύγοι;
how then — anyone the such disgrace could-escape
248 ἐὰν τοὺς προκαταλαμβάνοντας τὰ κοινὰ καὶ φιλάνθρωπα
if the-ones preempting the common and humane
τῶν ὀνομάτων, ἀπίστους δ' ὄντας τοῖς ἤθεσι, φυλάξησθε.
of-the names faithless but being in-the characters you-guard-against
ἡ γὰρ εὔνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν
the for goodwill and the of-the democracy name lie indeed

ἐν μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ
in middle they-are-quick but to them taking-refuge in-the word
ὡς ἐπὶ τὸ πολὺ οἱ τοῖς ἔργοις πλεῖστον ἀπέχοντες.
as for the most-part the-ones in-the deeds farthest being-removed
ὅταν οὖν λάβητε ῥήτορα στεφάνων καὶ κηρυγμάτων ἐν τοῖς 249
when then you-catch an-orator crowns and proclamations among the
Ἕλλησιν ἐπιθυμοῦντα, ἐπανάγειν αὐτὸν κελεύετε τὸν λόγον,
Greeks desiring to-bring-back him bid the speech
ὥσπερ καὶ τὰς βεβαιώσεις τῶν κτημάτων ὁ νόμος κελεύει
as also the warranties of-the possessions the law bids
ποιεῖσθαι, εἰς βίον ἀξιόχρεων καὶ τρόπον σώφρονα. ὅτῳ δὲ
to-make to life responsible and character sober for-whom and
ταῦτα μὴ μαρτυρεῖται, μὴ βεβαιοῦτε αὐτῷ τοὺς ἐπαίνους,
these-things not are-attested do-not confirm for-him the praises
καὶ τῆς δημοκρατίας ἐπιμελήθητε ἤδη διαφευγούσης ὑμᾶς.
and of-the democracy take-care already escaping you
ἢ οὐ δεινὸν ὑμῖν εἶναι δοκεῖ, εἰ τὸ μὲν βουλευτήριον 250
or not terrible to-you to-be does-it-seem if the indeed council-house
καὶ ὁ δῆμος παρορᾶται, αἱ δ' ἐπιστολαὶ καὶ αἱ πρεσβεῖαι
and the people is-overlooked the but letters and the embassies
ἀφικνοῦνται εἰς ἰδιωτικὰς οἰκίας, οὐ παρὰ τῶν τυχόντων
arrive at private houses not from the chance
ἀνθρώπων, ἀλλὰ παρὰ τῶν πρωτευόντων ἐν τῇ Ἀσίᾳ
men but from the foremost in the Asia
καὶ τῇ Εὐρώπῃ; καὶ ἐφ' οἷς ἐστιν ἐκ τῶν νόμων ζημία
and the Europe and for which there-is by the laws penalty
θάνατος, ταῦτά τινες οὐκ ἐξαρνοῦνται πράττειν, ἀλλ'
death these-things some not deny to-do but
ὁμολογοῦσιν ἐν τῷ δήμῳ, καὶ τὰς ἐπιστολὰς ἀλλήλοις
admit in the people and the letters to-one-another
παραναγιγνώσκουσιν· παρακελεύονται δ' οἱ μὲν βλέπειν
read-alongside they-urge and some indeed to-look

εἰς τὰ ἑαυτῶν πρόσωπα ὡς φύλακες τῆς δημοκρατίας,
to the their-own faces as guardians of-the democracy
ἕτεροι δ' αἰτοῦσι δωρεὰς ὡς σωτῆρες τῆς πόλεως ὄντες.
others but ask gifts as saviors of-the city being
251 ὁ δὲ δῆμος ἐκ τῆς ἀθυμίας τῶν συμβεβηκότων
the and people from the despondency of-the things-happened
ὥσπερ παραγεγηρακὼς ἢ παρανοίας ἑαλωκώς, αὐτὸ
as having-grown-senile or of-madness convicted itself
μόνον τοὔνομα τῆς δημοκρατίας περιποιεῖται, τῶν δ'
only the-name of-the democracy keeps of-the but
ἔργων ἑτέροις παρακεχώρηκεν. ἔπειτ' ἀπέρχεσθε ἐκ τῶν
deeds to-others has-yielded then you-depart from the
ἐκκλησιῶν οὐ βουλευσάμενοι, ἀλλ' ὥσπερ ἐκ τῶν ἐράνων,
assemblies not having-deliberated but as from the club-dinners
τὰ περιόντα νειμάμενοι.
the leftovers having-shared-out
252 ὅτι δ' οὐ ληρῶ, ἐκεῖθεν τὸν λόγον θεωρήσατε. ἐγένετό
that and not I-talk-nonsense from-there the argument consider there-was
τις, ἄχθομαι δὲ πολλάκις μεμνημένος, ἀτυχία τῇ πόλει.
a-certain I-am-grieved and often remembering misfortune for-the city
ἐνταῦθ' ἀνὴρ ἰδιώτης ἐκπλεῖν μόνον εἰς Σάμον ἐπιχειρήσας,
then a-man private to-sail-out only to Samos having-attempted
ὡς προδότης τῆς πατρίδος αὐθημερὸν ὑπὸ τῆς ἐξ Ἀρείου
as traitor of-the fatherland the-same-day by the from of-Ares
πάγου βουλῆς θανάτῳ ἐζημιώθη. ἕτερος δ' ἐκπλεύσας
hill council with-death was-punished another and having-sailed-out
ἰδιώτης εἰς Ῥόδον, ὅτι τὸν φόβον ἀνάνδρως ἤνεγκε,
private-man to Rhodes because the fear unmanfully he-bore
πρώην ποτὲ εἰσηγγέλθη, καὶ ἴσαι αἱ ψῆφοι αὐτῷ ἐγένοντο·
lately once was-impeached and equal the votes for-him were
εἰ δὲ μία ψῆφος μετέπεσεν, ὑπερώριστ' ἄν.
if but one vote had-fallen-otherwise he-would-have-been-banished —

ἀντιθῶμεν δὴ τὸ νυνὶ γιγνόμενον. ἀνὴρ ῥήτωρ, 253
let-us-set-against-it now the now happening a-man orator
ὁ πάντων τῶν κακῶν αἴτιος, ἔλιπε μὲν τὴν ἀπὸ
the-one of-all the evils responsible deserted indeed the from
στρατοπέδου τάξιν, ἀπέδρα δ' ἐκ τῆς πόλεως· οὗτος
camp post ran-away and from the city this-man
στεφανοῦσθαι ἀξιοῖ καὶ κηρύττεσθαι οἴεται δεῖν. οὐκ
to-be-crowned claims and to-be-proclaimed thinks to-be-necessary not
ἀποπέμψεσθε τὸν ἄνθρωπον ὡς κοινὴν τῶν Ἑλλήνων
will-you-send-away the man as common of-the Greeks
συμφοράν; ἢ συλλαβόντες ὡς λῃστὴν τῶν πραγμάτων,
calamity or having-seized as pirate of-the affairs
ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλέοντα, τιμωρήσεσθε;
on words through the politics sailing will-you-punish
καὶ τὸν καιρὸν μέμνησθε, ἐν ᾧ τὴν ψῆφον φέρετε. 254
and the occasion remember in which the vote you-cast
ἡμερῶν μὲν ὀλίγων μέλλει τὰ Πύθια γίγνεσθαι καὶ τὸ
of-days indeed few are-about the Pythian-games to-take-place and the
συνέδριον τὸ τῶν Ἑλλήνων συλλέγεσθαι· διαβέβληται δ'
council the of-the Greeks to-gather has-been-slandered and
ἡ πόλις ἐκ τῶν Δημοσθένους πολιτευμάτων περὶ τοὺς
the city from the of-Demosthenes policies regarding the
νυνὶ καιρούς· δόξετε δέ, ἐὰν μὲν τοῦτον στεφανώσητε,
present times you-will-seem and if indeed this-man you-crown
ὁμογνώμονες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν
like-minded to-be with-the-ones transgressing the common
εἰρήνην, ἐὰν δὲ τοὐναντίον τούτου πράξητε, ἀπολύσετε
peace if but the-opposite of-this you-do you-will-acquit
τὸν δῆμον τῶν αἰτιῶν.
the people of-the charges

μὴ οὖν ὡς ὑπὲρ ἀλλοτρίας, ἀλλ' ὡς ὑπὲρ οἰκείας τῆς πόλεως
not then as about another's but as about one's-own the city
βουλεύεσθε, καὶ τὰς φιλοτιμίας μὴ νέμετε, ἀλλὰ κρίνετε, καὶ
deliberate and the honors not distribute but judge and
τὰς δωρεὰς εἰς βελτίω σώματα καὶ ἄνδρας ἀξιολογωτέρους
the gifts for better persons and men more-notable
ἀπόθεσθε, καὶ μὴ μόνον τοῖς ὠσίν, ἀλλὰ καὶ τοῖς ὄμμασι
lay-up and not only with-the ears but also with-the eyes
διαβλέψαντες εἰς ὑμᾶς αὐτοὺς βουλεύσασθε, τίνες ὑμῶν εἰσιν
having-looked-around at you yourselves consider who of-you are
οἱ βοηθήσοντες Δημοσθένει, πότερον οἱ συγκυνηγέται,
the-ones going-to-help Demosthenes whether the fellow-hunters
ἢ οἱ συγγυμνασταὶ αὐτοῦ, ὅτ' ἦν ἐν ἡλικίᾳ — ἀλλὰ μὰ
or the fellow-athletes his when he-was in youth but by
τὸν Δία τὸν Ὀλύμπιον οὐχ ὗς ἀγρίους κυνηγετῶν, οὐδὲ
— Zeus the Olympian not boars wild hunting nor
τῆς τοῦ σώματος εὐεξίας ἐπιμελόμενος, ἀλλ' ἐπασκῶν
of-the of-the body fitness taking-care but practicing
τέχνας ἐπὶ τοὺς τὰς οὐσίας κεκτημένους διαγεγένηται —
arts against the-ones the properties possessing he-has-passed-his-time
ἀλλ' εἰς τὴν ἀλαζονείαν ἀποβλέψαντες, ὅταν φῇ
but at the boastfulness having-looked when he-says
Βυζαντίους μὲν ἐκ τῶν χειρῶν πρεσβεύσας ἐξελέσθαι
Byzantines indeed from the hands having-served-as-envoy to-have-rescued
τῶν Φιλίππου, ἀποστῆσαι δὲ Ἀκαρνᾶνας, ἐκπλῆξαι
of-the of-Philip to-have-caused-to-revolt and Acarnanians to-have-astounded
δὲ Θηβαίους δημηγορήσας· οἴεται γὰρ ὑμᾶς εἰς
and Thebans having-harangued he-thinks for you to
τοσοῦτον εὐηθείας ἤδη προβεβηκέναι, ὥστε καὶ ταῦτα
such simplicity already to-have-advanced that also these-things

ἀναπεισθήσεσθαι, ὥσπερ Πειθὼ τρέφοντας, ἀλλ' οὐ
to-be-going-to-be-persuaded as Persuasion rearing but not
συκοφάντην ἄνθρωπον ἐν τῇ πόλει.
a-slanderer man in the city
ὅταν δ' ἐπὶ τελευτῆς ἤδη τοῦ λόγου συνηγόρους 257
when and at end now of-the speech advocates
τοὺς κοινωνοὺς τῶν δωροδοκημάτων αὑτῷ παρακαλῇ,
the partners of-the bribes for-himself he-calls
ὑπολαμβάνετε ὁρᾶν ἐπὶ τοῦ βήματος, οὗ νῦν ἑστηκὼς ἐγὼ
suppose to-see on the platform where now standing I
λέγω, ἀντιπαρατεταγμένους πρὸς τὴν τούτων ἀσέλγειαν
speak drawn-up-against against the of-these wantonness
τοὺς τῆς πόλεως εὐεργέτας, Σόλωνα μὲν τὸν καλλίστοις
the of-the city benefactors Solon indeed the-one with-finest
νόμοις κοσμήσαντα τὴν δημοκρατίαν, ἄνδρα φιλόσοφον
laws having-adorned the democracy a-man philosopher
καὶ νομοθέτην ἀγαθόν, σωφρόνως, ὡς προσῆκον αὐτῷ,
and lawgiver good soberly as befitting him
δεόμενον ὑμῶν μηδενὶ τρόπῳ τοὺς Δημοσθένους λόγους
asking you in-no way the of-Demosthenes words
περὶ πλείονος ποιήσασθαι τῶν ὅρκων καὶ τῶν νόμων,
of more to-make than-the oaths and the laws
Ἀριστείδην δὲ τὸν τοὺς φόρους τάξαντα τοῖς Ἕλλησιν, 258
Aristeides and the-one the tributes having-assessed for-the Greeks
οὗ τελευτήσαντος τὰς θυγατέρας ἐξέδωκεν ὁ δῆμος,
whose having-died the daughters dowered the people
σχετλιάζοντα ἐπὶ τῷ τῆς δικαιοσύνης προπηλακισμῷ, καὶ
complaining at the of-the justice trampling and
ἐπερωτῶντα, εἰ οὐκ αἰσχύνεσθε, εἰ οἱ μὲν πατέρες
asking whether not you-are-ashamed if the indeed fathers
ὑμῶν Ἄρθμιον τὸν Ζελείτην κομίσαντα εἰς τὴν Ἑλλάδα
your Arthmius the Zeleite having-brought into the Greece

τὸ ἐκ Μήδων χρυσίον, ἐπιδημήσαντα εἰς τὴν πόλιν,
the from Medes gold having-taken-up-residence in the city
πρόξενον ὄντα τοῦ δήμου τοῦ Ἀθηναίων, παρ' οὐδὲν μὲν
proxenus being of-the people the of-Athenians by nothing indeed
ἦλθον ἀποκτεῖναι, ἐξεκήρυξαν δ' ἐκ τῆς πόλεως καὶ ἐξ
came to-kill they-banished and from the city and from
ἁπάσης ἧς ἄρχουσιν Ἀθηναῖοι,
all which rule Athenians
259 ὑμεῖς δὲ Δημοσθένην, οὐ κομίσαντα τὸ ἐκ Μήδων
you but Demosthenes not having-brought the from Medes
χρυσίον, ἀλλὰ δωροδοκήσαντα καὶ ἔτι καὶ νῦν κεκτημένον,
gold but having-taken-bribes and still even now possessing-it
χρυσῷ στεφάνῳ μέλλετε στεφανοῦν. Θεμιστοκλέα δὲ
with-a-golden crown are-about to-crown Themistocles and
καὶ τοὺς ἐν Μαραθῶνι τελευτήσαντας καὶ τοὺς ἐν
both the-ones at Marathon having-died and the-ones at
Πλαταιαῖς καὶ αὐτοὺς τοὺς τάφους τοὺς τῶν προγόνων
Plataea and themselves the tombs the of-the ancestors
οὐκ οἴεσθε στενάξειν, εἰ ὁ μετὰ τῶν βαρβάρων
not do-you-think to-be-going-to-groan if the-one with the barbarians
ὁμολογῶν τοῖς Ἕλλησιν ἀντιπράττειν στεφανωθήσεται;
admitting against-the Greeks to-work will-be-crowned
260 ἐγὼ μὲν οὖν, ὦ γῆ καὶ ἥλιε καὶ ἀρετὴ καὶ σύνεσις
I indeed then O earth and sun and virtue and understanding
καὶ παιδεία, ᾗ διαγιγνώσκομεν τὰ καλὰ καὶ τὰ
and education by-which we-distinguish the fine and the
αἰσχρά, βεβοήθηκα καὶ εἴρηκα. καὶ εἰ μὲν καλῶς καὶ
shameful have-helped and have-spoken and if indeed well and
ἀξίως τοῦ ἀδικήματος κατηγόρηκα, εἶπον ὡς ἐβουλόμην,
worthily of-the wrong I-have-accused I-spoke as I-wished
εἰ δὲ ἐνδεεστέρως, ὡς ἐδυνάμην. ὑμεῖς δὲ καὶ ἐκ τῶν
if but more-deficiently as I-could you but both from the

εἰρημένων λόγων καὶ ἐκ τῶν παραλειπομένων αὐτοὶ τὰ
spoken words and from the omitted yourselves the
δίκαια καὶ τὰ συμφέροντα ὑπὲρ τῆς πόλεως ψηφίσασθε.
just and the expedient on-behalf-of the city vote
