GREEK SERIES · VOLUME 83

Panegyricus

Isocrates

ΠΑΝΗΓΥΡΙΚΟΣ

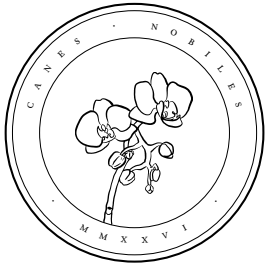
Panegyricus

With To Philip, On the Peace, and Five More Speeches

---

with a word-for-word interlinear English translation

preserving the original word order



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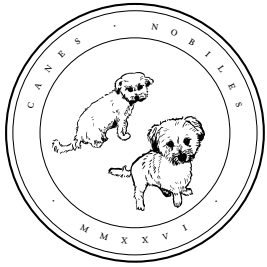

Volume 83 of the Canes Nobiles Greek interlinear texts

The Greek text follows Norlin's Loeb Isocrates; the Plataicus
and the two court speeches in Benseler and Blass's Teubner

Set from the Perseus Digital Library, with corrections

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

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

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ISOCRATES

ΠΑΝΗΓΥΡΙΚΟΣ

Panegyricus

Isocrates wonders that the founders of the festivals reward the athletes with great gifts but give nothing to men who toil for the common good. Undeterred, he has come to advise war against the barbarians and concord among the Greeks, meaning to surpass all who have spoken on it, since speech can tell old deeds anew and better; he asks no pardon if he falls short. Those who urge union against the barbarian speak truly, but nothing can be done until Athens and Sparta share the leadership. Sparta claims it as ancestral, so he will show that the honor belongs to Athens, which once ruled the sea justly and now lays claim to the leadership not unjustly, being the oldest, greatest, and most renowned of cities.

πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων 1
often I-wondered-at the-ones the festivals having-convened
καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων, ὅτι τὰς
and the athletic contests having-established that the
μὲν τῶν σωμάτων εὐτυχίας οὕτω μεγάλων δωρεῶν
indeed of-the bodies successes so great gifts
ἠξίωσαν, τοῖς δ' ὑπὲρ τῶν κοινῶν ἰδίᾳ πονήσασι
they-deemed-worthy to-the-ones but for the common-good privately having-toiled
καὶ τὰς ἑαυτῶν ψυχὰς οὕτω παρασκευάσασιν ὥστε καὶ
and the their-own souls so having-prepared that also
τοὺς ἄλλους ὠφελεῖν δύνασθαι,
the others to-benefit to-be-able
τούτοις δ' οὐδεμίαν τιμὴν ἀπένειμαν· ὧν εἰκὸς ἦν 2
to-these but no honor they-assigned of-whom reasonable it-was
αὐτοὺς μᾶλλον ποιήσασθαι πρόνοιαν· τῶν μὲν γὰρ ἀθλητῶν
them more to-make forethought of-the indeed for athletes
δὶς τοσαύτην ῥώμην λαβόντων οὐδὲν ἂν πλέον γένοιτο
twice such strength having-got nothing — more would-come

τοῖς ἄλλοις, ἑνὸς δὲ ἀνδρὸς εὖ φρονήσαντος ἅπαντες ἂν
to-the others of-one but man well having-thought all —
ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας.
would-enjoy the-ones wishing to-share of-the his thought

3 οὐ μὴν ἐπὶ τούτοις ἀθυμήσας εἰλόμην ῥᾳθυμεῖν, ἀλλ'
not however at these having-lost-heart I-chose to-be-idle but
ἱκανὸν νομίσας ἆθλον ἔσεσθαί μοι τὴν δόξαν τὴν
sufficient having-thought prize to-be-going-to-be for-me the glory the
ἀπ' αὐτοῦ τοῦ λόγου γενησομένην ἥκω συμβουλεύσων
from itself the speech going-to-arise I-have-come going-to-advise
περί τε τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους καὶ τῆς
about both the war the against the barbarians and the
ὁμονοίας τῆς πρὸς ἡμᾶς αὐτούς, οὐκ ἀγνοῶν ὅτι πολλοὶ
concord the among us ourselves not being-ignorant that many
τῶν προσποιησαμένων εἶναι σοφιστῶν ἐπὶ τοῦτον τὸν
of-the-ones having-pretended to-be sophists on this the
λόγον ὥρμησαν,
speech rushed

4 ἀλλ' ἅμα μὲν ἐλπίζων τοσοῦτον διοίσειν ὥστε
but at-the-same-time indeed hoping so-much to-be-going-to-excel that
τοῖς ἄλλοις μηδὲν πώποτε δοκεῖν εἰρῆσθαι περὶ αὐτῶν,
for-the others nothing ever to-seem to-have-been-said about them
ἅμα δὲ προκρίνας τούτους καλλίστους εἶναι τῶν
at-the-same-time and having-judged these finest to-be of-the
λόγων, οἵτινες περὶ μεγίστων τυγχάνουσιν ὄντες καὶ τούς
speeches which about greatest-things happen being and the
τε λέγοντας μάλιστ' ἐπιδεικνύουσι καὶ τοὺς ἀκούοντας
both speakers most display and the hearers
πλεῖστ' ὠφελοῦσιν,
most benefit

ὧν εἷς οὗτός ἐστιν. ἔπειτ᾽ οὐδ᾽ οἱ καιροί πω 5
of-which one this is then not-even the occasions yet
παρεληλύθασιν, ὥστ᾽ ἤδη μάτην εἶναι τὸ μεμνῆσθαι περὶ
have-passed so-that already in-vain to-be the to-make-mention about
τούτων. τότε γὰρ χρὴ παύεσθαι λέγοντας, ὅταν ἢ
these then for it-is-necessary to-stop speaking when either
τὰ πράγματα λάβῃ τέλος καὶ μηκέτι δέῃ βουλεύεσθαι
the affairs take end and no-longer it-is-necessary to-deliberate
περὶ αὐτῶν, ἢ τὸν λόγον ἴδῃ τις ἔχοντα πέρας, ὥστε
about them or the speech sees one having limit so-that
μηδεμίαν λελεῖφθαι τοῖς ἄλλοις ὑπερβολήν.
no to-have-been-left for-the others excess
ἕως δ᾽ ἂν τὰ μὲν ὁμοίως ὥσπερ πρότερον φέρηται, 6
as-long-as and — the-things indeed alike as before are-borne
τὰ δ᾽ εἰρημένα φαύλως ἔχοντα τυγχάνῃ, πῶς οὐ χρὴ
the-things but said badly being happen how not it-is-necessary
σκοπεῖν καὶ φιλοσοφεῖν τοῦτον τὸν λόγον, ὃς ἢν κατορθωθῇ,
to-consider and to-study this the speech which if it-succeeds
καὶ τοῦ πολέμου τοῦ πρὸς ἀλλήλους καὶ τῆς ταραχῆς
both from-the war the against one-another and from-the confusion
τῆς παρούσης καὶ τῶν μεγίστων κακῶν ἡμᾶς ἀπαλλάξει;
the present and from-the greatest evils us will-release
πρὸς δὲ τούτοις, εἰ μὲν μηδαμῶς ἄλλως οἷόν τ᾽ ἦν 7
besides and these if indeed in-no-way otherwise possible — it-were
δηλοῦν τὰς αὐτὰς πράξεις ἀλλ᾽ ἢ διὰ μιᾶς ἰδέας, εἶχεν
to-set-forth the same actions but than through one form could
ἄν τις ὑπολαβεῖν ὡς περίεργόν ἐστι τὸν αὐτὸν τρόπον
— one to-suppose that superfluous it-is in-the same way
ἐκείνοις λέγοντα πάλιν ἐνοχλεῖν τοῖς ἀκούουσιν· ἐπειδὴ
as-those speaking again to-trouble the hearers since
δ᾽ οἱ λόγοι τοιαύτην ἔχουσι τὴν φύσιν,
but the speeches such have the nature

8 ὥσθ᾽ οἷόν τ᾽ εἶναι περὶ τῶν αὐτῶν πολλαχῶς
so-that possible — to-be about the same-things in-many-ways
ἐξηγήσασθαι, καὶ τά τε μεγάλα ταπεινὰ ποιῆσαι καὶ τοῖς
to-expound and the both great-things lowly to-make and to-the
μικροῖς μέγεθος περιθεῖναι, καὶ τά τε παλαιὰ καινῶς
small-things greatness to-put-around and the both old-things newly
διελθεῖν καὶ περὶ τῶν νεωστὶ γεγενημένων ἀρχαίως
to-go-through and about the-things lately having-happened in-ancient-style
εἰπεῖν, οὐκέτι φευκτέον ταῦτ᾽ ἐστὶ περὶ ὧν ἕτεροι
to-speak no-longer must-be-avoided these-things are about which others
πρότερον εἰρήκασιν, ἀλλ᾽ ἄμεινον ἐκείνων εἰπεῖν πειρατέον.
before have-spoken but better than-those to-speak one-must-try
9 αἱ μὲν γὰρ πράξεις αἱ προγεγενημέναι κοιναὶ πᾶσιν ἡμῖν
the indeed for actions the having-happened-before common to-all us
κατελείφθησαν, τὸ δ᾽ ἐν καιρῷ ταύταις καταχρήσασθαι
were-left the but in season these to-use
καὶ τὰ προσήκοντα περὶ ἑκάστης ἐνθυμηθῆναι καὶ τοῖς
and the fitting-things about each to-consider and with-the
ὀνόμασιν εὖ διαθέσθαι τῶν εὖ φρονούντων ἴδιόν ἐστιν.
words well to-arrange of-the-ones well thinking peculiar is
10 ἡγοῦμαι δ᾽ οὕτως ἂν μεγίστην ἐπίδοσιν λαμβάνειν καὶ
I-think and so — greatest advance to-take both
τὰς ἄλλας τέχνας καὶ τὴν περὶ τοὺς λόγους φιλοσοφίαν,
the other arts and the about the speeches philosophy
εἴ τις θαυμάζοι καὶ τιμῴη μὴ τοὺς πρώτους τῶν
if anyone should-admire and honor not the-ones first of-the
ἔργων ἀρχομένους, ἀλλὰ τοὺς ἄρισθ᾽ ἕκαστον αὐτῶν
works beginning but the-ones best each of-them
ἐξεργαζομένους, μηδὲ τοὺς περὶ τούτων ζητοῦντας λέγειν
working-out nor the-ones about those-things seeking to-speak

περὶ ὧν μηδεὶς πρότερον εἴρηκεν, ἀλλὰ τοὺς οὕτως
about which no-one before has-spoken but the-ones so
ἐπισταμένους εἰπεῖν ὡς οὐδεὶς ἂν ἄλλος δύναιτο.
knowing to-speak as no-one — other could
καίτοι τινὲς ἐπιτιμῶσι τῶν λόγων τοῖς ὑπὲρ τοὺς 11
and-yet some censure of-the speeches the-ones above the
ἰδιώτας ἔχουσι καὶ λίαν ἀπηκριβωμένοις, καὶ τοσοῦτον
private-men being and too-much elaborated and so-far
διημαρτήκασιν ὥστε τοὺς πρὸς ὑπερβολὴν πεποιημένους
have-erred that the-ones for excess composed
πρὸς τοὺς ἀγῶνας τοὺς περὶ τῶν ἰδίων συμβολαίων
by the contests the about the private contracts
σκοποῦσιν, ὥσπερ ὁμοίως δέον ἀμφοτέρους ἔχειν,
they-judge as alike it-being-necessary both to-be
ἀλλ᾽ οὐ τοὺς μὲν ἀσφαλῶς τοὺς δ᾽ ἐπιδεικτικῶς, ἢ
but not the-ones indeed safely the-ones but for-display or
σφᾶς μὲν διορῶντας τὰς μετριότητας, τὸν δ᾽ ἀκριβῶς
themselves indeed discerning the moderations the-one but precisely
ἐπιστάμενον λέγειν ἁπλῶς οὐκ ἂν δυνάμενον εἰπεῖν.
knowing to-speak simply not — being-able to-speak
οὗτοι μὲν οὖν οὐ λελήθασιν ὅτι τούτους ἐπαινοῦσιν 12
these indeed then not have-escaped-notice that these they-praise
ὧν ἐγγὺς αὐτοὶ τυγχάνουσιν ὄντες· ἐμοὶ δ᾽ οὐδὲν
to-whom near themselves happen being to-me but nothing
πρὸς τοὺς τοιούτους ἀλλὰ πρὸς ἐκείνους ἐστί, τοὺς
with the such but with those it-is the-ones
οὐδὲν ἀποδεξομένους τῶν εἰκῇ λεγομένων, ἀλλὰ
nothing going-to-accept of-the-things at-random said but
δυσχερανοῦντας καὶ ζητήσοντας ἰδεῖν τι τοιοῦτον ἐν
going-to-be-vexed and going-to-seek to-see something such in
τοῖς ἐμοῖς, οἷον παρὰ τοῖς ἄλλοις οὐχ εὑρήσουσιν. πρὸς
the my-things as among the others not they-will-find to

οὓς ἔτι μικρὸν ὑπὲρ ἐμαυτοῦ θρασυνάμενος, ἤδη περὶ
whom further a-little for myself having-been-bold now about
τοῦ πράγματος ποιήσομαι τοὺς λόγους.
the matter I-will-make the speeches

13 τοὺς μὲν γὰρ ἄλλους ἐν τοῖς προοιμίοις ὁρῶ
the indeed for others in the proems I-see
καταπραΰνοντας τοὺς ἀκροατάς, καὶ προφασιζομένους ὑπὲρ
soothing the hearers and making-excuses for
τῶν μελλόντων ῥηθήσεσθαι, καὶ λέγοντας τοὺς μὲν ὡς
the-things going to-be-said and saying the-ones indeed that
ἐξ ὑπογυίου γέγονεν αὐτοῖς ἡ παρασκευή, τοὺς
from on-the-spur-of-the-moment has-been for-them the preparation the-others
δ' ὡς χαλεπόν ἐστιν ἴσους τοὺς λόγους τῷ μεγέθει τῶν
but that hard it-is equal the speeches to-the greatness of-the
ἔργων ἐξευρεῖν.
deeds to-find

14 ἐγὼ δ' ἢν μὴ καὶ τοῦ πράγματος ἀξίως εἴπω καὶ
I but if not both of-the matter worthily I-speak and
τῆς δόξης τῆς ἐμαυτοῦ καὶ τοῦ χρόνου, μὴ μόνον τοῦ
of-the reputation the my-own and of-the time not only the
περὶ τὸν λόγον ἡμῖν διατριφθέντος ἀλλὰ καὶ σύμπαντος
about the speech by-us spent but also whole
οὗ βεβίωκα, παρακελεύομαι μηδεμίαν συγγνώμην ἔχειν,
which I-have-lived I-bid no pardon to-have
ἀλλὰ καταγελᾶν καὶ καταφρονεῖν· οὐδὲν γὰρ ὅ τι τῶν
but to-laugh-at and to-despise nothing for what ever of-the
τοιούτων οὐκ ἄξιός εἰμι πάσχειν, εἴπερ μηδὲν διαφέρων
such-things not worthy I-am to-suffer if-indeed in-nothing excelling
οὕτω μεγάλας ποιοῦμαι τὰς ὑποσχέσεις.
so great I-make the promises

περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προειρήσθω.
about indeed then the private-matters these-things by-me let-be-said-beforehand
περὶ δὲ τῶν κοινῶν,
about but the common-matters
ὅσοι μὲν εὐθὺς ἐπελθόντες διδάσκουσιν ὡς χρὴ 15
as-many-as indeed at-once having-come-forward teach that it-is-necessary
διαλυσαμένους τὰς πρὸς ἡμᾶς αὐτοὺς ἔχθρας ἐπὶ τὸν
having-dissolved the against us ourselves enmities against the
βάρβαρον τραπέσθαι, καὶ διεξέρχονται τάς τε συμφορὰς
barbarian to-turn and go-through the both misfortunes
τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενημένας
the from the war the against one-another for-us having-happened
καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ᾽ ἐκεῖνον
and the benefits the from the expedition the against him
ἐσομένας, ἀληθῆ μὲν λέγουσιν, οὐ μὴν ἐντεῦθεν ποιοῦνται
going-to-be true-things indeed they-say not however from-there they-make
τὴν ἀρχὴν ὅθεν ἂν μάλιστα συστῆσαι ταῦτα δυνηθεῖεν.
the beginning from-where — most to-bring-about these-things they-could
τῶν γὰρ Ἑλλήνων οἱ μὲν ὑφ᾽ ἡμῖν οἱ δ᾽ ὑπὸ 16
of-the for Greeks the-ones indeed under us the-ones but under
Λακεδαιμονίοις εἰσίν· αἱ γὰρ πολιτεῖαι, δι᾽ ὧν οἰκοῦσι
Lacedaemonians are the for constitutions through which they-govern
τὰς πόλεις, οὕτω τοὺς πλείστους αὐτῶν διειλήφασιν.
the cities so the most of-them have-divided
ὅστις οὖν οἴεται τοὺς ἄλλους κοινῇ τι πράξειν
whoever then thinks the others in-common anything to-be-going-to-do
ἀγαθόν, πρὶν ἂν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λίαν
good before — the-ones presiding of-them he-reconciles too
ἁπλῶς ἔχει καὶ πόρρω τῶν πραγμάτων ἐστίν.
simply is and far from-the affairs is

17 ἀλλὰ δεῖ τὸν μὴ μόνον ἐπίδειξιν ποιούμενον ἀλλὰ
but it-is-necessary the-one not only display making but
καὶ διαπράξασθαί τι βουλόμενον ἐκείνους τοὺς λόγους
also to-accomplish something wishing those the speeches
ζητεῖν, οἵ τινες τὼ πόλη τούτω πείσουσιν ἰσομοιρῆσαι
to-seek who ever the-two cities these-two will-persuade to-share-equally
πρὸς ἀλλήλας καὶ τάς θ' ἡγεμονίας διελέσθαι καὶ τὰς
with one-another and the both leaderships to-divide and the
πλεονεξίας ἃς νῦν παρὰ τῶν Ἑλλήνων ἐπιθυμοῦσιν
advantages which now from the Greeks they-desire
αὑταῖς γίγνεσθαι, ταύτας παρὰ τῶν βαρβάρων ποιήσασθαι.
for-themselves to-come these from the barbarians to-make

18 τὴν μὲν οὖν ἡμετέραν πόλιν ῥᾴδιον ἐπὶ ταῦτα
the indeed then our city easy to these-things
προαγαγεῖν, Λακεδαιμόνιοι δὲ νῦν μὲν ἔτι δυσπείστως
to-bring-forward Lacedaemonians but now indeed still hard-to-persuade
ἔχουσι· παρειλήφασι γὰρ ψευδῆ λόγον, ὡς ἔστιν αὐτοῖς
are they-have-received for false account that it-is for-them
ἡγεῖσθαι πάτριον· ἢν δ' ἐπιδείξῃ τις αὐτοῖς ταύτην τὴν
to-lead ancestral if but shows anyone to-them this the
τιμὴν ἡμετέραν οὖσαν μᾶλλον ἢ ἐκείνων, τάχ' ἂν ἐάσαντες
honor ours being rather than theirs perhaps — having-let-go
τὸ διακριβοῦσθαι περὶ τούτων ἐπὶ τὸ συμφέρον ἔλθοιεν.
the to-be-precise about these to the advantage they-would-come

19 ἐχρῆν μὲν οὖν καὶ τοὺς ἄλλους ἐντεῦθεν ἄρχεσθαι
it-was-necessary indeed then also the others from-there to-begin
καὶ μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν,
and not before about the agreed-things to-advise
πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν· ἐμοὶ
before about the disputed-things us they-taught for-me
δ' οὖν ἀμφοτέρων ἕνεκα προσήκει περὶ ταῦτα
but at-any-rate for-both for-the-sake it-befits about these-things

ποιήσασθαι τὴν πλείστην διατριβήν, μάλιστα μὲν ἵνα
to-make the most time-spent most indeed so-that
προὔργου τι γένηται καὶ παυσάμενοι τῆς πρὸς ἡμᾶς
to-advantage something may-happen and having-ceased from-the toward us
αὐτοὺς φιλονικίας κοινῇ τοῖς βαρβάροις πολεμήσωμεν,
ourselves rivalry in-common the barbarians we-may-war-on
εἰ δὲ τοῦτ᾽ ἐστὶν ἀδύνατον, ἵνα δηλώσω τοὺς ἐμποδὼν 20
if but this is impossible so-that I-may-show the-ones in-the-way
ὄντας τῇ τῶν Ἑλλήνων εὐδαιμονίᾳ, καὶ πᾶσι γένηται
being to-the of-the Greeks prosperity and to-all it-may-become
φανερὸν ὅτι καὶ πρότερον ἡ πόλις ἡμῶν δικαίως τῆς
evident that both before the city our justly over-the
θαλάττης ἦρξε καὶ νῦν οὐκ ἀδίκως ἀμφισβητεῖ τῆς ἡγεμονίας.
sea ruled and now not unjustly lays-claim to-the leadership
τοῦτο μὲν γὰρ εἰ δεῖ τούτους ἐφ᾽ ἑκάστῳ 21
on-the-one-hand indeed for if it-is-necessary these in each
τιμᾶσθαι τῶν ἔργων, τοὺς ἐμπειροτάτους ὄντας καὶ
to-be-honored of-the deeds the-ones most-experienced being and
μεγίστην δύναμιν ἔχοντας, ἀναμφισβητήτως ἡμῖν προσήκει
greatest power having indisputably to-us it-befits
τὴν ἡγεμονίαν ἀπολαβεῖν, ἥν περ πρότερον ἐτυγχάνομεν
the leadership to-recover which very before we-happened
ἔχοντες· οὐδεὶς γὰρ ἂν ἑτέραν πόλιν ἐπιδείξειε τοσοῦτον
having no-one for — other city could-show so-much
ἐν τῷ πολέμῳ τῷ κατὰ γῆν ὑπερέχουσαν, ὅσον τὴν
in the war the on land excelling as-much-as the
ἡμετέραν ἐν τοῖς κινδύνοις τοῖς κατὰ θάλατταν διαφέρουσαν.
our in the dangers the on sea surpassing
τοῦτο δ᾽ εἴ τινες ταύτην μὲν μὴ νομίζουσι δικαίαν 22
on-the-other-hand and if some this indeed not think just
εἶναι τὴν κρίσιν, ἀλλὰ πολλὰς τὰς μεταβολὰς γίγνεσθαι
to-be the judgment but many the changes to-happen

(τὰς γὰρ δυναστείας οὐδέποτε τοῖς αὐτοῖς παραμένειν),
the for dominations never with-the same to-remain
ἀξιοῦσι δὲ τὴν ἡγεμονίαν ἔχειν ὥσπερ ἄλλο τι γέρας
they-claim and the leadership to-have as other some prize
ἢ τοὺς πρώτους τυχόντας ταύτης τῆς τιμῆς ἢ τοὺς
either the-ones first having-obtained this the honor or the-ones
πλείστων ἀγαθῶν αἰτίους τοῖς Ἕλλησιν ὄντας, ἡγοῦμαι
of-most goods causes to-the Greeks being I-think
καὶ τούτους εἶναι μεθ' ἡμῶν·
also these to-be with us
23 ὅσῳ γὰρ ἄν τις πορρωτέρωθεν σκοπῇ περὶ
by-as-much-as for — anyone from-farther-back considers about
τούτων ἀμφοτέρων, τοσούτῳ πλέον ἀπολείψομεν τοὺς
these both by-so-much more we-shall-leave-behind the-ones
ἀμφισβητοῦντας. ὁμολογεῖται μὲν γὰρ τὴν πόλιν ἡμῶν
disputing is-agreed indeed for the city our
ἀρχαιοτάτην εἶναι καὶ μεγίστην καὶ παρὰ πᾶσιν ἀνθρώποις
most-ancient to-be and greatest and among all men
ὀνομαστοτάτην· οὕτω δὲ καλῆς τῆς ὑποθέσεως οὔσης, ἐπὶ
most-renowned so but fine the foundation being on
τοῖς ἐχομένοις τούτων ἔτι μᾶλλον ἡμᾶς προσήκει τιμᾶσθαι.
the-things following these still more us it-befits to-be-honored

II · THE FIRST BENEFACTIONS

The Athenians alone are autochthonous, born of the land they hold. Demeter, kindly disposed to their ancestors for the services they did her when she wandered in search of Kore, gave the grain and the mysteries, and Athens shared them with all; the first-fruits sent to Athens each year, and the Pythia's commands to send them, confirm it. Athens then led out colonies, won land from the barbarians for the Greeks, and gave laws and a constitution to Greeks living lawlessly, first settling homicide by law.

ταύτην γὰρ οἰκοῦμεν οὐχ ἑτέρους ἐκβαλόντες οὐδ' ἐρήμην 24
this for we-inhabit not others having-expelled nor empty
καταλαβόντες οὐδ' ἐκ πολλῶν ἐθνῶν μιγάδες συλλεγέντες,
having-seized nor from many nations mixed having-been-gathered
ἀλλ' οὕτω καλῶς καὶ γνησίως γεγόναμεν, ὥστ' ἐξ
but so nobly and legitimately we-have-been-born that from
ἥσπερ ἔφυμεν, ταύτην ἔχοντες ἅπαντα τὸν χρόνον
which-very we-sprang this holding all the time
διατελοῦμεν, αὐτόχθονες ὄντες καὶ τῶν ὀνομάτων τοῖς
we-continue autochthonous being and of-the names the
αὐτοῖς, οἷσπερ τοὺς οἰκειοτάτους,
same with-which-very the nearest-kin
τὴν πόλιν ἔχοντες προσειπεῖν· μόνοις γὰρ ἡμῖν τῶν 25
the city having to-address alone for to-us of-the
Ἑλλήνων τὴν αὐτὴν τροφὸν καὶ πατρίδα καὶ μητέρα
Greeks the same nurse and fatherland and mother
καλέσαι προσήκει. καίτοι χρὴ τοὺς εὐλόγως μέγα
to-call it-befits and-yet it-is-necessary the-ones reasonably great
φρονοῦντας καὶ περὶ τῆς ἡγεμονίας δικαίως ἀμφισβητοῦντας
thinking and about the leadership justly disputing
καὶ τῶν πατρίων πολλάκις μεμνημένους τοιαύτην τὴν
and the ancestral-things often remembering such the
ἀρχὴν τοῦ γένους ἔχοντας φαίνεσθαι.
beginning of-the race having to-appear
τὰ μὲν οὖν ἐξ ἀρχῆς ὑπάρξαντα καὶ παρὰ τῆς 26
the-things indeed then from the-beginning having-belonged and from the
τύχης δωρηθέντα τηλικαῦθ' ἡμῖν τὸ μέγεθός ἐστιν·
fortune given so-great for-us in-the size are
ὅσων δὲ τοῖς ἄλλοις ἀγαθῶν αἴτιοι γεγόναμεν, οὕτως
of-how-many but for-the others goods causes we-have-become so
ἂν κάλλιστ' ἐξετάσαιμεν, εἰ τόν τε χρόνον ἀπ' ἀρχῆς
— finest we-could-examine if the both time from beginning

καὶ τὰς πράξεις τὰς τῆς πόλεως ἐφεξῆς διέλθοιμεν·
and the actions the of-the city in-order we-should-go-through
εὑρήσομεν γὰρ αὐτὴν οὐ μόνον τῶν πρὸς τὸν πόλεμον
we-shall-find for it not only of-the for the war
κινδύνων ἀλλὰ καὶ τῆς ἄλλης κατασκευῆς,
dangers but also of-the other equipment
27 ἐν ᾗ κατοικοῦμεν καὶ μεθ' ἧς πολιτευόμεθα καὶ δι'
in which we-dwell and with which we-are-citizens and through
ἣν ζῆν δυνάμεθα, σχεδὸν ἁπάσης αἰτίαν οὖσαν. ἀνάγκη
which to-live we-can nearly of-all cause being it-is-necessary
δὲ προαιρεῖσθαι τῶν εὐεργεσιῶν μὴ τὰς διὰ μικρότητα
and to-choose of-the benefactions not the-ones through smallness
διαλαθούσας καὶ κατασιωπηθείσας, ἀλλὰ τὰς διὰ τὸ
having-escaped-notice and passed-over-in-silence but the-ones through the
μέγεθος ὑπὸ πάντων ἀνθρώπων καὶ πάλαι καὶ νῦν καὶ
greatness by all men both long-ago and now and
πανταχοῦ καὶ λεγομένας καὶ μνημονευομένας.
everywhere both spoken and remembered
28 πρῶτον μὲν τοίνυν, οὗ πρῶτον ἡ φύσις ἡμῶν ἐδεήθη,
first indeed then of-what first the nature our needed
διὰ τῆς πόλεως τῆς ἡμετέρας ἐπορίσθη· καὶ γὰρ εἰ
through the city the our it-was-provided and for even-if
μυθώδης ὁ λόγος γέγονεν, ὅμως αὐτῷ καὶ νῦν ῥηθῆναι
legendary the story has-become nevertheless it also now to-be-told
προσήκει. Δήμητρος γὰρ ἀφικομένης εἰς τὴν χώραν
it-befits Demeter for having-arrived in the land
ὅτ' ἐπλανήθη τῆς Κόρης ἁρπασθείσης, καὶ πρὸς τοὺς
when she-wandered — Kore having-been-snatched and toward the
προγόνους ἡμῶν εὐμενῶς διατεθείσης ἐκ τῶν εὐεργεσιῶν
ancestors our kindly having-been-disposed from the benefactions
ἃς οὐχ οἷόν τ' ἄλλοις ἢ τοῖς μεμυημένοις ἀκούειν,
which not possible — for-others than for-the initiated to-hear

καὶ δούσης δωρεὰς διττὰς αἵπερ μέγισται τυγχάνουσιν
and having-given gifts twofold which-very greatest happen
οὖσαι, τούς τε καρπούς, οἳ τοῦ μὴ θηριωδῶς ζῆν ἡμᾶς
being the both fruits which of-the not like-beasts to-live us
αἴτιοι γεγόνασι, καὶ τὴν τελετήν, ἧς οἱ μετασχόντες
causes have-become and the rite of-which the-ones having-shared
περί τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος
about both the of-the life end and of-the whole
αἰῶνος ἡδίους τὰς ἐλπίδας ἔχουσιν,
eternity sweeter the hopes have
οὕτως ἡ πόλις ἡμῶν οὐ μόνον θεοφιλῶς ἀλλὰ καὶ 29
so the city our not only god-belovedly but also
φιλανθρώπως ἔσχεν, ὥστε κυρία γενομένη τοσούτων
humanely behaved that master having-become of-so-many
ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις, ἀλλ' ὧν ἔλαβεν
goods not it-begrudged the others but of-what it-received
ἅπασι μετέδωκεν. καὶ τὰ μὲν ἔτι καὶ νῦν καθ'
with-all it-shared and the-things indeed still even now by
ἕκαστον τὸν ἐνιαυτὸν δείκνυμεν, τῶν δὲ συλλήβδην τάς
each the year we-show of-the but in-sum the
τε χρείας καὶ τὰς ἐργασίας καὶ τὰς ὠφελίας τὰς ἀπ'
both uses and the workings and the benefits the from
αὐτῶν γιγνομένας ἐδίδαξεν.
them arising it-taught
καὶ τούτοις ἀπιστεῖν μικρῶν ἔτι προστεθέντων οὐδεὶς 30
and these to-disbelieve small-things further having-been-added no-one
ἂν ἀξιώσειεν. πρῶτον μὲν γάρ, ἐξ ὧν ἄν τις
— would-think-fit first indeed for from what — anyone
καταφρονήσειε τῶν λεγομένων ὡς ἀρχαίων ὄντων,
might-despise the-things said as ancient being
ἐκ τῶν αὐτῶν τούτων εἰκότως ἂν καὶ τὰς πράξεις
from the same these reasonably — also the actions

γεγενῆσθαι νομίσειεν· διὰ γὰρ τὸ πολλοὺς εἰρηκέναι
to-have-happened he-might-think because-of for the many to-have-told
καὶ πάντας ἀκηκοέναι προσήκει μὴ καινὰ μὲν πιστὰ
and all to-have-heard it-befits not new indeed trustworthy
δὲ δοκεῖν εἶναι τὰ λεγόμενα περὶ αὐτῶν. ἔπειτ' οὐ
but to-seem to-be the-things said about them then not
μόνον ἐνταῦθα καταφυγεῖν ἔχομεν, ὅτι τὸν λόγον καὶ
only here to-take-refuge we-can that the story and
τὴν φήμην ἐκ πολλοῦ παρειλήφαμεν, ἀλλὰ καὶ σημείοις
the report from long-ago we-have-received but also with-proofs
μείζοσιν ἢ τούτοις ἔστιν ἡμῖν χρήσασθαι περὶ αὐτῶν.
greater than these it-is-possible for-us to-use about them
31 αἱ μὲν γὰρ πλεῖσται τῶν πόλεων ὑπόμνημα τῆς παλαιᾶς
the indeed for most of-the cities as-memorial of-the ancient
εὐεργεσίας ἀπαρχὰς τοῦ σίτου καθ' ἕκαστον τὸν ἐνιαυτὸν
benefaction first-fruits of-the grain in each the year
ὡς ἡμᾶς ἀποπέμπουσι, ταῖς δ' ἐκλειπούσαις πολλάκις ἡ
to us send to-the-ones but failing often the
Πυθία προσέταξεν ἀποφέρειν τὰ μέρη τῶν καρπῶν καὶ ποιεῖν
Pythia ordered to-bring the shares of-the fruits and to-do
πρὸς τὴν πόλιν τὴν ἡμετέραν τὰ πάτρια. καίτοι περὶ τίνων
toward the city the our the ancestral-rites and-yet about what
χρὴ μᾶλλον πιστεύειν ἢ περὶ ὧν ὅ τε θεὸς ἀναιρεῖ καὶ
is-it-necessary more to-believe than about what the both god proclaims and
πολλοῖς τῶν Ἑλλήνων συνδοκεῖ, καὶ τά τε πάλαι ῥηθέντα
to-many of-the Greeks seems-good-also and the both long-ago said-things
τοῖς παροῦσιν ἔργοις συμμαρτυρεῖ, καὶ τὰ νῦν γιγνόμενα
with-the present deeds bear-witness-together and the-things now happening
τοῖς ὑπ' ἐκείνων εἰρημένοις ὁμολογεῖ; χωρὶς δὲ τούτων,
with-the-things by those said agree apart and from-these

ἢν ἅπαντα ταῦτ᾽ ἐάσαντες ἀπὸ τῆς ἀρχῆς σκοπῶμεν, 32
if all these-things having-let-go from the beginning we-consider
εὑρήσομεν ὅτι τὸν βίον οἱ πρῶτοι φανέντες ἐπὶ γῆς
we-shall-find that the life the-ones first having-appeared on earth
οὐκ εὐθὺς οὕτως ὥσπερ νῦν ἔχοντα κατέλαβον, ἀλλὰ
not at-once so as now being found but
κατὰ μικρὸν αὐτοὶ συνεπορίσαντο. τίνας οὖν χρὴ
by little themselves provided-together whom then is-it-necessary
μᾶλλον νομίζειν ἢ δωρεὰν παρὰ τῶν θεῶν λαβεῖν
rather to-think either as-a-gift from the gods to-have-received
ἢ ζητοῦντας αὐτοὺς ἐντυχεῖν;
or seeking themselves to-have-hit-upon-it
οὐ τοὺς ὑπὸ πάντων ὁμολογουμένους καὶ πρώτους 33
not the-ones by all agreed both first
γενομένους καὶ πρός τε τὰς τέχνας εὐφυεστάτους ὄντας
having-been and toward both the arts most-gifted being
καὶ πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους; καὶ
and toward the-things of-the gods most-piously disposed and
μὴν ὅσης προσήκει τιμῆς τυγχάνειν τοὺς τηλικούτων
truly how-much it-befits honor to-obtain the-ones of-so-great
ἀγαθῶν αἰτίους, περίεργον διδάσκειν· οὐδεὶς γὰρ ἂν
goods causes superfluous to-teach no-one for —
δύναιτο δωρεὰν τοσαύτην τὸ μέγεθος εὑρεῖν, ἥ τις
could gift so-great in-the size to-find which some
ἴση τοῖς πεπραγμένοις ἐστίν.
equal to-the-things done is
περὶ μὲν οὖν τοῦ μεγίστου τῶν εὐεργετημάτων καὶ πρώτου 34
about indeed then the greatest of-the benefactions and first
γενομένου καὶ πᾶσι κοινοτάτου ταῦτ᾽ εἰπεῖν ἔχομεν· περὶ
having-been and to-all most-common these-things to-say we-have about
δὲ τοὺς αὐτοὺς χρόνους ὁρῶσα τοὺς μὲν βαρβάρους τὴν
but the same times seeing the indeed barbarians the

πλείστην τῆς χώρας κατέχοντας, τοὺς δ' Ἕλληνας εἰς
most of-the land holding the but Greeks into
μικρὸν τόπον κατακεκλειμένους καὶ διὰ σπανιότητα τῆς
small place shut-up and because-of scarcity of-the
γῆς ἐπιβουλεύοντάς τε σφίσιν αὐτοῖς καὶ στρατείας ἐπ'
land plotting both against-them- -selves and expeditions against
ἀλλήλους ποιουμένους, καὶ τοὺς μὲν δι' ἔνδειαν τῶν
one-another making and the-ones indeed through want of-the-things
καθ' ἡμέραν τοὺς δὲ διὰ τὸν πόλεμον ἀπολλυμένους,
by day the-others but through the war perishing
35 οὐδὲ ταῦθ' οὕτως ἔχοντα περιεῖδεν, ἀλλ' ἡγεμόνας εἰς
not-even these-things so being it-overlooked but leaders to
τὰς πόλεις ἐξέπεμψεν, οἳ παραλαβόντες τοὺς μάλιστα
the cities it-sent-out who having-taken the-ones most
βίου δεομένους, στρατηγοὶ καταστάντες αὐτῶν καὶ
of-livelihood needing generals having-become of-them and
πολέμῳ κρατήσαντες τοὺς βαρβάρους, πολλὰς μὲν
in-war having-conquered the barbarians many indeed
ἐφ' ἑκατέρας τῆς ἠπείρου πόλεις ἔκτισαν, ἁπάσας
on each-of-the-two the continent cities founded all
δὲ τὰς νήσους κατῴκισαν, ἀμφοτέρους δὲ καὶ τοὺς
and the islands settled both and both the-ones
ἀκολουθήσαντας καὶ τοὺς ὑπομείναντας ἔσωσαν·
having-followed and the-ones having-remained they-saved
36 τοῖς μὲν γὰρ ἱκανὴν τὴν οἴκοι χώραν κατέλιπον,
for-the-ones indeed for sufficient the at-home land they-left
τοῖς δὲ πλείω τῆς ὑπαρχούσης ἐπόρισαν· ἅπαντα γὰρ
for-the-others but more than-the existing they-provided all for
περιεβάλοντο τὸν τόπον, ὃν νῦν τυγχάνομεν κατέχοντες.
they-encompassed the region which now we-happen holding
ὥστε καὶ τοῖς ὕστερον βουληθεῖσιν ἀποικίσαι τινὰς καὶ
so-that also for-the-ones later having-wished to-colonize some and

μιμήσασθαι τὴν πόλιν τὴν ἡμετέραν πολλὴν ῥᾳστώνην
to-imitate the city the our much ease
ἐποίησαν· οὐ γὰρ αὐτοὺς ἔδει κτωμένους χώραν
they-made not for them it-was-necessary acquiring land
διακινδυνεύειν, ἀλλ' εἰς τὴν ὑφ' ἡμῶν ἀφορισθεῖσαν,
to-run-risks but into the by us marked-out
εἰς ταύτην οἰκεῖν ἰόντας. καίτοι τίς ἂν ταύτης ἡγεμονίαν 37
into this to-dwell going and-yet who — than-this leadership
ἐπιδείξειεν ἢ πατριωτέραν, τῆς πρότερον γενομένης
could-show either more-ancestral than-the before having-been
πρὶν τὰς πλείστας οἰκισθῆναι τῶν Ἑλληνίδων πόλεων,
before the most to-be-settled of-the Greek cities
ἢ μᾶλλον συμφέρουσαν, τῆς τοὺς μὲν βαρβάρους
or more advantageous than-the the indeed barbarians
ἀναστάτους ποιησάσης, τοὺς δ' Ἕλληνας εἰς τοσαύτην
uprooted having-made the but Greeks into such
εὐπορίαν προαγαγούσης;
prosperity having-advanced
οὐ τοίνυν, ἐπειδὴ τὰ μέγιστα συνδιέπραξε, τῶν ἄλλων 38
not then when the greatest-things it-accomplished-together the others
ὠλιγώρησεν, ἀλλ' ἀρχὴν μὲν ταύτην ἐποιήσατο τῶν
it-neglected but beginning indeed this it-made of-the
εὐεργεσιῶν, τροφὴν τοῖς δεομένοις εὑρεῖν, ἥνπερ
benefactions nourishment for-the-ones needing to-find which-very
χρὴ τοὺς μέλλοντας καὶ περὶ τῶν ἄλλων καλῶς
it-is-necessary the-ones being-about also about the other-things well
διοικήσειν, ἡγουμένη δὲ τὸν βίον τὸν ἐπὶ τούτοις μόνον
to-be-going-to-manage thinking and the life the on these alone
οὔπω τοῦ ζῆν ἐπιθυμεῖν ἀξίως ἔχειν οὕτως ἐπεμελήθη καὶ
not-yet the to-live to-desire worthily to-be so it-took-care also
τῶν λοιπῶν, ὥστε τῶν παρόντων τοῖς ἀνθρώποις ἀγαθῶν,
of-the rest that of-the present for-the men goods

ὅσα μὴ παρὰ θεῶν ἔχομεν ἀλλὰ δι᾽ ἀλλήλους ἡμῖν
as-many-as not from gods we-have but through one-another to-us
γέγονε, μηδὲν μὲν ἄνευ τῆς πόλεως τῆς ἡμετέρας εἶναι,
have-come nothing indeed without the city the our to-be
τὰ δὲ πλεῖστα διὰ ταύτην γεγενῆσθαι.
the-things but most through this to-have-come-about
39 παραλαβοῦσα γὰρ τοὺς Ἕλληνας ἀνόμως ζῶντας καὶ
having-found for the Greeks lawlessly living and
σποράδην οἰκοῦντας, καὶ τοὺς μὲν ὑπὸ δυναστειῶν
scattered dwelling and the-ones indeed by dominations
ὑβριζομένους τοὺς δὲ δι᾽ ἀναρχίαν ἀπολλυμένους, καὶ
outraged the-ones but through anarchy perishing also
τούτων τῶν κακῶν αὐτοὺς ἀπήλλαξε, τῶν μὲν κυρία
from-these the evils them it-released of-the-ones indeed master
γενομένη, τοῖς δ᾽ αὑτὴν παράδειγμα ποιήσασα· πρώτη
having-become to-the-others but itself example having-made first
γὰρ καὶ νόμους ἔθετο καὶ πολιτείαν κατεστήσατο.
for both laws it-laid-down and constitution established
40 δῆλον δ᾽ ἐκεῖθεν· οἱ γὰρ ἐν ἀρχῇ περὶ τῶν φονικῶν
clear and from-there the-ones for in the-beginning about the homicides
ἐγκαλέσαντες, καὶ βουληθέντες μετὰ λόγου καὶ μὴ μετὰ
having-brought-charges and having-wished with reason and not with
βίας διαλύσασθαι τὰ πρὸς ἀλλήλους, ἐν τοῖς νόμοις τοῖς
violence to-settle the-matters toward one-another in the laws the
ἡμετέροις τὰς κρίσεις ἐποιήσαντο περὶ αὐτῶν. καὶ μὲν δὴ
our the judgments made about them and indeed indeed
καὶ τῶν τεχνῶν τάς τε πρὸς τἀναγκαῖα τοῦ βίου χρησίμας
also of-the arts the both for the-necessities of-the life useful
καὶ τὰς πρὸς ἡδονὴν μεμηχανημένας, τὰς μὲν εὑροῦσα
and the-ones for pleasure devised the-ones indeed having-found
τὰς δὲ δοκιμάσασα χρῆσθαι τοῖς ἄλλοις παρέδωκεν.
the-others but having-tested to-use to-the others it-handed-down

τὴν τοίνυν ἄλλην διοίκησιν οὕτω φιλοξένως κατεσκευάσατο 41
the then other administration so hospitably it-arranged
καὶ πρὸς ἅπαντας οἰκείως, ὥστε καὶ τοῖς χρημάτων
and toward all intimately that both for-the-ones money
δεομένοις καὶ τοῖς ἀπολαῦσαι τῶν ὑπαρχόντων
needing and for-the-ones to-enjoy the existing-things
ἐπιθυμοῦσιν ἁρμόττειν, καὶ μήτε τοῖς
desiring for-both to-suit and neither for-the-ones
εὐδαιμονοῦσι μήτε τοῖς δυστυχοῦσιν ἐν ταῖς αὑτῶν
prospering nor for-the-ones unfortunate in the their-own
ἀχρήστως ἔχειν, ἀλλ' ἑκατέροις αὐτῶν εἶναι παρ' ἡμῖν,
uselessly to-be but for-each of-them to-be among us
τοῖς μὲν ἡδίστας διατριβάς, τοῖς δὲ ἀσφαλεστάτην
for-the-ones indeed most-pleasant pastimes for-the-others but safest
καταφυγήν.
refuge
ἔτι δὲ τὴν χώραν οὐκ αὐτάρκη κεκτημένων ἑκάστων, 42
further and the land not self-sufficient possessing each
ἀλλὰ τὰ μὲν ἐλλείπουσαν τὰ δὲ πλείω τῶν
but the-things indeed lacking the-things but more than-the
ἱκανῶν φέρουσαν, καὶ πολλῆς ἀπορίας οὔσης τὰ μὲν
sufficient bearing and much perplexity being the-things indeed
ὅπου χρὴ διαθέσθαι τὰ δ' ὁπόθεν εἰσαγαγέσθαι,
where it-is-necessary to-dispose-of the-things but whence to-import
καὶ ταύταις ταῖς συμφοραῖς ἐπήμυνεν· ἐμπόριον γὰρ ἐν
also these the misfortunes it-remedied market for in
μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο, τοσαύτην
middle — of-Greece — Peiraeus it-established such
ἔχονθ' ὑπερβολήν, ὥσθ' ἃ παρὰ τῶν ἄλλων ἓν παρ'
having excess that what from the others one from

ἑκάστων χαλεπόν ἐστι λαβεῖν, ταῦθ' ἅπαντα παρ' αὐτῆς
each hard it-is to-get these all from it
ῥᾴδιον εἶναι πορίσασθαι.
easy to-be to-provide

III · PHILOSOPHY AND THE WARS FOR OTHERS

The founders of the festivals are rightly praised, but Athens is a festival for all time, with the most and finest spectacles. She brought philosophy to light and honored eloquence, so that her pupils became the teachers of others and the name of Greek now marks an education rather than a race. Her ancestors fought great contests for the freedom of others and always helped the wronged, which is why some accuse Athens of serving the weaker. Adrastus came begging the burial of those who fell at the Cadmea, and the sons of Heracles fled to Athens from Eurystheus; Athens compelled the Thebans and defeated Eurystheus, who ended a suppliant of those he had outraged. Sparta owes its very foundation to Athens.

43 τῶν τοίνυν τὰς πανηγύρεις καταστησάντων δικαίως
of-the-ones then the festivals having-established justly
ἐπαινουμένων ὅτι τοιοῦτον ἔθος ἡμῖν παρέδοσαν,
being-praised because such custom to-us they-handed-down
ὥστε σπεισαμένους πρὸς ἀλλήλους καὶ τὰς ἔχθρας τὰς
that having-made-truces with one-another and the enmities the
ἐνεστηκυίας διαλυσαμένους συνελθεῖν εἰς ταὐτόν, καὶ
present having-dissolved to-come-together into the-same-place and
μετὰ ταῦτ' εὐχὰς καὶ θυσίας κοινὰς ποιησαμένους
after these-things prayers and sacrifices common having-made
ἀναμνησθῆναι μὲν τῆς συγγενείας τῆς πρὸς ἀλλήλους
to-be-reminded indeed of-the kinship the toward one-another
ὑπαρχούσης, εὐμενεστέρως δ' εἰς τὸν λοιπὸν χρόνον
existing more-kindly and for the future time

διατεθῆναι πρὸς ἡμᾶς αὐτούς, καὶ τάς τε παλαιὰς
to-be-disposed toward us ourselves and the both old
ξενίας ἀνανεώσασθαι καὶ καινὰς ἑτέρας ποιήσασθαι,
guest-friendships to-renew and new others to-make
καὶ μήτε τοῖς ἰδιώταις μήτε τοῖς διενεγκοῦσι τὴν 44
and neither for-the private-men nor for-the-ones having-excelled in-the
φύσιν ἀργὸν εἶναι τὴν διατριβήν, ἀλλ' ἀθροισθέντων τῶν
nature idle to-be the time-spent but having-been-gathered the
Ἑλλήνων ἐγγενέσθαι τοῖς μὲν ἐπιδείξασθαι τὰς αὑτῶν
Greeks to-be-possible for-the-ones indeed to-display the their-own
εὐτυχίας, τοῖς δὲ θεάσασθαι τούτους πρὸς ἀλλήλους
successes for-the-others but to-watch these against one-another
ἀγωνιζομένους, καὶ μηδετέρους ἀθύμως διάγειν, ἀλλ'
contending and neither dispiritedly to-pass-time but
ἑκατέρους ἔχειν ἐφ' οἷς φιλοτιμηθῶσιν, οἱ μὲν ὅταν
each to-have at what they-may-take-pride the-ones indeed when
ἴδωσι τοὺς ἀθλητὰς αὑτῶν ἕνεκα πονοῦντας, οἱ δ'
they-see the athletes of-themselves for-the-sake toiling the-others but
ὅταν ἐνθυμηθῶσιν ὅτι πάντες ἐπὶ τὴν σφετέραν θεωρίαν
when they-consider that all for the their spectacle
ἥκουσι, — τοσούτων τοίνυν ἀγαθῶν διὰ τὰς συνόδους
have-come so-many then goods through the gatherings
ἡμῖν γιγνομένων οὐδ' ἐν τούτοις ἡ πόλις ἡμῶν ἀπελείφθη.
to-us arising not-even in these the city our was-left-behind
καὶ γὰρ θεάματα πλεῖστα καὶ κάλλιστα κέκτηται, τὰ μὲν 45
and for spectacles most and finest it-possesses the-ones indeed
ταῖς δαπάναις ὑπερβάλλοντα, τὰ δὲ κατὰ τὰς τέχνας
in-the expenditures exceeding the-others but in the arts
εὐδοκιμοῦντα, τὰ δ' ἀμφοτέροις τούτοις διαφέροντα, καὶ
well-reputed the-others but in-both these excelling and
τὸ πλῆθος τῶν εἰσαφικνουμένων ὡς ἡμᾶς τοσοῦτόν ἐστιν,
the multitude of-the-ones arriving to us so-great is

ὥστ᾽ εἴ τι ἐν τῷ πλησιάζειν ἀλλήλοις ἀγαθόν ἐστι, καὶ
that if anything in the to-associate with-one-another good is also
τοῦθ᾽ ὑπ᾽ αὐτῆς περιειλῆφθαι. πρὸς δὲ τούτοις καὶ φιλίας
this by it to-have-been-embraced besides and these also friendships
εὑρεῖν πιστοτάτας καὶ συνουσίαις ἐντυχεῖν παντοδαπωτάταις
to-find most-faithful and companionships to-meet most-varied
μάλιστα παρ᾽ ἡμῖν ἔστιν, ἔτι δ᾽ ἀγῶνας ἰδεῖν, μὴ
most among us it-is-possible further and contests to-see not
μόνον τάχους καὶ ῥώμης, ἀλλὰ καὶ λόγων καὶ γνώμης καὶ
only of-speed and of-strength but also of-speeches and of-judgment and
τῶν ἄλλων ἔργων ἁπάντων, καὶ τούτων ἆθλα μέγιστα.
of-the other works all and of-these prizes greatest
46 πρὸς γὰρ οἷς αὐτὴ τίθησι, καὶ τοὺς ἄλλους διδόναι
besides for what itself offers also the others to-give
συναναπείθει· τὰ γὰρ ὑφ᾽ ἡμῶν κριθέντα τοσαύτην
it-persuades the-things for by us judged such
λαμβάνει δόξαν ὥστε παρὰ πᾶσιν ἀνθρώποις ἀγαπᾶσθαι.
receive reputation that among all men to-be-prized
χωρὶς δὲ τούτων αἱ μὲν ἄλλαι πανηγύρεις διὰ πολλοῦ
apart and from-these the indeed other festivals after long
χρόνου συλλεγεῖσαι ταχέως διελύθησαν, ἡ δ᾽ ἡμετέρα πόλις
time assembled quickly dispersed the but our city
ἅπαντα τὸν αἰῶνα τοῖς ἀφικνουμένοις πανήγυρίς ἐστιν.
all the age for-the-ones arriving a-festival is
47 φιλοσοφίαν τοίνυν, ἣ πάντα ταῦτα συνεξεῦρε καὶ
philosophy then which all these-things helped-to-find and
συγκατεσκεύασε, καὶ πρός τε τὰς πράξεις ἡμᾶς ἐπαίδευσε
helped-to-establish and for both the actions us educated
καὶ πρὸς ἀλλήλους ἐπράϋνε, καὶ τῶν συμφορῶν τάς τε
and toward one-another gentled and of-the misfortunes the-ones both
δι᾽ ἀμαθίαν καὶ τὰς ἐξ ἀνάγκης γιγνομένας διεῖλε,
through ignorance and the-ones from necessity arising distinguished

καὶ τὰς μὲν φυλάξασθαι τὰς δὲ καλῶς ἐνεγκεῖν
and the-ones indeed to-guard-against the-others but nobly to-bear
ἐδίδαξεν, ἡ πόλις ἡμῶν κατέδειξε,
taught the city our brought-to-light
καὶ λόγους ἐτίμησεν, ὧν πάντες μὲν ἐπιθυμοῦσι, τοῖς δ’ 48
and speech it-honored which all indeed desire the-ones but
ἐπισταμένοις φθονοῦσι, συνειδυῖα μὲν ὅτι τοῦτο μόνον ἐξ
knowing-it they-envy knowing indeed that this alone of
ἁπάντων τῶν ζῴων ἴδιον ἔφυμεν ἔχοντες, καὶ διότι
all the living-things peculiar we-were-born having and because
τούτῳ πλεονεκτήσαντες καὶ τοῖς ἄλλοις ἅπασιν αὐτῶν
by-this having-had-the-advantage also in-the other-things all them
διηνέγκαμεν, ὁρῶσα δὲ περὶ μὲν τὰς ἄλλας πράξεις οὕτω
we-excelled seeing but about indeed the other actions so
ταραχώδεις οὔσας τὰς τύχας ὥστε πολλάκις ἐν αὐταῖς
confused being the fortunes that often in them
καὶ τοὺς φρονίμους ἀτυχεῖν καὶ τοὺς ἀνοήτους κατορθοῦν,
both the wise fail and the foolish succeed
τῶν δὲ λόγων τῶν καλῶς καὶ τεχνικῶς ἐχόντων οὐ μετὸν
of-the but speeches the nobly and artfully being not sharing
τοῖς φαύλοις, ἀλλὰ ψυχῆς εὖ φρονούσης ἔργον ὄντας,
for-the base but of-a-soul well thinking work being
καὶ τούς τε σοφοὺς καὶ τοὺς ἀμαθεῖς δοκοῦντας εἶναι ταύτῃ 49
and the both wise and the ignorant seeming to-be in-this
πλεῖστον ἀλλήλων διαφέροντας, ἔτι δὲ τοὺς εὐθὺς
most from-one-another differing further and the-ones straightway
ἐξ ἀρχῆς ἐλευθέρως τεθραμμένους ἐκ μὲν ἀνδρίας καὶ
from the-beginning freely raised from indeed courage and
πλούτου καὶ τῶν τοιούτων ἀγαθῶν οὐ γιγνωσκομένους, ἐκ
wealth and the such goods not recognized from
δὲ τῶν λεγομένων μάλιστα καταφανεῖς γιγνομένους, καὶ
but the-things spoken most conspicuous becoming and

τοῦτο σύμβολον τῆς παιδεύσεως ἡμῶν ἑκάστου πιστότατον
this token of-the education of-us each most-trustworthy
ἀποδεδειγμένον, καὶ τοὺς λόγῳ καλῶς χρωμένους οὐ
shown and the-ones speech well using not
μόνον ἐν ταῖς αὑτῶν δυναμένους, ἀλλὰ καὶ παρὰ τοῖς
only in the their-own able but also among the
ἄλλοις ἐντίμους ὄντας.
others honored being

50 τοσοῦτον δ' ἀπολέλοιπεν ἡ πόλις ἡμῶν περὶ τὸ φρονεῖν καὶ
so-far and has-left-behind the city our in the to-think and
λέγειν τοὺς ἄλλους ἀνθρώπους, ὥσθ' οἱ ταύτης μαθηταὶ
to-speak the other men that the-ones of-it pupils
τῶν ἄλλων διδάσκαλοι γεγόνασι, καὶ τὸ τῶν Ἑλλήνων
of-the others teachers have-become and the of-the Greeks
ὄνομα πεποίηκε μηκέτι τοῦ γένους ἀλλὰ τῆς διανοίας δοκεῖν
name it-has-made no-longer of-the race but of-the intelligence to-seem
εἶναι, καὶ μᾶλλον Ἕλληνας καλεῖσθαι τοὺς τῆς παιδεύσεως
to-be and rather Greeks to-be-called the-ones of-the education
τῆς ἡμετέρας ἢ τοὺς τῆς κοινῆς φύσεως μετέχοντας.
the our than the-ones of-the common nature sharing

51 ἵνα δὲ μὴ δοκῶ περὶ τὰ μέρη διατρίβειν ὑπὲρ ὅλων
so-that and not I-may-seem about the parts to-spend-time for whole
τῶν πραγμάτων ὑποθέμενος μηδ' ἐκ τούτων ἐγκωμιάζειν
the subject having-proposed nor from these to-eulogize
τὴν πόλιν ἀπορῶν τὰ πρὸς τὸν πόλεμον αὐτὴν
the city being-at-a-loss the-things toward the war it
ἐπαινεῖν, ταῦτα μὲν εἰρήσθω μοι πρὸς τοὺς ἐπὶ τοῖς
to-praise these-things indeed let-be-said by-me to the-ones on the
τοιούτοις φιλοτιμουμένους, ἡγοῦμαι δὲ τοῖς προγόνοις
such-things priding-themselves I-think and for-the ancestors

ἡμῶν οὐχ ἧττον ἐκ τῶν κινδύνων τιμᾶσθαι προσήκειν
our not less from the dangers to-be-honored to-befit
ἢ τῶν ἄλλων εὐεργεσιῶν.
than from-the other benefactions
οὐ γὰρ μικροὺς οὐδ' ὀλίγους οὐδ' ἀφανεῖς ἀγῶνας 52
not for small nor few nor obscure contests
ὑπέμειναν, ἀλλὰ πολλοὺς καὶ δεινοὺς καὶ μεγάλους, τοὺς
they-endured but many and terrible and great the-ones
μὲν ὑπὲρ τῆς αὑτῶν χώρας, τοὺς δ' ὑπὲρ τῆς τῶν
indeed for the their-own land the-others but for the of-the
ἄλλων ἐλευθερίας· ἅπαντα γὰρ τὸν χρόνον διετέλεσαν
others freedom all for the time they-continued
κοινὴν τὴν πόλιν παρέχοντες καὶ τοῖς ἀδικουμένοις
common the city providing and for-the-ones wronged
ἀεὶ τῶν Ἑλλήνων ἐπαμύνουσαν.
always of-the Greeks bringing-help
διὸ δὴ καὶ κατηγοροῦσί τινες ἡμῶν ὡς οὐκ ὀρθῶς 53
therefore indeed also accuse some us that not rightly
βουλευομένων, ὅτι τοὺς ἀσθενεστέρους εἰθίσμεθα
deliberating because the weaker we-are-accustomed
θεραπεύειν, ὥσπερ οὐ μετὰ τῶν ἐπαινεῖν βουλομένων
to-serve as not with the-ones to-praise wishing
ἡμᾶς τοὺς λόγους ὄντας τοὺς τοιούτους. οὐ γὰρ ἀγνοοῦντες
us the speeches being the such not for being-ignorant
ὅσον διαφέρουσιν αἱ μείζους τῶν συμμαχιῶν πρὸς τὴν
how-much differ the greater of-the alliances for the
ἀσφάλειαν οὕτως ἐβουλευόμεθα περὶ αὐτῶν, ἀλλὰ πολὺ
security so we-deliberated about them but much
τῶν ἄλλων ἀκριβέστερον εἰδότες τὰ συμβαίνοντ' ἐκ
than-the others more-precisely knowing the-things resulting from
τῶν τοιούτων ὅμως ᾑρούμεθα τοῖς ἀσθενεστέροις καὶ
the such nevertheless we-chose the weaker even

παρὰ τὸ συμφέρον βοηθεῖν μᾶλλον ἢ τοῖς κρείττοσι
against the advantage to-help rather than with-the stronger
τοῦ λυσιτελοῦντος ἕνεκα συναδικεῖν.
of-the gain for-the-sake to-join-in-wronging
54 γνοίη δ' ἄν τις καὶ τὸν τρόπον καὶ τὴν ῥώμην τὴν τῆς
would-know and — one both the character and the strength the of-the
πόλεως ἐκ τῶν ἱκετειῶν, ἃς ἤδη τινὲς ἡμῖν ἐποιήσαντο.
city from the supplications which already some to-us made
τὰς μὲν οὖν ἢ νεωστὶ γεγενημένας ἢ περὶ μικρῶν
the-ones indeed then either lately having-happened or about small-things
ἐλθούσας παραλείψω· πολὺ δὲ πρὸ τῶν Τρωϊκῶν (ἐκεῖθεν
having-come I-will-pass-over long but before the Trojan-affairs from-there
γὰρ δίκαιον τὰς πίστεις λαμβάνειν τοὺς ὑπὲρ τῶν πατρίων
for just the proofs to-take the-ones about the ancestral-things
ἀμφισβητοῦντας) ἦλθον οἵ θ' Ἡρακλέους παῖδες καὶ μικρὸν
disputing came the both of-Heracles sons and a-little
πρὸ τούτων Ἄδραστος ὁ Ταλαοῦ, βασιλεὺς ὢν Ἄργους,
before these Adrastus — son-of-Talaus king being of-Argos
55 οὗτος μὲν ἐκ τῆς στρατείας τῆς ἐπὶ Θήβας
this-man indeed from the expedition the against Thebes
δεδυστυχηκώς, καὶ τοὺς ὑπὸ τῇ Καδμείᾳ τελευτήσαντας
having-been-unfortunate and the-ones under — Cadmea having-died
αὐτὸς μὲν οὐ δυνάμενος ἀνελέσθαι, τὴν δὲ πόλιν ἀξιῶν
himself indeed not being-able to-take-up the but city asking
βοηθεῖν ταῖς κοιναῖς τύχαις καὶ μὴ περιορᾶν τοὺς ἐν
to-help the common fortunes and not to-overlook the-ones in
τοῖς πολέμοις ἀποθνήσκοντας ἀτάφους γιγνομένους μηδὲ
the wars dying unburied becoming nor
παλαιὸν ἔθος καὶ πάτριον νόμον καταλυόμενον,
ancient custom and ancestral law being-overthrown

οἱ δ' Ἡρακλέους παῖδες φεύγοντες τὴν Εὐρυσθέως 56
the-ones and of-Heracles sons fleeing the of-Eurystheus
ἔχθραν, καὶ τὰς μὲν ἄλλας πόλεις ὑπερορῶντες ὡς οὐκ
enmity and the indeed other cities disregarding as not
ἂν δυναμένας βοηθῆσαι ταῖς ἑαυτῶν συμφοραῖς, τὴν δ'
— being-able to-help the their-own misfortunes the but
ἡμετέραν ἱκανὴν νομίζοντες εἶναι μόνην ἀποδοῦναι χάριν
our sufficient thinking to-be alone to-repay gratitude
ὑπὲρ ὧν ὁ πατὴρ αὐτῶν ἅπαντας ἀνθρώπους εὐεργέτησεν.
for what the father their all men benefited
ἐκ δὴ τούτων ῥᾴδιον κατιδεῖν ὅτι καὶ κατ' ἐκεῖνον 57
from indeed these easy to-perceive that also at that
τὸν χρόνον ἡ πόλις ἡμῶν ἡγεμονικῶς εἶχε· τίς γὰρ ἂν
the time the city our as-leader was who for —
ἱκετεύειν τολμήσειεν ἢ τοὺς ἥττους αὑτοῦ ἢ τοὺς ὑφ'
to-supplicate would-dare either the weaker than-himself or the-ones under
ἑτέροις ὄντας, παραλιπὼν τοὺς μείζω δύναμιν ἔχοντας,
others being having-passed-over the-ones greater power having
ἄλλως τε καὶ περὶ πραγμάτων οὐκ ἰδίων ἀλλὰ κοινῶν
especially both and about affairs not private but common
καὶ περὶ ὧν οὐδένας ἄλλους εἰκὸς ἦν ἐπιμεληθῆναι
and about which none others reasonable it-was to-take-care
πλὴν τοὺς προεστάναι τῶν Ἑλλήνων ἀξιοῦντας;
except the-ones to-stand-at-the-head of-the Greeks claiming
ἔπειτ' οὐδὲ ψευσθέντες φαίνονται τῶν ἐλπίδων, δι' 58
then not-even deceived they-appear in-the hopes because-of
ἃς κατέφυγον ἐπὶ τοὺς προγόνους ἡμῶν. ἀνελόμενοι γὰρ
which they-fled-for-refuge to the ancestors our having-taken-up for
πόλεμον ὑπὲρ μὲν τῶν τελευτησάντων πρὸς Θηβαίους, ὑπὲρ
war for indeed the dead against Thebans for
δὲ τῶν παίδων τῶν Ἡρακλέους πρὸς τὴν Εὐρυσθέως δύναμιν,
and the children — of-Heracles against the of-Eurystheus power

τοὺς μὲν ἐπιστρατεύσαντες ἠνάγκασαν ἀποδοῦναι θάψαι
the-ones indeed having-marched-against they-compelled to-give-back to-bury
τοὺς νεκροὺς τοῖς προσήκουσι, Πελοποννησίων δὲ τοὺς μετ'
the dead to-the kinsmen of-Peloponnesians but the-ones with
Εὐρυσθέως εἰς τὴν χώραν ἡμῶν εἰσβαλόντας ἐπεξελθόντες
Eurystheus into the land our having-invaded having-marched-out
ἐνίκησαν μαχόμενοι κἀκεῖνον τῆς ὕβρεως ἔπαυσαν.
they-defeated fighting and-him from-the insolence they-stopped
59 θαυμαζόμενοι δὲ καὶ διὰ τὰς ἄλλας πράξεις, ἐκ τούτων
admired and also because-of the other actions from these
τῶν ἔργων ἔτι μᾶλλον εὐδοκίμησαν. οὐ γὰρ παρὰ
the deeds still more they-were-well-thought-of not for by
μικρὸν ἐποίησαν, ἀλλὰ τοσοῦτον τὰς τύχας ἑκατέρων
little they-did-it but so-much the fortunes of-each
μετήλλαξαν, ὥσθ' ὁ μὲν ἱκετεύειν ἡμᾶς ἀξιώσας
they-reversed that the-one indeed to-supplicate us having-thought-fit
βίᾳ τῶν ἐχθρῶν ἅπανθ' ὅσων ἐδεήθη διαπραξάμενος
by-force of-the enemies all as-much-as he-asked having-accomplished
ἀπῆλθεν, Εὐρυσθεὺς δὲ βιάσασθαι προσδοκήσας αὐτὸς
departed Eurystheus but to-force having-expected himself
αἰχμάλωτος γενόμενος ἱκέτης ἠναγκάσθη καταστῆναι,
captive having-become suppliant was-compelled to-become
60 καὶ τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν, ὃς
and to-the-one indeed having-surpassed the human nature who
ἐκ Διὸς μὲν γεγονὼς ἔτι δὲ θνητὸς ὢν θεοῦ ῥώμην
from Zeus indeed born still but mortal being of-a-god strength
ἔσχε, τούτῳ μὲν ἐπιτάττων καὶ λυμαινόμενος ἅπαντα
had to-this-one indeed giving-orders and maltreating all
τὸν χρόνον διετέλεσεν, ἐπειδὴ δ' εἰς ἡμᾶς ἐξήμαρτεν,
the time he-continued when but against us he-erred

εἰς τοσαύτην κατέστη μεταβολήν, ὥστ᾽ ἐπὶ τοῖς παισὶ
into such he-came change that at the children
τοῖς ἐκείνου γενόμενος ἐπονειδίστως τὸν βίον ἐτελεύτησεν.
the of-that-one having-come shamefully the life he-ended
πολλῶν δ᾽ ὑπαρχουσῶν ἡμῖν εὐεργεσιῶν εἰς τὴν πόλιν τὴν 61
many but existing of-ours benefactions toward the city the
Λακεδαιμονίων, περὶ ταύτης μόνης μοι συμβέβηκεν εἰπεῖν·
of-Lacedaemonians about this alone for-me it-has-happened to-speak
ἀφορμὴν γὰρ λαβόντες τὴν δι᾽ ἡμῶν αὐτοῖς γενομένην
starting-point for having-taken the through us for-them having-come
σωτηρίαν οἱ πρόγονοι μὲν τῶν νῦν ἐν Λακεδαίμονι
safety the ancestors indeed of-the now in Lacedaemon
βασιλευόντων, ἔκγονοι δ᾽ Ἡρακλέους, κατῆλθον μὲν εἰς
reigning descendants but of-Heracles returned indeed into
Πελοπόννησον, κατέσχον δ᾽ Ἄργος καὶ Λακεδαίμονα
Peloponnese occupied and Argos and Lacedaemon
καὶ Μεσσήνην, οἰκισταὶ δὲ Σπάρτης ἐγένοντο, καὶ τῶν
and Messene founders and of-Sparta became and of-the
παρόντων ἀγαθῶν αὐτοῖς ἁπάντων ἀρχηγοὶ κατέστησαν.
present goods for-them all originators were-established

IV · THE ANCESTORS AND THEIR CITY

Sparta, which owes its prosperity to Athens through the sons of Heracles, ought never to invade Attica, and it is not ancestral for latecomers to lead the native-born. Of the Greek cities Argos, Thebes, and Sparta were greatest then as now, and Athens surpassed them all. The mightiest barbarians, Scythians, Thracians, and Persians, all plotted against Athens, and she faced them all; the Thracians under Eumolpus and the Scythians with the Amazons met her ancestors alone and were destroyed: none of the Amazons who came returned, and the Thracians withdrew so far that many peoples settled between. Against Darius and Xerxes the ancestors won the prizes of valor and soon received the empire of the sea from the Greeks

themselves. Isocrates turns to the men before that war, who served the common good, feared disgrace, governed by habit rather than many laws, and treated the Greeks as leaders, not as masters.

62 ὧν ἐχρῆν ἐκείνους μεμνημένους μηδέποτ' εἰς τὴν
which it-was-necessary them remembering never into the
χώραν ταύτην εἰσβαλεῖν, ἐξ ἧς ὁρμηθέντες τοσαύτην
land this to-invade from which having-set-out such
εὐδαιμονίαν κατεκτήσαντο, μηδ' εἰς κινδύνους καθιστάναι
prosperity they-acquired nor into dangers to-bring
τὴν πόλιν τὴν ὑπὲρ τῶν παίδων τῶν Ἡρακλέους
the city the for the children — of-Heracles
προκινδυνεύσασαν, μηδὲ τοῖς μὲν ἀπ' ἐκείνου γεγονόσι
having-run-risks-first nor to-the-ones indeed from him born
διδόναι τὴν βασιλείαν, τὴν δὲ τῷ γένει τῆς σωτηρίας
to-give the kingship the but for-the race of-the safety
αἰτίαν οὖσαν δουλεύειν αὑτοῖς ἀξιοῦν.
cause being to-be-slave to-themselves to-claim

63 εἰ δὲ δεῖ τὰς χάριτας καὶ τὰς ἐπιεικείας ἀνελόντας
if but it-is-necessary the favors and the decencies having-set-aside
ἐπὶ τὴν ὑπόθεσιν πάλιν ἐπανελθεῖν καὶ τὸν ἀκριβέστατον
to the subject again to-return and the most-precise
τῶν λόγων εἰπεῖν, οὐ δή που πάτριόν ἐστιν ἡγεῖσθαι
of-the arguments to-speak not indeed surely ancestral it-is to-lead
τοὺς ἐπήλυδας τῶν αὐτοχθόνων, οὐδὲ τοὺς εὖ παθόντας
the immigrants of-the autochthonous nor the-ones well having-been-treated
τῶν εὖ ποιησάντων, οὐδὲ τοὺς ἱκέτας γενομένους
of-the-ones well having-done nor the suppliants having-become
τῶν ὑποδεξαμένων.
of-the-ones having-received-them

ἔτι δὲ συντομώτερον ἔχω δηλῶσαι περὶ αὐτῶν. τῶν 64
further and more-concisely I-can to-show about them of-the
μὲν γὰρ Ἑλληνίδων πόλεων, χωρὶς τῆς ἡμετέρας,
indeed for Greek cities apart-from the our
Ἄργος καὶ Θῆβαι καὶ Λακεδαίμων καὶ τότ' ἦσαν
Argos and Thebes and Lacedaemon both then were
μέγισται καὶ νῦν ἔτι διατελοῦσι. φαίνονται δ' ἡμῶν
greatest and now still continue appear and our
οἱ πρόγονοι τοσοῦτον ἁπάντων διενεγκόντες, ὥσθ' ὑπὲρ
the ancestors so-much all having-excelled that for
μὲν Ἀργείων δυστυχησάντων Θηβαίοις, ὅτε μέγιστον
indeed Argives having-been-unfortunate to-Thebans when greatest
ἐφρόνησαν, ἐπιτάττοντες,
they-thought giving-orders
ὑπὲρ δὲ τῶν παίδων τῶν Ἡρακλέους Ἀργείους καὶ τοὺς 65
for and the children — of-Heracles Argives and the
ἄλλους Πελοποννησίους μάχῃ κρατήσαντες, ἐκ δὲ τῶν
other Peloponnesians in-battle having-conquered from and the
πρὸς Εὐρυσθέα κινδύνων τοὺς οἰκιστὰς καὶ τοὺς ἡγεμόνας
against Eurystheus dangers the founders and the leaders
τοὺς Λακεδαιμονίων διασώσαντες. ὥστε περὶ μὲν τῆς
the of-Lacedaemonians having-saved so-that about indeed the
ἐν τοῖς Ἕλλησι δυναστείας οὐκ οἶδ' ὅπως ἄν τις
among the Greeks dominion not I-know how — anyone
σαφέστερον ἐπιδεῖξαι δυνηθείη.
more-clearly to-show could
δοκεῖ δέ μοι καὶ περὶ τῶν πρὸς τοὺς βαρβάρους τῇ πόλει 66
seems and to-me also about the-things against the barbarians by-the city
πεπραγμένων προσήκειν εἰπεῖν, ἄλλως τ' ἐπειδὴ καὶ τὸν
done it-befits to-speak especially both since also the
λόγον κατεστησάμην περὶ τῆς ἡγεμονίας τῆς ἐπ' ἐκείνους.
speech I-established about the leadership the against them

ἅπαντας μὲν οὖν ἐξαριθμῶν τοὺς κινδύνους λίαν ἂν
all indeed then enumerating the dangers too-much —
μακρολογοίην· ἐπὶ δὲ τῶν μεγίστων τὸν αὐτὸν τρόπον ὅν
I-would-speak-at-length on but the greatest the same way which
περ ὀλίγῳ πρότερον πειράσομαι καὶ περὶ τούτων διελθεῖν.
very a-little before I-will-try also about these to-go-through
67 ἔστι γὰρ ἀρχικώτατα μὲν τῶν γενῶν καὶ μεγίστας
there-are for most-imperial indeed of-the races and greatest
δυναστείας ἔχοντα Σκύθαι καὶ Θρᾷκες καὶ Πέρσαι,
dominations having Scythians and Thracians and Persians
τυγχάνουσι δ' οὗτοι μὲν ἅπαντες ἡμῖν ἐπιβουλεύσαντες,
happen and these indeed all against-us having-plotted
ἡ δὲ πόλις πρὸς ἅπαντας τούτους διακινδυνεύσασα. καίτοι
the but city against all these having-run-risks and-yet
τί λοιπὸν ἔσται τοῖς ἀντιλέγουσιν, ἢν ἐπιδειχθῶσι τῶν
what remaining will-be for-the-ones contradicting if they-are-shown of-the
μὲν Ἑλλήνων οἱ μὴ δυνάμενοι τυγχάνειν τῶν δικαίων
indeed Greeks the-ones not able to-obtain the rights
ἡμᾶς ἱκετεύειν ἀξιοῦντες, τῶν δὲ βαρβάρων οἱ βουλόμενοι
us to-supplicate claiming of-the but barbarians the-ones wishing
καταδουλώσασθαι τοὺς Ἕλληνας ἐφ' ἡμᾶς πρώτους ἰόντες;
to-enslave the Greeks against us first going
68 ἐπιφανέστατος μὲν οὖν τῶν πολέμων ὁ Περσικὸς
most-conspicuous indeed then of-the wars the Persian
γέγονεν, οὐ μὴν ἐλάττω τεκμήρια τὰ παλαιὰ τῶν ἔργων
has-been not however lesser proofs the ancient of-the deeds
ἐστὶ τοῖς περὶ τῶν πατρίων ἀμφισβητοῦσιν. ἔτι γὰρ
are for-the-ones about the ancestral-things disputing still for
ταπεινῆς οὔσης τῆς Ἑλλάδος ἦλθον εἰς τὴν χώραν ἡμῶν
humble being — Greece came into the land our
Θρᾷκες μὲν μετ' Εὐμόλπου τοῦ Ποσειδῶνος, Σκύθαι δὲ
Thracians indeed with Eumolpus — son-of-Poseidon Scythians and

μετ᾽ Ἀμαζόνων τῶν Ἄρεως θυγατέρων, οὐ κατὰ τὸν αὐτὸν
with Amazons — of-Ares daughters not at the same
χρόνον, ἀλλὰ καθ᾽ ὃν ἑκάτεροι τῆς Εὐρώπης ἐπῆρχον,
time but at which each — Europe ruled
μισοῦντες μὲν ἅπαν τὸ τῶν Ἑλλήνων γένος, ἰδίᾳ δὲ
hating indeed all the of-the Greeks race privately but
πρὸς ἡμᾶς ἐγκλήματα ποιησάμενοι, νομίζοντες ἐκ τούτου
against us complaints having-made thinking from this
τοῦ τρόπου πρὸς μίαν μὲν πόλιν κινδυνεύσειν,
the way against one indeed city to-be-going-to-run-risk
ἁπασῶν δ᾽ ἅμα κρατήσειν. οὐ μὴν κατώρθωσαν, 69
of-all but at-once to-be-going-to-prevail not however they-succeeded
ἀλλὰ πρὸς μόνους τοὺς προγόνους τοὺς ἡμετέρους
but against alone the ancestors the our
συμβαλόντες ὁμοίως διεφθάρησαν ὥσπερ ἂν εἰ πρὸς
having-engaged alike they-were-destroyed as — if against
ἅπαντας ἀνθρώπους ἐπολέμησαν. δῆλον δὲ τὸ μέγεθος
all men they-had-warred clear and the magnitude
τῶν κακῶν τῶν γενομένων ἐκείνοις· οὐ γὰρ ἄν ποθ᾽
of-the evils the having-come-about to-them not for — ever
οἱ λόγοι περὶ αὐτῶν τοσοῦτον χρόνον διέμειναν, εἰ μὴ
the stories about them so-long time would-have-lasted if not
καὶ τὰ πραχθέντα πολὺ τῶν ἄλλων διήνεγκεν.
also the-things done much than-the others had-excelled
λέγεται δ᾽ οὖν περὶ μὲν Ἀμαζόνων ὡς τῶν μὲν 70
it-is-said and then about indeed Amazons that of-the-ones indeed
ἐλθουσῶν οὐδεμία πάλιν ἀπῆλθεν, αἱ δ᾽ ὑπολειφθεῖσαι
having-come none back went-away the-ones but left-behind
διὰ τὴν ἐνθάδε συμφορὰν ἐκ τῆς ἀρχῆς ἐξεβλήθησαν,
because-of the here disaster from the empire were-expelled
περὶ δὲ Θρᾳκῶν ὅτι τὸν ἄλλον χρόνον ὅμοροι προσοικοῦντες
about and Thracians that the other time bordering dwelling-beside

ἡμῖν διὰ τὴν τότε γενομένην στρατείαν τοσοῦτον
us because-of the then having-happened expedition so-far
διέλιπον, ὥστ᾽ ἐν τῷ μεταξὺ τῆς χώρας ἔθνη πολλὰ καὶ
withdrew that in the between of-the land nations many and
γένη παντοδαπὰ καὶ πόλεις μεγάλας κατοικισθῆναι.
races of-all-kinds and cities great to-be-settled
71 καλὰ μὲν οὖν καὶ ταῦτα, καὶ πρέποντα τοῖς περὶ τῆς
fine indeed then also these-things and fitting to-the-ones about the
ἡγεμονίας ἀμφισβητοῦσιν· ἀδελφὰ δὲ τῶν εἰρημένων, καὶ
leadership disputing akin and to-the-things said and
τοιαῦθ᾽ οἷά περ εἰκὸς τοὺς ἐκ τοιούτων γεγονότας, οἱ
such as very reasonable the-ones from such born the-ones
πρὸς Δαρεῖον καὶ Ξέρξην πολεμήσαντες ἔπραξαν. μεγίστου
against Darius and Xerxes having-warred did greatest
γὰρ πολέμου συστάντος ἐκείνου, καὶ πλείστων κινδύνων εἰς
for war having-arisen that and most dangers into
τὸν αὐτὸν χρόνον συμπεσόντων, καὶ τῶν μὲν πολεμίων
the same time having-coincided and the indeed enemies
ἀνυποστάτων οἰομένων εἶναι διὰ τὸ πλῆθος, τῶν δὲ
irresistible thinking to-be because-of the multitude the but
συμμάχων ἀνυπέρβλητον ἡγουμένων ἔχειν τὴν ἀρετήν,
allies unsurpassable thinking to-have the valor
72 ἀμφοτέρων κρατήσαντες ὡς ἑκατέρων προσῆκεν, καὶ
both having-conquered as each it-befitted and
πρὸς ἅπαντας τοὺς κινδύνους διενεγκόντες, εὐθὺς μὲν
in all the dangers having-excelled at-once indeed
τῶν ἀριστείων ἠξιώθησαν, οὐ πολλῷ δ᾽ ὕστερον
the prizes-of-valor they-were-deemed-worthy-of not much but later
τὴν ἀρχὴν τῆς θαλάττης ἔλαβον, δόντων μὲν τῶν
the empire of-the sea they-received giving indeed the

ἄλλων Ἑλλήνων, οὐκ ἀμφισβητούντων δὲ τῶν νῦν ἡμᾶς
other Greeks not disputing and the-ones now us
ἀφαιρεῖσθαι ζητούντων.
to-deprive seeking
καὶ μηδεὶς οἰέσθω μ᾽ ἀγνοεῖν ὅτι καὶ Λακεδαιμόνιοι περὶ 73
and let-no-one think me to-be-ignorant that also Lacedaemonians about
τοὺς καιροὺς τούτους πολλῶν ἀγαθῶν αἴτιοι τοῖς Ἕλλησι
the occasions these of-many goods causes to-the Greeks
κατέστησαν· ἀλλὰ διὰ τοῦτο καὶ μᾶλλον ἐπαινεῖν ἔχω
became but because-of this also more to-praise I-can
τὴν πόλιν, ὅτι τοιούτων ἀνταγωνιστῶν τυχοῦσα τοσοῦτον
the city that such rivals having-met so-much
αὐτῶν διήνεγκεν. βούλομαι δ᾽ ὀλίγῳ μακρότερα περὶ
them it-excelled I-wish and a-little longer-things about
τοῖν πολέοιν εἰπεῖν καὶ μὴ ταχὺ λίαν παραδραμεῖν,
the-two cities to-speak and not quickly too-much to-run-past
ἵν᾽ ἀμφοτέρων ἡμῖν ὑπομνήματα γένηται, τῆς τε τῶν
so-that of-both for-us reminders may-arise of-the both of-the
προγόνων ἀρετῆς καὶ τῆς πρὸς τοὺς βαρβάρους ἔχθρας.
ancestors virtue and of-the toward the barbarians enmity
καίτοι μ᾽ οὐ λέληθεν ὅτι χαλεπόν ἐστιν ὕστατον ἐπελθόντα 74
and-yet me not has-escaped that hard it-is last having-come
λέγειν περὶ πραγμάτων πάλαι προκατειλημμένων, καὶ περὶ
to-speak about affairs long-ago pre-empted and about
ὧν οἱ μάλιστα δυνηθέντες τῶν πολιτῶν εἰπεῖν ἐπὶ
which the-ones most having-been-able of-the citizens to-speak over
τοῖς δημοσίᾳ θαπτομένοις πολλάκις εἰρήκασιν· ἀνάγκη γὰρ
the-ones publicly buried often have-spoken necessary for
τὰ μὲν μέγιστ᾽ αὐτῶν ἤδη κατακεχρῆσθαι, μικρὰ δ᾽
the-things indeed greatest of-them already to-have-been-used-up small-things but
ἔτι παραλελεῖφθαι. ὅμως δ᾽ ἐκ τῶν ὑπολοίπων, ἐπειδὴ
still to-have-been-left-out nevertheless but from the remaining-things since

συμφέρει τοῖς πράγμασιν, οὐκ ὀκνητέον μνησθῆναι
it-is-expedient for-the affairs not one-must-hesitate to-make-mention
περὶ αὐτῶν.
about them
75 πλείστων μὲν οὖν ἀγαθῶν αἰτίους καὶ μεγίστων ἐπαίνων
of-most indeed then goods causes and greatest praises
ἀξίους ἡγοῦμαι γεγενῆσθαι τοὺς τοῖς σώμασιν ὑπὲρ
worthy I-consider to-have-been the-ones with-the bodies for
τῆς Ἑλλάδος προκινδυνεύσαντας· οὐ μὴν οὐδὲ τῶν
— Greece having-run-risks-first not however not-even of-the-ones
πρὸ τοῦ πολέμου τούτου γενομένων καὶ δυναστευσάντων
before the war this having-been and having-held-power
ἐν ἑκατέρᾳ τοῖν πολέοιν δίκαιον ἀμνημονεῖν· ἐκεῖνοι
in each the-two cities just to-forget those
γὰρ ἦσαν οἱ προασκήσαντες τοὺς ἐπιγιγνομένους
for were the-ones having-trained-beforehand the-ones coming-after
καὶ τὰ πλήθη προτρέψαντες ἐπ᾽ ἀρετὴν καὶ χαλεποὺς
and the multitudes having-urged to virtue and hard
ἀνταγωνιστὰς τοῖς βαρβάροις ποιήσαντες.
rivals for-the barbarians having-made
76 οὐ γὰρ ὠλιγώρουν τῶν κοινῶν, οὐδ᾽ ἀπέλαυον μὲν ὡς
not for they-slighted the public-affairs nor they-enjoyed indeed as
ἰδίων, ἠμέλουν δ᾽ ὡς ἀλλοτρίων, ἀλλ᾽ ἐκήδοντο μὲν ὡς
private they-neglected but as of-others but they-cared indeed as
οἰκείων, ἀπείχοντο δ᾽ ὥσπερ χρὴ τῶν μηδὲν
own-things they-abstained but as it-is-necessary from-the-things nothing
προσηκόντων· οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον,
belonging nor by money the happiness they-judged
ἀλλ᾽ οὗτος ἐδόκει πλοῦτον ἀσφαλέστατον κεκτῆσθαι καὶ
but this-man seemed wealth most-secure to-possess and
κάλλιστον, ὅστις τοιαῦτα τυγχάνοι πράττων ἐξ ὧν
finest whoever such-things happened doing from which

αὐτός τε μέλλοι μάλιστ᾽ εὐδοκιμήσειν καὶ τοῖς
himself both was-going most to-be-going-to-be-well-thought-of and for-the
παισὶ μεγίστην δόξαν καταλείψειν.
children greatest glory to-be-going-to-leave
οὐδὲ τὰς θρασύτητας τὰς ἀλλήλων ἐζήλουν, οὐδὲ τὰς 77
nor the boldnesses the of-one-another they-emulated nor the
τόλμας τὰς αὑτῶν ἤσκουν, ἀλλὰ δεινότερον μὲν ἐνόμιζον
audacities the their-own they-practiced but more-terrible indeed they-thought
εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν ἢ καλῶς ὑπὲρ τῆς
to-be ill by the citizens to-be-spoken-of than nobly for the
πόλεως ἀποθνήσκειν, μᾶλλον δ᾽ ᾐσχύνοντ᾽ ἐπὶ τοῖς κοινοῖς
city to-die rather but they-were-ashamed at the public
ἁμαρτήμασιν ἢ νῦν ἐπὶ τοῖς ἰδίοις τοῖς σφετέροις αὐτῶν.
errors than now at the private the their own
τούτων δ᾽ ἦν αἴτιον ὅτι τοὺς νόμους ἐσκόπουν ὅπως 78
of-these and was cause that the laws they-considered how
ἀκριβῶς καὶ καλῶς ἕξουσιν, οὐχ οὕτω τοὺς περὶ τῶν
precisely and well they-will-be not so the-ones about the
ἰδίων συμβολαίων ὡς τοὺς περὶ τῶν καθ᾽ ἑκάστην
private contracts as the-ones about the by each
τὴν ἡμέραν ἐπιτηδευμάτων· ἠπίσταντο γὰρ ὅτι τοῖς
the day practices they-knew for that for-the
καλοῖς κἀγαθοῖς τῶν ἀνθρώπων οὐδὲν δεήσει πολλῶν
fine and-good of-the men nothing will-be-needed of-many
γραμμάτων, ἀλλ᾽ ἀπ᾽ ὀλίγων συνθημάτων ῥᾳδίως καὶ
writings but from few agreements easily both
περὶ τῶν ἰδίων καὶ περὶ τῶν κοινῶν ὁμονοήσουσιν.
about the private-matters and about the public-matters they-will-agree
οὕτω δὲ πολιτικῶς εἶχον, ὥστε καὶ τὰς στάσεις ἐποιοῦντο 79
so and like-citizens they-were that also the factions they-made
πρὸς ἀλλήλους οὐχ ὁπότεροι τοὺς ἑτέρους ἀπολέσαντες
with one-another not which-of-the-two the others having-destroyed

τῶν λοιπῶν ἄρξουσιν, ἀλλ᾽ ὁπότεροι φθήσονται τὴν
over-the rest will-rule but which-of-the-two will-anticipate the
πόλιν ἀγαθόν τι ποιήσαντες· καὶ τὰς ἑταιρείας
city good something having-done and the clubs
συνῆγον οὐχ ὑπὲρ τῶν ἰδίᾳ συμφερόντων, ἀλλ᾽ ἐπὶ τῇ
they-gathered not for the private interests but for the
τοῦ πλήθους ὠφελείᾳ.
of-the multitude benefit

80 τὸν αὐτὸν δὲ τρόπον καὶ τὰ τῶν ἄλλων διῴκουν,
the same and way also the-affairs of-the others they-managed
θεραπεύοντες ἀλλ᾽ οὐχ ὑβρίζοντες τοὺς Ἕλληνας, καὶ
serving but not outraging the Greeks and
στρατηγεῖν οἰόμενοι δεῖν ἀλλὰ μὴ τυραννεῖν αὐτῶν, καὶ
to-be-generals thinking to-be-necessary but not to-be-tyrants of-them and
μᾶλλον ἐπιθυμοῦντες ἡγεμόνες ἢ δεσπόται προσαγορεύεσθαι
rather desiring leaders than masters to-be-called
καὶ σωτῆρες ἀλλὰ μὴ λυμεῶνες ἀποκαλεῖσθαι, τῷ ποιεῖν εὖ
and saviors but not destroyers to-be-called by-the doing well
προσαγόμενοι τὰς πόλεις, ἀλλ᾽ οὐ βίᾳ καταστρεφόμενοι,
winning the cities but not by-force subduing

81 πιστοτέροις μὲν τοῖς λόγοις ἢ νῦν τοῖς ὅρκοις χρώμενοι,
more-trustworthy indeed the words than now the oaths using
ταῖς δὲ συνθήκαις ὥσπερ ἀνάγκαις ἐμμένειν ἀξιοῦντες,
the but agreements as necessities to-abide-by thinking-fit
οὐχ οὕτως ἐπὶ ταῖς δυναστείαις μέγα φρονοῦντες, ὡς ἐπὶ
not so on the dominations great thinking as on
τῷ σωφρόνως ζῆν φιλοτιμούμενοι, τὴν αὐτὴν ἀξιοῦντες
the temperately to-live priding-themselves the same thinking-fit
γνώμην ἔχειν πρὸς τοὺς ἥττους ἥνπερ τοὺς κρείττους
attitude to-have toward the weaker which-very the stronger

πρὸς σφᾶς αὐτούς, ἴδια μὲν ἄστη τὰς αὑτῶν πόλεις
toward them- -selves own indeed towns the their-own cities
ἡγούμενοι, κοινὴν δὲ πατρίδα τὴν Ἑλλάδα νομίζοντες εἶναι.
considering common but fatherland — Greece thinking to-be

V · MARATHON, THERMOPYLAE, AND SALAMIS

Men so educated fought the Persians so well that no poet or sophist could praise them worthily; a god, Isocrates thinks, brought the war about to show their virtue. Athens and Sparta rivaled each other then for the noblest things. At Marathon Athens did not wait for the allies, and in one day heard of the landing, marched, and won, while the Spartans covered twelve hundred stades in three days. Against Xerxes, who bridged the Hellespont and cut through Athos, Sparta sent a thousand men to Thermopylae and Athens sixty triremes to Artemisium; the Spartans fell, and the Athenians beat the enemy's vanguard. With the allies dismayed and the Peloponnesians walling off the Isthmus, Athens refused the king's offers, took her people to Salamis, and gave more ships than all the others together.

τοιαύταις διανοίαις χρώμενοι, καὶ τοὺς νεωτέρους ἐν 82
such thoughts using and the younger in
τοῖς τοιούτοις ἤθεσι παιδεύοντες, οὕτως ἄνδρας ἀγαθοὺς
the such characters educating so men good
ἀπέδειξαν τοὺς πολεμήσαντας πρὸς τοὺς ἐκ τῆς Ἀσίας,
they-produced the-ones having-warred against the-ones from — Asia
ὥστε μηδένα πώποτε δυνηθῆναι περὶ αὐτῶν μήτε
that no-one ever to-have-been-able about them neither
τῶν ποιητῶν μήτε τῶν σοφιστῶν ἀξίως τῶν ἐκείνοις
of-the poets nor of-the sophists worthily of-the by-them
πεπραγμένων εἰπεῖν. καὶ πολλὴν αὐτοῖς ἔχω συγγνώμην·
done to-speak and much to-them I-have pardon
ὁμοίως γάρ ἐστι χαλεπὸν ἐπαινεῖν τοὺς ὑπερβεβληκότας
alike for it-is hard to-praise the-ones having-surpassed

τὰς τῶν ἄλλων ἀρετὰς ὥσπερ τοὺς μηδὲν ἀγαθὸν
the of-the others virtues as the-ones nothing good
πεποιηκότας· τοῖς μὲν γὰρ οὐχ ὕπεισι πράξεις, πρὸς
having-done for-the-ones indeed for not underlie actions to
δὲ τοὺς οὐκ εἰσὶν ἁρμόττοντες λόγοι.
but the-others not are fitting words

83 πῶς γὰρ ἂν γένοιντο σύμμετροι τοιούτοις ἀνδράσιν, οἳ
how for — could-be commensurate to-such men who
τοσοῦτον μὲν τῶν ἐπὶ Τροίαν στρατευσαμένων
so-much indeed than-the-ones against Troy having-campaigned
διήνεγκαν, ὅσον οἱ μὲν περὶ μίαν πόλιν ἔτη δέκα
excelled as-much-as the-ones indeed about one city years ten
διέτριψαν, οἱ δὲ τὴν ἐξ ἁπάσης τῆς Ἀσίας δύναμιν
spent the-ones but the from all — Asia power
ἐν ὀλίγῳ χρόνῳ κατεπολέμησαν, οὐ μόνον δὲ τὰς αὑτῶν
in short time defeated not only and the their-own
πατρίδας διέσωσαν, ἀλλὰ καὶ τὴν σύμπασαν Ἑλλάδα
fatherlands they-saved but also the whole Greece
ἠλευθέρωσαν; ποίων δ' ἂν ἔργων ἢ πόνων ἢ κινδύνων
freed from-what and — deeds or toils or dangers
ἀπέστησαν ὥστε ζῶντες εὐδοκιμεῖν, οἵ τινες ὑπὲρ
would-they-have-shrunk so-that living to-be-well-thought-of who ever for
τῆς δόξης ἧς ἔμελλον τελευτήσαντες ἕξειν οὕτως
the glory which they-were-going having-died to-have so
ἑτοίμως ἤθελον ἀποθνήσκειν;
readily were-willing to-die

84 οἶμαι δὲ καὶ τὸν πόλεμον θεῶν τινα συναγαγεῖν
I-think and also the war of-gods some-one to-have-brought-about
ἀγασθέντα τὴν ἀρετὴν αὐτῶν, ἵνα μὴ τοιοῦτοι γενόμενοι
having-admired the virtue their so-that not such having-become
τὴν φύσιν διαλάθοιεν μηδ' ἀκλεῶς τὸν βίον
in-the nature they-might-escape-notice nor ingloriously the life

τελευτήσαιεν, ἀλλὰ τῶν αὐτῶν τοῖς ἐκ τῶν θεῶν
might-end but of-the same with-the-ones from the gods
γεγονόσι καὶ καλουμένοις ἡμιθέοις ἀξιωθεῖεν· καὶ
born and called demigods might-be-deemed-worthy and
γὰρ ἐκείνων τὰ μὲν σώματα ταῖς τῆς φύσεως ἀνάγκαις
for of-those the indeed bodies to-the of-the nature necessities
ἀπέδοσαν, τῆς δ' ἀρετῆς ἀθάνατον τὴν μνήμην ἐποίησαν.
they-gave-up of-the but virtue immortal the memory they-made
ἀεὶ μὲν οὖν οἵ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνιοι 85
always indeed then the both our ancestors and Lacedaemonians
φιλοτίμως πρὸς ἀλλήλους εἶχον, οὐ μὴν ἀλλὰ περὶ
ambitiously toward one-another were not however but about
καλλίστων ἐν ἐκείνοις τοῖς χρόνοις ἐφιλονίκησαν, οὐκ
finest-things in those the times they-rivaled not
ἐχθροὺς ἀλλ' ἀνταγωνιστὰς σφᾶς αὐτοὺς εἶναι νομίζοντες,
enemies but rivals them- -selves to-be thinking
οὐδ' ἐπὶ δουλείᾳ τῇ τῶν Ἑλλήνων τὸν βάρβαρον
nor for slavery the of-the Greeks the barbarian
θεραπεύοντες, ἀλλὰ περὶ μὲν τῆς κοινῆς σωτηρίας
courting but about indeed the common safety
ὁμονοοῦντες, ὁπότεροι δὲ ταύτης αἴτιοι γενήσονται, περὶ
being-of-one-mind which-of-the-two but of-this cause will-become about
τούτου ποιούμενοι τὴν ἅμιλλαν.
this making the contest
ἐπεδείξαντο δὲ τὰς αὑτῶν ἀρετὰς πρῶτον μὲν ἐν τοῖς
they-displayed and the their-own virtues first indeed in the-ones
ὑπὸ Δαρείου πεμφθεῖσιν.
by Darius sent
ἀποβάντων γὰρ αὐτῶν εἰς τὴν Ἀττικὴν οἱ μὲν οὐ 86
having-landed for them in — Attica the-ones indeed not
περιέμειναν τοὺς συμμάχους, ἀλλὰ τὸν κοινὸν πόλεμον
waited-for the allies but the common war

ἴδιον ποιησάμενοι πρὸς τοὺς ἁπάσης τῆς Ἑλλάδος
own having-made against the-ones of-all — Greece
καταφρονήσαντας ἀπήντων τὴν οἰκείαν δύναμιν ἔχοντες,
having-despised they-went-to-meet the own force having
ὀλίγοι πρὸς πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις ψυχαῖς
few against many ten-thousands as in others' souls
μέλλοντες κινδυνεύειν, οἱ δ' οὐκ ἔφθησαν πυθόμενοι
being-about to-run-risk the-ones but not anticipated having-learned
τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων
of-the about — Attica war and of-all the others
ἀμελήσαντες ἦκον ἡμῖν ἀμυνοῦντες, τοσαύτην ποιησάμενοι
having-neglected came to-us going-to-help such having-made
σπουδὴν ὅσην περ ἂν τῆς αὑτῶν χώρας πορθουμένης.
zeal as-much-as very — of-the their-own land being-ravaged
87 σημεῖον δὲ τοῦ τάχους καὶ τῆς ἁμίλλης· τοὺς μὲν γὰρ
sign and of-the speed and of-the rivalry the indeed for
ἡμετέρους προγόνους φασὶ τῆς αὐτῆς ἡμέρας πυθέσθαι
our ancestors they-say on-the same day to-have-learned
τε τὴν ἀπόβασιν τὴν τῶν βαρβάρων καὶ βοηθήσαντας
both the landing the of-the barbarians and having-marched
ἐπὶ τοὺς ὅρους τῆς χώρας μάχῃ νικήσαντας τρόπαιον
to the borders of-the land in-battle having-conquered a-trophy
στῆσαι τῶν πολεμίων, τοὺς δ' ἐν τρισὶν ἡμέραις
to-have-set-up over-the enemies the-others but in three days
καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια διελθεῖν
and as-many nights two-hundred and thousand stades to-have-covered
στρατοπέδῳ πορευομένους. οὕτω σφόδρ' ἠπείχθησαν
with-an-army marching so very were-in-haste
οἱ μὲν μετασχεῖν τῶν κινδύνων, οἱ δὲ φθῆναι
the-ones indeed to-share-in the dangers the-others but to-anticipate
συμβαλόντες πρὶν ἐλθεῖν τοὺς βοηθήσοντας.
having-engaged before to-come the-ones going-to-help

μετὰ δὲ ταῦτα γενομένης τῆς ὕστερον στρατείας, 88
after and these-things having-happened the later expedition
ἣν αὐτὸς Ξέρξης ἤγαγεν, ἐκλιπὼν μὲν τὰ βασίλεια,
which himself Xerxes led having-left indeed the palace
στρατηγὸς δὲ καταστῆναι τολμήσας, ἅπαντας δὲ τοὺς
general but to-become having-dared all and the-ones
ἐκ τῆς Ἀσίας συναγείρας· περὶ οὗ τίς οὐχ ὑπερβολὰς
from — Asia having-gathered about whom who not exaggerations
προθυμηθεὶς εἰπεῖν ἐλάττω τῶν ὑπαρχόντων εἴρηκεν;
having-been-eager to-speak less than-the facts has-said
ὃς εἰς τοσοῦτον ἦλθεν ὑπερηφανίας, ὥστε μικρὸν 89
who into so-much came of-arrogance that small
μὲν ἡγησάμενος ἔργον εἶναι τὴν Ἑλλάδα χειρώσασθαι,
indeed having-thought task to-be — Greece to-subdue
βουληθεὶς δὲ τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς
having-wished but such memorial to-leave which not of-the
ἀνθρωπίνης φύσεώς ἐστιν, οὐ πρότερον ἐπαύσατο πρὶν
human nature is not sooner he-stopped before
ἐξεῦρε καὶ συνηνάγκασεν ὃ πάντες θρυλοῦσιν, ὥστε τῷ
he-devised and compelled what all talk-of so-that with-the
στρατοπέδῳ πλεῦσαι μὲν διὰ τῆς ἠπείρου, πεζεῦσαι δὲ
army to-sail indeed through the mainland to-march but
διὰ τῆς θαλάττης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν
through the sea — indeed Hellespont having-bridged the
δ' Ἄθω διορύξας.
but Athos having-dug-through
πρὸς δὴ τὸν οὕτω μέγα φρονήσαντα καὶ τηλικαῦτα 90
against indeed the-one so great having-thought and such-great-things
διαπραξάμενον καὶ τοσούτων δεσπότην γενόμενον
having-accomplished and of-so-many master having-become
ἀπήντων διελόμενοι τὸν κίνδυνον, Λακεδαιμόνιοι μὲν εἰς
they-went-to-meet having-divided the danger Lacedaemonians indeed to

Θερμοπύλας πρὸς τὸ πεζόν, χιλίους αὑτῶν ἐπιλέξαντες
Thermopylae against the infantry thousand of-themselves having-picked
καὶ τῶν συμμάχων ὀλίγους παραλαβόντες, ὡς ἐν τοῖς
and of-the allies few having-taken-with-them as in the
στενοῖς κωλύσοντες αὐτοὺς περαιτέρω προελθεῖν, οἱ
narrows going-to-prevent them farther to-advance the-ones
δ' ἡμέτεροι πατέρες ἐπ' Ἀρτεμίσιον, ἑξήκοντα τριήρεις
but our fathers to Artemisium sixty triremes
πληρώσαντες πρὸς ἅπαν τὸ τῶν πολεμίων ναυτικόν.
having-manned against all the of-the enemies fleet
91 ταῦτα δὲ ποιεῖν ἐτόλμων οὐχ οὕτω τῶν πολεμίων
these-things and to-do they-dared not so the enemies
καταφρονοῦντες ὡς πρὸς ἀλλήλους ἀγωνιῶντες,
despising as against one-another contending
Λακεδαιμόνιοι μὲν ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι
Lacedaemonians indeed envying the city for-the at-Marathon
μάχης, καὶ ζητοῦντες αὑτοὺς ἐξισῶσαι, καὶ δεδιότες μὴ
battle and seeking themselves to-make-equal and fearing lest
δὶς ἐφεξῆς ἡ πόλις ἡμῶν αἰτία γένηται τοῖς Ἕλλησι
twice in-succession the city our cause becomes for-the Greeks
τῆς σωτηρίας, οἱ δ' ἡμέτεροι μάλιστα μὲν βουλόμενοι
of-the safety the-ones but ours most indeed wishing
διαφυλάξαι τὴν παροῦσαν δόξαν, καὶ πᾶσι ποιῆσαι
to-preserve the present glory and to-all to-make
φανερὸν ὅτι καὶ τὸ πρότερον δι' ἀρετὴν ἀλλ' οὐ διὰ
evident that also the former-time through virtue but not through
τύχην ἐνίκησαν, ἔπειτα καὶ προαγαγέσθαι τοὺς Ἕλληνας
fortune they-conquered then also to-lead-on the Greeks
ἐπὶ τὸ διαναυμαχεῖν, ἐπιδείξαντες αὐτοῖς ὁμοίως ἐν τοῖς
to the to-fight-it-out-at-sea having-shown them alike in the

ναυτικοῖς κινδύνοις ὥσπερ ἐν τοῖς πεζοῖς τὴν ἀρετὴν
naval dangers as in the land-dangers the virtue
τοῦ πλήθους περιγιγνομένην.
over-the multitude prevailing
ἴσας δὲ τὰς τόλμας παρασχόντες οὐχ ὁμοίαις ἐχρήσαντο 92
equal and the darings having-shown not like they-met
ταῖς τύχαις, ἀλλ' οἱ μὲν διεφθάρησαν καὶ ταῖς ψυχαῖς
the fortunes but the-ones indeed were-destroyed and in-the souls
νικῶντες τοῖς σώμασιν ἀπεῖπον (οὐ γὰρ δὴ τοῦτό γε
conquering in-the bodies gave-out not for indeed this at-least
θέμις εἰπεῖν, ὡς ἡττήθησαν· οὐδεὶς γὰρ αὐτῶν φυγεῖν
right to-say that they-were-defeated no-one for of-them to-flee
ἠξίωσεν), οἱ δ' ἡμέτεροι τὰς μὲν πρόπλους ἐνίκησαν,
thought-fit the-ones but ours the indeed advance-ships defeated
ἐπειδὴ δ' ἤκουσαν τῆς παρόδου τοὺς πολεμίους κρατοῦντας,
when but they-heard of-the pass the enemies being-masters
οἴκαδε καταπλεύσαντες οὕτως ἐβουλεύσαντο περὶ τῶν
home having-sailed-back so they-deliberated about the
λοιπῶν, ὥστε πολλῶν καὶ καλῶν αὐτοῖς προειργασμένων
rest that many and fine-things by-them having-been-accomplished-before
ἐν τοῖς τελευταίοις τῶν κινδύνων ἔτι πλέον διήνεγκαν.
in the last of-the dangers still more they-excelled
ἀθύμως γὰρ ἁπάντων τῶν συμμάχων διακειμένων, καὶ 93
dispiritedly for all the allies being-disposed and
Πελοποννησίων μὲν διατειχιζόντων τὸν Ἰσθμὸν καὶ
Peloponnesians indeed walling-across — Isthmus and
ζητούντων ἰδίαν αὑτοῖς σωτηρίαν, τῶν δ' ἄλλων πόλεων
seeking private for-themselves safety the but other cities
ὑπὸ τοῖς βαρβάροις γεγενημένων καὶ συστρατευομένων
under the barbarians having-come and campaigning-with
ἐκείνοις, πλὴν εἴ τις διὰ μικρότητα παρημελήθη,
them except if any because-of smallness was-overlooked

προσπλεουσῶν δὲ τριήρων διακοσίων καὶ χιλίων καὶ
sailing-against and triremes two-hundred and thousand and
πεζῆς στρατιᾶς ἀναριθμήτου μελλούσης εἰς τὴν Ἀττικὴν
land army innumerable being-about into — Attica
εἰσβάλλειν, οὐδεμιᾶς σωτηρίας αὐτοῖς ὑποφαινομένης, ἀλλ᾽
to-invade no safety for-them appearing but
ἔρημοι συμμάχων γεγενημένοι καὶ τῶν ἐλπίδων ἁπασῶν
destitute of-allies having-become and of-the hopes all
διημαρτηκότες,
having-failed
94 ἐξὸν αὐτοῖς μὴ μόνον τοὺς παρόντας κινδύνους
it-being-possible for-them not only the present dangers
διαφυγεῖν ἀλλὰ καὶ τιμὰς ἐξαιρέτους λαβεῖν, ἃς αὐτοῖς
to-escape but also honors special to-receive which to-them
ἐδίδου βασιλεὺς ἡγούμενος, εἰ τὸ τῆς πόλεως προσλάβοι
was-offering the-king thinking if the of-the city he-gained
ναυτικόν, παραχρῆμα καὶ Πελοποννήσου κρατήσειν, οὐχ
fleet at-once also over-Peloponnese to-be-going-to-prevail not
ὑπέμειναν τὰς παρ᾽ ἐκείνου δωρεάς, οὐδ᾽ ὀργισθέντες τοῖς
they-endured the from him gifts nor angered at-the
Ἕλλησιν ὅτι προὐδόθησαν ἀσμένως ἐπὶ τὰς διαλλαγὰς
Greeks that they-had-been-betrayed gladly to the reconciliations
τὰς πρὸς τοὺς βαρβάρους ὥρμησαν,
the with the barbarians they-rushed
95 ἀλλ᾽ αὐτοὶ μὲν ὑπὲρ τῆς ἐλευθερίας πολεμεῖν
but themselves indeed for the freedom to-war
παρεσκευάζοντο, τοῖς δ᾽ ἄλλοις τὴν δουλείαν αἱρουμένοις
prepared to-the but others the slavery choosing
συγγνώμην εἶχον. ἡγοῦντο γὰρ ταῖς μὲν ταπειναῖς
pardon they-had they-thought for for-the indeed humble
τῶν πόλεων προσήκειν ἐκ παντὸς τρόπου ζητεῖν τὴν
of-the cities to-befit from every way to-seek the

σωτηρίαν, ταῖς δὲ προεστάναι τῆς Ἑλλάδος ἀξιούσαις
safety for-the but to-stand-at-the-head — of-Greece claiming
οὐχ οἷόν τ' εἶναι διαφεύγειν τοὺς κινδύνους, ἀλλ' ὥσπερ
not possible — to-be to-escape the dangers but as
τῶν ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἱρετώτερόν ἐστι
of-the men for-the fine and-good preferable it-is
καλῶς ἀποθανεῖν ἢ ζῆν αἰσχρῶς, οὕτω καὶ τῶν πόλεων
nobly to-die than to-live shamefully so also of-the cities
ταῖς ὑπερεχούσαις λυσιτελεῖν ἐξ ἀνθρώπων ἀφανισθῆναι
for-the preeminent to-be-profitable from men to-vanish
μᾶλλον ἢ δούλαις ὀφθῆναι γενομέναις.
rather than slaves to-be-seen having-become
δῆλον δ' ὅτι ταῦτα διενοήθησαν· ἐπειδὴ γὰρ οὐχ οἷοί τ' 96
clear and that these-things they-intended since for not able —
ἦσαν πρὸς ἀμφοτέρας ἅμα παρατάξασθαι τὰς δυνάμεις,
they-were against both at-once to-be-drawn-up the forces
παραλαβόντες ἅπαντα τὸν ὄχλον τὸν ἐκ τῆς πόλεως
having-taken all the crowd the from the city
εἰς τὴν ἐχομένην νῆσον ἐξέπλευσαν, ἵν' ἐν μέρει πρὸς
to the neighboring island they-sailed-out so-that in turn against
ἑκατέραν κινδυνεύσωσιν.
each they-might-run-risk
καίτοι πῶς ἂν ἐκείνων ἄνδρες ἀμείνους ἢ μᾶλλον
and-yet how — than-those men better or more
φιλέλληνες ὄντες ἐπιδειχθεῖεν, οἵτινες ἔτλησαν ἐπιδεῖν,
lovers-of-Greeks being could-be-shown who endured to-look-on
ὥστε μὴ τοῖς λοιποῖς αἴτιοι γενέσθαι τῆς δουλείας, ἐρήμην
so-as not for-the rest causes to-become of-the slavery deserted
μὲν τὴν πόλιν γενομένην, τὴν δὲ χώραν πορθουμένην,
indeed the city having-become the but land being-ravaged

ἱερὰ δὲ συλώμενα καὶ νεὼς ἐμπιπραμένους, ἅπαντα
sacred-things and being-plundered and temples being-burned all
δὲ τὸν πόλεμον περὶ τὴν πατρίδα τὴν αὑτῶν γιγνόμενον;
and the war about the fatherland the their-own happening
97 καὶ οὐδὲ ταῦτ᾽ ἀπέχρησεν αὐτοῖς, ἀλλὰ πρὸς χιλίας
and not-even these-things sufficed them but against thousand
καὶ διακοσίας τριήρεις μόνοι διαναυμαχεῖν ἐμέλλησαν. οὐ
and two-hundred triremes alone to-fight-it-out-at-sea they-were-about not
μὴν εἰάθησαν· καταισχυνθέντες γὰρ Πελοποννήσιοι τὴν
however they-were-allowed having-been-shamed for Peloponnesians the
ἀρετὴν αὐτῶν, καὶ νομίσαντες προδιαφθαρέντων μὲν τῶν
virtue their and having-thought having-been-destroyed-first indeed the
ἡμετέρων οὐδ᾽ αὐτοὶ σωθήσεσθαι, κατορθωσάντων δ᾽
ours not-even themselves to-be-going-to-be-saved having-succeeded but
εἰς ἀτιμίαν τὰς αὑτῶν πόλεις καταστήσειν, ἠναγκάσθησαν
into dishonor the their-own cities to-be-going-to-put were-compelled
μετασχεῖν τῶν κινδύνων. καὶ τοὺς μὲν θορύβους τοὺς
to-share the dangers and the indeed uproars the
ἐν τῷ πράγματι γενομένους καὶ τὰς κραυγὰς καὶ τὰς
in the action having-happened and the cries and the
παρακελεύσεις, ἃ κοινὰ πάντων ἐστὶ τῶν ναυμαχούντων,
exhortations which common of-all are the fighting-at-sea
οὐκ οἶδ᾽ ὅ τι δεῖ λέγοντα διατρίβειν·
not I-know what ever it-is-necessary speaking to-spend-time
98 ἃ δ᾽ ἐστὶν ἴδια καὶ τῆς ἡγεμονίας ἄξια καὶ τοῖς
what but is peculiar and of-the leadership worthy and with-the
προειρημένοις ὁμολογούμενα, ταῦτα δ᾽ ἐμὸν ἔργον
said-before agreeing these-things and my task
ἐστὶν εἰπεῖν. τοσοῦτον γὰρ ἡ πόλις ἡμῶν διέφερεν,
is to-tell so-much for the city our excelled
ὅτ᾽ ἦν ἀκέραιος, ὥστ᾽ ἀνάστατος γενομένη πλείους
when it-was intact that uprooted having-become more

μὲν συνεβάλετο τριήρεις εἰς τὸν κίνδυνον τὸν ὑπὲρ
indeed it-contributed triremes to the danger the for
τῆς Ἑλλάδος ἢ σύμπαντες οἱ ναυμαχήσαντες, οὐδεὶς
— Greece than all-together the-ones having-fought-at-sea no-one
δὲ πρὸς ἡμᾶς οὕτως ἔχει δυσμενῶς, ὅς τις οὐκ ἂν
and toward us so is ill-disposed who ever not —
ὁμολογήσειε διὰ μὲν τὴν ναυμαχίαν ἡμᾶς τῷ πολέμῳ
would-admit because-of indeed the sea-battle us in-the war
κρατῆσαι, ταύτης δὲ τὴν πόλιν αἰτίαν γενέσθαι.
to-have-prevailed of-this but the city cause to-have-become

VI · THE EMPIRE DEFENDED

So the leadership of the coming expedition belongs to those foremost in the former war. Some charge Athens with the fates of Melos and Scione, but the harsh punishment of some who warred on her is no sign that she ruled badly; that none of her subject cities suffered so is the proof she ruled well, and no one has ruled longer with less harshness. Under Athens houses and cities prospered: she envied none, set up the same constitution everywhere, helped the people against dynasties, and gave seventy years without tyranny or faction. Her cleruchies guarded deserted places and were not sent out from greed, and she left fertile Euboea unharmed. Her accusers are the men of the decarchies, who killed more untried in three months than Athens tried in all her empire, and the present peace brings pirates on the sea and peltasts in the cities.

καίτοι μελλούσης στρατείας ἐπὶ τοὺς βαρβάρους ἔσεσθαι 99
and-yet being-about expedition against the barbarians to-be-going-to-be
τίνας χρὴ τὴν ἡγεμονίαν ἔχειν; οὐ τοὺς ἐν τῷ προτέρῳ
whom it-is-necessary the leadership to-have not the-ones in the former
πολέμῳ μάλιστ' εὐδοκιμήσαντας, καὶ πολλάκις μὲν ἰδίᾳ
war most having-been-well-thought-of and often indeed privately
προκινδυνεύσαντας, ἐν δὲ τοῖς κοινοῖς τῶν ἀγώνων ἀριστείων
having-run-risks-first in but the common of-the contests prizes-of-valor

ἀξιωθέντας, οὐ τοὺς τὴν αὑτῶν ἐκλιπόντας ὑπὲρ τῆς τῶν
deemed-worthy-of not the-ones the their-own having-abandoned for the of-the
ἄλλων σωτηρίας, καὶ τό τε παλαιὸν οἰκιστὰς τῶν πλείστων
others safety and the both long-ago founders of-the most
πόλεων γενομένους, καὶ πάλιν αὐτὰς ἐκ τῶν μεγίστων
cities having-become and again them from the greatest
συμφορῶν διασώσαντας; πῶς δ' οὐκ ἂν δεινὰ πάθοιμεν,
misfortunes having-saved how and not — terrible-things would-we-suffer
εἰ τῶν κακῶν πλεῖστον μέρος μετασχόντες ἐν ταῖς τιμαῖς
if of-the evils most part having-shared in the honors
ἔλαττον ἔχειν ἀξιωθεῖμεν, καὶ τότε προταχθέντες
less to-have we-should-be-thought-worthy and then posted-in-front
ὑπὲρ ἁπάντων νῦν ἑτέροις ἀκολουθεῖν ἀναγκασθεῖμεν;
for all now others to-follow we-should-be-compelled
100 μέχρι μὲν οὖν τούτων οἶδ' ὅτι πάντες ἂν ὁμολογήσειαν
up-to indeed then these I-know that all — would-admit
πλείστων ἀγαθῶν τὴν πόλιν τὴν ἡμετέραν αἰτίαν
of-most goods the city the our cause
γεγενῆσθαι, καὶ δικαίως ἂν αὐτῆς τὴν ἡγεμονίαν εἶναι·
to-have-become and justly — its the leadership to-be
μετὰ δὲ ταῦτ' ἤδη τινὲς ἡμῶν κατηγοροῦσιν, ὡς ἐπειδὴ
after but these-things already some us accuse that since
τὴν ἀρχὴν τῆς θαλάττης παρελάβομεν, πολλῶν κακῶν
the empire of-the sea we-took-over of-many evils
αἴτιοι τοῖς Ἕλλησι κατέστημεν, καὶ τόν τε Μηλίων
causes to-the Greeks we-became and the both of-Melians
ἀνδραποδισμὸν καὶ τὸν Σκιωναίων ὄλεθρον ἐν τούτοις
enslavement and the of-Scionaeans destruction in these
τοῖς λόγοις ἡμῖν προφέρουσιν.
the speeches against-us they-cast-up

ἐγὼ δ᾽ ἡγοῦμαι πρῶτον μὲν οὐδὲν εἶναι τοῦτο σημεῖον 101
I and think first indeed nothing to-be this sign
ὡς κακῶς ἤρχομεν, εἴ τινες τῶν πολεμησάντων ἡμῖν
that badly we-ruled if some of-the-ones having-warred with-us
σφόδρα φαίνονται κολασθέντες, ἀλλὰ πολὺ τόδε μεῖζον
severely appear punished but much this greater
τεκμήριον ὡς καλῶς διῳκοῦμεν τὰ τῶν συμμάχων,
proof that well we-managed the-affairs of-the allies
ὅτι τῶν πόλεων τῶν ὑφ᾽ ἡμῖν οὐσῶν οὐδεμία ταύταις
that of-the cities the under us being none these
ταῖς συμφοραῖς περιέπεσεν.
the misfortunes fell-into
ἔπειτ᾽ εἰ μὲν ἄλλοι τινὲς τῶν αὐτῶν πραγμάτων 102
then if indeed others some the same affairs
πραότερον ἐπεμελήθησαν, εἰκότως ἂν ἡμῖν ἐπιτιμῷεν·
more-gently managed reasonably — us they-would-censure
εἰ δὲ μήτε τοῦτο γέγονε μήθ᾽ οἷόν τ᾽ ἐστὶ τοσούτων
if but neither this has-happened nor possible — it-is so-many
πόλεων τὸ πλῆθος κρατεῖν, ἦν μή τις κολάζῃ τοὺς
cities the multitude to-rule if not anyone punishes the-ones
ἐξαμαρτάνοντας, πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν,
erring how not now just it-is us to-praise
οἵ τινες ἐλαχίστοις χαλεπήναντες πλεῖστον χρόνον τὴν
who ever very-few having-been-harsh-to longest time the
ἀρχὴν κατασχεῖν ἠδυνήθημεν;
empire to-hold were-able
οἶμαι δὲ πᾶσι δοκεῖν τούτους κρατίστους προστάτας 103
I-think and to-all to-seem these best leaders
γενήσεσθαι τῶν Ἑλλήνων, ἐφ᾽ ὧν οἱ πειθαρχήσαντες
to-be-going-to-be of-the Greeks under whom the-ones having-obeyed
ἄριστα τυγχάνουσι πράξαντες. ἐπὶ τοίνυν τῆς ἡμετέρας
best happen having-fared under then the our

ἡγεμονίας εὑρήσομεν καὶ τοὺς οἴκους τοὺς ἰδίους πρὸς
leadership we-shall-find both the houses the private to
εὐδαιμονίαν πλεῖστον ἐπιδόντας καὶ τὰς πόλεις μεγίστας
prosperity most having-advanced and the cities greatest
γενομένας.
having-become

104 οὐ γὰρ ἐφθονοῦμεν ταῖς αὐξανομέναις αὐτῶν, οὐδὲ
not for we-envied the growing of-them nor
ταραχὰς ἐνεποιοῦμεν πολιτείας ἐναντίας παρακαθιστάντες,
confusions we-caused constitutions opposed setting-up-beside
ἵν' ἀλλήλοις μὲν στασιάζοιεν, ἡμᾶς δ' ἀμφότεροι
so-that with-one-another indeed they-might-be-in-faction us but both
θεραπεύοιεν, ἀλλὰ τὴν τῶν συμμάχων ὁμόνοιαν κοινὴν
might-court but the of-the allies concord common
ὠφέλειαν νομίζοντες τοῖς αὐτοῖς νόμοις ἁπάσας τὰς πόλεις
benefit thinking by-the same laws all the cities
διῳκοῦμεν, συμμαχικῶς ἀλλ' οὐ δεσποτικῶς βουλευόμενοι
we-managed as-allies but not despotically deliberating
περὶ αὐτῶν, ὅλων μὲν τῶν πραγμάτων ἐπιστατοῦντες,
about them whole indeed the affairs presiding-over

105 ἰδίᾳ δ' ἑκάστους ἐλευθέρους ἐῶντες εἶναι, καὶ τῷ μὲν
privately but each free allowing to-be and the indeed
πλήθει βοηθοῦντες, ταῖς δὲ δυναστείαις πολεμοῦντες, δεινὸν
multitude helping the but dominations warring-against terrible
ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι, καὶ τοὺς
thinking the many under the few to-be and the-ones
ταῖς οὐσίαις ἐνδεεστέρους τὰ δ' ἄλλα μηδὲν χείρους
in-the properties poorer the but other-things in-nothing worse
ὄντας ἀπελαύνεσθαι τῶν ἀρχῶν, ἔτι δὲ κοινῆς τῆς
being to-be-driven-from the offices further and common the

πατρίδος οὔσης τοὺς μὲν τυραννεῖν τοὺς δὲ μετοικεῖν, καὶ
fatherland being the-ones indeed to-be-tyrants the-others but to-be-aliens and
φύσει πολίτας ὄντας νόμῳ τῆς πολιτείας ἀποστερεῖσθαι.
by-nature citizens being by-law of-the citizenship to-be-deprived
τοιαῦτ' ἔχοντες ταῖς ὀλιγαρχίαις ἐπιτιμᾶν καὶ πλείω 106
such-things having against-the oligarchies to-censure and more
τούτων, τὴν αὐτὴν πολιτείαν ἥνπερ παρ' ἡμῖν αὐτοῖς καὶ
than-these the same constitution which-very among us ourselves also
παρὰ τοῖς ἄλλοις κατεστήσαμεν, ἣν οὐκ οἶδ' ὅ τι
among the others we-established which not I-know what ever
δεῖ διὰ μακροτέρων ἐπαινεῖν, ἄλλως τε καὶ συντόμως
it-is-necessary through longer-words to-praise otherwise both and concisely
ἔχοντα δηλῶσαι περὶ αὐτῆς. μετὰ γὰρ ταύτης οἰκοῦντες
being-able to-show about it with for this living
ἑβδομήκοντ' ἔτη διετέλεσαν ἄπειροι μὲν τυραννίδων,
seventy years they-continued inexperienced indeed of-tyrannies
ἐλεύθεροι δὲ πρὸς τοὺς βαρβάρους, ἀστασίαστοι δὲ πρὸς
free and toward the barbarians without-faction and toward
σφᾶς αὐτούς, εἰρήνην δ' ἄγοντες πρὸς πάντας ἀνθρώπους.
them- -selves peace and keeping toward all men
ὑπὲρ ὧν προσήκει τοὺς εὖ φρονοῦντας μεγάλην χάριν 107
for which it-befits the-ones well thinking great gratitude
ἔχειν πολὺ μᾶλλον ἢ τὰς κληρουχίας ἡμῖν ὀνειδίζειν, ἃς
to-have much rather than the cleruchies to-us to-reproach which
ἡμεῖς εἰς τὰς ἐρημουμένας τῶν πόλεων φυλακῆς ἕνεκα
we into the being-depopulated of-the cities of-guard for-the-sake
τῶν χωρίων, ἀλλ' οὐ διὰ πλεονεξίαν ἐξεπέμπομεν.
of-the places but not because-of greed sent-out
σημεῖον δὲ τούτων· ἔχοντες γὰρ χώραν μὲν ὡς πρὸς
sign and of-these having for land indeed as compared-with
τὸ πλῆθος τῶν πολιτῶν ἐλαχίστην, ἀρχὴν δὲ μεγίστην,
the multitude of-the citizens smallest empire but greatest

καὶ κεκτημένοι τριήρεις διπλασίας μὲν ἢ σύμπαντες
and possessing triremes double indeed than all-together
οἱ ἄλλοι, δυναμένας δὲ πρὸς δὶς τοσαύτας κινδυνεύειν,
the others able and against twice so-many to-run-risks
ὑποκειμένης τῆς Εὐβοίας ὑπὸ τὴν Ἀττικήν,
lying — Euboea under — Attica
108 ἣ καὶ πρὸς τὴν ἀρχὴν τὴν τῆς θαλάττης εὐφυῶς
which also for the empire the of-the sea naturally-fit
εἶχε καὶ τὴν ἄλλην ἀρετὴν ἁπασῶν τῶν νήσων διέφερε,
was and in-the other excellence of-all the islands excelled
κρατοῦντες αὐτῆς μᾶλλον ἢ τῆς ἡμετέρας αὐτῶν,
being-masters of-it more than of-the our own
καὶ πρὸς τούτοις εἰδότες καὶ τῶν Ἑλλήνων καὶ τῶν
and besides these knowing also of-the Greeks and of-the
βαρβάρων τούτους μάλιστ᾽ εὐδοκιμοῦντας, οἳ τοὺς ὁμόρους
barbarians these most well-reputed who the neighbors
ἀναστάτους ποιήσαντες ἄφθονον καὶ ῥᾴθυμον αὑτοῖς
uprooted having-made abundant and easy for-themselves
κατεστήσαντο τὸν βίον, ὅμως οὐδὲν τούτων ἡμᾶς ἐπῆρε
made the life nevertheless none of-these us incited
περὶ τοὺς ἔχοντας τὴν νῆσον ἐξαμαρτεῖν,
regarding the-ones holding the island to-err
109 ἀλλὰ μόνοι δὴ τῶν μεγάλην δύναμιν λαβόντων
but alone indeed of-the-ones great power having-got
περιεῖδομεν ἡμᾶς αὐτοὺς ἀπορωτέρως ζῶντας τῶν
we-allowed us ourselves more-poorly living than-the-ones
δουλεύειν αἰτίαν ἐχόντων. καίτοι βουλόμενοι πλεονεκτεῖν
to-be-slaves blame having and-yet wishing to-grasp-for-more
οὐκ ἂν δή που τῆς μὲν Σκιωναίων γῆς ἐπεθυμήσαμεν,
not — indeed surely the indeed of-Scionaeans land we-would-have-desired
ἣν Πλαταιέων τοῖς ὡς ἡμᾶς καταφυγοῦσι φαινόμεθα
which of-Plataeans to-the-ones to us having-fled-for-refuge we-appear

παραδόντες, τοσαύτην δὲ χώραν παρελίπομεν, ἣ πάντας
having-handed-over so-great but land we-passed-over which all
ἂν ἡμᾶς εὐπορωτέρους ἐποίησεν.
— us better-off would-have-made
τοιούτων τοίνυν ἡμῶν γεγενημένων, καὶ τοσαύτην πίστιν 110
such then we having-been and such pledge
δεδωκότων ὑπὲρ τοῦ μὴ τῶν ἀλλοτρίων ἐπιθυμεῖν, τολμῶσι
having-given for the not of-the things-of-others to-desire they-dare
κατηγορεῖν οἱ τῶν δεκαδαρχιῶν κοινωνήσαντες καὶ
to-accuse the-ones in-the decarchies having-shared and
τὰς αὑτῶν πατρίδας διαλυμηνάμενοι καὶ μικρὰς μὲν
the their-own fatherlands having-ruined and small indeed
ποιήσαντες δοκεῖν εἶναι τὰς τῶν προγεγενημένων ἀδικίας,
having-made to-seem to-be the of-the predecessors wrongs
οὐδεμίαν δὲ λιπόντες ὑπερβολὴν τοῖς αὖθις βουλομένοις
no but having-left excess for-the-ones again wishing
γενέσθαι πονηροῖς, ἀλλὰ φάσκοντες μὲν λακωνίζειν,
to-become wicked but claiming indeed to-Laconize
τἀναντία δ' ἐκείνοις ἐπιτηδεύοντες, καὶ τὰς μὲν Μηλίων
the-opposite but to-those practicing and the indeed of-Melians
ὀδυρόμενοι συμφοράς, περὶ δὲ τοὺς αὑτῶν πολίτας ἀνήκεστα
lamenting misfortunes against but the their-own citizens incurable-things
τολμήσαντες ἐξαμαρτεῖν. ποῖον γὰρ αὐτοὺς ἀδίκημα διέφυγεν;
having-dared to-err what for them wrong escaped
ἤ τί τῶν αἰσχρῶν ἢ δεινῶν οὐ διεξῆλθον; οἳ τοὺς 111
or which of-the shameful or terrible-things not did-they-go-through who the
μὲν ἀνομωτάτους πιστοτάτους ἐνόμιζον, τοὺς δὲ προδότας
indeed most-lawless most-trustworthy thought the but traitors
ὥσπερ εὐεργέτας ἐθεράπευον, ᾑροῦντο δὲ τῶν Εἱλώτων
as benefactors courted they-chose and of-the Helots
ἑνὶ δουλεύειν ὥστ' εἰς τὰς αὑτῶν πατρίδας ὑβρίζειν,
to-one to-be-slaves so-as against the their-own fatherlands to-outrage

μᾶλλον δ' ἐτίμων τοὺς αὐτόχειρας καὶ φονέας τῶν
more and they-honored the murderers and slayers of-the
πολιτῶν ἢ τοὺς γονέας τοὺς αὐτῶν,
citizens than the parents the their-own
112 εἰς τοῦτο δ' ὠμότητος ἅπαντας ἡμᾶς κατέστησαν, ὥστε πρὸ
into this and of-cruelty all us they-brought that before
τοῦ μὲν διὰ τὴν παροῦσαν εὐδαιμονίαν καὶ ταῖς μικραῖς
the indeed because-of the present prosperity also in-the small
ἀτυχίαις πολλοὺς ἕκαστον ἡμῶν ἔχειν τοὺς συμπενθήσοντας,
misfortunes many each of-us to-have the-ones going-to-mourn-with
ἐπὶ δὲ τῆς τούτων ἀρχῆς διὰ τὸ πλῆθος τῶν οἰκείων
under but the of-these rule because-of the multitude of-the own
κακῶν ἐπαυσάμεθ' ἀλλήλους ἐλεοῦντες. οὐδενὶ γὰρ τοσαύτην
evils we-ceased one-another pitying to-no-one for so-much
σχολὴν παρέλιπον ὥσθ' ἑτέρῳ συναχθεσθῆναι.
leisure they-left that with-another to-grieve-with
113 τίνος γὰρ οὐκ ἐφίκοντο; ἢ τίς οὕτω πόρρω τῶν
of-what for not did-they-reach or who so far from-the
πολιτικῶν ἦν πραγμάτων, ὅστις οὐκ ἐγγὺς ἠναγκάσθη
political was affairs who not near was-compelled
γενέσθαι τῶν συμφορῶν, εἰς ἃς αἱ τοιαῦται φύσεις ἡμᾶς
to-come of-the misfortunes into which the such natures us
κατέστησαν; εἶτ' οὐκ αἰσχύνονται τὰς ἑαυτῶν πόλεις οὕτως
brought then not are-they-ashamed the their-own cities so
ἀνόμως διαθέντες καὶ τῆς ἡμετέρας ἀδίκως κατηγοροῦντες,
lawlessly having-treated and the our unjustly accusing
ἀλλὰ πρὸς τοῖς ἄλλοις καὶ περὶ τῶν δικῶν καὶ τῶν
but besides the other-things also about the suits and the
γραφῶν τῶν ποτε παρ' ἡμῖν γενομένων λέγειν τολμῶσιν,
indictments the once among us having-happened to-speak they-dare

αὐτοὶ πλείους ἐν τρισὶ μησὶν ἀκρίτους ἀποκτείναντες ὧν
themselves more in three months untried having-killed than
ἡ πόλις ἐπὶ τῆς ἀρχῆς ἁπάσης ἔκρινεν.
the city in the empire whole tried
φυγὰς δὲ καὶ στάσεις καὶ νόμων συγχύσεις καὶ πολιτειῶν 114
exiles and and factions and of-laws confusions and of-constitutions
μεταβολάς, ἔτι δὲ παίδων ὕβρεις καὶ γυναικῶν αἰσχύνας
changes further and of-children outrages and of-women disgraces
καὶ χρημάτων ἁρπαγάς, τίς ἂν δύναιτο διεξελθεῖν; πλὴν
and of-property seizures who — could to-go-through except
τοσοῦτον εἰπεῖν ἔχω καθ' ἁπάντων, ὅτι τὰ μὲν ἐφ'
so-much to-say I-can against all that the-things indeed in
ἡμῶν δεινὰ ῥᾳδίως ἄν τις ἑνὶ ψηφίσματι διέλυσε,
our-time terrible easily — one by-one decree would-have-dissolved
τὰς δὲ σφαγὰς καὶ τὰς ἀνομίας τὰς ἐπὶ τούτων
the but slaughters and the lawlessnesses the under these
γενομένας οὐδεὶς ἂν ἰάσασθαι δύναιτο.
having-happened no-one — to-heal could
καὶ μὴν οὐδὲ τὴν παροῦσαν εἰρήνην, οὐδὲ τὴν αὐτονομίαν 115
and truly not-even the present peace nor the autonomy
τὴν ἐν ταῖς πολιτείαις μὲν οὐκ ἐνοῦσαν ἐν δὲ ταῖς
the in the constitutions indeed not present in but the
συνθήκαις ἀναγεγραμμένην, ἄξιον ἑλέσθαι μᾶλλον ἢ τὴν
treaties inscribed worth to-choose rather than the
ἀρχὴν τὴν ἡμετέραν. τίς γὰρ ἂν τοιαύτης καταστάσεως
empire the our who for — such state-of-affairs
ἐπιθυμήσειεν, ἐν ᾗ καταποντισταὶ μὲν τὴν θάλατταν
would-desire in which pirates indeed the sea
κατέχουσι, πελτασταὶ δὲ τὰς πόλεις καταλαμβάνουσιν,
hold peltasts but the cities seize

116 ἀντὶ δὲ τοῦ πρὸς ἑτέρους περὶ τῆς χώρας πολεμεῖν
instead-of and the against others about the land to-war
ἐντὸς τείχους οἱ πολῖται πρὸς ἀλλήλους μάχονται, πλείους
within wall the citizens against one-another fight more
δὲ πόλεις αἰχμάλωτοι γεγόνασιν ἢ πρὶν τὴν εἰρήνην ἡμᾶς
and cities captive have-become than before the peace us
ποιήσασθαι, διὰ δὲ τὴν πυκνότητα τῶν μεταβολῶν
to-make because-of and the frequency of-the changes
ἀθυμοτέρως διάγουσιν οἱ τὰς πόλεις οἰκοῦντες τῶν
more-despondently live the-ones the cities inhabiting than-the-ones
ταῖς φυγαῖς ἐζημιωμένων· οἱ μὲν γὰρ τὸ μέλλον
by-the exiles punished the-ones indeed for the future
δεδίασιν, οἱ δ' ἀεὶ κατιέναι προσδοκῶσιν.
fear the-others but always to-return expect

VII · THE PEACE OF THE KING

The Greeks are far from freedom: tyrants, harmosts, and the barbarian hold their cities, though Athens once kept the king's ships beyond Phaselis. Since the defeat at the Hellespont the barbarians have ruled the sea and ravaged the Peloponnese; comparing the old treaties with the new shows the change, for now the king manages the affairs of the Greeks and all but sets governors in their cities. Sparta, which began the war to free the Greeks, has handed the Ionians to the barbarians, razed Mantinea, seized the Cadmea, besieges Olynthus and Phlius, and helps Amyntas, Dionysius, and the king. Isocrates speaks harshly only to make them stop. Athens and Sparta fight over small things and the Cyclades while the king uses one Greek army on Cyprus to besiege the other, and some admire his power, which is a reason for haste.

117 τοσοῦτον δ' ἀπέχουσι τῆς ἐλευθερίας καὶ τῆς αὐτονομίας,
so-far and they-are-from the freedom and the autonomy
ὥσθ' αἱ μὲν ὑπὸ τυράννοις εἰσί, τὰς δ' ἁρμοσταὶ
that the-ones indeed under tyrants are the-others but harmosts

κατέχουσιν, ἔνιαι δ' ἀνάστατοι γεγόνασι, τῶν δ'
hold some and uprooted have-become of-the-others but
οἱ βάρβαροι δεσπόται καθεστήκασιν· οὓς ἡμεῖς διαβῆναι
the barbarians masters have-been-established whom we to-cross
τολμήσαντας εἰς τὴν Εὐρώπην καὶ μεῖζον ἢ προσῆκεν
having-dared into — Europe and greater than befitted
αὐτοῖς φρονήσαντας οὕτω διέθεμεν,
them having-thought so we-treated
ὥστε μὴ μόνον παύσασθαι στρατείας ἐφ' ἡμᾶς ποιουμένους 118
so-that not only to-stop expeditions against us making
ἀλλὰ καὶ τὴν αὑτῶν χώραν ἀνέχεσθαι πορθουμένην, καὶ
but also the their-own land to-endure being-ravaged and
διακοσίαις καὶ χιλίαις ναυσὶ περιπλέοντας εἰς τοσαύτην
with-two-hundred and thousand ships sailing-around into such
ταπεινότητα κατεστήσαμεν, ὥστε μακρὸν πλοῖον ἐπὶ τάδε
lowliness we-brought that long ship on this-side
Φασήλιδος μὴ καθέλκειν, ἀλλ' ἡσυχίαν ἄγειν καὶ τοὺς
of-Phaselis not to-launch but quiet to-keep and the
καιροὺς περιμένειν, ἀλλὰ μὴ τῇ παρούσῃ δυνάμει πιστεύειν.
occasions to-wait-for but not in-the present power to-trust
καὶ ταῦθ' ὅτι διὰ τὴν τῶν προγόνων τῶν 119
and these-things that because-of the of-the ancestors the
ἡμετέρων ἀρετὴν οὕτως εἶχεν, αἱ τῆς πόλεως συμφοραὶ
our virtue so were the of-the city misfortunes
σαφῶς ἐπέδειξαν· ἅμα γὰρ ἡμεῖς τε τῆς ἀρχῆς
clearly showed at-the-same-time for we both of-the empire
ἀπεστερούμεθα καὶ τοῖς Ἕλλησιν ἀρχὴ τῶν κακῶν
were-deprived and for-the Greeks beginning of-the evils
ἐγίγνετο. μετὰ γὰρ τὴν ἐν Ἑλλησπόντῳ γενομένην
arose after for the in Hellespont having-happened
ἀτυχίαν ἑτέρων ἡγεμόνων καταστάντων ἐνίκησαν μὲν
misfortune other leaders having-been-established conquered indeed

οἱ βάρβαροι ναυμαχοῦντες, ἦρξαν δὲ τῆς θαλάττης,
the barbarians fighting-at-sea ruled and the sea
κατέσχον δὲ τὰς πλείστας τῶν νήσων, ἀπέβησαν δ' εἰς
held and the most of-the islands landed and in
τὴν Λακωνικήν, Κύθηρα δὲ κατὰ κράτος εἷλον, ἅπασαν
— Laconia Cythera and by force took all
δὲ τὴν Πελοπόννησον κακῶς ποιοῦντες περιέπλευσαν.
and — Peloponnese ill doing sailed-around
120 μάλιστα δ' ἄν τις συνίδοι τὸ μέγεθος τῆς μεταβολῆς, εἰ
most and — anyone could-see the magnitude of-the change if
παραναγνοίη τὰς συνθήκας τάς τ' ἐφ' ἡμῶν γενομένας
he-should-read-side-by-side the treaties the both in our-time having-been-made
καὶ τὰς νῦν ἀναγεγραμμένας. τότε μὲν γὰρ ἡμεῖς
and the-ones now inscribed then indeed for we
φανησόμεθα τὴν ἀρχὴν τὴν βασιλέως ὁρίζοντες καὶ τῶν
shall-appear the empire the of-the-king bounding and of-the
φόρων ἐνίους τάττοντες καὶ κωλύοντες αὐτὸν τῇ θαλάττῃ
tributes some assessing and preventing him the sea
χρῆσθαι· νῦν δ' ἐκεῖνός ἐστιν ὁ διοικῶν τὰ τῶν
to-use now but he is the-one managing the-affairs of-the
Ἑλλήνων, καὶ προστάττων ἃ χρὴ ποιεῖν ἑκάστους,
Greeks and enjoining what it-is-necessary to-do each
καὶ μόνον οὐκ ἐπιστάθμους ἐν ταῖς πόλεσι καθιστάς.
and only not governors in the cities establishing
121 πλὴν γὰρ τούτου τί τῶν ἄλλων ὑπόλοιπόν ἐστιν;
except for this what of-the other-things remaining is
οὐ καὶ τοῦ πολέμου κύριος ἐγένετο, καὶ τὴν εἰρήνην
not both of-the war master he-became and the peace
ἐπρυτάνευσε, καὶ τῶν παρόντων πραγμάτων ἐπιστάτης
he-presided-over and of-the present affairs superintendent
καθέστηκεν; οὐχ ὡς ἐκεῖνον πλέομεν ὥσπερ πρὸς δεσπότην,
he-has-become not to him we-sail as to a-master

ἀλλήλων κατηγορήσοντες; οὐ βασιλέα τὸν μέγαν αὐτὸν
one-another going-to-accuse not the-king the great him
προσαγορεύομεν, ὥσπερ αἰχμάλωτοι γεγονότες; οὐκ ἐν τοῖς
we-call as prisoners-of-war having-become not in the
πολέμοις τοῖς πρὸς ἀλλήλους ἐν ἐκείνῳ τὰς ἐλπίδας ἔχομεν
wars the against one-another in him the hopes we-have
τῆς σωτηρίας, ὃς ἀμφοτέρους ἡμᾶς ἡδέως ἂν ἀπολέσειεν;
of-the safety who both us gladly — would-destroy
ὧν ἄξιον ἐνθυμηθέντας ἀγανακτῆσαι μὲν ἐπὶ τοῖς 122
of-which worth having-considered to-be-indignant indeed at the
παροῦσι, ποθέσαι δὲ τὴν ἡγεμονίαν τὴν ἡμετέραν,
present-things to-long-for and the leadership the our
μέμψασθαι δὲ Λακεδαιμονίοις ὅτι τὴν μὲν ἀρχὴν εἰς τὸν
to-blame and Lacedaemonians that the indeed beginning into the
πόλεμον κατέστησαν ὡς ἐλευθερώσοντες τοὺς Ἕλληνας, ἐπὶ
war they-entered as going-to-free the Greeks at
δὲ τελευτῆς οὕτω πολλοὺς αὐτῶν ἐκδότους ἐποίησαν, καὶ
but the-end so many of-them surrendered they-made and
τῆς μὲν ἡμετέρας πόλεως τοὺς Ἴωνας ἀπέστησαν, ἐξ
from-the indeed our city the Ionians they-detached from
ἧς ἀπῴκησαν καὶ δι' ἣν πολλάκις ἐσώθησαν, τοῖς δὲ
which they-colonized and through which often they-were-saved to-the but
βαρβάροις αὐτοὺς ἐξέδοσαν, ὧν ἀκόντων τὴν χώραν
barbarians them they-surrendered of-whom being-unwilling the land
ἔχουσι καὶ πρὸς οὓς οὐδὲ πώποτ' ἐπαύσαντο πολεμοῦντες.
they-hold and against whom not-even ever they-ceased warring
καὶ τότε μὲν ἠγανάκτουν, ὅθ' ἡμεῖς νομίμως 123
and then indeed they-were-indignant when we lawfully
ἐπάρχειν τινῶν ἠξιοῦμεν· νῦν δ' εἰς τοιαύτην δουλείαν
to-rule some claimed now but into such slavery
καθεστώτων οὐδὲν φροντίζουσιν αὐτῶν, οἷς οὐκ ἐξαρκεῖ
having-been-reduced nothing they-care-for them for-whom not suffices

δασμολογεῖσθαι καὶ τὰς ἀκροπόλεις ὁρᾶν ὑπὸ τῶν ἐχθρῶν
to-be-tribute-paying and the citadels to-see by the enemies
κατεχομένας, ἀλλὰ πρὸς ταῖς κοιναῖς συμφοραῖς καὶ
held but besides the common misfortunes also
τοῖς σώμασι δεινότερα πάσχουσι τῶν παρ' ἡμῖν
in-the bodies more-terrible-things they-suffer than-the among us
ἀργυρωνήτων· οὐδεὶς γὰρ ἡμῶν οὕτως αἰκίζεται τοὺς
bought-with-silver no-one for of-us so maltreats the
οἰκέτας, ὡς ἐκεῖνοι τοὺς ἐλευθέρους κολάζουσιν.
house-slaves as those the free punish
124 μέγιστον δὲ τῶν κακῶν, ὅταν ὑπὲρ αὐτῆς τῆς δουλείας
greatest and of-the evils when for itself the slavery
ἀναγκάζωνται συστρατεύεσθαι, καὶ πολεμεῖν τοῖς ἐλευθέροις
they-are-compelled to-campaign-with and to-war-on the free
ἀξιοῦσιν εἶναι, καὶ τοιούτους κινδύνους ὑπομένειν, ἐν οἷς
wishing to-be and such dangers to-endure in which
ἡττηθέντες μὲν παραχρῆμα διαφθαρήσονται, κατορθώσαντες
defeated indeed at-once they-will-be-destroyed having-succeeded
δὲ μᾶλλον εἰς τὸν λοιπὸν χρόνον δουλεύσουσιν.
but more for the remaining time they-will-be-slaves
125 ὧν τίνας ἄλλους αἰτίους χρὴ νομίζειν ἢ
of-which whom other causes is-it-necessary to-think than
Λακεδαιμονίους, οἳ τοσαύτην ἰσχὺν ἔχοντες περιορῶσι
Lacedaemonians who such strength having allow
τοὺς μὲν αὑτῶν συμμάχους γενομένους οὕτω δεινὰ
the indeed their-own allies having-become so terrible-things
πάσχοντας, τὸν δὲ βάρβαρον τῇ τῶν Ἑλλήνων ῥώμῃ
suffering the but barbarian by-the of-the Greeks strength
τὴν ἀρχὴν τὴν αὑτοῦ κατασκευαζόμενον; καὶ πρότερον
the empire the his-own building-up and before
μὲν τοὺς τυράννους ἐξέβαλλον, τῷ δὲ πλήθει τὰς
indeed the tyrants they-expelled for-the but multitude the

βοηθείας ἐποιοῦντο, νῦν δὲ τοσοῦτον μεταβεβλήκασιν,
help they-gave now but so-much have-changed
ὥστε ταῖς μὲν πολιτείαις πολεμοῦσι,
that the indeed constitutions they-war-against
τὰς δὲ μοναρχίας συγκαθιστᾶσι. τὴν μέν γε Μαντινέων 126
the but monarchies they-help-establish the indeed at-least of-Mantineans
πόλιν εἰρήνης ἤδη γεγενημένης ἀνάστατον ἐποίησαν, καὶ
city peace already having-been-made uprooted they-made and
τὴν Θηβαίων Καδμείαν κατέλαβον, καὶ νῦν Ὀλυνθίους
the of-Thebans Cadmea they-seized and now Olynthians
καὶ Φλιασίους πολιορκοῦσιν, Ἀμύντᾳ δὲ τῷ Μακεδόνων
and Phliasians they-besiege to-Amyntas and the of-Macedonians
βασιλεῖ καὶ Διονυσίῳ τῷ Σικελίας τυράννῳ καὶ τῷ
king and to-Dionysius — of-Sicily tyrant and to-the
βαρβάρῳ τῷ τῆς Ἀσίας κρατοῦντι συμπράττουσιν ὅπως
barbarian the — of-Asia ruling they-cooperate so-that
ὡς μεγίστην ἀρχὴν ἕξουσιν.
as greatest empire they-will-have
καίτοι πῶς οὐκ ἄτοπον τοὺς προεστῶτας τῶν Ἑλλήνων 127
and-yet how not absurd the-ones presiding of-the Greeks
ἕνα μὲν ἄνδρα τοσούτων ἀνθρώπων καθιστάναι δεσπότην,
one indeed man of-so-many men to-establish master
ὧν οὐδὲ τὸν ἀριθμὸν ἐξευρεῖν ῥᾴδιόν ἐστι, τὰς δὲ
of-whom not-even the number to-find easy it-is the but
μεγίστας τῶν πόλεων μηδ᾽ αὐτὰς αὑτῶν ἐᾶν εἶναι
greatest of-the cities not-even them of-themselves to-allow to-be
κυρίας, ἀλλ᾽ ἀναγκάζειν δουλεύειν ἢ ταῖς μεγίσταις
masters but to-compel to-be-slaves or with-the greatest
συμφοραῖς περιβάλλειν;
misfortunes to-surround

128 ὃ δὲ πάντων δεινότατον, ὅταν τις ἴδῃ τοὺς τὴν
what but of-all most-terrible when anyone sees the-ones the
ἡγεμονίαν ἔχειν ἀξιοῦντας ἐπὶ μὲν τοὺς Ἕλληνας
leadership to-have claiming against indeed the Greeks
καθ' ἑκάστην τὴν ἡμέραν στρατευομένους, πρὸς δὲ τοὺς
by each the day campaigning with but the
βαρβάρους εἰς ἅπαντα τὸν χρόνον συμμαχίαν πεποιημένους.
barbarians for all the time alliance having-made
129 καὶ μηδεὶς ὑπολάβῃ με δυσκόλως ἔχειν, ὅτι τραχύτερον
and let-no-one suppose me ill-tempered to-be that more-harshly
τούτων ἐμήσθην, προειπὼν ὡς περὶ διαλλαγῶν
of-these I-made-mention having-said-beforehand that about reconciliations
ποιήσομαι τοὺς λόγους· οὐ γὰρ ἵνα πρὸς τοὺς ἄλλους
I-will-make the speeches not for so-that to the others
διαβάλω τὴν πόλιν τὴν Λακεδαιμονίων οὕτως εἴρηκα
I-may-slander the city the of-Lacedaemonians so I-have-spoken
περὶ αὐτῶν, ἀλλ' ἵν' αὐτοὺς ἐκείνους παύσω, καθ'
about them but so-that them themselves I-may-stop by
ὅσον ὁ λόγος δύναται, τοιαύτην ἔχοντας τὴν γνώμην.
as-much-as the speech can such having the attitude
130 ἔστι δὲ οὐχ οἷόν τ' ἀποτρέπειν τῶν ἁμαρτημάτων, οὐδ'
it-is and not possible — to-turn-away from-the errors nor
ἑτέρων πράξεων πείθειν ἐπιθυμεῖν, ἢν μή τις ἐρρωμένως
other actions to-persuade to-desire if not anyone vigorously
ἐπιτιμήσῃ τοῖς παροῦσιν· χρὴ δὲ κατηγορεῖν μὲν
censures the present-things it-is-necessary and to-accuse indeed
ἡγεῖσθαι τοὺς ἐπὶ βλάβῃ τοιαῦτα λέγοντας, νουθετεῖν δὲ
to-think the-ones for harm such-things saying to-admonish but
τοὺς ἐπ' ὠφελείᾳ λοιδοροῦντας. τὸν γὰρ αὐτὸν λόγον
the-ones for benefit reproaching the for same speech

οὐχ ὁμοίως ὑπολαμβάνειν δεῖ, μὴ μετὰ τῆς αὐτῆς
not alike to-take it-is-necessary not with the same
διανοίας λεγόμενον.
intent spoken
ἐπεὶ καὶ τοῦτ' ἔχομεν αὐτοῖς ἐπιτιμᾶν, ὅτι τῇ μὲν 131
since also this we-can them to-censure that for-the indeed
αὑτῶν πόλει τοὺς ὁμόρους εἱλωτεύειν ἀναγκάζουσι, τῷ δὲ
their-own city the neighbors to-be-helots they-compel for-the but
κοινῷ τῷ τῶν συμμάχων οὐδὲν τοιοῦτον κατασκευάζουσιν,
common the of-the allies nothing such they-arrange
ἐξὸν αὐτοῖς τὰ πρὸς ἡμᾶς διαλυσαμένοις ἅπαντας
it-being-possible for-them the-things toward us having-settled all
τοὺς βαρβάρους περιοίκους ὅλης τῆς Ἑλλάδος καταστῆσαι.
the barbarians dependents of-whole — Greece to-make
καίτοι χρὴ τοὺς φύσει καὶ μὴ διὰ τύχην μέγα 132
and-yet it-is-necessary the-ones by-nature and not through fortune great
φρονοῦντας τοιούτοις ἔργοις ἐπιχειρεῖν πολὺ μᾶλλον ἢ
thinking such deeds to-undertake much rather than
τοὺς νησιώτας δασμολογεῖν, οὓς ἄξιόν ἐστιν ἐλεεῖν,
the islanders to-levy-tribute-on whom worth it-is to-pity
ὁρῶντας τούτους μὲν διὰ σπανιότητα τῆς γῆς ὄρη
seeing these indeed because-of scarcity of-the land mountains
γεωργεῖν ἀναγκαζομένους, τοὺς δ' ἠπειρώτας δι' ἀφθονίαν
to-farm compelled the but mainlanders through abundance
τῆς χώρας τὴν μὲν πλείστην αὐτῆς ἀργὸν περιορῶντας,
of-the land the indeed most of-it idle overlooking
ἐξ ἧς δὲ καρποῦνται τοσοῦτον πλοῦτον κεκτημένους.
from which but they-reap so-much wealth possessing
ἡγοῦμαι δ', εἴ τινες ἄλλοθεν ἐπελθόντες θεαταὶ γένοιντο τῶν 133
I-think and if some from-elsewhere having-come spectators should-become of-the
παρόντων πραγμάτων, πολλὴν ἂν αὐτοὺς καταγνῶναι μανίαν
present affairs much — them to-condemn madness

ἀμφοτέρων ἡμῶν, οἵ τινες οὕτω περὶ μικρῶν κινδυνεύομεν,
of-both us who ever so for small-things run-risks
ἐξὸν ἀδεῶς πολλὰ κεκτῆσθαι, καὶ τὴν ἡμετέραν αὐτῶν
it-being-possible without-fear much to-possess and the our own
χώραν διαφθείρομεν, ἀμελήσαντες τὴν Ἀσίαν καρποῦσθαι.
land we-ruin having-neglected — Asia to-reap
134 καὶ τῷ μὲν οὐδὲν προὐργιαίτερόν ἐστιν ἢ σκοπεῖν
and for-the-one indeed nothing more-important is than to-consider
ἐξ ὧν μηδέποτε παυσόμεθα πρὸς ἀλλήλους πολεμοῦντες·
from what never we-shall-stop against one-another warring
ἡμεῖς δὲ τοσούτου δέομεν συγκρούειν τι τῶν ἐκείνου
we but so-far we-lack to-strike-against anything of-the his
πραγμάτων ἢ ποιεῖν στασιάζειν, ὥστε καὶ τὰς διὰ τύχην
affairs or to-make to-revolt that even the through fortune
αὐτῷ γεγενημένας ταραχὰς συνδιαλύειν ἐπιχειροῦμεν, οἵ
for-him having-arisen troubles to-help-settle we-attempt who
τινες καὶ τοῖν στρατοπέδοιν τοῖν περὶ Κύπρον ἐῶμεν
ever even of-the-two armies the about Cyprus we-allow
αὐτὸν τῷ μὲν χρῆσθαι τὸ δὲ πολιορκεῖν, ἀμφοτέροιν
him the one to-use the other to-besiege both
αὐτοῖν τῆς Ἑλλάδος ὄντοιν.
them — of-Greece being
135 οἵ τε γὰρ ἀφεστῶτες πρὸς ἡμᾶς τ᾽ οἰκείως ἔχουσι καὶ
the-ones both for having-revolted toward us both friendly are and
Λακεδαιμονίοις σφᾶς αὐτοὺς ἐνδιδόασιν, τῶν τε μετὰ
to-Lacedaemonians them- -selves give-over of-the-ones and with
Τειριβάζου στρατευομένων καὶ τοῦ πεζοῦ τὸ χρησιμώτατον
Tiribazus campaigning and of-the infantry the most-useful
ἐκ τῶνδε τῶν τόπων ἤθροισται, καὶ τοῦ ναυτικοῦ τὸ
from these the places has-been-gathered and of-the fleet the
πλεῖστον ἀπ᾽ Ἰωνίας συμπέπλευκεν, οἳ πολὺ ἂν ἥδιον
most from Ionia has-sailed-with who much — more-gladly

κοινῇ τὴν Ἀσίαν ἐπόρθουν ἢ πρὸς ἀλλήλους
in-common — Asia would-be-plundering than against one-another
ἕνεκα μικρῶν ἐκινδύνευον.
for-the-sake-of small-things would-be-running-risks
ὧν ἡμεῖς οὐδεμίαν ποιούμεθα πρόνοιαν, ἀλλὰ περὶ 136
of-which we no make forethought but about
μὲν τῶν Κυκλάδων νήσων ἀμφισβητοῦμεν, τοσαύτας δὲ
indeed — Cyclades islands we-dispute so-many but
τὸ πλῆθος πόλεις καὶ τηλικαύτας τὸ μέγεθος δυνάμεις
in-the number cities and so-great in-the size forces
οὕτως εἰκῇ τῷ βαρβάρῳ παραδεδώκαμεν. τοιγαροῦν
so at-random to-the barbarian we-have-handed-over therefore
τὰ μὲν ἔχει, τὰ δὲ μέλλει, τοῖς δ’
the-ones indeed he-holds the-others but he-is-about-to-take against-the-others but
ἐπιβουλεύει, δικαίως ἁπάντων ἡμῶν καταπεφρονηκώς.
he-plots justly all us having-despised
διαπέπρακται γὰρ ὃ τῶν ἐκείνου προγόνων οὐδεὶς 137
he-has-accomplished for what of-the his ancestors no-one
πώποτε· τήν τε γὰρ Ἀσίαν διωμολόγηται καὶ παρ’ ἡμῶν
ever the both for Asia it-has-been-agreed both by us
καὶ παρὰ Λακεδαιμονίων βασιλέως εἶναι, τάς τε πόλεις
and by Lacedaemonians the-king’s to-be the both cities
τὰς Ἑλληνίδας οὕτω κυρίως παρείληφεν, ὥστε τὰς μὲν
the Greek so absolutely he-has-taken-over that the-ones indeed
αὐτῶν κατασκάπτειν, ἐν δὲ ταῖς ἀκροπόλεις ἐντειχίζειν.
of-them to-raze in but the-others citadels to-wall-in
καὶ ταῦτα πάντα γέγονε διὰ τὴν ἡμετέραν ἄνοιαν,
and these-things all have-happened because-of the our folly
ἀλλ’ οὐ διὰ τὴν ἐκείνου δύναμιν.
but not because-of the his power

138 καίτοι τινὲς θαυμάζουσι τὸ μέγεθος τῶν βασιλέως
and-yet some admire the greatness of-the king's
πραγμάτων, καί φασιν αὐτὸν εἶναι δυσπολέμητον, διεξιόντες
affairs and say him to-be hard-to-war-against going-through
ὡς πολλὰς τὰς μεταβολὰς τοῖς Ἕλλησι πεποίηκεν. ἐγὼ δ'
how many the changes for-the Greeks he-has-made I but
ἡγοῦμαι μὲν τοὺς ταῦτα λέγοντας οὐκ ἀποτρέπειν ἀλλ'
think indeed the-ones these-things saying not to-turn-away but
ἐπισπεύδειν τὴν στρατείαν· εἰ γὰρ ἡμῶν ὁμονοησάντων αὐτὸς
to-hasten the expedition if for us being-of-one-mind himself
ἐν ταραχαῖς ὢν χαλεπὸς ἔσται προσπολεμεῖν, ἦ που
in confusions being hard will-be to-war-against surely somehow
σφόδρα χρὴ δεδιέναι τὸν καιρὸν ἐκεῖνον, ὅταν τὰ
very it-is-necessary to-fear the occasion that when the-things
μὲν τῶν βαρβάρων καταστῇ καὶ διὰ μιᾶς γένηται γνώμης,
indeed of-the barbarians are-settled and through one become judgment
ἡμεῖς δὲ πρὸς ἀλλήλους ὥσπερ νῦν πολεμικῶς ἔχωμεν.
we but toward one-another as now warlike are

VIII · THE WEAKNESS OF THE KING

The king's power proves nothing, since he has prevailed only by joining one side. Alone he has failed against revolted Egypt, has spent six years against Evagoras, who rules one city, and in the war about Rhodes left Conon's fleet blockaded and its soldiers unpaid. Dercylidas, Dracon, Thibron, and Agesilaus overran his lands with small forces. The Greeks who went up with Cyrus beat his army, and after Cyrus' death the king could only seize their generals under truce; they came home more safely than envoys. The Persians, reared in luxury and servility, prostrating themselves before a mortal, cannot be brave; their satraps are faithless to friends, cowardly to enemies, cheat their own soldiers, and sought the death of Conon while rewarding Themistocles.

οὐ μὴν οὐδ' εἰ συναγορεύουσι τοῖς ὑπ' ἐμοῦ λεγομένοις, 139
not truly not-even if they-support the-things by me being-said
οὐδ' ὡς ὀρθῶς περὶ τῆς ἐκείνου δυνάμεως γιγνώσκουσιν. εἰ
not-even so correctly about the his power they-judge if
μὲν γὰρ ἀπέφαινον αὐτὸν ἅμα τοῖν πολέοιν ἀμφοτέροιν
indeed for they-showed him together-with the two-cities both
πρότερόν ποτε περιγεγενημένον, εἰκότως ἂν ἡμᾶς καὶ
before ever having-prevailed reasonably — us also
νῦν ἐκφοβεῖν ἐπεχείρουν· εἰ δὲ τοῦτο μὲν μὴ γέγονεν,
now to-frighten they-would-be-trying if but this indeed not has-happened
ἀντιπάλων δ' ὄντων ἡμῶν καὶ Λακεδαιμονίων προσθέμενος
rivals and being us and Lacedaemonians having-sided
τοῖς ἑτέροις ἐπικυδέστερα τὰ πράγματα θάτερ' ἐποίησεν,
with-the one-side more-glorious the affairs one-of-two he-did
οὐδέν ἐστι τοῦτο σημεῖον τῆς ἐκείνου ῥώμης. ἐν γὰρ
nothing is this sign of-the his strength in for
τοῖς τοιούτοις καιροῖς πολλάκις μικραὶ δυνάμεις μεγάλας
the such crises often small forces great
τὰς ῥοπὰς ἐποίησαν, ἐπεὶ καὶ περὶ Χίων ἔχοιμ' ἂν
the turns-of-the-scale made since also about Chians I-could —
τοῦτον τὸν λόγον εἰπεῖν, ὡς ὁποτέροις ἐκεῖνοι προσθέσθαι
this the argument to-say that to-whichever-side they to-join
βουληθεῖεν, οὗτοι κατὰ θάλατταν κρείττους ἦσαν.
wished these by sea stronger were
ἀλλὰ γὰρ οὐκ ἐκ τούτων δίκαιόν ἐστι σκοπεῖν τὴν 140
but for not from these just it-is to-consider the
βασιλέως δύναμιν, ἐξ ὧν μεθ' ἑκατέρων γέγονεν, ἀλλ'
king's power from what with each-side has-happened but
ἐξ ὧν αὐτὸς ὑπὲρ αὑτοῦ πεπολέμηκεν.
from what himself for himself he-has-warred

καὶ πρῶτον μὲν ἀποστάσης Αἰγύπτου τί διαπέπρακται
and first indeed having-revolted Egypt what has-he-accomplished
πρὸς τοὺς ἔχοντας αὐτήν; οὐκ ἐκεῖνος μὲν ἐπὶ τὸν
against the-ones holding it not he indeed to the
πόλεμον τοῦτον κατέπεμψε τοὺς εὐδοκιμωτάτους Περσῶν,
war this sent-down the most-esteemed of-Persians
Ἀβροκόμαν καὶ Τιθραύστην καὶ Φαρνάβαζον, οὗτοι δὲ τρεῖ
Abrocomas and Tithraustes and Pharnabazus these and three
ἔτη μείναντες, καὶ πλείω κακὰ παθόντες ἢ ποιήσαντες,
years having-stayed and more harms having-suffered than having-done
τελευτῶντες οὕτως αἰσχρῶς ἀπηλλάγησαν, ὥστε τοὺς
finally so shamefully departed that the-ones
ἀφεστῶτας μηκέτι τὴν ἐλευθερίαν ἀγαπᾶν, ἀλλ᾽ ἤδη
having-revolted no-longer the freedom to-be-content-with but now
καὶ τῶν ὁμόρων ζητεῖν ἐπάρχειν;
also over-the neighbors to-seek to-rule
141 μετὰ δὲ ταῦτ᾽ ἐπ᾽ Εὐαγόραν στρατεύσας, ὃς ἄρχει μὲν
after and these-things against Evagoras having-campaigned who rules indeed
μιᾶς πόλεως, ἐν δὲ ταῖς συνθήκαις ἔκδοτός ἐστιν, οἰκῶν
one city in but the agreements surrendered is inhabiting
δὲ νῆσον κατὰ μὲν θάλατταν προδεδυστύχηκεν, ὑπὲρ δὲ
and island by indeed sea has-already-been-defeated for and
τῆς χώρας τρισχιλίους ἔχει μόνον πελταστάς, ἀλλ᾽ ὅμως
the land three-thousand he-has only peltasts but nevertheless
οὕτω ταπεινῆς δυνάμεως οὐ δύναται περιγενέσθαι βασιλεὺς
so humble force not is-able to-overcome the-king
πολεμῶν, ἀλλ᾽ ἤδη μὲν ἓξ ἔτη διατέτριφεν, εἰ δὲ δεῖ
warring but already indeed six years he-has-spent if and it-is-necessary
τὰ μέλλοντα τοῖς γεγενημένοις τεκμαίρεσθαι, πολὺ πλείων

ἐλπίς ἐστιν ἕτερον ἀποστῆναι πρὶν ἐκεῖνον ἑκπολιορκηθῆναι·
hope is another to-revolt before him to-be-taken-by-siege
τοιαῦται βραδυτῆτες ἐν ταῖς πράξεσι ταῖς βασιλέως ἔνεισιν.
such slownesses in the actions the king's are-present
ἐν δὲ τῷ πολέμῳ τῷ περὶ Ῥόδον ἔχων μὲν τοὺς 142
in and the war the about Rhodes having indeed the
Λακεδαιμονίων συμμάχους εὔνους διὰ τὴν χαλεπότητα
of-Lacedaemonians allies well-disposed because-of the harshness
τῶν πολιτειῶν, χρώμενος δὲ ταῖς ὑπηρεσίαις ταῖς
of-the governments using and the crews the
παρ' ἡμῶν, στρατηγοῦντος δ' αὐτῷ Κόνωνος, ὃς ἦν
from us being-general and for-him Conon who was
ἐπιμελέστατος μὲν τῶν στρατηγῶν, πιστότατος δὲ
most-careful indeed of-the generals most-trustworthy and
τοῖς Ἕλλησιν, ἐμπειρότατος δὲ τῶν πρὸς τὸν πόλεμον
to-the Greeks most-experienced and in-the in the war
κινδύνων, τοιοῦτον λαβὼν συναγωνιστὴν τρία μὲν ἔτη
dangers such having-got fellow-contender three indeed years
περιεῖδε τὸ ναυτικὸν τὸ προκινδυνεῦον ὑπὲρ τῆς Ἀσίας
he-allowed the fleet the running-risk-in-front for — Asia
ὑπὸ τριήρων ἑκατὸν μόνων πολιορκούμενον, πεντεκαίδεκα
by triremes hundred only being-blockaded fifteen
δὲ μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν,
and months the soldiers the pay he-deprived-of
ὥστε τὸ μὲν ἐπ' ἐκείνῳ πολλάκις ἂν διελύθησαν,
so-that the indeed on him often — they-would-have-disbanded
διὰ δὲ τὸν ἐφεστῶτα καὶ τὴν συμμαχίαν τὴν περὶ
because-of but the-one in-command and the alliance the about
Κόρινθον συστᾶσαν μόλις ναυμαχοῦντες ἐνίκησαν.
Corinth formed barely fighting-at-sea they-won

143 καὶ ταῦτ᾽ ἐστὶ τὰ βασιλικώτατα καὶ σεμνότατα τῶν
and these-things are the most-kingly and most-majestic of-the-things
ἐκείνῳ πεπραγμένων, καὶ περὶ ὧν οὐδέποτε παύονται
by-him done and about which never cease
λέγοντες οἱ βουλόμενοι τὰ τῶν βαρβάρων μεγάλα
speaking the-ones wishing the-affairs of-the barbarians great
ποιεῖν.
to-make
ὥστ᾽ οὐδεὶς ἂν ἔχοι τοῦτ᾽ εἰπεῖν, ὡς οὐ δικαίως χρῶμαι
so-that no-one — could this to-say that not fairly I-use
τοῖς παραδείγμασιν, οὐδ᾽ ὡς ἐπὶ μικροῖς διατρίβω τὰς
the examples nor that on small-things I-dwell the
μεγίστας τῶν πράξεων παραλείπων·
greatest of-the actions passing-over
144 φεύγων γὰρ ταύτην τὴν αἰτίαν τὰ κάλλιστα τῶν ἔργων
avoiding for this the charge the finest of-the deeds
διῆλθον, οὐκ ἀμνημονῶν οὐδ᾽ ἐκείνων, ὅτι Δερκυλίδας
I-went-through not unmindful even of-those that Dercylidas
μὲν χιλίους ἔχων ὁπλίτας τῆς Αἰολίδος ἐπῆρχε, Δράκων
indeed thousand having hoplites — over-Aeolis ruled Dracon
δὲ Ἀταρνέα καταλαβὼν καὶ τρισχιλίους πελταστὰς
and Atarneus having-seized and three-thousand peltasts
συλλέξας τὸ Μύσιον πεδίον ἀνάστατον ἐποίησε, Θίβρων
having-collected the Mysian plain desolate made Thibron
δὲ ὀλίγῳ πλείους τούτων διαβιβάσας τὴν Λυδίαν
and a-little more than-these having-brought-across — Lydia
ἅπασαν ἐπόρθησεν, Ἀγησίλαος δὲ τῷ Κυρείῳ στρατεύματι
all ravaged Agesilaus and the Cyrean army
χρώμενος μικροῦ δεῖν τῆς ἐντὸς Ἅλυος χώρας ἐκράτησεν.
using of-little to-lack of-the within Halys land was-master

καὶ μὴν οὐδὲ τὴν στρατιὰν τὴν μετὰ τοῦ βασιλέως 145
and truly not-even the army the with the king
περιπολοῦσαν, οὐδὲ τὴν Περσῶν ἀνδρίαν ἄξιον φοβηθῆναι·
roaming nor the of-Persians courage worth to-fear
καὶ γὰρ ἐκεῖνοι φανερῶς ἐπεδείχθησαν ὑπὸ τῶν Κύρῳ
also for they clearly were-shown by the-ones with-Cyrus
συναναβάντων οὐδὲν βελτίους ὄντες τῶν ἐπὶ θαλάττῃ.
having-gone-up in-nothing better being than-the-ones by sea
τὰς μὲν γὰρ ἄλλας μάχας ὅσας ἡττήθησαν ἐῶ,
the indeed for other battles as-many-as they-lost I-let-pass
καὶ τίθημι στασιάζειν αὐτοὺς καὶ μὴ βούλεσθαι προθύμως
and I-grant to-be-in-faction them and not to-wish eagerly
πρὸς τὸν ἀδελφὸν τὸν βασιλέως διακινδυνεύειν.
against the brother the king's to-fight-it-out
ἀλλ' ἐπειδὴ Κύρου τελευτήσαντος συνῆλθον ἅπαντες οἱ 146
but when Cyrus having-died came-together all the-ones
τὴν Ἀσίαν κατοικοῦντες, ἐν τούτοις τοῖς καιροῖς οὕτως
— Asia inhabiting in these the circumstances so
αἰσχρῶς ἐπολέμησαν, ὥστε μηδένα λόγον ὑπολιπεῖν τοῖς
shamefully they-fought that no argument to-leave to-the-ones
εἰθισμένοις τὴν Περσῶν ἀνδρίαν ἐπαινεῖν. λαβόντες γὰρ
accustomed the of-Persians courage to-praise having-got for
ἑξακισχιλίους τῶν Ἑλλήνων οὐκ ἀριστίνδην ἐπειλεγμένους,
six-thousand of-the Greeks not by-merit selected
ἀλλ' οἳ διὰ φαυλότητα ἐν ταῖς αὑτῶν οὐχ οἷοί τ' ἦσαν
but who through worthlessness in the their-own not able — were
ζῆν, ἀπείρους μὲν τῆς χώρας ὄντας, ἐρήμους δὲ συμμάχων
to-live inexperienced indeed of-the country being destitute and of-allies
γεγενημένους, προδεδομένους δ' ὑπὸ τῶν συναναβάντων,
having-become betrayed and by the-ones having-gone-up-with
ἀπεστερημένους δὲ τοῦ στρατηγοῦ μεθ' οὗ συνηκολούθησαν,
deprived and of-the general with whom they-had-followed

147 τοσοῦτον αὐτῶν ἥττους ἦσαν, ὥσθ' ὁ βασιλεὺς
so-much than-them weaker were that the king
ἀπορήσας τοῖς παροῦσι πράγμασι καὶ καταφρονήσας
being-at-a-loss at-the present affairs and having-despised
τῆς περὶ αὑτὸν δυνάμεως τοὺς ἄρχοντας τοὺς τῶν
the around himself force the commanders the of-the
ἐπικούρων ὑποσπόνδους συλλαβεῖν ἐτόλμησεν, ὡς εἰ τοῦτο
mercenaries under-truce to-seize dared as if this
παρανομήσειε συνταράξων τὸ στρατόπεδον, καὶ
he-should-transgress going-to-throw-into-confusion the army and
μᾶλλον εἵλετο περὶ τοὺς θεοὺς ἐξαμαρτεῖν ἢ πρὸς
rather chose against the gods to-sin than against
ἐκείνους ἐκ τοῦ φανεροῦ διαγωνίσασθαι.
them from the open to-contend

148 διαμαρτὼν δὲ τῆς ἐπιβουλῆς, καὶ τῶν στρατιωτῶν
having-failed and of-the plot and the soldiers
συμμεινάντων καὶ καλῶς ἐνεγκόντων τὴν συμφοράν,
having-held-together and well having-borne the misfortune
ἀπιοῦσιν αὐτοῖς Τισσαφέρνην καὶ τοὺς ἱππέας συνέπεμψεν,
departing them Tissaphernes and the cavalry he-sent-with
ὑφ' ὧν ἐκεῖνοι παρὰ πᾶσαν ἐπιβουλευόμενοι τὴν ὁδὸν
by whom they along all being-plotted-against the road
ὁμοίως διεπορεύθησαν ὡσπερανεὶ προπεμπόμενοι, μάλιστα
alike marched-through as-if being-escorted most
μὲν φοβούμενοι τὴν ἀοίκητον τῆς χώρας, μέγιστον δὲ τῶν
indeed fearing the uninhabited-part of-the country greatest and of-the
ἀγαθῶν νομίζοντες εἰ τῶν πολεμίων ὡς πλείστοις ἐντύχοιεν.
goods thinking if of-the enemies as most they-should-meet

149 κεφάλαιον δὲ τῶν εἰρημένων· ἐκεῖνοι γὰρ οὐκ ἐπὶ λείαν
sum and of-the things-said they for not for plunder
ἐλθόντες οὐδὲ κώμην καταλαβόντες, ἀλλ' ἐπ' αὐτὸν τὸν
having-come nor village having-seized but against himself the

βασιλέα στρατεύσαντες, ἀσφαλέστερον κατέβησαν τῶν
king having-campaigned more-safely came-down than-the-ones
περὶ φιλίας ὡς αὐτὸν πρεσβευόντων. ὥστε μοι δοκοῦσιν
about friendship to him going-as-envoys so-that to-me they-seem
ἐν ἅπασι τοῖς τόποις σαφῶς ἐπιδεδεῖχθαι τὴν αὑτῶν
in all the places clearly to-have-shown the their-own
μαλακίαν· καὶ γὰρ ἐν τῇ παραλίᾳ τῆς Ἀσίας πολλὰς
softness both for in the coast — of-Asia many
μάχας ἥττηνται, καὶ διαβάντες εἰς τὴν Εὐρώπην δίκην
battles they-have-lost and having-crossed into — Europe penalty
ἔδοσαν (οἱ μὲν γὰρ αὐτῶν κακῶς ἀπώλοντο, οἱ
paid the-ones indeed for of-them miserably perished the-others
δ' αἰσχρῶς ἐσώθησαν), καὶ τελευτῶντες ὑπ' αὐτοῖς τοῖς
and shamefully were-saved and finally under itself the
βασιλείοις καταγέλαστοι γεγόνασιν.
palace ridiculous have-become
καὶ τούτων οὐδὲν ἀλόγως γέγονεν, ἀλλὰ πάντ' εἰκότως 150
and of-these nothing unreasonably has-happened but all-things reasonably
ἀποβέβηκεν· οὐ γὰρ οἷόν τε τοὺς οὕτω τρεφομένους
have-turned-out not for possible — the-ones so being-reared
καὶ πολιτευομένους οὔτε τῆς ἄλλης ἀρετῆς μετέχειν οὔτ'
and governed neither in-the other virtue to-share nor
ἐν ταῖς μάχαις τρόπαιον ἱστάναι τῶν πολεμίων. πῶς
in the battles trophy to-set-up over-the enemies how
γὰρ ἐν τοῖς ἐκείνων ἐπιτηδεύμασιν ἐγγενέσθαι δύναιτ' ἂν
for in the their practices to-arise could —
ἢ στρατηγὸς δεινὸς ἢ στρατιώτης ἀγαθός, ὧν τὸ
either general skillful or soldier good of-whom the
μὲν πλεῖστόν ἐστιν ὄχλος ἄτακτος καὶ κινδύνων ἄπειρος,
indeed greatest-part is crowd disorderly and of-dangers inexperienced

πρὸς μὲν τὸν πόλεμον ἐκλελυμένος, πρὸς δὲ τὴν δουλείαν
for indeed the war enfeebled for but the slavery
ἄμεινον τῶν παρ᾽ ἡμῖν οἰκετῶν πεπαιδευμένος,
better than-the among us house-slaves trained
151 οἱ δ᾽ ἐν ταῖς μεγίσταις δόξαις ὄντες αὐτῶν ὁμαλῶς
the-ones and in the greatest reputes being of-them evenly
μὲν οὐδὲ κοινῶς οὐδὲ πολιτικῶς οὐδεπώποτ᾽ ἐβίωσαν,
indeed not-even in-common nor as-citizens ever lived
ἅπαντα δὲ τὸν χρόνον διάγουσιν εἰς μὲν τοὺς
all and the time they-spend toward indeed the-ones
ὑβρίζοντες τοῖς δὲ δουλεύοντες, ὡς ἂν ἄνθρωποι
outraging to-the-others but being-slaves as — men
μάλιστα τὰς φύσεις διαφθαρεῖεν, καὶ τὰ μὲν σώματα
most the natures could-be-corrupted and the indeed bodies
διὰ τοὺς πλούτους τρυφῶντες, τὰς δὲ ψυχὰς διὰ τὰς
through the riches pampering the but souls through the
μοναρχίας ταπεινὰς καὶ περιδεεῖς ἔχοντες, ἐξεταζόμενοι
monarchies humble and fearful having being-paraded
πρὸς αὐτοῖς τοῖς βασιλείοις καὶ προκαλινδούμενοι καὶ
at itself the palace and groveling and
πάντα τρόπον μικρὸν φρονεῖν μελετῶντες, θνητὸν μὲν
every way small to-think practicing mortal indeed
ἄνδρα προσκυνοῦντες καὶ δαίμονα προσαγορεύοντες,
man prostrating-to and divinity addressing
τῶν δὲ θεῶν μᾶλλον ἢ τῶν ἀνθρώπων ὀλιγωροῦντες.
of-the but gods more than of-the men thinking-little
τοιγαροῦν οἱ καταβαίνοντες αὐτῶν ἐπὶ θάλατταν,
therefore the-ones coming-down of-them to sea
152 οὓς καλοῦσι σατράπας, οὐ καταισχύνουσι τὴν ἐκεῖ παίδευσιν,
whom they-call satraps not they-disgrace the there education
ἀλλ᾽ ἐν τοῖς ἤθεσι τοῖς αὐτοῖς διαμένουσι, πρὸς μὲν τοὺς
but in the habits the same they-remain toward indeed the

φίλους ἀπίστως πρὸς δὲ τοὺς ἐχθροὺς ἀνάνδρως ἔχοντες, καὶ
friends faithlessly toward but the enemies cowardly behaving and
τὰ μὲν ταπεινῶς τὰ δ' ὑπερηφάνως ζῶντες, τῶν μὲν
the-things indeed humbly the-things but arrogantly living the indeed
συμμάχων καταφρονοῦντες τοὺς δὲ πολεμίους θεραπεύοντες.
allies despising the but enemies courting
τὴν μέν γε μετ' Ἀγησιλάου στρατιὰν ὀκτὼ μῆνας 153
the indeed at-least with Agesilaus army eight months
ταῖς αὑτῶν δαπάναις διέθρεψαν, τοὺς δ' ὑπὲρ αὑτῶν
at-the their-own expenses they-maintained the-ones but for themselves
κινδυνεύοντας ἑτέρου τοσούτου χρόνου τὸν μισθὸν
running-risks of-another as-long time the pay
ἀπεστέρησαν· καὶ τοῖς μὲν Κισθήνην καταλαβοῦσιν
they-deprived-of and to-the-ones indeed Cisthene having-seized
ἑκατὸν τάλαντα διένειμαν, τοὺς δὲ μεθ' αὑτῶν εἰς Κύπρον
hundred talents they-distributed the-ones but with themselves to Cyprus
στρατευσαμένους μᾶλλον ἢ τοὺς αἰχμαλώτους ὕβριζον.
having-campaigned more than the prisoners they-outraged
ὡς δ' ἁπλῶς εἰπεῖν καὶ μὴ καθ' ἓν ἕκαστον ἀλλ' ὡς 154
as and simply to-speak and not by one each but as
ἐπὶ τὸ πολύ, τίς ἢ τῶν πολεμησάντων αὐτοῖς οὐκ
for the most-part who either of-the-ones having-warred-against them not
εὐδαιμονήσας ἀπῆλθεν, ἢ τῶν ὑπ' ἐκείνοις γενομένων
having-prospered went-away or of-the-ones under them having-come
οὐκ αἰκισθεὶς τὸν βίον ἐτελεύτησεν; οὐ Κόνωνα
not having-been-maltreated the life ended not Conon
μέν, ὃς ὑπὲρ τῆς Ἀσίας στρατηγήσας τὴν ἀρχὴν
indeed who for — Asia having-been-general the empire
τὴν Λακεδαιμονίων κατέλυσεν, ἐπὶ θανάτῳ συλλαβεῖν
the of-Lacedaemonians overthrew for death to-seize

ἐτόλμησαν, Θεμιστοκλέα δ', ὃς ὑπὲρ τῆς Ἑλλάδος αὐτοὺς
did-they-dare Themistocles but who for — Greece them
κατεναυμάχησε, τῶν μεγίστων δωρεῶν ἠξίωσαν;
defeated-at-sea of-the greatest gifts did-they-think-worthy

IX · THE HATRED OF THE BARBARIAN

The barbarians punish their benefactors and burned the temples, which the Ionians leave in ruins as a memorial. Athens is reconciled with her other enemies, but she curses any citizen who parleys with the Persians and bars barbarians from the mysteries; Greeks love the tales of Troy and Persia, and Homer is honored for praising those who fought the barbarians. Now is the moment: Egypt and Cyprus have revolted, Phoenicia and Syria are devastated, Tyre has been seized, most of Cilicia is friendly, Hecatomnus of Caria waits to declare, and Greeks line the Asian coast. The Greeks must strike first, while the king's subjects are still scattered, as the ancestors failed to do. The Greeks' miseries, exile and mercenary service, are ignored, and those in power think small; peace among the Greeks will come only from common war against the barbarians.

155 καίτοι πῶς χρὴ τὴν τούτων φιλίαν ἀγαπᾶν, οἳ τοὺς
and-yet how is-it-necessary the of-these friendship to-cherish who the
μὲν εὐεργέτας τιμωροῦνται, τοὺς δὲ κακῶς ποιοῦντας
indeed benefactors punish the-ones but ill doing
οὕτως ἐπιφανῶς κολακεύουσιν; περὶ τίνας δ' ἡμῶν
so conspicuously flatter against whom and of-us
οὐκ ἐξημαρτήκασιν; ποῖον δὲ χρόνον διαλελοίπασιν
not have-they-erred what and time have-they-left-off
ἐπιβουλεύοντες τοῖς Ἕλλησιν; τί δ' οὐκ ἐχθρὸν αὐτοῖς
plotting-against the Greeks what and not hateful to-them
ἐστι τῶν παρ' ἡμῖν, οἳ καὶ τὰ τῶν θεῶν ἕδη καὶ
is of-the-things among us who both the of-the gods seats and

τοὺς νεὼς συλᾶν ἐν τῷ προτέρῳ πολέμῳ καὶ κατακάειν
the temples to-plunder in the former war and to-burn
ἐτόλμησαν; διὸ καὶ τοὺς Ἴωνας ἄξιον ἐπαινεῖν,
dared therefore also the Ionians worth to-praise
ὅτι τῶν ἐμπρησθέντων ἱερῶν ἐπηράσαντο εἴ τινες 156
that of-the burned temples they-invoked-curses if any
κινήσειαν ἢ πάλιν εἰς τἀρχαῖα καταστῆσαι βουληθεῖεν, οὐκ
should-disturb or again into the-old-state to-restore should-wish not
ἀποροῦντες πόθεν ἐπισκευάσωσιν, ἀλλ' ἵν' ὑπόμνημα
being-at-a-loss from-where they-might-repair but so-that memorial
τοῖς ἐπιγιγνομένοις ᾖ τῆς τῶν βαρβάρων ἀσεβείας, καὶ
for-the later-generations be of-the of-the barbarians impiety and
μηδεὶς πιστεύῃ τοῖς τοιαῦτα εἰς τὰ τῶν θεῶν
no-one trust the-ones such-things against the-things of-the gods
ἐξαμαρτεῖν τολμῶσιν, ἀλλὰ καὶ φυλάττωνται καὶ δεδίωσιν,
to-sin daring but both be-on-guard and fear
ὁρῶντες αὐτοὺς οὐ μόνον τοῖς σώμασιν ἡμῶν ἀλλὰ καὶ
seeing them not only the bodies our but also
τοῖς ἀναθήμασι πολεμήσαντας.
the offerings having-warred-against
ἔχω δὲ καὶ περὶ τῶν πολιτῶν τῶν ἡμετέρων τοιαῦτα 157
I-can and also about the citizens the our such-things
διελθεῖν. καὶ γὰρ οὗτοι πρὸς μὲν τοὺς ἄλλους, ὅσοις
to-relate also for these toward indeed the others with-whom
πεπολεμήκασιν, ἅμα διαλλάττονται καὶ τῆς ἔχθρας τῆς
they-have-warred at-once are-reconciled and the enmity the
γεγενημένης ἐπιλανθάνονται, τοῖς δ' ἠπειρώταις οὐδ'
having-arisen forget to-the but mainlanders not-even
ὅταν εὖ πάσχωσι χάριν ἴσασιν· οὕτως ἀείμνηστον τὴν
when well they-are-treated gratitude they-feel so ever-remembered the
ὀργὴν πρὸς αὐτοὺς ἔχουσιν. καὶ πολλῶν μὲν οἱ πατέρες
anger toward them they-have and of-many indeed the fathers

ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, ἐν δὲ τοῖς συλλόγοις
our for-Medism death condemned in and the assemblies
ἔτι καὶ νῦν ἀρὰς ποιοῦνται, πρὶν ἄλλο τι χρηματίζειν,
still even now curses they-make before other anything to-transact
εἴ τις ἐπικηρυκεύεται Πέρσαις τῶν πολιτῶν· Εὐμολπίδαι
if any negotiates-with Persians of-the citizens Eumolpidae
δὲ καὶ Κήρυκες ἐν τῇ τελετῇ τῶν μυστηρίων διὰ τὸ
and and Heralds in the rite of-the mysteries because-of the
τούτων μῖσος καὶ τοῖς ἄλλοις βαρβάροις εἴργεσθαι τῶν
of-these hatred also to-the other barbarians to-be-excluded from-the
ἱερῶν, ὥσπερ τοῖς ἀνδροφόνοις,
rites as to-the murderers
158 προαγορεύουσιν. οὕτω δὲ φύσει πολεμικῶς πρὸς αὐτοὺς
proclaim so and by-nature warlike toward them
ἔχομεν, ὥστε καὶ τῶν μύθων ἥδιστα συνδιατρίβομεν τοῖς
we-are that also of-the myths most-gladly we-spend-time-with the
Τρωικοῖς καὶ Περσικοῖς, δι' ὧν ἔστι πυνθάνεσθαι
Trojan and Persian through which it-is-possible to-learn
τὰς ἐκείνων συμφοράς. εὕροι δ' ἄν τις ἐκ μὲν τοῦ
the their misfortunes could-find and — anyone from indeed the
πολέμου τοῦ πρὸς τοὺς βαρβάρους ὕμνους πεποιημένους,
war the against the barbarians hymns composed
ἐκ δὲ τοῦ πρὸς τοὺς Ἕλληνας θρήνους ἡμῖν γεγενημένους,
from but the against the Greeks laments for-us having-arisen
καὶ τοὺς μὲν ἐν ταῖς ἑορταῖς ᾀδομένους, τῶν δ' ἐπὶ
and the-ones indeed in the festivals sung the-others but at
ταῖς συμφοραῖς ἡμᾶς μεμνημένους.
the misfortunes us remembering
159 οἶμαι δὲ καὶ τὴν Ὁμήρου ποίησιν μείζω λαβεῖν δόξαν, ὅτι
I-think and also the of-Homer poetry greater to-take glory because
καλῶς τοὺς πολεμήσαντας τοῖς βαρβάροις ἐνεκωμίασε,
nobly the-ones having-warred-against the barbarians he-praised

καὶ διὰ τοῦτο βουληθῆναι τοὺς προγόνους ἡμῶν ἔντιμον
and because-of this to-have-wished the ancestors our honored
αὐτοῦ ποιῆσαι τὴν τέχνην ἔν τε τοῖς τῆς μουσικῆς
his to-make the art in both the of-the music
ἄθλοις καὶ τῇ παιδεύσει τῶν νεωτέρων, ἵνα πολλάκις
contests and the education of-the younger so-that often
ἀκούοντες τῶν ἐπῶν ἐκμανθάνωμεν τὴν ἔχθραν τὴν
hearing the verses we-may-learn-thoroughly the enmity the
ὑπάρχουσαν πρὸς αὐτούς, καὶ ζηλοῦντες τὰς ἀρετὰς τῶν
existing toward them and emulating the virtues of-the-ones
στρατευσαμένων τῶν αὐτῶν ἔργων ἐκείνοις ἐπιθυμῶμεν.
having-campaigned the same deeds as-they we-may-desire
ὥστε μοι δοκεῖ πολλὰ λίαν εἶναι τὰ παρακελευόμενα 160
so-that to-me it-seems many very to-be the-things urging
πολεμεῖν αὐτοῖς, μάλιστα δ' ὁ παρὼν καιρός, ὃν οὐκ
to-war-on them most but the present occasion which not
ἀφετέον· καὶ γὰρ αἰσχρὸν παρόντι μὲν μὴ χρῆσθαι,
must-be-let-go also for shameful present indeed not to-use
παρελθόντος δ' αὐτοῦ μεμνῆσθαι. τί γὰρ ἂν καὶ
having-passed but it to-remember what for — even
βουληθεῖμεν ἡμῖν προσγενέσθαι, μέλλοντες βασιλεῖ πολεμεῖν,
could-we-wish to-us to-be-added being-about the-king to-war-on
ἔξω τῶν νῦν ὑπαρχόντων;
beyond the-things now existing
οὐκ Αἴγυπτος μὲν αὐτοῦ καὶ Κύπρος ἀφέστηκε, Φοινίκη δὲ 161
not Egypt indeed from-him and Cyprus has-revolted Phoenicia and
καὶ Συρία διὰ τὸν πόλεμον ἀνάστατοι γεγόνασι, Τύρος
and Syria because-of the war devastated have-become Tyre
δ', ἐφ' ᾗ μέγ' ἐφρόνησεν, ὑπὸ τῶν ἐχθρῶν τῶν ἐκείνου
and on which greatly he-prided by the enemies the his
κατείληπται; τῶν δ' ἐν Κιλικίᾳ πόλεων τὰς μὲν πλείστας
has-been-seized of-the and in Cilicia cities the indeed most

οἱ μεθ' ἡμῶν ὄντες ἔχουσι, τὰς δ' οὐ χαλεπόν ἐστι
the-ones with us being hold the-others but not hard it-is
κτήσασθαι. Λυκίας δ' οὐδεὶς πώποτε Περσῶν ἐκράτησεν.
to-acquire Lycia and no-one ever of-Persians mastered
162 Ἑκατόμνως δ' ὁ Καρίας ἐπίσταθμος τῇ μὲν ἀληθείᾳ
Hecatomnus and the of-Caria governor in-the indeed truth
πολὺν ἤδη χρόνον ἀφέστηκεν, ὁμολογήσει δ' ὅταν
long already time has-revolted he-will-avow and when
ἡμεῖς βουληθῶμεν. ἀπὸ δὲ Κνίδου μέχρι Σινώπης
we wish from and Cnidus as-far-as Sinope
Ἕλληνες τὴν Ἀσίαν παροικοῦσιν, οὓς οὐ δεῖ πείθειν
Greeks — Asia inhabit-along whom not it-is-necessary to-persuade
ἀλλὰ μὴ κωλύειν πολεμεῖν. καίτοι τοιούτων ὁρμητηρίων
but not to-prevent to-war and-yet such bases
ὑπαρξάντων, καὶ τοσούτου πολέμου τὴν Ἀσίαν περιστάντος,
existing and so-great war — Asia having-surrounded
τί δεῖ τὰ συμβησόμενα λίαν ἀκριβῶς ἐξετάζειν;
why is-it-necessary the-things going-to-happen too precisely to-examine
ὅπου γὰρ μικρῶν μερῶν ἥττους εἰσίν, οὐκ ἄδηλον ὡς
where for to-small parts inferior they-are not unclear how
ἂν διατεθεῖεν, εἰ πᾶσιν ἡμῖν πολεμεῖν ἀναγκασθεῖεν.
— they-would-be-disposed if all us to-war-on they-were-compelled
163 ἔχει δ' οὕτως. ἐὰν μὲν ὁ βάρβαρος ἐρρωμενεστέρως
it-stands and thus if indeed the barbarian more-strongly
κατάσχῃ τὰς πόλεις τὰς ἐπὶ θαλάττῃ, φρουρὰς μείζους
holds the cities the on sea garrisons greater
ἐν αὐταῖς ἢ νῦν ἐγκαταστήσας, τάχ' ἂν καὶ τῶν νήσων
in them than now having-installed perhaps — also of-the islands
αἱ περὶ τὴν ἤπειρον, οἷον Ῥόδος καὶ Σάμος καὶ
the-ones near the mainland such-as Rhodes and Samos and
Χίος, ἐπὶ τὰς ἐκείνου τύχας ἀποκλίναιεν· ἢν δ' ἡμεῖς
Chios to the his fortunes might-incline if but we

αὐτὰς πρότεροι καταλάβωμεν, εἰκὸς τοὺς τὴν Λυδίαν
them first seize likely the-ones — Lydia
καὶ Φρυγίαν καὶ τὴν ἄλλην τὴν ὑπερκειμένην χώραν
and Phrygia and the other the lying-above land
οἰκοῦντας ἐπὶ τοῖς ἐντεῦθεν ὁρμωμένοις εἶναι.
inhabiting in-the-power-of the-ones from-here setting-out to-be
διὸ δεῖ σπεύδειν καὶ μηδεμίαν ποιεῖσθαι διατριβήν, 164
therefore it-is-necessary to-hasten and no to-make delay
ἵνα μὴ πάθωμεν ὅπερ οἱ πατέρες ἡμῶν. ἐκεῖνοι γὰρ
so-that not we-suffer what-very the fathers our they for
ὑστερίσαντες τῶν βαρβάρων καὶ προέμενοί τινας τῶν
having-come-too-late-for the barbarians and having-abandoned some of-the
συμμάχων ἠναγκάσθησαν ὀλίγοι πρὸς πολλοὺς κινδυνεύειν,
allies were-compelled few against many to-run-risks
ἐξὸν αὐτοῖς προτέροις διαβᾶσιν εἰς τὴν ἤπειρον
it-being-possible for-them first having-crossed into the mainland
μετὰ πάσης τῆς τῶν Ἑλλήνων δυνάμεως ἐν μέρει τῶν
with all the of-the Greeks force in turn of-the
ἐθνῶν ἕκαστον χειροῦσθαι.
nations each to-subdue
δέδεικται γάρ, ὅταν τις πολεμῇ πρὸς ἀνθρώπους 165
it-has-been-shown for when anyone wars against men
ἐκ πολλῶν τόπων συλλεγομένους, ὅτι δεῖ μὴ
from many places being-gathered that it-is-necessary not
περιμένειν ἕως ἂν ἐπιστῶσιν, ἀλλ' ἔτι διεσπαρμένοις
to-wait until — they-are-at-hand but still dispersed
αὐτοῖς ἐπιχειρεῖν. ἐκεῖνοι μὲν οὖν προεξαμαρτόντες
them to-attack they indeed then having-erred-first
ἅπαντα ταῦτ' ἐπηνωρθώσαντο, καταστάντες εἰς τοὺς
all these-things set-right having-been-brought into the
μεγίστους ἀγῶνας· ἡμεῖς δ' ἂν σωφρονῶμεν, ἐξ ἀρχῆς
greatest contests we but if we-are-sensible from beginning

φυλαξόμεθα, καὶ πειρασόμεθα φθῆναι περὶ τὴν Λυδίαν
will-be-on-guard and will-try to-anticipate about — Lydia
καὶ τὴν Ἰωνίαν στρατόπεδον ἐγκαταστήσαντες,
and — Ionia army having-installed
166 εἰδότες ὅτι καὶ βασιλεὺς οὐχ ἑκόντων ἄρχει τῶν
knowing that also the-king not willing rules the
ἠπειρωτῶν, ἀλλὰ μείζω δύναμιν περὶ αὑτὸν ἑκάστων
mainlanders but greater force around himself than-each
αὐτῶν ποιησάμενος· ἧς ἡμεῖς ὅταν κρείττω
of-them having-made than-which we when stronger
διαβιβάσωμεν, ὃ βουληθέντες ῥᾳδίως ἂν ποιήσαιμεν,
we-bring-across which having-wished easily — we-could-do
ἀσφαλῶς ἅπασαν τὴν Ἀσίαν καρπωσόμεθα. πολὺ δὲ
safely all — Asia we-shall-reap much and
κάλλιον ἐκείνῳ περὶ τῆς βασιλείας πολεμεῖν, ἢ πρὸς
finer with-him about the kingship to-war than against
ἡμᾶς αὐτοὺς περὶ τῆς ἡγεμονίας ἀμφισβητεῖν.
us ourselves about the leadership to-dispute
167 ἄξιον δ' ἐπὶ τῆς νῦν ἡλικίας ποιήσασθαι τὴν στρατείαν,
worth and in the present generation to-make the expedition
ἵν' οἱ τῶν συμφορῶν κοινωνήσαντες, οὗτοι καὶ
so-that the-ones in-the misfortunes having-shared these also
τῶν ἀγαθῶν ἀπολαύσωσι καὶ μὴ πάντα τὸν χρόνον
of-the goods may-enjoy and not all the time
δυστυχοῦντες διαγάγωσιν. ἱκανὸς γὰρ ὁ παρεληλυθώς, ἐν
being-unfortunate may-spend sufficient for the past in
ᾧ τί τῶν δεινῶν οὐ γέγονεν; πολλῶν γὰρ κακῶν
which what of-the terrible-things not has-happened many for evils
τῇ φύσει τῇ τῶν ἀνθρώπων ὑπαρχόντων αὐτοὶ πλείω
to-the nature the of-the men belonging ourselves more

τῶν ἀναγκαίων προσεξευρήκαμεν, πολέμους καὶ στάσεις
than-the necessary we-have-invented-besides wars and factions
ἡμῖν αὐτοῖς ἐμποιήσαντες,
for-us ourselves having-created
ὥστε τοὺς μὲν ἐν ταῖς αὑτῶν ἀνόμως ἀπόλλυσθαι, τοὺς δ' 168
so-that the-ones indeed in the their-own lawlessly to-perish the-others but
ἐπὶ ξένης μετὰ παίδων καὶ γυναικῶν ἀλᾶσθαι, πολλοὺς δὲ
in foreign-land with children and women to-wander many and
δι' ἔνδειαν τῶν καθ' ἡμέραν ἐπικουρεῖν ἀναγκαζομένους
through want of-the by day to-serve-as-mercenaries being-compelled
ὑπὲρ τῶν ἐχθρῶν τοῖς φίλοις μαχομένους ἀποθνήσκειν.
for the enemies against-the friends fighting to-die
ὑπὲρ ὧν οὐδεὶς πώποτ' ἠγανάκτησεν, ἀλλ' ἐπὶ μὲν ταῖς
over which no-one ever was-indignant but at indeed the
συμφοραῖς ταῖς ὑπὸ τῶν ποιητῶν συγκειμέναις δακρύειν
misfortunes the by the poets composed to-weep
ἀξιοῦσιν, ἀληθινὰ δὲ πάθη πολλὰ καὶ δεινὰ γιγνόμενα
they-think-fit true but sufferings many and terrible happening
διὰ τὸν πόλεμον ἐφορῶντες τοσούτου δέουσιν ἐλεεῖν,
because-of the war looking-upon so-far they-lack to-pity
ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ
that even more they-rejoice at the of-one-another evils than
τοῖς αὑτῶν ἰδίοις ἀγαθοῖς.
at-the their-own private goods
ἴσως δ' ἂν καὶ τῆς ἐμῆς εὐηθείας πολλοὶ καταγελάσειαν, εἰ 169
perhaps and — also the my simplicity many might-laugh-at if
δυστυχίας ἀνδρῶν ὀδυροίμην ἐν τοῖς τοιούτοις καιροῖς, ἐν οἷς
misfortunes of-men I-should-lament in the such times in which
Ἰταλία μὲν ἀνάστατος γέγονε, Σικελία δὲ καταδεδούλωται,
Italy indeed devastated has-become Sicily and has-been-enslaved

τοσαῦται δὲ πόλεις τοῖς βαρβάροις ἐκδέδονται, τὰ δὲ
so-many and cities to-the barbarians have-been-surrendered the and
λοιπὰ μέρη τῶν Ἑλλήνων ἐν τοῖς μεγίστοις κινδύνοις ἐστίν.
remaining parts of-the Greeks in the greatest dangers are
170 θαυμάζω δὲ τῶν δυναστευόντων ἐν ταῖς πόλεσιν, εἰ
I-wonder and at-the-ones holding-power in the cities if
προσήκειν αὑτοῖς ἡγοῦνται μέγα φρονεῖν, μηδὲν πώποθ'
to-befit themselves they-think great to-think nothing ever
ὑπὲρ τηλικούτων πραγμάτων μήτ' εἰπεῖν μήτ' ἐνθυμηθῆναι
for such-great affairs either to-say or to-conceive
δυνηθέντες. ἐχρῆν γὰρ αὐτούς, εἴπερ ἦσαν ἄξιοι τῆς
having-been-able it-was-necessary for them if-indeed they-were worthy of-the
παρούσης δόξης, ἁπάντων ἀφεμένους τῶν ἄλλων περὶ
present repute all having-let-go the other-things about
τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους εἰσηγεῖσθαι καὶ
the war the against the barbarians to-propose and
συμβουλεύειν.
to-advise
171 τυχὸν μὲν γὰρ ἄν τι συνεπέραναν· εἰ δὲ
perhaps indeed for — something they-would-have-accomplished if and
καὶ προαπεῖπον, ἀλλ' οὖν τούς γε λόγους ὥσπερ
even they-had-given-up-first but then the at-least words as
χρησμοὺς εἰς τὸν ἐπιόντα χρόνον ἂν κατέλιπον. νῦν
oracles for the coming time — they-would-have-left now
δ' οἱ μὲν ἐν ταῖς μεγίσταις δόξαις ὄντες ἐπὶ μικροῖς
but the-ones indeed in the greatest reputes being on small-things
σπουδάζουσιν, ἡμῖν δὲ τοῖς τῶν πολιτικῶν ἐξεστηκόσι
are-in-earnest to-us but the-ones from-the political-affairs having-withdrawn
περὶ τηλικούτων πραγμάτων συμβουλεύειν παραλελοίπασιν.
about such-great affairs to-advise they-have-left-it

οὐ μὴν ἀλλ᾽ ὅσῳ μικροψυχότεροι τυγχάνουσιν 172
not however but by-as-much-as more-small-minded happen
ὄντες οἱ προεστῶτες ἡμῶν, τοσούτῳ τοὺς ἄλλους
being the-ones presiding-over us by-so-much the others
ἐρρωμενεστέρως δεῖ σκοπεῖν ὅπως ἀπαλλαγησόμεθα
more-vigorously it-is-necessary to-consider how we-shall-be-rid
τῆς παρούσης ἔχθρας. νῦν μὲν γὰρ μάτην ποιούμεθα τὰς
of-the present enmity now indeed for in-vain we-make the
περὶ τῆς εἰρήνης συνθήκας· οὐ γὰρ διαλυόμεθα τοὺς πολέμους
about the peace agreements not for we-end the wars
ἀλλ᾽ ἀναβαλλόμεθα, καὶ περιμένομεν τοὺς καιροὺς ἐν οἷς
but we-postpone-them and we-wait-for the occasions in which
ἀνήκεστόν τι κακὸν ἀλλήλους ἐργάσασθαι δυνησόμεθα.
incurable some harm on-one-another to-do we-shall-be-able
δεῖ δὲ ταύτας τὰς ἐπιβουλὰς ἐκποδὼν ποιησαμένους 173
it-is-necessary and these the plots out-of-the-way having-put
ἐκείνοις τοῖς ἔργοις ἐπιχειρεῖν, ἐξ ὧν τάς τε πόλεις
to-those the deeds to-set-hand from which the both cities
ἀσφαλέστερον οἰκήσομεν καὶ πιστότερον διακεισόμεθα πρὸς
more-safely we-shall-inhabit and more-trustingly we-shall-be-disposed toward
ἡμᾶς αὐτούς. ἔστι δ᾽ ἁπλοῦς καὶ ῥᾴδιος ὁ λόγος ὁ περὶ
us ourselves is and simple and easy the argument the about
τούτων· οὔτε γὰρ εἰρήνην οἷόν τε βεβαίαν ἀγαγεῖν, ἢν
these neither for peace possible — secure to-bring if
μὴ κοινῇ τοῖς βαρβάροις πολεμήσωμεν, οὔθ᾽ ὁμονοῆσαι
not in-common the barbarians we-war-on nor to-be-of-one-mind
τοὺς Ἕλληνας, πρὶν ἂν καὶ τὰς ὠφελίας ἐκ τῶν αὐτῶν
the Greeks before — both the benefits from the same
καὶ τοὺς κινδύνους πρὸς τοὺς αὐτοὺς ποιησώμεθα.
and the dangers against the same we-make

With want removed, the Greeks will be of one mind, so the war should be carried to the mainland. The treaty is no reason to wait: it makes the barbarian the guardian of the peace, its clauses freeing the islands are long void while the shameful ones are kept, and it gives the king half the earth, as if he were dividing it with Zeus, inscribed on stone in the temples. The war would be more like a festival than a campaign, and win greater glory than Troy's. Isocrates calls on men of action to reconcile Athens and Sparta and on rival speakers to compete on this theme.

174 τούτων δὲ γενομένων, καὶ τῆς ἀπορίας τῆς περὶ
these and having-happened and the want the about
τὸν βίον ἡμῶν ἀφαιρεθείσης, ἣ καὶ τὰς ἑταιρίας
the livelihood our having-been-removed which also the friendships
διαλύει καὶ τὰς συγγενείας εἰς ἔχθραν προάγει καὶ
dissolves and the kinships into enmity leads and
πάντας ἀνθρώπους εἰς πολέμους καὶ στάσεις καθίστησιν,
all men into wars and factions brings
οὐκ ἔστιν ὅπως οὐχ ὁμονοήσομεν καὶ τὰς εὐνοίας
not is how not we-shall-be-of-one-mind and the goodwills
ἀληθινὰς πρὸς ἡμᾶς αὐτοὺς ἕξομεν. ὧν ἕνεκα
true toward us ourselves we-shall-have which for-the-sake-of
περὶ παντὸς ποιητέον ὅπως ὡς τάχιστα τὸν
above everything it-must-be-made how as quickly-as-possible the
ἐνθένδε πόλεμον εἰς τὴν ἤπειρον διοριοῦμεν, ὡς
from-here war to the mainland we-shall-transfer as
μόνον ἂν τοῦτ' ἀγαθὸν ἀπολαύσαιμεν τῶν κινδύνων
only — this good we-might-enjoy from-the dangers
τῶν πρὸς ἡμᾶς αὐτούς, εἰ ταῖς ἐμπειρίαις ταῖς ἐκ
the against us ourselves if the experiences the from

τούτων γεγενημέναις πρὸς τὸν βάρβαρον καταχρήσασθαι
these having-arisen against the barbarian to-use-up
δόξειεν ἡμῖν.
it-should-seem-good to-us
ἀλλὰ γὰρ ἴσως διὰ τὰς συνθήκας ἄξιον ἐπισχεῖν, 175
but for perhaps because-of the agreements worth to-hold-back
ἀλλ᾽ οὐκ ἐπειχθῆναι καὶ θᾶττον ποιήσασθαι τὴν
but not to-hasten and more-quickly to-make the
στρατείαν; δι᾽ ἃς αἱ μὲν ἠλευθερωμέναι τῶν
expedition through which the-ones indeed freed of-the
πόλεων βασιλεῖ χάριν ἴσασιν, ὡς δι᾽ ἐκεῖνον τυχοῦσαι
cities to-the-king gratitude feel as through him having-obtained
τῆς αὐτονομίας ταύτης, αἱ δ᾽ ἐκδεδομέναι τοῖς
the autonomy this the-ones but surrendered to-the
βαρβάροις μάλιστα μὲν Λακεδαιμονίοις ἐπικαλοῦσιν,
barbarians most indeed Lacedaemonians accuse
ἔπειτα δὲ καὶ τοῖς ἄλλοις τοῖς μετασχοῦσι τῆς εἰρήνης,
then and also the others the-ones having-shared-in the peace
ὡς ὑπὸ τούτων δουλεύειν ἠναγκασμέναι. καίτοι πῶς
as by these to-be-slaves compelled and-yet how
οὐ χρὴ διαλύειν ταύτας τὰς ὁμολογίας, ἐξ ὧν
not is-it-necessary to-dissolve these the agreements from which
τοιαύτη δόξα γέγονεν, ὡς ὁ μὲν βάρβαρος κήδεται
such opinion has-arisen that the indeed barbarian cares-for
τῆς Ἑλλάδος καὶ φύλαξ τῆς εἰρήνης ἐστίν, ἡμῶν δέ
— Greece and guardian of-the peace is of-us but
τινές εἰσιν οἱ λυμαινόμενοι καὶ κακῶς ποιοῦντες
some are the-ones outraging and ill treating
αὐτήν;
it

176 ὃ δὲ πάντων καταγελαστότατον, ὅτι τῶν γεγραμμένων
what but of-all most-ridiculous that of-the-things written
ἐν ταῖς ὁμολογίαις τὰ χείριστα τυγχάνομεν διαφυλάττοντες.
in the agreements the worst we-happen preserving
ἃ μὲν γὰρ αὐτονόμους ἀφίησι τάς τε νήσους καὶ
the-ones indeed for autonomous release the both islands and
τὰς πόλεις τὰς ἐπὶ τῆς Εὐρώπης, πάλαι λέλυται
the cities the in — Europe long-ago have-been-annulled
καὶ μάτην ἐν ταῖς στήλαις ἐστίν· ἃ δ᾽ αἰσχύνην
and in-vain on the pillars are the-ones but shame
ἡμῖν φέρει καὶ πολλοὺς τῶν συμμάχων ἐκδέδωκε,
to-us bring and many of-the allies have-surrendered
ταῦτα δὲ κατὰ χώραν μένει καὶ πάντες αὐτὰ κύρια
these but in place remain and all them valid
ποιοῦμεν· ἃ χρῆν ἀναιρεῖν καὶ μηδὲ μίαν ἐᾶν
make which it-was-necessary to-abolish and not-even one to-allow
ἡμέραν, νομίζοντας προστάγματα καὶ μὴ συνθήκας
day thinking commands and not agreements
εἶναι. τίς γὰρ οὐκ οἶδεν ὅτι συνθῆκαι μέν εἰσιν,
to-be who for not knows that agreements indeed are
αἵ τινες ἂν ἴσως καὶ κοινῶς ἀμφοτέροις ἔχωσι,
whichever ever — equally and in-common to-both hold
προστάγματα δὲ τὰ τοὺς ἑτέρους ἐλαττοῦντα παρὰ
commands but the-things the others diminishing contrary-to
τὸ δίκαιον;
the just

177 διὸ καὶ τῶν πρεσβευσάντων ταύτην τὴν εἰρήνην
therefore also the-ones having-negotiated this the peace
δικαίως ἂν κατηγοροῖμεν, ὅτι πεμφθέντες ὑπὸ τῶν
justly — we-would-accuse that sent by the
Ἑλλήνων ὑπὲρ τῶν βαρβάρων ἐποιήσαντο τὰς συνθήκας.
Greeks for the barbarians they-made the agreements

ἐχρῆν γὰρ αὐτούς, εἴτ' ἐδόκει τὴν αὑτῶν
it-was-necessary for them whether it-seemed-good the their-own
ἔχειν ἑκάστους, εἴτε καὶ τῶν δοριαλώτων ἐπάρχειν,
to-hold each or also over-the spear-won to-rule
εἴτε τούτων κρατεῖν ὧν ὑπὸ τὴν εἰρήνην ἐτυγχάνομεν
or these to-control which under the peace we-happened
ἔχοντες, ἕν τι τούτων ὁρισαμένους καὶ κοινὸν
holding one some of-these having-defined and common
τὸ δίκαιον ποιησαμένους, οὕτω συγγράφεσθαι περὶ
the justice having-made so to-draft-terms about
αὐτῶν.
them
νῦν δὲ τῇ μὲν ἡμετέρᾳ πόλει καὶ τῇ Λακεδαιμονίων 178
now but on-the indeed our city and on-the of-Lacedaemonians
οὐδεμίαν τιμὴν ἀπένειμαν, τὸν δὲ βάρβαρον ἁπάσης
no honor they-bestowed the but barbarian of-all
τῆς Ἀσίας δεσπότην κατέστησαν, ὥσπερ ὑπὲρ ἐκείνου
— Asia master they-made as for him
πολεμησάντων ἡμῶν, ἢ τῆς μὲν Περσῶν ἀρχῆς πάλαι
having-warred we or the indeed of-Persians empire long-ago
καθεστηκυίας, ἡμῶν δ' ἄρτι τὰς πόλεις κατοικούντων,
having-been-established we but recently the cities inhabiting
ἀλλ' οὐκ ἐκείνων μὲν νεωστὶ ταύτην τὴν τιμὴν
but not they indeed lately this the honor
ἐχόντων, ἡμῶν δὲ τὸν ἅπαντα χρόνον ἐν τοῖς Ἕλλησι
holding we but the all time among the Greeks
δυναστευόντων.
holding-power
οἶμαι δ' ἐκείνως εἰπὼν μᾶλλον δηλώσειν τήν 179
I-think and in-that-way having-spoken more to-be-going-to-show the
τε περὶ ἡμᾶς ἀτιμίαν γεγενημένην καὶ τὴν τοῦ
both toward us dishonor having-arisen and the of-the

βασιλέως πλεονεξίαν. τῆς γὰρ γῆς ἁπάσης τῆς ὑπὸ
king greed of-the for earth whole the under
τῷ κόσμῳ κειμένης δίχα τετμημένης, καὶ τῆς μὲν
the sky lying in-two having-been-cut and the-one indeed
Ἀσίας τῆς δ' Εὐρώπης καλουμένης, τὴν ἡμίσειαν
Asia the-other but Europe being-called the half
ἐκ τῶν συνθηκῶν εἴληφεν, ὥσπερ πρὸς τὸν Δία τὴν
from the agreements he-has-taken as-if with — Zeus the
χώραν νεμόμενος, ἀλλ' οὐ πρὸς ἀνθρώπους τὰς συνθήκας
land dividing but not with men the agreements
ποιούμενος.
making

180 καὶ ταύτας ἡμᾶς ἠνάγκασεν ἐν στήλαις λιθίναις
and these us he-compelled on pillars of-stone
ἀναγράψαντας ἐν τοῖς κοινοῖς τῶν ἱερῶν καταθεῖναι,
having-inscribed in the common of-the temples to-set-up
πολὺ κάλλιον τρόπαιον τῶν ἐν ταῖς μάχαις
much finer trophy than-the-ones in the battles
γιγνομένων· τὰ μὲν γὰρ ὑπὲρ μικρῶν ἔργων
arising the-ones indeed for for small deeds
καὶ μιᾶς τύχης ἐστίν, αὗται δ' ὑπὲρ ἅπαντος
and one fortune are these but for whole
τοῦ πολέμου καὶ καθ' ὅλης τῆς Ἑλλάδος
the war and against whole — Greece
ἑστήκασιν.
have-been-set-up

181 ὑπὲρ ὧν ἄξιον ὀργίζεσθαι, καὶ σκοπεῖν ὅπως τῶν
for which worth to-be-angry and to-consider how for-the
τε γεγενημένων δίκην ληψόμεθα καὶ τὰ μέλλοντα
both past-things penalty we-shall-exact and the future-things
διορθωσόμεθα. καὶ γὰρ αἰσχρὸν ἰδίᾳ μὲν τοῖς βαρβάροις
we-shall-set-right also for shameful privately indeed the barbarians

οἰκέταις ἀξιοῦν χρῆσθαι, δημοσίᾳ δὲ τοσούτους τῶν
as-house-slaves to-think-fit to-use publicly but so-many of-the
συμμάχων περιορᾶν αὐτοῖς δουλεύοντας, καὶ τοὺς
allies to-overlook to-them being-slaves and the-ones
μὲν περὶ τὰ Τρωικὰ γενομένους μιᾶς γυναικὸς
indeed about the Trojan-affairs having-been one woman
ἁρπασθείσης οὕτως ἅπαντας συνοργισθῆναι τοῖς
having-been-carried-off so all to-share-anger with-the-ones
ἀδικηθεῖσιν, ὥστε μὴ πρότερον παύσασθαι πολεμοῦντας
wronged that not before to-stop warring
πρὶν τὴν πόλιν ἀνάστατον ἐποίησαν τοῦ τολμήσαντος
until the city desolate they-made of-the-one having-dared
ἐξαμαρτεῖν,
to-err
ἡμᾶς δ' ὅλης τῆς Ἑλλάδος ὑβριζομένης μηδεμίαν 182
us but whole — Greece being-outraged no
ποιήσασθαι κοινὴν τιμωρίαν, ἐξὸν ἡμῖν εὐχῆς
to-make common vengeance it-being-possible for-us of-prayer
ἄξια διαπράξασθαι. μόνος γὰρ οὗτος ὁ
worthy-things to-accomplish alone for this the
πόλεμος εἰρήνης κρείττων ἐστί, θεωρίᾳ μὲν
war than-peace better is a-festival-embassy indeed
μᾶλλον ἢ στρατείᾳ προσεοικώς, ἀμφοτέροις δὲ
rather than an-expedition resembling for-both and
συμφέρων, καὶ τοῖς ἡσυχίαν ἄγειν καὶ τοῖς
profitable both for-the-ones quiet to-keep and for-the-ones
πολεμεῖν ἐπιθυμοῦσιν. εἴη γὰρ ἂν τοῖς
to-war desiring it-would-be for — for-the-ones
μὲν ἀδεῶς τὰ σφέτερ' αὐτῶν καρποῦσθαι,
indeed without-fear the their own to-reap

τοῖς δ' ἐκ τῶν ἀλλοτρίων μεγάλους πλούτους
for-the-others but from the things-of-others great riches
κατακτήσασθαι.
to-acquire

183 πολλαχῇ δ' ἄν τις λογιζόμενος εὕροι ταύτας τὰς
in-many-ways and — anyone reckoning would-find these the
πράξεις μάλιστα λυσιτελούσας ἡμῖν. φέρε γάρ, πρὸς τίνας
actions most profitable to-us come for against whom
χρὴ πολεμεῖν τοὺς μηδεμιᾶς πλεονεξίας ἐπιθυμοῦντας
is-it-necessary to-war the-ones no greed desiring
ἀλλ' αὐτὸ τὸ δίκαιον σκοποῦντας; οὐ πρὸς τοὺς καὶ
but itself the just considering not against the-ones also
πρότερον κακῶς τὴν Ἑλλάδα ποιήσαντας καὶ νῦν
before ill — Greece having-treated and now
ἐπιβουλεύοντας καὶ πάντα τὸν χρόνον οὕτω πρὸς ἡμᾶς
plotting-against and all the time so toward us
διακειμένους;
disposed

184 τίσι δὲ φθονεῖν εἰκός ἐστι τοὺς μὴ παντάπασιν
whom and to-envy reasonable is the-ones not altogether
ἀνάνδρως διακειμένους ἀλλὰ μετρίως τούτῳ τῷ πράγματι
cowardly disposed but moderately this the thing
χρωμένους; οὐ τοῖς μείζους μὲν τὰς δυναστείας ἢ
using not the-ones greater indeed the dominations than
κατ' ἀνθρώπους περιβεβλημένοις, ἐλάττονος δ' ἀξίοις
for men having-acquired of-less but worth
τῶν παρ' ἡμῖν δυστυχούντων; ἐπὶ τίνας δὲ στρατεύειν
than-the among us unfortunate-ones against whom and to-campaign
προσήκει τοὺς ἅμα μὲν εὐσεβεῖν βουλομένους ἅμα
befits the-ones at-once indeed to-be-pious wishing at-once
δὲ τοῦ συμφέροντος ἐνθυμουμένους; οὐκ ἐπὶ τοὺς καὶ
and the advantage considering not against the-ones both

φύσει πολεμίους καὶ πατρικοὺς ἐχθρούς, καὶ πλεῖστα
by-nature enemies and hereditary foes and most
μὲν ἀγαθὰ κεκτημένους, ἥκιστα δ' ὑπὲρ αὐτῶν ἀμύνεσθαι
indeed goods possessing least but for them to-defend
δυναμένους; οὐκοῦν ἐκεῖνοι πᾶσι τούτοις ἔνοχοι τυγχάνουσιν
being-able therefore they to-all these-things liable happen
ὄντες.
being
καὶ μὴν οὐδὲ τὰς πόλεις λυπήσομεν στρατιώτας ἐξ 185
and truly not-even the cities we-shall-distress soldiers from
αὐτῶν καταλέγοντες, ὃ νῦν ἐν τῷ πολέμῳ τῷ
them enlisting which now in the war the
πρὸς ἀλλήλους ὀχληρότατόν ἐστιν αὐταῖς· πολὺ γὰρ
against one-another most-troublesome is to-them much for
οἶμαι σπανιωτέρους ἔσεσθαι τοὺς μένειν ἐθελήσοντας
I-think rarer to-be-going-to-be the-ones to-stay going-to-wish
τῶν συνακολουθεῖν ἐπιθυμησόντων. τίς γὰρ οὕτως
than-the-ones to-follow going-to-desire who for so
ἢ νέος ἢ παλαιὸς ῥᾴθυμός ἐστιν, ὅστις οὐ μετασχεῖν
either young or old indolent is who not to-share
βουλήσεται ταύτης τῆς στρατιᾶς, τῆς ὑπ' Ἀθηναίων μὲν
will-wish this the army the by Athenians indeed
καὶ Λακεδαιμονίων στρατηγουμένης, ὑπὲρ δὲ τῆς τῶν
and Lacedaemonians led for but the of-the
συμμάχων ἐλευθερίας ἀθροιζομένης, ὑπὸ δὲ τῆς Ἑλλάδος
allies freedom gathered by and — Greece
ἁπάσης ἐκπεμπομένης, ἐπὶ δὲ τὴν τῶν βαρβάρων
whole sent-out against and the of-the barbarians
τιμωρίαν πορευομένης;
vengeance marching

186 φήμην δὲ καὶ μνήμην καὶ δόξαν πόσην τινὰ χρὴ
fame and and memory and glory how-great some it-is-necessary
νομίζειν ἢ ζῶντας ἕξειν ἢ τελευτήσαντας
to-think either living to-be-going-to-have or having-died
καταλείψειν τοὺς ἐν τοῖς τοιούτοις ἔργοις ἀριστεύσαντας;
to-be-going-to-leave the-ones in the such deeds having-excelled
ὅπου γὰρ οἱ πρὸς Ἀλέξανδρον πολεμήσαντες καὶ μίαν
where for the-ones against Alexander having-warred and one
πόλιν ἑλόντες τοιούτων ἐπαίνων ἠξιώθησαν,
city having-taken such praises were-thought-worthy-of
ποίων τινῶν χρὴ προσδοκᾶν ἐγκωμίων
what-kind-of some is-it-necessary to-expect encomia
τεύξεσθαι τοὺς ὅλης τῆς Ἀσίας κρατήσαντας;
to-be-going-to-obtain the-ones whole — Asia having-mastered
τίς γὰρ ἢ τῶν ποιεῖν δυναμένων ἢ τῶν
who for either of-the-ones to-make-poetry able or of-the-ones
λέγειν ἐπισταμένων οὐ πονήσει καὶ φιλοσοφήσει
to-speak knowing-how not will-toil and will-study
βουλόμενος ἅμα τῆς θ' αὑτοῦ διανοίας καὶ τῆς
wishing at-once the both his-own thought and the
ἐκείνων ἀρετῆς μνημεῖον εἰς ἅπαντα τὸν χρόνον
their virtue memorial for all the time
καταλιπεῖν;
to-leave

187 οὐ τὴν αὐτὴν δὲ τυγχάνω γνώμην ἔχων ἔν τε
not the same and I-happen opinion having in both
τῷ παρόντι καὶ περὶ τὰς ἀρχὰς τοῦ λόγου. τότε
the present and about the beginnings of-the speech then
μὲν γὰρ ᾤμην ἀξίως δυνήσεσθαι τῶν πραγμάτων
indeed for I-thought worthily to-be-going-to-be-able of-the affairs
εἰπεῖν· νῦν δ' οὐκ ἐφικνοῦμαι τοῦ μεγέθους αὐτῶν,
to-speak now but not I-reach the greatness of-them

ἀλλὰ πολλά με διαπέφευγεν ὧν διενοήθην. αὐτοὺς
but many-things me have-escaped which I-intended yourselves
οὖν χρὴ συνδιορᾶν ὅσης ἂν εὐδαιμονίας
then it-is-necessary to-consider-with-me how-great — prosperity
τύχοιμεν, εἰ τὸν μὲν πόλεμον τὸν νῦν ὄντα περὶ
we-would-obtain if the indeed war the now being among
ἡμᾶς πρὸς τοὺς ἠπειρώτας ποιησαίμεθα, τὴν δ'
us against the mainlanders we-should-make the but
εὐδαιμονίαν τὴν ἐκ τῆς Ἀσίας εἰς τὴν Εὐρώπην
prosperity the from — Asia into — Europe
διακομίσαιμεν, καὶ μὴ μόνον ἀκροατὰς γενομένους
we-should-carry-over and not only hearers having-become
ἀπελθεῖν,
to-go-away
ἀλλὰ τοὺς μὲν πράττειν δυναμένους παρακαλοῦντας 188
but the-ones indeed to-act able exhorting
ἀλλήλους πειρᾶσθαι διαλλάττειν τήν τε πόλιν
one-another to-try to-reconcile the both city
τὴν ἡμετέραν καὶ τὴν Λακεδαιμονίων, τοὺς δὲ
the our and the of-Lacedaemonians the-ones but
τῶν λόγων ἀμφισβητοῦντας πρὸς μὲν τὴν
over-the speeches disputing against indeed the
παρακαταθήκην καὶ περὶ τῶν ἄλλων ὧν νῦν
deposit and about the other-things which now
φλυαροῦσι παύεσθαι γράφοντας, πρὸς δὲ τοῦτον
they-babble to-stop writing about but this
τὸν λόγον ποιεῖσθαι τὴν ἅμιλλαν, καὶ σκοπεῖν
the speech to-make the rivalry and to-consider
ὅπως ἄμεινον ἐμοῦ περὶ τῶν αὐτῶν πραγμάτων
how better than-me about the same affairs
ἐροῦσιν,
they-will-speak

189 ἐνθυμουμένους ὅτι τοῖς μεγάλ᾽ ὑπισχνουμένοις
considering that to-the-ones great-things promising
οὐ πρέπει περὶ μικρὰ διατρίβειν, οὐδὲ τοιαῦτα
not it-befits about small-things to-dwell nor such-things
λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει τῶν
to-say from which the life in-nothing will-advance of-the-ones
πεισθέντων, ἀλλ᾽ ὧν ἐπιτελεσθέντων αὐτοί
persuaded but which having-been-accomplished themselves
τ᾽ ἀπαλλαγήσονται τῆς παρούσης ἀπορίας καὶ
both will-be-rid of-the present want and
τοῖς ἄλλοις μεγάλων ἀγαθῶν αἴτιοι δόξουσιν
to-the others of-great goods causes will-seem
εἶναι.
to-be

ISOCRATES

ΦΙΛΙΠΠΟΣ

To Philip

I · WHY HE WRITES TO PHILIP

Isocrates explains to Philip why he begins with his earlier speech on Amphipolis. He had argued that Philip and Athens were both mistaken, Philip fighting for what profits Athens and Athens for what serves Philip's power, since Amphipolis would bind the city to Philip's goodwill; but the peace was made before he finished. Glad of it, and wishing it to last, he concluded that Athens could keep quiet only if the greatest cities, reconciled, carried the war into Asia, as he had urged in the Panegyricus. Though old, he writes again, to show that speeches at festivals achieve nothing, and that the speaker must find a champion able to act; Philip alone has the freedom, wealth, and power to persuade the Greeks and to compel the barbarians. Some of his associates, alarmed, rebuked him for presuming to advise a king whose Macedonian counselors and Greek friends know his interest better and who has bound the Thessalians to him.

μὴ θαυμάσῃς, ὦ Φίλιππε, διότι τοῦ λόγου ποιήσομαι τὴν 1
not be-surprised O Philip that of-the speech I-will-make the
ἀρχὴν οὐ τοῦ πρὸς σὲ ῥηθησομένου καὶ νῦν δειχθήσεσθαι
beginning not from-the to you going-to-be-spoken and now going-to-be-shown
μέλλοντος, ἀλλὰ τοῦ περὶ Ἀμφιπόλεως γραφέντος. περὶ
about-to-be but from-the about Amphipolis written about
οὗ μικρὰ βούλομαι προειπεῖν, ἵνα δηλώσω καὶ σοὶ
which little-things I-wish to-say-first so-that I-may-make-clear both to-you
καὶ τοῖς ἄλλοις ὡς οὐ δι᾽ ἄνοιαν οὐδὲ διαψευσθεὶς τῆς
and to-the others that not through folly nor having-been-deceived about-the
ἀρρωστίας τῆς νῦν μοι παρούσης ἐπεθέμην γράφειν τὸν
infirmity the now me present I-undertook to-write the
πρὸς σὲ λόγον, ἀλλ᾽ εἰκότως καὶ κατὰ μικρὸν ὑπαχθείς.
to you speech but reasonably and by little having-been-led-on
ὁρῶν γὰρ τὸν πόλεμον τὸν ἐνστάντα σοὶ καὶ τῇ 2
seeing for the war the having-arisen for-you and for-the
πόλει περὶ Ἀμφιπόλεως πολλῶν κακῶν αἴτιον γιγνόμενον,
city about Amphipolis of-many evils cause becoming

ἐπεχείρησα λέγειν περί τε τῆς πόλεως ταύτης καὶ τῆς χώρας
I-attempted to-speak about both the city this and the land
οὐδὲν τῶν αὐτῶν οὔτε τοῖς ὑπὸ τῶν σῶν ἑταίρων
nothing of-the same-things either to-the-things by the your companions
λεγομένοις οὔτε τοῖς ὑπὸ τῶν ῥητόρων τῶν παρ᾽ ἡμῖν,
said or to-the-things by the orators the among us
ἀλλ᾽ ὡς οἷόν τε πλεῖστον ἀφεστῶτα τῆς τούτων διανοίας.
but as possible — farthest standing-apart from-the of-these thinking
3 οὗτοι μὲν γὰρ παρώξυνον ἐπὶ τὸν πόλεμον,
these indeed for were-inciting to the war
συναγορεύοντες ταῖς ἐπιθυμίαις ὑμῶν· ἐγὼ δὲ περὶ
supporting the desires your I but about
μὲν τῶν ἀμφισβητουμένων οὐδὲν ἀπεφαινόμην, ὃν
indeed the disputed-points nothing declared which
δ᾽ ὑπελάμβανον τῶν λόγων εἰρηνικώτατον εἶναι, περὶ
but I-supposed of-the arguments most-peaceful to-be on
τοῦτον διέτριβον, λέγων ὡς ἀμφότεροι διαμαρτάνετε
this I-dwelt saying that both you-mistake
τῶν πραγμάτων, καὶ σὺ μὲν πολεμεῖς ὑπὲρ τῶν ἡμῖν
the affairs and you indeed war for the to-us
συμφερόντων, ἡ δὲ πόλις ὑπὲρ τῆς σῆς δυναστείας·
advantageous-things the but city for the your power
λυσιτελεῖν γὰρ σοὶ μὲν ἡμᾶς ἔχειν τὴν χώραν ταύτην,
to-be-profitable for to-you indeed us to-have the land this
τῇ δὲ πόλει μηδ᾽ ἐξ ἑνὸς τρόπου λαβεῖν αὐτήν.
to-the but city not-even from one way to-take it
4 καὶ περὶ τούτων οὕτως ἐδόκουν διεξιέναι τοῖς ἀκούουσιν,
and about these so I-seemed to-go-through to-the-ones hearing
ὥστε μηδένα τὸν λόγον αὐτῶν μηδὲ τὴν λέξιν ἐπαινεῖν
that no-one the speech of-them nor the diction to-praise
ὡς ἀκριβῶς καὶ καθαρῶς ἔχουσαν, ὅπερ εἰώθασί τινες
as precisely and purely being which-very are-accustomed some

ποιεῖν, ἀλλὰ τὴν ἀλήθειαν τῶν πραγμάτων θαυμάζειν, καὶ
to-do but the truth of-the matters to-admire and
νομίζειν οὐδαμῶς ἂν ἄλλως παύσασθαι τῆς φιλονικίας ὑμᾶς,
to-think in-no-way — otherwise to-stop the rivalry you
πλὴν εἰ σὺ μὲν πεισθείης πλείονος ἀξίαν ἔσεσθαί 5
except if you indeed should-be-persuaded of-more worth to-be-going-to-be
σοι τὴν τῆς πόλεως φιλίαν ἢ τὰς προσόδους τὰς ἐξ
for-you the of-the city friendship than the revenues the from
Ἀμφιπόλεως γιγνομένας, ἡ δὲ πόλις δυνηθείη καταμαθεῖν
Amphipolis coming the but city should-be-able to-learn
ὡς χρὴ τὰς μὲν τοιαύτας φεύγειν ἀποικίας, αἵ τινες
that it-is-necessary the indeed such to-avoid colonies which ever
τετράκις ἢ πεντάκις ἀπολωλέκασι τοὺς ἐμπολιτευθέντας,
four-times or five-times have-destroyed the-ones having-settled
ζητεῖν δ' ἐκείνους τοὺς τόπους τοὺς πόρρω μὲν κειμένους
to-seek but those the places the far indeed lying
τῶν ἄρχειν δυναμένων, ἐγγὺς δὲ τῶν δουλεύειν
from-the-ones to-rule able near but to-the-ones to-be-slaves
εἰθισμένων, εἰς οἷόν περ Λακεδαιμόνιοι Κυρηναίους
accustomed to such-as very Lacedaemonians Cyrenaeans
ἀπῴκισαν·
colonized
πρὸς δὲ τούτοις, εἰ σὺ μὲν γνοίης ὅτι λόγῳ 6
besides and these if you indeed should-recognize that in-word
παραδοὺς τὴν χώραν ἡμῖν ταύτην αὐτὸς ἔργῳ
having-handed-over the land to-us this yourself in-fact
κρατήσεις αὐτῆς, καὶ προσέτι τὴν εὔνοιαν τὴν ἡμετέραν
will-master it and in-addition the goodwill the our
κτήσει (τοσούτους γὰρ ὁμήρους λήψει παρ' ἡμῶν τῆς
will-acquire so-many for hostages you-will-get from us of-the
φιλίας, ὅσους περ ἂν ἐποίκους εἰς τὴν σὴν δυναστείαν
friendship as-many-as very — settlers into the your dominion

ἀποστείλωμεν), τὸ δὲ πλῆθος ἡμῶν εἴ τις διδάξειεν,
we-send the but multitude our if anyone should-teach
ὡς ἂν λάβωμεν Ἀμφίπολιν, ἀναγκασθησόμεθα τὴν αὐτὴν
that if we-take Amphipolis we-shall-be-compelled the same
εὔνοιαν ἔχειν τοῖς σοῖς πράγμασι διὰ τοὺς ἐνταῦθα
goodwill to-have to-the your affairs because-of the-ones there
κατοικοῦντας οἵαν περ εἴχομεν Ἀμαδόκῳ τῷ παλαιῷ
dwelling such-as very we-had to-Amadocus the old
διὰ τοὺς ἐν Χερρονήσῳ γεωργοῦντας.
because-of the-ones in Chersonese farming

7 τοιούτων δὲ πολλῶν λεγομένων ἤλπισαν ὅσοι περ
such and many-things being-said hoped as-many-as very
ἤκουσαν, διαδοθέντος τοῦ λόγου διαλύσεσθαι τὸν πόλεμον
heard spread-abroad the speech to-be-going-to-end the war
ὑμᾶς καὶ γνωσιμαχήσαντας βουλεύσεσθαί τι κοινὸν
you and having-changed-your-minds to-be-going-to-plan some common
ἀγαθὸν περὶ ὑμῶν αὐτῶν. εἰ μὲν οὖν ἀφρόνως ἢ
good about you yourselves if indeed then foolishly or
καὶ νουνεχόντως ταῦτ' ἐδόξαζον, δικαίως ἂν ἐκεῖνοι
also sensibly these-things they-judged justly — they
τὴν αἰτίαν ἔχοιεν· ὄντος δ' οὖν ἐμοῦ περὶ τὴν
the blame would-have being but in-any-case me about the
πραγματείαν ταύτην ἔφθητε ποιησάμενοι τὴν εἰρήνην,
work this you-anticipated having-made the peace
πρὶν ἐξεργασθῆναι τὸν λόγον, σωφρονοῦντες· ὅπως
before to-be-finished the speech being-wise in-whatever-way
γὰρ οὖν πεπρᾶχθαι κρεῖττον ἦν αὐτὴν ἢ συνέχεσθαι
for indeed to-have-been-done better it-was it than to-be-held-fast
τοῖς κακοῖς τοῖς διὰ τὸν πόλεμον γιγνομένοις.
by-the evils the because-of the war arising

συνησθεὶς δὲ τοῖς περὶ τῆς εἰρήνης ψηφισθεῖσι, καὶ 8
having-rejoiced and at-the-things about the peace voted and
νομίσας οὐ μόνον ἡμῖν ἀλλὰ καὶ σοὶ καὶ τοῖς ἄλλοις
having-thought not only for-us but also for-you and for-the other
Ἕλλησιν ἅπασι συνοίσειν, ἀποστῆσαι μὲν τὴν ἐμαυτοῦ
Greeks all to-be-going-to-benefit to-detach indeed the my-own
διάνοιαν τῶν ἐχομένων οὐχ οἷός τ᾽ ἦν, ἀλλ᾽ οὕτω
thought from-the-things following not able — I-was but so
διεκείμην ὥστ᾽ εὐθὺς σκοπεῖσθαι πῶς ἂν τὰ πεπραγμένα
I-was-disposed that at-once to-consider how — the-things done
παραμείνειεν ἡμῖν καὶ μὴ χρόνον ὀλίγον ἡ πόλις ἡμῶν
might-remain for-us and not time little the city our
διαλιποῦσα πάλιν ἑτέρων πολέμων ἐπιθυμήσειε·
having-paused again other wars should-desire
διεξιὼν δὲ περὶ τούτων πρὸς ἐμαυτὸν εὕρισκον οὐδαμῶς 9
going-through and about these to myself I-found in-no-way
ἂν ἄλλως αὐτὴν ἡσυχίαν ἄγουσαν, πλὴν εἰ δόξειε ταῖς
— otherwise it quiet keeping except if it-should-seem-good to-the
πόλεσι ταῖς μεγίσταις διαλυσαμέναις τὰ πρὸς σφᾶς αὐτὰς
cities the greatest having-settled the-things toward them- -selves
εἰς τὴν Ἀσίαν τὸν πόλεμον ἐξενεγκεῖν, καὶ τὰς πλεονεξίας,
to — Asia the war to-carry-out and the advantages
ἃς νῦν παρὰ τῶν Ἑλλήνων ἀξιοῦσιν αὑταῖς γίγνεσθαι,
which now from the Greeks they-think-fit for-themselves to-be
ταύτας εἰ παρὰ τῶν βαρβάρων ποιήσασθαι βουληθεῖεν·
these if from the barbarians to-make they-should-wish
ἅπερ ἐν τῷ πανηγυρικῷ λόγῳ τυγχάνω συμβεβουλευκώς.
which-very in the festival speech I-happen having-advised
ταῦτα δὲ διανοηθείς, καὶ νομίσας οὐδέποτ᾽ ἂν εὑρεθῆναι 10
these-things and having-considered and having-thought never — to-be-found
καλλίω ταύτης ὑπόθεσιν οὐδὲ κοινοτέραν οὐδὲ μᾶλλον
finer than-this theme nor more-common nor more

ἅπασιν ἡμῖν συμφέρουσαν, ἐπήρθην πάλιν γράψαι περὶ
for-all us advantageous I-was-roused again to-write about
αὐτῆς, οὐκ ἀγνοῶν οὐδὲν τῶν περὶ ἐμαυτόν, ἀλλ᾽
it not ignorant of-anything of-the-things about myself but
εἰδὼς μὲν τὸν λόγον τοῦτον οὐ τῆς ἡλικίας τῆς ἐμῆς
knowing indeed the speech this not the age the my
δεόμενον, ἀλλ᾽ ἀνδρὸς ἀνθοῦσαν τὴν ἀκμὴν ἔχοντος καὶ
needing but of-a-man flourishing the prime having and
τὴν φύσιν πολὺ τῶν ἄλλων διαφέροντος,
in-the nature much from-the others differing
11 ὁρῶν δ᾽ ὅτι χαλεπόν ἐστι περὶ τὴν αὐτὴν ὑπόθεσιν δύο
seeing and that hard it-is about the same theme two
λόγους ἀνεκτῶς εἰπεῖν, ἄλλως τε κἂν ὁ πρότερον ἐκδοθεὶς
speeches tolerably to-speak otherwise both even-if the former published
οὕτως ᾖ γεγραμμένος, ὥστε καὶ τοὺς βασκαίνοντας
so is written that even the-ones envying
ἡμᾶς μιμεῖσθαι καὶ θαυμάζειν αὐτὸν μᾶλλον τῶν καθ᾽
us to-imitate and to-admire it more than-the-ones to
ὑπερβολὴν ἐπαινούντων.
excess praising
12 ἀλλ᾽ ὅμως ἐγὼ ταύτας τὰς δυσχερείας ὑπεριδὼν οὕτως
but nevertheless I these the difficulties having-disregarded so
ἐπὶ γήρως γέγονα φιλότιμος, ὥστ᾽ ἠβουλήθην ἅμα
in old-age I-have-become ambitious that I-wished together-with
τοῖς πρὸς σὲ λεγομένοις καὶ τοῖς μετ᾽ ἐμοῦ διατρίψασιν
the-things to you being-said also to-the-ones with me having-spent-time
ὑποδεῖξαι καὶ ποιῆσαι φανερόν, ὅτι τὸ μὲν ταῖς πανηγύρεσιν
to-point-out and to-make evident that the indeed the festivals
ἐνοχλεῖν καὶ πρὸς ἅπαντας λέγειν τοὺς συντρέχοντας ἐν
to-annoy and to all to-speak the-ones flocking in
αὐταῖς πρὸς οὐδένα λέγειν ἐστίν, ἀλλ᾽ ὁμοίως οἱ τοιοῦτοι
them to no-one to-speak is but alike the such

τῶν λόγων ἄκυροι τυγχάνουσιν ὄντες τοῖς νόμοις καὶ
of-the speeches ineffective happen being with-the laws and
ταῖς πολιτείαις ταῖς ὑπὸ τῶν σοφιστῶν γεγραμμέναις,
the constitutions the by the sophists written
δεῖ δὲ τοὺς βουλομένους μὴ μάτην φλυαρεῖν ἀλλὰ 13
it-is-necessary and the-ones wishing not in-vain to-babble but
προῦργου τι ποιεῖν καὶ τοὺς οἰομένους ἀγαθόν τι
useful something to-do and the-ones thinking good something
κοινὸν εὑρηκέναι τοὺς μὲν ἄλλους ἐᾶν πανηγυρίζειν, αὐτοὺς
common to-have-found the indeed others to-let to-hold-festival themselves
δ' ὧν εἰσηγοῦνται ποιήσασθαί τινα προστάτην τῶν
but of-what they-propose to-make some champion of-the-ones
καὶ λέγειν καὶ πράττειν δυναμένων καὶ δόξαν μεγάλην
both to-speak and to-act able and reputation great
ἐχόντων, εἴπερ μέλλουσί τινες προσέξειν αὐτοῖς τὸν νοῦν.
having if-indeed are-about some to-pay to-them the attention
ἅ περ ἐγὼ γνοὺς διαλεχθῆναι σοὶ προειλόμην, οὐ 14
which very I having-recognized to-converse with-you I-chose not
πρὸς χάριν ἐκλεξάμενος, — καίτοι πρὸ πολλοῦ ποιησαίμην
for favor having-chosen and-yet before much I-would-make
ἄν σοι κεχαρισμένως εἰπεῖν, ἀλλ' οὐκ ἐπὶ τούτῳ τὴν
— to-you agreeably to-speak but not on this the
διάνοιαν ἔσχον. ἀλλὰ τοὺς μὲν ἄλλους ἑώρων τοὺς
thought I-had but the indeed others I-saw the
ἐνδόξους τῶν ἀνδρῶν ὑπὸ πόλεσι καὶ νόμοις οἰκοῦντας,
famous of-the men under cities and laws living
καὶ οὐδὲν ἐξὸν αὐτοῖς ἄλλο πράττειν πλὴν τὸ
and nothing being-possible for-them other to-do except the
προσταττόμενον, ἔτι δὲ πολὺ καταδεεστέρους ὄντας τῶν
being-enjoined further and much inferior being to-the
πραγμάτων τῶν ῥηθησομένων,
matters the going-to-be-spoken

15 σοὶ δὲ μόνῳ πολλὴν ἐξουσίαν ὑπὸ τῆς τύχης δεδομένην
to-you but alone much license by the fortune given
καὶ πρέσβεις πέμπειν πρὸς οὕς τινας ἂν βουληθῇς, καὶ
both envoys to-send to whom ever — you-wish and
δέχεσθαι παρ᾽ ὧν ἄν σοι δοκῇ, καὶ λέγειν ὅ τι
to-receive from whom — to-you it-seems-good and to-say what ever
ἂν ἡγῇ συμφέρειν, πρὸς δὲ τούτοις καὶ πλοῦτον καὶ
— you-think to-be-profitable besides and these both wealth and
δύναμιν κεκτημένον ὅσην οὐδεὶς τῶν Ἑλλήνων, ἃ
power having-acquired as-much-as no-one of-the Greeks which
μόνα τῶν ὄντων καὶ πείθειν καὶ βιάζεσθαι πέφυκεν·
alone of-the things-that-are both to-persuade and to-compel are-naturally-able
ὧν οἶμαι καὶ τὰ ῥηθησόμενα προσδεήσεσθαι.
of-which I-think also the-things going-to-be-spoken to-be-going-to-need
16 μέλλω γάρ σοι συμβουλεύειν προστῆναι τῆς τε
I-am-about for to-you to-advise to-take-the-lead-of the both
τῶν Ἑλλήνων ὁμονοίας καὶ τῆς ἐπὶ τοὺς βαρβάρους
of-the Greeks concord and of-the against the barbarians
στρατείας· ἔστι δὲ τὸ μὲν πείθειν πρὸς τοὺς Ἕλληνας
expedition is and the indeed to-persuade toward the Greeks
συμφέρον, τὸ δὲ βιάζεσθαι πρὸς τοὺς βαρβάρους χρήσιμον.
advantageous the but to-compel toward the barbarians useful
ἡ μὲν οὖν περιβολὴ παντὸς τοῦ λόγου τοιαύτη τίς ἐστιν.
the indeed then scope of-all the speech such some it-is
17 οὐκ ὀκνήσω δὲ πρὸς σὲ κατειπεῖν ἐφ᾽ οἷς ἐλύπησάν
not I-will-hesitate and to you to-tell-against at what annoyed
τινές με τῶν πλησιασάντων· οἶμαι γὰρ ἔσεσθαί
some me of-the-ones having-associated I-think for to-be-going-to-be
τι προὔργου. δηλώσαντος γάρ μου πρὸς αὐτοὺς ὅτι
something useful having-made-clear for me to them that
μέλλω σοι λόγον πέμπειν οὐκ ἐπίδειξιν ποιησόμενον οὐδ᾽
I-am-about to-you speech to-send not display going-to-make nor

ἐγκωμιασόμενον τοὺς πολέμους τοὺς διὰ σοῦ γεγενημένους
going-to-praise the wars the through you having-happened
(ἕτεροι γὰρ τοῦτο ποιήσουσιν), ἀλλὰ πειρασόμενόν σε
others for this will-do but going-to-try you
προτρέπειν ἐπὶ πράξεις οἰκειοτέρας καὶ καλλίους καὶ
to-urge to actions more-fitting and finer and
μᾶλλον συμφερούσας ὧν νῦν τυγχάνεις προῃρημένος,
more advantageous than-the-ones now you-happen having-chosen
οὕτως ἐξεπλάγησαν μὴ διὰ τὸ γῆρας ἐξεστηκὼς ὦ 18
so they-were-alarmed lest through the old-age having-departed I-may-be
τοῦ φρονεῖν, ὥστ' ἐτόλμησαν ἐπιπλῆξαί μοι, πρότερον
from-the thinking that they-dared to-rebuke me before
οὐκ εἰωθότες τοῦτο ποιεῖν, λέγοντες ὡς ἀτόποις καὶ
not accustomed this to-do saying that absurd and
λίαν ἀνοήτοις ἐπιχειρῶ πράγμασιν, "ὅς τις Φιλίππῳ
very senseless I-undertake matters who ever to-Philip
συμβουλεύσοντα λόγον μέλλεις πέμπειν, ὃς εἰ καὶ πρότερον
going-to-advise speech you-are-about to-send who if even before
ἐνόμιζεν αὑτὸν εἶναί τινος πρὸς τὸ φρονεῖν καταδεέστερον,
thought himself to-be than-anyone in the thinking inferior
νῦν διὰ τὸ μέγεθος τῶν συμβεβηκότων οὐκ ἔστιν ὅπως
now because-of the greatness of-the events not is how
οὐκ οἴεται βέλτιον δύνασθαι βουλεύεσθαι τῶν ἄλλων.
not he-thinks better to-be-able to-deliberate than-the others
ἔπειτα καὶ Μακεδόνων ἔχει περὶ αὑτὸν τοὺς σπουδαιοτάτους, 19
then also of-Macedonians he-has around himself the most-serious
οὓς εἰκός, εἰ καὶ περὶ τῶν ἄλλων ἀπείρως ἔχουσι,
whom reasonable if even about the other-things inexperienced they-are
τό γε συμφέρον ἐκείνῳ μᾶλλον ἢ σὲ γιγνώσκειν.
the at-least advantage for-him more than you to-know
ἔτι δὲ καὶ τῶν Ἑλλήνων πολλοὺς ἂν ἴδοις ἐκεῖ
further and also of-the Greeks many — you-would-see there

κατοικοῦντας, οὐκ ἀδόξους ἄνδρας οὐδ' ἀνοήτους, ἀλλ'
dwelling not obscure men nor senseless but
οἷς ἐκεῖνος ἀνακοινούμενος οὐκ ἐλάττω τὴν βασιλείαν
with-whom he consulting not less the kingdom
πεποίηκεν ἀλλ' εὐχῆς ἄξια διαπέπρακται.
has-made but of-prayer worthy-things has-accomplished
τί γὰρ ἐλλέλοιπεν; οὐ Θετταλοὺς μὲν τοὺς πρότερον
what for has-be-left-out not Thessalians indeed the-ones formerly
ἐπάρχοντας Μακεδονίας οὕτως οἰκείως πρὸς αὑτὸν
ruling-over Macedonia so intimately toward himself
διακεῖσθαι πεποίηκεν, ὥσθ' ἑκάστους αὐτῶν μᾶλλον ἐκείνῳ
to-be-disposed he-has-made that each of-them more him
πιστεύειν ἢ τοῖς συμπολιτευομένοις; τῶν δὲ πόλεων
to-trust than the fellow-citizens of-the and cities
τῶν περὶ τὸν τόπον ἐκεῖνον τὰς μὲν ταῖς εὐεργεσίαις
the about the region that the-ones indeed by-the benefactions
πρὸς τὴν αὑτοῦ συμμαχίαν προσῆκται, τὰς δὲ σφόδρα
to the his-own alliance he-has-drawn the-ones but greatly
λυπούσας αὐτὸν ἀναστάτους πεποίηκεν;
annoying him desolate he-has-made

II · HIS FRIENDS' OBJECTION

His associates went on that Philip, who has subdued the Magnetes, Perrhaebians, Paeonians, Illyrians, and Thrace, would think the sender of such a book a fool. Shown the finished speech, they changed their minds and urged him to send it. He asks Philip to hear him out even where something seems incredible, knowing that a speech read aloud persuades less than one delivered, all the more as he no longer adorns his style. He proposes that Philip reconcile Argos, Sparta, Thebes, and Athens, under whom the other cities stand; his house owes each kinship and benefits, since Argos is his fatherland, Thebes honors his ancestor Heracles, Sparta gave Heracles'

descendants the kingship, and Athens saved Heracles' children. Old quarrels should be put aside, since present benefits will efface them; and to those who say these cities can never be friends he answers that misfortune has now leveled them all.

Μάγνητας δὲ καὶ Περραιβοὺς καὶ Παίονας κατέστραπται, 21
Magnetes and and Perrhaebians and Paeonians he-has-subdued
καὶ πάντας ὑπηκόους αὐτοὺς εἴληφεν; τοῦ δ' Ἰλλυριῶν
and all subjects them he-has-taken of-the and of-Illyrians
πλήθους πλὴν τῶν παρὰ τὸν Ἀδρίαν οἰκούντων ἐγκρατὴς
multitude except the-ones by — Adriatic dwelling master
καὶ κύριος γέγονεν; ἁπάσης δὲ τῆς Θρᾴκης οὗς
and lord he-has-become of-all and — Thrace whom
ἠβουλήθη δεσπότας κατέστησεν; τὸν δὴ τοιαῦτα καὶ
he-wished masters he-made the-one indeed such-things and
τηλικαῦτα διαπεπραγμένον οὐκ οἴει πολλὴν μωρίαν
such-great having-accomplished not do-you-think much folly
καταγνώσεσθαι τοῦ πέμψαντος τὸ βιβλίον, καὶ πολὺ
to-be-going-to-condemn of-the-one having-sent the book and much
διεψεῦσθαι νομιεῖν τῆς τε τῶν λόγων δυνάμεως
to-have-been-mistaken to-be-going-to-think about-the both of-the speeches power
καὶ τῆς αὑτοῦ διανοίας;"
and the his-own thought
ταῦτ' ἀκούσας ὡς μὲν τὸ πρῶτον ἐξεπλάγην, καὶ πάλιν 22
these-things having-heard how indeed the first I-was-alarmed and again
ὡς ἀναλαβὼν ἐμαυτὸν ἀντεῖπον πρὸς ἕκαστον τῶν
how having-recovered myself I-answered to each of-the-things
ῥηθέντων, παραλείψω, μὴ καὶ δόξω τισὶ λίαν ἀγαπᾶν, εἰ
said I-will-pass-over lest also I-seem to-some too to-be-pleased if
χαριέντως αὐτοὺς ἠμυνάμην· λυπήσας δ' οὖν μετρίως
gracefully them I-repelled having-annoyed but anyway moderately
(ὡς ἐμαυτὸν ἔπειθον) τοὺς ἐπιπλῆξαί μοι τολμήσαντας,
as myself I-persuaded the-ones to-rebuke me having-dared

τελευτῶν ὑπεσχόμην μόνοις αὐτοῖς τὸν λόγον τῶν ἐν
finally I-promised alone to-them the speech of-the-ones in
τῇ πόλει δείξειν, καὶ ποιήσειν οὐδὲν ἄλλο περὶ αὐτοῦ
the city to-show and to-do nothing other about it
πλὴν ὅ τι ἂν ἐκείνοις δόξῃ.
except what ever — to-them seems-good

23 τούτων ἀκούσαντες ἀπῆλθον, οὐκ οἶδ' ὅπως τὴν διάνοιαν
these having-heard they-went-away not I-know how the mind
ἔχοντες. πλὴν οὐ πολλαῖς ἡμέραις ὕστερον ἐπιτελεσθέντος
having except not many days later having-been-finished
τοῦ λόγου καὶ δειχθέντος αὐτοῖς τοσοῦτον μετέπεσον, ὥστ'
the speech and having-been-shown to-them so-much they-changed that
ἠσχύνοντο μὲν ἐφ' οἷς ἐθρασύναντο, μετέμελε δ' αὐτοῖς
they-were-ashamed indeed at what they-had-been-bold it-repented and them
ἁπάντων τῶν εἰρημένων, ὡμολόγουν δὲ μηδενὸς πώποτε
of-all the-things said they-admitted and of-no ever
τοσοῦτον πράγματος διαμαρτεῖν, ἔσπευδον δὲ μᾶλλον
so-much thing to-have-been-mistaken they-were-eager and more
ἢ 'γὼ πεμφθῆναί σοι τὸν λόγον τοῦτον, ἔλεγον δ' ὡς
than I to-be-sent to-you the speech this they-said and that
ἐλπίζουσιν οὐ μόνον σὲ καὶ τὴν πόλιν ἕξειν μοι χάριν
they-hope not only you and the city to-be-going-to-have to-me gratitude
ὑπὲρ τῶν εἰρημένων, ἀλλὰ καὶ τοὺς Ἕλληνας ἅπαντας.
for the-things said but also the Greeks all

24 τούτου δ' ἕνεκά σοι ταῦτα διῆλθον, ἵν' ἄν τί
of-this and for-the-sake to-you these-things I-went-through so-that if anything
σοι φανῇ τῶν ἐν ἀρχῇ λεγομένων ἢ μὴ πιστὸν ἢ
to-you appears of-the-things in beginning being-said either not credible or
μὴ δυνατὸν ἢ μὴ πρέπον σοι πράττειν, μὴ δυσχεράνας
not possible or not fitting for-you to-do not having-been-annoyed
ἀποστῇς τῶν λοιπῶν, μηδὲ πάθῃς ταὐτὸ τοῖς
you-may-withdraw from-the rest nor you-may-suffer the-same-thing as-the

ἐπιτηδείοις τοῖς ἐμοῖς, ἀλλ᾽ ἐπιμείνῃς ἡσυχάζουσαν ἔχων
friends the my but you-may-persevere quiet keeping
τὴν διάνοιαν, ἕως ἂν διὰ τέλους ἀκούσῃς ἁπάντων
the mind until — through end you-hear all
τῶν λεγομένων. οἶμαι γὰρ ἐρεῖν τι τῶν
the-things being-said I-think for to-be-going-to-say something of-the
δεόντων καὶ τῶν σοὶ συμφερόντων.
needful and of-the for-you advantageous-things
καίτοι μ᾽ οὐ λέληθεν ὅσον διαφέρουσι τῶν λόγων εἰς 25
and-yet me not has-escaped how-much differ of-the speeches for
τὸ πείθειν οἱ λεγόμενοι τῶν ἀναγιγνωσκομένων,
the persuading the-ones spoken than-the-ones read
οὐδ᾽ ὅτι πάντες ὑπειλήφασι τοὺς μὲν περὶ σπουδαίων
nor that all have-supposed the-ones indeed about serious
πραγμάτων καὶ κατεπειγόντων ῥητορεύεσθαι, τοὺς δὲ
matters and urgent to-be-delivered the-others but
πρὸς ἐπίδειξιν καὶ πρὸς ἐργολαβίαν γεγράφθαι.
for display and for profit to-have-been-written
καὶ ταῦτ᾽ οὐκ ἀλόγως ἐγνώκασιν· ἐπειδὰν γὰρ ὁ 26
and these-things not unreasonably they-have-judged when for the
λόγος ἀποστερηθῇ τῆς τε δόξης τῆς τοῦ λέγοντος καὶ
speech is-deprived of-the both repute the of-the speaker and
τῆς φωνῆς καὶ τῶν μεταβολῶν τῶν ἐν ταῖς ῥητορείαις
of-the voice and of-the variations the in the deliveries
γιγνομένων, ἔτι δὲ τῶν καιρῶν καὶ τῆς σπουδῆς τῆς
occurring further and of-the occasions and of-the zeal the
περὶ τὴν πρᾶξιν, καὶ μηδὲν ᾖ τὸ συναγωνιζόμενον καὶ
about the action and nothing is the-thing contending-with and
συμπεῖθον, ἀλλὰ τῶν μὲν προειρημένων ἁπάντων ἔρημος
persuading-with but of-the indeed things-said-before all bereft

γένηται καὶ γυμνός, ἀναγιγνώσκῃ δέ τις αὐτὸν ἀπιθάνως
it-becomes and naked reads and someone it unpersuasively
καὶ μηδὲν ἦθος ἐνσημαινόμενος ἀλλ' ὥσπερ ἀπαριθμῶν,
and no character indicating but as-if counting-out
27 εἰκότως, οἶμαι, φαῦλος εἶναι δοκεῖ τοῖς ἀκούουσιν,
reasonably I-think poor to-be it-seems to-the-ones hearing
ἅπερ καὶ τὸν νῦν ἐπιδεικνύμενον μάλιστ' ἂν βλάψειε
which-very also the-one now being-shown most — would-harm
καὶ φαυλότερον· φαίνεσθαι ποιήσειεν· οὐδὲ γὰρ ταῖς
and poorer to-appear would-make not-even for with-the
περὶ τὴν λέξιν εὐρυθμίαις καὶ ποικιλίαις κεκοσμήκαμεν
about the diction rhythms and variations we-have-adorned
αὐτόν, αἷς αὐτός τε νεώτερος ὢν ἐχρώμην, καὶ τοῖς
it which myself both younger being I-used and to-the
ἄλλοις ὑπέδειξα δι' ὧν τοὺς λόγους ἡδίους ἂν
others I-showed through which the speeches more-pleasant —
ἅμα καὶ πιστοτέρους ποιοῖεν.
at-the-same-time and more-persuasive they-might-make
28 ὧν οὐδὲν ἔτι δύναμαι διὰ τὴν ἡλικίαν, ἀλλ' ἀπόχρη
of-which nothing still I-am-able because-of the age but suffices
μοι τοσοῦτον, ἢν αὐτὰς τὰς πράξεις ἁπλῶς δυνηθῶ
me so-much if themselves the actions simply I-am-able
διελθεῖν. ἡγοῦμαι δὲ καὶ σοὶ προσήκειν ἁπάντων τῶν
to-go-through I-think and also for-you it-befits all the
ἄλλων ἀμελήσαντι ταύταις μόναις προσέχειν τὸν νοῦν.
other-things having-neglected to-these alone to-pay the attention
οὕτω δ' ἂν ἀκριβέστατα καὶ κάλλιστα θεωρήσειας εἴ
so and — most-precisely and finest you-would-consider if
τι τυγχάνομεν λέγοντες,
anything we-happen saying

ἢν τὰς μὲν δυσχερείας τὰς περὶ τοὺς σοφιστὰς καὶ τοὺς 29
if the indeed difficulties the about the sophists and the
ἀναγιγνωσκομένους τῶν λόγων ἀφέλῃς, ἀναλαμβάνων δ'
read of-the speeches you-remove taking-up and
ἕκαστον αὐτῶν εἰς τὴν διάνοιαν ἐξετάζῃς, μὴ πάρεργον
each of-them into the mind you-examine not side-issue
ποιούμενος μηδὲ μετὰ ῥᾳθυμίας, ἀλλὰ μετὰ λογισμοῦ καὶ
making nor with laziness but with reckoning and
φιλοσοφίας, ἧς καὶ σὲ μετεσχηκέναι φασίν. μετὰ γὰρ
philosophy of-which also you to-have-shared they-say with for
τούτων σκοπούμενος μᾶλλον ἢ μετὰ τῆς τῶν πολλῶν
these considering rather than with the of-the many
δόξης ἄμεινον ἂν βουλεύσαιο περὶ αὐτῶν.
opinion better — you-would-deliberate about them
ἃ μὲν οὖν ἐβουλόμην σοι προειρῆσθαι, ταῦτ' 30
what indeed then I-wished to-you to-have-been-said-beforehand these
ἐστίν. περὶ δ' αὐτῶν τῶν πραγμάτων ἤδη ποιήσομαι
are about and themselves the matters now I-will-make
τοὺς λόγους.
the speeches
φημὶ γὰρ χρῆναί σε τῶν μὲν ἰδίων μηδενὸς
I-say for to-be-necessary you of-the indeed private-affairs none
ἀμελῆσαι, πειραθῆναι δὲ διαλλάξαι τήν τε πόλιν τὴν
to-neglect to-try but to-reconcile the both city the
Ἀργείων καὶ τὴν Λακεδαιμονίων καὶ τὴν Θηβαίων καὶ
of-Argives and the of-Lacedaemonians and the of-Thebans and
τὴν ἡμετέραν. ἢν γὰρ ταύτας συστῆσαι δυνηθῇς, οὐ
the our if for these to-unite you-are-able not
χαλεπῶς καὶ τὰς ἄλλας ὁμονοεῖν ποιήσεις·
with-difficulty also the others to-be-of-one-mind you-will-make

31 ἅπασαι γάρ εἰσιν ὑπὸ ταῖς εἰρημέναις, καὶ καταφεύγουσιν,
all for are under the mentioned and take-refuge
ὅταν φοβηθῶσιν, ἐφ᾽ ἣν ἂν τύχωσι τούτων, καὶ τὰς
when they-are-afraid with whichever — they-happen of-these and the
βοηθείας ἐντεῦθεν λαμβάνουσιν. ὥστ᾽ ἐὰν τέτταρας μόνον
help from-there they-get so-that if four only
πόλεις εὖ φρονεῖν πείσῃς, καὶ τὰς ἄλλας πολλῶν κακῶν
cities well to-think you-persuade also the others from-many evils
ἀπαλλάξεις.
you-will-free

32 γνοίης δ᾽ ἂν ὡς οὐδεμιᾶς σοι προσήκει τούτων
you-would-recognize and — that none for-you it-befits of-these
ὀλιγωρεῖν, ἢν ἀνενέγκῃς αὐτῶν τὰς πράξεις ἐπὶ τοὺς σοὺς
to-slight if you-refer their the actions to the your
προγόνους· εὑρήσεις γὰρ ἑκάστῃ πολλὴν φιλίαν πρὸς ὑμᾶς
ancestors you-will-find for for-each much friendship toward you
καὶ μεγάλας εὐεργεσίας ὑπαρχούσας. Ἄργος μὲν γάρ ἐστί
and great benefactions existing Argos indeed for is
σοι πατρίς, ἧς δίκαιον τοσαύτην σε ποιεῖσθαι πρόνοιαν
to-you fatherland of-which just so-much you to-make forethought
ὅσην περ τῶν γονέων τῶν σαυτοῦ· Θηβαῖοι δὲ τὸν
as-much-as very of-the parents the your-own Thebans and the
ἀρχηγὸν τοῦ γένους ὑμῶν τιμῶσι καὶ ταῖς προσόδοις
founder of-the race your honor both with-the processions
καὶ ταῖς θυσίαις μᾶλλον ἢ τοὺς θεοὺς τοὺς ἄλλους·
and with-the sacrifices more than the gods the other

33 Λακεδαιμόνιοι δὲ τοῖς ἀπ᾽ ἐκείνου γεγονόσι καὶ τὴν
Lacedaemonians and to-the-ones from him born both the
βασιλείαν καὶ τὴν ἡγεμονίαν εἰς ἅπαντα τὸν χρόνον
kingship and the leadership for all the time
δεδώκασι· τὴν δὲ πόλιν τὴν ἡμετέραν φασίν, οἷς
have-given the and city the our they-say whom

περὶ τῶν παλαιῶν πιστεύομεν, Ἡρακλεῖ μὲν συναιτίαν
about the old-things we-believe to-Heracles indeed partner
γενέσθαι τῆς ἀθανασίας (ὃν δὲ τρόπον, σοὶ μὲν αὖθις
to-have-become of-the immortality in-what but way to-you indeed later
πυθέσθαι ῥᾴδιον, ἐμοὶ δὲ νῦν εἰπεῖν οὐ καιρός), τοῖς δὲ
to-learn easy for-me but now to-tell not occasion to-the and
παισὶ τοῖς ἐκείνου τῆς σωτηρίας.
children the his of-the safety
μόνη γὰρ ὑποστᾶσα τοὺς μεγίστους κινδύνους πρὸς 34
alone for having-undergone the greatest dangers against
τὴν Εὐρυσθέως δύναμιν ἐκεῖνόν τε τῆς ὕβρεως ἔπαυσε,
the of-Eurystheus power him both from-the outrage stopped
καὶ τοὺς παῖδας τῶν φόβων τῶν ἀεὶ παραγιγνομένων
and the children from-the fears the always attending
αὐτοῖς ἀπήλλαξεν. ὑπὲρ ὧν οὐ μόνον τοὺς τότε σωθέντας
them freed for which not only the-ones then saved
δίκαιον ἦν ἡμῖν χάριν ἔχειν, ἀλλὰ καὶ τοὺς νῦν ὄντας·
just was to-us gratitude to-have but also the-ones now being
διὰ γὰρ ἡμᾶς καὶ ζῶσι καὶ τῶν ὑπαρχόντων ἀγαθῶν
through for us both they-live and the existing goods
ἀπολαύουσι· μὴ γὰρ σωθέντων ἐκείνων οὐδὲ γενέσθαι
enjoy not for having-been-saved those not-even to-be-born
τὸ παράπαν ὑπῆρχεν αὐτοῖς.
the at-all was-possible for-them
τοιούτων οὖν ἁπασῶν τῶν πόλεων γεγενημένων ἔδει 35
such then all the cities having-been it-was-necessary
μὲν μηδέποτέ σοι μηδὲ πρὸς μίαν αὐτῶν γενέσθαι
indeed never for-you even with one of-them to-arise
διαφοράν· ἀλλὰ γὰρ ἅπαντες πλείω πεφύκαμεν ἐξαμαρτάνειν
difference but for all more are-born to-err
ἢ κατορθοῦν. ὥστε τὰ μὲν πρότερον γεγενημένα κοινὰ
than to-succeed so-that the-things indeed earlier having-happened common

θεῖναι δίκαιόν ἐστιν· εἰς δὲ τὸν ἐπίλοιπον χρόνον φυλακτέον
to-put just it-is for and the remaining time it-must-be-guarded
ὅπως μηδὲν συμβήσεταί σοι τοιοῦτον, καὶ σκεπτέον
how nothing will-happen to-you such and it-must-be-considered
τί ἂν ἀγαθὸν αὐτὰς ἐργασάμενος φανείης ἄξια
what — good them having-done you-would-appear worthy-things
καὶ σαυτοῦ καὶ τῶν ἐκείναις πεπραγμένων πεποιηκώς.
both of-yourself and of-the-things by-them done having-done
36 ἔχεις δὲ καιρόν· ἀποδιδόντα γάρ σε χάριν ὧν ὤφειλες
you-have and opportunity repaying for you gratitude for-what you-owed
ὑπολήψονται διὰ τὸ πλῆθος τοῦ χρόνου τοῦ μεταξὺ
they-will-suppose because-of the length of-the time the between
προϋπάρχειν τῶν εὐεργεσιῶν. καλὸν δ' ἐστὶ δοκεῖν μὲν
to-be-prior the benefactions fine and it-is to-seem indeed
τὰς μεγίστας τῶν πόλεων εὖ ποιεῖν μηδὲν δ' ἧττον
the greatest of-the cities well to-treat in-nothing but less
ἑαυτὸν ἢ ἐκείνας ὠφελεῖν. χωρὶς δὲ τούτων,
yourself than those to-benefit apart and from-these
37 εἰ πρός τινας αὐτῶν ἀηδές τί σοι συμβέβηκεν,
if toward some of-them unpleasant anything for-you has-happened
ἅπαντα ταῦτα διαλύσεις· αἱ γὰρ ἐν τοῖς παροῦσι
all these-things you-will-dissolve the for in the present
καιροῖς εὐεργεσίαι λήθην ἐμποιήσουσι τῶν πρότερον
occasions benefactions forgetfulness will-produce of-the-things before
ὑμῖν εἰς ἀλλήλους πεπλημμεληκότων. ἀλλὰ μὴν κἀκεῖνο
by-you toward one-another offended but truly also-that
φανερόν, ὅτι πάντες ἄνθρωποι τούτων πλείστην μνείαν
evident that all men of-those most memory
ἔχουσιν, ὧν ἂν ἐν ταῖς συμφοραῖς εὖ πάθωσιν.
have which — in the misfortunes well they-experience

ὁρᾷς δ' ὡς τεταλαιπώρηνται διὰ τὸν πόλεμον, καὶ ὡς 38
you-see and how they-have-been-distressed because-of the war and how
παραπλησίως ἔχουσι τοῖς ἰδίᾳ μαχομένοις. καὶ γὰρ
similarly they-are to-the-ones privately fighting also for
ἐκείνους αὐξομένης μὲν τῆς ὀργῆς οὐδεὶς ἂν διαλλάξειεν·
those growing indeed the anger no-one — could-reconcile
ἐπὴν δὲ κακῶς ἀλλήλους διαθῶσιν, οὐδενὸς διαλύοντος
when but ill one-another they-have-treated no-one dissolving
αὐτοὶ διέστησαν. ὅπερ οἶμαι καὶ ταύτας ποιήσειν,
themselves part which-very I-think also these to-be-going-to-do
ἢν μὴ σὺ πρότερον αὐτῶν ἐπιμεληθῇς.
if not you first them take-care-of
τάχ' οὖν ἄν τις ἐνστῆναι τοῖς εἰρημένοις τολμήσειε, 39
perhaps then — someone to-oppose the things-said might-dare
λέγων ὡς ἐπιχειρῶ σε πείθειν ἀδυνάτοις ἐπιτίθεσθαι
saying that I-attempt you to-persuade to-impossible to-set-hand
πράγμασιν· οὔτε γὰρ Ἀργείους φίλους ἄν ποτε γενέσθαι
matters neither for Argives friends — ever to-become
Λακεδαιμονίοις οὔτε Λακεδαιμονίους Θηβαίοις, οὔθ' ὅλως
to-Lacedaemonians nor Lacedaemonians to-Thebans nor at-all
τοὺς εἰθισμένους ἅπαντα τὸν χρόνον πλεονεκτεῖν οὐδέποτ'
the-ones accustomed all the time to-grasp-for-more ever
ἂν ἰσομοιρῆσαι πρὸς ἀλλήλους.
— to-share-equally with one-another
ἐγὼ δ', ὅτε μὲν ἡ πόλις ἡμῶν ἐν τοῖς Ἕλλησιν 40
I but when indeed the city our among the Greeks
ἐδυνάστευε καὶ πάλιν ἡ Λακεδαιμονίων, οὐδὲν ἂν ἡγοῦμαι
held-power and again the of-Lacedaemonians nothing — I-think
περανθῆναι τούτων· ῥᾳδίως γὰρ ἂν ἑκατέραν ἐμποδὼν
to-have-been-accomplished of-these easily for — each in-the-way
γενέσθαι τοῖς πραττομένοις· νῦν δ' οὐχ ὁμοίως ἔγνωκα
to-become of-the things-being-done now but not alike I-judge

περὶ αὐτῶν. οἶδα γὰρ ἁπάσας ὡμαλισμένας ὑπὸ τῶν
about them I-know for all leveled by the
συμφορῶν, ὥσθ' ἡγοῦμαι πολὺ μᾶλλον αὐτὰς αἱρήσεσθαι
misfortunes so-that I-think much rather them to-be-going-to-choose
τὰς ἐκ τῆς ὁμονοίας ὠφελείας ἢ τὰς ἐκ τῶν τότε
the from the concord benefits than the from the then
πραττομένων πλεονεξίας.
being-done advantages

III · THE CITIES CAN BE RECONCILED

No one else could reconcile these cities, Isocrates grants, but Philip has achieved the unexpected, and the cities have often made peace after great wars, and Athens and Sparta came to value the Persian's friendship more than that of the allies who helped each build its empire; Athens helped Thebes against Sparta and then Sparta against Thebes and the Peloponnesians. Fortune has leveled them all. Sparta, beaten at Leuctra, lost its leadership and now fights for its own city, distrusted by the Peloponnesians and harried by its Helots. Argos is at war with stronger neighbors, sees its land ravaged every year, and kills its own richest citizens. Thebes, victorious, misused its success, troubled the Peloponnese, Thessaly, Megara, Euboea, and Byzantium, and now pins its hopes on Philip after the Phocian war. Athens has already made peace and will help him.

41 ἔπειτα τῶν μὲν ἄλλων ὁμολογῶ μηδέν' ἂν δυνηθῆναι
then of-the indeed others I-admit no-one — to-be-able
διαλλάξαι τὰς πόλεις ταύτας, σοὶ δ' οὐδὲν τῶν
to-reconcile the cities these for-you but nothing of-the
τοιούτων ἐστὶ χαλεπόν. ὁρῶ γάρ σε τῶν τοῖς ἄλλοις
such is hard I-see for you of-the-things to-the others
ἀνελπίστων δοκούντων εἶναι καὶ παραδόξων πολλὰ
hopeless seeming to-be and unexpected many
διαπεπραγμένον, ὥστ' οὐδὲν ἄτοπον εἰ καὶ ταῦτα μόνος
having-accomplished so-that nothing strange if also these alone

συστῆσαι δυνηθείης. χρὴ δὲ τοὺς μέγα φρονοῦντας
to-unite you-should-be-able it-is-necessary and the-ones great thinking
καὶ τοὺς διαφέροντας μὴ τοῖς τοιούτοις ἐπιχειρεῖν ἃ
and the-ones excelling not the such to-undertake which
καὶ τῶν τυχόντων ἄν τις καταπράξειεν, ἀλλ' ἐκείνοις
even of-the ordinary-men — anyone could-accomplish but those
οἷς μηδεὶς ἂν ἄλλος ἐπιχειρήσειε πλὴν τῶν ὁμοίαν σοὶ
which no-one — other would-undertake except the-ones like to-you
καὶ τὴν φύσιν καὶ τὴν δύναμιν ἐχόντων.
both the nature and the power having
θαυμάζω δὲ τῶν ἡγουμένων ἀδύνατον εἶναι πραχθῆναί 42
I-wonder and at-the-ones thinking impossible to-be to-be-done
τι τούτων, εἰ μήτ' αὐτοὶ τυγχάνουσιν εἰδότες μήθ' ἑτέρων
anything of-these if neither themselves happen knowing nor from-others
ἀκηκόασιν ὅτι πολλοὶ δὴ πόλεμοι καὶ δεινοὶ γεγόνασιν,
have-heard that many indeed wars and terrible have-happened
οὓς οἱ διαλυσάμενοι μεγάλων ἀγαθῶν ἀλλήλοις αἴτιοι
which the-ones having-ended of-great goods for-one-another causes
κατέστησαν. τίς γὰρ ἂν ὑπερβολὴ γένοιτο τῆς ἔχθρας τῆς
became what for — excess could-be than-the enmity the
πρὸς Ξέρξην τοῖς Ἕλλησι γενομένης; οὗ τὴν φιλίαν ἅπαντες
toward Xerxes for-the Greeks having-arisen whose the friendship all
ἴσασιν ἡμᾶς τε καὶ Λακεδαιμονίους μᾶλλον ἀγαπήσαντας
know us both and Lacedaemonians more having-valued
ἢ τῶν συγκατασκευασάντων ἑκατέροις ἡμῶν τὴν ἀρχήν.
than of-the-ones having-helped-build for-each of-us the empire
καὶ τί δεῖ λέγειν τὰ παλαιὰ καὶ τὰ πρὸς τοὺς 43
and why is-it-necessary to-speak-of the ancient-things and the-things toward the
βαρβάρους; ἀλλ' εἴ τις ἀθρήσειε καὶ σκέψαιτο τὰς τῶν
barbarians but if anyone should-observe and should-consider the of-the
Ἑλλήνων συμφοράς, οὐδὲν ἂν μέρος οὖσαι φανεῖεν τῶν
Greeks misfortunes no — part being would-appear of-the-ones

διὰ Θηβαίους καὶ Λακεδαιμονίους ἡμῖν γεγενημένων.
because-of Thebans and Lacedaemonians to-us having-happened
ἀλλ᾽ οὐδὲν ἧττον Λακεδαιμονίων τε στρατευσάντων ἐπὶ
but nothing less Lacedaemonians both having-campaigned against
Θηβαίους, καὶ βουλομένων λυμήνασθαι τὴν Βοιωτίαν
Thebans and wishing to-ravage — Boeotia
καὶ διοικίσαι τὰς πόλεις, βοηθήσαντες ἡμεῖς ἐμποδὼν
and to-break-up the cities having-helped we in-the-way
ἐγενόμεθα ταῖς ἐκείνων ἐπιθυμίαις·
became to-the their desires
44 καὶ πάλιν μεταπεσούσης τῆς τύχης, καὶ Θηβαίων καὶ
and again having-changed the fortune and Thebans and
Πελοποννησίων ἁπάντων ἐπιχειρησάντων ἀνάστατον
Peloponnesians all having-attempted desolate
ποιῆσαι τὴν Σπάρτην, ἡμεῖς καὶ πρὸς ἐκείνους μόνοι τῶν
to-make — Sparta we even with them alone of-the
Ἑλλήνων ποιησάμενοι συμμαχίαν συναίτιοι τῆς σωτηρίας
Greeks having-made alliance joint-causes of-the safety
αὐτοῖς κατέστημεν.
for-them became
45 πολλῆς οὖν ἀνοίας ἂν εἴη μεστός, εἴ τις ὁρῶν τηλικαύτας
of-much then folly — would-be full if anyone seeing such-great
μεταβολὰς γιγνομένας, καὶ τὰς πόλεις μήτ᾽ ἔχθρας μήθ᾽
changes happening and the cities neither enmity nor
ὅρκων μήτ᾽ ἄλλου μηδενὸς φροντιζούσας, πλὴν ὅ τι ἂν
oaths nor other anything caring-for except what ever —
ὑπολάβωσιν ὠφέλιμον αὑταῖς εἶναι, τοῦτο δὲ στεργούσας
they-suppose profitable for-themselves to-be this but cherishing
μόνον καὶ πᾶσαν τὴν σπουδὴν περὶ τούτου ποιουμένας,
alone and all the zeal about this making
μὴ καὶ νῦν νομίζοι τὴν αὐτὴν γνώμην ἕξειν αὐτάς,
not also now should-think the same judgment to-be-going-to-have them

ἄλλως τε καὶ σοῦ μὲν ἐπιστατοῦντος ταῖς διαλλαγαῖς,
otherwise both and you indeed presiding-over the reconciliations
τοῦ δὲ συμφέροντος πείθοντος, τῶν δὲ παρόντων
the and advantage persuading the and present
κακῶν ἀναγκαζόντων. ἐγὼ μὲν γὰρ οἶμαι τούτων σοι
evils compelling I indeed for think these to-you
συναγωνιζομένων ἅπαντα γενήσεσθαι κατὰ τρόπον.
contending-with all-things to-be-going-to-happen according-to way
ἡγοῦμαι δ' οὕτως ἄν σε μάλιστα καταμαθεῖν εἴτ' 46
I-think and so — you most to-learn whether
εἰρηνικῶς εἴτε πολεμικῶς αἱ πόλεις αὗται πρὸς ἀλλήλας
peacefully or warlike the cities these toward one-another
ἔχουσιν, εἰ διεξέλθοιμεν μήτε παντάπασιν ἁπλῶς μήτε
are if we-should-go-through neither altogether simply nor
λίαν ἀκριβῶς τὰ μέγιστα τῶν παρόντων αὐταῖς. καὶ
too precisely the greatest of-the present for-them and
πρῶτον μὲν σκεψώμεθα τὰ Λακεδαιμονίων.
first indeed let-us-consider the-affairs of-Lacedaemonians
οὗτοι γὰρ ἄρχοντες τῶν Ἑλλήνων (οὐ πολὺς χρόνος 47
these for ruling-over the Greeks not much time
ἐξ οὗ) καὶ κατὰ γῆν καὶ κατὰ θάλατταν, εἰς τοσαύτην
from which both by land and by sea into such
μεταβολὴν ἦλθον, ἐπειδὴ τὴν μάχην ἡττήθησαν τὴν
change came when the battle they-lost the
ἐν Λεύκτροις, ὥστε ἀπεστερήθησαν μὲν τῆς ἐν τοῖς
at Leuctra that they-were-deprived indeed of-the among the
Ἕλλησι δυναστείας, τοιούτους δ' ἄνδρας ἀπώλεσαν
Greeks power such and men lost
σφῶν αὐτῶν, οἳ προῃροῦντο τεθνάναι μᾶλλον ἢ ζῆν
of-them- -selves who preferred to-have-died rather than to-live
ἡττηθέντες ὧν πρότερον ἐδέσποζον.
defeated by-those-whom before they-were-masters-of

48 πρὸς δὲ τούτοις ἐπεῖδον Πελοποννησίους ἅπαντας τοὺς
besides and these they-saw Peloponnesians all the-ones
πρότερον μεθ' αὑτῶν ἐπὶ τοὺς ἄλλους ἀκολουθοῦντας,
before with them against the others following
τούτους μετὰ Θηβαίων εἰς τὴν αὑτῶν εἰσβαλόντας, πρὸς
these with Thebans into the their-own having-invaded against
οὓς ἠναγκάσθησαν διακινδυνεύειν οὐκ ἐν τῇ χώρᾳ περὶ
whom they-were-compelled to-fight not in the country about
τῶν καρπῶν, ἀλλ' ἐν μέσῃ τῇ πόλει πρὸς αὐτοῖς τοῖς
the crops but in middle the city at themselves the
ἀρχείοις περὶ παίδων καὶ γυναικῶν, τοιοῦτον κίνδυνον
government-houses about children and women such danger
ὃν μὴ κατορθώσαντες μὲν εὐθὺς ἀπώλλυντο,
which not having-succeeded indeed at-once they-were-perishing
49 νικήσαντες δ' οὐδὲν μᾶλλον ἀπηλλαγμένοι τῶν κακῶν
having-won but nothing more freed from-the evils
εἰσιν, ἀλλὰ πολεμοῦνται μὲν ὑπὸ τῶν τὴν χώραν αὐτῶν
they-are but are-warred-on indeed by the-ones the land their
περιοικούντων, ἀπιστοῦνται δ' ὑφ' ἁπάντων Πελοποννησίων,
dwelling-around are-distrusted and by all Peloponnesians
μισοῦνται δ' ὑπὸ τοῦ πλήθους τῶν Ἑλλήνων, ἄγονται
are-hated and by the multitude of-the Greeks are-plundered
δὲ καὶ φέρονται καὶ τῆς νυκτὸς καὶ τῆς ἡμέρας ὑπὸ
and also carried-off both by-the night and by-the day by
τῶν οἰκετῶν τῶν σφετέρων αὐτῶν, οὐδένα δὲ χρόνον
the house-slaves the their own no and time
διαλείπουσιν ἢ στρατεύοντες ἐπί τινας ἢ μαχόμενοι
they-leave-off either campaigning against some or fighting
πρός τινας ἢ βοηθοῦντες τοῖς ἀπολλυμένοις αὑτῶν.
against some or helping the-ones perishing of-themselves

τὸ δὲ μέγιστον τῶν κακῶν· δεδιότες γὰρ διατελοῦσι 50
the but greatest of-the evils fearing for they-continue
μὴ Θηβαῖοι διαλυσάμενοι τὰ πρὸς Φωκέας πάλιν
lest Thebans having-settled the-things toward Phocians again
ἐπανελθόντες μείζοσιν αὐτοὺς συμφοραῖς περιβάλωσι
having-returned in-greater them misfortunes may-involve
τῶν πρότερον γεγενημένων. καίτοι πῶς οὐ χρὴ
than-the-ones before having-happened and-yet how not is-it-necessary
νομίζειν τοὺς οὕτω διακειμένους ἀσμένους ἂν ἰδεῖν
to-think the-ones so disposed gladly — to-see
ἐπιστατοῦντα τῆς εἰρήνης ἀξιόχρεων ἄνδρα καὶ δυνάμενον
presiding-over the peace a-worthy man and able
διαλῦσαι τοὺς ἐνεστῶτας πολέμους αὐτοῖς;
to-dissolve the present wars for-them
Ἀργείους τοίνυν ἴδοις ἂν τὰ μὲν παραπλησίως 51
Argives then you-would-see — the-things indeed similarly
τοῖς εἰρημένοις πράττοντας, τὰ δὲ χεῖρον τούτων
to-the-ones mentioned faring the-things but worse than-these
ἔχοντας· πολεμοῦσι μὲν γὰρ ἐξ οὗ περ τὴν πόλιν οἰκοῦσι
being they-war indeed for from when very the city they-inhabit
πρὸς τοὺς ὁμόρους, ὥσπερ Λακεδαιμόνιοι, τοσοῦτον δὲ
against the neighbors as Lacedaemonians so-much but
διαφέρουσιν ὅσον ἐκεῖνοι μὲν πρὸς ἥττους αὑτῶν, οὗτοι
they-differ as they indeed against weaker than-themselves these
δὲ πρὸς κρείττους· ὃ πάντες ἂν ὁμολογήσειαν μέγιστον
but against stronger which all — would-agree greatest
εἶναι τῶν κακῶν. οὕτω δὲ τὰ περὶ τὸν πόλεμον
to-be of-the evils so and in-the-things about the war
ἀτυχοῦσιν, ὥστ᾽ ὀλίγου δεῖν καθ᾽ ἕκαστον τὸν ἐνιαυτὸν
they-are-unfortunate that of-little to-lack by each the year
τεμνομένην καὶ πορθουμένην τὴν αὑτῶν χώραν περιορῶσιν.
being-cut and being-ravaged the their-own land they-look-on

52 ὃ δὲ πάντων δεινότατον· ὅταν γὰρ οἱ πολέμιοι διαλίπωσι
what but of-all most-terrible when for the enemies leave-off
κακῶς αὐτοὺς ποιοῦντες, αὐτοὶ τοὺς ἐνδοξοτάτους καὶ
ill them treating themselves the most-reputable and
πλουσιωτάτους τῶν πολιτῶν ἀπολλύουσι, καὶ ταῦτα
richest of-the citizens they-destroy and these-things
δρῶντες οὕτω χαίρουσιν ὡς οὐδένες ἄλλοι τοὺς πολεμίους
doing so they-rejoice as no others the enemies
ἀποκτείνοντες. αἴτιον δ' ἐστὶ τοῦ ταραχωδῶς αὐτοὺς ζῆν
killing cause and is of-the confusedly them to-live
οὕτως οὐδὲν ἄλλο πλὴν ὁ πόλεμος· ὃν ἢν διαλύσῃς,
so nothing other except the war which if you-end
οὐ μόνον αὐτοὺς τούτων ἀπαλλάξεις, ἀλλὰ καὶ περὶ τῶν
not only them from-these you-will-free but also about the
ἄλλων ἄμεινον βουλεύεσθαι ποιήσεις.
other-things better to-deliberate you-will-make

53 ἀλλὰ μὴν τὰ περὶ Θηβαίους οὐδὲ σὲ λέληθεν.
but truly the-affairs about Thebans not-even you has-escaped
καλλίστην γὰρ μάχην νικήσαντες, καὶ δόξαν ἐξ αὐτῆς
finest for battle having-won and glory from it
μεγίστην λαβόντες, διὰ τὸ μὴ καλῶς χρῆσθαι ταῖς
greatest having-got because-of the not well to-use the
εὐτυχίαις οὐδὲν βέλτιον πράττουσι τῶν ἡττηθέντων
successes in-nothing better they-fare than-the-ones defeated
καὶ δυστυχησάντων. οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν
and unfortunate not for sooner-had-they the enemies
κρατήσαντες, καὶ πάντων ἀμελήσαντες ἠνώχλουν
mastered than all having-neglected they-were-troubling
μὲν ταῖς πόλεσι ταῖς ἐν Πελοποννήσῳ, Θετταλίαν δ'
indeed the cities the in Peloponnese Thessaly and
ἐτόλμων καταδουλοῦσθαι, Μεγαρεῦσι δ' ὁμόροις οὖσιν
they-dared to-enslave Megarians and neighbors being

ἠπείλουν, τὴν δ' ἡμετέραν πόλιν μέρος τι τῆς χώρας
they-threatened the and our city part some of-the land
ἀπεστέρουν, Εὔβοιαν δ' ἐπόρθουν, εἰς Βυζάντιον δὲ
they-were-depriving-of Euboea and they-ravaged to Byzantium and
τριήρεις ἐξέπεμπον ὡς καὶ γῆς καὶ θαλάττης ἄρξοντες.
triremes they-sent-out as both land and sea going-to-rule
τελευτῶντες δὲ πρὸς Φωκέας πόλεμον ἐξήνεγκαν ὡς τῶν 54
finally and against Phocians war they-carried as of-the
τε πόλεων ἐν ὀλίγῳ χρόνῳ κρατήσοντες, τόν τε τόπον
both cities in short time going-to-master the both region
ἅπαντα τὸν περιέχοντα κατασχήσοντες, τῶν τε χρημάτων
all the surrounding going-to-hold of-the both money
τῶν ἐν Δελφοῖς περιγενησόμενοι ταῖς ἐκ τῶν ἰδίων
the in Delphi going-to-get-the-better-of by-the from the private
δαπάναις. ὧν οὐδὲν αὐτοῖς ἀποβέβηκεν, ἀλλ' ἀντὶ μὲν
expenses of-which nothing for-them has-turned-out but instead-of indeed
τοῦ λαβεῖν τὰς Φωκέων πόλεις τὰς αὑτῶν ἀπολωλέκασιν,
the taking the of-Phocians cities the their-own they-have-lost
εἰσβάλλοντες δ' εἰς τὴν τῶν πολεμίων ἐλάττω κακὰ
invading and into the of-the enemies lesser harms
ποιοῦσιν ἐκείνους ἢ πάσχουσιν ἀπιόντες εἰς τὴν αὑτῶν·
they-do them than they-suffer going-away into the their-own
ἐν μὲν γὰρ τῇ Φωκίδι τῶν μισθοφόρων τινὰς ἀποκτείνουσιν, 55
in indeed for — Phocis of-the mercenaries some they-kill
οἷς λυσιτελεῖ τεθνάναι μᾶλλον ἢ ζῆν, ἀναχωροῦντες δὲ
for-whom it-is-profitable to-have-died rather than to-live withdrawing but
τοὺς ἐνδοξοτάτους αὑτῶν καὶ μάλιστα τολμῶντας ὑπὲρ
the most-reputable of-themselves and most daring for
τῆς πατρίδος ἀποθνήσκειν ἀπολλύουσιν. εἰς τοῦτο δ' αὐτῶν
the fatherland to-die they-lose into this and their
περιέστηκε τὰ πράγματα, ὥστ' ἐλπίσαντες ἅπαντας τοὺς
have-come-round the affairs that having-hoped all the

Ἕλληνας ὑφ᾽ αὑτοῖς ἔσεσθαι νῦν ἐν σοὶ τὰς ἐλπίδας
Greeks under themselves to-be-going-to-be now on you the hopes
ἔχουσι τῆς αὑτῶν σωτηρίας. ὥστ᾽ οἶμαι καὶ τούτους
they-have of-the their-own safety so-that I-think also these
ταχέως ποιήσειν ὅ τι ἂν σὺ κελεύῃς καὶ συμβουλεύῃς.
quickly to-be-going-to-do what ever — you bid and advise
56 λοιπὸν δ᾽ ἂν ἦν ἡμῖν ἔτι περὶ τῆς πόλεως διαλεχθῆναι
remaining and — would-be for-us still about the city to-discourse
τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἄλλων εὖ φρονήσασα τὴν
the our if not first of-the others well having-thought the
εἰρήνην ἐπεποίητο. νῦν δ᾽ αὐτὴν οἶμαι καὶ συναγωνιεῖσθαι
peace it-had-made now but it I-think also to-be-going-to-contend-with
τοῖς ὑπὸ σοῦ πραττομένοις, ἄλλως τε κἂν δυνηθῇ συνιδεῖν
the-things by you being-done otherwise both even-if it-be-able to-see
ὅτι ταῦτα διοικεῖς πρὸ τῆς ἐπὶ τὸν βάρβαρον στρατείας.
that these-things you-manage before the against the barbarian expedition

IV · EXAMPLES OF GREAT REVERSALS

Others have achieved harder things: Alcibiades, an exile, brought Athens and Sparta into turmoil; Conon, defeated at the Hellespont, withdrew to Cyprus and, promising the king's generals to defeat the Spartans, beat them at sea with a fleet gathered at Rhodes, freed the Greeks, and rebuilt the walls; Dionysius, a nobody, became master of Sicily; Cyrus, exposed as an infant, became lord of Asia. Philip, descended from Heracles and king of Macedon, can easily reconcile the cities and win the goodwill of the Greeks, a finer prize than taking cities by force. Isocrates warns him of the slander of those who say his power grows against Greece and that he plots to aid the Messenians and seize the Peloponnese; Philip should not despise such talk but deserve the same opinion from the Greeks as Spartan kings and his own companions hold of them.

ὡς μὲν οὖν οὐκ ἀδύνατόν ἐστί σοι συστῆσαι τὰς πόλεις 57
that indeed then not impossible it-is for-you to-unite the cities
ταύτας, ἐκ τῶν εἰρημένων ἡγοῦμαί σοι γεγενῆσθαι
these from the things-said I-think to-you to-have-become
φανερόν· ἔτι τοίνυν ὡς καὶ ῥᾳδίως ταῦτα πράξεις, ἐκ
evident further then that also easily these-things you-will-do from
πολλῶν παραδειγμάτων οἶμαί σε γνῶναι ποιήσειν. ἢν
many examples I-think you to-know to-be-going-to-make if
γὰρ φανῶσιν ἕτεροί τινες τῶν προγεγενημένων μὴ καλλίοσι
for appear others some of-the predecessors not finer
μὲν μηδ' ὁσιωτέροις ὧν ἡμεῖς συμβεβουλεύκαμεν
indeed nor holier than-what we have-advised
ἐπιχειρήσαντες, μείζω δὲ καὶ δυσκολώτερα τούτων
having-undertaken greater-things but and more-difficult than-these
ἐπιτελέσαντες, τί λοιπὸν ἔσται τοῖς ἀντιλέγουσιν ὡς οὐ
having-accomplished what remaining will-be to-the-ones gainsaying that not
θᾶττον σὺ τὰ ῥᾴω πράξεις ἢ ᾽κεῖνοι τὰ χαλεπώτερα;
sooner you the easier-things will-do than those the harder-things
σκέψαι δὲ πρῶτον τὰ περὶ Ἀλκιβιάδην. ἐκεῖνος γὰρ 58
consider and first the-affairs about Alcibiades he for
φυγὼν παρ' ἡμῶν, καὶ τοὺς ἄλλους ὁρῶν τοὺς πρὸ
having-been-exiled from us and the others seeing the-ones before
αὐτοῦ ταύτῃ συμφορᾷ κεχρημένους ἐπτηχότας διὰ τὸ
himself this misfortune having-experienced cowering because-of the
μέγεθος τὸ τῆς πόλεως, οὐ τὴν αὐτὴν γνώμην ἔσχεν
greatness the of-the city not the same judgment had
ἐκείνοις, ἀλλ' οἰηθεὶς πειρατέον εἶναι βίᾳ κατελθεῖν
as-they but having-thought it-must-be-attempted to-be by-force to-return
προείλετο πολεμεῖν πρὸς αὐτήν.
he-chose to-war against it

καθ᾽ ἕκαστον μὲν οὖν τῶν τότε γενομένων εἴ τις λέγειν
by each indeed then of-the-things then having-happened if anyone to-tell
ἐπιχειρήσειεν, οὔτ᾽ ἂν διελθεῖν ἀκριβῶς δύναιτο, πρός τε
should-attempt neither — to-go-through precisely he-could for both
τὸ παρὸν ἴσως ἂν ἐνοχλήσειεν· εἰς τοσαύτην δὲ ταραχὴν
the present perhaps — he-would-weary into such but confusion
κατέστησεν οὐ μόνον τὴν πόλιν ἀλλὰ καὶ Λακεδαιμονίους
he-brought not only the city but also Lacedaemonians
καὶ τοὺς ἄλλους Ἕλληνας, ὥσθ᾽ ἡμᾶς μὲν παθεῖν ἃ
and the other Greeks that us indeed to-suffer what
πάντες ἴσασι, τοὺς δ᾽ ἄλλους τηλικούτοις κακοῖς περιπεσεῖν,
all know the but others in-such-great evils to-fall-into
ὥστε μηδέπω νῦν ἐξιτήλους εἶναι τὰς συμφορὰς τὰς
so-that not-yet now faded to-be the misfortunes the
δι᾽ ἐκεῖνον τὸν πόλεμον ἐν ταῖς πόλεσιν ἐγγεγενημένας,
through that the war in the cities having-arisen
Λακεδαιμονίους δὲ τοὺς τότε δόξαντας εὐτυχεῖν εἰς τὰς
Lacedaemonians and the-ones then having-seemed to-prosper into the
νῦν ἀτυχίας δι᾽ Ἀλκιβιάδην καθεστάναι·
present misfortunes through Alcibiades to-have-been-brought
πεισθέντες γὰρ ὑπ᾽ αὐτοῦ τῆς κατὰ θάλατταν δυνάμεως
persuaded for by him of-the by sea power
ἐπιθυμῆσαι καὶ τὴν κατὰ γῆν ἡγεμονίαν ἀπώλεσαν, ὥστ᾽ εἴ
to-desire also the by land leadership they-lost so-that if
τις φαίη τότε τὴν ἀρχὴν αὐτοῖς γενέσθαι τῶν παρόντων
anyone should-say then the beginning for-them to-have-come of-the present
κακῶν, ὅτε τὴν ἀρχὴν τῆς θαλάττης ἐλάμβανον, οὐκ ἂν
evils when the empire of-the sea they-took not —
ἐξελεγχθείη ψευδόμενος. ἐκεῖνος μὲν οὖν τηλικούτων
he-would-be-convicted lying he indeed then of-such-great-things

αἴτιος γενόμενος κατῆλθεν εἰς τὴν πόλιν, μεγάλης μὲν
cause having-become returned to the city great indeed
δόξης τυχών, οὐ μὴν ἐπαινούμενος ὑφ' ἁπάντων.
glory having-got not however praised by all
Κόνων δ' οὐ πολλοῖς ἔτεσιν ὕστερον ἀντίστροφα τούτων
Conon and not many years later the-converse of-these
ἔπραξεν.
did
ἀτυχήσας γὰρ ἐν τῇ ναυμαχίᾳ τῇ περὶ Ἑλλήσποντον 62
having-been-unfortunate for in the sea-battle the at Hellespont
οὐ δι' αὑτὸν ἀλλὰ διὰ τοὺς συνάρχοντας, οἴκαδε μὲν
not through himself but through the fellow-commanders home indeed
ἀφικέσθαι κατῃσχύνθη, πλεύσας δ' εἰς Κύπρον χρόνον μέν
to-come was-ashamed having-sailed and to Cyprus time indeed
τινα περὶ τὴν τῶν ἰδίων ἐπιμέλειαν διέτριβεν, αἰσθόμενος
some about the of-the private-affairs care he-spent having-perceived
δ' Ἀγησίλαον μετὰ πολλῆς δυνάμεως εἰς τὴν Ἀσίαν
but Agesilaus with great force into — Asia
διαβεβηκότα καὶ πορθοῦντα τὴν χώραν οὕτω μέγ' ἐφρόνησεν,
having-crossed and ravaging the land so greatly he-was-proud
ὥστ' ἀφορμὴν οὐδεμίαν ἄλλην ἔχων πλὴν τὸ σῶμα 63
that resource no other having except the body
καὶ τὴν διάνοιαν ἤλπισε Λακεδαιμονίους καταπολεμήσειν
and the mind he-hoped Lacedaemonians to-be-going-to-defeat
ἄρχοντας τῶν Ἑλλήνων καὶ κατὰ γῆν καὶ κατὰ θάλατταν,
ruling the Greeks both by land and by sea
καὶ ταῦτα πέμπων ὡς τοὺς βασιλέως στρατηγοὺς
and these-things sending to the of-the-king generals
ὑπισχνεῖτο ποιήσειν. καὶ τί δεῖ τὰ πλείω λέγειν;
he-promised to-be-going-to-do and why is-it-necessary the more to-say

συστάντος γὰρ αὐτῷ ναυτικοῦ περὶ Ῥόδον καὶ νικήσας
having-been-assembled for for-him a-fleet about Rhodes and having-won
τῇ ναυμαχίᾳ Λακεδαιμονίους μὲν ἐξέβαλεν ἐκ τῆς ἀρχῆς,
in-the sea-battle Lacedaemonians indeed he-drove-out from the empire
64 τοὺς δ' Ἕλληνας ἠλευθέρωσεν, οὐ μόνον δὲ τὰ τείχη
the but Greeks he-freed not only and the walls
τῆς πατρίδος ἀνώρθωσεν, ἀλλὰ καὶ τὴν πόλιν εἰς τὴν
of-the fatherland he-restored but also the city to the
αὐτὴν δόξαν προήγαγεν ἐξ ἧσπερ ἐξέπεσεν. καίτοι τίς
same glory he-brought-forward from which-very it-had-fallen and-yet who
ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος
— would-have-expected by a-man so humbly having-fared
ἀναστραφήσεσθαι τὰ τῆς Ἑλλάδος πράγματα, καὶ τὰς
to-be-going-to-be-overturned the — of-Greece affairs and the
μὲν ἀτιμωθήσεσθαι τὰς δ' ἐπιπολάσειν τῶν
indeed to-be-going-to-be-dishonored the-others but to-be-going-to-rise-on-top of-the
Ἑλληνίδων πόλεων;
Greek cities
65 Διονύσιος τοίνυν (βούλομαι γὰρ ἐκ πολλῶν σε πεισθῆναι
Dionysius then I-wish for from many you to-be-persuaded
ῥᾳδίαν εἶναι τὴν πρᾶξιν, ἐφ' ἣν σε τυγχάνω παρακαλῶν)
easy to-be the action to which you I-happen summoning
πολλοστὸς ὢν Συρακοσίων καὶ τῷ γένει καὶ τῇ
last being of-Syracusans both in-the birth and in-the
δόξῃ καὶ τοῖς ἄλλοις ἅπασιν, ἐπιθυμήσας μοναρχίας
repute and in-the other all having-desired monarchy
ἀλόγως καὶ μανικῶς, καὶ τολμήσας ἅπαντα πράττειν
unreasonably and madly and having-dared all to-do
τὰ φέροντα πρὸς τὴν δύναμιν ταύτην, κατέσχε μὲν
the-things leading to the power this seized indeed
Συρακούσας, ἁπάσας δὲ τὰς ἐν Σικελίᾳ πόλεις, ὅσαι
Syracuse all and the in Sicily cities as-many-as

περ ἦσαν Ἑλληνίδες, κατεστρέψατο, τηλικαύτην δὲ
very were Greek he-subdued such-great and
δύναμιν περιεβάλετο καὶ πεζὴν καὶ ναυτικήν, ὅσην
power he-put-around-himself both infantry and naval as-much-as
οὐδεὶς ἀνὴρ τῶν πρὸ ἐκείνου γενομένων.
no man of-the-ones before him born
ἔτι τοίνυν Κῦρος (ἵνα μνησθῶμεν καὶ περὶ τῶν 66
further then Cyrus so-that we-may-make-mention also about the
βαρβάρων) ἐκτεθεὶς μὲν ὑπὸ τῆς μητρὸς εἰς τὴν ὁδόν,
barbarians having-been-exposed indeed by the mother on the road
ἀναιρεθεὶς δ' ὑπὸ Περσίδος γυναικός, εἰς τοσαύτην ἦλθε
having-been-taken-up and by a-Persian woman into such came
μεταβολὴν ὥσθ' ἁπάσης τῆς Ἀσίας γενέσθαι δεσπότης.
change that of-all — Asia to-become master
ὅπου δ' Ἀλκιβιάδης μὲν φυγὰς ὤν, Κόνων δὲ 67
where and Alcibiades indeed an-exile being Conon and
δεδυστυχηκώς, Διονύσιος δ' οὐκ ἔνδοξος ὤν, Κῦρος δ'
having-been-unfortunate Dionysius and not reputable being Cyrus and
οὕτως οἰκτρᾶς αὐτῷ τῆς ἐξ ἀρχῆς γενέσεως ὑπαρξάσης,
so pitiable for-him the from beginning birth having-been
εἰς τοσοῦτον προῆλθον καὶ τηλικαῦτα διεπράξαντο, πῶς
to such-a-point advanced and such-great-things accomplished how
οὐ σέ γε χρὴ προσδοκᾶν τὸν ἐκ τοιούτων
not you at-least is-it-necessary to-expect the-one from such
μὲν γεγονότα, Μακεδονίας δὲ βασιλεύοντα, τοσούτων δὲ
indeed born of-Macedonia and being-king of-so-many and
κύριον ὄντα, ῥᾳδίως τὰ προειρημένα συστήσειν;
master being easily the-things said-before to-be-going-to-unite
σκέψαι δ' ὡς ἄξιόν ἐστι τοῖς τοιούτοις τῶν ἔργων μάλιστ' 68
consider and how worth it-is for-the such of-the deeds most
ἐπιχειρεῖν, ἐν οἷς κατορθώσας μὲν ἐνάμιλλον τὴν σαυτοῦ
to-undertake in which having-succeeded indeed rivaling the your-own

δόξαν καταστήσεις τοῖς πρωτεύσασι, διαμαρτὼν δὲ
glory you-will-make with-the-ones having-been-first having-failed but
τῆς προσδοκίας ἀλλ᾽ οὖν τήν γ᾽ εὔνοιαν κτήσει
of-the expectation but anyway the at-least goodwill you-will-acquire
τὴν παρὰ τῶν Ἑλλήνων, ἣν πολὺ κάλλιόν ἐστι λαβεῖν
the from the Greeks which much finer it-is to-get
ἢ πολλὰς πόλεις τῶν Ἑλληνίδων κατὰ κράτος ἑλεῖν· τὰ
than many cities of-the Greek by force to-take the
μὲν γὰρ τοιαῦτα τῶν ἔργων φθόνον ἔχει καὶ δυσμένειαν
indeed for such of-the deeds envy has and ill-will
καὶ πολλὰς βλασφημίας, οἷς δ᾽ ἡμεῖς συμβεβουλεύκαμεν
and many slanders to-which but we have-advised
οὐδὲν πρόσεστι τούτων. ἀλλ᾽ εἴ τις θεῶν αἵρεσίν σοι
nothing is-attached of-these but if any of-gods choice to-you
δοίη μετὰ ποίας ἂν ἐπιμελείας καὶ διατριβῆς
should-give with what-kind-of — care and occupation
εὔξαιο τὸν βίον διαγαγεῖν, οὐδεμίαν ἕλοι᾽ ἄν,
you-would-pray the life to-spend none you-would-choose —
εἴπερ ἐμοὶ συμβούλῳ χρῷο, μᾶλλον ἢ ταύτην.
if-indeed me as-adviser you-should-use rather than this
69 οὐ γὰρ μόνον ὑπὸ τῶν ἄλλων ἔσει ζηλωτός, ἀλλὰ
not for only by the others you-will-be envied but
καὶ σὺ σαυτὸν μακαριεῖς. τίς γὰρ ἂν ὑπερβολὴ γένοιτο
also you yourself will-count-blessed what for — excess could-be
τῆς τοιαύτης εὐδαιμονίας, ὅταν πρέσβεις μὲν ἥκωσιν
than-the such happiness when envoys indeed come
ἐκ τῶν μεγίστων πόλεων οἱ μάλιστ᾽ εὐδοκιμοῦντες
from the greatest cities the-ones most well-reputed
εἰς τὴν σὴν δυναστείαν, μετὰ δὲ τούτων βουλεύῃ περὶ
to the your court with and these you-deliberate about

τῆς κοινῆς σωτηρίας, περὶ ἧς οὐδεὶς ἄλλος φανήσεται
the common safety about which no-one other will-appear
τοιαύτην πρόνοιαν πεποιημένος,
such forethought having-made
αἰσθάνῃ δὲ τὴν Ἑλλάδα πᾶσαν ὀρθὴν οὖσαν ἐφ' οἷς σὺ 70
you-perceive and — Greece all eager being at what you
τυγχάνεις εἰσηγούμενος, μηδεὶς δ' ὀλιγώρως ἔχῃ τῶν
happen proposing no-one and indifferently is toward-the-things
παρὰ σοὶ βραβευομένων, ἀλλ' οἱ μὲν πυνθάνωνται
by you being-arbitrated but the-ones indeed inquire
περὶ αὐτῶν ἐν οἷς ἐστίν, οἱ δ' εὔχωνταί σε μὴ
about them in what-state they-are the-others and pray you not
διαμαρτεῖν ὧν ἐπεθύμησας, οἱ δὲ δεδίωσι μὴ πρότερόν
to-fail of-what you-desired the-others and fear lest before
τι πάθῃς πρὶν τέλος ἐπιθεῖναι τοῖς πραττομένοις;
something you-suffer before end to-put to-the things-being-done
ὧν γιγνομένων πῶς οὐκ ἂν εἰκότως μέγα φρονοίης; πῶς 71
which happening how not — reasonably greatly would-you-be-proud how
δ' οὐκ ἂν περιχαρὴς ὢν τὸν βίον διατελοίης, τηλικούτων
and not — overjoyed being the life would-you-continue such-great
εἰδὼς σαυτὸν πραγμάτων ἐπιστάτην γεγενημένον; τίς δ'
knowing yourself matters overseer having-become who and
οὐκ ἂν τῶν καὶ μετρίως λογιζομένων ταύτας ἄν σοι
not — of-the-ones even moderately reckoning these — to-you
παραινέσειε μάλιστα προαιρεῖσθαι τῶν πράξεων, τὰς
would-advise most to-prefer of-the actions the-ones
ἀμφότερα φέρειν ἅμα δυναμένας, ὥσπερ καρπούς, ἡδονάς
both to-bring at-once able as-it-were fruits pleasures
θ' ὑπερβαλλούσας καὶ τιμὰς ἀνεξαλείπτους;
both surpassing and honors indelible

72 ἀπέχρη δ' ἂν ἤδη μοι τὰ προειρημένα περὶ
it-would-suffice and — already for-me the-things said-before about
τούτων, εἰ μὴ παραλελοιπὼς ἦν τινα λόγον, οὐκ
these if not having-left-out I-was some argument not
ἀμνημονήσας ἀλλ' ὀκνήσας εἰπεῖν, ὃν ἤδη μοι δοκῶ
having-forgotten but having-hesitated to-say which now me I-think
δηλώσειν· οἶμαι γὰρ σοί τε συμφέρειν ἀκοῦσαι
to-be-going-to-make-clear I-think for for-you both to-be-profitable to-hear
περὶ αὐτῶν, ἐμοί τε προσήκειν μετὰ παρρησίας (ὥσπερ
about them for-me and to-befit with frankness as
εἴθισμαι) ποιεῖσθαι τοὺς λόγους.
I-am-accustomed to-make the speeches
73 αἰσθάνομαι γάρ σε διαβαλλόμενον ὑπὸ τῶν σοὶ μὲν
I-perceive for you being-slandered by the-ones you indeed
φθονούντων, τὰς δὲ πόλεις τὰς αὑτῶν εἰθισμένων εἰς
envying the but cities the their-own accustomed into
ταραχὰς καθιστάναι, καὶ τὴν εἰρήνην τὴν τοῖς ἄλλοις κοινὴν
confusions to-throw and the peace the for-the others common
πόλεμον τοῖς αὑτῶν ἰδίοις εἶναι νομιζόντων, οἳ πάντων
war for-the their-own private-interests to-be thinking who all
τῶν ἄλλων ἀμελήσαντες περὶ τῆς σῆς δυνάμεως λέγουσιν,
the other-things having-neglected about the your power say
ὡς οὐχ ὑπὲρ τῆς Ἑλλάδος ἀλλ' ἐπὶ ταύτην αὐξάνεται,
that not for — Greece but against it it-is-growing
καὶ σὺ πολὺν χρόνον ἤδη πᾶσιν ἡμῖν ἐπιβουλεύεις,
and you much time already all us are-plotting-against
74 καὶ λόγῳ μὲν μέλλεις Μεσσηνίοις βοηθεῖν, ἐὰν τὰ
and in-word indeed you-intend Messenians to-help if the-things
περὶ Φωκεῖς διοικήσῃς, ἔργῳ δ' ὑπὸ σαυτῷ ποιεῖσθαι
about Phocians you-settle in-fact but under yourself to-make
Πελοπόννησον· ὑπάρχουσι δέ σοι Θετταλοὶ μὲν καὶ
Peloponnese there-are and for-you Thessalians indeed and

Θηβαῖοι καὶ πάντες οἱ τῆς Ἀμφικτυονίας μετέχοντες
Thebans and all the-ones of-the Amphictyony sharing
ἕτοιμοι συνακολουθεῖν, Ἀργεῖοι δὲ καὶ Μεσσήνιοι καὶ
ready to-follow Argives and and Messenians and
Μεγαλοπολῖται καὶ τῶν ἄλλων πολλοὶ συμπολεμεῖν καὶ
Megalopolitans and of-the others many to-war-with-you and
ποιεῖν ἀναστάτους Λακεδαιμονίους· ἢν δὲ ταῦτα πράξῃς,
to-make desolate Lacedaemonians if and these-things you-do
ὡς καὶ τῶν ἄλλων Ἑλλήνων ῥᾳδίως κρατήσεις.
that also the other Greeks easily you-will-master
ταῦτα φλυαροῦντες καὶ φάσκοντες ἀκριβῶς εἰδέναι, καὶ 75
these-things babbling and claiming precisely to-know and
ταχέως ἅπαντα τῷ λόγῳ καταστρεφόμενοι, πολλοὺς
quickly all-things by-the word subduing many
πείθουσι, καὶ μάλιστα μὲν τοὺς τῶν αὐτῶν κακῶν
they-persuade and most indeed the-ones the same evils
ἐπιθυμοῦντας ὧν περ οἱ λογοποιοῦντες, ἔπειτα καὶ
desiring as very the-ones story-making then also
τοὺς οὐδενὶ λογισμῷ χρωμένους ὑπὲρ τῶν κοινῶν,
the-ones no reckoning using for the common-affairs
ἀλλὰ παντάπασιν ἀναισθήτως διακειμένους καὶ πολλὴν
but altogether senselessly disposed and much
χάριν ἔχοντας τοῖς ὑπὲρ αὐτῶν φοβεῖσθαι καὶ δεδιέναι
gratitude having to-the-ones for them to-fear and to-be-afraid
προσποιουμένοις, ἔτι δὲ τοὺς οὐκ ἀποδοκιμάζοντας τὸ
pretending further and the-ones not rejecting the
δοκεῖν ἐπιβουλεύειν σε τοῖς Ἕλλησιν, ἀλλὰ τὴν αἰτίαν
to-seem to-plot you against-the Greeks but the charge
ταύτην ἀξίαν ἐπιθυμίας εἶναι νομίζοντας.
this worthy of-desire to-be thinking

76 οἳ τοσοῦτον ἀφεστᾶσι τοῦ νοῦν ἔχειν, ὥστ᾽ οὐκ ἴσασιν
who so-far stand-away from-the sense to-have that not they-know
ὅτι τοῖς αὐτοῖς ἄν τις λόγοις χρώμενος τοὺς μὲν
that with-the same — anyone words using the-ones indeed
βλάψειε τοὺς δ᾽ ὠφελήσειεν. οἷον καὶ νῦν, εἰ μέν
would-harm the-others but would-benefit as also now if indeed
τις φαίη τὸν τῆς Ἀσίας βασιλέα τοῖς Ἕλλησιν
anyone should-say the — of-Asia king against-the Greeks
ἐπιβουλεύειν καὶ παρεσκευάσθαι στρατεύειν ἐφ᾽ ἡμᾶς,
to-plot and to-have-prepared to-campaign against us
οὐδὲν ἂν λέγοι περὶ αὐτοῦ φλαῦρον, ἀλλ᾽ ἀνδρωδέστερον
nothing — he-would-say about him mean but more-manly
αὐτὸν καὶ πλέονος ἄξιον δοκεῖν εἶναι ποιήσειεν· εἰ δὲ
him and of-more worth to-seem to-be he-would-make if but
τῶν ἀφ᾽ Ἡρακλέους τινὶ πεφυκότων, ὃς ἁπάσης
of-the-ones from Heracles to-someone born who of-all
κατέστη τῆς Ἑλλάδος εὐεργέτης, ἐπιφέροι τὴν αἰτίαν
became — Greece benefactor he-should-attach the charge
ταύτην, εἰς τὴν μεγίστην αἰσχύνην ἂν αὐτὸν καταστήσειεν.
this into the greatest shame — him he-would-bring
77 τίς γὰρ οὐκ ἂν ἀγανακτήσειε καὶ μισήσειεν, εἰ φαίνοιτο
who for not — would-be-indignant and would-hate if he-should-appear
τούτοις ἐπιβουλεύων ὑπὲρ ὧν ὁ πρόγονος αὐτοῦ προείλετο
these plotting-against for whom the ancestor his chose
κινδυνεύειν, καὶ τὴν μὲν εὔνοιαν, ἣν ἐκεῖνος κατέλιπε τοῖς
to-run-risks and the indeed goodwill which he left to-the-ones
ἐξ ἑαυτοῦ γεγενημένοις, μὴ πειρῷτο διαφυλάττειν, ἀμελήσας
from himself born not should-try to-preserve having-neglected
δὲ τούτων ἐπονειδίστων ἐπιθυμοίη καὶ πονηρῶν πραγμάτων;
but these shameful should-desire and wicked deeds

ὧν ἐνθυμούμενον χρὴ μὴ περιορᾶν τοιαύτην φήμην 78
which considering it-is-necessary not to-overlook such report
σαυτῷ περιφυομένην, ἣν οἱ μὲν ἐχθροὶ περιθεῖναί σοι
for-yourself growing-around which the indeed enemies to-put-on you
ζητοῦσι, τῶν δὲ φίλων οὐδεὶς ὅστις οὐκ ἂν ἀντειπεῖν ὑπὲρ
seek of-the but friends no-one who not — to-gainsay for
σοῦ τολμήσειεν. καίτοι περὶ τῶν σοι συμφερόντων ἐν
you would-dare and-yet about the for-you advantageous-things in
ταῖς τούτων ἀμφοτέρων γνώμαις μάλιστ' ἂν κατίδοις
the of-these both opinions most — you-could-discern
τὴν ἀλήθειαν.
the truth
ἴσως οὖν ὑπολαμβάνεις μικροψυχίαν εἶναι τὸ τῶν 79
perhaps then you-suppose small-mindedness to-be the of-the-ones
βλασφημούντων καὶ φλυαρούντων καὶ τῶν πειθομένων
slandering and babbling and of-the-ones obeying
τούτοις φροντίζειν, ἄλλως θ' ὅταν καὶ μηδὲν σαυτῷ
them to-care-about otherwise both when also nothing in-yourself
συνειδῇς ἐξαμαρτάνων. χρὴ δὲ μὴ καταφρονεῖν
you-are-conscious-of erring it-is-necessary but not to-despise
τοῦ πλήθους, μηδὲ παρὰ μικρὸν ἡγεῖσθαι τὸ παρὰ πᾶσιν
the multitude nor by little to-think the among all
εὐδοκιμεῖν, ἀλλὰ τότε νομίζειν καλὴν ἔχειν καὶ μεγάλην
to-be-well-thought-of but then to-think fine to-have and great
τὴν δόξαν καὶ πρέπουσαν σοὶ καὶ τοῖς προγόνοις καὶ
the glory and befitting to-you and to-the ancestors and
τοῖς ὑφ' ὑμῶν πεπραγμένοις,
to-the-things by you done
ὅταν οὕτω διαθῇς τοὺς Ἕλληνας, ὥσπερ ὁρᾷς 80
when so you-dispose the Greeks as you-see
Λακεδαιμονίους τε πρὸς τοὺς ἑαυτῶν βασιλέας ἔχοντας
Lacedaemonians both toward the their-own kings being

τούς θ' ἑταίρους τοὺς σοὺς πρὸς σὲ διακειμένους. ἔστι
the and companions the your toward you disposed it-is
δ' οὐ χαλεπὸν τυχεῖν τούτων, ἢν ἐθελήσῃς κοινὸς ἅπασι
and not hard to-obtain these if you-are-willing common to-all
γενέσθαι, καὶ παύσῃ ταῖς μὲν τῶν πόλεων οἰκείως
to-become and you-stop toward-the indeed of-the cities intimately
ἔχων, πρὸς δὲ τὰς ἀλλοτρίως διακείμενος, ἔτι δ' ἢν
being toward but the-others estranged disposed further and if
τὰ τοιαῦτα προαιρῇ πράττειν, ἐξ ὧν τοῖς μὲν Ἕλλησιν
the such-things you-choose to-do from which to-the indeed Greeks
ἔσει πιστός, τοῖς δὲ βαρβάροις φοβερός.
you-will-be trustworthy to-the but barbarians fearsome

V · WHY NOT EARLIER, AND WHY ASIA

Isocrates admits that he was unfit for public life, lacking voice and boldness, but not in thinking, and so advises in writing. The first condition of the war on Asia is to have the Greeks reconciled or well disposed, which Agesilaus neglected when he tried at once to restore his friends to their cities and to fight the king. Some will say that all who warred on the king rose from obscurity to wealth and power; Isocrates draws his encouragement instead from those thought to have failed, the Greeks with Cyrus and Clearchus, who beat the king's whole army and were undone only by Cyrus' rashness and the king's perjury. Philip, unlike them, will have the Greeks' goodwill and can raise soldiers at will from the wanderers.

81 καὶ μὴ θαυμάσῃς, ἅ περ ἐπέστειλα καὶ πρὸς Διονύσιον
and not be-surprised which very I-wrote also to Dionysius
τὴν τυραννίδα κτησάμενον, εἰ μήτε στρατηγὸς ὢν μήτε
the tyranny having-acquired if neither general being nor
ῥήτωρ μήτ' ἄλλως δυνάστης θρασύτερόν σοι διείλεγμαι
orator nor otherwise potentate more-boldly to-you I-have-conversed
τῶν ἄλλων. ἐγὼ γὰρ πρὸς μὲν τὸ πολιτεύεσθαι πάντων
than-the others I for for indeed the to-take-part-in-politics of-all

ἀφυέστατος ἐγενόμην τῶν πολιτῶν (οὔτε γὰρ φωνὴν ἔσχον
most-unsuited I-was of-the citizens neither for voice I-had
ἱκανὴν οὔτε τόλμαν δυναμένην ὄχλῳ χρῆσθαι καὶ μολύνεσθαι
sufficient nor boldness able the-crowd to-handle and to-be-befouled
καὶ λοιδορεῖσθαι τοῖς ἐπὶ τοῦ βήματος κυλινδουμένοις),
and to-be-reviled by-the-ones on the platform rolling
τοῦ δὲ φρονεῖν εὖ καὶ πεπαιδεῦσθαι καλῶς, εἰ καί τις 82
of-the but thinking well and to-have-been-educated finely if even someone
ἀγροικότερον εἶναι φήσει τὸ ῥηθέν, ἀμφισβητῶ, καὶ θείην
more-boorish to-be will-say the thing-said I-claim and I-would-place
ἂν ἐμαυτὸν οὐκ ἐν τοῖς ἀπολελειμμένοις ἀλλ' ἐν τοῖς
— myself not among the-ones left-behind but among the-ones
προέχουσι τῶν ἄλλων. διό περ ἐπιχειρῶ συμβουλεύειν
surpassing the others therefore very I-attempt to-advise
τὸν τρόπον τοῦτον, ὃν ἐγὼ πέφυκα καὶ δύναμαι, καὶ τῇ
in-the way this which I am-by-nature and am-able both to-the
πόλει καὶ τοῖς Ἕλλησι καὶ τῶν ἀνδρῶν τοῖς ἐνδοξοτάτοις.
city and to-the Greeks and of-the men to-the most-reputable
περὶ μὲν οὖν τῶν ἐμῶν καὶ ὧν σοι πρακτέον ἐστὶ 83
about indeed then the my-affairs and what for-you must-be-done is
πρὸς τοὺς Ἕλληνας, σχεδὸν ἀκήκοας· περὶ δὲ τῆς
toward the Greeks nearly you-have-heard about and the
στρατείας τῆς εἰς τὴν Ἀσίαν ταῖς μὲν πόλεσιν, ἃς
expedition the into — Asia to-the indeed cities which
ἔφην χρῆναί σε διαλλάττειν, τότε συμβουλεύσομεν ὡς
I-said to-be-necessary you to-reconcile then we-shall-advise how
χρὴ πολεμεῖν πρὸς τοὺς βαρβάρους, ὅταν ἴδωμεν
it-is-necessary to-war against the barbarians when we-see
αὐτὰς ὁμονοούσας, πρὸς σὲ δὲ νῦν ποιήσομαι τοὺς λόγους,
them being-of-one-mind to you but now I-will-make the speeches

οὐ τὴν αὐτὴν ἔχων διάνοιαν καὶ κατ᾽ ἐκείνην τὴν ἡλικίαν,
not the same having mind as at that the age
ὅτ᾽ ἔγραφον περὶ τὴν αὐτὴν ὑπόθεσιν ταύτην.
when I-wrote about the same theme this
84 τότε μὲν γὰρ παρεκελευόμην τοῖς ἀκουσομένοις καταγελᾶν
then indeed for I-urged the-ones going-to-hear to-laugh-at
μου καὶ καταφρονεῖν, ἢν μὴ καὶ τῶν πραγμάτων καὶ τῆς
me and to-despise if not both of-the matters and of-the
δόξης τῆς ἐμαυτοῦ καὶ τοῦ χρόνου τοῦ περὶ τὸν λόγον
repute the my-own and of-the time the on the speech
διατριφθέντος ἀξίως φαίνωμαι διεξιών· νῦν δὲ φοβοῦμαι
spent worthily I-appear going-through now but I-fear
μὴ πάντων τῶν προειρημένων πολὺ καταδεέστερον τύχω
lest than-all the things-said-before much inferior I-happen
διαλεχθείς. καὶ γὰρ πρὸς τοῖς ἄλλοις ὁ λόγος ὁ
having-discoursed also for besides the other-things the speech the
πανηγυρικός, ὁ τοὺς ἄλλους τοὺς περὶ τὴν φιλοσοφίαν
festival the-one the others the about the philosophy
διατρίβοντας εὐπορωτέρους ποιήσας, ἐμοὶ πολλὴν ἀπορίαν
spending-time more-resourceful having-made for-me much perplexity
παρέσχηκεν· οὔτε γὰρ ταὐτὰ βούλομαι λέγειν τοῖς
has-caused neither for the-same-things I-wish to-say as-the-things
ἐν ἐκείνῳ γεγραμμένοις, οὔτ᾽ ἔτι καινὰ δύναμαι ζητεῖν.
in that written nor still new-things am-I-able to-seek
85 οὐ μὴν ἀποστατέον ἐστίν, ἀλλὰ λεκτέον περὶ ὧν
not however to-be-desisted-from it-is but it-must-be-said about what
ὑπεθέμην, ὅ τι ἂν ὑποπέσῃ καὶ συμφέρῃ πρὸς τὸ
I-proposed what ever — occurs and is-useful toward the
πεῖσαί σε ταῦτα πράττειν. καὶ γὰρ ἢν ἐλλίπω τι
to-persuade you these-things to-do also for if I-fall-short in-something
καὶ μὴ δυνηθῶ τὸν αὐτὸν τρόπον γράψαι τοῖς
and not am-able in-the same way to-write as-the-ones

πρότερον ἐκδεδομένοις, ἀλλ᾽ οὖν ὑπογράψειν γ᾽ οἶμαι
before published but anyway to-be-going-to-sketch at-least I-think
χαριέντως τοῖς ἐξεργάζεσθαι καὶ διαπονεῖν δυναμένοις.
gracefully for-the-ones to-work-out and to-elaborate able
τὴν μὲν οὖν ἀρχὴν τοῦ λόγου τοῦ σύμπαντος οἶμαι 86
the indeed then beginning of-the speech of-the whole I-think
πεποιῆσθαι ταύτην, ἥν περ προσήκει τοὺς ἐπὶ τὴν
to-have-made this which very befits the-ones to —
Ἀσίαν πείθοντας στρατεύειν. δεῖ γὰρ μηδὲν πρότερον
Asia persuading to-campaign it-is-necessary for nothing before
πράττειν, πρὶν ἂν λάβῃ τις τοὺς Ἕλληνας δυοῖν
to-do before — gets anyone the Greeks of-two
θάτερον, ἢ συναγωνιζομένους ἢ πολλὴν εὔνοιαν ἔχοντας
one-or-other either contending-with or much goodwill having
τοῖς πραττομένοις. ὧν Ἀγησίλαος ὁ δόξας εἶναι
toward-the things-being-done which Agesilaus the-one having-seemed to-be
Λακεδαιμονίων φρονιμώτατος ὠλιγώρησεν,
of-Lacedaemonians most-sensible neglected
οὐ διὰ κακίαν, ἀλλὰ διὰ φιλοτιμίαν. ἔσχε γὰρ διττὰς 87
not through wickedness but through ambition he-had for twofold
ἐπιθυμίας, καλὰς μὲν ἀμφοτέρας, οὐ συμφωνούσας
desires fine indeed both not agreeing
δ᾽ ἀλλήλαις οὐδ᾽ ἅμα πράττεσθαι δυναμένας.
but with-one-another nor at-the-same-time to-be-done able
προῃρεῖτο γὰρ βασιλεῖ τε πολεμεῖν, καὶ τοὺς ἑταίρους
he-chose for the-king both to-war-on and the companions
εἰς τὰς πόλεις τὰς αὑτῶν καταγαγεῖν καὶ κυρίους ποιῆσαι
into the cities the their-own to-restore and masters to-make
τῶν πραγμάτων. συνέβαινεν οὖν ἐκ μὲν τῆς πραγματείας
of-the affairs it-happened then from indeed the business
τῆς ὑπὲρ τῶν ἑταίρων ἐν κακοῖς καὶ κινδύνοις εἶναι τοὺς
the for the companions in evils and dangers to-be the

Ἕλληνας, διὰ δὲ τὴν ταραχὴν τὴν ἐνθάδε γιγνομένην
Greeks because-of but the confusion the here arising
μὴ σχολὴν ἄγειν μηδὲ δύνασθαι πολεμεῖν τοῖς βαρβάροις.
not leisure to-have nor to-be-able to-war-on the barbarians
88 ὥστ᾽ ἐκ τῶν ἀγνοηθέντων κατ᾽ ἐκεῖνον τὸν χρόνον ῥᾴδιον
so-that from the-things not-understood at that the time easy
καταμαθεῖν ὅτι δεῖ τοὺς ὀρθῶς βουλευομένους μὴ
to-learn that it-is-necessary the-ones rightly deliberating not
πρότερον ἐκφέρειν πρὸς βασιλέα πόλεμον, πρὶν ἂν διαλλάξῃ
before to-carry against the-king war before — reconciles
τις τοὺς Ἕλληνας καὶ παύσῃ τῆς μανίας τῆς νῦν αὐτοῖς
anyone the Greeks and stops from-the madness the now in-them
ἐνεστώσης· ἅ περ καὶ σοὶ συμβεβουλευκότες τυγχάνομεν.
present which very also to-you having-advised we-happen
89 περὶ μὲν οὖν τούτων οὐδεὶς ἂν ἀντειπεῖν τῶν εὖ
about indeed then these no-one — to-gainsay of-the-ones well
φρονούντων τολμήσειεν· οἶμαι δὲ τῶν μὲν ἄλλων εἴ
thinking would-dare I-think and of-the indeed others if
τισι δόξειε περὶ τῆς στρατείας τῆς εἰς τὴν Ἀσίαν
to-some it-should-seem-good about the expedition the into — Asia
συμβουλεύειν, ἐπὶ ταύτην ἂν ἐπιπεσεῖν τὴν παράκλησιν,
to-advise on this — to-fall the exhortation
λέγοντας ὡς ὅσοι περ ἐπεχείρησαν πρὸς τὸν βασιλέα
saying that as-many-as very attempted against the king
πολεμεῖν, ἅπασι συνέπεσεν ἐξ ἀδόξων μὲν γενέσθαι
to-war to-all it-befell from obscure indeed to-become
λαμπροῖς, ἐκ πενήτων δὲ πλουσίοις, ἐκ ταπεινῶν δὲ
illustrious from poor and rich from humble and
πολλῆς χώρας καὶ πόλεων δεσπόταις.
of-much land and cities masters

ἐγὼ δ' οὐκ ἐκ τῶν τοιούτων μέλλω σε παρακαλεῖν, ἀλλ' 90
I but not from the such-cases am-about you to-exhort but
ἐκ τῶν ἠτυχηκέναι δοξάντων, λέγω δ' ἐκ τῶν μετὰ
from the-ones to-have-failed having-seemed I-mean and from the-ones with
Κύρου καὶ Κλεάρχου συστρατευσαμένων.
Cyrus and Clearchus having-campaigned
ἐκείνους γὰρ ὁμολογεῖται νικῆσαι μὲν μαχομένους
those for it-is-agreed to-have-conquered indeed fighting
ἅπασαν τὴν βασιλέως δύναμιν τοσοῦτον, ὅσον περ ἂν εἰ
all the king's power as-much as very — if
ταῖς γυναιξὶν αὐτῶν συνέβαλον, ἤδη δ' ἐγκρατεῖς δοκοῦντας
the women their they-had-engaged already but masters seeming
εἶναι τῶν πραγμάτων διὰ τὴν Κύρου προπέτειαν
to-be of-the affairs because-of the of-Cyrus rashness
ἀτυχῆσαι· περιχαρῆ γὰρ αὐτὸν ὄντα καὶ διώκοντα πολὺ πρὸ
to-have-failed overjoyed for him being and pursuing far before
τῶν ἄλλων, ἐν μέσοις γενόμενον τοῖς πολεμίοις ἀποθανεῖν.
the others in midst having-come-into the enemies to-have-died
ἀλλ' ὅμως τηλικαύτης συμφορᾶς συμπεσούσης οὕτω 91
but nevertheless such-great misfortune having-befallen so
σφόδρα κατεφρόνησεν ὁ βασιλεὺς τῆς περὶ αὑτὸν
greatly despised the king the around himself
δυνάμεως, ὥστε προκαλεσάμενος Κλέαρχον καὶ τοὺς
force that having-invited Clearchus and the
ἄλλους ἡγεμόνας εἰς λόγον ἐλθεῖν, καὶ τούτοις μὲν
other leaders to talk to-come and to-these indeed
ὑπισχνούμενος μεγάλας δωρεὰς δώσειν, τοῖς δ' ἄλλοις
promising great gifts to-be-going-to-give to-the but other
στρατιώταις ἐντελῆ τὸν μισθὸν ἀποδοὺς ἀποπέμψειν,
soldiers full the pay having-paid to-be-going-to-send-away
τοιαύταις ἐλπίσιν ὑπαγαγόμενος, καὶ πίστεις δοὺς
by-such hopes having-led-on and pledges having-given

τῶν ἐκεῖ νομιζομένων τὰς μεγίστας, συλλαβὼν αὐτοὺς
of-the-ones there customary the greatest having-seized them
ἀπέκτεινε, καὶ μᾶλλον εἵλετο περὶ τοὺς θεοὺς ἐξαμαρτεῖν
he-killed and rather chose against the gods to-sin
ἢ τοῖς στρατιώταις οὕτως ἐρήμοις οὖσι συμβαλεῖν.
than with-the soldiers so destitute being to-engage
92 ὥστε τίς ἂν γένοιτο παράκλησις ταύτης καλλίων καὶ
so-that what — could-be exhortation than-this finer and
πιστοτέρα; φαίνονται γὰρ κἀκεῖνοι κρατήσαντες ἂν τῶν
more-trustworthy they-appear for also-those having-mastered — the
βασιλέως πραγμάτων, εἰ μὴ διὰ Κῦρον. σοὶ δὲ τήν
king's affairs if not because-of Cyrus for-you but the
τ᾽ ἀτυχίαν τὴν τότε γεγενημένην οὐ χαλεπὸν φυλάξασθαι,
both misfortune the then having-happened not hard to-guard-against
τοῦ τε στρατοπέδου τοῦ κρατήσαντος τὴν ἐκείνου δύναμιν
the both army the having-conquered the his power
ῥᾴδιον πολὺ κρεῖττον κατασκευάσασθαι. καίτοι τούτων
easy much stronger to-prepare and-yet these
ἀμφοτέρων ὑπαρξάντων πῶς οὐ χρὴ θαρρεῖν
both having-been-present how not is-it-necessary to-be-confident
ποιούμενον τὴν στρατείαν ταύτην;
making the expedition this
93 καὶ μηδεὶς ὑπολάβῃ με βούλεσθαι λαθεῖν, ὅτι τούτων ἔνια
and let-no-one suppose me to-wish to-escape-notice that of-these some
πέφρακα τὸν αὐτὸν τρόπον ὅν περ πρότερον. ἐπιστὰς γὰρ
I-have-expressed in-the same way which very before having-come for
ἐπὶ τὰς αὐτὰς διανοίας εἱλόμην μὴ πονεῖν γλιχόμενος τὰ
upon the same thoughts I-chose not to-toil striving the-things
δεδηλωμένα καλῶς ἑτέρως εἰπεῖν· καὶ γὰρ εἰ μὲν ἐπίδειξιν
made-clear well otherwise to-say and for if indeed display
ἐποιούμην, ἐπειρώμην ἂν ἅπαντα τὰ τοιαῦτα διαφεύγειν,
I-were-making I-would-try — all the such-things to-avoid

σοὶ δὲ συμβουλεύων μωρὸς ἂν ἦν, εἰ περὶ τὴν 94
to-you but advising foolish — I-would-be if about the
λέξιν πλείω χρόνον διέτριβον ἢ περὶ τὰς πράξεις, ἔτι
diction more time I-spent than about the actions further
δ' εἰ τοὺς ἄλλους ὁρῶν τοῖς ἐμοῖς χρωμένους αὐτὸς
and if the others seeing the my-things using myself
μόνος ἀπειχόμην τῶν ὑπ' ἐμοῦ πρότερον εἰρημένων.
alone I-held-off from-the-things by me before said
τοῖς μὲν οὖν οἰκείοις τυχὸν ἂν χρησαίμην, ἤν που
the indeed then own-things perhaps — I-might-use if somewhere
σφόδρα κατεπείγῃ καὶ πρέπῃ, τῶν δ' ἀλλοτρίων οὐδὲν
greatly it-presses and befits of-the but things-of-others nothing
ἂν προσδεξαίμην, ὥσπερ οὐδ' ἐν τῷ παρελθόντι χρόνῳ.
— I-would-accept as not-even in the past time
ταῦτα μὲν οὖν οὕτως· δοκεῖ δέ μοι μετὰ ταῦτα περὶ τῆς 95
these-things indeed then so it-seems and to-me after these about the
παρασκευῆς διαλεκτέον εἶναι τῆς τε σοὶ γενησομένης καὶ
preparation to-be-discoursed to-be the both for-you going-to-be and
τῆς ἐκείνοις ὑπαρξάσης. τὸ μὲν τοίνυν μέγιστον, σὺ μὲν
the for-them having-existed the indeed then greatest you indeed
τοὺς Ἕλληνας εὖνους ἕξεις, ἤν περ ἐθελήσῃς ἐμμεῖναι τοῖς
the Greeks well-disposed will-have if very you-are-willing to-abide-by the
περὶ τούτων εἰρημένοις, ἐκεῖνοι δὲ διὰ τὰς δεκαδαρχίας
about these things-said they but because-of the decarchies
τὰς ἐπὶ Λακεδαιμονίων ὡς οἷόν τε δυσμενεστάτους. ἡγοῦντο
the under Lacedaemonians as possible — most-hostile they-thought
γὰρ Κύρου μὲν καὶ Κλεάρχου κατορθωσάντων μᾶλλον ἔτι
for Cyrus indeed and Clearchus having-succeeded more still
δουλεύσειν, βασιλέως δὲ κρατήσαντος ἀπαλλαγήσεσθαι
to-be-going-to-be-slaves the-king but having-conquered to-be-going-to-be-rid
τῶν κακῶν τῶν παρόντων· ὅ περ καὶ συνέπεσεν αὐτοῖς.
of-the evils the present which very also befell them

96 καὶ μὴν καὶ στρατιώτας σὺ μὲν ἐξ ἑτοίμου λήψει
and truly also soldiers you indeed from ready-supply will-get
τοσούτους ὅσους ἂν βουληθῇς· οὕτω γὰρ ἔχει τὰ
as-many as-many-as — you-wish so for is the-affairs
τῆς Ἑλλάδος, ὥστε ῥᾷον εἶναι συστῆσαι στρατόπεδον
— of-Greece that easier to-be to-assemble an-army
μεῖζον καὶ κρεῖττον ἐκ τῶν πλανωμένων ἢ τῶν
greater and stronger from the-ones wandering than from-the-ones
πολιτευομένων· ἐν ἐκείνοις δὲ τοῖς χρόνοις οὐκ ἦν ξενικὸν
living-as-citizens in those but the times not was mercenary
οὐδέν, ὥστ' ἀναγκαζόμενοι ξενολογεῖν ἐκ τῶν πόλεων
nothing so-that being-compelled to-raise-mercenaries from the cities
πλέον ἀνήλισκον εἰς τὰς διδομένας τοῖς συλλέγουσι
more they-spent on the given to-the-ones collecting
δωρεὰς ἢ τὴν εἰς τοὺς στρατιώτας μισθοφοράν.
gifts than the for the soldiers pay

97 καὶ μὴν εἰ βουληθεῖμεν ἐξετάσαι καὶ παραβαλεῖν σέ τε
and truly if we-should-wish to-examine and to-compare you both
τὸν νῦν ἡγησόμενον τῆς στρατείας καὶ βουλευσόμενον
the-one now going-to-lead the expedition and going-to-deliberate
περὶ ἁπάντων καὶ Κλέαρχον τὸν ἐπιστατήσαντα τῶν
about all and Clearchus the-one having-commanded the
τότε πραγμάτων, εὑρήσομεν ἐκεῖνον μὲν οὐδεμιᾶς πώποτε
then affairs we-shall-find him indeed of-no ever
δυνάμεως πρότερον οὔτε ναυτικῆς οὔτε πεζῆς καταστάντα
force before either naval or land having-been-made
κύριον, ἀλλ' ἐκ τῆς ἀτυχίας τῆς συμβάσης αὐτῷ περὶ
master but from the misfortune the having-befallen him about
τὴν ἤπειρον ὀνομαστὸν γενόμενον,
the mainland famous having-become

σὲ δὲ τοσαῦτα καὶ τηλικαῦτα τὸ μέγεθος διαπεπραγμένον· 98
you but so-many and such-great in-the greatness having-accomplished
περὶ ὧν εἰ μὲν πρὸς ἑτέρους τὸν λόγον ἐποιούμην,
about which if indeed to others the speech I-were-making
καλῶς ἂν εἶχε διελθεῖν, πρὸς σὲ δὲ διαλεγόμενος, εἰ
well — it-would-be to-go-through to you but conversing if
τὰς σὰς πράξεις σοι διεξιοίην, δικαίως ἂν ἀνόητος
the your actions to-you I-should-go-through justly — senseless
ἅμα καὶ περίεργος εἶναι δοκοίην.
at-once and officious to-be I-would-seem

VI · THE KING'S WEAKNESS AND HERACLES' EXAMPLE

The present king's father humbled Athens and Sparta, but this king has beaten no army that ravaged his land, failed to hold the cities given him, and retreated from Egypt in disgrace; Cyprus, Phoenicia, and Cilicia are in revolt or in turmoil, and Idrieus, the most prosperous ruler on the mainland, would welcome Philip. Freedom offered to the satraps would break the empire, as it broke Athens' and Sparta's. Isocrates will not instruct a general in war, but he believes Philip's father, the founder of his kingdom, and Heracles himself would advise the same. Philip's father was friendly to all these cities; the founder took the kingship of Macedon, not a tyranny over Greeks. Heracles, whose wisdom and justice the poets neglect, reconciled the Greeks, took Troy with a few men, setting up his pillars as the bounds of Greece.

ἄξιον δὲ μνησθῆναι καὶ τῶν βασιλέων ἀμφοτέρων, 99
worth and to-make-mention also of-the kings both
ἐφ' ὃν σοί τε συμβουλεύω στρατεύειν καὶ πρὸς ὃν
against whom you both I-advise to-campaign and against whom
Κλέαρχος ἐπολέμησεν, ἵν' ἑκατέρου τὴν γνώμην καὶ τὴν
Clearchus warred so-that of-each the judgment and the
δύναμιν εἰδῇς. ὁ μὲν τοίνυν τούτου πατὴρ τὴν πόλιν
power you-may-know the indeed then of-this father the city

τὴν ἡμετέραν καὶ πάλιν τὴν Λακεδαιμονίων κατεπολέμησεν,
the our and again the of-Lacedaemonians defeated
οὗτος δ᾽ οὐδενὸς πώποτε τῶν στρατευμάτων τῶν τὴν
this-one but no ever of-the armies the the
χώραν αὐτοῦ λυμαινομένων ἐπεκράτησεν.
land his ravaging prevailed-over
100 ἔπειθ᾽ ὁ μὲν τὴν Ἀσίαν ἅπασαν παρὰ τῶν Ἑλλήνων
then the-one indeed — Asia all from the Greeks
ἐν ταῖς συνθήκαις ἐξέλαβεν, οὗτος δὲ τοσούτου δεῖ τῶν
in the treaties took-out this-one but so-far lacks the
ἄλλων ἄρχειν, ὥστ᾽ οὐδὲ τῶν ἐκδοθεισῶν αὐτῷ πόλεων
others to-rule that not-even of-the surrendered to-him cities
ἐγκρατής ἐστιν. ὥστ᾽ οὐδεὶς ὅστις οὐκ ἂν ἀπορήσειε,
master is so-that no-one who not — would-be-at-a-loss
πότερα χρὴ νομίζειν τοῦτον αὐτῶν ἀφεστάναι δι᾽
whether it-is-necessary to-think him from-them to-have-withdrawn through
ἀνανδρίαν, ἢ ᾽κείνας ὑπερεωρακέναι καὶ καταπεφρονηκέναι
cowardice or those to-have-disdained and to-have-despised
τῆς βαρβαρικῆς δυναστείας.
the barbarian dominion
101 τὰ τοίνυν περὶ τὴν χώραν ὡς διάκειται, τίς οὐκ ἂν
the-affairs then about the land how they-stand who not —
ἀκούσας παροξυνθείη πολεμεῖν πρὸς αὐτόν; Αἴγυπτος γὰρ
having-heard would-be-incited to-war against him Egypt for
ἀφεστήκει μὲν καὶ κατ᾽ ἐκεῖνον τὸν χρόνον, οὐ μὴν ἀλλ᾽
had-revolted indeed even at that the time not however but
ἐφοβοῦντο μή ποτε βασιλεὺς αὐτὸς ποιησάμενος στρατείαν
they-feared lest ever the-king himself having-made expedition
κρατήσειε καὶ τῆς διὰ τὸν ποταμὸν δυσχωρίας καὶ τῆς
should-prevail-over both the through the river difficulty-of-ground and the
ἄλλης παρασκευῆς ἁπάσης· νῦν δ᾽ οὗτος ἀπήλλαξεν αὐτοὺς
other preparation all now but this-one freed them

τοῦ δέους τούτου. συμπαρασκευασάμενος γὰρ δύναμιν
from-the fear this having-prepared for force
ὅσην οἷός τ' ἦν πλείστην, καὶ στρατεύσας ἐπ' αὐτούς,
as-great-as able — he-was greatest and having-campaigned against them
ἀπῆλθεν ἐκεῖθεν οὐ μόνον ἡττηθείς, ἀλλὰ καὶ καταγελασθεὶς
went-away from-there not only defeated but also laughed-at
καὶ δόξας οὔτε βασιλεύειν οὔτε στρατηγεῖν ἄξιος εἶναι.
and having-seemed neither to-be-king nor to-be-general worthy to-be
τὰ τοίνυν περὶ Κύπρον καὶ Φοινίκην καὶ Κιλικίαν 102
the-affairs then about Cyprus and Phoenicia and Cilicia
καὶ τὸν τόπον ἐκεῖνον, ὅθεν ἐχρῶντο ναυτικῷ, τότε
and the region that from-where they-used a-fleet then
μὲν ἦν βασιλέως, νῦν δὲ τὰ μὲν ἀφέστηκε, τὰ
indeed were the-king's now but the-ones indeed have-revolted the-others
δ' ἐν πολέμῳ καὶ κακοῖς τοσούτοις ἐστίν, ὥστ' ἐκείνῳ
but in war and evils so-great are that for-him
μὲν μηδὲν εἶναι τούτων τῶν ἐθνῶν χρήσιμον, σοὶ δ',
indeed none to-be of-these the nations useful for-you but
ἢν πολεμεῖν πρὸς αὐτὸν βουληθῇς, συμφόρως ἕξειν.
if to-war against him you-wish advantageously to-be-going-to-be
καὶ μὴν Ἰδριέα γε τὸν εὐπορώτατον τῶν νῦν περὶ 103
and truly Idrieus at-least the most-prosperous of-the-ones now about
τὴν ἤπειρον προσήκει δυσμενέστερον εἶναι τοῖς βασιλέως
the mainland it-befits more-hostile to-be to-the king's
πράγμασι τῶν πολεμούντων· ἢ πάντων γ' ἂν
affairs than-the-ones warring or of-all at-least —
εἴη σχετλιώτατος, εἰ μὴ βούλοιτο καταλελύσθαι
he-would-be most-wretched if not he-should-wish to-have-been-destroyed
ταύτην τὴν ἀρχήν, τὴν αἰκισαμένην μὲν τὸν ἀδελφόν,
this the empire the having-maltreated indeed the brother
πολεμήσασαν δὲ πρὸς αὐτόν, ἅπαντα δὲ τὸν χρόνον
having-warred and against him all and the time

ἐπιβουλεύουσαν καὶ βουλομένην τοῦ τε σώματος αὐτοῦ
plotting and wishing of-the both body his
καὶ τῶν χρημάτων ἁπάντων γενέσθαι κυρίαν.
and of-the property all to-become master
104 ὑπὲρ ὧν δεδιὼς νῦν μὲν ἀναγκάζεται θεραπεύειν αὐτὸν
for which fearing now indeed he-is-compelled to-court him
καὶ χρήματα πολλὰ καθ' ἕκαστον τὸν ἐνιαυτὸν ἀναπέμπειν·
and money much by each the year to-send-up
εἰ δὲ σὺ διαβαίης εἰς τὴν ἤπειρον, ἐκεῖνός τ' ἂν ἄσμενος
if but you should-cross into the mainland he both — gladly
ἴδοι βοηθὸν ἥκειν αὑτῷ σε νομίζων, τῶν τ' ἄλλων
would-see as-helper to-have-come for-himself you thinking of-the and other
σατραπῶν πολλοὺς ἀποστήσεις, ἢν ὑπόσχῃ τὴν ἐλευθερίαν
satraps many you-will-detach if you-promise the freedom
αὐτοῖς, καὶ τοὔνομα τοῦτο διασπείρῃς εἰς τὴν Ἀσίαν, ὅ
to-them and the-word this you-scatter into — Asia which
περ εἰς τοὺς Ἕλληνας εἰσπεσὸν καὶ τὴν ἡμετέραν καὶ
very into the Greeks having-fallen both the our and
τὴν Λακεδαιμονίων ἀρχὴν κατέλυσεν.
the of-Lacedaemonians empire overthrew
105 ἔτι δ' ἂν πλείω λέγειν ἐπεχείρουν, ὃν τρόπον
further and — more to-say I-would-attempt in-what way
πολεμῶν τάχιστ' ἂν περιγένοιο τῆς τοῦ βασιλέως
warring most-quickly — you-could-prevail-over the of-the king
δυνάμεως· νῦν δὲ φοβοῦμαι μή τινες ἐπιτιμήσωσιν ἡμῖν,
power now but I-fear lest some censure us
εἰ μηδὲν πώποτε μεταχειρισάμενος τῶν στρατηγικῶν
if nothing ever having-handled of-the generalship
νῦν τολμῴην σοὶ παραινεῖν τῷ πλεῖστα καὶ μέγιστα
now I-should-dare you to-exhort the-one most and greatest-things

διαπεπραγμένῳ κατὰ πόλεμον. ὥστε περὶ μὲν τούτων
having-accomplished in war so-that about indeed these
οὐδὲν οἶμαι δεῖν πλείω λέγειν.
nothing I-think to-be-necessary more to-say
περὶ δὲ τῶν ἄλλων, ἡγοῦμαι τόν τε πατέρα σου καὶ τὸν
about but the other-things I-think the both father your and the-one
κτησάμενον τὴν βασιλείαν καὶ τὸν τοῦ γένους ἀρχηγόν,
having-acquired the kingship and the of-the race founder
εἰ τῷ μὲν εἴη θέμις, οἱ δὲ δύναμιν λάβοιεν, τῶν
if to-the-one indeed it-were right they and power should-get the
αὐτῶν ἂν τούτων γενέσθαι συμβούλους ὧν περ ἐγώ.
same — these to-become advisers as very I
χρῶμαι δὲ τεκμηρίοις ἐξ ὧν διαπεπραγμένοι τυγχάνουσιν. 106
I-use and proofs from what having-accomplished they-happen
ὅ τε γὰρ πατήρ σου πρὸς τὰς πόλεις ταύτας, αἷς σοὶ
the both for father your toward the cities these to-which you
παραινῶ προσέχειν τὸν νοῦν, πρὸς ἁπάσας οἰκείως εἶχεν·
I-exhort to-pay the attention toward all intimately was
ὅ τε κτησάμενος τὴν ἀρχήν, μεῖζον φρονήσας τῶν αὑτοῦ
the both having-acquired the rule greater having-thought than-the his-own
πολιτῶν καὶ μοναρχίας ἐπιθυμήσας, οὐχ ὁμοίως ἐβουλεύσατο
citizens and monarchy having-desired not alike deliberated
τοῖς πρὸς τὰς τοιαύτας φιλοτιμίας ὁρμωμένοις.
to-the-ones toward the such ambitions setting-out
οἱ μὲν γὰρ ἐν ταῖς αὑτῶν πόλεσι στάσεις καὶ ταραχὰς 107
the-ones indeed for in the their-own cities factions and confusions
καὶ σφαγὰς ἐμποιοῦντες ἐκτῶντο τὴν τιμὴν ταύτην, ὁ
and slaughters producing were-acquiring the honor this he
δὲ τὸν μὲν τόπον τὸν Ἑλληνικὸν ὅλως εἴασε, τὴν δ'
but the indeed region the Greek altogether left-alone the but
ἐν Μακεδονίᾳ βασιλείαν κατασχεῖν ἐπεθύμησεν· ἠπίστατο
in Macedonia kingship to-hold desired he-knew

γὰρ τοὺς μὲν Ἕλληνας οὐκ εἰθισμένους ὑπομένειν τὰς
for the indeed Greeks not accustomed to-endure the
μοναρχίας, τοὺς δ' ἄλλους οὐ δυναμένους ἄνευ τῆς
monarchies the but others not able without the
τοιαύτης δυναστείας διοικεῖν τὸν βίον τὸν σφέτερον αὐτῶν.
such dominion to-manage the life the their own
108 καὶ γάρ τοι συνέβη διὰ τὸ γνῶναι περὶ τούτων
and for surely it-happened because-of the to-have-recognized about these
αὐτὸν ἰδίως καὶ τὴν βασιλείαν γεγενῆσθαι πολὺ τῶν
him peculiarly also the kingship to-have-become much from-the
ἄλλων ἐξηλλαγμένην· μόνος γὰρ Ἑλλήνων οὐχ ὁμοφύλου
others differing alone for of-Greeks not of-the-same-tribe
γένους ἄρχειν ἀξιώσας μόνος καὶ διαφυγεῖν ἠδυνήθη τοὺς
race to-rule having-thought-fit alone also to-escape was-able the
κινδύνους τοὺς περὶ τὰς μοναρχίας γιγνομένους. τοὺς μὲν
dangers the about the monarchies arising the-ones indeed
γὰρ ἐν τοῖς Ἕλλησι τοιοῦτόν τι διαπεπραγμένους
for among the Greeks such something having-accomplished
εὕροιμεν ἂν οὐ μόνον αὐτοὺς διεφθαρμένους, ἀλλὰ καὶ
we-would-find — not only themselves destroyed but also
τὸ γένος αὐτῶν ἐξ ἀνθρώπων ἠφανισμένον, ἐκεῖνον δ'
the race their from men vanished him but
αὐτόν τ' ἐν εὐδαιμονίᾳ τὸν βίον διαγαγόντα, τῷ τε
himself both in prosperity the life having-spent to-the and
γένει καταλιπόντα τὰς αὐτὰς τιμὰς ἅσπερ αὐτὸς εἶχεν.
race having-left the same honors as-very himself had
109 περὶ τοίνυν Ἡρακλέους, οἱ μὲν ἄλλοι τὴν ἀνδρίαν ὑμνοῦντες
about then Heracles the indeed others the courage hymning
αὐτοῦ καὶ τοὺς ἄθλους ἀπαριθμοῦντες διατελοῦσι, περὶ δὲ
his and the labors counting-up continue about but
τῶν ἄλλων τῶν τῇ ψυχῇ προσόντων ἀγαθῶν οὐδεὶς οὔτε
the other the in-the soul belonging goods no-one either

τῶν ποιητῶν οὔτε τῶν λογοποιῶν οὐδεμίαν φανήσεται μνείαν
of-the poets or of-the prose-writers any will-appear mention
πεποιημένος. ἐγὼ δ' ὁρῶ μὲν τόπον ἴδιον καὶ παντάπασιν
having-made I but see indeed place proper and altogether
ἀδιεξέργαστον, οὐ μικρὸν οὐδὲ κενόν, ἀλλὰ πολλῶν μὲν
unworked not small nor empty but of-many indeed
ἐπαίνων καὶ καλῶν πράξεων γέμοντα, ποθοῦντα δὲ τὸν
praises and fine actions full longing-for but the-one
ἀξίως ἂν δυνηθέντα διαλεχθῆναι περὶ αὐτῶν·
worthily — able to-discourse about them
ἐφ' ὃν εἰ μὲν νεώτερος ὢν ἐπέστην, ῥᾳδίως ἂν 110
on which if indeed younger being I-had-entered easily —
ἐπέδειξα τὸν πρόγονον ὑμῶν καὶ τῇ φρονήσει καὶ
I-would-have-shown the ancestor your both in-the wisdom and
τῇ φιλοτιμίᾳ καὶ τῇ δικαιοσύνῃ πλέον διενεγκόντα πάντων
in-the ambition and in-the justice more having-excelled of-all
τῶν προγεγενημένων ἢ τῇ ῥώμῃ τῇ τοῦ σώματος· νῦν δ'
the predecessors than in-the strength the of-the body now but
ἐπελθὼν ἐπ' αὐτόν, καὶ κατιδὼν τὸ πλῆθος τῶν ἐνόντων
having-come on it and having-seen the multitude of-the-things available
εἰπεῖν, τήν τε δύναμιν τὴν παροῦσάν μοι κατεμεμψάμην
to-say the both power the present to-me I-blamed
καὶ τὸν λόγον ᾐσθόμην διπλάσιον ἂν γενόμενον τοῦ νῦν
and the speech I-perceived double — having-become than-the now
ἀναγιγνωσκομένου. τῶν μὲν οὖν ἄλλων ἀπέστην διὰ
being-read the indeed then other-things I-desisted-from because-of
τὰς αἰτίας ταύτας, μίαν δὲ πρᾶξιν ἐξ αὐτῶν ἔλαβον, ἥ περ
the causes these one but action from them I-took which very
ἦν προσήκουσα μὲν καὶ πρέπουσα τοῖς προειρημένοις, τὸν δὲ
was befitting indeed and suitable to-the things-said-before the and
καιρὸν ἔχουσα μάλιστα σύμμετρον τοῖς νῦν λεγομένοις.
occasion having most proportionate to-the-things now being-said

111 ἐκεῖνος γὰρ ὁρῶν τὴν Ἑλλάδα πολέμων καὶ στάσεων καὶ
he for seeing — Greece of-wars and factions and
πολλῶν ἄλλων κακῶν μεστὴν οὖσαν, παύσας ταῦτα
of-many other evils full being having-stopped these-things
καὶ διαλλάξας τὰς πόλεις πρὸς ἀλλήλας ὑπέδειξε τοῖς
and having-reconciled the cities with one-another showed to-the
ἐπιγιγνομένοις, μεθ' ὧν χρὴ καὶ πρὸς οὓς δεῖ
later-generations with whom it-is-necessary and against whom it-is-necessary
τοὺς πολέμους ἐκφέρειν. ποιησάμενος γὰρ στρατείαν ἐπὶ
the wars to-carry having-made for expedition against
Τροίαν, ἥ περ εἶχε τότε μεγίστην δύναμιν τῶν περὶ
Troy which very had then greatest power of-the-ones about
τὴν Ἀσίαν, τοσοῦτον διήνεγκε τῇ στρατηγίᾳ τῶν
— Asia so-much excelled in-the generalship than-the-ones
πρὸς τὴν αὐτὴν ταύτην ὕστερον πολεμησάντων,
against the same this later having-warred
112 ὅσον οἱ μὲν μετὰ τῆς τῶν Ἑλλήνων δυνάμεως ἐν
as-much-as the-ones indeed with the of-the Greeks power in
ἔτεσι δέκα μόλις αὐτὴν ἐξεπολιόρκησαν, ὁ δ' ἐν ἡμέραις
years ten barely it took-by-siege he but in days
ἐλάττοσιν ἢ τοσαύταις καὶ μετ' ὀλίγων στρατεύσας
fewer than as-many and with few having-campaigned
ῥᾳδίως αὐτὴν κατὰ κράτος εἷλεν. καὶ μετὰ ταῦτα τοὺς
easily it by force took and after these-things the
βασιλέας τῶν ἐθνῶν τῶν ἐφ' ἑκατέρας τῆς ἠπείρου
kings of-the nations the on each of-the continent
τὴν παραλίαν κατοικούντων ἅπαντας ἀπέκτεινεν· οὓς
the coast inhabiting all he-killed whom
οὐδέποτ' ἂν διέφθειρεν, εἰ μὴ καὶ τῆς δυνάμεως
never — he-would-have-destroyed if not also the power
αὐτῶν ἐκράτησεν. ταῦτα δὲ πράξας τὰς στήλας τὰς
their he-had-mastered these-things and having-done the pillars the

Ἡρακλέους καλουμένας ἐποιήσατο, τροπαῖον μὲν τῶν
of-Heracles called he-made trophy indeed of-the
βαρβάρων, μνημεῖον δὲ τῆς ἀρετῆς τῆς αὑτοῦ καὶ τῶν
barbarians memorial and of-the virtue the his-own and of-the
κινδύνων, ὅρους δὲ τῆς τῶν Ἑλλήνων χώρας.
dangers boundaries and of-the of-the Greeks land
τούτου δ' ἕνεκά σοι περὶ τούτων διῆλθον, ἵνα γνῷς 113
of-this and for-the-sake to-you about these I-went-through so-that you-may-know
ὅτι σε τυγχάνω τῷ λόγῳ παρακαλῶν ἐπὶ τοιαύτας
that you I-happen by-the speech summoning to such
πράξεις, ἃς ἐπὶ τῶν ἔργων οἱ πρόγονοί σου φαίνονται
actions which in the deeds the ancestors your appear
καλλίστας προκρίναντες. ἅπαντας μὲν οὖν χρὴ τοὺς
finest having-preferred all indeed then it-is-necessary the-ones
νοῦν ἔχοντας τὸν κράτιστον ὑποστησαμένους πειρᾶσθαι
sense having the best having-set-before-themselves to-try
γίγνεσθαι τοιούτους, μάλιστα δὲ σοὶ προσήκει. τὸ γὰρ
to-become such most but for-you it-befits the for
μὴ δεῖν ἀλλοτρίοις χρῆσθαι παραδείγμασιν, ἀλλ' οἰκεῖον
not to-need others' to-use examples but one's-own
ὑπάρχειν, πῶς οὐκ εἰκὸς ὑπ' αὐτοῦ σε παροξύνεσθαι, καὶ
to-exist how not reasonable by it you to-be-incited and
φιλονικεῖν ὅπως τῷ προγόνῳ σαυτὸν ὅμοιον παρασκευάσεις;
to-be-ambitious how to-the ancestor yourself like you-will-make
λέγω δ' οὐχ ὡς δυνησόμενον ἁπάσας σε μιμήσασθαι τὰς 114
I-say and not as going-to-be-able all you to-imitate the
Ἡρακλέους πράξεις (οὐδὲ γὰρ ἂν τῶν θεῶν ἔνιοι δυνηθεῖεν)·
of-Heracles actions not-even for — of-the gods some could
ἀλλὰ κατά γε τὸ τῆς ψυχῆς ἦθος καὶ τὴν φιλανθρωπίαν
but in at-least the of-the soul character and the humanity
καὶ τὴν εὔνοιαν, ἣν εἶχεν εἰς τοὺς Ἕλληνας, δύναι'
and the goodwill which he-had toward the Greeks you-could

ἂν ὁμοιωθῆναι τοῖς ἐκείνου βουλήμασιν. ἔστι δέ σοι
— *to-be-made-like to-the his intentions it-is and for-you*
πεισθέντι τοῖς ὑπ᾽ ἐμοῦ λεγομένοις τυχεῖν δόξης,
having-been-persuaded the-things by me said to-obtain glory
115 οἵας ἂν αὐτὸς βουληθῇς· ῥᾴδιον γάρ ἐστιν ἐκ τῶν
such-as — yourself you-wish easy for it-is from the
παρόντων κτήσασθαι τὴν καλλίστην, ἢ ἐξ ὧν παρέλαβες
present to-acquire the finest than from what you-received
ἐπὶ τὴν νῦν ὑπάρχουσαν προελθεῖν. σκέψαι δ᾽ ὅτι σε
to the now existing to-advance consider and that you
τυγχάνω παρακαλῶν, ἐξ ὧν ποιήσει τὰς στρατείας
I-happen summoning from which you-will-make the expeditions
οὐ μετὰ τῶν βαρβάρων ἐφ᾽ οὓς οὐ δίκαιόν ἐστιν, ἀλλὰ
not with the barbarians against whom not just it-is but
μετὰ τῶν Ἑλλήνων ἐπὶ τούτους πρὸς οὓς προσήκει
with the Greeks against those against whom it-befits
τοὺς ἀφ᾽ Ἡρακλέους γεγονότας πολεμεῖν.
the-ones from Heracles born to-war

VII · GENTLENESS, JASON, AND THE WANDERERS

Isocrates urges benevolence toward the Greeks, since gentleness is honored among gods and men. Jason of Pherae won great fame merely by saying he would cross into Asia; Philip should try to take the whole kingdom or at least cut off Asia from Cilicia to Sinope and settle there the wanderers who now plunder whomever they meet, a growing danger to all Greeks. Failing that, he can free the Greek cities of Asia. Some may blame Isocrates for passing over his own city, but he urged Athens first, and when she cared less for his words than for raving speakers, he turned to Philip.

καὶ μὴ θαυμάσῃς, εἰ διὰ παντός σε τοῦ λόγου πειρῶμαι 116
and not be-surprised if through all you the speech I-try
προτρέπειν ἐπί τε τὰς εὐεργεσίας τὰς τῶν Ἑλλήνων
to-urge to both the benefactions the toward-the Greeks
καὶ πραότητα καὶ φιλανθρωπίαν· ὁρῶ γὰρ τὰς μὲν
and gentleness and humanity I-see for the indeed
χαλεπότητας λυπηρὰς οὔσας καὶ τοῖς ἔχουσι καὶ
harshnesses painful being both to-the-ones having-them and
τοῖς ἐντυγχάνουσι, τὰς δὲ πραότητας οὐ μόνον ἐπὶ τῶν
to-the-ones meeting-them the but gentlenesses not only among the
ἀνθρώπων καὶ τῶν ἄλλων ζώων ἁπάντων εὐδοκιμούσας,
men and the other living-beings all well-thought-of
ἀλλὰ καὶ τῶν θεῶν τοὺς μὲν τῶν ἀγαθῶν αἰτίους ἡμῖν 117
but also of-the gods the-ones indeed of-the goods causes to-us
ὄντας Ὀλυμπίους προσαγορευομένους, τοὺς δ' ἐπὶ ταῖς
being Olympians called the-ones but over the
συμφοραῖς καὶ ταῖς τιμωρίαις τεταγμένους δυσχερεστέρας
misfortunes and the punishments appointed harsher
τὰς ἐπωνυμίας ἔχοντας, καὶ τῶν μὲν καὶ τοὺς ἰδιώτας
the names having and of-the-ones indeed both the private-men
καὶ τὰς πόλεις καὶ νεὼς καὶ βωμοὺς ἱδρυμένους, τοὺς
and the cities both temples and altars set-up the-others
δ' οὔτ' ἐν ταῖς εὐχαῖς οὔτ' ἐν ταῖς θυσίαις τιμωμένους,
but neither in the prayers nor in the sacrifices honored
ἀλλ' ἀποπομπὰς αὐτῶν ἡμᾶς ποιουμένους.
but riddances of-them us making
ὧν ἐνθυμούμενον ἐθίζειν σαυτὸν χρή, καὶ μελετᾶν 118
which considering to-accustom yourself it-is-necessary and to-practice
ὅπως ἔτι μᾶλλον ἢ νῦν τοιαύτην ἅπαντες περὶ σοῦ τὴν
how still more than now such all about you the
γνώμην ἕξουσιν. χρὴ δὲ τοὺς μείζονος δόξης τῶν
opinion will-have it-is-necessary and the-ones greater glory than-the

ἄλλων ἐπιθυμοῦντας περιβάλλεσθαι μὲν τῇ διανοίᾳ τὰς
others desiring to-embrace indeed in-the mind the
πράξεις δυνατὰς μέν, εὐχῇ δ' ὁμοίας, ἐξεργάζεσθαι δὲ
actions possible indeed to-a-prayer but like to-accomplish and
ζητεῖν αὐτὰς ὅπως ἂν οἱ καιροὶ παραδιδῶσιν.
to-seek them as — the occasions offer
119 ἐκ πολλῶν δ' ἂν κατανοήσειας ὅτι δεῖ τοῦτον τὸν
from many and — you-could-learn that it-is-necessary in-this the
τρόπον πράττειν, μάλιστα δ' ἐκ τῶν Ἰάσονι συμβάντων.
way to-act most but from the-things to-Jason having-happened
ἐκεῖνος γὰρ οὐδὲν τοιοῦτον οἷον σὺ κατεργασάμενος
he for nothing such as you having-accomplished
μεγίστης δόξης ἔτυχεν, οὐκ ἐξ ὧν ἔπραξεν, ἀλλ' ἐξ
greatest glory obtained not from what he-did but from
ὧν ἔφησεν· ἐποιεῖτο γὰρ τοὺς λόγους ὡς εἰς τὴν ἤπειρον
what he-said he-made for the speeches as into the mainland
διαβησόμενος καὶ βασιλεῖ πολεμήσων.
going-to-cross and the-king going-to-war-on
120 ὅπου δ' Ἰάσων λόγῳ μόνον χρησάμενος οὕτως αὑτὸν
where and Jason with-word only having-used so himself
ηὔξησεν, ποίαν τινὰ χρὴ προσδοκᾶν περὶ σοῦ
increased what-kind-of some is-it-necessary to-expect about you
γνώμην αὐτοὺς ἕξειν, ἢν ἔργῳ ταῦτα πράξῃς, καὶ
opinion them to-be-going-to-have if in-fact these-things you-do and
μάλιστα μὲν πειραθῇς ὅλην τὴν βασιλείαν ἑλεῖν, εἰ δὲ
most indeed you-try whole the kingdom to-take if but
μή, χώραν ὅτι πλείστην ἀφορίσασθαι καὶ διαλαβεῖν τὴν
not land as most to-mark-off and to-cut-across —
Ἀσίαν, ὡς λέγουσί τινες, ἀπὸ Κιλικίας μέχρι Σινώπης,
Asia as say some from Cilicia to Sinope
πρὸς δὲ τούτοις κτίσαι πόλεις ἐπὶ τούτῳ τῷ τόπῳ, καὶ
besides and these to-found cities in this the region and

κατοικίσαι τοὺς νῦν πλανωμένους δι᾽ ἔνδειαν τῶν καθ᾽
to-settle the-ones now wandering through want of-the by
ἡμέραν καὶ λυμαινομένους οἷς ἂν ἐντύχωσιν.
day and ravaging whomever — they-meet
οὓς εἰ μὴ παύσομεν ἀθροιζομένους βίον αὐτοῖς ἱκανὸν 121
whom if not we-stop gathering livelihood for-them sufficient
πορίσαντες, λήσουσιν ἡμᾶς τοσοῦτοι γενόμενοι τὸ
having-provided they-will-escape us so-many having-become in-the
πλῆθος, ὥστε μηδὲν ἧττον αὐτοὺς εἶναι φοβεροὺς τοῖς
number that in-nothing less them to-be fearsome to-the
Ἕλλησιν ἢ τοῖς βαρβάροις· ὧν οὐδεμίαν ποιούμεθα
Greeks than to-the barbarians of-whom no we-make
πρόνοιαν, ἀλλ᾽ ἀγνοοῦμεν κοινὸν φόβον καὶ κίνδυνον
forethought but we-are-unaware-of common fear and danger
ἅπασιν ἡμῖν αὐξανόμενον.
to-all us growing
ἔστιν οὖν ἀνδρὸς μέγα φρονοῦντος καὶ φιλέλληνος καὶ 122
it-is then of-a-man great thinking and lover-of-Greeks and
πορρωτέρω τῶν ἄλλων τῇ διανοίᾳ καθορῶντος,
farther than-the others with-the mind seeing
ἀποχρησάμενον τοῖς τοιούτοις πρὸς τοὺς βαρβάρους, καὶ
having-used the such against the barbarians and
χώραν ἀποτεμόμενον τοσαύτην ὅσην ὀλίγῳ πρότερον
land having-cut-off so-much as a-little before
εἰρήκαμεν, ἀπαλλάξαι τε τοὺς ξενιτευομένους τῶν
we-have-said to-free both the-ones wandering-abroad from-the
κακῶν ὧν αὐτοί τ᾽ ἔχουσι καὶ τοῖς ἄλλοις παρέχουσι,
evils which themselves both have and to-the others cause
καὶ πόλεις ἐξ αὐτῶν συστῆσαι, καὶ ταύταις ὁρίσαι τὴν
and cities from them to-found and with-these to-bound —
Ἑλλάδα καὶ προβαλέσθαι πρὸ ἁπάντων ἡμῶν.
Greece and to-put-forward before all us

123 ταῦτα γὰρ πράξας οὐ μόνον ἐκείνους εὐδαίμονας ποιήσεις,
these-things for having-done not only them happy you-will-make
ἀλλὰ καὶ πάντας ἡμᾶς εἰς ἀσφάλειαν καταστήσεις. ἢν δ'
but also all us into safety you-will-bring if but
οὖν τούτων διαμάρτῃς, ἀλλ' ἐκεῖνό γε ῥᾳδίως ποιήσεις,
then in-these you-fail but that at-least easily you-will-do
τὰς πόλεις τὰς τὴν Ἀσίαν κατοικούσας ἐλευθερώσεις.
the cities the — Asia inhabiting you-will-free
ὅ τι δ' ἂν τούτων πρᾶξαι δυνηθῇς ἢ καὶ μόνον
what ever and — of-these to-do you-are-able or even only
ἐπιχειρήσῃς, οὐκ ἔσθ' ὅπως οὐ μᾶλλον τῶν ἄλλων
you-attempt not is how not more than-the others
εὐδοκιμήσεις, καὶ δικαίως, ἤν περ αὐτός τ' ἐπὶ
you-will-be-well-thought-of and justly if very yourself both on
ταῦθ' ὁρμήσῃς καὶ τοὺς Ἕλληνας προτρέψῃς·
these-things you-set-out and the Greeks you-urge
124 ἐπεὶ νῦν γε τίς οὐκ ἂν εἰκότως τὰ συμβεβηκότα
since now at-least who not — reasonably the events
θαυμάσειε καὶ καταφρονήσειεν ἡμῶν, ὅπου παρὰ μὲν
would-wonder-at and would-despise us where among indeed
τοῖς βαρβάροις, οὓς ὑπειλήφαμεν μαλακοὺς εἶναι καὶ
the barbarians whom we-have-supposed soft to-be and
πολέμων ἀπείρους καὶ διεφθαρμένους ὑπὸ τῆς τρυφῆς,
of-wars inexperienced and corrupted by the luxury
ἄνδρες ἐγγεγόνασιν οἳ τῆς Ἑλλάδος ἄρχειν ἠξίωσαν, τῶν
men have-arisen who — Greece to-rule claimed of-the
δ' Ἑλλήνων οὐδεὶς τοσοῦτον πεφρόνηκεν ὥστ' ἐπιχειρῆσαι
but Greeks no-one so-much has-thought-great that to-attempt
τῆς Ἀσίας ἡμᾶς ποιῆσαι κυρίους,
— of-Asia us to-make masters

ἀλλὰ τοσοῦτον αὐτῶν ἀπολελειμμένοι τυγχάνομεν, ὥστ' 125
but so-far than-them left-behind we-happen that
ἐκεῖνοι μὲν οὐκ ὤκνησαν οὐδὲ προϋπάρξαι τῆς ἔχθρας τῆς
they indeed not did-hesitate even to-begin of-the enmity the
πρὸς τοὺς Ἕλληνας, ἡμεῖς δ' οὐδ' ὑπὲρ ὧν κακῶς ἐπάθομεν
toward the Greeks we but not-even for what ill we-suffered
ἀμύνεσθαι τολμῶμεν αὐτούς, ἀλλ' ὁμολογούντων ἐκείνων ἐν
to-repel we-dare them but admitting they in
ἅπασι τοῖς πολέμοις μήτε στρατιώτας ἔχειν μήτε στρατηγοὺς
all the wars neither soldiers to-have nor generals
μήτ' ἄλλο μηδὲν τῶν εἰς τοὺς κινδύνους χρησίμων,
nor other anything of-the-things for the dangers useful
ἀλλὰ ταῦτα πάντα παρ' ἡμῶν μεταπεμπομένων, εἰς τοῦθ' 126
but these-things all from us sending-for into this
ἥκομεν ἐπιθυμίας τοῦ κακῶς ἡμᾶς αὐτοὺς ποιεῖν, ὥστ'
we-have-come of-desire of-the ill us ourselves to-treat that
ἐξὸν ἡμῖν τἀκείνων ἀδεῶς ἔχειν πρὸς ἡμᾶς τ' αὐτοὺς
it-being-possible for-us their-things without-fear to-have against us both ourselves
περὶ μικρῶν πολεμοῦμεν, καὶ τοὺς ἀφισταμένους τῆς
about small-things we-war and the-ones revolting from-the
ἀρχῆς τῆς βασιλέως συγκαταστρεφόμεθα, καὶ λελήθαμεν
empire the king's we-help-subdue and we-have-failed-to-notice
ἡμᾶς αὐτοὺς ἐνίοτε μετὰ τῶν πατρικῶν ἐχθρῶν τοὺς
us ourselves sometimes with the hereditary enemies the-ones
τῆς αὐτῆς συγγενείας μετέχοντας ἀπολλύναι ζητοῦντες.
of-the same kinship sharing to-destroy seeking
διὸ καὶ σοὶ νομίζω συμφέρειν οὕτως ἀνάνδρως 127
therefore also for-you I-think to-be-profitable so cowardly
διακειμένων τῶν ἄλλων προστῆναι τοῦ πολέμου τοῦ πρὸς
being-disposed the others to-take-the-lead-of the war the against
ἐκεῖνον. προσήκει δὲ τοῖς μὲν ἄλλοις τοῖς ἀφ' Ἡρακλέους
him it-befits and the indeed others the-ones from Heracles

πεφυκόσι καὶ τοῖς ἐν πολιτείᾳ καὶ νόμοις ἐνδεδεμένοις
born and the-ones in a-constitution and laws bound
ἐκείνην τὴν πόλιν στέργειν, ἐν ᾗ τυγχάνουσι κατοικοῦντες,
that the city to-cherish in which they-happen dwelling
σὲ δ' ὥσπερ ἄφετον γεγενημένον ἅπασαν τὴν Ἑλλάδα
you but as free-roaming having-become all — Greece
πατρίδα νομίζειν, ὥσπερ ὁ γεννήσας ὑμᾶς, καὶ κινδυνεύειν
fatherland to-think as the-one having-begotten you and to-run-risks
ὑπὲρ αὐτῆς ὁμοίως ὥσπερ ὑπὲρ ὧν μάλιστα σπουδάζεις.
for it alike as for what most you-are-zealous

128 ἴσως δ' ἄν τινες ἐπιτιμῆσαί μοι τολμήσειαν τῶν οὐδὲν
perhaps and — some to-censure me might-dare of-the-ones nothing
ἄλλο δυναμένων ἢ τοῦτο ποιεῖν, ὅτι σὲ προειλόμην
other able than this to-do that you I-chose
παρακαλεῖν ἐπί τε τὴν στρατείαν τὴν ἐπὶ τοὺς βαρβάρους
to-summon to both the expedition the against the barbarians
καὶ τὴν ἐπιμέλειαν τὴν τῶν Ἑλλήνων, παραλιπὼν τὴν
and the care the of-the Greeks having-passed-over the
ἐμαυτοῦ πόλιν.
my-own city

129 ἐγὼ δ' εἰ μὲν πρὸς ἄλλους τινὰς πρότερον ἐπεχείρουν
I and if indeed to others some before I-had-attempted
διαλέγεσθαι περὶ τούτων ἢ πρὸς τὴν πατρίδα τὴν αὑτοῦ
to-discourse about these than to the fatherland the my-own
τὴν τρὶς τοὺς Ἕλληνας ἐλευθερώσασαν, δὶς μὲν ἀπὸ
the three-times the Greeks having-freed twice indeed from
τῶν βαρβάρων, ἅπαξ δ' ἀπὸ τῆς Λακεδαιμονίων ἀρχῆς,
the barbarians once and from the of-Lacedaemonians empire
ὡμολόγουν ἂν πλημμελεῖν· νῦν δ' ἐκείνην μὲν φανήσομαι
I-would-admit — to-err now but her indeed I-shall-appear
πρώτην ἐπὶ ταῦτα προτρέπων ὡς ἠδυνάμην μετὰ πλείστης

σπουδῆς, αἰσθανόμενος δ' ἔλαττον αὐτὴν φροντίζουσαν τῶν
zeal perceiving but less her caring-for the-things
ὑπ' ἐμοῦ λεγομένων ἢ τῶν ἐπὶ τοῦ βήματος μαινομένων
by me said than the-ones on the platform raving
ἐκείνην μὲν εἴασα, τῆς δὲ πραγματείας οὐκ ἀπέστην.
her indeed I-let-be from-the but task not I-desisted
διὸ δικαίως ἄν με πάντες ἐπαινοῖεν ὅτι, τῇ δυνάμει 130
therefore justly — me all would-praise that the power
ταύτῃ χρώμενος ἣν ἔχων τυγχάνω, διατετέλεκα πάντα
this using which having I-happen I-have-continued all
τὸν χρόνον πολεμῶν μὲν τοῖς βαρβάροις, κατηγορῶν δὲ
the time warring indeed on-the barbarians accusing but
τῶν μὴ τὴν αὐτὴν ἐμοὶ γνώμην ἐχόντων, προτρέπειν
the-ones not the same with-me opinion having to-urge
δ' ἐπιχειρῶν οὓς ἂν ἐλπίσω μάλιστα δυνήσεσθαι
and attempting whomever — I-hope most to-be-going-to-be-able
τοὺς μὲν Ἕλληνας ἀγαθόν τι ποιῆσαι, τοὺς δὲ
the indeed Greeks good something to-do the but
βαρβάρους ἀφελέσθαι τὴν ὑπάρχουσαν εὐδαιμονίαν.
barbarians to-deprive-of the existing prosperity
διόπερ καὶ νῦν πρὸς σὲ ποιοῦμαι τοὺς λόγους, οὐκ 131
therefore also now to you I-make the speeches not
ἀγνοῶν ὅτι τούτοις ὑπ' ἐμοῦ μὲν λεγομένοις πολλοὶ
ignorant that these by me indeed being-said many
φθονήσουσι, τοῖς δ' αὐτοῖς τούτοις ὑπὸ σοῦ πραττομένοις
will-envy the but same these by you being-done
ἅπαντες συνησθήσονται. τῶν μὲν γὰρ εἰρημένων οὐδεὶς
all will-rejoice-at of-the indeed for things-said no-one
κεκοινώνηκε, τῶν δ' ὠφελιῶν τῶν κατεργασθησομένων
has-shared of-the but benefits the going-to-be-accomplished
οὐκ ἔστιν ὅστις οὐκ οἰήσεται μεθέξειν.
not is who not will-think to-be-going-to-share

132 σκέψαι δ' ὡς αἰσχρὸν περιορᾶν τὴν Ἀσίαν ἄμεινον
consider and how shameful to-overlook — Asia better
πράττουσαν τῆς Εὐρώπης καὶ τοὺς βαρβάρους εὐπορωτέρους
faring — than-Europe and the barbarians more-prosperous
τῶν Ἑλλήνων ὄντας, ἔτι δὲ τοὺς μὲν ἀπὸ Κύρου τὴν
than-the Greeks being further and the-ones indeed from Cyrus the
ἀρχὴν ἔχοντας, ὃν ἡ μήτηρ εἰς τὴν ὁδὸν ἐξέβαλε, βασιλέας
rule having whom the mother onto the road cast-out kings
μεγάλους προσαγορευομένους, τοὺς δ' ἀφ' Ἡρακλέους
great called the-ones but from Heracles
πεφυκότας, ὃν ὁ γεννήσας διὰ τὴν ἀρετὴν
born whom the-one having-begotten because-of the virtue
εἰς θεοὺς ἀνήγαγε, ταπεινοτέροις ὀνόμασιν ἢ ᾽κείνους
to gods raised-up by-humbler names than those
προσαγορευομένους. ὧν οὐδὲν ἐατέον οὕτως ἔχειν,
called of-which nothing is-to-be-allowed so to-be
ἀλλ' ἀναστρεπτέον καὶ μεταστατέον ἅπαντα ταῦτ' ἐστίν.
but it-must-be-overturned and must-be-changed all these-things are
133 εὖ δ' ἴσθι μηδὲν ἄν με τούτων ἐπιχειρήσαντά σε πείθειν,
well and know nothing — me of-these having-attempted you to-persuade
εἰ δυναστείαν μόνον καὶ πλοῦτον ἑώρων ἐξ αὐτῶν
if power only and wealth I-saw from them
γενησόμενον· ἡγοῦμαι γὰρ τά γε τοιαῦτα καὶ νῦν
going-to-come I-think for the-things at-least such even now
σοι πλείω τῶν ἱκανῶν ὑπάρχειν, καὶ πολλὴν ἀπληστίαν
for-you more than-the sufficient to-exist and much insatiability
ἔχειν ὅς τις προαιρεῖται κινδυνεύειν ὥστ' ἢ ταῦτα
to-have who ever chooses to-run-risks so-as either these-things
λαβεῖν ἢ στερηθῆναι τῆς ψυχῆς.
to-take or to-be-deprived of-the life

ἀλλὰ γὰρ οὐ πρὸς τὰς τούτων κτήσεις ἀποβλέψας ποιοῦμαι 134
but for not at the of-these acquisitions having-looked I-make
τοὺς λόγους, ἀλλ᾽ οἰόμενος ἐκ τούτων μεγίστην σοι καὶ
the speeches but thinking from these greatest for-you and
καλλίστην γενήσεσθαι δόξαν. ἐνθυμοῦ δ᾽ ὅτι τὸ μὲν
finest to-be-going-to-come glory consider and that the indeed
σῶμα θνητὸν ἅπαντες ἔχομεν, κατὰ δὲ τὴν εὔνοιαν καὶ τοὺς
body mortal all we-have by but the goodwill and the
ἐπαίνους καὶ τὴν φήμην καὶ τὴν μνήμην τὴν τῷ χρόνῳ
praises and the report and the memory the with-the time
συμπαρακολουθοῦσαν ἀθανασίας μεταλαμβάνομεν, ἧς
accompanying of-immortality we-partake of-which
ἄξιον ὀρεγομένους καθ᾽ ὅσον οἷοί τ᾽ ἐσμὲν ὁτιοῦν πάσχειν.
worth reaching-for by as-much-as able — we-are anything to-suffer
ἴδοις δ᾽ ἂν καὶ τῶν ἰδιωτῶν τοὺς ἐπιεικεστάτους ὑπὲρ 135
you-would-see and — also of-the private-men the most-reasonable for
ἄλλου μὲν οὐδενὸς ἂν τὸ ζῆν ἀντικαταλλαξαμένους, ὑπὲρ
other indeed nothing — the living having-exchanged for
δὲ τοῦ τυχεῖν καλῆς δόξης ἀποθνήσκειν ἐν τοῖς πολέμοις
but the to-obtain fine repute to-die in the wars
ἐθέλοντας, ὅλως δὲ τοὺς μὲν τιμῆς ἐπιθυμοῦντας ἀεὶ
willing in-general and the-ones indeed honor desiring always
μείζονος ἧς ἔχουσιν ὑπὸ πάντων ἐπαινουμένους, τοὺς
greater than-what they-have by all praised the-ones
δὲ πρὸς ἄλλο τι τῶν ὄντων ἀπλήστως διακειμένους
but toward other something of-the things-that-are insatiably disposed
ἀκρατεστέρους καὶ φαυλοτέρους εἶναι δοκοῦντας.
more-intemperate and baser to-be seeming

Wealth and power often pass to enemies, but goodwill and glory are left to one's own descendants. Philip should consider his ancestors, the cowardice of the barbarians, and the present moment, when his power is unmatched and the king hated. He should not think the king's power invincible; rule built for slavery is easily dissolved. Statesmanship joined to generalship wins the greatest praise, and no one after him will equal the deed of reconciling the Greeks and overthrowing the king. The heroes are praised not for wealth or power but for benefiting Greece, as Athens is praised for Marathon and Salamis and Sparta for Thermopylae. The gods work through men's thoughts; they gave Isocrates the words and Philip the deeds. In sum: benefit the Greeks, reign over the Macedonians, and rule as many barbarians as possible.

136 τὸ δὲ μέγιστον τῶν εἰρημένων, ὅτι συμβαίνει τοῦ μὲν
the but greatest of-the things-said that it-happens of-the indeed
πλούτου καὶ τῶν δυναστειῶν πολλάκις τοὺς ἐχθροὺς κυρίους
wealth and of-the powers often the enemies masters
γίγνεσθαι, τῆς δ' εὐνοίας τῆς παρὰ τῶν πολιτῶν καὶ τῶν
to-become of-the but goodwill the from the citizens and of-the
ἄλλων τῶν προειρημένων μηδένας ἄλλους καταλείπεσθαι
other the things-said-before no others to-be-left
κληρονόμους πλὴν τοὺς ἐξ ἡμῶν γεγονότας. ὥστ'
heirs except the-ones from us born so-that
ἠσχυνόμην ἄν, εἰ μὴ τούτων ἕνεκα συνεβούλευον καὶ
I-would-be-ashamed — if not these for-the-sake-of I-advised both
τὴν στρατείαν ποιεῖσθαι ταύτην καὶ πολεμεῖν καὶ κινδυνεύειν.
the expedition to-make this and to-war and to-run-risks
137 οὕτω δ' ἄριστα βουλεύσει περὶ τούτων, ἢν ὑπολάβῃς
so and best you-will-deliberate about these if you-suppose
μὴ μόνον τὸν λόγον τοῦτόν σε παρακαλεῖν, ἀλλὰ καὶ
not only the speech this you to-summon but also
τοὺς προγόνους καὶ τὴν τῶν βαρβάρων ἀνανδρίαν καὶ
the ancestors and the of-the barbarians cowardice and

τοὺς ὀνομαστοτάτους γενομένους καὶ δόξαντας ἡμιθέους
the-ones most-famous having-become and having-seemed demigods
εἶναι διὰ τὴν στρατείαν τὴν ἐπ᾽ ἐκείνους, μάλιστα δὲ
to-be because-of the expedition the against them most and
πάντων τὸν καιρόν, ἐν ᾧ σὺ μὲν τυγχάνεις τοσαύτην
of-all the occasion in which you indeed happen so-much
δύναμιν κεκτημένος ὅσην οὐδεὶς τῶν τὴν Εὐρώπην
power having-acquired as-much-as no-one of-the-ones — Europe
κατοικησάντων, πρὸς ὃν δὲ πολεμήσεις, οὕτω σφόδρα
having-inhabited against whom but you-will-war so greatly
μεμισημένος καὶ καταπεφρονημένος ὑφ᾽ ἁπάντων ὡς οὐδεὶς
hated and despised by all as no-one
πώποτε τῶν βασιλευσάντων.
ever of-the-ones having-been-king
πρὸ πολλοῦ δ᾽ ἂν ἐποιησάμην οἱόν τ᾽ εἶναι συνερᾶσαι 138
before much and — I-would-have-made possible — to-be to-weave-together
τοὺς λόγους ἅπαντας τοὺς ὑπ᾽ ἐμοῦ περὶ τούτων εἰρημένους·
the speeches all the by me about these spoken
μᾶλλον γὰρ ἂν ἄξιος οὗτος ἔδοξεν εἶναι τῆς ὑποθέσεως.
more for — worthy this would-have-seemed to-be of-the theme
οὐ μὴν ἀλλὰ σέ γε χρὴ σκοπεῖν ἐξ ἁπάντων
not however but you at-least it-is-necessary to-consider from all
τὰ συντείνοντα καὶ προτρέποντα πρὸς τὸν πόλεμον
the-things tending and urging toward the war
τοῦτον· οὕτω γὰρ ἂν ἄριστα βουλεύσαιο περὶ αὐτῶν.
this so for — best you-could-deliberate about them
οὐκ ἀγνοῶ δ᾽ ὅτι πολλοὶ τῶν Ἑλλήνων τὴν βασιλέως 139
not I-am-ignorant and that many of-the Greeks the king's
δύναμιν ἄμαχον εἶναι νομίζουσιν· ὧν ἄξιον θαυμάζειν,
power invincible to-be think whom worth to-wonder-at
εἰ τὴν ὑπ᾽ ἀνθρώπου βαρβάρου καὶ κακῶς τεθραμμένου
if the by a-man barbarian and badly reared

καταστα θεῖσαν καὶ συναχθεῖσαν ἐπὶ δουλείᾳ, ταύτην ὑπ᾽
established and gathered for slavery this by
ἀνδρὸς Ἕλληνος καὶ περὶ τοὺς πολέμους πολλὴν ἐμπειρίαν
a-man Greek and in the wars much experience
ἔχοντος μὴ νομίζουσιν ἂν ἐπ᾽ ἐλευθερίᾳ διαλυθῆναι, καὶ
having not they-think — for freedom to-be-dissolved and
ταῦτ᾽ εἰδότες ὅτι συστῆσαι μέν ἐστιν ἅπαντα χαλεπόν,
these-things knowing that to-put-together indeed is all-things hard
διαστῆσαι δὲ ῥᾴδιον.
to-break-apart but easy

140 ἐνθυμοῦ δ᾽ ὅτι μάλιστα τούτους τιμῶσιν ἅπαντες καὶ
consider and that most these honor all and
θαυμάζουσιν, οἵτινες ἀμφότερα δύνανται, καὶ πολιτεύεσθαι
admire who both are-able both to-govern
καὶ στρατηγεῖν. ὅταν οὖν ὁρᾷς τοὺς ἐν μιᾷ πόλει
and to-be-general when then you-see the-ones in one city
ταύτην ἔχοντας τὴν φύσιν εὐδοκιμοῦντας, ποίους τινὰς
this having the nature well-thought-of what-kind some
χρὴ προσδοκᾶν τοὺς ἐπαίνους ἔσεσθαι τοὺς περὶ
is-it-necessary to-expect the praises to-be-going-to-be the about
σοῦ ῥηθησομένους, ὅταν φαίνῃ ταῖς μὲν εὐεργεσίαις ἐν
you going-to-be-spoken when you-appear by-the indeed benefactions among
ἅπασι τοῖς Ἕλλησι πεπολιτευμένος, ταῖς δὲ στρατηγίαις
all the Greeks having-governed by-the but generalships
τοὺς βαρβάρους κατεστραμμένος;
the barbarians having-subdued

141 ἐγὼ μὲν γὰρ ἡγοῦμαι ταῦτα πέρας ἕξειν· οὐδένα γὰρ
I indeed for think these-things limit to-be-going-to-have no-one for
ἄλλον ποτὲ δυνήσεσθαι μείζω πρᾶξαι τούτων· οὔτε γὰρ
other ever to-be-going-to-be-able greater-things to-do than-these neither for
ἐν τοῖς Ἕλλησι γενήσεσθαι τηλικοῦτον ἔργον, ὅσον ἐστὶ
among the Greeks to-be-going-to-arise such-great deed as-great-as is

τὸ πάντας ἡμᾶς ἐκ τοσούτων πολέμων ἐπὶ τὴν ὁμόνοιαν
the all us from so-many wars to the concord
προαγαγεῖν, οὔτε τοῖς βαρβάροις εἰκός ἐστι συστῆναι
to-lead-forward nor for-the barbarians likely is to-be-put-together
τηλικαύτην δύναμιν, ἣν τὴν νῦν ὑπάρχουσαν καταλύσῃς.
such-great power if the now existing you-dissolve
ὥστε τῶν μὲν ἐπιγιγνομένων οὐδ' ἂν τις τῶν ἄλλων 142
so-that of-the indeed later-generations not-even if anyone of-the others
διενέγκῃ τὴν φύσιν, οὐδὲν ἕξει ποιῆσαι τοιοῦτον. ἀλλὰ
excels in-the nature nothing will-have to-do such but
μὴν τῶν γε προγεγενημένων ἔχω μὲν ὑπερβαλεῖν
truly of-the at-least predecessors I-can indeed to-surpass
τὰς πράξεις τοῖς ἤδη διὰ σοῦ κατειργασμένοις,
the actions by-the-things already by you accomplished
οὐ γλίσχρως, ἀλλ' ἀληθινῶς· ὅστις γὰρ ἔθνη τοσαῦτα
not meanly but truly who for nations so-many
τυγχάνεις κατεστραμμένος ὅσας οὐδεὶς πώποτε τῶν
you-happen having-subdued as-many-as no-one ever of-the
Ἑλλήνων πόλεις εἷλε, πῶς οὐκ ἂν πρὸς ἕκαστον αὐτῶν
Greeks cities took how not — against each of-them
ἀντιπαραβάλλων ῥᾳδίως ἂν ἐπέδειξα μείζω σε
comparing easily — I-could-have-shown greater-things you
κἀκείνων διαπεπραγμένον;
than-those having-accomplished
ἀλλὰ γὰρ εἱλόμην ἀποσχέσθαι τῆς τοιαύτης ἰδέας δι' 143
but for I-chose to-refrain from-the such form for
ἀμφότερα, διά τε τοὺς οὐκ εὐκαίρως αὐτῇ χρωμένους,
both-reasons because-of both the-ones not opportunely it using
καὶ διὰ τὸ μὴ βούλεσθαι ταπεινοτέρους ποιεῖν τῶν
and because-of the not to-wish humbler to-make than-the
νῦν ὄντων τοὺς ἡμιθέους εἶναι νομιζομένους.
now living the-ones demigods to-be thought

144 ἐνθυμοῦ δ', ἵνα τι καὶ τῶν ἀρχαίων εἴπωμεν, ὅτι
consider and so-that something also of-the ancient-things we-may-say that
τὸν Ταντάλου πλοῦτον καὶ τὴν Πέλοπος ἀρχὴν καὶ τὴν
the of-Tantalus wealth and the of-Pelops rule and the
Εὐρυσθέως δύναμιν οὐδεὶς ἂν οὔτε λόγων εὑρετὴς οὔτε
of-Eurystheus power no-one — neither of-speeches inventor nor
ποιητὴς ἐπαινέσειεν, ἀλλὰ μετά γε τὴν Ἡρακλέους
poet would-praise but after at-least the of-Heracles
ὑπερβολὴν καὶ τὴν Θησέως ἀρετὴν τοὺς ἐπὶ Τροίαν
preeminence and the of-Theseus virtue the-ones against Troy
στρατευσαμένους καὶ τοὺς ἐκείνοις ὁμοίους γενομένους
having-campaigned and the-ones to-those like having-become
ἅπαντες ἂν εὐλογήσειαν.
all — would-eulogize

145 καίτοι τοὺς ὀνομαστοτάτους καὶ τοὺς ἀρίστους αὐτῶν ἴσμεν
and-yet the most-famous and the best of-them we-know
ἐν μικροῖς πολιχνίοις καὶ νησυδρίοις τὰς ἀρχὰς κατασχόντας.
in small little-towns and islets the rules having-held
ἀλλ' ὅμως ἰσόθεον καὶ παρὰ πᾶσιν ὀνομαστὴν τὴν
but nevertheless godlike and among all famous the
αὑτῶν δόξαν κατέλιπον· ἅπαντες γὰρ φιλοῦσιν οὐ τοὺς
their-own glory they-left all for love not the-ones
σφίσιν αὐτοῖς μεγίστην δυναστείαν κτησαμένους, ἀλλὰ
for-them- -selves greatest power having-acquired but
τοὺς τοῖς Ἕλλησι πλείστων ἀγαθῶν αἰτίους γεγενημένους.
the-ones for-the Greeks of-most goods causes having-become

146 οὐ μόνον δ' ἐπὶ τούτων αὐτοὺς ὄψει τὴν γνώμην
not only and in-the-case-of these them you-will-see the judgment
ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως· ἐπεὶ καὶ
this having but in-the-case-of all alike since also
τὴν πόλιν ἡμῶν οὐδεὶς ἂν ἐπαινέσειεν, οὔθ' ὅτι τῆς
the city our no-one — would-praise neither that the

θαλάττης ἦρξεν οὔθ' ὅτι τοσοῦτον πλῆθος χρημάτων
sea it-ruled nor that so-great quantity of-money
εἰσπράξασα τοὺς συμμάχους εἰς τὴν ἀκρόπολιν ἀνήνεγκεν,
having-exacted-from the allies to the acropolis it-carried-up
ἀλλὰ μὴν οὐδ' ὅτι πολλῶν πόλεων ἐξουσίαν ἔλαβε,
but truly not-even that of-many cities power it-got
τὰς μὲν ἀναστάτους ποιῆσαι, τὰς δ' αὐξῆσαι, τὰς
the-ones indeed desolate to-make the-others but to-increase the-others
δ' ὅπως ἐβουλήθη διοικῆσαι·
but as it-wished to-manage
πάντα γὰρ ταῦτα παρῆν αὐτῇ πράττειν· ἀλλ' ἐκ 147
all for these-things it-was-possible for-it to-do but from
τούτων μὲν πολλαὶ κατηγορίαι κατ' αὐτῆς γεγόνασιν, ἐκ
these indeed many accusations against it have-arisen from
δὲ τῆς Μαραθῶνι μάχης καὶ τῆς ἐν Σαλαμῖνι ναυμαχίας,
but the at-Marathon battle and the at Salamis sea-battle
καὶ μάλισθ' ὅτι τὴν αὑτῶν ἐξέλιπον ὑπὲρ τῆς τῶν
and most that the their-own they-abandoned for the of-the
Ἑλλήνων σωτηρίας, ἅπαντες αὐτὴν ἐγκωμιάζουσιν.
Greeks safety all it praise
τὴν αὐτὴν δὲ γνώμην καὶ περὶ Λακεδαιμονίων ἔχουσιν· 148
the same and judgment also about Lacedaemonians they-have
καὶ γὰρ ἐκείνων μᾶλλον ἄγανται τὴν ἧτταν τὴν ἐν
also for their more they-admire the defeat the at
Θερμοπύλαις ἢ τὰς ἄλλας νίκας, καὶ τὸ τρόπαιον τὸ
Thermopylae than the other victories and the trophy the-one
μὲν κατ' ἐκείνων ὑπὸ τῶν βαρβάρων σταθὲν ἀγαπῶσι
indeed over them by the barbarians set-up they-cherish
καὶ θεωροῦσι, τὰ δ' ὑπὸ Λακεδαιμονίων κατὰ τῶν
and gaze-at the-ones but by Lacedaemonians over the

ἄλλων οὐκ ἐπαινοῦσιν ἀλλ᾽ ἀηδῶς ὁρῶσιν· ἡγοῦνται γὰρ
others not they-praise but unpleasantly they-see they-think for
τὸ μὲν ἀρετῆς εἶναι σημεῖον, τὰ δὲ πλεονεξίας.
the-one indeed of-virtue to-be sign the-others but of-greed
149 ταῦτ᾽ οὖν ἐξετάσας ἅπαντα καὶ διελθὼν πρὸς
these-things then having-examined all and having-gone-through to
αὐτόν, ἢν μέν τι τῶν εἰρημένων ᾖ μαλακώτερον ἢ
yourself if indeed something of-the things-said be softer or
καταδεέστερον, αἰτιῶ τὴν ἡλικίαν τὴν ἐμήν, ᾗ δικαίως
inferior blame the age the my to-which justly
ἂν ἅπαντες συγγνώμην ἔχοιεν· ἢν δ᾽ ὅμοια τοῖς πρότερον
— all pardon would-have if but like-things to-the before
διαδεδομένοις, νομίζειν αὐτὰ χρὴ μὴ τὸ γῆρας
published to-think them it-is-necessary not the old-age
τοὐμὸν εὑρεῖν ἀλλὰ τὸ δαιμόνιον ὑποβαλεῖν, οὐκ ἐμοῦ
my to-have-found but the divine to-have-suggested not of-me
φροντίζον, ἀλλὰ τῆς Ἑλλάδος κηδόμενον, καὶ βουλόμενον
caring but — for-Greece concerned and wishing
ταύτην τε τῶν κακῶν ἀπαλλάξαι τῶν παρόντων καὶ
it both from-the evils to-free the present and
σοὶ πολὺ μείζω περιθεῖναι δόξαν τῆς νῦν ὑπαρχούσης.
on-you much greater to-put-around glory than-the now existing
150 οἶμαι δέ σ᾽ οὐκ ἀγνοεῖν ὃν τρόπον οἱ θεοὶ τὰ
I-think and you not to-be-ignorant in-what way the gods the-affairs
τῶν ἀνθρώπων διοικοῦσιν. οὐ γὰρ αὐτόχειρες οὔτε τῶν
of-the men manage not for with-their-own-hands either of-the
ἀγαθῶν οὔτε τῶν κακῶν γίγνονται τῶν συμβαινόντων
goods or of-the evils do-they-become of-the-things befalling
αὐτοῖς, ἀλλ᾽ ἑκάστοις τοιαύτην ἔννοιαν ἐμποιοῦσιν,
them but in-each such thought they-produce

ὥστε δι᾽ ἀλλήλων ἡμῖν ἑκάτερα παραγίγνεσθαι τούτων. 151
so-that through one-another to-us each-of-two to-come of-these
οἷον ἴσως καὶ νῦν τοὺς μὲν λόγους ἡμῖν ἀπένειμαν, ἐπὶ
as perhaps also now the indeed speeches to-us they-assigned to
δὲ τὰς πράξεις σὲ τάττουσι, νομίζοντες τούτων μὲν σὲ
but the actions you they-appoint thinking of-these indeed you
κάλλιστ᾽ ἂν ἐπιστατῆσαι, τὸν δὲ λόγον τὸν ἐμὸν ἥκιστ᾽ ἂν
most-finely — to-preside-over the but speech the my least —
ὀχληρὸν γενέσθαι τοῖς ἀκούουσιν. ἡγοῦμαι δὲ καὶ τὰ
tiresome to-become to-the-ones hearing I-think and also the-things
πεπραγμένα πρότερον οὐκ ἄν ποτέ σοι γενέσθαι τηλικαῦτα
done before not — ever for-you to-have-become so-great
τὸ μέγεθος, εἰ μή τις θεῶν αὐτὰ συγκατώρθωσεν,
in-the size if not some of-gods them helped-accomplish
οὐχ ἵνα τοῖς βαρβάροις μόνον τοῖς ἐπὶ τῆς Εὐρώπης 152
not so-that against-the barbarians only the-ones on — Europe
κατοικοῦσι πολεμῶν διατελῇς, ἀλλ᾽ ὅπως ἂν ἐν τούτοις
dwelling warring you-may-continue but so-that — in these
γυμνασθεὶς καὶ λαβὼν ἐμπειρίαν καὶ γνωσθεὶς οἷος
having-been-trained and having-got experience and having-become-known what-kind
εἶ τούτων ἐπιθυμήσῃς ὧν ἐγὼ τυγχάνω συμβεβουλευκώς.
you-are those you-may-desire which I happen having-advised
αἰσχρὸν οὖν ἐστι καλῶς τῆς τύχης ἡγουμένης ἀπολειφθῆναι,
shameful then it-is well the fortune leading to-be-left-behind
καὶ μὴ παρασχεῖν σαυτὸν εἰς ὃ βούλεταί σε προαγαγεῖν.
and not to-offer yourself to what it-wishes you to-lead-forward
νομίζω δὲ χρῆναί σε πάντας μὲν τιμᾶν τοὺς περὶ 153
I-think and to-be-necessary you all indeed to-honor the-ones about
τῶν σοι πεπραγμένων ἀγαθόν τι λέγοντας, κάλλιστα
the by-you done good something saying most-finely
μέντοι νομίζειν ἐκείνους ἐγκωμιάζειν, τοὺς μειζόνων ἔργων
however to-think those to-praise the-ones of-greater deeds

ἢ τηλικούτων τὴν σὴν φύσιν ἀξιοῦντας, καὶ τοὺς μὴ
than such-great the your nature thinking-worthy and the-ones not
μόνον ἐν τῷ παρόντι κεχαρισμένως διειλεγμένους, ἀλλ'
only in the present agreeably having-discoursed but
οἵ τινες ἂν τοὺς ἐπιγιγνομένους οὕτω ποιήσωσι τὰς σὰς
who ever — the later-generations so make the your
πράξεις θαυμάζειν ὡς οὐδενὸς ἄλλου τῶν προγεγενημένων.
actions to-admire as of-no other of-the predecessors
πολλὰ δὲ βουλόμενος τοιαῦτα λέγειν οὐ δύναμαι· τὴν
many-things but wishing such to-say not I-am-able the
δ' αἰτίαν δι' ἥν, πλεονάκις τοῦ δέοντος εἴρηκα.
but cause for which more-often than-the necessary I-have-said
154 λοιπὸν οὖν ἐστι τὰ προειρημένα συναγαγεῖν, ἵν' ὡς ἐν
remaining then it-is the things-said-before to-gather so-that as in
ἐλαχίστοις κατίδοις τὸ κεφάλαιον τῶν συμβεβουλευμένων.
fewest you-may-see the sum of-the-things advised
φημὶ γὰρ χρῆναί σε τοὺς μὲν Ἕλληνας εὐεργετεῖν,
I-say for to-be-necessary you the indeed Greeks to-benefit
Μακεδόνων δὲ βασιλεύειν, τῶν δὲ βαρβάρων ὡς πλείστων
over-Macedonians and to-be-king of-the but barbarians as most
ἄρχειν. ἢν γὰρ ταῦτα πράττῃς, ἅπαντές σοι χάριν
to-rule if for these-things you-do all to-you gratitude
ἕξουσιν, οἱ μὲν Ἕλληνες ὑπὲρ ὧν εὖ πάσχουσι, Μακεδόνες
will-have the indeed Greeks for what well they-are-treated Macedonians
δ' ἢν βασιλικῶς ἀλλὰ μὴ τυραννικῶς αὐτῶν ἐπιστατῇς, τὸ
but if royally but not tyrannically them you-preside-over the
δὲ τῶν ἄλλων γένος, ἢν διὰ σὲ βαρβαρικῆς δεσποτείας
but of-the others race if through you of-barbarian despotism
ἀπαλλαγέντες Ἑλληνικῆς ἐπιμελείας τύχωσι.
having-been-freed of-Greek care they-obtain

ταῦθ᾽ ὅπως μὲν γέγραπται τοῖς καιροῖς καὶ ταῖς 155
these-things how indeed are-written for-the occasions and the
ἀκριβείαις, παρ᾽ ὑμῶν τῶν ἀκουόντων πυνθάνεσθαι δίκαιόν
exactnesses from you the-ones hearing to-learn just
ἐστιν· ὅτι μέντοι βελτίω τούτων καὶ μᾶλλον ἁρμόττοντα
it-is that however better than-these and more fitting
τοῖς ὑπάρχουσιν οὐδεὶς ἄν σοι συμβουλεύσειεν, σαφῶς
to-the existing-circumstances no-one — to-you would-advise clearly
εἰδέναι νομίζω.
to-know I-think

ISOCRATES

ΑΡΧΙΔΑΜΟΣ

Archidamus

I · ARCHIDAMUS RISES TO SPEAK

Archidamus, son of the Spartan king, rises though young, since his elders are silent or yield to the allies, who urge Sparta to give up Messene to Thebes for peace. The young should advise on war, since they bear its dangers. He would rather die than vote what Thebes commands; the Thebans have beaten Spartan bodies at Leuctra through a bad general, not Spartan souls. The allies who urge surrender deserve more anger than the cities that revolted, for they would throw away the glory of seven hundred years. To fight alone is the more glorious danger. He will first show how Sparta acquired Messene: the sons of Heracles, told by Delphi to return to their fathers' land, claimed Argos by kinship, Lacedaemon by Tyndareus' gift, and Messene as spear-won, held in trust by Nestor.

ἴσως τινὲς ὑμῶν θαυμάζουσιν ὅτι τὸν ἄλλον χρόνον 1
perhaps some of-you wonder that the other time
ἐμμεμενηκὼς τοῖς τῆς πόλεως νομίμοις ὡς οὐκ οἶδ'
having-abided-by the of-the city customs as not I-know
εἴ τις ἄλλος τῶν ἡλικιωτῶν, τοσαύτην πεποίημαι τὴν
if any other of-the age-mates so-great I-have-made the
μεταβολὴν ὥστε περὶ ὧν ὀκνοῦσιν οἱ πρεσβύτεροι λέγειν,
change that about what hesitate the elders to-speak
περὶ τούτων νεώτερος ὢν παρελήλυθα συμβουλεύσων.
about these younger being I-have-come-forward going-to-advise
ἐγὼ δ', εἰ μέν τις τῶν εἰθισμένων ἐν ὑμῖν ἀγορεύειν 2
I and if indeed any of-the-ones accustomed among you to-speak
ἀξίως ἦν τῆς πόλεως εἰρηκώς, πολλὴν ἂν ἡσυχίαν
worthily had of-the city spoken much — quiet
ἦγον· νῦν δ' ὁρῶν τοὺς μὲν συναγορεύοντας οἷς
I-would-keep now but seeing the-ones indeed supporting what
οἱ πολέμιοι προστάττουσι, τοὺς δ' οὐκ ἐρρωμένως
the enemies enjoin the-others but not vigorously
ἐναντιουμένους, τοὺς δὲ παντάπασιν ἀποσεσιωπηκότας,
opposing the-others but altogether having-fallen-silent

ἀνέστην ἀποφανούμενος ἃ γιγνώσκω περὶ τούτων,
I-stood-up going-to-declare what I-judge about these
αἰσχρὸν νομίσας, εἰ τὴν ἰδίαν τοῦ βίου τάξιν διαφυλάττων
shameful having-thought if the private of-the life station guarding
περιόψομαι τὴν πόλιν ἀνάξια ψηφισαμένην ἑαυτῆς.
I-shall-overlook the city unworthy-things having-voted of-itself
3 ἡγοῦμαι δ', εἰ καὶ περὶ τῶν ἄλλων πρέπει τοὺς
I-think and if even about the other-things it-befits the-ones
τηλικούτους σιωπᾶν, περί γε τοῦ πολεμεῖν ἢ μὴ
of-such-an-age to-be-silent about at-least the to-war or not
προσήκειν τούτους μάλιστα συμβουλεύειν, οἵπερ καὶ τῶν
to-befit these most to-advise who-very also of-the
κινδύνων πλεῖστον μέρος μεθέξουσιν, ἄλλως τε δὴ καὶ
dangers greatest part will-share otherwise both indeed and
τοῦ γνῶναί τι τῶν δεόντων ἐν κοινῷ καθεστῶτος ἡμῖν.
the to-know something of-the needful in common being-set for-us
4 εἰ μὲν γὰρ ἦν δεδειγμένον, ὥστε τοὺς μὲν
if indeed for it-had-been shown that the indeed
πρεσβυτέρους περὶ ἁπάντων εἰδέναι τὸ βέλτιστον, τοὺς δὲ
elder about all to-know the best the but
νεωτέρους μηδὲ περὶ ἑνὸς ὀρθῶς γιγνώσκειν, καλῶς ἂν
younger not-even about one rightly to-judge well —
εἶχεν ἀπείργειν ἡμᾶς τοῦ συμβουλεύειν· ἐπειδὴ δ' οὐ τῷ
it-would-be to-exclude us from-the advising since but not by-the
πλήθει τῶν ἐτῶν πρὸς τὸ φρονεῖν εὖ διαφέρομεν ἀλλήλων,
number of-the years for the thinking well we-differ from-one-another
ἀλλὰ τῇ φύσει καὶ ταῖς ἐπιμελείαις, πῶς οὐκ ἀμφοτέρων
but by-the nature and the practices how not of-both
χρὴ τῶν ἡλικιῶν πεῖραν λαμβάνειν, ἵν' ἐξ ἁπάντων
is-it-necessary the ages trial to-take so-that from all
ὑμῖν ἐξῇ τῶν ῥηθέντων ἑλέσθαι τὰ συμφορώτατα;
for-you it-be-possible the-things spoken to-choose the most-advantageous

θαυμάζω δ᾽ ὅσοι τριήρων μὲν ἡγεῖσθαι καὶ στρατοπέδων 5
I-wonder and at-all-who triremes indeed to-command and armies
ἄρχειν ἀξιοῦσιν ἡμᾶς, ὑπὲρ ὧν μὴ καλῶς βουλευσάμενοι
to-lead think-fit us for which not well having-deliberated
πολλαῖς ἂν συμφοραῖς καὶ μεγάλαις τὴν πόλιν περιβάλοιμεν,
in-many — misfortunes and great the city we-might-involve
εἰπεῖν δ᾽ ἃ γιγνώσκομεν περὶ ὧν ὑμεῖς μέλλετε κρίνειν
to-say but what we-judge about what you are-about to-decide
οὐκ οἴονται δεῖν ἡμᾶς, ἐν οἷς κατορθώσαντες μὲν
not they-think to-be-necessary us in which having-succeeded indeed
ἅπαντας ὑμᾶς ὠφελήσομεν, διαμαρτόντες δὲ τῆς ὑμετέρας
all you we-shall-benefit having-missed but of-the your
γνώμης αὐτοὶ μὲν ἴσως φαυλότεροι δόξομεν εἶναι, τὸ
judgment ourselves indeed perhaps poorer shall-seem to-be the
δὲ κοινὸν οὐδὲν ἂν ζημιώσαιμεν.
but common-good in-nothing — we-would-damage
οὐ μὴν ὡς ἐπιθυμῶν τοῦ λέγειν, οὐδ᾽ ὡς ἄλλως 6
not however as desiring the to-speak nor as otherwise
πως παρεσκευασμένος ζῆν ἢ τὸν παρελθόντα χρόνον,
somehow prepared to-live than the past time
οὕτως εἴρηκα περὶ τούτων, ἀλλὰ βουλόμενος ὑμᾶς
so I-have-spoken about these but wishing you
προτρέψαι μηδεμίαν ἀποδοκιμάζειν τῶν ἡλικιῶν, ἀλλ᾽ ἐν
to-urge none to-reject of-the ages but in
ἁπάσαις ζητεῖν εἴ τίς τι δύναται περὶ τῶν παρόντων
all to-seek if anyone anything is-able about the present
πραγμάτων εἰπεῖν ἀγαθόν·
affairs to-say good
ὡς ἐξ οὗ τὴν πόλιν οἰκοῦμεν, οὐδεὶς οὔτε κίνδυνος οὔτε 7
for from when the city we-inhabit no neither danger nor
πόλεμος περὶ τοσούτων τὸ μέγεθος ἡμῖν γέγονε, περὶ
war about such-great-things in-the size for-us has-arisen about

ὅσων νυνὶ βουλευσόμενοι συνεληλύθαμεν. πρότερον μὲν γὰρ
as-great-as now going-to-deliberate we-have-assembled before indeed for
ὑπὲρ τοῦ τῶν ἄλλων ἄρχειν ἠγωνιζόμεθα, νῦν δ' ὑπὲρ τοῦ
for the of-the others to-rule we-contended now but for the
μὴ ποιεῖν αὐτοὶ τὸ προσταττόμενον· ὃ σημεῖον ἐλευθερίας
not to-do ourselves the thing-enjoined which sign of-freedom
ἐστίν, ὑπὲρ ἧς οὐδὲν ὅ τι τῶν δεινῶν οὐχ ὑπομενετέον,
is for which nothing what ever of-the terrible-things not must-be-endured
οὐ μόνον ἡμῖν, ἀλλὰ καὶ τοῖς ἄλλοις τοῖς μὴ λίαν ἀνάνδρως
not only by-us but also by-the others the-ones not too cowardly
διακειμένοις ἀλλὰ καὶ κατὰ μικρὸν ἀρετῆς ἀντιποιουμένοις.
disposed but even by little virtue laying-claim-to
8 ἐγὼ μὲν οὖν, εἰ δεῖ τοὐμὸν ἴδιον εἰπεῖν, ἑλοίμην ἂν
I indeed then if it-is-necessary my own to-say would-choose —
ἀποθανεῖν ἤδη μὴ ποιήσας τὸ προσταττόμενον μᾶλλον ἢ
to-die now not having-done the thing-enjoined rather than
πολλαπλάσιον χρόνον ζῆν τοῦ τεταγμένου ψηφισάμενος
many-times-as-long time to-live than-the appointed having-voted
ἃ Θηβαῖοι κελεύουσιν· αἰσχυνοίμην γὰρ ἄν, εἰ γεγονὼς
what Thebans bid I-would-be-ashamed for — if born
μὲν ἀφ' Ἡρακλέους, τοῦ δὲ πατρὸς βασιλεύοντος, αὐτὸς
indeed from Heracles the but father being-king myself
δ' ἐπίδοξος ὢν τυχεῖν τῆς τιμῆς ταύτης, περιίδοιμι, καθ'
but expected being to-obtain the honor this I-should-overlook by
ὅσον ἐστὶν ἐπ' ἐμοί, τὴν χώραν ἣν ἡμῖν οἱ πατέρες
as-much-as it-is upon me the land which to-us the fathers
κατέλιπον, ταύτην τοὺς οἰκέτας τοὺς ἡμετέρους ἔχοντας.
left this the house-slaves the our holding
9 ἀξιῶ δὲ καὶ ὑμᾶς τὴν αὐτὴν ἐμοὶ γνώμην ἔχειν,
I-think-fit and also you the same with-me judgment to-have
ἐνθυμηθέντας ὅτι μέχρι μὲν ταυτησὶ τῆς ἡμέρας
having-considered that up-to indeed this the day

δεδυστυχηκέναι δοκοῦμεν ἐν τῇ μάχῃ τῇ πρὸς Θηβαίους,
to-have-been-unfortunate we-seem in the battle the against Thebans
καὶ τοῖς μὲν σώμασι κρατηθῆναι διὰ τὸν οὐκ ὀρθῶς
and in-the indeed bodies to-have-been-overcome because-of the-one not rightly
ἡγησάμενον, τὰς δὲ ψυχὰς ἔτι καὶ νῦν ἀηττήτους ἔχειν,
having-led the but souls still even now undefeated to-have
εἰ δὲ φοβηθέντες τοὺς ἐπιόντας κινδύνους προησόμεθά 10
if but having-feared the approaching dangers we-shall-give-up
τι τῶν ἡμετέρων αὐτῶν, βεβαιώσομεν τὰς Θηβαίων
anything of-the our own we-shall-confirm the of-Thebans
ἀλαζονείας καὶ πολὺ σεμνότερον τρόπαιον τοῦ περὶ
boasts and much more-solemn trophy than-the at
Λεῦκτρα καὶ φανερώτερον στήσομεν καθ' ἡμῶν αὐτῶν·
Leuctra and more-conspicuous we-shall-set-up against us ourselves
τὸ μὲν γὰρ ἀτυχίας, τὸ δὲ τῆς ἡμετέρας διανοίας
the-one indeed for of-misfortune the-other but of-the our thought
ἔσται γεγενημένον. μηδεὶς οὖν ὑμᾶς πείσῃ τοιαύταις
will-be having-arisen let-no-one then you persuade in-such
αἰσχύναις τὴν πόλιν περιβαλεῖν.
disgraces the city to-involve
καίτοι λίαν προθύμως οἱ σύμμαχοι συμβεβουλεύκασιν 11
and-yet very eagerly the allies have-advised
ὑμῖν ὡς χρὴ Μεσσήνην ἀφέντας ποιήσασθαι τὴν
you that it-is-necessary Messene having-given-up to-make the
εἰρήνην. οἷς ὑμεῖς δικαίως ἂν ὀργίζοισθε πολὺ μᾶλλον
peace with-whom you justly — would-be-angry much more
ἢ τοῖς ἐξ ἀρχῆς ἀποστᾶσιν ἡμῶν. ἐκεῖνοι μὲν
than with-the-ones from beginning having-revolted from-us they indeed
γὰρ ἀφέμενοι τῆς ἡμετέρας φιλίας τὰς αὑτῶν πόλεις
for having-let-go the our friendship the their-own cities

ἀπώλεσαν, εἰς στάσεις καὶ σφαγὰς καὶ πολιτείας πονηρὰς
destroyed into factions and slaughters and constitutions wicked
ἐμβαλόντες, οὗτοι δ' ἡμᾶς ἥκουσι κακῶς ποιήσοντες·
having-thrown these but us have-come ill going-to-treat
12 τὴν γὰρ δόξαν, ἣν ἡμῖν οἱ πρόγονοι μετὰ πολλῶν
the for glory which to-us the ancestors with many
κινδύνων ἐν ἑπτακοσίοις ἔτεσι κτησάμενοι κατέλιπον,
dangers in seven-hundred years having-acquired left
ταύτην ἐν ὀλίγῳ χρόνῳ πείθουσιν ἡμᾶς ἀποβαλεῖν,
this in short time they-persuade us to-throw-away
ἧς οὔτ' ἀπρεπεστέραν τῇ Λακεδαίμονι συμφορὰν οὔτε
than-which neither more-unseemly — for-Lacedaemon misfortune nor
δεινοτέραν οὐδέποτ' ἂν εὑρεῖν ἠδυνήθησαν.
more-terrible ever — to-find they-were-able
13 εἰς τοῦτο δ' ἥκουσι πλεονεξίας καὶ τοσαύτην ἡμῶν
into this and they-have-come of-greed and such of-us
κατεγνώκασιν ἀνανδρίαν, ὥστε πολλάκις ἡμᾶς ἀξιώσαντες
they-have-condemned cowardice that often us having-asked
ὑπὲρ τῆς αὑτῶν πολεμεῖν, ὑπὲρ Μεσσήνης οὐκ οἴονται
for the their-own to-war for Messene not they-think
δεῖν κινδυνεύειν, ἀλλ' ἵν' αὐτοὶ τὴν σφετέραν
to-be-necessary to-run-risks but so-that themselves the their
αὐτῶν ἀσφαλῶς καρπῶνται, πειρῶνται διδάσκειν ἡμᾶς
own securely may-reap they-try to-teach us
ὡς χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας παραχωρῆσαι,
that it-is-necessary to-the enemies of-the our to-give-way
καὶ πρὸς τοῖς ἄλλοις ἐπαπειλοῦσιν ὡς εἰ μὴ ταῦτα
and besides the other-things they-threaten that if not these-things
συγχωρήσομεν ποιησόμενοι τὴν εἰρήνην κατὰ σφᾶς αὐτούς.
we-concede going-to-make the peace by them- -selves

ἐγὼ δ᾽ οὐ τοσούτῳ χαλεπώτερον ἡγοῦμαι τὸν κίνδυνον 14
I but not by-so-much harder think the danger
ἡμῖν ἔσεσθαι τὸν ἄνευ τούτων, ὅσῳ καλλίω καὶ
for-us to-be-going-to-be the-one without these by-as-much-as finer and
λαμπρότερον καὶ παρὰ πᾶσιν ἀνθρώποις ὀνομαστότερον·
more-brilliant and among all men more-famous
τὸ γὰρ μὴ δι᾽ ἑτέρων ἀλλὰ δι᾽ ἡμῶν αὐτῶν πειρᾶσθαι
the for not through others but through us ourselves to-try
σώζεσθαι καὶ περιγενέσθαι τῶν ἐχθρῶν ὁμολογούμενον
to-be-saved and to-prevail-over the enemies agreeing
τοῖς ἄλλοις τοῖς τῆς πόλεως ἔργοις ἐστίν.
with-the other the of-the city deeds is
οὐδὲ πώποτε δὲ λόγους ἀγαπήσας, ἀλλ᾽ ἀεὶ νομίζων 15
not-even ever and speeches having-loved but always thinking
τοὺς περὶ τοῦτο διατρίβοντας ἀργοτέρους εἶναι πρὸς
the-ones on this spending-time lazier to-be for
τὰς πράξεις, νῦν οὐδὲν ἂν περὶ πλείονος ποιησαίμην ἢ
the actions now nothing — of more I-would-make than
δυνηθῆναι περὶ τῶν προκειμένων ὡς βούλομαι διελθεῖν· ἐν
to-be-able about the matters-at-hand as I-wish to-go-through in
γὰρ τῷ παρόντι διὰ τούτων ἐλπίζω μεγίστων ἀγαθῶν
for the present through these I-hope of-greatest goods
αἴτιος ἂν γενέσθαι τῇ πόλει.
cause — to-become for-the city
πρῶτον μὲν οὖν οἶμαι δεῖν διαλεχθῆναι πρὸς ὑμᾶς 16
first indeed then I-think to-be-necessary to-discourse to you
ὃν τρόπον ἐκτησάμεθα Μεσσήνην καὶ δι᾽ ἃς αἰτίας ἐν
in-what way we-acquired Messene and through what causes in
Πελοποννήσῳ κατῳκήσατε Δωριεῖς τὸ παλαιὸν ὄντες. διὰ
Peloponnese you-settled Dorians the of-old being because-of
τοῦτο δὲ προλήψομαι πορρωτέρωθεν, ἵν᾽ ἐπίστησθε ὅτι
this and I-will-begin from-farther-back so-that you-may-know that

ταύτην ὑμᾶς τὴν χώραν ἐπιχειροῦσιν ἀποστερεῖν, ἣν ὑμεῖς
this you the land they-attempt to-deprive-of which you
οὐδὲν ἧττον ἢ τὴν ἄλλην Λακεδαίμονα κέκτησθε δικαίως.
no less than the other Lacedaemon possess justly
17 ἐπειδὴ γὰρ Ἡρακλῆς μετήλλαξε τὸν βίον θεὸς ἐκ θνητοῦ
when for Heracles departed-from the life god from mortal
γενόμενος, κατὰ μὲν ἀρχὰς οἱ παῖδες αὐτοῦ διὰ τὴν
having-become at indeed beginnings the children his because-of the
τῶν ἐχθρῶν δύναμιν ἐν πολλοῖς πλάνοις καὶ κινδύνοις
of-the enemies power in many wanderings and dangers
ἦσαν, τελευτήσαντος δ' Εὐρυσθέως κατῴκησαν ἐν
were having-died and Eurystheus they-settled among
Δωριεῦσιν. ἐπὶ δὲ τρίτης γενεᾶς ἀφίκοντο εἰς Δελφούς,
Dorians in and third generation they-came to Delphi
χρήσασθαι τῷ μαντείῳ περί τινων βουληθέντες. ὁ δὲ
to-consult the oracle about some-things having-wished the but
θεὸς περὶ μὲν ὧν ἐπηρώτησαν οὐκ ἀνεῖλεν, ἐκέλευσε δ'
god about indeed what they-asked not answered he-bade but
αὐτοὺς ἐπὶ τὴν πατρῴαν ἰέναι χώραν.
them to the ancestral to-go land
18 σκοπούμενοι δὲ τὴν μαντείαν, εὕρισκον Ἄργος μὲν κατ'
examining and the oracle they-found Argos indeed by
ἀγχιστείαν αὑτῶν γιγνόμενον (Εὐρυσθέως γὰρ ἀποθανόντος
nearness-of-kin theirs being Eurystheus for having-died
μόνοι Περσειδῶν ἦσαν καταλελειμμένοι), Λακεδαίμονα
alone of-the-Perseids they-were left Lacedaemon
δὲ κατὰ δόσιν (ἐκβληθεὶς γὰρ Τυνδάρεως ἐκ τῆς
but by gift having-been-expelled for Tyndareus from the
ἀρχῆς, ἐπειδὴ Κάστωρ καὶ Πολυδεύκης ἐξ ἀνθρώπων
rule when Castor and Polydeuces from men
ἠφανίσθησαν, καταγαγόντος αὐτὸν Ἡρακλέους δίδωσιν
vanished having-restored him Heracles gives

αὐτῷ τὴν χώραν διά τε τὴν εὐεργεσίαν ταύτην καὶ
him the land because-of both the benefaction this and
διὰ τὴν συγγένειαν τὴν πρὸς τοὺς παῖδας),
because-of the kinship the with the children
Μεσσήνην δὲ δοριάλωτον ληφθεῖσαν (συληθεὶς γὰρ 19
Messene but spear-won taken having-been-robbed for
Ἡρακλῆς τὰς βοῦς τὰς ἐκ τῆς Ἐρυθείας ὑπὸ Νηλέως
Heracles of-the cattle the from — Erytheia by Neleus
καὶ τῶν παίδων, πλὴν ὑπὸ Νέστορος, λαβὼν αὐτὴν
and the sons except by Nestor having-taken it
αἰχμάλωτον τοὺς μὲν ἀδικήσαντας ἀπέκτεινεν, Νέστορι δὲ
captive the indeed having-wronged he-killed to-Nestor but
παρακατατίθεται τὴν πόλιν, νομίσας αὐτὸν εὖ φρονεῖν
entrusts the city having-thought him well to-think
ὅτι νεώτατος ὢν οὐ συνεξήμαρτε τοῖς ἀδελφοῖς).
because youngest being not he-shared-the-wrong with-the brothers
ὑπολαβόντες δ' οὕτως ἔχειν τὴν μαντείαν, καὶ τοὺς 20
having-supposed and so to-stand the oracle and the
προγόνους τοὺς ὑμετέρους παραλαβόντες καὶ στρατόπεδον
ancestors the your having-taken-with-them and army
συστησάμενοι, τὴν μὲν ἰδίαν χώραν εἰς τὸ κοινὸν τοῖς
having-assembled the indeed own land into the common for-the-ones
συνακολουθήσασιν ἔδοσαν, τὴν δὲ βασιλείαν ἐξαίρετον
having-followed they-gave the but kingship chosen
αὐτοὶ παρ' ἐκείνων ἔλαβον, ἐπὶ δὲ τούτοις πίστεις
themselves from them took on and these pledges
ἀλλήλοις δόντες ἐποιοῦντο τὴν στρατείαν.
to-one-another having-given they-made the expedition
τοὺς μὲν οὖν κινδύνους τοὺς ἐν τῇ πορείᾳ γενομένους καὶ 21
the indeed then dangers the in the march having-happened and
τὰς ἄλλας πράξεις τὰς οὐδὲν πρὸς τὸ παρὸν φερούσας
the other actions the nothing to the present bearing

τί δεῖ λέγοντα διατρίβειν; πολέμῳ δὲ κρατήσαντες
why is-it-necessary speaking to-spend-time in-war but having-conquered
τοὺς ἐν τοῖς τόποις τοῖς εἰρημένοις κατοικοῦντας τριχῇ
the-ones in the places the mentioned dwelling in-three
διείλοντο τὰς βασιλείας.
they-divided the kingdoms
ὑμεῖς μὲν οὖν μέχρι ταυτησὶ τῆς ἡμέρας ἐμμένετε ταῖς
you indeed then up-to this the day abide-by the
συνθήκαις καὶ τοῖς ὅρκοις, οὓς ἐποιήσασθε πρὸς τοὺς
agreements and the oaths which you-made with the
προγόνους τοὺς ἡμετέρους·
ancestors the our

II · SPARTA'S TITLE TO MESSENE

The Messenians murdered Cresphontes, their founder and a descendant of Heracles; his sons fled to Sparta as suppliants and gave the land, and the god bade Sparta accept and avenge, so Sparta took Messene. It holds Messene by the same right as Sparta itself. Long possession makes land ancestral, and Sparta held Messene before Persia had its kingdom, yet the allies give Asia to the king and would take Messene from Sparta; and they would settle not the true Messenians but the Helots as Sparta's neighbors. In the peace Sparta was once forced to make when faring worse than its enemies, no one disputed its title, and Delphi, asked by both sides, answered Sparta and ignored Messene. Those who say Sparta should yield to fortune and seek its interest rather than justice are wrong: justice is the surer interest.

22 διὸ καὶ τὸν παρελθόντα χρόνον ἄμεινον τῶν ἄλλων
therefore also the past time better than-the others
ἐφέρεσθε, καὶ τὸν ἐπιόντα προσδοκᾶν χρὴ τοιούτους
you-fared and the coming to-expect it-is-necessary such
ὄντας βέλτιον ἢ νῦν πράξειν. Μεσσήνιοι δ' εἰς
being better than now to-be-going-to-fare Messenians but into

τοῦτ᾽ ἀσεβείας ἦλθον, ὥστ᾽ ἐπιβουλεύσαντες ἀπέκτειναν
this of-impiety came that having-plotted they-killed
Κρεσφόντην, τὸν οἰκιστὴν μὲν τῆς πόλεως, κύριον δὲ
Cresphontes the founder indeed of-the city master and
τῆς χώρας, ἔκγονον δ᾽ Ἡρακλέους, αὐτῶν δ᾽ ἡγεμόνα
of-the land descendant and of-Heracles their and leader
γεγενημένον.
having-become
διαφυγόντες δ᾽ οἱ παῖδες αὐτοῦ τοὺς κινδύνους ἱκέται 23
having-escaped and the children his the dangers suppliants
κατέστησαν ταυτησὶ τῆς πόλεως, ἀξιοῦντες βοηθεῖν τῷ
became of-this the city claiming to-help the
τεθνεῶτι καὶ τὴν χώραν διδόντες ἡμῖν. ἐπερόμενοι δὲ
dead-man and the land giving to-us having-inquired and
τὸν θεόν, κἀκείνου προστάξαντος δέχεσθαι ταῦτα καὶ
of-the god and-he having-commanded to-accept these-things and
τιμωρεῖν τοῖς ἠδικημένοις, ἐκπολιορκήσαντες Μεσσηνίους
to-avenge the wronged having-taken-by-siege Messenians
οὕτως ἐκτήσασθε τὴν χώραν.
so you-acquired the land
περὶ μὲν οὖν τῶν ἐξ ἀρχῆς ὑπαρξάντων ἡμῖν 24
about indeed then the-things from beginning belonging to-us
ἀκριβῶς μὲν οὐ διῆλθον (ὁ γὰρ παρὼν καιρὸς οὐκ
precisely indeed not I-went-through the for present occasion not
ἐᾷ μυθολογεῖν, ἀλλ᾽ ἀναγκαῖον ἦν συντομώτερον ἢ
allows to-tell-tales but necessary it-was more-briefly than
σαφέστερον διαλεχθῆναι περὶ αὐτῶν), οὐ μὴν ἀλλὰ
more-clearly to-discourse about them not however but
καὶ διὰ τούτων οἶμαι πᾶσι φανερὸν εἶναι διότι τὴν
also through these I-think to-all evident to-be that the
ὁμολογουμένην ἡμετέραν εἶναι χώραν οὐδὲν διαφερόντως
agreed ours to-be land in-nothing more

κεκτημένοι τυγχάνομεν ἢ τὴν ἀμφισβητουμένην. ταύτην
having-acquired we-happen than the disputed this
τε γὰρ οἰκοῦμεν δόντων μὲν Ἡρακλειδῶν, ἀνελόντος
both for we-inhabit having-given indeed Heraclids having-answered
δὲ τοῦ θεοῦ, πολέμῳ δὲ κρατήσαντες τοὺς ἔχοντας·
and the god in-war and having-conquered the-ones holding
ἐκείνην τ' ἐλάβομεν παρὰ τῶν αὐτῶν καὶ τὸν αὐτὸν
that both we-took from the same and in-the same
τρόπον καὶ ταῖς μαντείαις χρησάμενοι ταῖς αὐταῖς.
way and the oracles having-used the same
25 εἰ μὲν οὖν οὕτως ἔχομεν ὥστε μηδὲ περὶ ἑνὸς ἀντιλέγειν,
if indeed then so we-are that not-even about one to-gainsay
μηδ' ἐὰν αὐτὴν τὴν Σπάρτην ἐκλιπεῖν προστάττωσιν
not-even if itself — Sparta to-abandon they-enjoin
ἡμῖν, περίεργόν ἐστιν ὑπὲρ Μεσσήνης σπουδάζειν· εἰ
us superfluous it-is for Messene to-be-zealous if
δὲ μηδεὶς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς
but no-one — of-you would-think-fit to-live being-deprived of-the
πατρίδος, προσήκει καὶ περὶ ἐκείνης τὴν αὐτὴν ὑμᾶς
fatherland it-befits also about that the same you
γνώμην ἔχειν. τὰ γὰρ αὐτὰ δικαιώματα καὶ τοὺς αὐτοὺς
judgment to-have the for same claims and the same
λόγους περὶ ἀμφοτέρων αὐτῶν ἔχομεν εἰπεῖν.
arguments about both them we-can to-say
26 ἀλλὰ μὴν οὐδ' ἐκεῖν' ὑμᾶς λέληθεν, ὅτι τὰς κτήσεις
but truly not-even that you has-escaped that the possessions
καὶ τὰς ἰδίας καὶ τὰς κοινάς, ἂν ἐπιγένηται πολὺς
both the private and the public if there-come-upon-them much
χρόνος, κυρίας καὶ πατρῴας ἅπαντες εἶναι νομίζουσιν.
time valid and ancestral all to-be think
ἡμεῖς τοίνυν Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν
we then Messene took before Persians to-get the

βασιλείαν καὶ κρατῆσαι τῆς ἠπείρου, καὶ πρὶν οἰκισθῆναί
kingship and to-master the mainland and before to-be-founded
τινας τῶν πόλεων τῶν Ἑλληνίδων.
some of-the cities the Greek
καὶ τούτων ἡμῖν ὑπαρχόντων τῷ μὲν βαρβάρῳ τὴν Ἀσίαν 27
and these to-us belonging to-the indeed barbarian — Asia
ὡς πατρῴαν οὖσαν ἀποδιδόασιν, ὃς οὔπω διακόσι᾽ ἔτη
as ancestral being they-give-back who not-yet two-hundred years
κατέσχηκε τὴν ἀρχήν, ἡμᾶς δὲ Μεσσήνην ἀποστεροῦσιν,
has-held the rule us but Messene they-deprive-of
οἳ πλέον διπλάσιον χρόνον ἢ τοσοῦτον τυγχάνομεν
who more double time than so-much happen
ἔχοντες αὐτήν· καὶ Θεσπιὰς μὲν καὶ Πλαταιὰς ἐχθὲς
holding it and Thespiae indeed and Plataea yesterday
καὶ πρώην ἀναστάτους πεποιήκασι, ταύτην δὲ διὰ
and the-day-before desolate they-have-made this but after
τετρακοσίων ἐτῶν μέλλουσι κατοικίζειν, ἀμφότερα παρὰ
four-hundred years they-are-about to-resettle both contrary-to
τοὺς ὅρκους καὶ τὰς συνθήκας πράττοντες.
the oaths and the agreements doing
καὶ εἰ μὲν τοὺς ὡς ἀληθῶς Μεσσηνίους κατῆγον, 28
and if indeed the-ones as truly Messenians they-were-restoring
ἠδίκουν μὲν ἄν, ὅμως δ᾽ εὐλογωτέρως ἂν εἰς
they-would-be-wronging indeed — nevertheless but more-reasonably — against
ἡμᾶς ἐξημάρτανον· νῦν δὲ τοὺς Εἵλωτας ὁμόρους ἡμῖν
us they-would-be-erring now but the Helots as-neighbors to-us
παρακατοικίζουσιν, ὥστε μὴ τοῦτ᾽ εἶναι χαλεπώτατον, εἰ
they-settle-beside so-that not this to-be hardest if
τῆς χώρας στερησόμεθα παρὰ τὸ δίκαιον, ἀλλ᾽ εἰ τοὺς
of-the land we-shall-be-deprived contrary-to the just but if the
δούλους τοὺς ἡμετέρους ἐποψόμεθα κυρίους αὐτῆς ὄντας.
slaves the our we-shall-look-on masters of-it being

29 ἔτι τοίνυν ἐκ τῶν ἐχομένων γνώσεσθε σαφέστερον ὅτι
further then from the-things following you-will-know more-clearly that
καὶ νῦν δεινὰ πάσχομεν καὶ τότε Μεσσήνην εἴχομεν
both now terrible-things we-suffer and then Messene we-held
δικαίως. πολλῶν γὰρ κινδύνων ἡμῖν γεγενημένων ἤδη
justly many for dangers to-us having-arisen already
ποτὲ ποιήσασθαι τὴν εἰρήνην ἠναγκάσθημεν πολὺ χεῖρον
once to-make the peace we-were-compelled much worse
πράττοντες τῶν πολεμίων· ἀλλ᾽ ὅμως ἐν τοιούτοις
faring than-the enemies but nevertheless in such
καιροῖς γιγνομένων τῶν συνθηκῶν,
circumstances being-made the agreements
30 ἐν οἷς οὐχ οἷόν τ᾽ ἦν πλεονεκτεῖν, περὶ μὲν ἄλλων
in which not possible — it-was to-take-advantage about indeed others
τινῶν ἀμφισβητήσεις ἐγίγνοντο, περὶ δὲ Μεσσήνης οὔτε
some disputes arose about but Messene neither
βασιλεὺς οὔθ᾽ ἡ τῶν Ἀθηναίων πόλις οὐδὲ πώποθ᾽ ἡμῖν
the-king nor the of-the Athenians city nor-even ever us
ἐνεκάλεσεν ὡς ἀδίκως κεκτημένοις αὐτήν. καίτοι πῶς ἂν
charged as unjustly having-acquired it and-yet how —
περὶ τοῦ δικαίου κρίσιν ἀκριβεστέραν ταύτης εὕροιμεν τῆς
about the just judgment more-precise than-this could-we-find the
ὑπὸ μὲν τῶν ἐχθρῶν ἐγνωσμένης, ἐν δὲ ταῖς ἡμετέραις
by indeed the enemies decided in but the our
δυσπραξίαις γεγενημένης;
misfortunes made
31 τὸ τοίνυν μαντεῖον, ὃ πάντες ἂν ὁμολογήσειαν
the then oracle which all — would-agree
ἀρχαιότατον εἶναι καὶ κοινότατον καὶ πιστότατον, οὐ
most-ancient to-be and most-common and most-trustworthy not
μόνον ἔγνω τόθ᾽ ἡμετέραν εἶναι Μεσσήνην, ὅτε διδόντων
only recognized then ours to-be Messene when giving

ἡμῖν αὐτὴν τῶν Κρεσφόντου παίδων προσέταξε δέχεσθαι
us it — of-Cresphontes children it-commanded to-accept
τὴν δωρεὰν καὶ βοηθεῖν τοῖς ἀδικουμένοις, ἀλλὰ καὶ τοῦ
the gift and to-help the wronged but also the
πολέμου μακροῦ γιγνομένου πεμψάντων ἀμφοτέρων εἰς
war long happening having-sent both to
Δελφούς, κἀκείνων μὲν σωτηρίαν αἰτούντων, ἡμῶν δ'
Delphi and-they indeed safety asking we but
ἐπερωτώντων ὅτῳ τρόπῳ τάχιστ' ἂν κρατήσαιμεν τῆς
inquiring in-what way most-quickly — we-might-master the
πόλεως, τοῖς μὲν οὐδὲν ἀνεῖλεν ὡς οὐ δικαίαν ποιουμένοις
city to-the-ones indeed nothing it-answered as not just making
τὴν αἴτησιν, ἡμῖν δ' ἐδήλωσε καὶ τὰς θυσίας ἃς ἔδει
the request to-us but it-showed both the sacrifices which it-was-necessary
ποιήσασθαι καὶ βοήθειαν παρ' ὧν μεταπέμψασθαι.
to-make and help from whom to-send-for
καίτοι πῶς ἄν τις μαρτυρίαν μείζω καὶ σαφεστέραν τούτων 32
and-yet how — anyone testimony greater and clearer than-these
παράσχοιτο; φαινόμεθα γὰρ πρῶτον μὲν παρὰ τῶν κυρίων
could-offer we-appear for first indeed from the lawful-owners
τὴν χώραν λαβόντες (οὐδὲν γὰρ κωλύει πάλιν διὰ βραχέων
the land having-taken nothing for prevents again through few-words
περὶ αὐτῶν διελθεῖν), ἔπειτα κατὰ πόλεμον αὐτὴν ἑλόντες,
about them to-go-through then by war it having-taken
ὅνπερ τρόπον αἱ πλεῖσται τῶν πόλεων περὶ ἐκείνους τοὺς
in-which-very way the most of-the cities about those the
χρόνους ᾠκίσθησαν, ἔτι δὲ τοὺς ἠσεβηκότας εἰς τοὺς
times were-founded further and the-ones having-been-impious toward the
παῖδας τοὺς Ἡρακλέους ἐκβεβληκότες, οἳ δικαίως ἂν ἐξ
children the of-Heracles having-expelled who justly — from
ἁπάσης τῆς οἰκουμένης ὑπερωρίσθησαν, πρὸς δὲ τούτοις
all the inhabited-world would-have-been-banished besides and these

καὶ τῷ πλήθει τοῦ χρόνου καὶ τῇ τῶν ἐχθρῶν κρίσει
also by-the length of-the time and by-the of-the enemies judgment
καὶ ταῖς τοῦ θεοῦ μαντείαις προσηκόντως ἔχοντες αὐτήν.
and by-the of-the god oracles fittingly holding it
33 ὧν ἓν ἕκαστον ἱκανόν ἐστι διαλῦσαι τοὺς λόγους τῶν
of-which one each sufficient is to-dissolve the arguments of-the-ones
τολμώντων κατηγορεῖν ὡς ἢ νῦν διὰ πλεονεξίαν
daring to-accuse that either now through greed
οὐ ποιούμεθα τὴν εἰρήνην, ἢ τότε τῶν ἀλλοτρίων
not we-make the peace or then the things-of-others
ἐπιθυμοῦντες ἐπολεμήσαμεν πρὸς Μεσσηνίους. περὶ μὲν
desiring we-warred against Messenians about indeed
οὖν τῆς κτήσεως ἔνεστι μὲν ἴσως πλείω τούτων εἰπεῖν,
then the acquisition it-is-possible indeed perhaps more than-these to-say
οὐ μὴν ἀλλὰ καὶ ταῦθ' ἱκανῶς εἰρῆσθαι νομίζω.
not however but also these sufficiently to-have-been-said I-think
34 λέγουσι δ' οἱ συμβουλεύοντες ἡμῖν ποιεῖσθαι τὴν εἰρήνην,
say and the-ones advising us to-make the peace
ὡς χρὴ τοὺς εὖ φρονοῦντας μὴ τὴν αὐτὴν γνώμην
that it-is-necessary the-ones well thinking not the same judgment
ἔχειν περὶ τῶν πραγμάτων εὐτυχοῦντας καὶ δυστυχοῦντας,
to-have about the affairs prospering and being-unfortunate
ἀλλὰ πρὸς τὸ παρὸν ἀεὶ βουλεύεσθαι καὶ ταῖς τύχαις
but toward the present always to-deliberate and the fortunes
ἐπακολουθεῖν καὶ μὴ μεῖζον φρονεῖν τῆς δυνάμεως, μηδὲ τὸ
to-follow and not greater to-think than-the power nor the
δίκαιον ἐν τοῖς τοιούτοις καιροῖς ἀλλὰ τὸ συμφέρον ζητεῖν.
just in the such circumstances but the advantageous to-seek
35 ἐγὼ δὲ περὶ μὲν τῶν ἄλλων ὁμολογῶ τούτοις, ὅπως
I but about indeed the other-things agree with-these how
δὲ χρὴ τοῦ δικαίου ποιεῖσθαί τι προὐργιαίτερον
but it-is-necessary than-the just to-make anything more-important

οὐδεὶς ἄν με λέγων πείσειεν. ὁρῶ γὰρ καὶ τοὺς
no-one — me saying would-persuade I-see for also the
νόμους ἕνεκα τούτου κειμένους, καὶ τοὺς ἄνδρας τοὺς
laws for-the-sake-of this laid-down and the men the
καλοὺς κἀγαθοὺς ἐπὶ τούτῳ φιλοτιμουμένους, καὶ τὰς εὖ
fine and-good on this priding-themselves and the well
πολιτευομένας πόλεις περὶ τούτου μάλιστα σπουδαζούσας,
governed cities about this most being-zealous
ἔτι δὲ τοὺς πολέμους τοὺς προγεγενημένους οὐ κατὰ 36
further and the wars the previous not according-to
τὰς δυνάμεις ἀλλὰ κατὰ τὸ δίκαιον τὸ τέλος ἅπαντας
the powers but according-to the just the end all
εἰληφότας, ὅλως δὲ τὸν βίον τὸν τῶν ἀνθρώπων διὰ
having-got in-general and the life the of-the men through
μὲν κακίαν ἀπολλύμενον, δι᾽ ἀρετὴν δὲ σωζόμενον. ὥστ᾽
indeed wickedness perishing through virtue but being-saved so-that
οὐκ ἀθυμεῖν δεῖ τοὺς ὑπὲρ τῶν δικαίων κινδυνεύειν
not to-lose-heart it-is-necessary the-ones for the just to-run-risks
μέλλοντας, ἀλλὰ πολὺ μᾶλλον τοὺς ὑβρίζοντας καὶ τοὺς
being-about but much rather the-ones being-insolent and the-ones
τὰς εὐτυχίας μὴ μετρίως φέρειν ἐπισταμένους.
the successes not moderately to-bear knowing-how
ἔπειτα κἀκεῖνο χρὴ σκοπεῖν· νυνὶ γὰρ περὶ μὲν τοῦ 37
then also-that it-is-necessary to-consider now for about indeed the
δικαίου πάντες τὴν αὐτὴν γνώμην ἔχομεν, περὶ δὲ τοῦ
just all the same judgment we-have about but the
συμφέροντος ἀντιλέγομεν. δυοῖν δὲ προτεινομένοιν ἀγαθοῖν,
advantageous we-dispute two and being-proposed goods
καὶ τοῦ μὲν ὄντος προδήλου τοῦ δὲ ἀγνοουμένου, πῶς
and the-one indeed being evident the-other but being-unknown how
οὐκ ἂν ποιήσαιτε καταγέλαστον, εἰ τὸ μὲν ὁμολογούμενον
not — would-you-do ridiculous-thing if the indeed agreed

ἀποδοκιμάσαιτε, τὸ δ' ἀμφισβητούμενον ἑλέσθαι δόξειεν
you-should-reject the but disputed to-choose should-seem-good
ὑμῖν, ἄλλως τε καὶ τῆς αἱρέσεως τοσοῦτον διαφερούσης;
to-you otherwise both and the choice so-much differing
38 ἐν μὲν γὰρ τοῖς ἐμοῖς λόγοις ἔνεστι μηδὲν μὲν προέσθαι
in indeed for the my arguments it-is-possible nothing indeed to-give-up
τῶν ὑμετέρων αὐτῶν μηδ' αἰσχύνῃ μηδεμιᾷ τὴν πόλιν
of-the your own nor in-disgrace no the city
περιβαλεῖν, ὑπὲρ δὲ τῶν δικαίων κινδυνεύοντας ἐλπίζειν
to-involve for but the just running-risks to-hope
ἄμεινον ἀγωνιεῖσθαι τῶν ἐχθρῶν, ἐν δὲ τοῖς τούτων
better to-be-going-to-contend than-the enemies in but the of-these
ἀφεστάναι μὲν ἤδη Μεσσήνης, προεξαμαρτόντας δὲ τοῦτ'
to-stand-away indeed now from-Messene having-erred-first but this
εἰς ὑμᾶς αὐτοὺς τυχὸν καὶ τοῦ συμφέροντος καὶ τοῦ
against you yourselves perhaps both of-the advantageous and of-the
δικαίου καὶ τῶν ἄλλων ἁπάντων ὧν προσδοκᾶτε διαμαρτεῖν.
just and of-the other all which you-expect to-miss
39 καὶ γὰρ οὐδὲ τοῦτό πω φανερόν ἐστιν, ὡς ἂν ποιήσωμεν
also for not-even this yet evident is that if we-do
τὰ κελευόμενα, βεβαίως ἤδη τὴν εἰρήνην ἄξομεν. οἶμαι
the-things bidden securely now the peace we-shall-keep I-think
γὰρ ὑμᾶς οὐκ ἀγνοεῖν ὅτι πάντες εἰώθασι πρὸς μὲν
for you not to-be-ignorant that all are-accustomed toward indeed
τοὺς ἀμυνομένους περὶ τῶν δικαίων διαλέγεσθαι, τοῖς
the-ones defending-themselves about the rights to-negotiate on-the-ones
δὲ λίαν ἑτοίμως ποιοῦσι τὸ προσταττόμενον ἀεὶ πλείω
but too readily doing the thing-enjoined always more
προσεπιβάλλειν οἷς ἂν ἐξ ἀρχῆς διανοηθῶσιν, ὥστε
to-impose-besides than-what — from beginning they-intended so-that

συμβαίνειν βελτίονος εἰρήνης τυγχάνειν τοὺς πολεμικῶς
it-happens better peace to-obtain the-ones warlike
διακειμένους τῶν ῥᾳδίως τὰς ὁμολογίας ποιουμένων.
disposed than-the-ones easily the agreements making

III · REVERSALS TEACH HOPE

The weaker have often defeated the stronger, and the besieged their besiegers. Athens abandoned her city to the Persians rather than obey them, and won a greater empire; Dionysius, besieged by Carthage and about to flee, heard that tyranny is a fine shroud, fought on, and kept his rule; Amyntas, driven out of Macedonia, seized a small stronghold and recovered his kingdom in three months; Thebes, once under Sparta, now gives Sparta orders. Cities recover from such misfortunes through good government and experience in war, and Sparta has both. War, some say, is uncertain; but war and peace are good or bad according to how they are used, and the unfortunate should turn to war. Sparta, which once saved others' cities by single men such as Pedaritus, Brasidas, and Gylippus, must not now fail to save its own.

ἵνα δὲ μὴ δοκῶ περὶ ταῦτα πολὺν χρόνον διατρίβειν, 40
so-that and not I-may-seem about these-things much time to-spend
ἁπάντων τῶν τοιούτων ἀφέμενος ἐπὶ τὸν ἁπλούστατον
all the such-arguments having-let-go to the simplest
ἤδη τρέψομαι τῶν λόγων. εἰ μὲν γὰρ μηδένες πώποτε
now I-will-turn of-the arguments if indeed for none ever
τῶν δυστυχησάντων ἀνέλαβον αὑτοὺς μηδ' ἐπεκράτησαν
of-the-ones having-been-unfortunate recovered themselves nor prevailed-over
τῶν ἐχθρῶν, οὐδ' ἡμᾶς εἰκὸς ἐλπίζειν περιγενήσεσθαι
the enemies not-even us reasonable to-hope to-be-going-to-prevail
πολεμοῦντας· εἰ δὲ πολλάκις γέγονεν ὥστε καὶ
warring if but often it-has-happened that also
τοὺς μείζω δύναμιν ἔχοντας ὑπὸ τῶν ἀσθενεστέρων
the-ones greater power having by the weaker

κρατηθῆναι καὶ τοὺς πολιορκοῦντας ὑπὸ τῶν
to-have-been-overcome and the-ones besieging by the-ones
κατακεκλειμένων διαφθαρῆναι, τί θαυμαστὸν εἰ καὶ
shut-in to-have-been-destroyed what wonderful if also
τὰ νῦν καθεστῶτα λήψεταί τινα μετάστασιν;
the-things now established will-get some change
41 ἐπὶ μὲν οὖν τῆς ἡμετέρας πόλεως οὐδὲν ἔχω
in-the-case-of indeed then the our city nothing I-can
τοιοῦτον εἰπεῖν· ἐν γὰρ τοῖς ἐπέκεινα χρόνοις οὐδένες
such to-say in for the former times none
πώποτε κρείττους ἡμῶν εἰς ταύτην τὴν χώραν εἰσέβαλον·
ever stronger than-us into this the land invaded
ἐπὶ δὲ τῶν ἄλλων πολλοῖς ἄν τις παραδείγμασι
in-the-case-of but the others many — one examples
χρήσαιτο, καὶ μάλιστ' ἐπὶ τῆς πόλεως τῆς Ἀθηναίων.
could-use and most in-the-case-of the city the of-Athenians
42 τούτους γὰρ εὑρήσομεν, ἐξ ὧν μὲν τοῖς ἄλλοις
these for we-shall-find from what indeed to-the others
προσέταττον, πρὸς τοὺς Ἕλληνας διαβληθέντας, ἐξ ὧν
they-enjoined among the Greeks discredited from what
δὲ τοὺς ὑβρίζοντας ἠμύναντο, παρὰ πᾶσιν ἀνθρώποις
but the-ones being-insolent they-repelled among all men
εὐδοκιμήσαντας. τοὺς μὲν οὖν παλαιοὺς κινδύνους εἰ
well-thought-of the indeed then ancient dangers if
διεξιοίην, οὓς ἐποιήσαντο πρὸς Ἀμαζόνας ἢ Θρᾷκας ἢ
I-should-go-through which they-made against Amazons or Thracians or
Πελοποννησίους τοὺς μετ' Εὐρυσθέως εἰς τὴν χώραν αὐτῶν
Peloponnesians the-ones with Eurystheus into the land their
εἰσβαλόντας, ἴσως ἀρχαῖα καὶ πόρρω τῶν νῦν παρόντων
having-invaded perhaps old-things and far from-the now present

λέγειν ἂν δοκοίην· ἐν δὲ τῷ Περσικῷ πολέμῳ τίς οὐκ οἶδεν
to-say — I-would-seem in but the Persian war who not knows
ἐξ οἵων συμφορῶν εἰς ὅσην εὐδαιμονίαν κατέστησαν;
from what-kind-of misfortunes into how-great prosperity they-came
μόνοι γὰρ τῶν ἔξω Πελοποννήσου κατοικούντων, 43
alone for of-the-ones outside Peloponnese dwelling
ὁρῶντες τὴν τῶν βαρβάρων δύναμιν ἀνυπόστατον οὖσαν,
seeing the of-the barbarians power irresistible being
οὐκ ἠξίωσαν βουλεύσασθαι περὶ τῶν προσταττομένων
not they-deigned to-deliberate about the-things enjoined
αὐτοῖς, ἀλλ᾽ εὐθὺς εἵλοντο περιδεῖν ἀνάστατον τὴν πόλιν
on-them but at-once they-chose to-overlook desolate the city
γεγενημένην μᾶλλον ἢ δουλεύουσαν. ἐκλιπόντες δὲ τὴν
having-become rather than enslaved having-abandoned and the
χώραν, καὶ πατρίδα μὲν τὴν ἐλευθερίαν νομίσαντες,
land and fatherland indeed the freedom having-thought
κοινωνήσαντες δὲ τῶν κινδύνων ἡμῖν, τοσαύτης μεταβολῆς
having-shared and the dangers with-us such change
ἔτυχον, ὥστε ὀλίγας ἡμέρας στερηθέντες τῶν αὑτῶν
they-obtained that few days having-been-deprived of-the their-own
πολὺν χρόνον τῶν ἄλλων δεσπόται κατέστησαν.
long time of-the others masters they-became
οὐ μόνον δ᾽ ἐπὶ ταύτης ἄν τις τῆς πόλεως ἐπιδείξειε 44
not only and in-the-case-of this — one the city could-show
τὸ τολμᾶν ἀμύνεσθαι τοὺς ἐχθρούς, ὡς πολλῶν ἀγαθῶν
the to-dare to-repel the enemies how of-many goods
αἴτιόν ἐστιν, ἀλλὰ καὶ Διονύσιος ὁ τύραννος καταστὰς
cause it-is but also Dionysius the tyrant having-been-brought
εἰς πολιορκίαν ὑπὸ Καρχηδονίων, οὐδεμιᾶς αὐτῷ σωτηρίας
into siege by Carthaginians no for-him safety
ὑποφαινομένης, ἀλλὰ καὶ τῷ πολέμῳ κατεχόμενος
appearing but also by-the war held-fast

καὶ τῶν πολιτῶν δυσκόλως πρὸς αὐτὸν διακειμένων,
and the citizens ill-tempered toward him disposed
αὐτὸς μὲν ἐμέλλησεν ἐκπλεῖν, τῶν δὲ χρωμένων τινὸς
himself indeed was-about to-sail-out of-the and intimates someone
τολμήσαντος εἰπεῖν ὡς καλόν ἐστιν ἐντάφιον ἡ τυραννίς,
having-dared to-say that fine is shroud the tyranny
45 αἰσχυνθεὶς ἐφ' οἷς διενοήθη καὶ πάλιν ἐπιχειρήσας
having-been-ashamed at what he-intended and again having-attempted
πολεμεῖν, πολλὰς μὲν μυριάδας Καρχηδονίων διέφθειρεν,
to-war many indeed ten-thousands of-Carthaginians he-destroyed
ἐγκρατεστέραν δὲ τὴν ἀρχὴν τὴν τῶν πολιτῶν
firmer and the rule the over-the citizens
κατεστήσατο, πολὺ δὲ μείζω τὴν δύναμιν τὴν αὑτοῦ
he-established much and greater the power the his-own
τῆς πρότερον ὑπαρχούσης ἐκτήσατο, τυραννῶν δὲ τὸν
than-the before existing he-acquired being-tyrant and the
βίον διετέλεσε, καὶ τὸν υἱὸν ἐν ταῖς αὐταῖς τιμαῖς καὶ
life he-continued and the son in the same honors and
δυναστείαις, ἐν αἷσπερ αὐτὸς ἦν, κατέλιπεν.
powers in which-very himself was he-left
46 παραπλήσια δὲ τούτοις Ἀμύντας ὁ Μακεδόνων βασιλεὺς
similar and to-these Amyntas the of-Macedonians king
ἔπραξεν. ἡττηθεὶς γὰρ ὑπὸ τῶν βαρβάρων τῶν
did defeated for by the barbarians the
προσοικούντων μάχῃ καὶ πάσης Μακεδονίας ἀποστερηθεὶς
neighboring in-battle and of-all Macedonia deprived
τὸ μὲν πρῶτον ἐκλιπεῖν τὴν χώραν διενοήθη καὶ τὸ
the indeed first to-abandon the land he-intended and the
σῶμα διασώζειν, ἀκούσας δέ τινος ἐπαινοῦντος τὸ πρὸς
body to-save having-heard but someone praising the-word to
Διονύσιον ῥηθέν, καὶ μεταγνοὺς ὥσπερ ἐκεῖνος, χωρίον
Dionysius said also having-changed-mind as he a-place

μικρὸν καταλαβὼν καὶ βοήθειαν ἐνθένδε μεταπεμψάμενος
small having-seized and help from-here having-sent-for
ἐντὸς μὲν τριῶν μηνῶν κατέσχεν ἅπασαν Μακεδονίαν, τὸν
within indeed three months he-held all Macedonia the
δ' ἐπίλοιπον χρόνον βασιλεύων γήρᾳ τὸν βίον ἐτελεύτησεν.
and remaining time being-king in-old-age the life ended
ἀπείποιμεν δ' ἂν ἀκούοντές τε καὶ λέγοντες, εἰ 47
we-would-grow-weary and — hearing both and speaking if
πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν, ἐπεὶ καὶ τῶν
all the such actions we-should-examine since also of-the-things
περὶ Θήβας πραχθέντων εἰ μνησθείημεν, ἐπὶ μὲν τοῖς
about Thebes done if we-should-make-mention at indeed the
γεγενημένοις ἂν λυπηθεῖμεν, περὶ δὲ τῶν μελλόντων
past-things — we-would-be-grieved about but the future
βελτίους ἐλπίδας ἂν λάβοιμεν. τολμησάντων γὰρ αὐτῶν
better hopes — we-would-get having-dared for they
ὑπομεῖναι τὰς εἰσβολὰς καὶ τὰς ἀπειλὰς τὰς ἡμετέρας, εἰς
to-endure the invasions and the threats the our into
τοῦθ' ἡ τύχη τὰ πράγματ' αὐτῶν περιέστησεν, ὥστε τὸν
this the fortune the affairs their has-turned that the
ἄλλον χρόνον ὑφ' ἡμῖν ὄντες νῦν ἡμῖν προστάττειν ἀξιοῦσιν.
other time under us being now to-us to-give-orders they-think-fit
ὅστις οὖν ὁρῶν τοσαύτας μεταβολὰς γεγενημένας ἐφ' ἡμῶν 48
whoever then seeing so-many changes having-happened in our-time
οἴεται παύσεσθαι, λίαν ἀνόητός ἐστιν· ἀλλὰ δεῖ
thinks to-be-going-to-stop very senseless is but it-is-necessary
καρτερεῖν ἐπὶ τοῖς παροῦσι καὶ θαρρεῖν περὶ τῶν
to-endure in the present-things and to-be-confident about the
μελλόντων, ἐπισταμένους ὅτι τὰς τοιαύτας συμφορὰς αἱ
future knowing that the such misfortunes the
πόλεις ἐπανορθοῦνται πολιτείᾳ χρηστῇ καὶ ταῖς περὶ τὸν
cities set-right by-a-constitution good and by-the in the

πόλεμον ἐμπειρίαις. περὶ ὧν οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν,
war experiences about which no-one — would-dare to-gainsay
ὡς οὐ τὴν μὲν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν,
that not the indeed experience more than-the others we-have
πολιτείαν δ' οἵαν εἶναι χρή, παρὰ μόνοις ἡμῖν ἐστιν.
constitution but such-as to-be it-is-necessary among alone us is
ὧν ὑπαρχόντων οὐκ ἔστιν ὅπως οὐκ ἄμεινον πράξομεν
which being-present not is how not better we-shall-fare
τῶν μηδετέρου τούτων πολλὴν ἐπιμέλειαν πεποιημένων.
than-the-ones of-neither of-these much care having-made
49 κατηγοροῦσι δέ τινες τοῦ πολέμου, καὶ διεξέρχονται τὴν
accuse and some the war and go-through the
ἀπιστίαν αὐτοῦ, τεκμηρίοις ἄλλοις τε πολλοῖς χρώμενοι
faithlessness its with-proofs others both many using
καὶ μάλιστα τοῖς περὶ ἡμᾶς γεγενημένοις, καὶ θαυμάζουσιν
and most the-ones about us having-happened and they-wonder
εἴ τινες οὕτω χαλεπῷ καὶ παραβόλῳ πράγματι πιστεύειν
if some so harsh and hazardous a-thing to-trust
ἀξιοῦσιν.
think-fit
ἐγὼ δὲ πολλοὺς μὲν οἶδα διὰ τὸν πόλεμον μεγάλην
I but many indeed know through the war great
εὐδαιμονίαν κτησαμένους, πολλοὺς δὲ τῆς ὑπαρχούσης
prosperity having-acquired many but of-the existing
ἀποστερηθέντας διὰ τὴν εἰρήνην·
having-been-deprived through the peace
50 οὐδὲν γὰρ τῶν τοιούτων ἐστὶν ἀποτόμως οὔτε κακὸν οὔτ'
nothing for of-the such is absolutely neither bad nor
ἀγαθόν, ἀλλ' ὡς ἂν χρήσηταί τις τοῖς πράγμασι καὶ
good but as — uses anyone the affairs and
τοῖς καιροῖς, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν ἐξ
the occasions so necessity also the outcome to-turn-out from

αὐτῶν. χρὴ δὲ τοὺς μὲν εὖ πράττοντας τῆς εἰρήνης
them it-is-necessary and the-ones indeed well faring the peace
ἐπιθυμεῖν· ἐν ταύτῃ γὰρ τῇ καταστάσει πλεῖστον ἄν τις
to-desire in this for the condition longest — anyone
χρόνον τὰ παρόντα διαφυλάξειεν· τοὺς δὲ δυστυχοῦντας
time the present-things could-preserve the-ones but being-unfortunate
τῷ πολέμῳ προσέχειν τὸν νοῦν· ἐκ γὰρ τῆς ταραχῆς
to-the war to-pay the attention from for the confusion
καὶ τῆς καινουργίας θᾶττον ἂν μεταβολῆς τύχοιεν.
and the innovation more-quickly — change they-would-get
ὧν ἡμεῖς δέδοικα μὴ τἀναντία πράττοντες φανῶμεν·
of-which we I-fear lest the-opposite doing we-appear
ὅτε μὲν γὰρ ἐξῆν ἡμῖν τρυφᾶν, πλείους τοὺς 51
when indeed for it-was-possible for-us to-live-in-luxury more the
πολέμους ἐποιούμεθα τοῦ δέοντος, ἐπειδὴ δ' εἰς ἀνάγκην
wars we-made than-the necessary since but into necessity
καθέσταμεν ὥστε κινδυνεύειν, ἡσυχίας ἐπιθυμοῦμεν καὶ περὶ
we-have-come that to-run-risks quiet we-desire and about
ἀσφαλείας βουλευόμεθα. καίτοι χρὴ τοὺς βουλομένους
safety we-deliberate and-yet it-is-necessary the-ones wishing
ἐλευθέρους εἶναι τὰς μὲν ἐκ τῶν ἐπιταγμάτων συνθήκας
free to-be the indeed from the dictates agreements
φεύγειν ὡς ἐγγὺς δουλείας οὔσας, ποιεῖσθαι δὲ τὰς
to-avoid as near slavery being to-make but the
διαλλαγάς, ὅταν ἢ περιγένωνται τῶν ἐχθρῶν ἢ τὴν
reconciliations when either they-prevail-over the enemies or the
δύναμιν τὴν αὑτῶν ἐξισώσωσιν τῇ τῶν πολεμίων· ὡς
power the their-own make-equal to-the of-the enemies since
τοιαύτην ἕκαστοι τὴν εἰρήνην ἕξουσιν, οἵαν περ ἂν τοῦ
such each the peace will-have as very — of-the
πολέμου ποιήσωνται τὴν κατάλυσιν.
war they-make the ending

52 ὧν ἐνθυμουμένους χρὴ μὴ προπετῶς ὑμᾶς αὐτοὺς
which considering it-is-necessary not rashly you yourselves
ἐμβαλεῖν εἰς αἰσχρὰς ὁμολογίας, μηδὲ ῥᾳθυμότερον ὑπὲρ
to-throw into shameful agreements nor more-carelessly for
τῆς πατρίδος ἢ τῶν ἄλλων φανῆναι βουλευομένους.
the fatherland than for-the others to-appear deliberating
ἀναμνήσθητε δὲ πρὸς ὑμᾶς αὐτοὺς ὅτι τὸν παρελθόντα
recall and to you yourselves that the past
χρόνον, εἰ πολιορκουμένῃ τινὶ τῶν πόλεων τῶν συμμαχίδων
time if being-besieged some of-the cities the allied
εἷς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἂν
one alone of-Lacedaemonians should-help by all —
ὡμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.
it-would-be-agreed through this-man to-have-come the safety to-them
καὶ τοὺς μὲν πλείστους τῶν τοιούτων ἀνδρῶν παρὰ τῶν
and the indeed most of-the such men from the
πρεσβυτέρων ἄν τις ἀκούσειεν, τοὺς δ' ὀνομαστοτάτους
elders — anyone would-hear the but most-famous
ἔχω κἀγὼ διελθεῖν.
I-can I-too to-go-through

53 Πεδάριτος μὲν γὰρ εἰς Χίον εἰσπλεύσας τὴν πόλιν αὐτῶν
Pedaritus indeed for into Chios having-sailed-in the city their
διέσωσε· Βρασίδας δ' εἰς Ἀμφίπολιν εἰσελθών, ὀλίγους
saved Brasidas and into Amphipolis having-entered few
περὶ αὑτὸν τῶν πολιορκουμένων συνταξάμενος, πολλοὺς
about himself of-the besieged having-arrayed many
ὄντας τοὺς πολιορκοῦντας ἐνίκησε μαχόμενος· Γύλιππος
being the besiegers conquered fighting Gylippus
δὲ Συρακοσίοις βοηθήσας οὐ μόνον ἐκείνους διέσωσεν,
and the-Syracusans having-helped not only them saved

ἀλλὰ καὶ τὴν δύναμιν τὴν κρατοῦσαν αὐτῶν καὶ κατὰ
but also the power the mastering them both by
γῆν καὶ κατὰ θάλατταν ἅπασαν αἰχμάλωτον ἔλαβεν.
land and by sea all captive took
καίτοι πῶς οὐκ αἰσχρὸν τότε μὲν ἕκαστον ἡμῶν ἱκανὸν 54
and-yet how not shameful then indeed each of-us sufficient
εἶναι τὰς ἀλλοτρίας πόλεις διαφυλάττειν, νυνὶ δὲ πάντας
to-be the others' cities to-guard now but all
μηδὲ πειρᾶσθαι τὴν ἡμετέραν αὐτῶν διασώζειν; καὶ
not-even to-try the our own to-save and
τὴν μὲν Εὐρώπην καὶ τὴν Ἀσίαν μεστὴν πεποιηκέναι
the indeed Europe and — Asia full to-have-made
τροπαίων ὑπὲρ τῶν ἄλλων πολεμοῦντας, ὑπὲρ δὲ τῆς
of-trophies for the others warring for but the
πατρίδος οὕτω φανερῶς ὑβριζομένης μηδὲ μίαν μάχην
fatherland so evidently being-outraged not-even one battle
ἀξίαν λόγου φαίνεσθαι μεμαχημένους;
worthy of-mention to-appear having-fought
ἀλλ' ἑτέρας μὲν πόλεις ὑπὲρ τῆς ἡμετέρας ἀρχῆς τὰς 55
but other indeed cities for the our empire the
ἐσχάτας ὑπομεῖναι πολιορκίας, αὐτοὺς δ' ἡμᾶς, ὑπὲρ τοῦ
utmost to-have-endured sieges ourselves but us for the
μηδὲν ἀναγκασθῆναι παρὰ τὸ δίκαιον ποιεῖν, μηδὲ μικρὰν
nothing to-be-compelled contrary-to the just to-do not-even small
οἴεσθαι δεῖν ὑπενεγκεῖν κακοπάθειαν, ἀλλὰ ζεύγη μὲν
to-think to-be-necessary to-endure hardship but teams indeed
ἵππων ἀδηφαγούντων ἔτι καὶ νῦν ὁρᾶσθαι τρέφοντας,
of-horses gluttonous still even now to-be-seen rearing
ὥσπερ δὲ τοὺς εἰς τὰς δεινοτάτας ἀνάγκας ἀφιγμένους καὶ
as but the-ones into the most-terrible necessities having-come and
τῶν καθ' ἡμέραν ἐνδεεῖς ὄντας, οὕτω ποιεῖσθαι τὴν εἰρήνην;
of-the by day needy being so to-make the peace

It would be shameful for the most enduring of the Greeks to give up after one defeat, when the Messenians endured twenty years of siege for this land. The surest alliance is justice, together with good government, temperance, and readiness to fight to the death, qualities Sparta has more than others; with these the first Dorians won the land. The enemy, by contrast, cannot bear prosperity: some seize allied cities, some dispute land with their neighbors, and some envy one another more than they war on Sparta. Help will come from Athens, from Dionysius and the king of Egypt, and from the wealthy and the best men throughout Greece, and even the Peloponnesian populace longs for Spartan care, having fallen into faction, slaughter, and exile.

56 ὃ δὲ πάντων σχετλιώτατον, εἰ φιλοπονώτατοι δοκοῦντες
what but of-all most-wretched if most-industrious seeming
εἶναι τῶν Ἑλλήνων ῥᾳθυμότερον τῶν ἄλλων βουλευσόμεθα
to-be of-the Greeks more-carelessly than-the others we-shall-deliberate
περὶ τούτων. τίνας γὰρ ἴσμεν, ὧν καὶ ποιήσασθαι
about these whom for do-we-know of-whom also to-make
μνείαν ἄξιόν ἐστιν, οἵτινες ἅπαξ ἡττηθέντες καὶ μιᾶς
mention worth it-is who once defeated and one
εἰσβολῆς γενομένης οὕτως ἀνάνδρως ὡμολόγησαν πάντα
invasion having-happened so cowardly agreed all
τὰ προσταττόμενα ποιήσειν; πῶς δ' ἂν οἱ τοιοῦτοι
the-things enjoined to-be-going-to-do how and — the such
πολὺν χρόνον δυστυχοῦντες ἀνταρκέσειαν;
long time being-unfortunate would-hold-out
57 τίς δ' οὐκ ἂν ἐπιτιμήσειεν ἡμῖν, εἰ Μεσσηνίων ὑπὲρ
who and not — would-censure us if Messenians for
ταύτης τῆς χώρας εἴκοσιν ἔτη πολιορκηθέντων ἡμεῖς
this the land twenty years having-been-besieged we
οὕτω ταχέως κατὰ συνθήκας αὐτῆς ἀποσταίημεν, καὶ
so quickly by agreements from-it should-withdraw and

μηδὲ τῶν προγόνων μνησθείημεν, ἀλλ᾽ ἣν ἐκεῖνοι μετὰ
not-even the ancestors should-remember but which they with
πολλῶν πόνων καὶ κινδύνων ἐκτήσαντο, ταύτην ἡμεῖς
many toils and dangers acquired this we
ὑπὸ λόγων πεισθέντες ἀποβάλοιμεν;
by words persuaded should-throw-away
ὧν οὐδὲν ἔνιοι φροντίσαντες, ἀλλὰ πάσας τὰς αἰσχύνας 58
of-which nothing some having-cared-for but all the disgraces
ὑπεριδόντες, τοιαῦτα συμβουλεύουσιν ὑμῖν, ἐξ ὧν εἰς
having-disregarded such-things advise you from which into
ὀνείδη τὴν πόλιν καταστήσουσιν. οὕτω δὲ προθύμως
reproaches the city they-will-bring so and eagerly
ἐπάγουσιν ὑμᾶς πρὸς τὸ παραδοῦναι Μεσσήνην, ὥστε καὶ
they-lead-on you to the to-hand-over Messene that even
διεξελθεῖν ἐτόλμησαν τήν τε τῆς πόλεως ἀσθένειαν καὶ τὴν
to-go-through they-dared the both of-the city weakness and the
τῶν πολεμίων δύναμιν, καὶ κελεύουσιν ἀποκρίνασθαι τοὺς
of-the enemies power and they-bid to-answer the-ones
ἐναντιουμένους αὐτοῖς, πόθεν βοήθειαν προσδοκῶντες
opposing them from-where help expecting
ἥξειν διακελευόμεθα πολεμεῖν.
to-be-going-to-come we-urge to-war
ἐγὼ δὲ μεγίστην ἡγοῦμαι συμμαχίαν εἶναι καὶ βεβαιοτάτην 59
I but greatest think alliance to-be and most-secure
τὸ τὰ δίκαια πράττειν (εἰκὸς γὰρ καὶ τὴν τῶν θεῶν εὔνοιαν
the the just to-do reasonable for also the of-the gods goodwill
γενέσθαι μετὰ τούτων, εἴπερ χρὴ περὶ τῶν μελλόντων
to-be with these if-indeed it-is-necessary about the future
τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις), πρὸς δὲ ταύτῃ
to-judge by-the-things already having-happened besides and this
τὸ καλῶς πολιτεύεσθαι καὶ σωφρόνως ζῆν καὶ μέχρι
the well to-govern and temperately to-live and until

θανάτου μάχεσθαι τοῖς πολεμίοις ἐθέλειν καὶ μηδὲν οὕτω
death to-fight the enemies to-be-willing and nothing so
δεινὸν νομίζειν ὡς τὸ κακῶς ἀκούειν ὑπὸ τῶν πολιτῶν·
terrible to-think as the ill to-hear from the citizens
ἃ μᾶλλον ἡμῖν ἢ τοῖς ἄλλοις ἀνθρώποις ὑπάρχει.
which more to-us than to-the other men belong
60 μεθ' ὧν ἐγὼ πολὺ ἂν ἥδιον πολεμοίην ἢ μετὰ
with which I much — more-gladly would-war than with
πολλῶν μυριάδων· οἶδα γὰρ καὶ τοὺς πρώτους ἡμῶν
many ten-thousands I-know for also the first of-us
εἰς ταύτην τὴν χώραν ἀφικομένους οὐ τῷ πλήθει τῶν
into this the land having-come not by-the number of-the
ἄλλων περιγενομένους, ἀλλὰ ταῖς ἀρεταῖς ταῖς ὑπ' ἐμοῦ
others having-prevailed but by-the virtues the by me
προειρημέναις. ὥστ' οὐκ ἄξιον διὰ τοῦτο φοβεῖσθαι τοὺς
said-before so-that not worth because-of this to-fear the
πολεμίους, ὅτι πολλοὶ τυγχάνουσιν ὄντες, ἀλλὰ πολὺ μᾶλλον
enemies that many they-happen being but much rather
ἐπ' ἐκείνοις θαρρεῖν, ὅταν ὁρῶμεν ἡμᾶς μὲν αὐτοὺς
at them to-be-confident when we-see us indeed ourselves
οὕτως ἐνηνοχότας τὰς συμφορὰς ὡς οὐδένες ἄλλοι πώποτε,
so having-borne the misfortunes as none others ever
61 καὶ τοῖς τε νόμοις καὶ τοῖς ἐπιτηδεύμασιν ἐμμένοντας οἷς
and to-the both laws and to-the practices abiding which
ἐξ ἀρχῆς κατεστησάμεθα, τοὺς δὲ μηδὲ τὰς εὐτυχίας
from beginning we-established them but not-even the successes
φέρειν δυναμένους, ἀλλὰ διατεταραγμένους, καὶ τοὺς
to-bear able but thrown-into-confusion and the-ones
μὲν τὰς συμμαχίδας πόλεις καταλαμβάνοντας, τοὺς δὲ
indeed the allied cities seizing the-others but
τἀναντία τούτοις πράττοντας, ἄλλους δὲ περὶ χώρας
the-opposite to-these doing others and about land

τοῖς ὁμόροις ἀμφισβητοῦντας, τοὺς δὲ μᾶλλον ἀλλήλοις
with-the neighbors disputing the-others and more one-another
φθονοῦντας ἢ πρὸς ἡμᾶς πολεμοῦντας. ὥστε θαυμάζω
envying than against us warring so-that I-wonder
τῶν μείζω συμμαχίαν ζητούντων, ὧν οἱ πολέμιοι
at-the-ones greater alliance seeking than-what the enemies
τυγχάνουσιν ἐξαμαρτάνοντες.
happen committing
εἰ δὲ δεῖ καὶ περὶ τῶν ἔξωθεν βοηθειῶν εἰπεῖν, 62
if but it-is-necessary also about the outside helps to-speak
ἡγοῦμαι πολλοὺς ἔσεσθαι τοὺς βουλομένους ἐπαμύνειν
I-think many to-be-going-to-be the-ones wishing to-assist
ἡμῖν. ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ
us I-know for first indeed Athenians even if not
πάντα μεθ' ἡμῶν εἰσιν, ἀλλ' ὑπέρ γε τῆς σωτηρίας
in-all with us they-are but for at-least the safety
τῆς ἡμετέρας ὁτιοῦν ἂν ποιήσοντας· ἔπειτα τῶν ἄλλων
the our anything — would-do then of-the other
πόλεων ἔστιν ἃς ὁμοίως ἂν ὑπὲρ τῶν ἡμῖν συμφερόντων
cities there-are which alike — for the for-us advantageous-things
ὥσπερ τῶν αὑταῖς βουλευσομένας·
as for-the for-themselves would-deliberate
ἔτι δὲ Διονύσιον τὸν τύραννον καὶ τὸν Αἰγυπτίων βασιλέα 63
further and Dionysius the tyrant and the of-Egyptians king
καὶ τοὺς ἄλλους τοὺς κατὰ τὴν Ἀσίαν δυνάστας, καθ' ὅσον
and the other the in — Asia potentates by as-much-as
ἕκαστοι δύνανται, προθύμως ἂν ἡμῖν ἐπικουρήσοντας·
each are-able eagerly — us would-help
πρὸς δὲ τούτοις καὶ τῶν Ἑλλήνων τοὺς ταῖς οὐσίαις
besides and these also of-the Greeks the-ones in-the properties
προέχοντας καὶ ταῖς δόξαις πρωτεύοντας καὶ βελτίστων
excelling and in-the reputations being-first and best

πραγμάτων ἐπιθυμοῦντας, εἰ καὶ μήπω συνεστήκασιν,
affairs longing if even not-yet they-have-combined
ἀλλὰ ταῖς γ' εὐνοίαις μεθ' ἡμῶν ὄντας, ἐν οἷς περὶ
but in-the at-least goodwills with us being in whom about
τῶν μελλόντων εἰκότως ἂν μεγάλας ἐλπίδας ἔχοιμεν.
the future reasonably — great hopes we-might-have
64 οἶμαι δὲ καὶ τὸν ἄλλον ὄχλον τὸν ἐν Πελοποννήσῳ
I-think and also the other crowd the in Peloponnese
καὶ τὸν δῆμον, ὃν οἰόμεθα μάλιστα πολεμεῖν ἡμῖν,
and the populace which we-think most to-war with-us
ποθεῖν ἤδη τὴν ἡμετέραν ἐπιμέλειαν. οὐδὲν γὰρ αὐτοῖς
to-long-for now the our care nothing for for-them
ἀποστᾶσι γέγονεν ὧν προσεδόκησαν, ἀλλ' ἀντὶ μὲν
having-revolted has-happened of-what they-expected but instead-of indeed
τῆς ἐλευθερίας τοὐναντίον ἀποβέβηκεν (ἀπολέσαντες γὰρ
the freedom the-opposite has-resulted having-lost for
αὑτῶν τοὺς βελτίστους ἐπὶ τοῖς χειρίστοις τῶν πολιτῶν
their the best under the worst of-the citizens
γεγόνασιν), ἀντὶ δὲ τῆς αὐτονομίας εἰς πολλὰς καὶ
they-have-come instead-of and the autonomy into many and
δεινὰς ἀνομίας ἐμπεπτώκασιν,
terrible lawlessnesses they-have-fallen
65 εἰθισμένοι δὲ τὸν ἄλλον χρόνον μεθ' ἡμῶν ἐφ' ἑτέρους
accustomed and the other time with us against others
ἰέναι, νῦν τοὺς ἄλλους ὁρῶσιν ἐφ' αὑτοὺς στρατευομένους,
to-go now the others they-see against themselves campaigning
καὶ τὰς στάσεις, ἃς ἐπυνθάνοντο πρότερον παρ' ἑτέροις
and the factions which they-heard-of before among others
οὔσας, νῦν παρ' αὑτοῖς ὀλίγου δεῖν καθ' ἑκάστην τὴν
being now among themselves of-little to-lack by each the
ἡμέραν γιγνομένας, οὕτω δ' ὠμαλισμένοι ταῖς συμφοραῖς
day arising so and leveled by-the misfortunes

εἰσιν, ὥστε μηδένα διαγνῶναι δύνασθαι τοὺς κάκιστα
they-are that no-one to-distinguish to-be-able the-ones worst
πράττοντας αὐτῶν· οὐδεμία γάρ ἐστι τῶν πόλεων ἀκέραιος,
faring of-them no for is of-the cities intact
οὐδ' ἥ τις οὐχ ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, 66
nor which ever not as-neighbors has the-ones ill going-to-treat
ὥστε τετμῆσθαι μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς
so-that to-have-been-cut indeed the lands to-have-been-ravaged and the
πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους,
cities desolate and to-have-become the houses the private
ἀνεστράφθαι δὲ τὰς πολιτείας καὶ καταλελύσθαι τοὺς
to-have-been-overturned and the constitutions and to-have-been-abolished the
νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων
laws with which living most-prosperous of-the Greeks
ἦσαν.
they-were
οὕτω δ' ἀπίστως τὰ πρὸς σφᾶς αὐτοὺς καὶ δυσμενῶς 67
so and faithlessly the-things toward them- -selves and hostilely
ἔχουσιν, ὥστε μᾶλλον τοὺς πολίτας ἢ τοὺς πολεμίους
they-are that more the citizens than the enemies
δεδίασιν· ἀντὶ δὲ τῆς ἐφ' ἡμῶν ὁμονοίας καὶ τῆς παρ'
they-fear instead-of and the in our-time concord and the from
ἀλλήλων εὐπορίας εἰς τοσαύτην ἀμιξίαν ἐληλύθασιν, ὥσθ'
one-another resourcefulness into such unsociability they-have-come that
οἱ μὲν κεκτημένοι τὰς οὐσίας ἥδιον ἂν εἰς τὴν
the-ones indeed possessing the properties more-gladly — into the
θάλατταν τὰ σφέτερ' αὐτῶν ἐκβάλοιεν ἢ τοῖς δεομένοις
sea the their own would-throw than to-the-ones needing
ἐπαρκέσειαν, οἱ δὲ καταδεέστερον πράττοντες οὐδ' ἂν
would-give-aid the-ones but worse faring not-even —
εὑρεῖν δέξαιντο μᾶλλον ἢ τὰ τῶν ἐχόντων ἀφελέσθαι·
to-find would-accept rather than the-things of-the having to-take-away

68 καταλύσαντες δὲ τὰς θυσίας ἐπὶ τῶν βωμῶν σφάττουσιν
having-abolished and the sacrifices on the altars they-slaughter
ἀλλήλους· πλείους δὲ φεύγουσι νῦν ἐκ μιᾶς πόλεως ἢ
one-another more and are-exiles now from one city than
πρότερον ἐξ ἁπάσης τῆς Πελοποννήσου. καὶ τοσούτων
before from all — Peloponnese and so-many
ἀπηριθμημένων κακῶν, πολὺ πλείω τὰ παραλελειμμένα
having-been-enumerated evils much more the-things left-out
τῶν εἰρημένων ἐστίν· οὐδὲν γὰρ ὅ τι τῶν δεινῶν
than-the things-said are nothing for what ever of-the terrible-things
ἢ χαλεπῶν οὐκ ἐνταῦθα συνδεδράμηκεν.
or hard not here has-run-together

69 ὧν οἱ μὲν ἤδη μεστοὶ τυγχάνουσιν ὄντες, οἱ
of-which the-ones indeed already full happen being the-others
δὲ διὰ ταχέων ἐμπλησθήσονται, καὶ ζητήσουσί τινα τῶν
but within short-time will-be-filled and will-seek some of-the
παρόντων πραγμάτων εὑρεῖν ἀπαλλαγήν. μὴ γὰρ οἴεσθ'
present affairs to-find deliverance not for think
αὐτοὺς μενεῖν ἐπὶ τούτοις· οἵτινες γὰρ εὖ πράττοντες
them to-be-going-to-stay in these who for well faring
ἀπεῖπον, πῶς ἂν οὗτοι κακοπαθοῦντες πολὺν χρόνον
gave-up how — these suffering-hardship long time
καρτερήσειαν; ὥστ' οὐ μόνον ἢν μαχόμενοι νικήσωμεν,
would-endure so-that not only if fighting we-conquer
ἀλλ' ἐὰν ἡσυχίαν ἔχοντες περιμείνωμεν, ὄψεσθ' αὐτοὺς
but if quiet keeping we-wait you-will-see them
μεταβαλλομένους καὶ τὴν ἡμετέραν συμμαχίαν σωτηρίαν
changing and the our alliance safety
αὑτῶν εἶναι νομίζοντας. τὰς μὲν οὖν ἐλπίδας ἔχω τοιαύτας.
of-themselves to-be thinking the indeed then hopes I-have such

τοσοῦτον δ' ἀπέχω τοῦ ποιῆσαί τι τῶν 70
so-far and I-am-from the to-do anything of-the-things
προσταττομένων, ὥστ' εἰ μηδὲν γίγνοιτο τούτων μηδὲ
enjoined that if none should-happen of-these nor
βοηθείας μηδαμόθεν τυγχάνοιμεν, ἀλλὰ τῶν Ἑλλήνων
help from-nowhere we-should-get but of-the Greeks
οἱ μὲν ἀδικοῖεν ἡμᾶς οἱ δὲ περιορῷεν, οὐδ'
the-ones indeed should-wrong us the-others and should-look-on not-even
ἂν οὕτω μεταγνοίην, ἀλλὰ πάντας ἂν τοὺς ἐκ τοῦ
— so I-would-change-mind but all — the from the
πολέμου κινδύνους ὑπομείναιμι πρὶν ποιήσασθαι τὰς
war dangers I-would-endure before to-make the
ὁμολογίας ταύτας. αἰσχυνθείην γὰρ ἂν ὑπὲρ ἀμφοτέρων,
agreements these I-would-be-ashamed for — for both
εἴτε καταγνοίημεν τῶν προγόνων ὡς ἀδίκως Μεσσηνίους
whether we-should-condemn the ancestors that unjustly from-Messenians
ἀφείλοντο τὴν χώραν, εἴτ' ἐκείνων ὀρθῶς κτησαμένων
they-took-away the land or they rightly having-acquired
καὶ προσηκόντως ἡμεῖς παρὰ τὸ δίκαιον συγχωρήσαιμέν
and fittingly we contrary-to the just should-concede
τι περὶ αὐτῆς.
anything about it
τούτων μὲν οὖν οὐδέτερον ποιητέον, σκεπτέον δ' 71
of-these indeed then neither must-be-done must-be-considered but
ὅπως ἀξίως ἡμῶν αὐτῶν πολεμήσομεν, καὶ μὴ τοὺς
how worthily of-us ourselves we-shall-war and not the-ones
εἰθισμένους ἐγκωμιάζειν τὴν πόλιν ἐλέγξομεν ψευδεῖς ὄντας,
accustomed to-praise the city we-shall-prove false being
ἀλλὰ τοιούτους ἡμᾶς αὐτοὺς παρασχήσομεν, ὥστε δοκεῖν
but such us ourselves we-shall-show so-that to-seem
ἐκείνους ἐλάττω τῶν ὑπαρχόντων εἰρηκέναι περὶ ἡμῶν.
they less than-the facts to-have-said about us

72 οἶμαι μὲν οὖν οὐδὲν συμβήσεσθαι δεινότερον τῶν νῦν
I-think indeed then nothing to-be-going-to-happen more-terrible than-the now
παρόντων, ἀλλὰ τοὺς ἐχθροὺς τοιαῦτα βουλεύσεσθαι καὶ
present but the enemies such-things to-be-going-to-plan and
πράξειν, ἐξ ὧν ἐπανορθώσουσιν ἡμᾶς· ἂν δ' ἄρα
to-be-going-to-do from which they-will-right us if but then
ψευσθῶμεν τῶν ἐλπίδων καὶ πανταχόθεν ἐξειργώμεθα καὶ
we-be-disappointed of-the hopes and from-everywhere we-be-shut-out and
μηδὲ τὴν πόλιν ἔτι δυνώμεθα διαφυλάττειν, χαλεπὰ μέν
not-even the city still be-able to-preserve hard indeed
ἐστιν ἃ μέλλω λέγειν, ὅμως δ' οὐκ ὀκνήσω
are the-things-which I-am-about to-say nevertheless but not I-will-hesitate
παρρησιάσασθαι περὶ αὐτῶν. καὶ γὰρ ἐξαγγελθῆναι τοῖς
to-speak-frankly about them also for to-be-announced to-the
Ἕλλησι καλλίω ταῦτ' ἐστί, καὶ μᾶλλον ἁρμόττοντα
Greeks finer these-things are and more fitting
τοῖς ἡμετέροις φρονήμασιν, ὧν ἔνιοί τινες ἡμῖν
to-the our spirits than-what some certain to-us
συμβουλεύουσιν.
advise

V · AN ARMY WITHOUT A CITY

Rather than yield, Archidamus would send the old, the women, and the children away to Sicily, Cyrene, and the mainland, where they will be welcomed; those who stay should leave the city, seize a strong place, and plunder the enemy by land and sea until they stop disputing Spartan possessions. Such an army, free of all other business and desperate, would terrify the Peloponnese; the enemy cities would be besieged while Sparta's could no longer suffer it, and a camp is fed more easily than cities full of people. If the enemy combines to follow them, a disorderly mixed host with many commanders would be easily beaten. Sparta excels by a constitution like a well-ordered army, and its founders conquered the Peloponnese with a small force. It would be shameful not to do what the Athenians did for the

freedom of the Greeks, or what the Phocaeans did to escape the king. Peace on the enemy's terms would only prepare endless war. Exile and death are better than dishonor, for Sparta must either lead the Greeks or perish nobly; the Epidaurians, Corinthians, and Phliasians may seek mere survival, but Spartans must choose death with honor over a shameful safety.

φημὶ γὰρ χρῆναι τοὺς μὲν γονέας τοὺς ἡμετέρους αὐτῶν 73
I-say for to-be-necessary the indeed parents the our own
καὶ τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τὸν ὄχλον τὸν
and the children and the women and the crowd the
ἄλλον ἐκ τῆς πόλεως ἐκπέμψαι, τοὺς μὲν εἰς Σικελίαν,
other from the city to-send-out the-ones indeed to Sicily
τοὺς δ' εἰς Κυρήνην, τοὺς δ' εἰς τὴν ἤπειρον (ἄσμενοι
the-others and to Cyrene the-others and to the mainland gladly
δ' αὐτοὺς ἅπαντες οὗτοι δέξονται καὶ χώρᾳ πολλῇ
and them all these will-receive both with-land much
καὶ ταῖς ἄλλαις ταῖς περὶ τὸν βίον εὐπορίαις, οἱ
and with-the other the about the livelihood resources the-ones
μὲν χάριν ἀποδιδόντες ὧν εὖ πεπόνθασιν, οἱ
indeed gratitude repaying for-what well they-have-been-treated the-others
δὲ κομιεῖσθαι προσδοκῶντες ὧν ἂν προϋπάρξωσιν),
and to-be-going-to-get expecting what — they-render-first
ὑπολειφθέντας δὲ τοὺς βουλομένους καὶ δυναμένους 74
left-behind and the-ones wishing and able
κινδυνεύειν τῆς μὲν πόλεως ἀφεῖσθαι καὶ τῶν ἄλλων
to-run-risks the indeed city to-let-go and the other
κτημάτων, πλὴν ὅσα ἂν οἷοί τ' ὦμεν ἀπενέγκασθαι
possessions except as-much-as — able — we-be to-carry-off
μεθ' ἡμῶν αὐτῶν, καταλαβόντας δὲ χωρίον, ὅ τι
with us ourselves having-seized and a-place which ever
ἂν ἐχυρώτατον ᾖ καὶ πρὸς τὸν πόλεμον συμφορώτατον,
— strongest be and for the war most-advantageous

ἄγειν καὶ φέρειν τοὺς πολεμίους καὶ κατὰ γῆν καὶ κατὰ
to-plunder and to-carry-off the enemies both by land and by
θάλατταν, ἕως ἂν παύσωνται τῶν ἡμετέρων ἀμφισβητοῦντες.
sea until — they-stop the our disputing
75 καὶ ταῦτ' ἐὰν τολμήσωμεν καὶ μὴ κατοκνήσωμεν, ὄψεσθε
and these-things if we-dare and not shrink you-will-see
τοὺς νῦν ἐπιτάττοντας ἱκετεύοντας καὶ δεομένους ἡμῶν
the-ones now dictating supplicating and begging us
Μεσσήνην ἀπολαβεῖν καὶ ποιήσασθαι τὴν εἰρήνην.
Messene to-take-back and to-make the peace
ποία γὰρ ἂν τῶν πόλεων τῶν ἐν Πελοποννήσῳ τοιοῦτον
which for — of-the cities the in Peloponnese such
πόλεμον ὑπομείνειεν, οἷον εἰκὸς γενέσθαι βουληθέντων ἡμῶν;
war would-endure as likely to-be-made having-wished we
τίνες δ' οὐκ ἂν ἐκπλαγεῖεν καὶ δείσαιεν στρατόπεδον
who and not — would-be-terrified and would-fear an-army
συνιστάμενον τοιαῦτα μὲν διαπεπραγμένον, δικαίως δὲ
being-assembled such indeed having-accomplished justly but
τοῖς αἰτίοις τούτων ὠργισμένον, ἀπονενοημένως δὲ
at-the-ones responsible of-these angered desperately and
πρὸς τὸ ζῆν διακείμενον,
toward the living disposed
76 καὶ τῷ μὲν σχολὴν ἄγειν καὶ μηδὲ περὶ ἓν ἄλλο
and in-the indeed leisure to-have and not-even about one other-thing
διατρίβειν ἢ περὶ τὸν πόλεμον τοῖς ξενικοῖς στρατεύμασιν
to-spend-time than about the war to-the mercenary armies
ὡμοιωμένον, ταῖς δ' ἀρεταῖς καὶ τοῖς ἐπιτηδεύμασι
likened in-the but virtues and the practices
τοιοῦτον οἷον ἐξ ἁπάντων ἀνθρώπων οὐδεὶς ἂν συντάξειεν,
such as from all men no-one — could-organize
ἔτι δὲ μηδεμιᾷ πολιτείᾳ τεταγμένῃ χρώμενον, ἀλλὰ
further and no constitution ordered using but

θυραυλεῖν καὶ πλανᾶσθαι κατὰ τὴν χώραν δυνάμενον καὶ
to-camp-out and to-wander over the country able and
ῥᾳδίως μὲν ὅμορον οἷς ἂν βούληται γιγνόμενον, τοὺς
easily indeed neighbor to-whomever — it-wishes becoming the
δὲ τόπους ἅπαντας τοὺς πρὸς τὸν πόλεμον συμφέροντας
but places all the for the war advantageous
πατρίδας εἶναι νομίζον;
fatherlands to-be thinking
ἐγὼ μὲν γὰρ οἶμαι τῶν λόγων μόνον ῥηθέντων τούτων 77
I indeed for think of-the speeches only spoken these
καὶ διασπαρέντων εἰς τοὺς Ἕλληνας εἰς πολλὴν ταραχὴν
and scattered among the Greeks into much confusion
καταστήσεσθαι τοὺς ἐχθροὺς ἡμῶν, ἔτι δὲ μᾶλλον,
to-be-going-to-throw the enemies our further and more
ἢν καὶ τέλος ἐπιθεῖναι τούτοις ἀναγκασθῶμεν. τίνα γὰρ
if also end to-put to-these we-be-compelled what for
οἰηθῶμεν αὐτοὺς γνώμην ἕξειν, ὅταν αὐτοὶ μὲν
are-we-to-think them judgment to-be-going-to-have when themselves indeed
κακῶς πάσχωσιν, ἡμᾶς δὲ μηδὲν δύνωνται ποιεῖν;
ill suffer us but in-nothing are-able to-hurt
καὶ τὰς μὲν αὑτῶν πόλεις ἴδωσιν εἰς πολιορκίαν 78
and the indeed their-own cities they-see into siege
καθεστηκυίας, τὴν δ' ἡμετέραν οὕτω διεσκευασμένην
brought the but our so prepared
ὥστε μηκέτι τῇ συμφορᾷ ταύτῃ περιπεσεῖν; ἔτι δὲ
that no-longer the misfortune this to-fall-into further and
τὴν τῶν σωμάτων τροφὴν ἡμῖν μὲν ῥᾳδίαν οὖσαν
the of-the bodies sustenance for-us indeed easy being
ἔκ τε τῶν ὑπαρχόντων καὶ τῶν ἐκ τοῦ πολέμου
from both the existing and the-things from the war
γιγνομένων, αὐτοῖς δὲ χαλεπὴν διὰ τὸ μὴ ταὐτὸν
arising for-themselves but hard because-of the not the-same

εἶναι στρατόπεδόν τε τοιοῦτον διοικεῖν καὶ τοὺς ὄχλους
to-be army both such to-maintain and the crowds
τοὺς ἐν ταῖς πόλεσι διατρέφειν;
the in the cities to-feed

79 ὃ δὲ πάντων ἄλγιστον ἐκείνοις, ὅταν τοὺς μὲν ἡμετέρους
what but of-all most-painful for-them when the indeed our
οἰκείους ἐν πολλαῖς εὐπορίαις πυνθάνωνται γεγενημένους,
kin in many resources they-learn having-come
τοὺς δ' αὑτῶν ὁρῶσιν καθ' ἑκάστην τὴν ἡμέραν τῶν
the-ones but their-own they-see by each the day of-the
ἀναγκαίων ἐνδεεῖς ὄντας, καὶ μηδ' ἐπικουρῆσαι δύνωνται
necessities needy being and not-even to-relieve they-are-able
τοῖς κακοῖς τούτοις, ἀλλ' ἐργαζόμενοι μὲν τὴν χώραν τὰ
the evils these but working indeed the land the
σπέρματα προσαπολλύωσιν, ἀργὸν δὲ περιορῶντες μηδένα
seeds they-lose-besides idle but overlooking-it no
χρόνον ἀνταρκεῖν οἷοί τ' ὦσιν.
time to-hold-out able — they-be

80 ἀλλὰ γὰρ ἴσως ἀθροισθέντες καὶ κοινὸν ποιησάμενοι
but for perhaps having-gathered and common having-made
στρατόπεδον παρακολουθήσουσι, καὶ κωλύσουσιν ἡμᾶς
army they-will-follow and will-prevent us
κακῶς ποιεῖν αὐτούς. καὶ τί ἂν εὐξαίμεθα μᾶλλον ἢ
ill to-treat them and what — could-we-pray-for more than
λαβεῖν πλησιάζοντας καὶ παρατεταγμένους καὶ περὶ τὰς
to-catch drawing-near and drawn-up and about the
αὐτὰς δυσχωρίας ἡμῖν ἀντιστρατοπεδεύοντας ἀνθρώπους
same difficult-ground to-us encamping-opposite men
ἀτάκτους καὶ μιγάδας καὶ πολλοῖς ἄρχουσι χρωμένους;
disorderly and mixed and many commanders using
οὐδὲν γὰρ ἂν πολλῆς πραγματείας δεήσειεν, ἀλλὰ
nothing for — of-much labor there-would-be-need but

ταχέως ἂν αὐτοὺς ἐξαναγκάσαιμεν ἐν τοῖς ἡμετέροις
quickly — them we-would-compel in the our
καιροῖς ἀλλὰ μὴ τοῖς αὑτῶν ποιήσασθαι τοὺς κινδύνους.
occasions but not the their-own to-make the dangers
ἐπιλίποι δ' ἂν τὸ λοιπὸν μέρος τῆς ἡμέρας, εἰ τὰς 81
would-fail and — the remaining part of-the day if the
πλεονεξίας τὰς ἐσομένας λέγειν ἐπιχειρήσαιμεν. ἐκεῖνο δ'
advantages the going-to-be to-tell we-should-attempt that but
οὖν πᾶσι φανερόν, ὅτι τῶν Ἑλλήνων διενηνόχαμεν οὐ
anyway to-all evident that than-the Greeks we-have-excelled not
τῷ μεγέθει τῆς πόλεως οὐδὲ τῷ πλήθει τῶν ἀνθρώπων,
by-the size of-the city nor by-the number of-the men
ἀλλ' ὅτι τὴν πολιτείαν ὁμοίαν κατεστησάμεθα στρατοπέδῳ
but that the constitution like we-established to-an-army
καλῶς διοικουμένῳ καὶ πειθαρχεῖν ἐθέλοντι τοῖς ἄρχουσιν.
well managed and to-obey willing the commanders
ἦν οὖν εἰλικρινὲς τοῦτο ποιήσωμεν, ὃ μιμησαμένοις
if then pure this we-make which having-imitated
ἡμῖν συνήνεγκεν, οὐκ ἄδηλον ὅτι ῥᾳδίως τῶν πολεμίων
to-us was-profitable not unclear that easily the enemies
ἐπικρατήσομεν.
we-shall-overcome
ἴσμεν δὲ καὶ τοὺς οἰκιστὰς ταυτησὶ τῆς πόλεως γενομένους, 82
we-know and also the founders of-this the city having-been
ὅτι μικρὸν μὲν στρατόπεδον εἰς τὴν Πελοπόννησον
that small indeed army into — Peloponnese
εἰσῆλθον ἔχοντες, πολλῶν δὲ καὶ μεγάλων πόλεων
entered having many but and great cities
ἐκράτησαν. καλὸν οὖν μιμήσασθαι τοὺς προγόνους, καὶ
they-mastered fine then to-imitate the ancestors and
πάλιν ἐπὶ τὴν ἀρχὴν ἐπανελθόντας, ἐπειδὴ προσεπταίκαμεν,
again to the beginning having-returned since we-have-stumbled

πειραθῆναι τὰς τιμὰς καὶ τὰς δυναστείας ἀναλαβεῖν, ἃς
to-try the honors and the powers to-recover which
πρότερον ἐτυγχάνομεν ἔχοντες.
before we-happened having
83 πάντων δ' ἂν δεινότατον ποιήσαιμεν, εἰ συνειδότες
of-all and — most-terrible-thing we-would-do if knowing
Ἀθηναίοις ἐκλιποῦσι τὴν αὑτῶν χώραν ὑπὲρ τῆς τῶν
the-Athenians having-abandoned the their-own land for the of-the
Ἑλλήνων ἐλευθερίας, ἡμεῖς μηδ' ὑπὲρ τῆς ἡμετέρας αὐτῶν
Greeks freedom we not-even for the our own
σωτηρίας ἀφέσθαι τῆς πόλεως τολμήσαιμεν, ἀλλὰ δέον
safety to-let-go the city should-dare but it-being-necessary
ἡμᾶς παράδειγμα τῶν τοιούτων ἔργων τοῖς ἄλλοις παρέχειν,
us example of-the such deeds to-the others to-offer
μηδὲ μιμήσασθαι τὰς ἐκείνων πράξεις ἐθελήσαιμεν.
not-even to-imitate the their actions should-be-willing
84 ἔτι δὲ τούτου καταγελαστότερον, εἰ Φωκαεῖς μὲν
further and than-this more-ridiculous if Phocaeans indeed
φεύγοντες τὴν βασιλέως τοῦ μεγάλου δεσποτείαν, ἐκλιπόντες
fleeing the of-the-king the great despotism having-abandoned
τὴν Ἀσίαν εἰς Μασσαλίαν ἀπῴκησαν, ἡμεῖς δ' εἰς τοσοῦτον
— Asia to Massalia emigrated we but into so-much
μικροψυχίας ἔλθοιμεν ὥστε τὰ προστάγματα τούτων
small-mindedness should-come that the commands of-these
ὑπομεῖναι, ὧν ἄρχοντες ἅπαντα τὸν χρόνον διετελέσαμεν.
to-endure whom ruling all the time we-continued
85 χρὴ δὲ μὴ περὶ τὴν ἡμέραν ταύτην ταῖς ψυχαῖς
it-is-necessary and not on the day this with-the souls
διατρίβειν, ἐν ᾗ δεήσει χωρίζειν τοὺς οἰκειοτάτους
to-dwell in which it-will-be-necessary to-separate the nearest
ἀφ' ἡμῶν αὐτῶν, ἀλλ' ἐπ' ἐκείνους τοὺς χρόνους ἀφορᾶν, ἐν
from us ourselves but to those the times to-look in

οἷς περιγενόμενοι τῶν ἐχθρῶν ἀνορθώσομεν μὲν τὴν πόλιν,
which having-prevailed-over the enemies we-shall-restore indeed the city
κομιούμεθα δὲ τοὺς ἡμετέρους αὐτῶν, ἐπιδειξόμεθα δὲ πᾶσιν
we-shall-recover and the our own we-shall-show and to-all
ὅτι νῦν μὲν ἀδίκως δεδυστυχήκαμεν, τὸν δὲ παρελθόντα
that now indeed unjustly we-have-been-unfortunate the but past
χρόνον δικαίως τῶν ἄλλων πλέον ἔχειν ἠξιοῦμεν.
time justly than-the others more to-have we-claimed
ἔχει δ' οὕτως· ἐγὼ τούτους εἴρηκα τοὺς λόγους, οὐχ 86
it-is and so I these have-spoken the words not
ὡς δέον ἡμᾶς ἤδη ταῦτα πράττειν, οὐδ' ὡς
as it-being-necessary us already these-things to-do nor as
οὐδεμιᾶς ἄλλης ἐνούσης ἐν τοῖς πράγμασι σωτηρίας,
no other being-present in the affairs safety
ἀλλὰ βουλόμενος ὑμῶν προτρέψασθαι τὰς γνώμας, ὡς
but wishing your to-urge the minds that
καὶ ταύτας τὰς συμφορὰς καὶ πολὺ δεινοτέρας τούτων
even these the misfortunes and much more-terrible than-these
ὑπομενετέον ἡμῖν, πρὶν ὑπὲρ Μεσσήνης ποιήσασθαι
must-be-endured by-us before for Messene to-make
συνθήκας οἵας κελεύουσιν ἡμᾶς.
agreements such-as they-bid us
οὐχ οὕτω δ' ἂν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς 87
not so and — eagerly to the war you
παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἑώρων ἐξ ὧν μὲν
I-would-summon if not the peace I-saw from what indeed
ἐγὼ λέγω καλὴν καὶ βεβαίαν γενησομένην, ἐξ ὧν δ'
I say fine and secure going-to-be from what but
ἔνιοί τινες συμβουλεύουσιν, οὐ μόνον αἰσχρὰν ἐσομένην,
some certain advise not only shameful going-to-be
ἀλλ' οὐδὲ χρόνον οὐδένα παραμενοῦσαν. ἦν γὰρ
but not-even time no going-to-last if for

παρακατοικισώμεθα τοὺς Εἵλωτας καὶ τὴν πόλιν ταύτην
we-settle-beside the Helots and the city this
περιίδωμεν αὐξηθεῖσαν, τίς οὐκ οἶδεν ὅτι πάντα τὸν βίον
we-overlook increased who not knows that all the life
ἐν ταραχαῖς καὶ κινδύνοις διατελοῦμεν ὄντες; ὥσθ' οἱ
in confusions and dangers we-shall-continue being so-that the-ones
περὶ ἀσφαλείας διαλεγόμενοι λελήθασιν αὑτοὺς τὴν μὲν
about safety discoursing have-failed-to-notice themselves the indeed
εἰρήνην ὀλίγας ἡμέρας ἡμῖν ποιοῦντες, τὸν δὲ πόλεμον
peace few days for-us making the but war
εἰς ἅπαντα τὸν χρόνον κατασκευάζοντες.
for all the time preparing

88 ἡδέως δ' ἂν αὐτῶν πυθοίμην, ὑπὲρ τίνων οἴονται
gladly and — of-them I-would-inquire for what they-think
χρῆναι μαχομένους ἡμᾶς ἀποθνήσκειν· οὐχ ὅταν οἱ
to-be-necessary fighting us to-die not when the
πολέμιοι προστάττωσί τι παρὰ τὸ δίκαιον καὶ τῆς
enemies enjoin anything contrary-to the just and of-the
χώρας ἀποτέμνωνται καὶ τοὺς οἰκέτας ἐλευθερῶσι; καὶ
land cut-off and the house-slaves free and
τούτους μὲν κατοικίζωσιν εἰς ταύτην ἣν ἡμῖν οἱ πατέρες
these indeed settle into this which to-us the fathers
κατέλιπον, ἡμᾶς δὲ μὴ μόνον τῶν ὄντων ἀποστερῶσιν,
left us and not only of-the existing-things deprive
ἀλλὰ καὶ πρὸς τοῖς ἄλλοις κακοῖς εἰς ὀνείδη καθιστῶσιν;
but also besides the other evils into reproaches bring

89 ἐγὼ μὲν γὰρ ὑπὲρ τούτων οὐ μόνον πόλεμον ἀλλὰ καὶ
I indeed for for these not only war but also
φυγὰς καὶ θανάτους οἶομαι προσήκειν ἡμῖν ὑπομένειν·
exiles and deaths think to-befit us to-endure
πολὺ γὰρ κρεῖττον ἐν ταῖς δόξαις αἷς ἔχομεν τελευτῆσαι
much for better in the reputations which we-have to-end

τὸν βίον μᾶλλον ἢ ζῆν ἐν ταῖς ἀτιμίαις, ἃς ληψόμεθα
the life rather than to-live in the dishonors which we-shall-get
ποιήσαντες ἃ προστάττουσιν ἡμῖν. εἰ δὲ δεῖ μηδὲν
having-done what they-enjoin on-us if but it-is-necessary nothing
ὑποστειλάμενον εἰπεῖν, αἱρετώτερον ἡμῖν ἐστιν ἀναστάτοις
having-held-back to-speak more-choiceworthy for-us it-is desolate
γενέσθαι μᾶλλον ἢ καταγελάστοις ὑπὸ τῶν ἐχθρῶν. τοὺς
to-become rather than ridiculous by the enemies the-ones
γὰρ ἐν ἀξιώμασι καὶ φρονήμασι τηλικούτοις βεβιωκότας
for in dignities and spirits so-great having-lived
δυοῖν δεῖ θάτερον, ἢ πρωτεύειν ἐν τοῖς Ἕλλησιν, ἢ
of-two it-is-necessary one-or-other either to-be-first among the Greeks or
παντάπασιν ἀνῃρῆσθαι, μηδὲν ταπεινὸν διαπραξαμένους
altogether to-have-been-destroyed nothing mean having-done
ἀλλὰ καλὴν τὴν τελευτὴν τοῦ βίου ποιησαμένους.
but fine the end of-the life having-made
ἃ χρὴ διαλογισαμένους μὴ φιλοψυχεῖν, μηδ' 90
which it-is-necessary having-reckoned not to-love-life nor
ἐπακολουθεῖν ταῖς τῶν συμμάχων γνώμαις, ὧν ἡγεῖσθαι
to-follow the of-the allies judgments whom to-lead
πρότερον ἠξιοῦμεν, ἀλλ' αὐτοὺς σκεψαμένους ἑλέσθαι
before we-claimed but ourselves having-considered to-choose
μὴ τὸ τούτοις ῥᾷστον, ἀλλ' ὃ πρέπον ἔσται τῇ
not the-thing for-them easiest but what fitting will-be —
Λακεδαίμονι καὶ τοῖς πεπραγμένοις ἡμῖν. περὶ γὰρ τῶν
for-Lacedaemon and the deeds-done by-us about for the
αὐτῶν οὐχ ὁμοίως ἅπασι βουλευτέον, ἀλλ' ὡς ἂν ἐξ
same not alike for-all must-be-deliberated but as — from
ἀρχῆς ἕκαστοι τοῦ βίου ποιήσωνται τὴν ὑπόθεσιν.
beginning each of-the life make the foundation

91 Ἐπιδαυρίοις μὲν γὰρ καὶ Κορινθίοις καὶ Φλιασίοις οὐδεὶς
Epidaurians indeed for and Corinthians and Phliasians no-one
ἂν ἐπιπλήξειεν, εἰ μηδενὸς ἄλλου φροντίζοιεν ἢ τοῦ
— would-rebuke if of-nothing other they-should-care than the
διαγενέσθαι καὶ περιποιῆσαι σφᾶς αὐτούς· Λακεδαιμονίους
to-survive and to-preserve them- -selves Lacedaemonians
δ' οὐχ οἷόν τ' ἐστὶν ἐκ παντὸς τρόπου ζητεῖν τὴν
but not possible — it-is by every way to-seek the
σωτηρίαν, ἀλλ' ἂν μὴ προσῇ τὸ καλῶς τῷ σώζεσθαι,
safety but if not be-present the nobly with-the being-saved
τὸν θάνατον ἡμῖν μετ' εὐδοξίας αἱρετέον ἐστί. τοῖς γὰρ
the death for-us with good-repute must-be-chosen it-is for-the-ones for
ἀρετῆς ἀμφισβητοῦσιν ὑπὲρ οὐδενὸς οὕτω σπουδαστέον,
virtue disputing for nothing so one-must-be-zealous
ὡς ὑπὲρ τοῦ μηδὲν αἰσχρὸν φανῆναι πράττοντας.
as for the nothing shameful to-appear doing

VI · DEATH RATHER THAN DISGRACE

A city's character shows in its decisions as much as in battle. The Spartans must not appear cowardly or concede anything against justice; it would be shameful for those once deemed worthy to rule to obey, and to be despised at Olympia and the festivals where they were admired, while their slaves bring greater offerings and speak freely. They should remember those who fought at Dipaea, the three hundred at Thyrea, and the thousand at Thermopylae. Misfortunes reveal true worth, and many apparent disasters have proved the causes of great goods, as Athens and Thebes rose from war. Death for justice brings glory and lasting safety; immortal glory is worth a mortal body. Let them imagine their parents and children exhorting them; and since the enemy has never set up a trophy over Sparta when a king of Archidamus' house led, men of sense should heed that house's counsel about the coming dangers rather than others'.

εἰσὶ δ᾽ αἱ τῶν πόλεων κακίαι καταφανεῖς οὐχ ἧττον 92
are and the of-the cities vices evident not less
ἐν τοῖς τοιούτοις βουλεύμασιν ἢ τοῖς ἐν τῷ πολέμῳ
in the such deliberations than in-the in the war
κινδύνοις. τῶν μὲν γὰρ ἐκεῖ γιγνομένων τὸ πλεῖστον
dangers of-the-things indeed for there happening the greatest
μέρος τῇ τύχῃ μέτεστι, τὸ δ᾽ ἐνθάδε γνωσθὲν αὐτῆς τῆς
part in-the fortune has-share the but here decided of-itself the
διανοίας σημεῖόν ἐστιν. ὥσθ᾽ ὁμοίως ἡμῖν φιλονικητέον
mind sign is so-that alike for-us must-be-contended
ἐστὶν ὑπὲρ τῶν ἐνθάδε ψηφισθησομένων, ὥσπερ ὑπὲρ
is for the-things here going-to-be-voted as for
τῶν ἐν τοῖς ὅπλοις ἀγώνων.
the in the arms contests
θαυμάζω δὲ τῶν ὑπὲρ μὲν τῆς ἰδίας δόξης 93
I-wonder and at-the-ones for indeed the private glory
ἀποθνήσκειν ἐθελόντων, ὑπὲρ δὲ τῆς κοινῆς μὴ τὴν αὐτὴν
to-die willing for but the common not the same
γνώμην ἐχόντων· ὑπὲρ ἧς ὁτιοῦν πάσχειν ἄξιον, ὥστε μὴ
judgment having for which anything to-suffer worthy so-as not
καταισχῦναι τὴν πόλιν, μηδὲ περιιδεῖν τὴν τάξιν λιποῦσαν, εἰς
to-disgrace the city nor to-overlook-it the station having-left in
ἣν οἱ πατέρες κατέστησαν αὐτήν. πολλῶν δὲ πραγμάτων
which the fathers placed it many and affairs
ἡμῖν καὶ δεινῶν ἐφεστώτων, ἃ δεῖ διαφυγεῖν,
for-us and terrible being-imminent which it-is-necessary to-escape
ἐκεῖνο μάλιστα φυλακτέον, ὅπως μηδὲν ἀνάνδρως 94
that most must-be-guarded-against how in-nothing cowardly
φανησόμεθα διαπραττόμενοι μηδὲ συγχωροῦντες τοῖς
we-shall-appear acting nor conceding to-the
πολεμίοις παρὰ τὸ δίκαιον. αἰσχρὸν γὰρ τοὺς ἄρξαι τῶν
enemies contrary-to the just shameful for the-ones to-rule the

Ἑλλήνων ἀξιωθέντας ὀφθῆναι τὸ προσταττόμενον ποιοῦντας,
Greeks thought-worthy to-be-seen the thing-enjoined doing
καὶ τοσοῦτον ἀπολειφθῆναι τῶν προγόνων, ὥστε τοὺς μὲν
and so-far to-be-left-behind by-the ancestors that they indeed
ὑπὲρ τοῦ τοῖς ἄλλοις ἐπιτάττειν ἐθέλειν ἀποθνήσκειν, ἡμᾶς δ'
for the the others to-command willing to-die we but
ὑπὲρ τοῦ μὴ ποιεῖν τὸ κελευόμενον μὴ τολμᾶν διακινδυνεύειν.
for the not to-do the thing-bidden not to-dare to-run-the-risk
95 ἄξιον δὲ καὶ τὴν Ὀλυμπιάδα καὶ τὰς ἄλλας αἰσχυνθῆναι
worth and also the Olympic-festival and the other to-be-ashamed-before
πανηγύρεις, ἐν αἷς ἕκαστος ἡμῶν ζηλωτότερος ἦν καὶ
festivals in which each of-us more-envied was and
θαυμαστότερος τῶν ἀθλητῶν τῶν ἐν τοῖς ἀγῶσι τὰς
more-admired than-the athletes the-ones in the contests the
νίκας ἀναιρουμένων. εἰς ἃς τίς ἂν ἐλθεῖν τολμήσειεν,
victories carrying-off to which who — to-go would-dare
ἀντὶ μὲν τοῦ τιμᾶσθαι καταφρονηθησόμενος, ἀντὶ
instead-of indeed the to-be-honored going-to-be-despised instead-of
δὲ τοῦ περίστατος ὑπὸ πάντων δι' ἀρετὴν εἶναι
and the gazed-at-from-every-side by all through virtue to-be
περίβλεπτος ὑπὸ τῶν αὐτῶν ἐπὶ κακίᾳ γενησόμενος,
conspicuous by the same for vice going-to-become
96 ἔτι δὲ πρὸς τούτοις ὀψόμενος μὲν τοὺς οἰκέτας ἀπὸ
further and besides these going-to-see indeed the house-slaves from
τῆς χώρας ἧς οἱ πατέρες ἡμῖν κατέλιπον ἀπαρχὰς καὶ
the land which the fathers to-us left first-fruits and
θυσίας μείζους ἡμῶν ποιουμένους, ἀκουσόμενος δ' αὐτῶν
sacrifices greater than-us making going-to-hear and them
τοιαύταις βλασφημίαις χρωμένων, οἵαις περ εἰκὸς τοὺς
such slanders using as very likely the-ones
χαλεπώτερον μὲν τῶν ἄλλων δεδουλευκότας, ἐξ ἴσου
more-harshly indeed than-the others having-been-slaves on equal-terms

δὲ νῦν τὰς συνθήκας τοῖς δεσπόταις πεποιημένους· ἐφ'
but now the agreements with-the masters having-made at
αἷς ἕκαστος ἡμῶν οὕτως ἂν ἀλγήσειεν, ὡς οὐδεὶς ἂν
which each of-us so — would-be-pained as no-one —
τῶν ζώντων διὰ λόγου δηλώσειεν.
of-the living through speech could-make-clear
ὑπὲρ ὧν χρὴ βουλεύεσθαι, καὶ μὴ τότ' ἀγανακτεῖν 97
for which it-is-necessary to-deliberate and not then to-be-indignant
ὅτ' οὐδὲν ἡμῖν ἔσται πλέον, ἀλλὰ νῦν σκοπεῖν ὅπως μηδὲν
when nothing for-us will-be more but now to-consider how nothing
συμβήσεται τοιοῦτον. ὡς ἔστιν ἓν τῶν αἰσχρῶν πρότερον
will-happen such as it-is one of-the shameful-things before
μὲν μηδὲ τὰς τῶν ἐλευθέρων ἰσηγορίας ἀνέχεσθαι, νῦν
indeed not-even the of-the free equal-speech to-endure now
δὲ καὶ τὴν τῶν δούλων παρρησίαν ὑπομένοντας φαίνεσθαι.
but even the of-the slaves frankness enduring to-appear
δόξομεν γὰρ τὸν παρελθόντα χρόνον ἀλαζονεύεσθαι, καὶ 98
we-shall-seem for the past time to-have-been-boasting and
τὴν μὲν φύσιν ὅμοιοι τοῖς ἄλλοις εἶναι, ταῖς δ' αὐθαδείαις
the indeed nature like to-the others to-be the but arrogances
καὶ ταῖς σεμνότησιν οὐκ ἀληθιναῖς ἀλλὰ πεπλασμέναις
and the solemnities not true but feigned
κεχρῆσθαι. μηδὲν οὖν ἐνδῶμεν τοιοῦτον τοῖς εἰθισμένοις
to-have-used nothing then let-us-concede such to-the-ones accustomed
ἡμᾶς κακολογεῖν, ἀλλὰ τοὺς λόγους αὐτῶν ἐξελέγξαι
us to-revile but the words their to-refute
πειραθῶμεν, ὅμοιοι γενόμενοι τοῖς τῶν προγόνων ἔργοις.
let-us-try like having-become to-the of-the ancestors deeds
ἀναμνήσθητε δὲ τῶν ἐν Διπαίᾳ πρὸς Ἀρκάδας 99
remember and the-ones at Dipaea against Arcadians
ἀγωνισαμένων, οὕς φασιν ἐπὶ μιᾶς ἀσπίδος παραταξαμένους
having-contended who they-say on one shield drawn-up

τρόπαιον στῆσαι πολλῶν μυριάδων, καὶ τῶν τριακοσίων
trophy to-set-up over-many ten-thousands and the three-hundred
τῶν ἐν Θυρέαις ἅπαντας Ἀργείους μάχῃ νικησάντων,
the-ones at Thyrea all Argives in-battle having-conquered
καὶ τῶν χιλίων τῶν εἰς Θερμοπύλας ἀπαντησάντων,
and the thousand the-ones at Thermopylae having-gone-to-meet
100 οἳ πρὸς ἑβδομήκοντα μυριάδας τῶν βαρβάρων συμβαλόντες
who against seventy ten-thousands of-the barbarians having-engaged
οὐκ ἔφυγον οὐδ' ἡττήθησαν, ἀλλ' ἐνταῦθα τὸν βίον
not fled nor were-defeated but there the life
ἐτελεύτησαν οὗ περ ἐτάχθησαν, τοιούτους αὑτοὺς
ended where very they-were-posted such themselves
παρασχόντες ὥστε τοὺς μετὰ τέχνης ἐγκωμιάζοντας μὴ
having-shown that the-ones with art praising not
δύνασθαι τοὺς ἐπαίνους ἐξισῶσαι ταῖς ἐκείνων ἀρεταῖς.
to-be-able the praises to-make-equal to-the their virtues
101 ἁπάντων οὖν τούτων ἀναμνησθέντες ἐρρωμενέστερον
all then these having-remembered more-vigorously
ἀντιλαβώμεθα τοῦ πολέμου, καὶ μὴ περιμένωμεν ὡς ἄλλων
let-us-take-hold-of the war and not let-us-wait as others
τινῶν τὰς παρούσας ἀτυχίας ἰασομένων, ἀλλ' ἐπειδή
some the present misfortunes going-to-heal but since
περ ἐφ' ἡμῶν γεγόνασιν, ἡμεῖς αὐτὰς καὶ διαλῦσαι
very in our-time they-have-happened we them also to-dissolve
πειραθῶμεν. χρὴ δὲ τοὺς ἄνδρας τοὺς ἀγαθοὺς ἐν
let-us-try it-is-necessary and the men the good in
τοῖς τοιούτοις καιροῖς φαίνεσθαι διαφέροντας·
the such times to-appear excelling
102 αἱ μὲν γὰρ εὐτυχίαι καὶ τοῖς φαύλοις τῶν ἀνθρώπων
the indeed for successes even for-the base of-the men
τὰς κακίας συγκρύπτουσιν, αἱ δὲ δυσπραξίαι ταχέως
the vices conceal the but adversities quickly

καταφανεῖς ποιοῦσιν, ὁποῖοί τινες ἕκαστοι τυγχάνουσιν
evident make what-sort-of some each happen
ὄντες· ἐν αἷς ἡμῖν ἐπιδεικτέον ἐστίν, εἴ τι τῶν ἄλλων
being in which by-us must-be-shown it-is if anything than-the others
ἄμεινον τεθράμμεθα καὶ πεπαιδεύμεθα πρὸς ἀρετήν.
better we-have-been-reared and have-been-educated toward virtue
ἔστι δ' οὐδὲν ἀνέλπιστον ἐκ τῶν νῦν παρόντων συμβῆναί 103
it-is and nothing unhoped-for from the now present-things to-happen
τι τῶν δεόντων ἡμῖν. οἶμαι γὰρ ὑμᾶς οὐκ ἀγνοεῖν ὅτι
any of-the needful-things for-us I-think for you not to-be-ignorant that
πολλαὶ πράξεις ἤδη τοιαῦται γεγόνασιν, ἃς ἐν ἀρχῇ
many actions already such have-happened which in beginning
μὲν ἅπαντες ὑπέλαβον εἶναι συμφοράς, καὶ τοῖς
indeed all supposed to-be misfortunes and with-the-ones
παθοῦσι συνηχθέσθησαν, ὕστερον δὲ τὰς αὐτὰς ταύτας
having-suffered grieved later but the same these
ἔγνωσαν μεγίστων ἀγαθῶν αἰτίας γεγενημένας.
they-recognized of-greatest goods causes having-become
καὶ τί δεῖ τὰ πόρρω λέγειν; ἀλλὰ καὶ νῦν τὰς 104
and why is-it-necessary the-things far-off to-tell but also now the
πόλεις τάς γε πρωτευούσας, λέγω δὲ τὴν Ἀθηναίων καὶ
cities the at-least being-first I-mean and the of-Athenians and
Θηβαίων, εὕροιμεν ἂν οὐκ ἐκ τῆς εἰρήνης μεγάλην ἐπίδοσιν
of-Thebans we-would-find — not from the peace great increase
λαβούσας, ἀλλ' ἐξ ὧν ἐν τῷ πολέμῳ προδυστυχήσασαι
having-got but from what in the war having-been-unfortunate-first
πάλιν αὐτὰς ἀνέλαβον, ἐκ δὲ τούτων τὴν μὲν ἡγεμόνα
again themselves they-recovered from and these the-one indeed leader
τῶν Ἑλλήνων καταστᾶσαν, τὴν δ' ἐν τῷ παρόντι
of-the Greeks having-become the-other but in the present
τηλικαύτην γεγενημένην ὅσην οὐδεὶς πώποτ' ἔσεσθαι
so-great having-become as-great-as no-one ever to-be-going-to-be

προσεδόκησεν· αἱ γὰρ ἐπιφάνειαι καὶ λαμπρότητες οὐκ
expected the for distinctions and splendors not
ἐκ τῆς ἡσυχίας ἀλλ᾽ ἐκ τῶν ἀγώνων γίγνεσθαι φιλοῦσιν.
from the quiet but from the contests to-arise love
105 ὧν ἡμᾶς ὀρέγεσθαι προσήκει, μήτε τῶν σωμάτων μήτε τῆς
which us to-reach-for it-befits neither the bodies nor the
ψυχῆς μήτε τῶν ἄλλων ὧν ἔχομεν μηδενὸς φειδομένους.
soul nor of-the other-things which we-have any sparing
ἢν γὰρ κατορθώσωμεν καὶ τὴν πόλιν εἰς ταὐτὸ καταστῆσαι
if for we-succeed and the city into the-same to-restore
δυνηθῶμεν, ἐξ ὧνπερ ἐκπέπτωκε, καὶ τῶν προγεγενημένων
we-are-able from which-very it-has-fallen also than-the predecessors
μᾶλλον θαυμασθησόμεθα, καὶ τοῖς ἐπιγιγνομένοις οὐδεμίαν
more we-shall-be-admired and to-the later-generations no
ὑπερβολὴν ἀνδραγαθίας καταλείψομεν, ἀλλὰ καὶ τοὺς
excess of-bravery we-shall-leave but even the-ones
βουλομένους εὐλογεῖν ἡμᾶς ἀπορεῖν ποιήσομεν, ὅ τι
wishing to-eulogize us to-be-at-a-loss we-shall-make what ever
τῶν πεπραγμένων ἡμῖν ἄξιον ἐροῦσιν.
of-the-things done by-us worthy they-will-say
106 δεῖ δὲ μηδὲ τοῦτο λανθάνειν ὑμᾶς, ὅτι πάντες
it-is-necessary and not-even this to-escape you that all
τῷ συλλόγῳ τούτῳ καὶ τοῖς γνωσθησομένοις ὑφ᾽
to-the assembly this and to-the-things going-to-be-decided by
ἡμῶν προσέχουσι τὸν νοῦν. ὥσπερ οὖν ἐν κοινῷ θεάτρῳ
us pay the attention as then in a-common theater
τῶν Ἑλλήνων διδοὺς ἔλεγχον ἕκαστος ὑμῶν τῆς αὑτοῦ
of-the Greeks giving proof each of-you of-the his-own
φύσεως, οὕτω διακείσθω τὴν γνώμην.
nature so let-him-be-disposed the mind

ἔστι δ᾽ ἁπλοῦν τὸ καλῶς βουλεύσασθαι περὶ τούτων. 107
it-is and simple the well to-deliberate about these
ἢν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, οὐ
if indeed for we-are-willing to-die for the just not
μόνον εὐδοκιμήσομεν, ἀλλὰ καὶ τὸν ἐπίλοιπον χρόνον
only we-shall-be-well-thought-of but also the remaining time
ἀσφαλῶς ἡμῖν ἐξέσται ζῆν· εἰ δὲ φοβησόμεθα τοὺς
safely for-us it-will-be-possible to-live if but we-shall-fear the
κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς.
dangers into many confusions we-shall-bring us ourselves
παρακαλέσαντες οὖν ἀλλήλους ἀποδῶμεν τὰ τροφεῖα τῇ 108
having-exhorted then one-another let-us-repay the nurture to-the
πατρίδι, καὶ μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα
fatherland and not let-us-overlook outraged — Lacedaemon
καὶ καταφρονηθεῖσαν, μηδὲ ψευσθῆναι ποιήσωμεν τῶν
and despised nor to-be-disappointed let-us-make of-the
ἐλπίδων τοὺς εὖνους ἡμῖν ὄντας, μηδὲ περὶ πλείονος
hopes the-ones well-disposed to-us being nor of more
φανῶμεν ποιούμενοι τὸ ζῆν τοῦ παρὰ πᾶσιν ἀνθρώποις
let-us-appear making the to-live than-the among all men
εὐδοκιμεῖν,
to-be-well-thought-of
ἐνθυμηθέντες ὅτι κάλλιόν ἐστιν ἀντὶ θνητοῦ σώματος 109
having-considered that finer it-is instead-of mortal body
ἀθάνατον δόξαν ἀντικαταλλάξασθαι, καὶ ψυχῆς ἣν οὐχ
immortal glory to-take-in-exchange and with-life which not
ἕξομεν ὀλίγων ἐτῶν πρίασθαι τοιαύτην εὔκλειαν ἣ
we-shall-have few years to-buy such fame which
πάντα τὸν αἰῶνα τοῖς ἐξ ἡμῶν γενομένοις παραμενεῖ,
all the age for-the-ones from us born will-remain

πολὺ μᾶλλον ἢ μικροῦ χρόνου γλιχομένους μεγάλαις
much rather than small time clinging-to with-great
αἰσχύναις ἡμᾶς αὐτοὺς περιβαλεῖν.
disgraces us ourselves to-involve
110 ἡγοῦμαι δ' οὕτως ἂν ὑμᾶς μάλιστα παροξυνθῆναι πρὸς τὸν
I-think and so — you most to-be-incited to the
πόλεμον, εἰ ταῖς διανοίαις ὥσπερ παρεστῶτας ἴδοιτε τοὺς
war if in-the minds as-if standing-by you-should-see the
γονέας καὶ τοὺς παῖδας τοὺς ὑμετέρους αὐτῶν, τοὺς μὲν
parents and the children the your own the-ones indeed
παρακελευομένους μὴ καταισχῦναι τὸ τῆς Σπάρτης ὄνομα,
exhorting not to-disgrace the — of-Sparta name
μηδὲ τοὺς νόμους ἐν οἷς ἐπαιδεύθημεν, μηδὲ τὰς μάχας
nor the laws in which we-were-educated nor the battles
τὰς ἐφ' αὑτῶν γενομένας, τοὺς δ' ἀπαιτοῦντας τὴν
the in their-own-time having-happened the-others but demanding the
χώραν ἣν οἱ πρόγονοι κατέλιπον, καὶ τὴν δυναστείαν τὴν
land which the ancestors left and the power the
ἐν τοῖς Ἕλλησι, καὶ τὴν ἡγεμονίαν ἥνπερ αὐτοὶ παρὰ
among the Greeks and the leadership which-very ourselves from
τῶν πατέρων παρελάβομεν· πρὸς οὓς οὐδὲν ἂν ἔχοιμεν
the fathers received against whom nothing — we-could-have
εἰπεῖν ὡς οὐκ ἀμφότεροι δίκαια τυγχάνουσι λέγοντες.
to-say that not both just-things happen saying
111 οὐκ οἶδ' ὅ τι δεῖ μακρολογεῖν, πλὴν τοσοῦτον,
not I-know what ever it-is-necessary to-speak-at-length except so-much
ὡς πλείστων τῇ πόλει ταύτῃ πολέμων καὶ κινδύνων
that most for-the city this wars and dangers
γεγενημένων οὐδεπώποθ' οἱ πολέμιοι τρόπαιον ἡμῶν ἔστησαν
having-happened never the enemies trophy over-us set-up
ἡγουμένου βασιλέως ἐκ τῆς οἰκίας τῆς ἡμετέρας. ἔστι δὲ
leading a-king from the house the our it-is and

νοῦν ἐχόντων ἀνδρῶν, οἵσπερ ἂν ἐν ταῖς μάχαις ἡγεμόσι
of-sense having men whom-very — in the battles leaders
χρώμενοι κατορθῶσι, τούτοις καὶ περὶ τῶν μελλόντων
using they-succeed to-these also about the future
κινδύνων συμβουλεύουσι μᾶλλον ἢ τοῖς ἄλλοις πείθεσθαι.
dangers advising rather than the others to-obey

ISOCRATES

ΑΡΕΟΠΑΓΙΤΙΚΟΣ

Areopagiticus

I · WHY SAFETY MUST BE DISCUSSED

Isocrates has come forward to speak about safety, though Athens has more than two hundred triremes, peace in her land, rule at sea, and many allies. Prosperity, he says, brings folly and license, while want brings temperance, so the cities that think they are faring best deliberate worst; Athens rose after her city was laid waste, and Sparta, grown too proud, came into the same dangers. Athens has lost the Thracian cities, spent a thousand talents on mercenaries, offended the Greeks and the barbarian, and still celebrates. Her successes slip away because she lacks a good constitution, which is the soul of a city. The cure is to restore the democracy of Solon and Cleisthenes, which won the leadership with the Greeks' consent, unlike the present one, which has brought hatred and disasters. That democracy did not call license democracy, lawlessness freedom, or the power to do anything happiness, but made the citizens better.

πολλοὺς ὑμῶν οἶμαι θαυμάζειν ἥντινά ποτε γνώμην 1
many of-you I-think to-wonder what ever judgment
ἔχων περὶ σωτηρίας τὴν πρόσοδον ἐποιησάμην, ὥσπερ
having about safety the approach I-made as-if
τῆς πόλεως ἐν κινδύνοις οὔσης ἢ σφαλερῶς αὐτῇ τῶν
the city in dangers being or precariously for-it the
πραγμάτων καθεστηκότων, ἀλλ' οὐ πλείους μὲν τριήρεις
affairs being-settled but not more indeed triremes
ἢ διακοσίας κεκτημένης, εἰρήνην δὲ καὶ τὰ περὶ τὴν
than two-hundred possessing peace and also the-things about the
χώραν ἀγούσης, καὶ τῶν κατὰ θάλατταν ἀρχούσης,
land keeping and of-the-things on sea ruling
ἔτι δὲ συμμάχους ἐχούσης πολλοὺς μὲν τοὺς ἑτοίμως 2
further and allies having many indeed the-ones readily
ἡμῖν, ἤν τι δέῃ, βοηθήσοντας, πολὺ δὲ πλείους
us if anything is-needed going-to-help much and more
τοὺς τὰς συντάξεις ὑποτελοῦντας καὶ τὸ προσταττόμενον
the-ones the contributions paying and the thing-enjoined

ποιοῦντας· ὧν ὑπαρχόντων ἡμᾶς μὲν ἄν τις φήσειεν
doing which being-present us indeed — anyone would-say
εἰκὸς εἶναι θαρρεῖν ὡς πόρρω τῶν κινδύνων ὄντας,
reasonable to-be to-be-confident as far from-the dangers being
τοῖς δ' ἐχθροῖς τοῖς ἡμετέροις προσήκειν δεδιέναι καὶ
for-the but enemies the our to-befit to-fear and
βουλεύεσθαι περὶ τῆς αὑτῶν σωτηρίας.
to-deliberate about the their-own safety

3 ὑμεῖς μὲν οὖν οἶδ' ὅτι τούτῳ χρώμενοι τῷ λογισμῷ καὶ
you indeed then I-know that this using the reckoning both
τῆς ἐμῆς προσόδου καταφρονεῖτε, καὶ πᾶσαν ἐλπίζετε τὴν
the my approach despise and all hope —
Ἑλλάδα ταύτῃ τῇ δυνάμει κατασχήσειν· ἐγὼ δὲ δι'
Greece with-this the power to-be-going-to-hold I but because-of
αὐτὰ ταῦτα τυγχάνω δεδιώς. ὁρῶ γὰρ τῶν πόλεων
very these-things happen having-feared I-see for of-the cities
τὰς ἄριστα πράττειν οἰομένας κάκιστα βουλευομένας
the-ones best to-fare thinking worst deliberating
καὶ τὰς μάλιστα θαρρούσας εἰς πλείστους κινδύνους
and the-ones most being-confident into most dangers
καθισταμένας. αἴτιον δὲ τούτων ἐστίν,
being-brought cause and of-these is

4 ὅτι τῶν ἀγαθῶν καὶ τῶν κακῶν οὐδὲν αὐτὸ καθ' αὑτὸ
that of-the goods and of-the evils nothing itself by itself
παραγίγνεται τοῖς ἀνθρώποις, ἀλλὰ συντέτακται καὶ
comes to-the men but is-arrayed-with and
συνακολουθεῖ τοῖς μὲν πλούτοις καὶ ταῖς δυναστείαις
accompanies the indeed riches and the powers
ἄνοια καὶ μετὰ ταύτης ἀκολασία, ταῖς δ' ἐνδείαις καὶ
folly and with this licentiousness the but wants and
ταῖς ταπεινότησι σωφροσύνη καὶ πολλὴ μετριότης,
the humble-conditions temperance and much moderation

ὥστε χαλεπὸν εἶναι διαγνῶναι ποτέραν ἄν τις δέξαιτο τῶν 5
so-that hard to-be to-decide which-of-two — anyone would-accept of-the
μερίδων τούτων τοῖς παισὶ τοῖς αὑτοῦ καταλιπεῖν. ἴδοιμεν
portions these for-the children the his-own to-leave we-would-see
γὰρ ἂν ἐκ μὲν τῆς φαυλοτέρας εἶναι δοκούσης ἐπὶ τὸ
for — from indeed the worse to-be seeming to the
βέλτιον ὡς ἐπὶ τὸ πολὺ τὰς πράξεις ἐπιδιδούσας, ἐκ δὲ τῆς
better as for the most-part the affairs advancing from but the
κρείττονος φαινομένης ἐπὶ τὸ χεῖρον εἰθισμένας μεταπίπτειν.
stronger appearing to the worse accustomed to-fall-off
καὶ τούτων ἐνεγκεῖν ἔχω παραδείγματα πλεῖστα μὲν ἐκ 6
and of-these to-bring I-can examples most indeed from
τῶν ἰδιωτικῶν πραγμάτων, πυκνοτάτας γὰρ ταῦτα λαμβάνει
the private affairs most-frequent for these get
τὰς μεταβολάς, οὐ μὴν ἀλλὰ μείζω γε καὶ φανερώτερα
the changes not however but greater at-least and more-evident
τοῖς ἀκούουσιν ἐκ τῶν ἡμῖν καὶ Λακεδαιμονίοις
to-the-ones hearing from the-things to-us and to-Lacedaemonians
συμβάντων. ἡμεῖς τε γὰρ ἀναστάτου μὲν τῆς πόλεως
having-happened we both for desolate indeed the city
ὑπὸ τῶν βαρβάρων γεγενημένης διὰ τὸ δεδιέναι καὶ
by the barbarians having-become because-of the to-fear and
προσέχειν τὸν νοῦν τοῖς πράγμασιν ἐπρωτεύσαμεν τῶν
to-pay the attention to-the affairs we-were-first of-the
Ἑλλήνων, ἐπειδὴ δ' ἀνυπέρβλητον ᾠήθημεν τὴν δύναμιν
Greeks when but unsurpassable we-thought the power
ἔχειν, παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι·
to-have by little we-came to-be-enslaved
Λακεδαιμόνιοί τε τὸ μὲν παλαιὸν ἐκ φαύλων καὶ 7
Lacedaemonians and the indeed of-old from mean and
ταπεινῶν πόλεων ὁρμηθέντες διὰ τὸ σωφρόνως ζῆν
humble cities having-set-out because-of the temperately to-live

καὶ στρατιωτικῶς κατέσχον Πελοπόννησον, μετὰ δὲ ταῦτα
and in-soldierly-fashion held Peloponnese after and these
μεῖζον φρονήσαντες τοῦ δέοντος, καὶ λαβόντες καὶ τὴν
greater having-thought than-the necessary and having-got both the
κατὰ γῆν καὶ τὴν κατὰ θάλατταν ἀρχήν, εἰς τοὺς αὐτοὺς
by land and the by sea empire into the same
κινδύνους κατέστησαν ἡμῖν.
dangers came as-we

8 ὅστις οὖν εἰδὼς τοσαύτας μεταβολὰς γεγενημένας καὶ
whoever then knowing so-many changes having-happened and
τηλικαύτας δυνάμεις οὕτω ταχέως ἀναιρεθείσας πιστεύει
such-great powers so quickly destroyed trusts
τοῖς παροῦσι, λίαν ἀνόητός ἐστιν, ἄλλως τε καὶ τῆς μὲν
in-the present very senseless is otherwise both and the indeed
πόλεως ἡμῶν πολὺ καταδεέστερον νῦν πραττούσης ἢ
city our much worse now faring than
κατ' ἐκεῖνον τὸν χρόνον, τοῦ δὲ μίσους τοῦ τῶν Ἑλλήνων
at that the time the but hatred the of-the Greeks
καὶ τῆς ἔχθρας τῆς πρὸς βασιλέα πάλιν ἀνακεκαινισμένης,
and the enmity the toward the-king again renewed
ἃ τότε κατεπολέμησεν ἡμᾶς.
which then defeated us

9 ἀπορῶ δὲ πότερον ὑπολάβω μηδὲν μέλειν ὑμῖν τῶν
I-am-at-a-loss and whether I-should-suppose nothing to-concern you of-the
κοινῶν πραγμάτων ἢ φροντίζειν μὲν αὐτῶν, εἰς τοῦτο
common affairs or to-care indeed for-them into this
δ' ἀναισθησίας ἥκειν ὥστε λανθάνειν ὑμᾶς εἰς
but of-insensibility to-have-come that to-escape-the-notice you into
ὅσην ταραχὴν ἡ πόλις καθέστηκεν. ἐοίκατε γὰρ οὕτω
how-great confusion the city has-come you-seem for so
διακειμένοις ἀνθρώποις, οἵτινες ἁπάσας μὲν τὰς πόλεις
disposed to-men who all indeed the cities

τὰς ἐπὶ Θράκης ἀπολωλεκότες, πλείω δ᾽ ἢ χίλια
the on Thrace having-lost more and than thousand
τάλαντα μάτην εἰς τοὺς ξένους ἀνηλωκότες,
talents in-vain on the mercenaries having-spent
πρὸς δὲ τοὺς Ἕλληνας διαβεβλημένοι καὶ τῷ βαρβάρῳ 10
toward and the Greeks having-been-discredited and to-the barbarian
πολέμιοι γεγονότες, ἔτι δὲ τοὺς μὲν Θηβαίων φίλους
enemies having-become further and the indeed of-Thebans friends
σώζειν ἠναγκασμένοι, τοὺς δ᾽ ἡμετέρους αὐτῶν συμμάχους
to-save having-been-compelled the but our own allies
ἀπολωλεκότες, ἐπὶ τοιαύταις πράξεσιν εὐαγγέλια
having-lost on such actions thanksgivings-for-good-news
μὲν δὶς ἤδη τεθύκαμεν, ῥᾳθυμότερον δὲ περὶ αὐτῶν
indeed twice already we-have-sacrificed more-carelessly but about them
ἐκκλησιάζομεν τῶν πάντα τὰ δέοντα πραττόντων.
we-hold-assemblies than-the-ones all the needful doing
καὶ ταῦτ᾽ εἰκότως καὶ ποιοῦμεν καὶ πάσχομεν· οὐδὲν 11
and these-things reasonably both we-do and suffer nothing
γὰρ οἷόν τε γίγνεσθαι κατὰ τρόπον τοῖς μὴ καλῶς
for possible — to-come-about by way for-the-ones not well
περὶ ὅλης τῆς διοικήσεως βεβουλευμένοις, ἀλλ᾽ ἐὰν καὶ
about whole the administration having-deliberated but if even
κατορθώσωσι περί τινας τῶν πράξεων ἢ διὰ τύχην
they-succeed in some of-the actions either through fortune
ἢ δι᾽ ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς
or through a-man's virtue little having-left-off again into the
αὐτὰς ἀπορίας κατέστησαν. καὶ ταῦτα γνοίη τις ἂν
same perplexities they-come and these-things could-learn anyone —
ἐκ τῶν περὶ ἡμᾶς γεγενημένων·
from the-things about us having-happened

12 ἁπάσης γὰρ τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν
of-all for — Greece under the city our
ὑποπεσούσης καὶ μετὰ τὴν Κόνωνος ναυμαχίαν καὶ μετὰ
having-fallen both after the of-Conon sea-battle and after
τὴν Τιμοθέου στρατηγίαν, οὐδένα χρόνον τὰς εὐτυχίας
the of-Timotheus generalship no time the successes
κατασχεῖν ἠδυνήθημεν, ἀλλὰ ταχέως διεσκαριφησάμεθα
to-hold we-were-able but quickly we-frittered-away
καὶ διελύσαμεν αὐτάς. πολιτείαν γὰρ τὴν ὀρθῶς ἂν τοῖς
and dissolved them constitution for the-one rightly — the
πράγμασι χρησαμένην οὔτ᾽ ἔχομεν οὔτε καλῶς ζητοῦμεν.
affairs would-handle neither we-have nor well we-seek
13 καίτοι τὰς εὐπραγίας ἅπαντες ἴσμεν καὶ παραγιγνομένας καὶ
and-yet the prosperities all we-know both coming and
παραμενούσας οὐ τοῖς τὰ τείχη κάλλιστα καὶ μέγιστα
staying not with-the-ones the walls finest and greatest
περιβεβλημένοις, οὐδὲ τοῖς μετὰ πλείστων ἀνθρώπων
having-put-around nor with-the-ones with most men
εἰς τὸν αὐτὸν τόπον συνηθροισμένοις, ἀλλὰ τοῖς
into the same place gathered but with-the-ones
ἄριστα καὶ σωφρονέστατα τὴν αὑτῶν πόλιν διοικοῦσιν.
best and most-temperately the their-own city managing
14 ἔστι γὰρ ψυχὴ πόλεως οὐδὲν ἕτερον ἢ πολιτεία, τοσαύτην
is for soul of-a-city nothing other than constitution so-much
ἔχουσα δύναμιν ὅσην περ ἐν σώματι φρόνησις. αὕτη
having power as-much-as very in body wisdom this
γάρ ἐστιν ἡ βουλευομένη περὶ ἁπάντων, καὶ τὰ μὲν
for is the-thing deliberating about all and the indeed
ἀγαθὰ διαφυλάττουσα, τὰς δὲ συμφορὰς διαφεύγουσα.
goods preserving the but misfortunes escaping
ταύτῃ καὶ τοὺς νόμους καὶ τοὺς ῥήτορας καὶ τοὺς
to-this both the laws and the orators and the

ἰδιώτας ἀναγκαῖόν ἐστιν ὁμοιοῦσθαι, καὶ πράττειν οὕτως
private-men necessary it-is to-be-likened and to-act so
ἑκάστους οἵαν περ ἂν ταύτην ἔχωσιν.
each such-as very — this they-have
ἧς ἡμεῖς διεφθαρμένης οὐδὲν φροντίζομεν, οὐδὲ σκοποῦμεν 15
which we having-been-corrupted nothing care nor consider
ὅπως ἐπανορθώσομεν αὐτήν· ἀλλ' ἐπὶ μὲν τῶν ἐργαστηρίων
how we-shall-set-right it but at indeed the workshops
καθίζοντες κατηγοροῦμεν τῶν καθεστώτων, καὶ λέγομεν
sitting we-accuse the established-order and we-say
ὡς οὐδέποτ' ἐν δημοκρατίᾳ κάκιον ἐπολιτεύθημεν, ἐν δὲ
that never in democracy worse we-were-governed in but
τοῖς πράγμασι καὶ ταῖς διανοίαις αἷς ἔχομεν μᾶλλον
the actions and the dispositions which we-have more
αὐτὴν ἀγαπῶμεν τῆς ὑπὸ τῶν προγόνων καταλειφθείσης.
it we-cherish than-the by the ancestors left
ὑπὲρ ἧς ἐγὼ καὶ τοὺς λόγους μέλλω ποιεῖσθαι καὶ τὴν
for which I both the speeches am-about to-make and the
πρόσοδον ἀπεγραψάμην.
approach registered
εὑρίσκω γὰρ ταύτην μόνην ἂν γενομένην καὶ τῶν 16
I-find for this alone — would-become both of-the
μελλόντων κινδύνων ἀποτροπὴν καὶ τῶν παρόντων κακῶν
future dangers averting and of-the present evils
ἀπαλλαγήν, ἢν ἐθελήσωμεν ἐκείνην τὴν δημοκρατίαν
deliverance if we-are-willing that the democracy
ἀναλαβεῖν, ἣν Σόλων μὲν ὁ δημοτικώτατος γενόμενος
to-take-up-again which Solon indeed the most-popular having-become
ἐνομοθέτησε, Κλεισθένης δὲ ὁ τοὺς τυράννους ἐκβαλὼν
legislated Cleisthenes and the-one the tyrants having-expelled
καὶ τὸν δῆμον καταγαγὼν πάλιν ἐξ ἀρχῆς κατέστησεν.
and the people having-restored again from beginning established

17 ἧς οὐκ ἂν εὕροιμεν οὔτε δημοτικωτέραν οὔτε τῇ
than-which not — we-could-find neither more-democratic nor for-the
πόλει μᾶλλον συμφέρουσαν. τεκμήριον δὲ μέγιστον· οἱ
city more advantageous proof and greatest the-ones
μὲν γὰρ ἐκείνῃ χρώμενοι, πολλὰ καὶ καλὰ διαπραξάμενοι
indeed for that using many and fine-things having-accomplished
καὶ παρὰ πᾶσιν ἀνθρώποις εὐδοκιμήσαντες, παρ᾽ ἑκόντων
and among all men having-been-well-thought-of from willing
τῶν Ἑλλήνων τὴν ἡγεμονίαν ἔλαβον, οἱ δὲ τῆς νῦν
the Greeks the leadership got the-ones but the now
παρούσης ἐπιθυμήσαντες, ὑπὸ πάντων μισηθέντες καὶ
present having-desired by all hated and
πολλὰ καὶ δεινὰ παθόντες, μικρὸν ἀπέλιπον τοῦ μὴ
many and terrible-things having-suffered little fell-short of-the not
ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν.
the utmost misfortunes to-fall-into

18 καίτοι πῶς χρὴ ταύτην τὴν πολιτείαν ἐπαινεῖν ἢ
and-yet how is-it-necessary this the constitution to-praise or
στέργειν τὴν τοσούτων μὲν κακῶν αἰτίαν πρότερον
to-cherish the-one of-so-many indeed evils cause before
γενομένην, νῦν δὲ καθ᾽ ἕκαστον τὸν ἐνιαυτὸν ἐπὶ τὸ
having-become now but by each the year to the
χεῖρον φερομένην; πῶς δ᾽ οὐ χρὴ δεδιέναι μὴ
worse moving how and not is-it-necessary to-fear lest
τοιαύτης ἐπιδόσεως γιγνομένης τελευτῶντες εἰς τραχύτερα
such increase happening finally into harsher
πράγματα τῶν τότε γενομένων ἐξοκείλωμεν;
affairs than-the-ones then having-happened we-run-aground

19 ἵνα δὲ μὴ συλλήβδην μόνον ἀκηκοότες, ἀλλ᾽ ἀκριβῶς
so-that and not summarily only having-heard but precisely
εἰδότες ποιῆσθε καὶ τὴν αἵρεσιν καὶ τὴν κρίσιν αὐτῶν,
knowing you-make both the choice and the judgment of-them

ὑμέτερον μὲν ἔργον ἐστὶ παρασχεῖν ὑμᾶς αὐτοὺς
yours indeed task is to-show you yourselves
προσέχοντας τὸν νοῦν τοῖς ὑπ᾽ ἐμοῦ λεγομένοις, ἐγὼ
paying the attention to-the-things by me said I
δ᾽ ὡς ἂν δύνωμαι συντομώτατα περὶ ἀμφοτέρων τούτων
but as — I-can most-concisely about both these
πειράσομαι διελθεῖν πρὸς ὑμᾶς.
I-will-try to-go-through to you
οἱ γὰρ κατ᾽ ἐκεῖνον τὸν χρόνον τὴν πόλιν διοικοῦντες 20
the-ones for in that the time the city managing
κατεστήσαντο πολιτείαν οὐκ ὀνόματι μὲν τῷ κοινοτάτῳ
established a-constitution not by-name indeed the most-common
καὶ πραοτάτῳ προσαγορευομένην, ἐπὶ δὲ τῶν πράξεων οὐ
and most-gentle called in but the actions not
τοιαύτην τοῖς ἐντυγχάνουσι φαινομένην, οὐδ᾽ ἣ τοῦτον
such to-the-ones meeting-it appearing nor which this
τὸν τρόπον ἐπαίδευε τοὺς πολίτας ὥσθ᾽ ἡγεῖσθαι τὴν μὲν
the way educated the citizens so-as to-think the indeed
ἀκολασίαν δημοκρατίαν, τὴν δὲ παρανομίαν ἐλευθερίαν,
licentiousness democracy the but lawlessness freedom
τὴν δὲ παρρησίαν ἰσονομίαν, τὴν δ᾽ ἐξουσίαν τοῦ πάντα
the but outspokenness equality the but license of-the all
ποιεῖν εὐδαιμονίαν, ἀλλὰ μισοῦσα καὶ κολάζουσα τοὺς
to-do happiness but hating and punishing the
τοιούτους βελτίους καὶ σωφρονεστέρους ἅπαντας τοὺς
such better and more-temperate all the
πολίτας ἐποίησεν.
citizens it-made

Of the two kinds of equality the old constitution chose the one that honored and punished each according to worth, filled the offices by election of the best rather than by lot, and made office a public service, not a business, with the people as master to choose and punish. Religion was observed without extravagance or omission. The poor did not envy the rich, and the rich helped the poor with farms, trade, and capital, lending without fear, since the courts followed the laws. The citizens were cared for by the Council of the Areopagus, which watched over good order and still restrains those who join it; for virtue comes from daily habit, not from many written laws, and the old Athenians cared most for the young, setting the poor to farming and trade and the rich to horsemanship, athletics, hunting, and philosophy.

21 μέγιστον δ' αὐτοῖς συνεβάλετο πρὸς τὸ καλῶς οἰκεῖν τὴν
greatest and to-them contributed toward the well to-govern the
πόλιν, ὅτι δυοῖν ἰσοτήτοιν νομιζομέναιν εἶναι, καὶ τῆς
city that two equalities being-thought to-be and the-one
μὲν ταὐτὸν ἅπασιν ἀπονεμούσης τῆς δὲ τὸ προσῆκον
indeed the-same to-all assigning the-other but the befitting
ἑκάστοις, οὐκ ἠγνόουν τὴν χρησιμωτέραν, ἀλλὰ τὴν
to-each not they-were-ignorant-of the more-useful but the
μὲν τῶν αὐτῶν ἀξιοῦσαν τοὺς χρηστοὺς καὶ τοὺς
indeed of-the same-things thinking-worthy the good and the
πονηροὺς ἀπεδοκίμαζον ὡς οὐ δικαίαν οὖσαν,
wicked they-rejected as not just being
22 τὴν δὲ κατὰ τὴν ἀξίαν ἕκαστον τιμῶσαν καὶ κολάζουσαν
the but according-to the worth each honoring and punishing
προῃροῦντο, καὶ διὰ ταύτης ᾤκουν τὴν πόλιν, οὐκ ἐξ
they-preferred and through this they-governed the city not from
ἁπάντων τὰς ἀρχὰς κληροῦντες, ἀλλὰ τοὺς βελτίστους καὶ
all the offices allotting but the best and
τοὺς ἱκανωτάτους ἐφ' ἕκαστον τῶν ἔργων προκρίνοντες.
the most-capable for each of-the tasks selecting

τοιούτους γὰρ ἤλπιζον ἔσεσθαι καὶ τοὺς ἄλλους, οἷοί
such for they-hoped to-be-going-to-be also the others such-as
περ ἂν ὦσιν οἱ τῶν πραγμάτων ἐπιστατοῦντες.
very — are the-ones over-the affairs presiding
ἔπειτα καὶ δημοτικωτέραν ἐνόμιζον εἶναι ταύτην τὴν 23
then also more-democratic they-thought to-be this the
κατάστασιν ἢ τὴν διὰ τοῦ λαγχάνειν γιγνομένην
arrangement than the-one through the to-obtain-by-lot arising
ἐν μὲν γὰρ τῇ κληρώσει τὴν τύχην βραβεύσειν,
in indeed for the allotment the chance to-be-going-to-umpire
καὶ πολλάκις λήψεσθαι τὰς ἀρχὰς τοὺς ὀλιγαρχίας
and often to-be-going-to-get the offices the-ones oligarchy
ἐπιθυμοῦντας, ἐν δὲ τῷ προκρίνειν τοὺς ἐπιεικεστάτους
desiring in but the to-select the most-reasonable
τὸν δῆμον ἔσεσθαι κύριον ἑλέσθαι τοὺς ἀγαπῶντας
the people to-be-going-to-be master to-choose the-ones cherishing
μάλιστα τὴν καθεστῶσαν πολιτείαν.
most the established constitution
αἴτιον δ' ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν καὶ μὴ 24
cause and was of-the these-things the many to-please and not
περιμαχήτους εἶναι τὰς ἀρχάς, ὅτι μεμαθηκότες ἦσαν
fought-over to-be the offices that having-learned they-were
ἐργάζεσθαι καὶ φείδεσθαι, καὶ μὴ τῶν μὲν οἰκείων
to-work and to-be-thrifty and not the indeed own
ἀμελεῖν τοῖς δ' ἀλλοτρίοις ἐπιβουλεύειν, μηδ' ἐκ τῶν
to-neglect the but things-of-others to-plot-against nor from the
δημοσίων τὰ σφέτερ' αὐτῶν διοικεῖν, ἀλλ' ἐκ τῶν
public-funds the their own to-manage but from the-things
ἑκάστοις ὑπαρχόντων, εἴ ποτε δεήσειε, τοῖς κοινοῖς
to-each belonging if ever it-should-be-needed the common-affairs
ἐπαρκεῖν, μηδ' ἀκριβέστερον εἰδέναι τὰς ἐκ τῶν ἀρχείων
to-supply nor more-exactly to-know the from the offices

προσόδους ἢ τὰς ἐκ τῶν ἰδίων γιγνομένας αὑτοῖς.
revenues than the from the private-estates coming to-themselves
οὕτω δ' ἀπείχοντο σφόδρα τῶν τῆς πόλεως,
so and they-kept-away greatly from-the-things of-the city
25 ὥστε χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὑρεῖν
so-that harder it-was in those the times to-find
τοὺς βουλομένους ἄρχειν ἢ νῦν τοὺς μηδὲν δεομένους·
the-ones wishing to-hold-office than now the-ones nothing needing
οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνόμιζον εἶναι τὴν
not for business but public-service they-thought to-be the
τῶν κοινῶν ἐπιμέλειαν, οὐδ' ἀπὸ τῆς πρώτης ἡμέρας
of-the common-affairs care nor from the first day
ἐσκόπουν ἐλθόντες εἴ τι λῆμμα παραλελοίπασιν οἱ
they-considered having-come-in if some gain have-left the
πρότερον ἄρχοντες, ἀλλὰ πολὺ μᾶλλον εἴ τινος πράγματος
former officials but much rather if some matter
κατημελήκασι τῶν τέλος ἔχειν κατεπειγόντων.
have-neglected of-the-ones end to-have pressing
26 ὡς δὲ συντόμως εἰπεῖν, ἐκεῖνοι διεγνωκότες ἦσαν ὅτι
as and concisely to-say they having-decided were that
δεῖ τὸν μὲν δῆμον ὥσπερ τύραννον καθιστάναι τὰς
it-is-necessary the indeed people like a-tyrant to-appoint the
ἀρχὰς καὶ κολάζειν τοὺς ἐξαμαρτάνοντας καὶ κρίνειν περὶ
officials and to-punish the-ones erring and to-judge about
τῶν ἀμφισβητουμένων, τοὺς δὲ σχολὴν ἄγειν δυναμένους
the disputed-matters the-ones but leisure to-have able
καὶ βίον ἱκανὸν κεκτημένους ἐπιμελεῖσθαι τῶν κοινῶν
and livelihood sufficient having-acquired to-care-for the common-affairs
ὥσπερ οἰκέτας,
like house-slaves

καὶ δικαίους μὲν γενομένους ἐπαινεῖσθαι καὶ στέργειν 27
and just indeed having-been to-be-praised and to-be-content
ταύτῃ τῇ τιμῇ, κακῶς δὲ διοικήσαντας μηδεμιᾶς συγγνώμης
with-this the honor ill but having-managed no pardon
τυγχάνειν ἀλλὰ ταῖς μεγίσταις ζημίαις περιπίπτειν. καίτοι
to-obtain but in-the greatest penalties to-fall-into and-yet
πῶς ἄν τις εὕροι ταύτης βεβαιοτέραν ἢ δικαιοτέραν
how — anyone could-find than-this more-secure or more-just
δημοκρατίαν, τῆς τοὺς μὲν δυνατωτάτους ἐπὶ τὰς
democracy than-the-one the indeed most-capable over the
πράξεις καθιστάσης, αὐτῶν δὲ τούτων τὸν δῆμον κύριον
affairs appointing of-them but these the people master
ποιούσης;
making
τὸ μὲν οὖν σύνταγμα τῆς πολιτείας τοιοῦτον ἦν αὐτοῖς· 28
the indeed then structure of-the constitution such was for-them
ῥᾴδιον δ' ἐκ τούτων καταμαθεῖν ὡς καὶ τὰ καθ' ἡμέραν
easy and from these to-learn that also the-things by day
ἑκάστην ὀρθῶς καὶ νομίμως πράττοντες διετέλεσαν. ἀνάγκη
each rightly and lawfully doing they-continued necessity
γὰρ τοῖς περὶ ὅλων τῶν πραγμάτων καλὰς τὰς ὑποθέσεις
for for-the-ones about whole the affairs fine the foundations
πεποιημένοις καὶ τὰ μέρη τὸν αὐτὸν τρόπον ἔχειν ἐκείνοις.
having-made also the parts in-the same way to-be as-those
καὶ πρῶτον μὲν τὰ περὶ τοὺς θεούς, ἐντεῦθεν γὰρ 29
and first indeed the-things about the gods from-there for
ἄρχεσθαι δίκαιον, οὐκ ἀνωμάλως οὐδ' ἀτάκτως οὔτ'
to-begin just not irregularly nor disorderly neither
ἐθεράπευον οὔτ' ὠργίαζον· οὐδ' ὁπότε μὲν δόξειεν
they-worshiped nor they-celebrated-rites nor whenever indeed it-seemed-good
αὐτοῖς, τριακοσίους βοῦς ἔπεμπον, ὁπότε δὲ τύχοιεν, τὰς
to-them three-hundred oxen they-sent whenever but they-chanced the

πατρίους θυσίας ἐξέλειπον· οὐδὲ τὰς μὲν ἐπιθέτους ἑορτάς,
ancestral sacrifices they-omitted nor the indeed added festivals
αἷς ἑστίασίς τις προσείη, μεγαλοπρεπῶς ἦγον, ἐν δὲ
to-which feasting some was-attached magnificently they-held in but
τοῖς ἁγιωτάτοις τῶν ἱερῶν ἀπὸ μισθωμάτων ἔθυον·
the holiest of-the shrines from contract-prices they-sacrificed
30 ἀλλ᾽ ἐκεῖνο μόνον ἐτήρουν, ὅπως μηδὲν μήτε τῶν πατρίων
but that only they-watched how nothing either of-the ancestral-rites
καταλύσουσι μήτ᾽ ἔξω τῶν νομιζομένων προσθήσουσιν· οὐ
they-should-abolish nor outside the customary should-add not
γὰρ ἐν ταῖς πολυτελείαις ἐνόμιζον εἶναι τὴν εὐσέβειαν, ἀλλ᾽
for in the extravagances they-thought to-be the piety but
ἐν τῷ μηδὲν κινεῖν ὧν αὐτοῖς οἱ πρόγονοι παρέδοσαν. καὶ
in the nothing to-disturb of-what to-them the ancestors handed-down and
γάρ τοι καὶ τὰ παρὰ τῶν θεῶν οὐκ ἐμπλήκτως οὐδὲ
for surely also the-things from the gods not capriciously nor
ταραχωδῶς αὐτοῖς συνέβαινεν, ἀλλ᾽ εὐκαίρως καὶ πρὸς τὴν
confusedly to-them came but opportunely both for the
ἐργασίαν τῆς χώρας καὶ πρὸς τὴν συγκομιδὴν τῶν καρπῶν.
working of-the land and for the harvesting of-the crops
31 παραπλησίως δὲ τοῖς εἰρημένοις καὶ τὰ πρὸς σφᾶς
similarly and to-the things-said also the-things toward them-
αὐτοὺς διῴκουν. οὐ γὰρ μόνον περὶ τῶν κοινῶν
-selves they-managed not for only about the common-affairs
ὡμονόουν, ἀλλὰ καὶ περὶ τὸν ἴδιον βίον τοσαύτην
they-were-of-one-mind but also about the private life so-much
ἐποιοῦντο πρόνοιαν ἀλλήλων, ὅσην περ χρὴ τοὺς
they-made forethought of-one-another as-much-as very it-is-necessary the-ones
εὖ φρονοῦντας καὶ πατρίδος κοινωνοῦντας. οἵ τε γὰρ
well thinking and of-a-fatherland sharing the-ones both for

πενέστεροι τῶν πολιτῶν τοσοῦτον ἀπεῖχον τοῦ φθονεῖν
poorer of-the citizens so-far they-were-from the to-envy
τοῖς πλείω κεκτημένοις,
the-ones more having
ὥσθ᾽ ὁμοίως ἐκήδοντο τῶν οἴκων τῶν μεγάλων ὥσπερ 32
that alike they-cared-for the houses the great as
τῶν σφετέρων αὐτῶν, ἡγούμενοι τὴν ἐκείνων εὐδαιμονίαν
the their own thinking the their prosperity
αὑτοῖς εὐπορίαν ὑπάρχειν· οἵ τε τὰς οὐσίας ἔχοντες
for-themselves resource to-be the-ones and the properties having
οὐχ ὅπως ὑπερεώρων τοὺς καταδεέστερον πράττοντας,
not only-not they-disdained the-ones worse faring
ἀλλ᾽ ὑπολαμβάνοντες αἰσχύνην αὑτοῖς εἶναι τὴν τῶν
but supposing shame for-themselves to-be the of-the
πολιτῶν ἀπορίαν ἐπήμυνον ταῖς ἐνδείαις, τοῖς μὲν
citizens poverty they-relieved the wants to-the-ones indeed
γεωργίας ἐπὶ μετρίαις μισθώσεσι παραδιδόντες, τοὺς δὲ
farms at moderate rents handing-over the-others but
κατ᾽ ἐμπορίαν ἐκπέμποντες, τοῖς δ᾽ εἰς τὰς ἄλλας
for trading sending-out to-the-others and for the other
ἐργασίας ἀφορμὴν παρέχοντες.
occupations capital providing
οὐ γὰρ ἐδεδίεσαν μὴ δυοῖν θάτερον πάθοιεν, ἢ πάντων 33
not for they-feared lest of-two one-or-other they-should-suffer either all-things
στερηθεῖεν, ἢ πολλὰ πράγματα σχόντες μέρος τι κομίσαιντο
should-lose or many troubles having-had part some should-recover
τῶν προεθέντων· ἀλλ᾽ ὁμοίως ἐθάρρουν περὶ τῶν
of-the-things lent but alike they-were-confident about the-things
ἔξω δεδομένων ὥσπερ περὶ τῶν ἔνδον κειμένων. ἑώρων
outside given as about the-things inside lying they-saw

γὰρ τοὺς περὶ τῶν συμβολαίων κρίνοντας οὐ ταῖς
for the-ones about the contracts judging not with-the
ἐπιεικείαις χρωμένους, ἀλλὰ τοῖς νόμοις πειθομένους,
equities using but the laws obeying
34 οὐδ' ἐν τοῖς τῶν ἄλλων ἀγῶσιν αὑτοῖς ἀδικεῖν ἐξουσίαν
nor in the of-the others suits for-themselves to-do-wrong license
παρασκευάζοντας, ἀλλὰ μᾶλλον ὀργιζομένους τοῖς
preparing but rather angered at-the-ones
ἀποστεροῦσιν αὐτῶν τῶν ἀδικουμένων, καὶ νομίζοντας
defrauding of-them of-the wronged and thinking
διὰ τοὺς ἄπιστα τὰ συμβόλαια ποιοῦντας μείζω
because-of the-ones faithless the contracts making more
βλάπτεσθαι τοὺς πένητας τῶν πολλὰ κεκτημένων·
to-be-harmed the poor than-the-ones much possessing
τοὺς μὲν γάρ, ἢν παύσωνται προϊέμενοι, μικρῶν
the-ones indeed for if they-stop lending of-small
προσόδων ἀποστερηθήσεσθαι, τοὺς δ', ἢν ἀπορήσωσι
revenues to-be-going-to-be-deprived the-others but if they-lack
τῶν ἐπαρκούντων, εἰς τὴν ἐσχάτην ἔνδειαν καταστήσεσθαι.
the-ones aiding into the utmost want to-be-going-to-come
35 καὶ γάρ τοι διὰ τὴν γνώμην ταύτην οὐδεὶς οὔτ'
and for surely because-of the judgment this no-one neither
ἀπεκρύπτετο τὴν οὐσίαν οὔτ' ὤκνει συμβάλλειν, ἀλλ' ἥδιον
hid the property nor hesitated to-lend but more-gladly
ἑώρων τοὺς δανειζομένους ἢ τοὺς ἀποδιδόντας. ἀμφότερα
they-saw the-ones borrowing than the-ones repaying both
γὰρ αὐτοῖς συνέβαινεν, ἅπερ ἂν βουληθεῖεν ἄνθρωποι
for to-them happened which-very — would-wish men
νοῦν ἔχοντες· ἅμα γὰρ τούς τε πολίτας ὠφέλουν
sense having at-the-same-time for the both citizens they-benefited
καὶ τὰ σφέτερ' αὐτῶν ἐνεργὰ καθίστασαν. κεφάλαιον
and the their own productive they-made sum

δὲ τοῦ καλῶς ἀλλήλοις ὁμιλεῖν· αἱ μὲν γὰρ κτήσεις
and of-the well with-one-another to-associate the indeed for possessions
ἀσφαλεῖς ἦσαν, οἷσπερ κατὰ τὸ δίκαιον ὑπῆρχον, αἱ
secure were for-whom-very according-to the just they-belonged the
δὲ χρήσεις κοιναὶ πᾶσι τοῖς δεομένοις τῶν πολιτῶν.
but uses common to-all the-ones needing of-the citizens
ἴσως ἂν οὖν τις ἐπιτιμήσειε τοῖς εἰρημένοις, ὅτι τὰς μὲν 36
perhaps — then someone might-censure the things-said that the indeed
πράξεις ἐπαινῶ τὰς ἐν ἐκείνοις τοῖς χρόνοις γεγενημένας,
actions I-praise the in those the times having-happened
τὰς δ' αἰτίας οὐ φράζω, δι' ἃς οὕτω καλῶς καὶ τὰ
the but causes not I-tell through which so well both the-things
πρὸς σφᾶς αὐτοὺς εἶχον καὶ τὴν πόλιν διῴκουν. ἐγὼ δ'
toward them- -selves they-had and the city managed I but
οἶμαι μὲν εἰρηκέναι τι καὶ τοιοῦτον, οὐ μὴν ἀλλ' ἔτι
think indeed to-have-said something even such not however but still
πλείω καὶ σαφέστερον πειράσομαι διαλεχθῆναι περὶ αὐτῶν.
more and more-clearly I-will-try to-discourse about them
ἐκεῖνοι γὰρ οὐκ ἐν μὲν ταῖς παιδείαις πολλοὺς τοὺς 37
they for not in indeed the educations many the
ἐπιστατοῦντας εἶχον, ἐπειδὴ δ' εἰς ἄνδρας δοκιμασθεῖεν,
overseers had when but into men they-were-certified
ἐξῆν αὐτοῖς ποιεῖν ὅ τι βουληθεῖεν, ἀλλ' ἐν αὐταῖς
it-was-possible for-them to-do what ever they-wished but in very
ταῖς ἀκμαῖς πλέονος ἐπιμελείας ἐτύγχανον ἢ παῖδες ὄντες.
the primes of-more care they-obtained than boys being
οὕτω γὰρ ἡμῶν οἱ πρόγονοι σφόδρα περὶ τὴν σωφροσύνην
so for our the ancestors greatly about the temperance
ἐσπούδαζον, ὥστε τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν
were-zealous that the from Ares' hill council they-set-over
ἐπιμελεῖσθαι τῆς εὐκοσμίας, ἧς οὐχ οἷόν τ' ἦν μετασχεῖν
to-care-for the good-order which not possible — it-was to-share

πλὴν τοῖς καλῶς γεγονόσι καὶ πολλὴν ἀρετὴν ἐν τῷ
except to-the-ones nobly born and much virtue in the
βίῳ καὶ σωφροσύνην ἐνδεδειγμένοις, ὥστ' εἰκότως αὐτὴν
life and temperance having-shown so-that reasonably it
διενεγκεῖν τῶν ἐν τοῖς Ἕλλησι συνεδρίων.
to-excel of-the in the Greeks councils

38 σημείοις δ' ἄν τις χρήσαιτο περὶ τῶν τότε καθεστώτων
as-signs and — anyone could-use about the then established-order
καὶ τοῖς ἐν τῷ παρόντι γιγνομένοις· ἔτι γὰρ καὶ νῦν
also the-things in the present happening still for even now
ἁπάντων τῶν περὶ τὴν αἵρεσιν καὶ τὴν δοκιμασίαν
all the-things about the election and the scrutiny
κατημεληκένων ἴδοιμεν ἂν τοὺς ἐν τοῖς ἄλλοις πράγμασιν
having-been-neglected we-would-see — the-ones in the other affairs
οὐκ ἀνεκτοὺς ὄντας, ἐπειδὰν εἰς Ἄρειον πάγον ἀναβῶσιν,
not tolerable being when into Ares' hill they-go-up
ὀκνοῦντας τῇ φύσει χρῆσθαι καὶ μᾶλλον τοῖς ἐκεῖ
hesitating with-the nature to-use and rather the there
νομίμοις ἢ ταῖς αὑτῶν κακίαις ἐμμένοντας. τοσοῦτον φόβον
customs than the their-own vices abiding-by so-much fear
ἐκεῖνοι τοῖς πονηροῖς ἐνειργάσαντο, καὶ τοιοῦτο μνημεῖον ἐν
they in-the wicked produced and such memorial in
τῷ τόπῳ τῆς αὑτῶν ἀρετῆς καὶ σωφροσύνης ἐγκατέλιπον.
the place of-the their-own virtue and temperance they-left-behind

39 τὴν δὴ τοιαύτην, ὥσπερ εἶπον, κυρίαν ἐποίησαν τῆς
the indeed such as I-said master they-made of-the
εὐταξίας ἐπιμελεῖσθαι, ἣ τοὺς μὲν οἰομένους ἐνταῦθα
good-order to-care-for which the-ones indeed thinking there
βελτίστους ἄνδρας γίγνεσθαι, παρ' οἷς οἱ νόμοι μετὰ
best men to-become among whom the laws with
πλείστης ἀκριβείας κείμενοι τυγχάνουσιν, ἀγνοεῖν ἐνόμιζεν·
most precision laid-down happen to-be-ignorant thought

οὐδὲν γὰρ ἂν κωλύειν ὁμοίους ἅπαντας εἶναι τοὺς
nothing for — to-prevent like all to-be the
Ἕλληνας ἕνεκά γε τοῦ ῥᾴδιον εἶναι τὰ γράμματα
Greeks for-the-sake at-least of-the easy to-be the writings
λαβεῖν παρ᾽ ἀλλήλων.
to-take from one-another
ἀλλὰ γὰρ οὐκ ἐκ τούτων τὴν ἐπίδοσιν εἶναι τῆς ἀρετῆς, 40
but for not from these the increase to-be of-the virtue
ἀλλ᾽ ἐκ τῶν καθ᾽ ἑκάστην τὴν ἡμέραν ἐπιτηδευμάτων·
but from the-things by each the day practices
τοὺς γὰρ πολλοὺς ὁμοίους τοῖς ἤθεσιν ἀποβαίνειν, ἐν οἷς
the for many like to-the habits to-turn-out in which
ἂν ἕκαστοι παιδευθῶσιν. ἔπειτα τά γε πλήθη καὶ τὰς
— each are-educated then the at-least multitudes and the
ἀκριβείας τῶν νόμων σημεῖον εἶναι τοῦ κακῶς οἰκεῖσθαι
precisions of-the laws sign to-be of-the badly to-be-governed
τὴν πόλιν ταύτην· ἐμφράγματα γὰρ αὐτοὺς ποιουμένους τῶν
the city this barriers for them making of-the
ἁμαρτημάτων πολλοὺς τίθεσθαι τοὺς νόμους ἀναγκάζεσθαι.
errors many to-lay-down the laws to-be-compelled
δεῖν δὲ τοὺς ὀρθῶς πολιτευομένους οὐ τὰς στοὰς 41
to-be-necessary but the-ones rightly governing not the porticoes
ἐμπιπλάναι γραμμάτων, ἀλλ᾽ ἐν ταῖς ψυχαῖς ἔχειν τὸ
to-fill with-writings but in the souls to-have the
δίκαιον· οὐ γὰρ τοῖς ψηφίσμασιν ἀλλὰ τοῖς ἤθεσι καλῶς
just not for by-the decrees but by-the habits well
οἰκεῖσθαι τὰς πόλεις, καὶ τοὺς μὲν κακῶς τεθραμμένους
to-be-governed the cities and the-ones indeed badly reared
καὶ τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους τολμήσειν
even the precisely of-the laws written to-be-going-to-dare

παραβαίνειν, τοὺς δὲ καλῶς πεπαιδευμένους καὶ τοῖς
to-transgress the-ones but well educated even the-ones
ἁπλῶς κειμένοις ἐθελήσειν ἐμμένειν.
simply laid-down to-be-going-to-be-willing to-abide-by
42 ταῦτα διανοηθέντες οὐ τοῦτο πρῶτον ἐσκόπουν, δι'
these-things having-considered not this first they-considered through
ὧν κολάσουσι τοὺς ἀκοσμοῦντας, ἀλλ' ἐξ ὧν
what they-would-punish the-ones disorderly but from what
παρασκευάσουσι μηδὲν αὐτοὺς ἄξιον ζημίας ἐξαμαρτάνειν·
they-would-prepare nothing them worthy of-penalty to-err
ἡγοῦντο γὰρ τοῦτο μὲν αὑτῶν ἔργον εἶναι, τὸ δὲ περὶ
they-thought for this indeed their-own task to-be the but about
τὰς τιμωρίας σπουδάζειν τοῖς ἐχθροῖς προσήκειν.
the punishments to-be-zealous for-the enemies to-befit
43 ἁπάντων μὲν οὖν ἐφρόντιζον τῶν πολιτῶν, μάλιστα
for-all indeed then they-cared for-the citizens most
δὲ τῶν νεωτέρων. ἑώρων γὰρ τοὺς τηλικούτους
but for-the younger they-saw for the-ones of-such-age
ταραχωδέστατα διακειμένους καὶ πλείστων γέμοντας
most-turbulently disposed and of-most full
ἐπιθυμιῶν, καὶ τὰς ψυχὰς αὐτῶν μάλιστα δαμασθῆναι
desires and the souls their most to-be-tamed
δεομένας ἐπιμελείαις καλῶν ἐπιτηδευμάτων καὶ πόνοις
needing by-cares of-fine practices and by-toils
ἡδονὰς ἔχουσιν· ἐν μόνοις γὰρ ἂν τούτοις ἐμμεῖναι τοὺς
pleasures having in alone for — these to-abide the-ones
ἐλευθέρως τεθραμμένους καὶ μεγαλοφρονεῖν εἰθισμένους.
freely reared and to-be-high-minded accustomed
44 ἅπαντας μὲν οὖν ἐπὶ τὰς αὐτὰς ἄγειν διατριβὰς οὐχ οἷόν
all indeed then to the same to-lead occupations not possible
τ' ἦν, ἀνωμάλως τὰ περὶ τὸν βίον ἔχοντας· ὡς δὲ
— it-was unequally the-things about the livelihood having as but

πρὸς τὴν οὐσίαν ἥρμοττεν, οὕτως ἑκάστοις προσέταττον.
to the property it-fitted so to-each they-assigned
τοὺς μὲν γὰρ ὑποδεέστερον πράττοντας ἐπὶ τὰς γεωργίας
the-ones indeed for worse faring to the farming
καὶ τὰς ἐμπορίας ἔτρεπον, εἰδότες τὰς ἀπορίας μὲν διὰ
and the trading they-turned knowing the poverties indeed through
τὰς ἀργίας γιγνομένας,
the idlenesses arising
τὰς δὲ κακουργίας διὰ τὰς ἀπορίας· ἀναιροῦντες οὖν 45
the but crimes through the poverties removing then
τὴν ἀρχὴν τῶν κακῶν ἀπαλλάξειν ᾤοντο καὶ τῶν
the beginning of-the evils to-be-going-to-free they-thought also from-the
ἄλλων ἁμαρτημάτων τῶν μετ' ἐκείνην γιγνομένων. τοὺς
other errors the after that arising the-ones
δὲ βίον ἱκανὸν κεκτημένους περὶ τὴν ἱππικὴν καὶ τὰ
but livelihood sufficient having-acquired about the horsemanship and the
γυμνάσια καὶ τὰ κυνηγέσια καὶ τὴν φιλοσοφίαν ἠνάγκασαν
gymnasia and the hunts and the philosophy they-compelled
διατρίβειν, ὁρῶντες ἐκ τούτων τοὺς μὲν διαφέροντας
to-spend-time seeing from these the-ones indeed excelling
γιγνομένους, τοὺς δὲ τῶν πλείστων κακῶν ἀπεχομένους.
becoming the-others but from-the most evils abstaining

III · THE AREOPAGUS AND THE YOUNG

The Council watched each citizen's life by wards and demes, admonishing, threatening, or punishing, so that offenders could not escape notice. The young did not frequent gambling dens or flute-girls, avoided the market, respected their elders, and thought jesters unfortunate. Isocrates blames not the young but those who destroyed the Council's power; under it the city was free of lawsuits, taxes, poverty, and war, and many preferred their country estates to festivals in town. Some told him the people would not adopt this and he would seem an oligarch, but he praises the ancestral democracy, as well-governed democracies like Sparta's, and the

present one, compared with the Thirty's regime, seems divinely made: after the ships were lost at the Hellespont the democrats would suffer anything rather than obey, while those who wanted oligarchy readily tore down the walls and endured slavery.

46 καὶ ταῦτα νομοθετήσαντες οὐδὲ τὸν λοιπὸν χρόνον
and these-things having-legislated not-even the remaining time
ὠλιγώρουν, ἀλλὰ διελόμενοι τὴν μὲν πόλιν κατὰ κώμας τὴν
they-neglected but having-divided the indeed city by wards the
δὲ χώραν κατὰ δήμους ἐθεώρουν τὸν βίον τὸν ἑκάστου, καὶ
but country by demes they-watched the life the of-each and
τοὺς ἀκοσμοῦντας ἀνῆγον εἰς τὴν βουλήν. ἡ δὲ τοὺς μὲν
the-ones disorderly they-brought-up to the council it and the-ones indeed
ἐνουθέτει, τοῖς δ' ἠπείλει, τοὺς δ' ὡς προσῆκεν ἐκόλαζεν.
admonished the-others but threatened the-others but as befitted punished
ἠπίσταντο γὰρ ὅτι δύο τρόποι τυγχάνουσιν ὄντες οἱ καὶ
they-knew for that two ways happen being the-ones both
προτρέποντες ἐπὶ τὰς ἀδικίας καὶ παύοντες τῶν πονηριῶν·
urging to the wrongs and stopping from-the villainies
47 παρ' οἷς μὲν γὰρ μήτε φυλακὴ μηδεμία τῶν τοιούτων
among whom indeed for neither guard any of-the such
καθέστηκε μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις
has-been-established nor the judgments strict are among these
μὲν διαφθείρεσθαι καὶ τὰς ἐπιεικεῖς τῶν φύσεων, ὅπου δὲ
indeed to-be-corrupted even the reasonable of-the natures where but
μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾴδιόν ἐστι μήτε φανεροῖς
neither to-escape-notice for-the-ones doing-wrong easy is nor evident
γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους
having-become pardon to-obtain there but faded
γίγνεσθαι τὰς κακοηθείας. ἅπερ ἐκεῖνοι γιγνώσκοντες
to-become the malignities which-very they recognizing
ἀμφοτέροις κατεῖχον τοὺς πολίτας, καὶ ταῖς τιμωρίαις καὶ
by-both restrained the citizens both by-the punishments and

ταῖς ἐπιμελείαις· τοσούτου γὰρ ἔδεον αὐτοὺς λανθάνειν
by-the supervisions so-far for they-lacked them to-escape-notice
οἱ κακόν τι δεδρακότες, ὥστε καὶ τοὺς ἐπιδόξους
the-ones bad something having-done that also the-ones likely
ἁμαρτήσεσθαί τι προῃσθάνοντο.
to-be-going-to-err something they-perceived-beforehand
τοιγαροῦν οὐκ ἐν τοῖς σκιραφείοις οἱ νεώτεροι διέτριβον, 48
therefore not in the gambling-dens the younger spent-time
οὐδ' ἐν ταῖς αὐλητρίσιν, οὐδ' ἐν τοῖς τοιούτοις συλλόγοις
nor among the flute-girls nor in the such gatherings
ἐν οἷς νῦν διημερεύουσιν· ἀλλ' ἐν τοῖς ἐπιτηδεύμασιν
in which now they-spend-the-day but in the practices
ἔμενον ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ζηλοῦντες τοὺς
they-stayed in which they-were-placed admiring and emulating the-ones
ἐν τούτοις πρωτεύοντας. οὕτω δ' ἔφευγον τὴν ἀγοράν,
in these being-first so and they-avoided the agora
ὥστ' εἰ καί ποτε διελθεῖν ἀναγκασθεῖεν, μετὰ πολλῆς
that if even ever to-pass-through they-were-compelled with much
αἰδοῦς καὶ σωφροσύνης ἐφαίνοντο τοῦτο ποιοῦντες.
modesty and temperance they-appeared this doing
ἀντειπεῖν δὲ τοῖς πρεσβυτέροις ἢ λοιδορήσασθαι δεινότερον 49
to-contradict and the elders or to-revile more-terrible
ἐνόμιζον ἢ νῦν περὶ τοὺς γονέας ἐξαμαρτεῖν. ἐν καπηλείῳ
they-thought than now about the parents to-err in a-tavern
δὲ φαγεῖν ἢ πιεῖν οὐδεὶς οὐδ' ἂν οἰκέτης ἐπιεικὴς ἐτόλμησεν·
and to-eat or to-drink no-one even — house-slave decent would-have-dared
σεμνύνεσθαι γὰρ ἐμελέτων, ἀλλ' οὐ βωμολοχεύεσθαι. καὶ
to-be-dignified for they-practiced but not to-play-the-buffoon and
τοὺς εὐτραπέλους δὲ καὶ τοὺς σκώπτειν δυναμένους, οὓς
the witty but and the-ones to-jest able whom
νῦν εὐφυεῖς προσαγορεύουσιν, ἐκεῖνοι δυστυχεῖς ἐνόμιζον.
now gifted they-call they unfortunate thought

50 καὶ μηδεὶς οἰέσθω με δυσκόλως διακεῖσθαι πρὸς τοὺς
and let-no-one think me ill-tempered to-be-disposed toward the-ones
ταύτην ἔχοντας τὴν ἡλικίαν. οὔτε γὰρ ἡγοῦμαι τούτους
this having the age neither for I-think these
αἰτίους εἶναι τῶν γιγνομένων, σύνοιδά τε τοῖς πλείστοις
causes to-be of-the-things happening I-am-aware and for-the most
αὐτῶν ἥκιστα χαίρουσι ταύτῃ τῇ καταστάσει, δι' ἣν
of-them least they-rejoice at-this the condition through which
ἔξεστιν αὐτοῖς ἐν ταῖς ἀκολασίαις ταύταις διατρίβειν·
it-is-possible for-them in the licentiousnesses these to-spend-time
ὥστ' οὐκ ἂν εἰκότως τούτοις ἐπιτιμῴην, ἀλλὰ πολὺ
so-that not — reasonably these I-would-censure but much
δικαιότερον τοῖς ὀλίγῳ πρὸ ἡμῶν τὴν πόλιν διοικήσασιν.
more-justly the-ones a-little before us the city having-managed
51 ἐκεῖνοι γὰρ ἦσαν οἱ προτρέψαντες ἐπὶ ταύτας τὰς
they for were the-ones having-urged to these the
ὀλιγωρίας καὶ καταλύσαντες τῆς βουλῆς δύναμιν. ἧς
neglects and having-destroyed of-the council power which
ἐπιστατούσης οὐ δικῶν οὐδ' ἐγκλημάτων οὐδ' εἰσφορῶν
presiding not of-lawsuits nor of-charges nor of-property-taxes
οὐδὲ πενίας οὐδὲ πολέμων ἡ πόλις ἔγεμεν, ἀλλὰ καὶ
nor of-poverty nor of-wars the city was-full but both
πρὸς ἀλλήλους ἡσυχίαν εἶχον καὶ πρὸς τοὺς ἄλλους
toward one-another quiet they-had and toward the others
ἅπαντας εἰρήνην ἦγον. παρεῖχον γὰρ σφᾶς αὐτοὺς τοῖς
all peace they-kept they-showed for them- -selves to-the
μὲν Ἕλλησι πιστούς,
indeed Greeks trustworthy
52 τοῖς δὲ βαρβάροις φοβερούς· τοὺς μὲν γὰρ σεσωκότες
to-the but barbarians fearsome the-ones indeed for having-saved
ἦσαν, παρὰ δὲ τῶν δίκην τηλικαύτην εἰληφότες, ὥστ'
they-were from but the-others penalty so-great having-exacted that

ἀγαπᾶν ἐκείνους εἰ μηδὲν ἔτι κακὸν πάσχοιεν. τοιγάρτοι
to-be-content they if nothing more harm they-suffered therefore
διὰ ταῦτα μετὰ τοσαύτης ἀσφαλείας διῆγον, ὥστε
because-of these-things with so-much safety they-lived that
καλλίους εἶναι καὶ πολυτελεστέρας τὰς οἰκήσεις καὶ τὰς
finer to-be and more-costly the dwellings and the
κατασκευὰς τὰς ἐπὶ τῶν ἀγρῶν ἢ τὰς ἐντὸς τείχους,
furnishings the in the fields than the-ones within wall
καὶ πολλοὺς τῶν πολιτῶν μηδ' εἰς τὰς ἑορτὰς εἰς ἄστυ
and many of-the citizens not-even for the festivals to town
καταβαίνειν, ἀλλ' αἱρεῖσθαι μένειν ἐπὶ τοῖς ἰδίοις ἀγαθοῖς
to-come-down but to-choose to-stay by the private goods
μᾶλλον ἢ τῶν κοινῶν ἀπολαύειν.
rather than the common-things to-enjoy
οὐδὲ γὰρ τὰ περὶ τὰς θεωρίας, ὧν ἕνεκ' ἄν τις 53
not-even for the-things about the spectacles which for-the-sake-of — anyone
ἦλθεν, ἀσελγῶς οὐδ' ὑπερηφάνως ἀλλὰ νοῦν ἐχόντως
would-have-come licentiously nor arrogantly but sense having
ἐποίουν. οὐ γὰρ ἐκ τῶν πομπῶν οὐδ' ἐκ τῶν περὶ τὰς
they-managed not for from the processions nor from the about the
χορηγίας φιλονεικιῶν οὐδ' ἐκ τῶν τοιούτων ἀλαζονειῶν
choregies rivalries nor from the such boastings
τὴν εὐδαιμονίαν ἐδοκίμαζον, ἀλλ' ἐκ τοῦ σωφρόνως οἰκεῖν
the happiness they-tested but from the temperately to-dwell
καὶ τοῦ βίου τοῦ καθ' ἡμέραν καὶ τοῦ μηδένα τῶν πολιτῶν
and the life the by day and the no-one of-the citizens
ἀπορεῖν τῶν ἐπιτηδείων. ἐξ ὧνπερ χρὴ κρίνειν τοὺς
to-lack the necessaries from which-very it-is-necessary to-judge the-ones
ὡς ἀληθῶς εὖ πράττοντας καὶ μὴ φορτικῶς πολιτευομένους·
as truly well faring and not vulgarly governing

54 ἐπεὶ νῦν γε τίς οὐκ ἂν ἐπὶ τοῖς γιγνομένοις τῶν εὖ
since now at-least who not — at the things-happening of-the-ones well
φρονούντων ἀλγήσειεν, ὅταν ἴδῃ πολλοὺς τῶν πολιτῶν
thinking would-be-pained when he-sees many of-the citizens
αὐτοὺς μὲν περὶ τῶν ἀναγκαίων, εἴθ' ἕξουσιν εἴτε μή,
themselves indeed about the necessities whether they-will-have or not
πρὸ τῶν δικαστηρίων κληρουμένους, τῶν δ' Ἑλλήνων
before the courts drawing-lots the but Greeks
τοὺς ἐλαύνειν τὰς ναῦς βουλομένους τρέφειν ἀξιοῦντας,
the-ones to-row the ships wishing to-maintain thinking-fit
καὶ χορεύοντας μὲν ἐν χρυσοῖς ἱματίοις, χειμάζοντας δ'
and dancing indeed in golden garments wintering but
ἐν τοιούτοις ἐν οἷς οὐ βούλομαι λέγειν, καὶ τοιαύτας
in such in which not I-wish to-say and such
ἄλλας ἐναντιώσεις περὶ τὴν διοίκησιν γιγνομένας, αἳ
other contradictions about the administration arising which
μεγάλην αἰσχύνην τῇ πόλει ποιοῦσιν;
great shame to-the city cause
55 ὧν οὐδὲν ἦν ἐπ' ἐκείνης τῆς βουλῆς· ἀπήλλαξε
of-which nothing was in-the-time-of that the council it-freed
γὰρ τοὺς μὲν πένητας τῶν ἀποριῶν ταῖς ἐργασίαις καὶ
for the indeed poor from-the poverties by-the employments and
ταῖς παρὰ τῶν ἐχόντων ὠφελίαις, τοὺς δὲ νεωτέρους
by-the from the-ones having aids the but younger
τῶν ἀκολασιῶν τοῖς ἐπιτηδεύμασι καὶ ταῖς αὐτῶν
from-the licentiousnesses by-the practices and by-the their
ἐπιμελείαις, τοὺς δὲ πολιτευομένους τῶν πλεονεξιῶν ταῖς
supervisions the but politicians from-the greeds by-the
τιμωρίαις καὶ τῷ μὴ λανθάνειν τοὺς ἀδικοῦντας, τοὺς δὲ
punishments and by-the not to-escape-notice the-ones doing-wrong the but
πρεσβυτέρους τῶν ἀθυμιῶν ταῖς τιμαῖς ταῖς πολιτικαῖς
elder from-the despondencies by-the honors the civic

καὶ ταῖς παρὰ τῶν νεωτέρων θεραπείαις. καίτοι πῶς
and by-the from the younger attentions and-yet how
ἂν γένοιτο ταύτης πλείονος ἀξία πολιτεία, τῆς οὕτω
— could-be than-this of-more worth constitution than-the-one so
καλῶς ἁπάντων τῶν πραγμάτων ἐπιμεληθείσης;
well all the affairs having-cared-for
περὶ μὲν οὖν τῶν ποτὲ καθεστώτων τὰ μὲν πλεῖστα 56
about indeed then the once established-things the-things indeed most
διεληλύθαμεν· ὅσα δὲ παραλελοίπαμεν, ἐκ τῶν
we-have-gone-through as-many-as but we-have-left-out from the
εἰρημένων, ὅτι κἀκεῖνα τὸν αὐτὸν τρόπον εἶχε τούτοις,
things-said that those-too in-the same way were as-these
ῥᾴδιόν ἐστι καταμαθεῖν. ἤδη δέ τινες ἀκούσαντές μου
easy is to-learn already and some having-heard me
ταῦτα διεξιόντος ἐπῄνεσαν μὲν ὡς οἷόν τε μάλιστα,
these-things going-through praised indeed as possible — most
καὶ τοὺς προγόνους ἐμακάρισαν ὅτι τὸν τρόπον τοῦτον
and the ancestors called-blessed that in-the way this
τὴν πόλιν διῴκουν,
the city they-managed
οὐ μὴν ὑμᾶς γε ᾤοντο πεισθήσεσθαι χρῆσθαι 57
not however you at-least they-thought to-be-going-to-be-persuaded to-use
τούτοις, ἀλλ᾽ αἱρήσεσθαι διὰ τὴν συνήθειαν ἐν
these but to-be-going-to-choose because-of the habit in
τοῖς καθεστηκόσι πράγμασι κακοπαθεῖν μᾶλλον ἢ μετὰ
the established affairs to-suffer-hardship rather than with
πολιτείας ἀκριβεστέρας ἄμεινον τὸν βίον διάγειν. εἶναι δ᾽
constitution more-precise better the life to-spend to-be and
ἔφασαν ἐμοὶ καὶ κίνδυνον, μὴ τὰ βέλτιστα συμβουλεύων
they-said for-me also danger lest the best advising

μισόδημος εἶναι δόξω καὶ τὴν πόλιν ζητεῖν εἰς
a-hater-of-the-people to-be I-should-seem and the city to-seek into
ὀλιγαρχίαν ἐμβαλεῖν.
oligarchy to-throw

58 ἐγὼ δ' εἰ μὲν περὶ πραγμάτων ἀγνοουμένων καὶ μὴ
I but if indeed about affairs unknown and not
κοινῶν τοὺς λόγους ἐποιούμην, καὶ περὶ τούτων ἐκέλευον
common the speeches I-were-making and about these I-were-bidding
ὑμᾶς ἑλέσθαι συνέδρους ἢ συγγραφέας, δι' ὧν ὁ δῆμος
you to-choose committees or drafters through which the people
κατελύθη τὸ πρότερον, εἰκότως ἂν εἶχον ταύτην τὴν
was-overthrown the former-time reasonably — I-would-have this the
αἰτίαν· νῦν δ' οὐδὲν εἴρηκα τοιοῦτον, ἀλλὰ διείλεγμαι
charge now but nothing I-have-said such but I-have-discoursed
περὶ διοικήσεως οὐκ ἀποκεκρυμμένης ἀλλὰ πᾶσι φανερᾶς,
about administration not hidden but to-all evident
59 ἣν πάντες ἴστε καὶ πατρίαν ἡμῖν οὖσαν καὶ πλείστων
which all you-know both ancestral to-us being and of-most
ἀγαθῶν καὶ τῇ πόλει καὶ τοῖς ἄλλοις Ἕλλησιν αἰτίαν
goods both to-the city and to-the other Greeks cause
γεγενημένην, πρὸς δὲ τούτοις ὑπὸ τοιούτων ἀνδρῶν
having-become besides and these by such men
νομοθετηθεῖσαν καὶ κατασταθεῖσαν, οὓς οὐδεὶς ὅστις οὐκ ἂν
legislated and established whom no-one who not —
ὁμολογήσειε δημοτικωτάτους γεγενῆσθαι τῶν πολιτῶν. ὥστε
would-agree most-democratic to-have-been of-the citizens so-that
πάντων ἄν μοι συμβαίη δεινότατον, εἰ τοιαύτην πολιτείαν
of-all — to-me would-happen most-terrible if such constitution
εἰσηγούμενος νεωτέρων δόξαιμι πραγμάτων ἐπιθυμεῖν.
proposing of-revolutionary I-should-seem affairs to-desire

ἔπειτα κἀκεῖθεν ῥᾴδιον γνῶναι τὴν ἐμὴν διάνοιαν· ἐν 60
then also-from-that easy to-know the my thought in
γὰρ τοῖς πλείστοις τῶν λόγων τῶν εἰρημένων ὑπ᾽ ἐμοῦ
for the most of-the speeches the spoken by me
φανήσομαι ταῖς μὲν ὀλιγαρχίαις καὶ ταῖς πλεονεξίαις
I-shall-appear the indeed oligarchies and the greeds
ἐπιτιμῶν, τὰς δ᾽ ἰσότητας καὶ τὰς δημοκρατίας ἐπαινῶν,
censuring the but equalities and the democracies praising
οὐ πάσας, ἀλλὰ τὰς καλῶς καθεστηκυίας, οὐδ᾽ ὡς
not all but the-ones well established nor as
ἔτυχον, ἀλλὰ δικαίως καὶ λόγον ἐχόντως.
they-chanced but justly and reason having
οἶδα γὰρ τούς τε προγόνους τοὺς ἡμετέρους ἐν ταύτῃ 61
I-know for the both ancestors the our in this
τῇ καταστάσει πολὺ τῶν ἄλλων διενεγκόντας, καὶ
the condition much than-the others having-excelled and
Λακεδαιμονίους διὰ τοῦτο κάλλιστα πολιτευομένους,
Lacedaemonians because-of this finest governed
ὅτι μάλιστα δημοκρατούμενοι τυγχάνουσιν. ἐν γὰρ τῇ
that most democratically-governed they-happen in for the
τῶν ἀρχῶν αἱρέσει καὶ τῷ βίῳ τῷ καθ᾽ ἡμέραν καὶ
of-the offices election and the life the by day and
τοῖς ἄλλοις ἐπιτηδεύμασιν ἴδοιμεν ἂν παρ᾽ αὐτοῖς τὰς
the other practices we-would-see — among them the
ἰσότητας καὶ τὰς ὁμοιότητας μᾶλλον ἢ παρὰ τοῖς
equalities and the similarities more than among the
ἄλλοις ἰσχυούσας· οἷς αἱ μὲν ὀλιγαρχίαι πολεμοῦσιν,
others prevailing which the indeed oligarchies war-against
οἱ δὲ καλῶς δημοκρατούμενοι χρώμενοι διατελοῦσιν.
the-ones but well democratically-governed using continue

62 τῶν τοίνυν ἄλλων πόλεων ταῖς ἐπιφανεστάταις καὶ
of-the then other cities the most-conspicuous and
μεγίσταις, ἢν ἐξετάζειν βουληθῶμεν, εὑρήσομεν τὰς
greatest if to-examine we-wish we-shall-find the
δημοκρατίας μᾶλλον ἢ τὰς ὀλιγαρχίας συμφερούσας·
democracies more than the oligarchies advantageous
ἐπεὶ καὶ τὴν ἡμετέραν πολιτείαν, ἣν πάντες ἐπιτιμῶσιν,
since also the our constitution which all censure
ἢν παραβάλωμεν αὐτὴν μὴ πρὸς τὴν ὑπ᾽ ἐμοῦ ῥηθεῖσαν
if we-compare it not with the by me spoken
ἀλλὰ πρὸς τὴν ὑπὸ τῶν τριάκοντα καταστᾶσαν, οὐδεὶς
but with the by the Thirty established no-one
ὅστις οὐκ ἂν θεοποίητον εἶναι νομίσειεν.
who not — god-made to-be would-think

63 βούλομαι δ᾽, εἰ καί τινές με φήσουσιν ἔξω τῆς ὑποθέσεως
I-wish and if even some me will-say outside the subject
λέγειν, δηλῶσαι καὶ διελθεῖν ὅσον αὕτη τῆς τότε
to-speak to-make-clear and to-go-through how-much this than-the then
διήνεγκεν, ἵνα μηδεὶς οἴηταί με τὰ μὲν ἁμαρτήματα
differed so-that no-one may-think me the indeed errors
τοῦ δήμου λίαν ἀκριβῶς ἐξετάζειν, εἰ δέ τι καλὸν
of-the people too precisely to-examine if but something fine
ἢ σεμνὸν διαπέπρακται, ταῦτα δὲ παραλείπειν. ἔσται δ᾽
or solemn it-has-accomplished these but to-pass-over will-be and
ὁ λόγος οὔτε μακρὸς οὔτ᾽ ἀνωφελὴς τοῖς ἀκούουσιν.
the speech neither long nor useless to-the-ones hearing

64 ἐπειδὴ γὰρ τὰς ναῦς τὰς περὶ Ἑλλήσποντον ἀπωλέσαμεν
when for the ships the at Hellespont we-lost
καὶ ταῖς συμφοραῖς ἐκείναις ἡ πόλις περιέπεσε, τίς οὐκ
and in-the misfortunes those the city fell who not
οἶδε τῶν πρεσβυτέρων τοὺς μὲν δημοτικοὺς καλουμένους
knows of-the elders the-ones indeed democrats called

ἑτοίμους ὄντας ὁτιοῦν πάσχειν ὑπὲρ τοῦ μὴ ποιεῖν τὸ
ready being anything to-suffer for the not to-do the
προσταττόμενον, καὶ δεινὸν ἡγουμένους εἴ τις ὄψεται τὴν
thing-enjoined and terrible thinking if anyone will-see the
πόλιν τὴν τῶν Ἑλλήνων ἄρξασαν, ταύτην ὑφ' ἑτέροις
city the of-the Greeks having-ruled this under others
οὖσαν, τοὺς δὲ τῆς ὀλιγαρχίας ἐπιθυμήσαντας ἑτοίμως
being the-ones but the oligarchy having-desired readily
καὶ τὰ τείχη καθαιροῦντας καὶ τὴν δουλείαν ὑπομένοντας;
both the walls tearing-down and the slavery enduring

IV · THE PEOPLE AGAINST THE THIRTY

The people held the citadels of others, while the Thirty let the enemy hold Athens; the democracy adorned the city, while the Thirty sold the shipsheds for three talents; the Thirty killed fifteen hundred citizens untried, while the restored people killed only the most guilty and repaid even the loan the men of the city had taken from Sparta. Isocrates praises the democracy but blames the present, since it falls far short of the ancestors, who excelled the Greeks and won the prizes of valor against the barbarians. If Athens keeps her present ways she will fare as now, but if she restores the old constitution she will fare as her ancestors did; then the Greeks trusted Athens and the barbarians stayed beyond Phaselis and the Halys, while now Greeks hate her, the king writes contemptuously, and many citizens go in want.

καὶ τότε μέν, ὅτε τὸ πλῆθος ἦν κύριον τῶν πραγμάτων, 65
and then indeed when the multitude was master of-the affairs
ἡμᾶς τὰς τῶν ἄλλων ἀκροπόλεις φρουροῦντας, ἐπειδὴ δ'
us the of-the others citadels garrisoning when but
οἱ τριάκοντα παρέλαβον τὴν πολιτείαν, τοὺς πολεμίους
the Thirty took-over the government the enemies
τὴν ἡμετέραν ἔχοντας; καὶ κατὰ μὲν ἐκεῖνον τὸν χρόνον
the our holding and at indeed that the time

δεσπότας ἡμῶν ὄντας Λακεδαιμονίους, ἐπειδὴ δ' οἱ
masters of-us being Lacedaemonians when but the-ones
φεύγοντες κατελθόντες πολεμεῖν ὑπὲρ τῆς ἐλευθερίας
exiled having-returned to-war for the freedom
ἐτόλμησαν καὶ Κόνων ναυμαχῶν ἐνίκησε, πρέσβεις
dared and Conon fighting-at-sea won envoys
ἐλθόντας παρ' αὐτῶν καὶ διδόντας τῇ πόλει τὴν ἀρχὴν
coming from them and giving to-the city the empire
τὴν τῆς θαλάττης;
the of-the sea

66 καὶ μὲν δὴ καὶ τάδε τίς οὐ μνημονεύει τῶν ἡλικιωτῶν
and indeed truly also these-things who not remembers of-the age-mates
τῶν ἐμῶν, τὴν μὲν δημοκρατίαν οὕτω κοσμήσασαν τὴν
the my the indeed democracy so having-adorned the
πόλιν καὶ τοῖς ἱεροῖς καὶ τοῖς ὁσίοις, ὥστ' ἔτι
city both with-the temples and with-the secular-buildings that still
καὶ νῦν τοὺς ἀφικνουμένους νομίζειν αὐτὴν ἀξίαν εἶναι
even now the-ones arriving to-think it worthy to-be
μὴ μόνον τῶν Ἑλλήνων ἄρχειν ἀλλὰ καὶ τῶν ἄλλων
not only the Greeks to-rule but also the others
ἁπάντων, τοὺς δὲ τριάκοντα τῶν μὲν ἀμελήσαντας,
all the but Thirty the-ones indeed having-neglected
τὰ δὲ συλήσαντας, τοὺς δὲ νεωσοίκους ἐπὶ καθαιρέσει
the-others but having-plundered the but ship-sheds for demolition
τριῶν ταλάντων ἀποδομένους, εἰς οὓς ἡ πόλις ἀνήλωσεν
for-three talents having-sold on which the city spent
οὐκ ἐλάττω χιλίων ταλάντων;
not less than-thousand talents

67 ἀλλὰ μὴν οὐδὲ τὴν πραότητα δικαίως ἄν τις ἐπαινέσειε
but truly not-even the gentleness justly — anyone would-praise
τὴν ἐκείνων μᾶλλον ἢ τὴν τοῦ δήμου. οἱ μὲν γὰρ
the their rather than the of-the people they indeed for

ψηφίσματι παραλαβόντες τὴν πόλιν πεντακοσίους μὲν
by-decree having-taken-over the city five-hundred indeed
καὶ χιλίους τῶν πολιτῶν ἀκρίτους ἀπέκτειναν, εἰς δὲ τὸν
and thousand of-the citizens untried killed into and —
Πειραιᾶ φυγεῖν πλείους ἢ πεντακισχιλίους ἠνάγκασαν·
Piraeus to-flee more than five-thousand they-compelled
οἱ δὲ κρατήσαντες καὶ μεθ᾽ ὅπλων κατιόντες, αὐτοὺς
the-ones but having-prevailed and with arms returning very
τοὺς αἰτιωτάτους τῶν κακῶν ἀνελόντες, οὕτω τὰ πρὸς
the most-responsible of-the evils having-killed so the-things toward
τοὺς ἄλλους καλῶς καὶ νομίμως διῴκησαν, ὥστε μηδὲν
the others well and lawfully managed that in-nothing
ἔλαττον ἔχειν τοὺς ἐκβαλόντας τῶν κατελθόντων.
less to-have the-ones having-expelled than-the-ones having-returned
ὃ δὲ πάντων κάλλιστον καὶ μέγιστον τεκμήριον τῆς 68
what but of-all finest and greatest proof of-the
ἐπιεικείας τοῦ δήμου· δανεισαμένων γὰρ τῶν ἐν ἄστει
reasonableness of-the people having-borrowed for the-ones in town
μεινάντων ἑκατὸν τάλαντα παρὰ Λακεδαιμονίων εἰς τὴν
having-stayed hundred talents from Lacedaemonians for the
πολιορκίαν τῶν τὸν Πειραιᾶ κατασχόντων, ἐκκλησίας
siege of-the-ones — Piraeus having-held assembly
γενομένης περὶ ἀποδόσεως τῶν χρημάτων, καὶ λεγόντων
having-been-held about repayment of-the money and saying
πολλῶν ὡς δίκαιόν ἐστι διαλύειν τὰ πρὸς Λακεδαιμονίους
many that just it-is to-settle the-things with Lacedaemonians
μὴ τοὺς πολιορκουμένους ἀλλὰ τοὺς δανεισαμένους,
not the besieged but the-ones having-borrowed
ἔδοξε τῷ δήμῳ κοινὴν ποιήσασθαι τὴν ἀπόδοσιν.
it-seemed-good to-the people common to-make the repayment

69 καὶ γάρ τοι διὰ ταύτην τὴν γνώμην εἰς τοιαύτην
and for surely because-of this the judgment into such
ἡμᾶς ὁμόνοιαν κατέστησαν καὶ τοσοῦτον ἐπιδοῦναι τὴν
us concord they-brought and so-much to-advance the
πόλιν ἐποίησαν, ὥστε Λακεδαιμονίους, τοὺς ἐπὶ
city they-made that Lacedaemonians the-ones in-the-time-of
τῆς ὀλιγαρχίας ὀλίγου δεῖν καθ' ἑκάστην τὴν ἡμέραν
the oligarchy of-little to-lack by each the day
προστάττοντας ἡμῖν, ἐλθεῖν ἐπὶ τῆς δημοκρατίας
giving-orders to-us to-come in-the-time-of the democracy
ἱκετεύσοντας καὶ δεησομένους μὴ περιδεῖν αὐτοὺς
going-to-supplicate and going-to-beg not to-overlook them
ἀναστάτους γενομένους. τὸ δ' οὖν κεφάλαιον τῆς
desolate having-become the and then sum of-the
ἑκατέρων διανοίας τοιοῦτον ἦν· οἱ μὲν γὰρ ἠξίουν τῶν
of-each thinking such was the-ones indeed for claimed the
μὲν πολιτῶν ἄρχειν, τοῖς δὲ πολεμίοις δουλεύειν, οἱ
indeed citizens to-rule to-the but enemies to-be-slaves the-others
δὲ τῶν μὲν ἄλλων ἄρχειν, τοῖς δὲ πολίταις ἴσον ἔχειν.
but the indeed others to-rule with-the but citizens equal to-have
70 ταῦτα δὲ διῆλθον δυοῖν ἕνεκα, πρῶτον μὲν ἐμαυτὸν
these-things and I-went-through of-two for-the-sake first indeed myself
ἐπιδεῖξαι βουλόμενος οὐκ ὀλιγαρχιῶν οὐδὲ πλεονεξιῶν
to-show wishing not oligarchies nor greeds
ἀλλὰ δικαίας καὶ κοσμίας ἐπιθυμοῦντα πολιτείας, ἔπειτα
but just and orderly desiring constitution then
τὰς δημοκρατίας τάς τε κακῶς καθεστηκυίας ἐλαττόνων
the democracies the both badly established of-lesser
συμφορῶν αἰτίας γιγνομένας, τάς τε καλῶς πολιτευομένας
misfortunes causes becoming the and well governed

προεχούσας τῷ δικαιοτέρας εἶναι καὶ κοινοτέρας καὶ
excelling by-the more-just to-be and more-common and
τοῖς χρωμένοις ἡδίους.
to-the-ones using more-pleasant
τάχ᾽ οὖν ἄν τις θαυμάσειε, τί βουλόμενος ἀντὶ τῆς 71
perhaps then — someone would-wonder what wishing instead-of the
πολιτείας τῆς οὕτω πολλὰ καὶ καλὰ διαπεπραγμένης
constitution the so many and fine-things having-accomplished
ἑτέραν ὑμᾶς πείθω μεταλαβεῖν, καὶ τίνος ἕνεκα νῦν μὲν
another you I-persuade to-take-in-exchange and of-what for-the-sake now indeed
οὕτω καλῶς ἐγκεκωμίακα τὴν δημοκρατίαν, ὅταν δὲ τύχω,
so well I-have-praised the democracy when but I-happen
πάλιν μεταβαλὼν ἐπιτιμῶ καὶ κατηγορῶ τῶν καθεστώτων.
again having-changed I-censure and accuse the established-order
ἐγὼ δὲ καὶ τῶν ἰδιωτῶν τοὺς ὀλίγα μὲν κατορθοῦντας 72
I and also of-the private-men the-ones few-things indeed succeeding
πολλὰ δ᾽ ἐξαμαρτάνοντας μέμφομαι καὶ νομίζω
in-many-things but erring blame and think
φαυλοτέρους εἶναι τοῦ δέοντος, καὶ πρός γε τούτοις
baser to-be than-the proper and besides at-least these
τοὺς γεγονότας ἐκ καλῶν κἀγαθῶν ἀνδρῶν, καὶ μικρῷ
the-ones born from fine and-good men and slightly
μὲν ὄντας ἐπιεικεστέρους τῶν ὑπερβαλλόντων ταῖς
indeed being more-reasonable than-the-ones surpassing in-the
πονηρίαις, πολὺ δὲ χείρους τῶν πατέρων, λοιδορῶ, καὶ
villainies much but worse than-the fathers I-revile and
συμβουλεύσαιμ᾽ ἂν αὐτοῖς παύσασθαι τοιούτοις οὖσιν.
I-would-advise — them to-stop such being
τὴν αὐτὴν οὖν γνώμην ἔχω καὶ περὶ τῶν κοινῶν· ἡγοῦμαι 73
the same then judgment I-have also about the public-affairs I-think
γὰρ δεῖν ἡμᾶς οὐ μέγα φρονεῖν οὐδ᾽ ἀγαπᾶν, εἰ
for to-be-necessary us not great to-think nor to-be-content if

κακοδαιμονησάντων καὶ μανέντων ἀνθρώπων νομιμώτεροι
than-unfortunate and maddened men more-lawful
γεγόναμεν, ἀλλὰ πολὺ μᾶλλον ἀγανακτεῖν καὶ βαρέως
we-have-become but much rather to-be-indignant and heavily
φέρειν, εἰ χείρους τῶν προγόνων τυγχάνοιμεν ὄντες·
to-bear-it if worse than-the ancestors we-happen being
πρὸς γὰρ τὴν ἐκείνων ἀρετὴν ἀλλ᾽ οὐ πρὸς τὴν τῶν
against for the their virtue but not against the of-the
τριάκοντα πονηρίαν ἁμιλλητέον ἡμῖν ἐστιν, ἄλλως τε
Thirty villainy must-be-competed for-us is otherwise both
καὶ προσῆκον ἡμῖν βελτίστοις ἁπάντων ἀνθρώπων εἶναι.
and it-befitting us best of-all men to-be
74 καὶ τοῦτον εἴρηκα τὸν λόγον οὐ νῦν πρῶτον, ἀλλὰ
and this I-have-said the argument not now first but
πολλάκις ἤδη καὶ πρὸς πολλούς. ἐπίσταμαι γὰρ ἐν
often already and to many I-know for in
μὲν τοῖς ἄλλοις τόποις φύσεις ἐγγιγνομένας καρπῶν καὶ
indeed the other places natures arising of-fruits and
δένδρων καὶ ζώων ἰδίας ἐν ἑκάστοις καὶ πολὺ τῶν
trees and animals peculiar in each and much from-the
ἄλλων διαφερούσας, τὴν δ᾽ ἡμετέραν χώραν ἄνδρας
others differing the but our land men
φέρειν καὶ τρέφειν δυναμένην οὐ μόνον πρὸς τὰς τέχνας
to-bear and to-rear able not only for the arts
καὶ τὰς πράξεις καὶ τοὺς λόγους εὐφυεστάτους, ἀλλὰ καὶ
and the actions and the speeches most-gifted but also
πρὸς ἀνδρίαν καὶ πρὸς ἀρετὴν πολὺ διαφέροντας.
in courage and in virtue much excelling
75 τεκμαίρεσθαι δὲ δίκαιόν ἐστι τοῖς τε παλαιοῖς ἀγῶσιν, οὓς
to-judge and just it-is by-the both ancient contests which
ἐποιήσαντο πρὸς Ἀμαζόνας καὶ Θρᾷκας καὶ Πελοποννησίους
they-made against Amazons and Thracians and Peloponnesians

ἅπαντας, καὶ τοῖς κινδύνοις τοῖς περὶ τὰ Περσικὰ
all and by-the dangers the about the Persian-wars
γενομένοις, ἐν οἷς καὶ μόνοι καὶ μετὰ Πελοποννησίων,
having-happened in which both alone and with Peloponnesians
καὶ πεζομαχοῦντες καὶ ναυμαχοῦντες, νικήσαντες τοὺς
both fighting-on-land and fighting-at-sea having-conquered the
βαρβάρους ἀριστείων ἠξιώθησαν· ὧν οὐδὲν ἂν
barbarians prizes-of-valor they-were-deemed-worthy-of of-which nothing —
ἔπραξαν, εἰ μὴ πολὺ τὴν φύσιν διήνεγκαν.
they-would-have-done if not much in-the nature they-had-excelled
καὶ μηδεὶς οἰέσθω ταύτην τὴν εὐλογίαν ἡμῖν προσήκειν 76
and let-no-one think this the praise to-us to-befit
τοῖς νῦν πολιτευομένοις, ἀλλὰ πολὺ τοὐναντίον. εἰσὶ γὰρ
to-the-ones now governing but much the-opposite are for
οἱ τοιοῦτοι τῶν λόγων ἔπαινος μὲν τῶν ἀξίους σφᾶς
the such of-the speeches praise indeed of-the-ones worthy them-
αὐτοὺς τῆς τῶν προγόνων ἀρετῆς παρεχόντων, κατηγορία
-selves of-the of-the ancestors virtue showing accusation
δὲ τῶν τὰς εὐγενείας ταῖς αὑτῶν ῥᾳθυμίαις καὶ κακίαις
but of-the-ones the noble-births by-the their-own laziness and vices
καταισχυνόντων. ὅπερ ἡμεῖς ποιοῦμεν· εἰρήσεται γὰρ
disgracing which-very we do it-will-be-said for
τἀληθές. τοιαύτης γὰρ ἡμῖν τῆς φύσεως ὑπαρχούσης, οὐ
the-truth such for to-us the nature belonging not
διεφυλάξαμεν αὐτήν, ἀλλ᾽ ἐμπεπτώκαμεν εἰς ἄνοιαν καὶ
we-preserved it but we-have-fallen into folly and
ταραχὴν καὶ πονηρῶν πραγμάτων ἐπιθυμίαν.
confusion and of-wicked affairs desire
ἀλλὰ γὰρ ἦν ἐπακολουθῶ τοῖς ἐνοῦσιν ἐπιτιμῆσαι καὶ 77
but for if I-follow the-things available to-censure and
κατηγορῆσαι τῶν ἐνεστώτων πραγμάτων, δέδοικα μὴ
to-accuse of-the present affairs I-fear lest

πόρρω λίαν τῆς ὑποθέσεως ἀποπλανηθῶ. περὶ μὲν οὖν
far too from-the subject I-may-wander about indeed then
τούτων καὶ πρότερον εἰρήκαμεν, καὶ πάλιν ἐροῦμεν, ἢν μὴ
these both before we-have-spoken and again we-shall-speak if not
πείσωμεν ὑμᾶς παύσασθαι τοιαῦτ' ἐξαμαρτάνοντας· περὶ δ'
we-persuade you to-stop such-things erring about but
ὧν ἐξ ἀρχῆς τὸν λόγον κατεστησάμην, βραχέα διαλεχθεὶς
what from beginning the speech I-established briefly having-discoursed
παραχωρῶ τοῖς βουλομένοις ἔτι συμβουλεύειν περὶ
I-yield to-the-ones wishing further to-advise about
τούτων.
these

78 ἡμεῖς γὰρ ἢν μὲν οὕτως οἰκῶμεν τὴν πόλιν ὥσπερ νῦν,
we for if indeed so we-govern the city as now
οὐκ ἔστιν ὅπως οὐ καὶ βουλευσόμεθα καὶ πολεμήσομεν
not is how not both we-shall-deliberate and we-shall-war
καὶ βιωσόμεθα καὶ σχεδὸν ἅπαντα καὶ πεισόμεθα καὶ
and we-shall-live and nearly all-things both we-shall-suffer and
πράξομεν, ἅπερ ἐν τῷ παρόντι καιρῷ καὶ τοῖς
we-shall-do which-very in the present occasion and in-the
παρελθοῦσι χρόνοις· ἢν δὲ μεταβάλωμεν τὴν πολιτείαν,
past times if but we-change the constitution
δῆλον ὅτι κατὰ τὸν αὐτὸν λόγον, οἷά περ ἦν τοῖς
clear that by the same reasoning such-as very were for-the
προγόνοις τὰ πράγματα, τοιαῦτ' ἔσται καὶ περὶ ἡμᾶς·
ancestors the affairs such will-be also about us
ἀνάγκη γὰρ ἐκ τῶν αὐτῶν πολιτευμάτων καὶ τὰς
necessity for from the same policies also the
πράξεις ὁμοίας ἀεὶ καὶ παραπλησίας ἀποβαίνειν.
actions like always and similar to-turn-out

δεῖ δὲ τὰς μεγίστας αὐτῶν παρ᾽ ἀλλήλας θέντας 79
it-is-necessary and the greatest of-them beside one-another having-placed
βουλεύσασθαι, ποτέρας ἡμῖν αἱρετέον ἐστίν. καὶ πρῶτον
to-deliberate which-of-two for-us must-be-chosen is and first
μὲν σκεψώμεθα τοὺς Ἕλληνας καὶ τοὺς βαρβάρους, πῶς
indeed let-us-consider the Greeks and the barbarians how
πρὸς ἐκείνην τὴν πολιτείαν διέκειντο καὶ πῶς νῦν
toward that the constitution they-were-disposed and how now
ἔχουσι πρὸς ἡμᾶς. οὐ γὰρ ἐλάχιστον μέρος τὰ γένη
they-are toward us not for least part the peoples
ταῦτα συμβάλλεται πρὸς εὐδαιμονίαν,
these contribute toward prosperity
ὅταν ἔχῃ κατὰ τρόπον ἡμῖν. οἱ μὲν τοίνυν Ἕλληνες οὕτως 80
when it-is according-to way for-us the indeed then Greeks so
ἐπίστευον τοῖς κατ᾽ ἐκεῖνον τὸν χρόνον πολιτευομένοις,
trusted the-ones at that the time governing
ὥστε τοὺς πλείστους αὐτῶν ἑκόντας ἐγχειρίσαι τῇ πόλει
that the most of-them willing to-entrust to-the city
σφᾶς αὐτούς· οἱ δὲ βάρβαροι τοσοῦτον ἀπεῖχον τοῦ
them- -selves the but barbarians so-far were-from the
πολυπραγμονεῖν περὶ τῶν Ἑλληνικῶν πραγμάτων, ὥστε
to-meddle about the Greek affairs that
οὔτε μακροῖς πλοίοις ἐπὶ τάδε Φασήλιδος ἔπλεον οὔτε
neither with-long ships on this-side of-Phaselis they-sailed nor
στρατοπέδοις ἐντὸς Ἅλυος ποταμοῦ κατέβαινον,
with-armies within Halys river came-down
ἀλλὰ πολλὴν ἡσυχίαν ἦγον. νῦν δ᾽ εἰς τοῦτο τὰ πράγματα 81
but much quiet they-kept now but into this the affairs
περιέστηκεν, ὥσθ᾽ οἱ μὲν μισοῦσι τὴν πόλιν, οἱ δὲ
have-come-round that the-ones indeed hate the city the-others but
καταφρονοῦσιν ἡμῶν· καὶ περὶ μὲν τοῦ μίσους τῶν Ἑλλήνων
despise us and about indeed the hatred of-the Greeks

αὐτῶν ἀκηκόατε τῶν στρατηγῶν· ὡς δὲ βασιλεὺς ἔχει
from-themselves you-have-heard the generals how and the-king is
πρὸς ἡμᾶς, ἐκ τῶν ἐπιστολῶν ὧν ἔπεμψεν ἐδήλωσεν.
toward us from the letters which he-sent he-made-clear
82 ἔτι πρὸς τούτοις ὑπὸ μὲν ἐκείνης τῆς εὐταξίας οὕτως
further besides these by indeed that the good-order so
ἐπαιδεύθησαν οἱ πολῖται πρὸς ἀρετήν, ὥστε σφᾶς μὲν
were-educated the citizens toward virtue that them- indeed
αὐτοὺς μὴ λυπεῖν, τοὺς δ' εἰς τὴν χώραν εἰσβάλλοντας
-selves not to-harm the-ones but into the land invading
ἅπαντας μαχόμενοι νικᾶν. ἡμεῖς δὲ τοὐναντίον· ἀλλήλοις
all fighting to-conquer we but the-opposite one-another
μὲν γὰρ κακὰ παρέχοντες οὐδεμίαν ἡμέραν διαλείπομεν,
indeed for harms causing no day we-leave-off
τῶν δὲ περὶ τὸν πόλεμον οὕτω κατημελήκαμεν, ὥστ' οὐδ'
the-things but about the war so we-have-neglected that not-even
εἰς ἐξετάσεις ἰέναι τολμῶμεν ἢν μὴ λαμβάνωμεν ἀργύριον.
to reviews to-go we-dare if not we-get money
83 τὸ δὲ μέγιστον· τότε μὲν οὐδεὶς ἦν τῶν πολιτῶν ἐνδεὴς
the but greatest then indeed no-one was of-the citizens needy
τῶν ἀναγκαίων, οὐδὲ προσαιτῶν τοὺς ἐντυγχάνοντας τὴν
of-the necessities nor begging-from the-ones meeting the
πόλιν κατῄσχυνε, νῦν δὲ πλείους εἰσὶν οἱ σπανίζοντες
city disgraced now but more are the-ones lacking
τῶν ἐχόντων· οἷς ἄξιόν ἐστι πολλὴν συγγνώμην
than-the-ones having whom worth it-is much pardon
ἔχειν, εἰ μηδὲν τῶν κοινῶν φροντίζουσιν, ἀλλὰ τοῦτο
to-have if nothing of-the common-affairs they-care-for but this
σκοποῦσιν ὁπόθεν τὴν ἀεὶ παροῦσαν ἡμέραν διάξουσιν.
they-consider from-where the ever present day they-will-get-through

ἐγὼ μὲν οὖν ἡγούμενος, ἢν μιμησώμεθα τοὺς προγόνους, 84
I indeed then thinking if we-imitate the ancestors
καὶ τῶν κακῶν ἡμᾶς τούτων ἀπαλλαγήσεσθαι καὶ
both from-the evils us these to-be-going-to-be-freed and
σωτῆρας οὐ μόνον τῆς πόλεως ἀλλὰ καὶ τῶν Ἑλλήνων
saviors not only of-the city but also of-the Greeks
ἁπάντων γενήσεσθαι, τήν τε πρόσοδον ἐποιησάμην καὶ
all to-be-going-to-become the both approach I-made and
τοὺς λόγους εἴρηκα τούτους· ὑμεῖς δὲ πάντα λογισάμενοι
the speeches have-spoken these you but all having-reckoned
ταῦτα χειροτονεῖθ' ὅ τι ἂν ὑμῖν δοκῇ μάλιστα
these-things vote what ever — to-you seems most
συμφέρειν τῇ πόλει.
to-be-advantageous for-the city

ISOCRATES

ΠΕΡΙ ΕΙΡΗΝΗΣ

On the Peace

Everyone, Isocrates says, calls his own subject the greatest, but war and peace truly are. The Athenians hear only the speakers who please them and drive the others off, though they despise flatterers in private life; so the orators court their favor and urge war. The wise deliberate about what they do not know and do not presume the outcome. He has come not to please but to advise on the peace that the presiding officers propose, and on the rest of the city's affairs. He proposes peace not only with Chios, Rhodes, Byzantium, and Cos but with all men, on the terms of the treaty with the king and Sparta, which bid the Greeks be autonomous and withdraw the garrisons. Peace would bring security, prosperity, concord, and repute, all of which the war has taken away.

ἅπαντες μὲν εἰώθασιν οἱ παριόντες ἐνθάδε ταῦτα 1
all indeed are-accustomed the-ones coming-forward here these-things
μέγιστα φάσκειν εἶναι καὶ μάλιστα σπουδῆς ἄξια τῇ
greatest to-declare to-be and most of-zeal worthy for-the
πόλει, περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβουλεύσειν· οὐ
city about which — themselves are-about to-be-going-to-advise not
μὴν ἀλλ' εἰ καὶ περὶ ἄλλων τινῶν πραγμάτων ἥρμοσε
however but if even about other some affairs it-fitted
τοιαῦτα προειπεῖν, δοκεῖ μοι πρέπειν καὶ περὶ τῶν νῦν
such-things to-say-first it-seems to-me to-befit also about the now
παρόντων ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν.
present from-there to-make the beginning
ἥκομεν γὰρ ἐκκλησιάσοντες περὶ πολέμου καὶ εἰρήνης, 2
we-have-come for going-to-hold-assembly about war and peace
ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῷ τῶν ἀνθρώπων,
which greatest have power in the life the of-the men
καὶ περὶ ὧν ἀνάγκη τοὺς ὀρθῶς βουλευομένους ἄμεινον
and about which necessity the-ones rightly deliberating better

τῶν ἄλλων πράττειν. τὸ μὲν οὖν μέγεθος, ὑπὲρ ὧν
than-the others to-fare the indeed then magnitude for which
συνεληλύθαμεν, τηλικοῦτόν ἐστιν.
we-have-assembled so-great is

3 ὁρῶ δ' ὑμᾶς οὐκ ἐξ ἴσου τῶν λεγόντων τὴν ἀκρόασιν
I-see but you not on equal-terms to-the speakers the hearing
ποιουμένους, ἀλλὰ τοῖς μὲν προσέχοντας τὸν νοῦν,
giving but to-the-ones indeed paying the attention
τῶν δ' οὐδὲ τὴν φωνὴν ἀνεχομένους. καὶ θαυμαστὸν
of-the-others but not-even the voice enduring and wonderful
οὐδὲν ποιεῖτε· καὶ γὰρ τὸν ἄλλον χρόνον εἰώθατε
nothing you-do also for the other time you-are-accustomed
πάντας τοὺς ἄλλους ἐκβάλλειν, πλὴν τοὺς συναγορεύοντας
all the others to-drive-out except the-ones supporting
ταῖς ὑμετέραις ἐπιθυμίαις.
the your desires

4 ὃ καὶ δικαίως ἄν τις ὑμῖν ἐπιτιμήσειεν, ὅτι συνειδότες
which also justly — anyone you would-censure that knowing
πολλοὺς καὶ μεγάλους οἴκους ὑπὸ τῶν κολακευόντων
many and great houses by the flatterers
ἀναστάτους γεγενημένους, καὶ μισοῦντες ἐπὶ τῶν ἰδίων
ruined having-become and hating in the private-affairs
τοὺς ταύτην ἔχοντας τὴν τέχνην, ἐπὶ τῶν κοινῶν οὐχ
the-ones this having the art in the public-affairs not
ὁμοίως διάκεισθε πρὸς αὐτούς, ἀλλὰ κατηγοροῦντες τῶν
alike you-are-disposed toward them but accusing the-ones
προσιεμένων καὶ χαιρόντων τοῖς τοιούτοις αὐτοὶ φαίνεσθε
admitting and delighting-in the such yourselves appear
μᾶλλον τούτοις πιστεύοντες ἢ τοῖς ἄλλοις πολίταις.
more these trusting than the other citizens

καὶ γάρ τοι πεποιήκατε τοὺς ῥήτορας μελετᾶν καὶ 5
and for surely you-have-made the orators to-practice and
φιλοσοφεῖν οὐ τὰ μέλλοντα τῇ πόλει συνοίσειν,
to-study not the-things being-about for-the city to-be-going-to-benefit
ἀλλ' ὅπως ἀρέσκοντας ὑμῖν λόγους ἐροῦσιν. ἐφ' οὓς καὶ
but how pleasing to-you speeches they-will-speak to which also
νῦν τὸ πλῆθος αὐτῶν ἐρρύηκεν. πᾶσι γὰρ ἦν φανερὸν
now the multitude of-them has-flowed to-all for it-was evident
ὅτι μᾶλλον ἡσθήσεσθε τοῖς παρακαλοῦσιν ὑμᾶς ἐπὶ
that more you-will-be-pleased by-the-ones summoning you to
τὸν πόλεμον ἢ τοῖς περὶ τῆς εἰρήνης συμβουλεύουσιν.
the war than by-the-ones about the peace advising
οἱ μὲν γὰρ προσδοκίαν ἐμποιοῦσιν ὡς καὶ τὰς 6
the-ones indeed for expectation produce that both the
κτήσεις τὰς ἐν ταῖς πόλεσι κομιούμεθα, καὶ τὴν δύναμιν
possessions the in the cities we-shall-recover and the power
ἀναληψόμεθα πάλιν, ἣν πρότερον ἐτυγχάνομεν ἔχοντες·
we-shall-recover again which before we-happened having
οἱ δ' οὐδὲν τοιοῦτον ὑποτείνουσιν, ἀλλ' ὡς ἡσυχίαν
the-ones but nothing such hold-out but that quiet
ἔχειν δεῖ καὶ μὴ μεγάλων ἐπιθυμεῖν παρὰ τὸ
to-keep it-is-necessary and not great-things to-desire contrary-to the
δίκαιον, ἀλλὰ στέργειν τοῖς παροῦσιν, ὃ χαλεπώτατον
just but to-be-content with-the present-things which hardest
πάντων τοῖς πλείστοις τῶν ἀνθρώπων ἐστίν.
of-all for-the most of-the men is
οὕτω γὰρ ἐξηρτήμεθα τῶν ἐλπίδων καὶ πρὸς τὰς 7
so for we-are-hung-upon the hopes and toward the
δοκούσας εἶναι πλεονεξίας ἀπλήστως ἔχομεν, ὥστ' οὐδ'
seeming to-be advantages insatiably we-are that not-even
οἱ κεκτημένοι τοὺς μεγίστους πλούτους μένειν ἐπὶ
the-ones having-acquired the greatest riches to-stay in

τούτοις ἐθέλουσιν, ἀλλ' ἀεὶ τοῦ πλέονος ὀρεγόμενοι περὶ
these are-willing but always the more reaching-for about
τῶν ὑπαρχόντων κινδυνεύουσιν. ὅπερ ἄξιόν ἐστι δεδιέναι,
the existing-things they-run-risks which-very worth it-is to-fear
μὴ καὶ νῦν ἡμεῖς ἔνοχοι γενώμεθα ταύταις ταῖς ἀνοίαις·
lest also now we liable become to-these the follies
8 λίαν γάρ τινές μοι δοκοῦσιν ὡρμῆσθαι πρὸς τὸν πόλεμον,
too for some to-me seem to-have-rushed to the war
ὥσπερ οὐ τῶν τυχόντων συμβεβουλευκότων, ἀλλὰ τῶν
as-though not of-the ordinary-men having-advised but of-the
θεῶν ἀκηκοότες ὅτι κατορθώσομεν ἅπαντα καὶ ῥᾳδίως
gods having-heard that we-shall-succeed in-all and easily
ἐπικρατήσομεν τῶν ἐχθρῶν. χρὴ δὲ τοὺς νοῦν
we-shall-prevail-over the enemies it-is-necessary and the-ones sense
ἔχοντας περὶ μὲν ὧν ἴσασι μὴ βουλεύεσθαι (περίεργον
having about indeed what they-know not to-deliberate superfluous
γάρ) ἀλλὰ πράττειν ὡς ἐγνώκασι, περὶ ὧν δ' ἂν
for but to-act as they-have-decided about what but —
βουλεύωνται, μὴ νομίζειν εἰδέναι τὸ συμβησόμενον, ἀλλ'
they-deliberate not to-think to-know the going-to-happen but
ὡς δόξῃ μὲν χρωμένους, ὅ τι ἂν τύχῃ δὲ
as with-opinion indeed using what ever — it-chances but
γενησόμενον ἀγνοοῦντας, οὕτω διανοεῖσθαι περὶ αὐτῶν.
going-to-happen not-knowing so to-be-minded about them
9 ὧν ὑμεῖς οὐδέτερον τυγχάνετε ποιοῦντες, ἀλλ' ὡς οἷόν
of-which you neither happen doing but as possible
τε ταραχωδέστατα διάκεισθε. συνεληλύθατε μὲν γὰρ ὡς
— most-turbulently you-are-disposed you-have-assembled indeed for as
δέον ὑμᾶς ἐξ ἁπάντων τῶν ῥηθέντων ἐκλέξασθαι
it-being-necessary you from all the things-said to-pick-out
τὸ βέλτιστον, ὥσπερ δ' ἤδη σαφῶς εἰδότες ὃ πρακτέον
the best as but already clearly knowing what must-be-done

ἐστίν, οὐκ ἐθέλετ᾽ ἀκούειν πλὴν τῶν πρὸς ἡδονὴν
is not you-are-willing to-hear except the-ones for pleasure
δημηγορούντων. καίτοι προσῆκεν ὑμᾶς,
haranguing and-yet it-befitted you
εἴπερ ἠβούλεσθε ζητεῖν τὸ τῇ πόλει συμφέρον, μᾶλλον 10
if-indeed you-wished to-seek the for-the city advantageous rather
τοῖς ἐναντιουμένοις ταῖς ὑμετέραις γνώμαις προσέχειν
to-the-ones opposing the your judgments to-pay
τὸν νοῦν ἢ τοῖς καταχαριζομένοις, εἰδότας ὅτι τῶν
the attention than to-the-ones flattering knowing that of-the-ones
ἐνθάδε παριόντων οἱ μὲν ἃ βούλεσθε λέγοντες ῥᾳδίως
here coming-forward the-ones indeed what you-wish saying easily
ἐξαπατᾶν δύνανται (τὸ γὰρ πρὸς χάριν ῥηθὲν ἐπισκοτεῖ
to-deceive are-able the for toward favor spoken darkens
τῷ καθορᾶν ὑμᾶς τὸ βέλτιστον), ὑπὸ δὲ τῶν μὴ πρὸς
the seeing you the best by but the-ones not for
ἡδονὴν συμβουλευόντων οὐδὲν ἂν πάθοιτε τοιοῦτον· οὐ
pleasure advising nothing — you-would-suffer such not
γὰρ ἔστιν ὅπως ἂν μεταπεῖσαι δυνηθεῖεν ὑμᾶς,
for is how — to-persuade-otherwise they-could you
μὴ φανερὸν τὸ συμφέρον ποιήσαντες. χωρὶς δὲ τούτων 11
not evident the advantage having-made apart and from-these
πῶς ἂν ἄνθρωποι καλῶς δυνηθεῖεν ἢ κρῖναι περὶ
how — men well could either to-judge about
τῶν γεγενημένων ἢ βουλεύσασθαι περὶ τῶν μελλόντων,
the past-things or to-deliberate about the future
εἰ μὴ τοὺς μὲν λόγους τοὺς τῶν ἐναντιουμένων
if not the indeed arguments the of-the-ones opposing
παρ᾽ ἀλλήλους ἐξετάζοιεν, αὐτοὶ δ᾽ αὑτοὺς κοινοὺς
beside one-another they-should-examine themselves but themselves impartial
ἀμφοτέροις ἀκροατὰς παράσχοιεν;
to-both hearers should-show

12 θαυμάζω δὲ τῶν τε πρεσβυτέρων, εἰ μηκέτι μνημονεύουσι,
I-wonder and at-the both older if no-longer they-remember
καὶ τῶν νεωτέρων, εἰ μηδενὸς ἀκηκόασιν, ὅτι διὰ μὲν τοὺς
and at-the younger if from-no-one they-have-heard that through indeed the-ones
παραινοῦντας ἀντέχεσθαι τῆς εἰρήνης οὐδὲν πώποτε κακὸν
urging to-hold-to the peace nothing ever evil
ἐπάθομεν, διὰ δὲ τοὺς ῥᾳδίως τὸν πόλεμον αἱρουμένους
we-suffered through but the-ones easily the war choosing
πολλαῖς ἤδη καὶ μεγάλαις συμφοραῖς περιεπέσομεν. ὧν
many already and great misfortunes we-fell-into of-which
ἡμεῖς οὐδεμίαν ποιούμεθα μνείαν, ἀλλ᾽ ἑτοίμως ἔχομεν,
we no make mention but readily we-are
μηδὲν εἰς τοὔμπροσθεν ἡμῖν αὐτοῖς πράττοντες, τριήρεις
nothing to-the future for-us ourselves doing triremes
πληροῦν καὶ χρημάτων εἰσφορὰς ποιεῖσθαι καὶ βοηθεῖν
to-man and of-money property-taxes to-make and to-help
καὶ πολεμεῖν οἷς ἂν τύχωμεν, ὥσπερ ἐν ἀλλοτρίᾳ τῇ
and to-war whomever — we-chance as in another's the
πόλει κινδυνεύοντες. τούτων δ᾽ αἴτιόν ἐστιν,
city running-risks of-these and cause is
13 ὅτι προσῆκον ὑμᾶς ὁμοίως ὑπὲρ τῶν κοινῶν ὥσπερ
that it-befitting you alike for the common-affairs as
ὑπὲρ τῶν ἰδίων σπουδάζειν, οὐ τὴν αὐτὴν γνώμην
for the private to-be-zealous not the same judgment
ἔχετε περὶ αὐτῶν, ἀλλ᾽ ὅταν μὲν ὑπὲρ τῶν ἰδίων
you-have about them but when indeed for the private-affairs
βουλεύησθε, ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας
you-deliberate you-seek advisers the-ones better thinking
ὑμῶν αὐτῶν, ὅταν δ᾽ ὑπὲρ τῆς πόλεως ἐκκλησιάζητε,
than-you yourselves when but for the city you-hold-assembly
τοῖς μὲν τοιούτοις ἀπιστεῖτε καὶ φθονεῖτε, τοὺς δὲ
the indeed such you-distrust and envy the but

πονηροτάτους τῶν ἐπὶ τὸ βῆμα παριόντων ἀσκεῖτε,
most-wicked of-the-ones to the platform coming-forward you-cultivate
καὶ νομίζετε δημοτικωτέρους εἶναι τοὺς μεθύοντας τῶν
and think more-democratic to-be the drunk than-the
νηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὖ
sober and the-ones sense not having than-the-ones well
φρονούντων καὶ τοὺς τὰ τῆς πόλεως διανεμομένους
thinking and the-ones the-things of-the city distributing
τῶν ἐκ τῆς ἰδίας οὐσίας ὑμῖν λειτουργούντων. ὥστ᾽
than-the-ones from the private property for-you performing-public-services so-that
ἄξιον θαυμάζειν, εἴ τις ἐλπίζει τὴν πόλιν τοιούτοις
worth to-wonder if anyone hopes the city such
συμβούλοις χρωμένην ἐπὶ τὸ βέλτιον ἐπιδώσειν.
advisers using to the better to-be-going-to-advance
ἐγὼ δ᾽ οἶδα μὲν ὅτι πρόσαντές ἐστιν ἐναντιοῦσθαι 14
I but know indeed that uphill it-is to-oppose
ταῖς ὑμετέραις διανοίαις, καὶ ὅτι δημοκρατίας οὔσης οὐκ
the your thoughts and that democracy being not
ἔστι παρρησία, πλὴν ἐνθάδε μὲν τοῖς ἀφρονεστάτοις
is free-speech except here indeed for-the most-foolish
καὶ μηδὲν ὑμῶν φροντίζουσιν, ἐν δὲ τῷ θεάτρῳ τοῖς
and nothing for-you caring in but the theater for-the
κωμῳδοδιδασκάλοις· ὃ καὶ πάντων ἐστὶ δεινότατον, ὅτι
comic-poets which also of-all is most-terrible that
τοῖς μὲν ἐκφέρουσιν εἰς τοὺς ἄλλους Ἕλληνας τὰ
to-the-ones indeed carrying-out to the other Greeks the-things
τῆς πόλεως ἁμαρτήματα τοσαύτην ἔχετε χάριν ὅσην
of-the city errors so-much you-have gratitude as-much-as
οὐδὲ τοῖς εὖ ποιοῦσι, πρὸς δὲ τοὺς ἐπιπλήττοντας
not-even to-the-ones well doing toward but the-ones rebuking

καὶ νουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως ὥσπερ
and admonishing you so you-are-disposed ill-temperedly as
πρὸς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους.
toward the-ones evil something the city working
15 ὅμως δὲ καὶ τούτων ὑπαρχόντων οὐκ ἂν ἀποσταίην
nevertheless but even these existing not — I-would-desist-from
ὧν διενοήθην. παρελήλυθα γὰρ οὐ χαριούμενος ὑμῖν οὐδὲ
what I-intended I-have-come-forward for not going-to-gratify you nor
χειροτονίαν μνηστεύσων, ἀλλ᾽ ἀποφανούμενος ἃ τυγχάνω
election going-to-court but going-to-declare what I-happen
γιγνώσκων πρῶτον μὲν περὶ ὧν οἱ πρυτάνεις προτιθέασιν,
knowing first indeed about what the presiding-officers put-forward
ἔπειτα περὶ τῶν ἄλλων τῶν τῆς πόλεως πραγμάτων· οὐδὲν
then about the other the of-the city affairs no
γὰρ ὄφελος ἔσται τῶν νῦν περὶ τῆς εἰρήνης γνωσθέντων,
for benefit will-be of-the-things now about the peace decided
ἢν μὴ καὶ περὶ τῶν λοιπῶν ὀρθῶς βουλευσώμεθα.
if not also about the rest rightly we-deliberate
16 φημὶ δ᾽ οὖν χρῆναι ποιεῖσθαι τὴν εἰρήνην μὴ μόνον
I-say and then to-be-necessary to-make the peace not only
πρὸς Χίους καὶ Ῥοδίους καὶ Βυζαντίους καὶ Κῴους ἀλλὰ
with Chians and Rhodians and Byzantines and Coans but
πρὸς ἅπαντας ἀνθρώπους, καὶ χρῆσθαι ταῖς συνθήκαις μὴ
with all men and to-use the agreements not
ταύταις αἷς νῦν τινὲς γεγράφασιν, ἀλλὰ ταῖς γενομέναις
these which now some have-drafted but the-ones made
μὲν πρὸς βασιλέα καὶ Λακεδαιμονίους, προσταττούσαις
indeed with the-king and Lacedaemonians enjoining
δὲ τοὺς Ἕλληνας αὐτονόμους εἶναι καὶ τὰς φρουρὰς
but the Greeks autonomous to-be and the garrisons
ἐκ τῶν ἀλλοτρίων πόλεων ἐξιέναι καὶ τὴν αὑτῶν ἔχειν
from the others' cities to-go-out and the their-own to-hold

ἑκάστους. τούτων γὰρ οὔτε δικαιοτέρας εὑρήσομεν οὔτε
each than-these for neither more-just shall-we-find nor
μᾶλλον τῇ πόλει συμφερούσας.
more for-the city advantageous
ἢν μὲν οὖν ἐνταῦθα καταλίπω τὸν λόγον, οἶδ' ὅτι 17
if indeed then here I-leave-off the speech I-know that
δόξω τὴν πόλιν ἐλαττοῦν, εἰ Θηβαῖοι μὲν ἕξουσι
I-shall-seem the city to-diminish if Thebans indeed will-hold
Θεσπιὰς καὶ Πλαταιὰς καὶ τὰς ἄλλας πόλεις ἃς παρὰ
Thespiae and Plataea and the other cities which contrary-to
τοὺς ὅρκους κατειλήφασιν, ἡμεῖς δ' ἔξιμεν μηδεμιᾶς
the oaths they-have-seized we but shall-go-out no
ἀνάγκης οὔσης ἐξ ὧν τυγχάνομεν ἔχοντες· ἢν δὲ διὰ
necessity being from what we-happen holding if but through
τέλους ἀκούσητέ μου προσέχοντες τὸν νοῦν, οἶμαι πάντας
end you-hear me paying the attention I-think all
ὑμᾶς καταγνώσεσθαι πολλὴν ἄνοιαν καὶ μανίαν τῶν
you to-be-going-to-condemn much folly and madness of-the-ones
τὴν ἀδικίαν πλεονεξίαν εἶναι νομιζόντων, καὶ τῶν τὰς
the injustice advantage to-be thinking and of-the-ones the
ἀλλοτρίας πόλεις βίᾳ κατεχόντων, καὶ μὴ λογιζομένων
others' cities by-force holding and not reckoning
τὰς συμφορὰς τὰς ἐκ τῶν τοιούτων ἔργων γιγνομένας.
the misfortunes the from the such deeds arising
ταῦτα μὲν οὖν διὰ παντὸς τοῦ λόγου πειρασόμεθα 18
these-things indeed then through all the speech we-shall-try
διδάσκειν ὑμᾶς, περὶ δὲ τῆς εἰρήνης πρῶτον διαλεχθῶμεν,
to-teach you about but the peace first let-us-discourse
καὶ σκεψώμεθα τί ἂν ἐν τῷ παρόντι γενέσθαι βουληθεῖμεν
and let-us-consider what — in the present to-happen we-would-wish
ἡμῖν. ἢν γὰρ ταῦτα καλῶς ὁρισώμεθα καὶ νοῦν
for-us if for these-things well we-define and sense

ἐχόντως, πρὸς ταύτην τὴν ὑπόθεσιν ἀποβλέποντες ἄμεινον
having toward this the foundation looking better
βουλευσόμεθα καὶ περὶ τῶν ἄλλων.
we-shall-deliberate also about the others

19 ἆρ᾽ οὖν ἂν ἐξαρκέσειεν ἡμῖν, εἰ τήν τε πόλιν ἀσφαλῶς
— then — would-it-suffice us if the both city safely
οἰκοῖμεν καὶ τὰ περὶ τὸν βίον εὐπορώτεροι
we-should-inhabit and the-things about the livelihood more-prosperous
γιγνοίμεθα καὶ τά τε πρὸς ἡμᾶς αὐτοὺς ὁμονοοῖμεν
we-should-become and the-things both toward us ourselves should-be-of-one-mind
καὶ παρὰ τοῖς Ἕλλησιν εὐδοκιμοῖμεν; ἐγὼ μὲν
and among the Greeks should-be-well-thought-of I indeed
γὰρ ἡγοῦμαι τούτων ὑπαρξάντων τελέως τὴν πόλιν
for think these existing completely the city
εὐδαιμονήσειν. ὁ μὲν τοίνυν πόλεμος ἁπάντων ἡμᾶς τῶν
to-be-going-to-prosper the indeed then war of-all us of-the
εἰρημένων ἀπεστέρηκεν· καὶ γὰρ πενεστέρους πεποίηκε,
things-said has-deprived and for poorer it-has-made
καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς
and many dangers to-endure has-compelled and with the
Ἕλληνας διαβέβληκε, καὶ πάντας τρόπους τεταλαιπώρηκεν
Greeks has-discredited and all ways has-distressed
ἡμᾶς.
us

20 ἢν δὲ τὴν εἰρήνην ποιησώμεθα, καὶ τοιούτους ἡμᾶς αὐτοὺς
if but the peace we-make and such us ourselves
παράσχωμεν οἵους αἱ κοιναὶ συνθῆκαι προστάττουσι,
we-show as the common agreements enjoin
μετὰ πολλῆς μὲν ἀσφαλείας τὴν πόλιν οἰκήσομεν,
with much indeed safety the city we-shall-inhabit
ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς
freed from-wars and dangers and confusion into

ἣν νῦν πρὸς ἀλλήλους καθέσταμεν, καθ' ἑκάστην δὲ τὴν
which now toward one-another we-have-come by each and the
ἡμέραν πρὸς εὐπορίαν ἐπιδώσομεν, ἀναπεπαυμένοι μὲν
day toward prosperity we-shall-advance relieved indeed
τῶν εἰσφορῶν καὶ τῶν τριηραρχιῶν καὶ τῶν ἄλλων τῶν
from-the property-taxes and the trierarchies and the other the
περὶ τὸν πόλεμον λειτουργιῶν, ἀδεῶς δὲ γεωργοῦντες
about the war public-services without-fear and farming
καὶ τὴν θάλατταν πλέοντες καὶ ταῖς ἄλλαις ἐργασίαις
and the sea sailing and the other occupations
ἐπιχειροῦντες, αἳ νῦν διὰ τὸν πόλεμον ἐκλελοίπασιν.
undertaking which now because-of the war have-failed

II · JUSTICE IS THE TRUE ADVANTAGE

Peace would double the city's revenues, fill it with merchants and foreigners, and give it willing allies; Cersobleptes and Philip would not fight over the Chersonese and Amphipolis once they saw that Athens wanted nothing that was not hers, and Thrace could take settlers. But the Athenians must first be persuaded that quiet is better than meddling, justice than injustice, and care for their own than desire for others'. They think they will prosper by sailing with many triremes and compelling contributions and delegates, but have reaped enmity, wars, and expense, while Athens won the leadership by justice. Injustice may seem profitable, but virtue brings advantage, and the unjust are like animals lured by bait. The war party, bribed, tells Athens to imitate the ancestors, whom it does not resemble. Speech is the only medicine for souls, and it is absurd to bear the physicians' burning and cutting but reject speeches before learning whether they help.

ὀψόμεθα δὲ τὴν πόλιν διπλασίας μὲν ἢ νῦν τὰς προσόδους 21
we-shall-see and the city double indeed than now the revenues
λαμβάνουσαν, μεστὴν δὲ γιγνομένην ἐμπόρων καὶ ξένων
receiving full and becoming of-merchants and foreigners

καὶ μετοίκων, ὧν νῦν ἐρήμη καθέστηκεν. τὸ δὲ μέγιστον,
and resident-aliens of-which now empty it-has-become the but greatest
συμμάχους ἕξομεν ἅπαντας ἀνθρώπους, οὐ βεβιασμένους
allies we-shall-have all men not compelled
ἀλλὰ πεπεισμένους, οὐδ' ἐν ταῖς μὲν ἀσφαλείαις διὰ
but persuaded nor in the indeed safeties because-of
τὴν δύναμιν ἡμᾶς ὑποδεχομένους, ἐν δὲ τοῖς κινδύνοις
the power us receiving in but the dangers
ἀποστησομένους, ἀλλ' οὕτω διακειμένους ὥσπερ χρὴ
going-to-desert but so disposed as it-is-necessary
τοὺς ὡς ἀληθῶς συμμάχους καὶ φίλους ὄντας.
the-ones as truly allies and friends being

22 πρὸς δὲ τούτοις, ἃ νῦν ἀπολαβεῖν οὐ δυνάμεθα διὰ
besides and these what now to-recover not we-are-able through
πολέμου καὶ πολλῆς δαπάνης, ταῦτα διὰ πρεσβείας
war and much expense these through embassy
ῥᾳδίως κομιούμεθα. μὴ γὰρ οἴεσθε μήτε Κερσοβλέπτην
easily we-shall-recover not for think neither Cersobleptes
ὑπὲρ Χερρονήσου μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως
for Chersonese nor Philip for Amphipolis
πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτρίων
to-be-going-to-war when they-see us nothing of-the things-of-others
ἐφιεμένους. νῦν μὲν γὰρ εἰκότως φοβοῦνται γείτονα
aiming-at now indeed for reasonably they-fear neighbor
ποιήσασθαι τὴν πόλιν ταῖς αὑτῶν δυναστείαις,
to-make the city to-the their-own dominions

23 ὁρῶσι γὰρ ἡμᾶς οὐ στέργοντας ἐφ' οἷς ἂν ἔχωμεν, ἀλλ'
they-see for us not content with what — we-have but
ἀεὶ τοῦ πλέονος ὀρεγομένους, ἢν δὲ μεταβαλώμεθα τὸν
always the more reaching-for if but we-change the
τρόπον καὶ δόξαν βελτίω λάβωμεν, οὐ μόνον ἀποστήσονται
way and reputation better we-get not only they-will-withdraw

τῆς ἡμετέρας, ἀλλὰ καὶ τῆς αὑτῶν προσδώσουσι·
from-the ours but also of-the their-own will-give-besides
λυσιτελήσει γὰρ αὐτοῖς θεραπεύουσι τὴν δύναμιν τὴν τῆς
it-will-profit for them courting the power the of-the
πόλεως ἀσφαλῶς ἔχειν τὰς ἑαυτῶν βασιλείας.
city securely to-hold the their-own kingdoms
καὶ μὲν δὴ καὶ τῆς Θρᾴκης ἡμῖν ἐξέσται τοσαύτην 24
and indeed truly also — of-Thrace for-us it-will-be-possible so-much
ἀποτεμέσθαι χώραν, ὥστε μὴ μόνον αὐτοὺς ἄφθονον ἔχειν,
to-cut-off land that not only ourselves abundant to-have
ἀλλὰ καὶ τοῖς δεομένοις τῶν Ἑλλήνων καὶ δι᾽ ἀπορίαν
but also for-the-ones needing of-the Greeks and through poverty
πλανωμένοις ἱκανὸν δύνασθαι βίον παρασχεῖν. ὅπου γὰρ
wandering sufficient to-be-able livelihood to-provide where for
Ἀθηνόδωρος καὶ Καλλίστρατος, ὁ μὲν ἰδιώτης ὤν,
Athenodorus and Callistratus the-one indeed private-man being
ὁ δὲ φυγάς, οἰκίσαι πόλεις οἷοί τε γεγόνασιν, ἦ
the-other but an-exile to-found cities able — have-been surely
που βουληθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιούτους
somehow having-wished we many — places such
κατασχεῖν δυνηθεῖμεν. χρὴ δὲ τοὺς πρωτεύειν
to-seize could it-is-necessary and the-ones to-be-first
ἐν τοῖς Ἕλλησιν ἀξιοῦντας τοιούτων ἔργων ἡγεμόνας
among the Greeks thinking-fit of-such deeds leaders
γίγνεσθαι πολὺ μᾶλλον ἢ πολέμου καὶ στρατοπέδων
to-become much rather than of-war and of-armies
ξενικῶν, ὧν νῦν ἐπιθυμοῦντες ἡμεῖς τυγχάνομεν.
mercenary which now desiring we happen
περὶ μὲν οὖν ὧν οἱ πρέσβεις ἐπαγγέλλονται, καὶ ταῦθ᾽ 25
about indeed then what the envoys announce also these
ἱκανά, καὶ πολλὰ ἂν ἴσως τις προσθείη τούτοις·
sufficient and many-things — perhaps anyone could-add to-these

ἡγοῦμαι δὲ δεῖν ἡμᾶς οὐ μόνον ψηφισαμένους
I-think and to-be-necessary us not only having-voted
τὴν εἰρήνην ἐκ τῆς ἐκκλησίας ἀπελθεῖν, ἀλλὰ καὶ
the peace from the assembly to-go-away but also
βουλευσαμένους ὅπως ἄξομεν αὐτήν, καὶ μὴ ποιήσομεν
having-deliberated how we-shall-keep it and not we-shall-do
ὅπερ εἰώθαμεν, ὀλίγον χρόνον διαλιπόντες πάλιν εἰς
what-very we-are-accustomed little time having-paused again into
τὰς αὐτὰς καταστησόμεθα ταραχάς, μηδ' ἀναβολὴν ἀλλ'
the same we-shall-be-brought confusions nor postponement but
ἀπαλλαγὴν εὑρήσομέν τινα τῶν κακῶν τῶν παρόντων.
deliverance we-shall-find some of-the evils the present
26 οὐδὲν δὲ τούτων οἷόν τ' ἐστὶ γενέσθαι πρότερον, πρὶν
nothing and of-these possible — it-is to-happen before until
ἂν πεισθῆτε τὴν μὲν ἡσυχίαν ὠφελιμωτέραν καὶ
— you-are-persuaded the indeed quiet more-beneficial and
κερδαλεωτέραν εἶναι τῆς πολυπραγμοσύνης, τὴν δὲ
more-profitable to-be than-the meddlesomeness the but
δικαιοσύνην τῆς ἀδικίας, τὴν δὲ τῶν ἰδίων ἐπιμέλειαν
justice than-the injustice the but of-the own care
τῆς τῶν ἀλλοτρίων ἐπιθυμίας. περὶ ὧν οὐδεὶς πώποτε
than-the of-the things-of-others desire about which no-one ever
τῶν ῥητόρων εἰπεῖν ἐν ὑμῖν ἐτόλμησεν· ἐγὼ δὲ περὶ
of-the orators to-say before you has-dared I but about
αὐτῶν τούτων τοὺς πλείστους τῶν λόγων μέλλω ποιεῖσθαι
them these the most of-the speeches am-about to-make
πρὸς ὑμᾶς· ὁρῶ γὰρ τὴν εὐδαιμονίαν ἐν τούτοις ἐνοῦσαν,
to you I-see for the happiness in these being-present
ἀλλ' οὐκ ἐν οἷς νῦν τυγχάνομεν πράττοντες.
but not in what now we-happen doing

ἀνάγκη δὲ τὸν ἔξω τῶν εἰθισμένων ἐπιχειροῦντα 27
necessity and the-one outside the customary attempting
δημηγορεῖν καὶ τὰς ὑμετέρας γνώμας μεταστῆσαι βουλόμενον
to-harangue and the your judgments to-change wishing
πολλῶν πραγμάτων ἅψασθαι καὶ διὰ μακροτέρων τοὺς
many matters to-touch and through longer-words the
λόγους ποιήσασθαι, καὶ τὰ μὲν ἀναμνῆσαι, τῶν
speeches to-make and the-things indeed to-recall the-things
δὲ κατηγορῆσαι, τὰ δ' ἐπαινέσαι, περὶ δὲ τῶν
but to-accuse the-things and to-praise about but the-others
συμβουλεῦσαι· μόλις γὰρ ἄν τις ὑμᾶς ἐξ ἁπάντων
to-advise hardly for — anyone you from all
τούτων ἐπὶ τὸ βέλτιον φρονῆσαι δυνηθείη προαγαγεῖν.
these to the better to-think could to-lead-forward
ἔχει γὰρ οὕτως. ἐμοὶ δοκοῦσιν ἅπαντες μὲν ἐπιθυμεῖν 28
it-is for so to-me seem all indeed to-desire
τοῦ συμφέροντος καὶ τοῦ πλέον ἔχειν τῶν ἄλλων, οὐκ
the advantage and the more to-have than-the others not
εἰδέναι δὲ τὰς πράξεις τὰς ἐπὶ ταῦτα φερούσας, ἀλλὰ
to-know but the actions the to these leading but
ταῖς δόξαις διαφέρειν ἀλλήλων· οἱ μὲν γὰρ ἔχειν
in-the opinions to-differ from-one-another the-ones indeed for to-have
ἐπιεικεῖς καὶ στοχάζεσθαι τοῦ δέοντος δυναμένας, οἱ
reasonable and to-aim-at the needful able the-others
δ' ὡς οἷόν τε πλεῖστον τοῦ συμφέροντος διαμαρτανούσας.
but as possible — most the advantage missing
ὅπερ καὶ τῇ πόλει συμβέβηκεν. ἡμεῖς γὰρ οἰόμεθα 29
which-very also to-the city has-happened we for think
μέν, ἢν τὴν θάλατταν πλέωμεν πολλαῖς τριήρεσι καὶ
indeed if the sea we-sail with-many triremes and
βιαζώμεθα τὰς πόλεις συντάξεις διδόναι καὶ συνέδρους
we-compel the cities contributions to-give and delegates

ἐνθάδε πέμπειν, διαπράξασθαί τι τῶν δεόντων· πλεῖστον
here to-send to-accomplish some of-the needful-things most
δὲ διεψεύσμεθα τῆς ἀληθείας. ὧν μὲν γὰρ ἠλπίζομεν,
but we-have-been-deceived-in the truth of-what indeed for we-hoped
οὐδὲν ἀποβέβηκεν, ἔχθραι δ' ἡμῖν ἐξ αὐτῶν καὶ πόλεμοι
nothing has-turned-out enmities and to-us from them and wars
καὶ δαπάναι μεγάλαι γεγόνασιν,
and expenses great have-arisen
30 εἰκότως· καὶ γὰρ τὸ πρότερον ἐκ μὲν τῆς τοιαύτης
reasonably also for the former-time from indeed the such
πολυπραγμοσύνης εἰς τοὺς ἐσχάτους κινδύνους κατέστημεν,
meddlesomeness into the utmost dangers we-came
ἐκ δὲ τοῦ δικαίαν τὴν πόλιν παρέχειν καὶ βοηθεῖν τοῖς
from but the just the city to-show and to-help the
ἀδικουμένοις καὶ μὴ τῶν ἀλλοτρίων ἐπιθυμεῖν παρ' ἑκόντων
wronged and not the things-of-others to-desire from willing
τῶν Ἑλλήνων τὴν ἡγεμονίαν ἐλάβομεν· ὧν νῦν ἀλογίστως
the Greeks the leadership we-got which now unreasonably
καὶ λίαν εἰκῇ πολὺν ἤδη χρόνον καταφρονοῦμεν.
and very at-random long already time we-despise
31 εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασι
into this for some of-folly have-come that they-have-supposed
τὴν ἀδικίαν ἐπονείδιστον μὲν εἶναι, κερδαλέαν δὲ καὶ
the injustice reproachable indeed to-be profitable but and
πρὸς τὸν βίον τὸν καθ' ἡμέραν συμφέρουσαν, τὴν δὲ
for the life the by day advantageous the but
δικαιοσύνην εὐδόκιμον μέν, ἀλυσιτελῆ δὲ καὶ μᾶλλον
justice reputable indeed unprofitable but and more
δυναμένην τοὺς ἄλλους ὠφελεῖν ἢ τοὺς ἔχοντας αὐτήν,
able the others to-benefit than the-ones having it

κακῶς εἰδότες ὡς οὔτε πρὸς χρηματισμὸν οὔτε πρὸς 32
badly knowing that neither for money-making nor for
δόξαν οὔτε πρὸς ἃ δεῖ πράττειν οὔθ' ὅλως πρὸς
reputation nor for what it-is-necessary to-do nor at-all for
εὐδαιμονίαν οὐδὲν ἂν συμβάλοιτο τηλικαύτην δύναμιν
happiness nothing — would-contribute such power
ὅσην περ ἀρετὴ καὶ τὰ μέρη ταύτης. τοῖς γὰρ
as-much-as very virtue and the parts of-it with-the for
ἀγαθοῖς οἷς ἔχομεν ἐν τῇ ψυχῇ, τούτοις κτώμεθα καὶ τὰς
goods which we-have in the soul with-these we-acquire also the
ἄλλας ὠφελείας, ὧν δεόμενοι τυγχάνομεν· ὥσθ' οἱ
other benefits of-which needing we-happen so-that the-ones
τῆς αὑτῶν διανοίας ἀμελοῦντες λελήθασι σφᾶς αὐτοὺς
the their-own mind neglecting have-failed-to-notice them- -selves
ἅμα τοῦ τε φρονεῖν ἄμεινον καὶ τοῦ πράττειν
at-the-same-time the both to-think better and the to-fare
βέλτιον τῶν ἄλλων ὀλιγωροῦντες.
better than-the others slighting
θαυμάζω δ' εἴ τις οἴεται τοὺς τὴν εὐσέβειαν καὶ τὴν 33
I-wonder and if anyone thinks the-ones the piety and the
δικαιοσύνην ἀσκοῦντας καρτερεῖν καὶ μένειν ἐν τούτοις
justice practicing to-persevere and to-abide in these
ἐλπίζοντας ἔλαττον ἕξειν τῶν πονηρῶν, ἀλλ' οὐχ
hoping less to-be-going-to-have than-the wicked but not
ἡγουμένους καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πλέον
thinking both among gods and among men more
οἴσεσθαι τῶν ἄλλων. ἐγὼ μὲν γὰρ πέπεισμαι τούτους
to-be-going-to-win than-the others I indeed for am-persuaded these
μόνους ὧν δεῖ πλεονεκτεῖν, τοὺς δ' ἄλλους ὧν
alone in-what it-is-necessary to-have-advantage the but others in-what
οὐ βέλτιόν ἐστιν.
not better it-is

34 ὁρῶ γὰρ τοὺς μὲν τὴν ἀδικίαν προτιμῶντας καὶ τὸ
I-see for the-ones indeed the injustice preferring and the
λαβεῖν τι τῶν ἀλλοτρίων μέγιστον ἀγαθὸν νομίζοντας
to-take something of-the things-of-others greatest good thinking
ὅμοια πάσχοντας τοῖς δελεαζομένοις τῶν ζώων, καὶ
like-things suffering to-the-ones being-lured of-the animals and
κατ᾽ ἀρχὰς μὲν ἀπολαύοντας ὧν ἂν λάβωσιν, ὀλίγῳ
at beginnings indeed enjoying what — they-take a-little
δ᾽ ὕστερον ἐν τοῖς μεγίστοις κακοῖς ὄντας, τοὺς δὲ μετ᾽
but later in the greatest evils being the-ones but with
εὐσεβείας καὶ δικαιοσύνης ζῶντας ἔν τε τοῖς παροῦσι
piety and justice living in both the present
χρόνοις ἀσφαλῶς διάγοντας καὶ περὶ τοῦ σύμπαντος
times safely living and about the whole
αἰῶνος ἡδίους τὰς ἐλπίδας ἔχοντας.
eternity sweeter the hopes having
35 καὶ ταῦτ᾽ εἰ μὴ κατὰ πάντων οὕτως εἴθισται
and these-things if not in-the-case-of all so are-accustomed
συμβαίνειν, ἀλλὰ τό γ᾽ ὡς ἐπὶ τὸ πολὺ τοῦτον γίγνεται
to-happen but the at-least as for the most-part in-this happens
τὸν τρόπον. χρὴ δὲ τοὺς εὖ φρονοῦντας, ἐπειδὴ
the way it-is-necessary and the-ones well thinking since
τὸ μέλλον ἀεὶ συνοίσειν οὐ καθορῶμεν, τὸ πολλάκις
the future always to-be-going-to-benefit not we-discern the often
ὠφελοῦν, τοῦτο φαίνεσθαι προαιρουμένους. πάντων δ᾽
beneficial this to-appear choosing of-all and
ἀλογώτατον πεπόνθασιν ὅσοι κάλλιον μὲν ἐπιτήδευμα
most-unreasonable-thing have-suffered as-many-as finer indeed practice
νομίζουσιν εἶναι καὶ θεοφιλέστερον τὴν δικαιοσύνην τῆς
think to-be and more-dear-to-the-gods the justice than-the

ἀδικίας, χεῖρον δ' οἴονται βιώσεσθαι τοὺς ταύτῃ
injustice worse but think to-be-going-to-live the-ones this
χρωμένους τῶν τὴν πονηρίαν προῃρημένων.
using than-the-ones the wickedness having-chosen
ἠβουλόμην δ' ἄν, ὥσπερ πρόχειρόν ἐστιν ἐπαινέσαι 36
I-would-wish and — as ready it-is to-praise
τὴν ἀρετήν, οὕτω ῥᾴδιον εἶναι πεῖσαι τοὺς ἀκούοντας
the virtue so easy to-be to-persuade the-ones hearing
ἀσκεῖν αὐτήν· νῦν δὲ δέδοικα μὴ μάτην τὰ τοιαῦτα λέγω.
to-practice it now but I-fear lest in-vain the such-things I-say
διεφθάρμεθα γὰρ πολὺν ἤδη χρόνον ὑπ' ἀνθρώπων οὐδὲν
we-have-been-corrupted for long already time by men nothing
ἀλλ' ἢ φενακίζειν δυναμένων, οἳ τοσοῦτον τοῦ πλήθους
but than to-cheat able who so-much the multitude
καταπεφρονήκασιν ὥσθ', ὁπόταν βουληθῶσι πόλεμον πρός
have-despised that whenever they-wish war against
τινας ἐξενεγκεῖν, αὐτοὶ χρήματα λαμβάνοντες λέγειν
some to-carry themselves money taking to-say
τολμῶσιν ὡς χρὴ τοὺς προγόνους μιμεῖσθαι, καὶ μὴ
they-dare that it-is-necessary the ancestors to-imitate and not
περιορᾶν ἡμᾶς αὐτοὺς καταγελωμένους μηδὲ τὴν θάλατταν
to-overlook us ourselves being-laughed-at nor the sea
πλέοντας τοὺς μὴ τὰς συντάξεις ἐθέλοντας ἡμῖν ὑποτελεῖν.
sailing the-ones not the contributions willing to-us to-pay
ἡδέως ἂν οὖν αὐτῶν πυθοίμην, τίσιν ἡμᾶς τῶν 37
gladly — then of-them I-would-inquire to-whom us of-the
προγεγενημένων κελεύουσιν ὁμοίους γίγνεσθαι, πότερον
predecessors they-bid like to-become whether
τοῖς περὶ τὰ Περσικὰ γενομένοις, ἢ τοῖς πρὸ τοῦ
to-the-ones about the Persian-wars having-been or to-the-ones before the
πολέμου τοῦ Δεκελειικοῦ τὴν πόλιν διοικήσασιν; εἰ μὲν
war the Decelean the city having-managed if indeed

γὰρ τούτοις, οὐδὲν ἀλλ᾽ ἢ συμβουλεύουσιν ἡμῖν πάλιν
for to-these nothing but than they-advise us again
περὶ ἀνδραποδισμοῦ κινδυνεύειν·
about enslavement to-run-risks

38 εἰ δὲ τοῖς ἐν Μαραθῶνι τοὺς βαρβάρους νικήσασι
if but to-the-ones at Marathon the barbarians having-conquered
καὶ τοῖς πρὸ τούτων γενομένοις, πῶς οὐ πάντων
and to-the-ones before these having-been how not of-all
ἀναισχυντότατοι τυγχάνουσιν ὄντες, εἰ τοὺς τότε
most-shameless happen being if the then
πολιτευομένους ἐπαινοῦντες τἀναντία πράττειν ἐκείνοις
statesmen praising the-opposite to-do to-them
πείθουσιν ἡμᾶς, καὶ τοιαῦτ᾽ ἐξαμαρτάνειν περὶ ὧν
they-persuade us and such-things to-err about which
ἀπορῶ τί ποιήσω, πότερα χρήσωμαι ταῖς ἀληθείαις
I-am-at-a-loss what I-shall-do whether I-shall-use the truths
ὥσπερ περὶ τῶν ἄλλων, ἢ κατασιωπήσω, δείσας τὴν
as about the others or shall-keep-silent having-feared the
πρὸς ὑμᾶς ἀπέχθειαν; δοκεῖ μὲν γάρ μοι βέλτιον εἶναι
toward you hatred it-seems indeed for to-me better to-be
διαλεχθῆναι περὶ αὐτῶν, ὁρῶ δ᾽ ὑμᾶς χαλεπώτερον
to-discourse about them I-see but you more-harshly
διατιθεμένους πρὸς τοὺς ἐπιτιμῶντας ἢ πρὸς αἰτίους
disposed toward the-ones censuring than toward causes
τῶν κακῶν γεγενημένους. οὐ μὴν ἀλλ᾽ αἰσχυνθείην ἄν,
of-the evils having-become not however but I-would-be-ashamed —

39 εἰ φανείην μᾶλλον φροντίζων τῆς ἐμαυτοῦ δόξης ἢ τῆς
if I-should-appear more caring for-the my-own repute than for-the
κοινῆς σωτηρίας. ἐμὸν μὲν οὖν ἔργον ἐστί, καὶ τῶν ἄλλων
common safety my indeed then task is and of-the others
τῶν κηδομένων τῆς πόλεως, προαιρεῖσθαι τῶν λόγων μὴ
the-ones caring-for the city to-choose of-the speeches not

τοὺς ἡδίστους ἀλλὰ τοὺς ὠφελιμωτάτους· ὑμᾶς δὲ χρὴ
the most-pleasant but the most-beneficial you but it-is-necessary
πρῶτον μὲν τοῦτο γιγνώσκειν, ὅτι τῶν μὲν περὶ τὸ σῶμα
first indeed this to-know that of-the indeed about the body
νοσημάτων πολλαὶ θεραπεῖαι καὶ παντοδαπαὶ τοῖς ἰατροῖς
diseases many treatments and of-every-kind by-the physicians
εὕρηνται, ταῖς δὲ ψυχαῖς ταῖς ἀγνοούσαις καὶ γεμούσαις
have-been-found for-the but souls the ignorant and full
πονηρῶν ἐπιθυμιῶν οὐδέν ἐστιν ἄλλο φάρμακον πλὴν
of-wicked desires no is other remedy except
λόγος ὁ τολμῶν τοῖς ἁμαρτανομένοις ἐπιπλήττειν,
speech the-one daring the-ones erring to-rebuke
ἔπειθ' ὅτι καταγέλαστόν ἐστι τὰς μὲν καύσεις καὶ τὰς 40
then that ridiculous it-is the indeed cauteries and the
τομὰς τῶν ἰατρῶν ὑπομένειν, ἵνα πλειόνων ἀλγηδόνων
incisions of-the physicians to-endure so-that from-more pains
ἀπαλλαγῶμεν, τοὺς δὲ λόγους ἀποδοκιμάζειν πρὶν εἰδέναι
we-may-be-freed the but speeches to-reject before to-know
σαφῶς εἰ τοιαύτην ἔχουσι τὴν δύναμιν ὥστ' ὠφελῆσαι
clearly if such they-have the power as to-benefit
τοὺς ἀκούοντας.
the-ones hearing

III · THE CITY'S PRESENT FOLLIES

The Athenians boast of their ancestors yet do the opposite: the ancestors freed the Greeks, while Athens enslaves them; the ancestors fought in person, while Athens hires vagabonds, deserters, and criminals who would follow anyone paying more, and now makes her citizens row while foreigners serve as hoplites. The city that claims to be autochthonous and the model of good order is governed worse than new foundations; it sells its citizenship cheaply, elects as generals the very men who bribe openly, trusts the worst citizens with its constitution, and gives full powers abroad

to men no one would consult at home. If asked why Athens survives, Isocrates answers that its rivals are no wiser; Thebes and Athens save each other by their mistakes. A friendly critic would ask him to say also what should be done.

41 τούτου δ᾽ ἕνεκα ταῦτα προεῖπον, ὅτι περὶ τῶν λοιπῶν
of-this and for-the-sake these-things I-said-beforehand that about the remaining
οὐδὲν ὑποστειλάμενος ἀλλὰ παντάπασιν ἀνειμένως μέλλω
nothing having-held-back but altogether unrestrainedly I-am-about
τοὺς λόγους ποιεῖσθαι πρὸς ὑμᾶς. τίς γὰρ ἄλλοθεν ἐπελθὼν
the speeches to-make to you who for from-elsewhere having-come
καὶ μήπω συνδιεφθαρμένος ἡμῖν, ἀλλ᾽ ἐξαίφνης ἐπιστὰς
and not-yet corrupted-along-with us but suddenly having-come-upon
τοῖς γιγνομένοις, οὐκ ἂν μαίνεσθαι καὶ παραφρονεῖν ἡμᾶς
the things-happening not — to-be-mad and to-be-deranged us
νομίσειεν, οἳ φιλοτιμούμεθα μὲν ἐπὶ τοῖς τῶν προγόνων
would-think who pride-ourselves indeed on the of-the ancestors
ἔργοις καὶ τὴν πόλιν ἐκ τῶν τότε πραχθέντων ἐγκωμιάζειν
deeds and the city from the then done to-praise
ἀξιοῦμεν, οὐδὲν δὲ τῶν αὐτῶν ἐκείνοις πράττομεν,
think-fit nothing but of-the same as-they we-do
42 ἀλλὰ πᾶν τοὐναντίον; οἱ μὲν γὰρ ὑπὲρ τῶν Ἑλλήνων
but all the-opposite they indeed for for the Greeks
τοῖς βαρβάροις πολεμοῦντες διετέλεσαν, ἡμεῖς δὲ τοὺς ἐκ
with-the barbarians warring continued we but the-ones from
τῆς Ἀσίας τὸν βίον ποριζομένους ἐκεῖθεν ἀναστήσαντες
— Asia the livelihood getting from-there having-uprooted
ἐπὶ τοὺς Ἕλληνας ἠγάγομεν· κἀκεῖνοι μὲν ἐλευθεροῦντες
against the Greeks we-led and-they indeed freeing
τὰς πόλεις τὰς Ἑλληνίδας καὶ βοηθοῦντες αὐταῖς τῆς
the cities the Greek and helping them of-the
ἡγεμονίας ἠξιώθησαν, ἡμεῖς δὲ καταδουλούμενοι καὶ
leadership were-thought-worthy we but enslaving and

τἀναντία τοῖς τότε πράττοντες ἀγανακτοῦμεν, εἰ μὴ
the-opposite to-the-ones then doing are-indignant if not
τὴν αὐτὴν τιμὴν ἐκείνοις ἕξομεν,
the same honor as-they we-shall-have
οἳ τοσοῦτον ἀπολελείμμεθα καὶ τοῖς ἔργοις καὶ ταῖς 43
who so-far have-been-left-behind both in-the deeds and in-the
διανοίαις τῶν κατ᾽ ἐκεῖνον τὸν χρόνον γενομένων,
thoughts by-the-ones in that the time having-lived
ὅσον οἱ μὲν ὑπὲρ τῆς τῶν Ἑλλήνων σωτηρίας τήν
as-much-as they indeed for the of-the Greeks safety the
τε πατρίδα τὴν αὑτῶν ἐκλιπεῖν ἐτόλμησαν, καὶ μαχόμενοι
both fatherland the their-own to-abandon dared and fighting
καὶ ναυμαχοῦντες τοὺς βαρβάρους ἐνίκησαν, ἡμεῖς δ᾽
and fighting-at-sea the barbarians conquered we but
οὐδ᾽ ὑπὲρ τῆς ἡμετέρας αὐτῶν πλεονεξίας κινδυνεύειν
not-even for the our own advantage to-run-risks
ἀξιοῦμεν, ἀλλ᾽ ἄρχειν μὲν ἁπάντων ζητοῦμεν,
think-fit but to-rule indeed all we-seek
στρατεύεσθαι δ᾽ οὐκ ἐθέλομεν, καὶ πόλεμον μὲν μικροῦ 44
to-campaign but not we-are-willing and war indeed of-little
δεῖν πρὸς ἅπαντας ἀνθρώπους ἀναιρούμεθα, πρὸς δὲ
to-lack against all men we-take-up for but
τοῦτον οὐχ ἡμᾶς αὐτοὺς ἀσκοῦμεν, ἀλλ᾽ ἀνθρώπους τοὺς
this not us ourselves we-train but men the-ones
μὲν ἀπόλιδας τοὺς δ᾽ αὐτομόλους τοὺς δ᾽ ἐκ τῶν
indeed stateless the-others but deserters the-others and from the
ἄλλων κακουργιῶν συνερρυηκότας, οἷς ὁπόταν τις διδῷ
other crimes having-flocked-together to-whom whenever anyone gives
πλείω μισθόν, μετ᾽ ἐκείνων ἐφ᾽ ἡμᾶς ἀκολουθήσουσιν.
more pay with them against us will-follow

45 ἀλλ᾽ ὅμως οὕτως αὐτοὺς ἀγαπῶμεν ὥσθ᾽ ὑπὲρ μὲν τῶν
but nevertheless so them we-cherish that for indeed the
παίδων τῶν ἡμετέρων, εἰ περί τινας ἐξαμάρτοιεν, οὐκ ἂν
children the our if against some they-should-err not —
ἐθελήσαιμεν δίκας ὑποσχεῖν, ὑπὲρ δὲ τῆς ἐκείνων ἁρπαγῆς
we-would-be-willing penalties to-submit-to for but the their plundering
καὶ βίας καὶ παρανομίας μελλόντων τῶν ἐγκλημάτων ἐφ᾽
and violence and lawlessness being-about the charges against
ἡμᾶς ἥξειν οὐχ ὅπως ἀγανακτοῦμεν, ἀλλὰ καὶ χαίρομεν
us to-come not only we-are-not-indignant but even we-rejoice
ὅταν ἀκούσωμεν αὐτοὺς τοιοῦτόν τι διαπεπραγμένους.
when we-hear them such something having-done

46 εἰς τοῦτο δὲ μωρίας ἐληλύθαμεν, ὥστ᾽ αὐτοὶ μὲν ἐνδεεῖς
into this and of-folly we-have-come that ourselves indeed needy
τῶν καθ᾽ ἡμέραν ἐσμέν, ξενοτροφεῖν δ᾽ ἐπικεχειρήκαμεν,
of-the by day are to-feed-foreigners but we-have-undertaken
καὶ τοὺς συμμάχους τοὺς ἡμετέρους αὐτῶν ἰδίους
and the allies the our own private
λυμαινόμεθα καὶ δασμολογοῦμεν, ἵνα τοῖς ἁπάντων
we-ruin and we-levy-tribute-on so-that to-the of-all
ἀνθρώπων κοινοῖς ἐχθροῖς τὸν μισθὸν ἐκπορίζωμεν.
men common enemies the pay we-may-provide

47 τοσούτῳ δὲ χείρους ἐσμὲν τῶν προγόνων, οὐ μόνον
by-so-much and worse we-are than-the ancestors not only
τῶν εὐδοκιμησάντων ἀλλὰ καὶ τῶν μισηθέντων, ὅσον
than-the well-reputed but also than-the hated as-much-as
ἐκεῖνοι μὲν εἰ πολεμεῖν πρός τινας ψηφίσαιντο, μεστῆς
they indeed if to-war against some they-should-vote full
οὔσης ἀργυρίου καὶ χρυσίου τῆς ἀκροπόλεως ὅμως ὑπὲρ
being of-silver and of-gold the acropolis nevertheless for
τῶν δοξάντων τοῖς αὑτῶν σώμασιν ᾤοντο δεῖν
the things-decided with-the their-own bodies they-thought to-be-necessary

κινδυνεύειν, ἡμεῖς δ' εἰς τοσαύτην ἀπορίαν ἐληλυθότες
to-run-risks we but into such want having-come
καὶ τοσοῦτοι τὸ πλῆθος ὄντες ὥσπερ βασιλεὺς ὁ μέγας
and so-many in-the number being like the-king the great
μισθωτοῖς χρώμεθα τοῖς στρατοπέδοις.
with-hired we-use the armies
καὶ τότε μὲν εἰ τριήρεις πληροῖεν, τοὺς μὲν ξένους 48
and then indeed if triremes they-manned the indeed foreigners
καὶ τοὺς δούλους ναύτας εἰσεβίβαζον, τοὺς δὲ πολίτας
and the slaves as-sailors they-put-aboard the but citizens
μεθ' ὅπλων ἐξέπεμπον· νῦν δὲ τοῖς μὲν ξένοις ὁπλίταις
with arms sent-out now but the indeed foreigners as-hoplites
χρώμεθα, τοὺς δὲ πολίτας ἐλαύνειν ἀναγκάζομεν, ὥσθ'
we-use the but citizens to-row we-compel so-that
ὁπόταν ἀποβαίνωσιν εἰς τὴν τῶν πολεμίων, οἱ
whenever they-land into the of-the enemies the-ones
μὲν ἄρχειν τῶν Ἑλλήνων ἀξιοῦντες ὑπηρέσιον ἔχοντες
indeed to-rule the Greeks claiming cushion having
ἐκβαίνουσιν, οἱ δὲ τοιοῦτοι τὰς φύσεις ὄντες οἵους
disembark the-ones but such in-the natures being as
ὀλίγῳ πρότερον διῆλθον, μεθ' ὅπλων κινδυνεύουσιν.
a-little before I-went-through with arms run-risks
ἀλλὰ γὰρ τὰ κατὰ τὴν πόλιν ἄν τις ἰδὼν καλῶς 49
but for the-things in the city — anyone seeing well
διοικούμενα περὶ τῶν ἄλλων θαρρήσειεν, ἀλλ' οὐκ ἂν ἐπ'
managed about the others would-take-heart but not — at
αὐτοῖς τούτοις μάλιστ' ἀγανακτήσειεν; οἵτινες αὐτόχθονες
very these most would-be-indignant who autochthonous
μὲν εἶναί φαμεν καὶ τὴν πόλιν ταύτην προτέραν
indeed to-be we-say and the city this earlier
οἰκισθῆναι τῶν ἄλλων, προσῆκον δ' ἡμᾶς ἅπασιν
to-have-been-founded than-the others it-befitting and us for-all

εἶναι παράδειγμα τοῦ καλῶς καὶ τεταγμένως πολιτεύεσθαι,
to-be example of-the well and orderly to-govern
χεῖρον καὶ ταραχωδέστερον τὴν ἡμετέραν αὐτῶν διοικοῦμεν
worse and more-confusedly the our own we-manage
τῶν ἄρτι τὰς πόλεις οἰκιζόντων,
than-the-ones just the cities founding
50 καὶ σεμνυνόμεθα μὲν καὶ μέγα φρονοῦμεν ἐπὶ τῷ βέλτιον
and we-pride-ourselves indeed and greatly think on the better
γεγονέναι τῶν ἄλλων, ῥᾴδιον δὲ μεταδίδομεν τοῖς
to-have-been-born than-the others easily but we-share with-the-ones
βουλομένοις ταύτης τῆς εὐγενείας ἢ Τριβαλλοὶ καὶ
wishing of-this the noble-birth than Triballians and
Λευκανοὶ τῆς δυσγενείας· πλείστους δὲ τιθέμενοι νόμους
Lucanians of-the low-birth most and laying-down laws
οὕτως ὀλίγον αὐτῶν φροντίζομεν, ἓν γὰρ ἀκούσαντες
so little for-them we-care one for having-heard
γνώσεσθε καὶ περὶ τῶν ἄλλων, ὥστε θανάτου τῆς
you-will-know also about the others that death the
ζημίας ἐπικειμένης, ἤν τις ἁλῷ δεκάζων, τοὺς τοῦτο
penalty being-laid-down if anyone is-convicted bribing the-ones this
φανερώτατα ποιοῦντας στρατηγοὺς χειροτονοῦμεν, καὶ
most-openly doing as-generals we-elect and
τὸν πλείστους διαφθεῖραι τῶν πολιτῶν δυνηθέντα, τοῦτον
the-one most to-corrupt of-the citizens able this-one
ἐπὶ τὰ μέγιστα τῶν πραγμάτων καθίσταμεν·
over the greatest of-the affairs we-set
51 σπουδάζοντες δὲ περὶ τὴν πολιτείαν οὐκ ἧττον ἢ περὶ
being-zealous and about the constitution not less than about
τὴν σωτηρίαν ὅλης τῆς πόλεως, καὶ τὴν δημοκρατίαν
the safety of-whole the city and the democracy
εἰδότες ἐν μὲν ταῖς ἡσυχίαις καὶ ταῖς ἀσφαλείαις
knowing in indeed the quiet-times and the securities

αὐξανομένην καὶ διαμένουσαν, ἐν δὲ τοῖς πολέμοις δὶς ἤδη
growing and lasting in but the wars twice already
καταλυθεῖσαν, πρὸς μὲν τοὺς τῆς εἰρήνης ἐπιθυμοῦντας
overthrown toward indeed the-ones the peace desiring
ὡς πρὸς ὀλιγαρχικοὺς ὄντας δυσκόλως ἔχομεν, τοὺς δὲ
as toward oligarchs being ill-disposed we-are the-ones but
τὸν πόλεμον ποιοῦντας ὡς τῆς δημοκρατίας κηδομένους
the war making as for-the democracy caring
εὔνους εἶναι νομίζομεν·
well-disposed to-be we-think
ἐμπειρότατοι δὲ λόγων καὶ πραγμάτων ὄντες οὕτως 52
most-experienced and in-speeches and in-affairs being so
ἀλογίστως ἔχομεν, ὥστε περὶ τῶν αὐτῶν τῆς αὐτῆς
unreasonably we-are that about the same-things on-the same
ἡμέρας οὐ ταὐτὰ γιγνώσκομεν, ἀλλ᾽ ὧν μὲν πρὶν εἰς
day not the-same-things we-judge but what indeed before to
τὴν ἐκκλησίαν ἀναβῆναι κατηγοροῦμεν, ταῦτα συνελθόντες
the assembly to-go-up we-condemn these having-assembled
χειροτονοῦμεν, οὐ πολὺν δὲ χρόνον διαλιπόντες τοῖς
we-vote not long but time having-let-pass the-things
ἐνθάδε ψηφισθεῖσιν, ἐπειδὰν ἀπίωμεν, πάλιν ἐπιτιμῶμεν·
here voted when we-depart again we-censure
προσποιούμενοι δὲ σοφώτατοι τῶν Ἑλλήνων εἶναι
pretending and wisest of-the Greeks to-be
τοιούτοις χρώμεθα συμβούλοις, ὧν οὐκ ἔστιν ὅστις οὐκ
such we-use advisers whom not is who not
ἂν καταφρονήσειεν, καὶ τοὺς αὐτοὺς τούτους κυρίους
— would-despise and the same these masters
ἁπάντων τῶν κοινῶν καθίσταμεν, οἷς οὐδεὶς ἂν οὐδὲν
of-all the public-affairs we-make to-whom no-one — anything
τῶν ἰδίων ἐπιτρέψειεν.
of-the private-affairs would-entrust

53 ὃ δὲ πάντων σχετλιώτατον· οὓς γὰρ ὁμολογήσαιμεν
what but of-all most-wretched whom for we-would-admit
ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους
— most-wicked to-be of-the citizens these most-trustworthy
φύλακας ἡγούμεθα τῆς πολιτείας εἶναι· καὶ τοὺς μὲν
guardians we-think of-the constitution to-be and the indeed
μετοίκους τοιούτους εἶναι νομίζομεν, οἵους περ ἂν τοὺς
resident-aliens such to-be we-think as very — the
προστάτας νέμωσιν, αὐτοὶ δ' οὐκ οἰόμεθα τὴν αὐτὴν
patrons they-choose ourselves but not we-think the same
λήψεσθαι δόξαν τοῖς προεστῶσιν ἡμῶν.
to-be-going-to-get reputation as-the-ones presiding-over us
54 τοσοῦτον δὲ διαφέρομεν τῶν προγόνων, ὅσον ἐκεῖνοι
so-much and we-differ from-the ancestors as-much-as they
μὲν τοὺς αὐτοὺς προστάτας τε τῆς πόλεως ἐποιοῦντο
indeed the same leaders both of-the city made
καὶ στρατηγοὺς ᾑροῦντο, νομίζοντες τὸν ἐπὶ τοῦ βήματος
and generals chose thinking the-one on the platform
τὰ βέλτιστα συμβουλεῦσαι δυνάμενον, τὸν αὐτὸν τοῦτον
the best to-advise able the same this-one
ἄριστ' ἂν βουλεύσασθαι καὶ καθ' αὑτὸν γενόμενον, ἡμεῖς
best — to-deliberate also by himself having-become we
δὲ τοὐναντίον τούτων ποιοῦμεν·
but the-opposite of-these do
55 οἷς μὲν γὰρ περὶ τῶν μεγίστων συμβούλοις χρώμεθα,
whom indeed for about the greatest-things as-advisers we-use
τούτους μὲν οὐκ ἀξιοῦμεν στρατηγοὺς χειροτονεῖν
these indeed not we-think-fit generals to-elect
ὡς νοῦν οὐκ ἔχοντας, οἷς δ' οὐδεὶς ἂν οὔτε περὶ
as sense not having whom but no-one — either about
τῶν ἰδίων οὔτε περὶ τῶν κοινῶν συμβουλεύσαιτο,
the private-affairs or about the public-affairs would-consult

τούτους δ᾽ αὐτοκράτορας ἐκπέμπομεν ὡς ἐκεῖ σοφωτέρους
these but with-full-powers we-send-out as there wiser
ἐσομένους καὶ ῥᾷον βουλευσομένους περὶ τῶν Ἑλληνικῶν
going-to-be and more-easily going-to-deliberate about the Greek
πραγμάτων ἢ περὶ τῶν ἐνθάδε προτιθεμένων.
affairs than about the-things here proposed
λέγω δὲ ταῦτ᾽ οὐ κατὰ πάντων, ἀλλὰ κατὰ τῶν 56
I-say and these-things not against all but against the-ones
ἐνόχων τοῖς λεγομένοις ὄντων. ἐπιλίποι δ᾽ ἄν με τὸ
liable to-the things-said being would-fail and — me the
λοιπὸν μέρος τῆς ἡμέρας, εἰ πάσας τὰς πλημμελείας τὰς
remaining part of-the day if all the errors the
ἐν τοῖς πράγμασιν ἐγγεγενημένας ἐξετάζειν ἐπιχειροίην.
in the affairs having-arisen to-examine I-should-attempt
τάχ᾽ οὖν ἄν τις τῶν σφόδρα τοῖς λεγομένοις ἐνόχων 57
perhaps then — someone of-the-ones very to-the things-said liable
ὄντων ἀγανακτήσας ἐρωτήσειε "πῶς, εἴπερ οὕτω κακῶς
being having-been-indignant might-ask how if-indeed so badly
βουλευόμεθα, σωζόμεθα καὶ δύναμιν οὐδεμιᾶς πόλεως
we-deliberate are-we-saved and power than-no city
ἐλάττω κεκτημένοι τυγχάνομεν;" ἐγὼ δὲ πρὸς ταῦτ᾽
less having-acquired we-happen I and to these-things
ἀποκριναίμην ἂν ὅτι τοὺς ἀντιπάλους ἔχομεν οὐδὲν
would-answer — that the rivals we-have in-nothing
βέλτιον ἡμῶν φρονοῦντας.
better than-us thinking
εἰ γὰρ μετὰ τὴν μάχην, ἣν ἐνίκησαν Θηβαῖοι 58
if for after the battle which won Thebans
Λακεδαιμονίους, ἐκεῖνοι μὲν ἐλευθερώσαντες τὴν
over-Lacedaemonians they indeed having-freed —
Πελοπόννησον καὶ τοὺς ἄλλους Ἕλληνας αὐτονόμους
Peloponnese and the other Greeks autonomous

ποιήσαντες ἡσυχίαν εἶχον, ἡμεῖς δὲ τοιαῦτ᾽ ἐξημαρτάνομεν,
having-made quiet had we but such-things erred
οὔτ᾽ ἂν οὗτος ἔσχε ταύτην ποιήσασθαι τὴν
neither — this-man would-have-been-able this to-make the
ἐρώτησιν, ἡμεῖς τ᾽ ἂν ἔγνωμεν ὅσῳ κρεῖττόν ἐστι
question we and — would-have-known by-how-much better is
τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν.
the to-be-temperate than-the to-meddle

59 νῦν δ᾽ ἐνταῦθα τὰ πράγματα περιέστηκεν, ὥστε Θηβαῖοι
now but to-there the affairs have-come-round that Thebans
μὲν ἡμᾶς σώζουσιν, ἡμεῖς δὲ Θηβαίους, καὶ συμμάχους
indeed us save we but Thebans and allies
ἐκεῖνοι μὲν ἡμῖν ποιοῦσιν, ἡμεῖς δ᾽ ἐκείνοις. ὥστ᾽ εἰ
they indeed for-us make we but for-them so-that if
νοῦν ἔχοιμεν, ἀλλήλοις ἂν εἰς τὰς ἐκκλησίας ἀργύριον
sense we-had for-one-another — to the assemblies money
παρέχοιμεν· ὁπότεροι γὰρ ἂν πλεονάκις συλλεγῶσιν, οὗτοι
we-would-supply whichever for — more-often assemble these
τοὺς ἐναντίους ἄμεινον πράττειν ποιοῦσιν.
the opponents better to-fare make

60 χρὴ δὲ τοὺς καὶ μικρὰ λογίζεσθαι δυναμένους
it-is-necessary and the-ones even small-things to-reckon able
οὐκ ἐν τοῖς τῶν ἐχθρῶν ἁμαρτήμασι τὰς ἐλπίδας
not in the of-the enemies errors the hopes
ἔχειν τῆς σωτηρίας, ἀλλ᾽ ἐν τοῖς αὑτῶν πράγμασι καὶ
to-have of-the safety but in the their-own affairs and
ταῖς αὑτῶν διανοίαις· τὸ μὲν γὰρ διὰ τὴν ἐκείνων
the their-own thoughts the indeed for because-of the their
ἀμαθίαν συμβαῖνον ἡμῖν ἀγαθὸν τυχὸν ἂν παύσαιτο καὶ
ignorance happening for-us good perhaps — might-stop and

λάβοι μεταβολήν, τὸ δὲ δι᾽ ἡμᾶς αὐτοὺς γιγνόμενον
might-get change the but through us ourselves arising
βεβαιοτέρως ἂν ἔχοι καὶ μᾶλλον παραμείνειεν ἡμῖν.
more-securely — would-be and more would-remain for-us
πρὸς μὲν οὖν τοὺς εἰκῇ τὰς ἐπιλήψεις ποιουμένους 61
toward indeed then the-ones at-random the attacks making
οὐ χαλεπὸν ἀντειπεῖν· εἰ δὲ δή τίς μοι παραστὰς
not hard to-gainsay if but indeed anyone to-me standing-by
τῶν ἐπιεικέστερον διακειμένων ἀληθῆ μὲν λέγειν
of-the-ones more-reasonably disposed true-things indeed to-say
με προσομολογήσειε καὶ προσηκόντως ἐπιτιμᾶν τοῖς
me should-agree and fittingly to-censure the
γιγνομένοις, δίκαιον δ᾽ εἶναι φαίη τοὺς ἐπ᾽ εὐνοίᾳ
things-happening just but to-be should-say the-ones for goodwill
νουθετοῦντας μὴ μόνον κατηγορεῖν τῶν πεπραγμένων,
admonishing not only to-accuse the things-done
ἀλλὰ καὶ συμβουλεύειν τίνων ἀπεχόμενοι καὶ ποίων 62
but also to-advise from-what abstaining and what-sort-of
ὀρεγόμενοι παυσαίμεθ᾽ ἂν ταύτην ἔχοντες τὴν γνώμην
reaching-for we-would-stop — this having the judgment
καὶ τοιαῦτ᾽ ἐξαμαρτάνοντες, οὗτος ὁ λόγος ἀπορεῖν ἄν
and such-things erring this the argument to-be-at-a-loss —
με ποιήσειεν ἀποκρίσεως, οὐκ ἀληθοῦς καὶ συμφερούσης,
me would-make for-an-answer not true and advantageous
ἀλλ᾽ ἀρεσκούσης ὑμῖν. οὐ μὴν ἀλλ᾽ ἐπειδή περ
but pleasing to-you not however but since very
ἀποκεκαλυμμένως ὥρμημαι λέγειν, οὐκ ἀποκνητέον
openly I-have-set-out to-speak not one-must-shrink
ἀποφήνασθαι καὶ περὶ τούτων.
to-declare also about these

What Athens needs is piety, temperance, and justice, and the way to them is to give up the empire of the sea, which has destroyed the democracy and caused most of the city's evils. That empire is not just, as Athens herself argued against Sparta; it cannot be won again from present poverty, after ten thousand talents could not keep it; and it is not even worth accepting. Under the old constitution, men like Aristeides, Themistocles, and Miltiades led a people that won the prizes of valor and was trusted by the Greeks; the empire led Athens into license, made her citizens afraid to sally out against the enemy, and turned the allies' goodwill to hatred, so that Sparta's mercy saved Athens from enslavement. The fathers manned their triremes with the worst men of Greece, paraded the allies' tribute in the theater, admired wealth unjustly gained, and manned triremes for Sicily while the Spartans held Decelea, hoping to rule Italy and Carthage though they did not control their own suburbs.

63 ἃ μὲν οὖν ὑπάρχειν δεῖ τοῖς μέλλουσιν
what indeed then to-belong it-is-necessary to-the-ones being-about
εὐδαιμονήσειν, τὴν εὐσέβειαν καὶ τὴν σωφροσύνην καὶ
to-prosper the piety and the temperance and
τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν ὀλίγῳ πρότερον
the justice and the other virtue a-little before
εἰρήκαμεν· ὡς δ' ἂν τάχιστα πρὸς τὸ τοιοῦτοι γενέσθαι
we-have-said how but — most-quickly toward the such to-become
παιδευθεῖμεν, ἀληθὲς μέν ἐστι τὸ ῥηθησόμενον, ἴσως δ'
we-might-be-educated true indeed is the going-to-be-said perhaps but
ἂν ἀκούσασιν ὑμῖν δεινὸν εἶναι δόξειε καὶ παρὰ πολὺ
— having-heard to-you terrible to-be might-seem and by much
τῆς τῶν ἄλλων ἐξηλλαγμένον διανοίας.
from-the of-the others different thinking

64 ἐγὼ γὰρ ἡγοῦμαι καὶ τὴν πόλιν ἡμᾶς ἄμεινον οἰκήσειν
I for think both the city we better to-be-going-to-inhabit
καὶ βελτίους αὐτοὺς ἔσεσθαι καὶ πρὸς ἁπάσας τὰς
and better ourselves to-be-going-to-be and toward all the

πράξεις ἐπιδώσειν, ἢν παυσώμεθα τῆς ἀρχῆς τῆς κατὰ
actions to-be-going-to-advance if we-stop the empire the by
θάλατταν ἐπιθυμοῦντες. αὕτη γάρ ἐστιν ἡ καὶ νῦν εἰς
sea desiring this for is the-one even now into
ταραχὴν ἡμᾶς καθιστᾶσα, καὶ τὴν δημοκρατίαν ἐκείνην
confusion us bringing and the democracy that
καταλύσασα μεθ' ἧς οἱ πρόγονοι ζῶντες εὐδαιμονέστατοι
having-destroyed with which the ancestors living most-prosperous
τῶν Ἑλλήνων ἦσαν, καὶ σχεδὸν ἁπάντων αἰτία τῶν
of-the Greeks were and nearly of-all cause of-the
κακῶν ὧν αὐτοί τ' ἔχομεν καὶ τοῖς ἄλλοις παρέχομεν.
evils which ourselves both have and to-the others cause
οἶδα μὲν οὖν ὅτι χαλεπόν ἐστι δυναστείας ὑπὸ πάντων 65
I-know indeed then that hard it-is a-dominion by all
ἐρωμένης καὶ περιμαχήτου γεγενημένης κατηγοροῦντα
loved and fought-over having-become accusing
δοκεῖν ἀνεκτόν τι λέγειν· ὅμως δ' ἐπειδή περ
to-seem tolerable anything to-say nevertheless but since very
ὑπεμείνατε καὶ τοὺς ἄλλους λόγους, ἀληθεῖς μὲν ὄντας
you-endured also the other speeches true indeed being
φιλαπεχθήμονας δέ, καὶ τοῦτον ὑμῶν ἀνασχέσθαι δέομαι,
hostile but also this you to-bear-with I-beg
καὶ μὴ καταγνῶναί μου τοιαύτην μανίαν, ὡς ἄρ' ἐγὼ 66
and not to-condemn me of-such madness as then I
προειλόμην ἂν διαλεχθῆναι πρὸς ὑμᾶς περὶ πραγμάτων οὕτω
would-have-chosen — to-discourse to you about matters so
παραδόξων, εἰ μή τι λέγειν ἀληθὲς εἶχον περὶ αὐτῶν. νῦν
paradoxical if not something to-say true I-had about them now
δ' οἶμαι πᾶσι φανερὸν ποιήσειν ὡς οὔτε δικαίας ἀρχῆς
but I-think to-all evident to-be-going-to-make that neither just empire
ἐπιθυμοῦμεν οὔτε γενέσθαι δυνατῆς οὔτε συμφερούσης ἡμῖν.
we-desire nor to-come-about possible nor advantageous for-us

67 ὅτι μὲν οὖν οὐ δικαίας, παρ᾽ ὑμῶν μαθὼν ὑμᾶς
that indeed then not just from you having-learned you
ἔχω διδάσκειν. ὅτε γὰρ Λακεδαιμόνιοι ταύτην εἶχον τὴν
I-can to-teach when for Lacedaemonians this had the
δύναμιν, ποίους λόγους οὐκ ἀνηλώσαμεν κατηγοροῦντες
power what-sort-of speeches not did-we-spend accusing
μὲν τῆς ἐκείνων ἀρχῆς, διεξιόντες δ᾽ ὡς δίκαιόν ἐστιν
indeed the their empire going-through but that just it-is
αὐτονόμους εἶναι τοὺς Ἕλληνας;
autonomous to-be the Greeks

68 τίνας δὲ τῶν πόλεων τῶν ἐλλογίμων οὐ παρεκαλέσαμεν
which and of-the cities the notable not did-we-summon
ἐπὶ τὴν συμμαχίαν τὴν ὑπὲρ τούτων συστᾶσαν; πόσας δὲ
to the alliance the for these formed how-many and
πρεσβείας ὡς βασιλέα τὸν μέγαν ἀπεστείλαμεν, διδαξούσας
embassies to the-king the great did-we-send going-to-teach
αὐτὸν ὡς οὔτε δίκαιόν ἐστιν οὔτε συμφέρον μίαν πόλιν
him that neither just it-is nor advantageous one city
κυρίαν εἶναι τῶν Ἑλλήνων; οὐ πρότερον δ᾽ ἐπαυσάμεθα
master to-be of-the Greeks not before and we-stopped
πολεμοῦντες καὶ κινδυνεύοντες καὶ κατὰ γῆν καὶ κατὰ
warring and running-risks both by land and by
θάλατταν, πρὶν ἠθέλησαν Λακεδαιμόνιοι ποιήσασθαι τὰς
sea before were-willing Lacedaemonians to-make the
συνθήκας τὰς περὶ τῆς αὐτονομίας.
agreements the about the autonomy

69 ὅτι μὲν οὖν οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν
that indeed then not just it-is the stronger than-the
ἡττόνων ἄρχειν, ἐν ἐκείνοις τε τοῖς χρόνοις τυγχάνομεν
weaker to-rule in those both the times we-happen
ἐγνωκότες, καὶ νῦν ἐπὶ τῆς πολιτείας τῆς παρ᾽ ἡμῖν
having-decided and now in-the-case-of the constitution the among us

καθεστηκυίας· ὡς δ' οὐδ' ἂν δυνηθείημεν τὴν ἀρχὴν
established that but not-even — we-could-be-able the empire
ταύτην καταστήσασθαι, ταχέως οἶμαι δηλώσειν. ἣν
this to-establish quickly I-think to-be-going-to-show which
γὰρ μετὰ μυρίων ταλάντων οὐχ οἷοί τ' ἦμεν διαφυλάξαι,
for with ten-thousand talents not able — we-were to-preserve
πῶς ἂν ταύτην ἐκ τῆς παρούσης ἀπορίας κτήσασθαι
how — this from the present want to-acquire
δυνηθεῖμεν, ἄλλως τε καὶ χρώμενοι τοῖς ἤθεσιν οὐχ οἷς
could-we-be-able otherwise both and using the habits not by-which
ἐλάβομεν ἀλλ' οἷς ἀπωλέσαμεν αὐτήν;
we-got but by-which we-lost it
ὡς τοίνυν οὐδὲ δέξασθαι διδομένην τῇ πόλει συμφέρει, 70
that then not-even to-accept being-given for-the city it-is-advantageous
δοκεῖτέ μοι τάχιστ' ἂν ἐκεῖθεν καταμαθεῖν. μᾶλλον δὲ
you-seem to-me most-quickly — from-there to-learn rather but
καὶ περὶ τούτων βούλομαι μικρὰ προειπεῖν· δέδοικα γὰρ
also about these I-wish little-things to-say-first I-fear for
μὴ διὰ τὸ πολλοῖς ἐπιτιμᾶν δόξω τισὶ προῃρῆσθαι
lest because-of the many to-censure I-may-seem to-some to-have-chosen
τῆς πόλεως κατηγορεῖν.
the city to-accuse
ἐγὼ δ' εἰ μὲν πρὸς ἄλλους τινὰς ἐπεχείρουν οὕτω 71
I but if indeed to others some I-were-attempting so
διεξιέναι περὶ τῶν πραγμάτων, εἰκότως ἂν εἶχον τὴν
to-go-through about the affairs reasonably — I-would-have the
αἰτίαν ταύτην· νῦν δὲ πρὸς ὑμᾶς ποιοῦμαι τοὺς λόγους,
charge this now but to you I-make the speeches
οὐ διαβάλλειν ἑτέροις ἐπιθυμῶν, ἀλλ' αὐτοὺς βουλόμενος
not to-slander to-others desiring but you wishing
παῦσαι τῶν τοιούτων ἔργων, καὶ τὴν εἰρήνην, περὶ ἧς

ἅπας ὁ λόγος ἐστί, βεβαίως καὶ τὴν πόλιν καὶ τοὺς
all the speech is securely both the city and the
ἄλλους Ἕλληνας ἀγαγεῖν.
other Greeks to-bring
72 ἀνάγκη δὲ τοὺς νουθετοῦντας καὶ τοὺς κατηγοροῦντας
necessity and the-ones admonishing and the-ones accusing
τοῖς μὲν λόγοις χρῆσθαι παραπλησίοις, τὰς δὲ διανοίας
the indeed words to-use similar the but intentions
ἔχειν ἀλλήλοις ὡς οἷόν τ' ἐναντιωτάτας. ὥστε περὶ τῶν
to-have to-one-another as possible — most-opposite so-that about the-ones
ταὐτὰ λεγόντων οὐκ ἀεὶ προσήκει τὴν αὐτὴν ὑμᾶς
the-same-things saying not always it-befits the same you
γνώμην ἔχειν, ἀλλὰ τοὺς μὲν ἐπὶ βλάβῃ λοιδοροῦντας
judgment to-have but the-ones indeed for harm reviling
μισεῖν ὡς κακόνους ὄντας τῇ πόλει, τοὺς δ' ἐπ' ὠφελίᾳ
to-hate as ill-disposed being to-the city the-ones but for benefit
νουθετοῦντας ἐπαινεῖν καὶ βελτίστους τῶν πολιτῶν νομίζειν,
admonishing to-praise and best of-the citizens to-think
73 καὶ τούτων αὐτῶν μάλιστα τὸν ἐναργέστατα δυνάμενον
and of-these themselves most the-one most-vividly able
δηλῶσαι τὰς πονηρὰς τῶν πράξεων καὶ τὰς συμφορὰς τὰς
to-show the wicked of-the actions and the misfortunes the
ἀπ' αὐτῶν γιγνομένας· οὗτος γὰρ ἂν τάχιστα ποιήσειεν ὑμᾶς,
from them arising this-one for — most-quickly would-make you
μισήσαντας ἃ δεῖ, βελτιόνων ἐπιθυμῆσαι πραγμάτων.
having-hated what it-is-necessary better to-desire affairs
ὑπὲρ μὲν οὖν τῆς τῶν λόγων τραχύτητος καὶ τῶν εἰρημένων
for indeed then the of-the speeches harshness and of-the things-said
καὶ τῶν ῥηθήσεσθαι μελλόντων ταῦτ' ἔχω λέγειν πρὸς
and of-the-ones going-to-be-said being-about these-things I-have to-say to
ὑμᾶς· ὅθεν δ' ἀπέλιπον, πάλιν ποιήσομαι τὴν ἀρχήν.
you from-where and I-left-off again I-will-make the beginning

ἔφασκον γὰρ ἐκεῖθεν κάλλιστ᾽ ἂν ὑμᾶς καταμαθεῖν ὡς 74
I-was-saying for from-there best — you to-learn that
οὐ συμφέρει λαβεῖν τὴν κατὰ θάλατταν ἀρχήν, εἰ
not it-is-advantageous to-take the by sea empire if
σκέψαισθε τίνα τρόπον ἡ πόλις διέκειτο πρὶν τὴν
you-should-consider in-what way the city was-disposed before the
δύναμιν ταύτην κτήσασθαι, καὶ πῶς ἐπειδὴ κατέσχεν αὐτήν·
power this to-acquire and how after it-held it
ἢν γὰρ ταῦτα παρ᾽ ἄλληλα τῇ διανοίᾳ θεωρήσητε,
if for these-things beside one-another in-the mind you-view
γνώσεσθ᾽ ὅσων κακῶν αἰτία τῇ πόλει γέγονεν.
you-will-know of-how-many evils cause to-the city it-has-become
ἡ μὲν τοίνυν πολιτεία τοσούτῳ βελτίων ἦν καὶ κρείττων 75
the indeed then constitution by-so-much better was and stronger
ἡ τότε τῆς ὕστερον καταστάσης, ὅσῳ περ Ἀριστείδης
the then than-the later established as-much-as very Aristeides
καὶ Θεμιστοκλῆς καὶ Μιλτιάδης ἄνδρες ἀμείνους ἦσαν
and Themistocles and Miltiades men better were
Ὑπερβόλου καὶ Κλεοφῶντος καὶ τῶν νῦν δημηγορούντων·
than-Hyperbolus and Cleophon and the-ones now haranguing
τὸν δὲ δῆμον εὑρήσετε τὸν τότε πολιτευόμενον οὐκ ἀργίας
the but people you-will-find the then governing not of-idleness
οὐδ᾽ ἀπορίας οὐδ᾽ ἐλπίδων κενῶν ὄντα μεστόν,
nor of-want nor of-hopes empty being full
ἀλλὰ νικᾶν μὲν δυνάμενον ἐν ταῖς μάχαις ἅπαντας τοὺς εἰς 76
but to-conquer indeed able in the battles all the-ones into
τὴν χώραν εἰσβάλλοντας, ἀριστείων δ᾽ ἀξιούμενον ἐν τοῖς
the land invading of-prizes-of-valor and deemed-worthy in the
ὑπὲρ τῆς Ἑλλάδος κινδύνοις, οὕτω δὲ πιστευόμενον ὥστε τὰς
for — Greece dangers so and trusted that the
πλείστας αὐτῷ τῶν πόλεων ἑκούσας ἐγχειρίσαι σφᾶς αὐτάς.
most to-it of-the cities willing to-entrust them- -selves

77 τούτων δ' ὑπαρχόντων, ἀντὶ μὲν τῆς πολιτείας τῆς
these and being-present instead-of indeed the constitution the
παρὰ πᾶσιν εὐδοκιμούσης ἐπὶ τοιαύτην ἀκολασίαν ἡ
among all well-thought-of to such licentiousness the
δύναμις ἡμᾶς αὕτη προήγαγεν, ἣν οὐδεὶς ἂν ἀνθρώπων
power us this led-forward which no-one — of-men
ἐπαινέσειεν· ἀντὶ δὲ τοῦ νικᾶν τοὺς ἐπιστρατεύοντας
would-praise instead-of and the to-conquer the-ones invading
οὕτω τοὺς πολίτας ἐπαίδευσεν, ὥστε μηδὲ πρὸ τῶν
so the citizens it-educated that not-even before the
τειχῶν τολμᾶν ἐπεξιέναι τοῖς πολεμίοις·
walls to-dare to-sally-out against-the enemies

78 ἀντὶ δὲ τῆς εὐνοίας τῆς παρὰ τῶν συμμάχων αὐτοῖς
instead-of and the goodwill the from the allies to-them
ὑπαρχούσης καὶ τῆς δόξης τῆς παρὰ τῶν ἄλλων Ἑλλήνων
belonging and the glory the from the other Greeks
εἰς τοσοῦτον μῖσος κατέστησεν, ὥστε παρὰ μικρὸν ἐλθεῖν
into such hatred it-brought that by little to-come
ἐξανδραποδισθῆναι τὴν πόλιν, εἰ μὴ Λακεδαιμονίων τῶν
to-be-enslaved the city if not Lacedaemonians the-ones
ἐξ ἀρχῆς πολεμούντων εὐνουστέρων ἐτύχομεν ἢ τῶν
from beginning warring more-well-disposed we-had-found than the-ones
πρότερον ἡμῖν συμμάχων ὄντων.
before to-us allies being

79 οἷς οὐκ ἂν δικαίως ἐγκαλοῖμεν, ὅτι χαλεπῶς πρὸς ἡμᾶς
whom not — justly we-would-accuse that harshly toward us
διετέθησαν· οὐ γὰρ ὑπάρχοντες ἀλλ' ἀμυνόμενοι καὶ
they-were-disposed not for beginning but retaliating and
πολλὰ καὶ δεινὰ παθόντες τοιαύτην γνώμην ἔσχον
many and terrible-things having-suffered such judgment they-had
περὶ ἡμᾶς· τίς γὰρ ἂν ὑπέμεινε τὴν ἀσέλγειαν τῶν
about us who for — would-have-endured the insolence of-the

πατέρων τῶν ἡμετέρων, οἳ συναγαγόντες ἐξ ἁπάσης
fathers the our who having-gathered from all
τῆς Ἑλλάδος τοὺς ἀργοτάτους καὶ τοὺς ἁπασῶν τῶν
— Greece the laziest and the-ones in-all the
πονηριῶν μετέχοντας, πληροῦντες τούτων τὰς τριήρεις,
villainies sharing manning with-these the triremes
ἀπηχθάνοντο τοῖς Ἕλλησι, καὶ τοὺς μὲν βελτίστους
were-hated by-the Greeks and the indeed best
τῶν ἐν ταῖς ἄλλαις πόλεσιν ἐξέβαλλον, τοῖς δὲ
of-the-ones in the other cities they-drove-out to-the but
πονηροτάτοις τῶν Ἑλλήνων τἀκείνων διένεμον;
most-wicked of-the Greeks the-things-of-those they-distributed
ἀλλὰ γὰρ εἰ τολμήσαιμι περὶ τῶν ἐν ἐκείνοις τοῖς 80
but for if I-should-dare about the-things in those the
χρόνοις γενομένων ἀκριβῶς διελθεῖν, ὑμᾶς μὲν ἴσως ἂν
times having-happened precisely to-go-through you indeed perhaps —
ποιήσαιμι βέλτιον βουλεύσασθαι περὶ τῶν παρόντων, αὐτὸς
I-would-make better to-deliberate about the present-things myself
δ' ἂν διαβληθείην· εἰώθατε γὰρ μισεῖν οὐχ οὕτω τοὺς
but — would-be-slandered you-are-accustomed for to-hate not so the
αἰτίους τῶν ἁμαρτημάτων ὡς τοὺς κατηγοροῦντας αὐτῶν.
causes of-the errors as the-ones accusing them
τοιαύτην οὖν ὑμῶν γνώμην ἐχόντων, δέδοικα μὴ πειρώμενος 81
such then you judgment having I-fear lest trying
ὑμᾶς εὐεργετεῖν αὐτὸς ἀπολαύσω τι φλαῦρον. οὐ
you to-benefit myself I-may-reap something mean not
μὴν ἀποστήσομαι παντάπασιν ὧν διενοήθην, ἀλλὰ
however I-shall-desist altogether from-what I-intended but
τὰ μὲν πικρότατα καὶ μάλιστ' ἂν ὑμᾶς λυπήσοντα
the-things indeed most-bitter and most — you going-to-grieve

παραλείψω, μνησθήσομαι δὲ τούτων μόνον ἐξ ὧν
I-will-leave-out I-will-mention but these only from which
γνώσεσθε τὴν ἄνοιαν τῶν τότε πολιτευομένων.
you-will-know the folly of-the-ones then governing
82 οὕτω γὰρ ἀκριβῶς εὕρισκον ἐξ ὧν ἄνθρωποι μάλιστ'
so for precisely they-found from what men most
ἂν μισηθεῖεν, ὥστ' ἐψηφίσαντο τὸ περιγιγνόμενον ἐκ
— could-be-hated that they-voted the surplus from
τῶν φόρων ἀργύριον, διελόντες κατὰ τάλαντον, εἰς τὴν
the tributes money having-divided by talent into the
ὀρχήστραν τοῖς Διονυσίοις εἰσφέρειν ἐπειδὰν πλῆρες ᾖ
orchestra at-the Dionysia to-bring-in when full be
τὸ θέατρον· καὶ τοῦτ' ἐποίουν, καὶ παρεισῆγον τοὺς
the theater and this they-did and they-brought-in-besides the
παῖδας τῶν ἐν τῷ πολέμῳ τετελευτηκότων, ἀμφοτέροις
children of-the-ones in the war having-died to-both
ἐπιδεικνύοντες τοῖς μὲν συμμάχοις τὰς τιμὰς τῆς οὐσίας
showing to-the indeed allies the values of-the property
αὐτῶν ὑπὸ μισθωτῶν εἰσφερομένης, τοῖς δ' ἄλλοις Ἕλλησι
their by hired-men being-brought-in to-the but other Greeks
τὸ πλῆθος τῶν ὀρφανῶν καὶ τὰς συμφορὰς τὰς διὰ
the multitude of-the orphans and the misfortunes the through
τὴν πλεονεξίαν ταύτην γιγνομένας.
the greed this arising
83 καὶ ταῦτα δρῶντες αὐτοί τε τὴν πόλιν εὐδαιμόνιζον,
and these-things doing themselves both the city counted-happy
καὶ πολλοὶ τῶν νοῦν οὐκ ἐχόντων ἐμακάριζον αὐτήν,
and many of-the-ones sense not having counted-blessed it
τῶν μὲν συμβήσεσθαι διὰ ταῦτα μελλόντων οὐδεμίαν
of-the indeed to-happen because-of these being-about no
ποιούμενοι πρόνοιαν, τὸν δὲ πλοῦτον θαυμάζοντες καὶ
making forethought the but wealth admiring and

ζηλοῦντες, ὃς ἀδίκως εἰς τὴν πόλιν εἰσελθὼν καὶ τὸν
envying which unjustly into the city having-come also the-one
δικαίως ὑπάρξαντα διὰ ταχέων ἤμελλε προσαπολεῖν.
justly belonging through quickness was-about to-destroy-besides
εἰς τοῦτο γὰρ κατέστησαν τῶν μὲν οἰκείων ἀμελείας 84
into this for they-came of-the indeed own neglect
τῶν δ' ἀλλοτρίων ἐπιθυμίας, ὥστε Λακεδαιμονίων
of-the but things-of-others desire that Lacedaemonians
εἰσβεβληκότων εἰς τὴν χώραν καὶ τοῦ τείχους ἤδη τοῦ
having-invaded into the land and of-the wall already —
Δεκελειᾶσιν ἑστηκότος εἰς Σικελίαν τριήρεις ἐπλήρουν,
at-Decelea standing to Sicily triremes they-manned
καὶ οὐκ ᾐσχύνοντο τὴν μὲν πατρίδα τεμνομένην καὶ
and not they-were-ashamed the indeed fatherland being-cut and
πορθουμένην περιορῶντες, ἐπὶ δὲ τοὺς οὐδὲν πώποτ'
being-ravaged overlooking against but the-ones nothing ever
εἰς ἡμᾶς ἐξαμαρτόντας στρατιὰν ἐκπέμποντες,
toward us having-erred army sending-out
ἀλλ' εἰς τοῦτ' ἀφροσύνης ἦλθον, ὥστε τῶν προαστείων 85
but into this of-folly they-came that the suburbs
τῶν οἰκείων οὐ κρατοῦντες Ἰταλίας καὶ Σικελίας καὶ
the own not controlling of-Italy and Sicily and
Καρχηδόνος ἄρξειν προσεδόκησαν. τοσοῦτον δὲ
Carthage to-be-going-to-rule they-expected so-much and
διήνεγκαν ἀνοίᾳ πάντων ἀνθρώπων, ὥστε τοὺς μὲν ἄλλους
they-excelled in-folly all men that the indeed others
αἱ συμφοραὶ συστέλλουσι καὶ ποιοῦσιν ἐμφρονεστέρους,
the misfortunes humble and make more-prudent
ἐκεῖνοι δ' οὐδ' ὑπὸ τούτων ἐπαιδεύθησαν.
they but not-even by these were-taught

Under the empire Athens lost more than in all the rest of her history: two hundred ships in Egypt, a hundred and fifty at Cyprus, ten thousand hoplites in the Decelean war, forty thousand men and two hundred and forty ships in Sicily, two hundred at the Hellespont, with public funerals every year, until the great families were wiped out. A city should be counted happy not for gathering citizens from everywhere but for preserving its founders' stock, and men should be envied not for tyranny but for deserving honor. The empire is a misfortune that corrupts all who hold it, as it corrupted Sparta: it filled Sparta's citizens with injustice and greed, turned it against its allies and benefactors, and led it to plunder the Greeks until its defeat at Leuctra, whose real cause was its earlier outrages. Holding the sea, Sparta thought it might do as it pleased, not knowing that license, like a courtesan, ruins those who love it.

86 καίτοι πλείοσι καὶ μείζοσι περιέπεσον ἐπὶ τῆς
and-yet more and greater-misfortunes they-fell-into in-the-time-of the
ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει
empire this than-the-ones in all the time to-the city
γεγενημένων. εἰς Αἴγυπτον μέν γε διακόσιαι πλεύσασαι
having-happened into Egypt indeed at-least two-hundred having-sailed
τριήρεις αὐτοῖς τοῖς πληρώμασι διεφθάρησαν, περὶ δὲ
triremes with-very the crews were-destroyed about and
Κύπρον πεντήκοντα καὶ ἑκατόν· ἐν δὲ τῷ Δεκελεικῷ πολέμῳ
Cyprus fifty and hundred in and the Decelean war
μυρίους ὁπλίτας αὐτῶν καὶ τῶν συμμάχων ἀπώλεσαν, ἐν
ten-thousand hoplites of-themselves and of-the allies they-lost in
Σικελίᾳ δὲ τέτταρας μυριάδας καὶ τριήρεις τετταράκοντα
Sicily and four ten-thousands and triremes forty
καὶ διακοσίας, τὸ δὲ τελευταῖον ἐν Ἑλλησπόντῳ διακοσίας.
and two-hundred the and last in Hellespont two-hundred

τὰς δὲ κατὰ δέκα καὶ κατὰ πέντε καὶ πλείους τούτων 87
the-ones and by ten and by five and more than-these
ἀπολλυμένας καὶ τοὺς κατὰ χιλίους καὶ δισχιλίους
being-lost and the-ones by thousands and two-thousands
ἀποθνήσκοντας τίς ἂν ἐξαριθμήσειεν; πλὴν ἓν ἦν τοῦτο
dying who — could-enumerate except one was this
τῶν ἐγκυκλίων, ταφὰς ποιεῖν καθ' ἕκαστον τὸν ἐνιαυτόν,
of-the yearly-routines funerals to-make by each the year
εἰς ἃς πολλοὶ καὶ τῶν ἀστυγειτόνων καὶ τῶν ἄλλων
to which many both of-the neighbors and of-the other
Ἑλλήνων ἐφοίτων, οὐ συμπενθήσοντες τοὺς τεθνεῶτας
Greeks thronged not going-to-mourn-with the dead
ἀλλὰ συνησθησόμενοι ταῖς ἡμετέραις συμφοραῖς.
but going-to-rejoice-at the our misfortunes
τελευτῶντες δ' ἔλαθον σφᾶς αὐτοὺς τοὺς μὲν 88
finally and they-failed-to-notice them- -selves the indeed
τάφους τοὺς δημοσίους τῶν πολιτῶν ἐμπλήσαντες, τὰς
tombs the public with-the citizens having-filled the
δὲ φρατρίας καὶ τὰ γραμματεῖα τὰ ληξιαρχικὰ τῶν
but phratries and the registers the of-the-deme with-the-ones
οὐδὲν τῇ πόλει προσηκόντων. γνοίη δ' ἄν τις ἐκεῖθεν
nothing to-the city belonging could-learn and — anyone from-there
μάλιστα τὸ πλῆθος τῶν ἀπολλυμένων· τὰ γὰρ γένη
most the multitude of-the-ones perishing the for families
τῶν ἀνδρῶν τῶν ὀνομαστοτάτων καὶ τοὺς οἴκους τοὺς
of-the men the most-famous and the houses the
μεγίστους, οἳ καὶ τὰς τυραννικὰς στάσεις καὶ τὸν
greatest which both the tyrannical factions and the
Περσικὸν πόλεμον διέφυγον, εὑρήσομεν ἐπὶ τῆς
Persian war escaped we-shall-find in-the-time-of the
ἀρχῆς, ἧς ἐπιθυμοῦμεν, ἀναστάτους γεγενημένους.
empire which we-desire uprooted having-become

89 ὥστ᾽ εἴ τις σκοπεῖσθαι βούλοιτο περὶ τῶν ἄλλων, ὥσπερ
so-that if anyone to-consider should-wish about the others as-if
πρὸς δεῖγμα τοῦτ᾽ ἀναφέρων, φανεῖμεν ἂν μικροῦ δεῖν
to a-sample this referring we-would-appear — of-little to-lack
ἀντηλλαγμένοι. καίτοι χρὴ πόλιν μὲν εὐδαιμονίζειν
exchanged and-yet it-is-necessary a-city indeed to-count-happy
μὴ τὴν ἐξ ἁπάντων ἀνθρώπων εἰκῇ πολλοὺς πολίτας
not the-one from all men at-random many citizens
ἀθροίζουσαν, ἀλλὰ τὴν τὸ γένος τῶν ἐξ ἀρχῆς
gathering but the-one the race of-the-ones from beginning
τὴν πόλιν οἰκισάντων μᾶλλον τῶν ἄλλων διασώζουσαν,
the city having-founded more than-the others preserving
ἄνδρας δὲ ζηλοῦν μὴ τοὺς τὰς τυραννίδας κατέχοντας
men but to-emulate not the-ones the tyrannies holding
μηδὲ τοὺς μείζω δυναστείαν τοῦ δικαίου κεκτημένους,
nor the-ones greater power than-the just having-acquired
ἀλλὰ τοὺς ἀξίους μὲν ὄντας τῆς μεγίστης τιμῆς,
but the-ones worthy indeed being of-the greatest honor
στέργοντας δ᾽ ἐπὶ ταῖς ὑπὸ τοῦ πλήθους διδομέναις.
content but with the by the multitude given
90 ταύτης γὰρ ἕξιν οὔτ᾽ ἀνὴρ οὔτε πόλις λαβεῖν ἂν δύναιτο
than-this for habit neither man nor city to-get — could
σπουδαιοτέραν οὐδ᾽ ἀσφαλεστέραν οὐδὲ πλείονος ἀξίαν·
more-serious nor safer nor of-more worth
ἥνπερ οἱ περὶ τὰ Περσικὰ γενόμενοι σχόντες οὐχ
which-very the-ones about the Persian-wars having-been having not
ὁμοίως τοῖς λῃσταῖς ἐβίωσαν, τοτὲ μὲν πλείω τῶν
like to-the pirates lived at-times indeed more than-the
ἱκανῶν ἔχοντες, τοτὲ δ᾽ ἐν σιτοδείαις καὶ πολιορκίαις
sufficient having at-times but in famines and sieges
καὶ τοῖς μεγίστοις κακοῖς καθεστῶτες, ἀλλὰ περὶ μὲν
and in-the greatest evils being but about indeed

τὴν τροφὴν τὴν καθ' ἡμέραν οὔτ' ἐν ἐνδείαις οὔτ' ἐν
the food the by day neither in wants nor in
ὑπερβολαῖς ὄντες, ἐπὶ δὲ τῇ τῆς πολιτείας δικαιοσύνῃ
excesses being on but the of-the constitution justice
καὶ ταῖς ἀρεταῖς ταῖς αὑτῶν φιλοτιμούμενοι καὶ τὸν βίον
and the virtues the their-own priding-themselves and the life
ἥδιον τῶν ἄλλων διάγοντες.
more-pleasantly than-the others spending
ὧν ἀμελήσαντες οἱ γενόμενοι μετ' ἐκείνους οὐκ 91
which having-neglected the-ones born after them not
ἄρχειν ἀλλὰ τυραννεῖν ἐπεθύμησαν, ἃ δοκεῖ μὲν τὴν
to-rule but to-be-tyrants desired which seem indeed the
αὐτὴν ἔχειν δύναμιν, πλεῖστον δ' ἀλλήλων κεχώρισται·
same to-have power most but from-one-another are-separated
τῶν μὲν γὰρ ἀρχόντων ἔργον ἐστὶ τοὺς ἀρχομένους
of-the indeed for rulers task is the ruled
ταῖς αὑτῶν ἐπιμελείαις ποιεῖν εὐδαιμονεστέρους, τοῖς
by-the their-own cares to-make more-prosperous for-the
δὲ τυράννοις ἔθος καθέστηκε τοῖς τῶν ἄλλων πόνοις
but tyrants custom is-established by-the of-the others toils
καὶ κακοῖς αὑτοῖς ἡδονὰς παρασκευάζειν. ἀνάγκη δὲ
and evils for-themselves pleasures to-provide necessity and
τοὺς τοιούτοις ἔργοις ἐπιχειροῦντας τυραννικαῖς καὶ ταῖς
the-ones on-such deeds setting-hand tyrannical also in-the
συμφοραῖς περιπίπτειν, καὶ τοιαῦτα πάσχειν οἷά περ ἂν
misfortunes to-fall-into and such-things to-suffer as very —
καὶ τοὺς ἄλλους δράσωσιν. ἃ καὶ τῇ πόλει συνέπεσεν·
even to-the others they-do which also the city befell
ἀντὶ μὲν γὰρ τοῦ φρουρεῖν τὰς τῶν ἄλλων ἀκροπόλεις τῆς 92
instead-of indeed for the to-guard the of-the others citadels of-the
αὑτῶν ἐπεῖδον τοὺς πολεμίους κυρίους γενομένους· ἀντὶ δὲ
their-own they-saw the enemies masters having-become instead-of and

τοῦ παῖδας ὁμήρους λαμβάνειν, ἀποσπῶντες ἀπὸ πατέρων
the children as-hostages to-take tearing from fathers
καὶ μητέρων, πολλοὶ τῶν πολιτῶν ἠναγκάσθησαν τοὺς αὑτῶν
and mothers many of-the citizens were-compelled the their-own
ἐν τῇ πολιορκίᾳ χεῖρον παιδεύειν καὶ τρέφειν ἢ προσῆκεν
in the siege worse to-educate and to-rear than befitted
αὐτοῖς· ἀντὶ δὲ τοῦ γεωργεῖν τὰς χώρας τὰς ἀλλοτρίας
them instead-of and the to-farm the lands the others'
πολλῶν ἐτῶν οὐδ' ἰδεῖν αὐτοῖς ἐξεγένετο τὴν αὑτῶν.
for-many years not-even to-see for-them it-was-possible the their-own
93 ὥστ' εἴ τις ἡμᾶς ἐρωτήσειεν εἰ δεξαίμεθ' ἂν τοσοῦτον
so-that if anyone us should-ask if we-would-accept — so-long
χρόνον ἄξαντες τοιαῦτα παθοῦσαν τὴν πόλιν ἐπιδεῖν, τίς
time having-ruled such-things having-suffered the city to-look-upon who
ἂν ὁμολογήσειε, πλὴν εἴ τις παντάπασιν ἀπονενοημένος
— would-agree except if anyone altogether desperate
ἐστὶ καὶ μήθ' ἱερῶν μήτε γονέων μήτε παίδων μήτ'
is and neither of-temples nor of-parents nor of-children nor
ἄλλου μηδενὸς φροντίζει πλὴν τοῦ χρόνου μόνον τοῦ
of-other anything cares except of-the time only the
καθ' ἑαυτόν; ὧν οὐκ ἄξιον τὴν διάνοιαν ζηλοῦν, ἀλλὰ
in his-own-life whose not worth the mind to-emulate but
πολὺ μᾶλλον τῶν πολλὴν πρόνοιαν ποιουμένων, καὶ
much rather of-the-ones much forethought making and
μηδὲν ἧττον ὑπὲρ τῆς κοινῆς δόξης ἢ τῆς ἰδίας
in-nothing less for the common repute than for-the private
φιλοτιμουμένων, καὶ προαιρουμένων μέτριον βίον μετὰ
priding-themselves and choosing moderate life with
δικαιοσύνης μᾶλλον ἢ μέγαν πλοῦτον μετ' ἀδικίας.
justice rather than great wealth with injustice

καὶ γὰρ οἱ πρόγονοι τοιούτους αὑτοὺς παρασχόντες τήν 94
also for the ancestors such themselves having-shown the
τε πόλιν εὐδαιμονεστάτην τοῖς ἐπιγιγνομένοις παρέδοσαν
both city most-prosperous to-the later-generations they-handed-down
καὶ τῆς αὑτῶν ἀρετῆς ἀθάνατον τὴν μνήμην κατέλιπον.
and of-the their-own virtue immortal the memory they-left
ἐξ ὧν ἀμφότερα ῥᾴδιόν ἐστι καταμαθεῖν, καὶ τὴν χώραν
from which both easy it-is to-learn both the land
ἡμῶν, ὅτι δύναται τρέφειν ἄνδρας ἀμείνους τῶν ἄλλων,
our that it-is-able to-rear men better than-the others
καὶ τὴν καλουμένην μὲν ἀρχὴν οὖσαν δὲ συμφοράν, ὅτι
and the-thing called indeed empire being but misfortune that
πέφυκε χείρους ἅπαντας ποιεῖν τοὺς χρωμένους αὐτῇ.
it-is-by-nature worse all to-make the-ones using it
μέγιστον δὲ τεκμήριον· οὐ γὰρ μόνον ἡμᾶς ἀλλὰ καὶ τὴν 95
greatest and proof not for only us but also the
Λακεδαιμονίων πόλιν διέφθειρεν, ὥστε τοῖς εἰθισμένοις
of-Lacedaemonians city it-corrupted so-that for-the-ones accustomed
ἐπαινεῖν τὰς ἐκείνων ἀρετὰς οὐχ οἷόν τ' ἐστὶν εἰπεῖν τοῦτον
to-praise the their virtues not possible — it-is to-say this
τὸν λόγον, ὡς ἡμεῖς μὲν διὰ τὸ δημοκρατεῖσθαι
the argument that we indeed because-of the to-be-democratically-governed
κακῶς ἐχρησάμεθα τοῖς πράγμασιν, εἰ δὲ Λακεδαιμόνιοι
badly we-handled the affairs if but Lacedaemonians
ταύτην τὴν δύναμιν παρέλαβον, εὐδαίμονας ἂν καὶ τοὺς
this the power had-taken-over happy — both the
ἄλλους καὶ σφᾶς αὐτοὺς ἐποίησαν. πολὺ γὰρ θᾶττον
others and them- -selves they-would-have-made much for more-quickly
ἐν ἐκείνοις ἐπεδείξατο τὴν φύσιν τὴν αὑτῆς· τὴν γὰρ
in them it-showed the nature the its-own the for
πολιτείαν ἣν ἐν ἑπτακοσίοις ἔτεσιν οὐδεὶς οἶδεν οὔθ'
constitution which in seven-hundred years no-one knows neither

ὑπὸ κινδύνων οὔθ' ὑπὸ συμφορῶν κινηθεῖσαν, ταύτην ἐν
by dangers nor by misfortunes shaken this in
ὀλίγῳ σαλεῦσαι καὶ λυθῆναι παρὰ μικρὸν ἐποίησεν.
a-short-time to-totter and to-be-dissolved by little it-made
96 ἀντὶ γὰρ τῶν καθεστώτων παρ' αὐτοῖς ἐπιτηδευμάτων
instead-of for the established among them practices
τοὺς μὲν ἰδιώτας ἐνέπλησεν ἀδικίας, ῥᾳθυμίας, ἀνομίας,
the indeed private-men it-filled with-injustice laziness lawlessness
φιλαργυρίας, τὸ δὲ κοινὸν τῆς πόλεως ὑπεροψίας μὲν
love-of-money the but common of-the city with-contempt indeed
τῶν συμμάχων, ἐπιθυμίας δὲ τῶν ἀλλοτρίων, ὀλιγωρίας
of-the allies with-desire and of-the things-of-others with-slighting
δὲ τῶν ὅρκων καὶ τῶν συνθηκῶν. τοσοῦτον γὰρ
and of-the oaths and of-the agreements so-much for
ὑπερεβάλοντο τοὺς ἡμετέρους τοῖς εἰς τοὺς Ἕλληνας
they-surpassed the ours in-the against the Greeks
ἁμαρτήμασιν, ὅσον πρὸς τοῖς πρότερον ὑπάρχουσι
errors as-much-as besides the previously existing
σφαγὰς καὶ στάσεις ἐν ταῖς πόλεσιν ἐποίησαν, ἐξ ὧν
slaughters and factions in the cities they-caused from which
ἀειμνήστους τὰς ἔχθρας πρὸς ἀλλήλους ἕξουσιν.
ever-remembered the enmities toward one-another they-will-have
97 οὕτω δὲ φιλοπολέμως καὶ φιλοκινδύνως διετέθησαν, τὸν
so and warlike and danger-loving they-became-disposed the
ἄλλον χρόνον πρὸς τὰ τοιαῦτα πεφυλαγμένως μᾶλλον
other time toward the such-things guardedly more
τῶν ἄλλων ἔχοντες, ὥστε οὐδὲ τῶν συμμάχων οὐδὲ
than-the others being that not-even from-the allies nor
τῶν εὐεργετῶν ἀπέσχοντο τῶν σφετέρων αὐτῶν, ἀλλὰ
from-the benefactors they-kept-off the their own but
βασιλέως μὲν αὐτοῖς εἰς τὸν πρὸς ἡμᾶς πόλεμον πλέον ἢ
the-king indeed to-them for the against us war more than

πεντακισχίλια τάλαντα παρασχόντος, Χίων δὲ προθυμότατα
five-thousand talents having-supplied Chians and most-eagerly
πάντων τῶν συμμάχων τῷ ναυτικῷ συγκινδυνευσάντων,
of-all the allies with-the fleet having-shared-the-danger
Θηβαίων δὲ μεγίστην δύναμιν εἰς τὸ πεζὸν συμβαλομένων, 98
Thebans and greatest power to the infantry having-contributed
οὐκ ἔφθασαν τὴν ἀρχὴν κατασχόντες, καὶ Θηβαίοις
not they-were-sooner the empire hold and against-Thebans
μὲν εὐθὺς ἐπεβούλευσαν, ἐπὶ δὲ τὸν βασιλέα Κλέαρχον
indeed at-once they-plotted against and the king Clearchus
καὶ στρατιὰν ἀνέπεμψαν, Χίων δὲ τοὺς μὲν πρώτους
and army they-sent-up of-Chians and the indeed first
τῶν πολιτῶν ἐφυγάδευσαν, τὰς δὲ τριήρεις ἐκ τῶν
of-the citizens they-exiled the but triremes from the
νεωρίων ἐξελκύσαντες ἁπάσας ὤχοντο λαβόντες.
dockyards having-dragged-out all went-off having-taken
οὐκ ἐξήρκεσε δ' αὐτοῖς ταῦτ' ἐξαμαρτεῖν, ἀλλὰ περὶ 99
not it-sufficed and them these-things to-err but about
τοὺς αὐτοὺς χρόνους ἐπόρθουν μὲν τὴν ἤπειρον, ὕβριζον
the same times they-ravaged indeed the mainland outraged
δὲ τὰς νήσους, ἀνήρουν δὲ τὰς ἐν Ἰταλίᾳ καὶ Σικελίᾳ
and the islands destroyed and the in Italy and Sicily
πολιτείας καὶ τυράννους καθίστασαν, ἐλυμαίνοντο δὲ
constitutions and tyrants established ruined and
τὴν Πελοπόννησον καὶ μεστὴν στάσεων καὶ πολέμων
— Peloponnese and full of-factions and of-wars
ἐποίησαν. ἐπὶ ποίαν γὰρ τῶν πόλεων οὐκ ἐστράτευσαν;
made against what-sort for of-the cities not did-they-campaign
ἢ περὶ τίνας αὐτῶν οὐκ ἐξήμαρτον;
or against which of-them not did-they-err

100 οὐκ Ἠλείων μὲν μέρος τι τῆς χώρας ἀφείλοντο, τὴν
not of-Eleans indeed part some of-the land they-took-away the
δὲ γῆν τὴν Κορινθίων ἔτεμον, Μαντινέας δὲ διῴκισαν,
and land the of-Corinthians they-ravaged Mantineans and they-broke-up
Φλιασίους δ' ἐξεπολιόρκησαν, εἰς δὲ τὴν Ἀργείων
Phliasians and they-took-by-siege into and the of-Argives
εἰσέβαλον, οὐδὲν δ' ἐπαύσαντο τοὺς μὲν ἄλλους κακῶς
they-invaded in-nothing and did-they-stop the indeed others ill
ποιοῦντες, αὑτοῖς δὲ τὴν ἥτταν τὴν ἐν Λεύκτροις
treating for-themselves and the defeat the at Leuctra
παρασκευάζοντες; ἥν φασί τινες αἰτίαν γεγενῆσθαι τῇ
preparing which say some cause to-have-become —
Σπάρτῃ τῶν κακῶν, οὐκ ἀληθῆ λέγοντες· οὐ γὰρ διὰ
for-Sparta of-the evils not true-things saying not for because-of
ταύτην ὑπὸ τῶν συμμάχων ἐμισήθησαν, ἀλλὰ διὰ
this by the allies they-were-hated but because-of
τὰς ὕβρεις τὰς ἐν τοῖς ἔμπροσθεν χρόνοις καὶ ταύτην
the outrages the in the former times and this
ἡττήθησαν καὶ περὶ τῆς αὑτῶν ἐκινδύνευσαν.
they-were-defeated and about the their-own ran-risks

101 χρὴ δὲ τὰς αἰτίας ἐπιφέρειν οὐ τοῖς κακοῖς τοῖς
it-is-necessary and the causes to-attach not to-the evils the
ἐπιγιγνομένοις, ἀλλὰ τοῖς πρώτοις τῶν ἁμαρτημάτων,
following but to-the first of-the errors
ἐξ ὧν ἐπὶ τὴν τελευτὴν ταύτην κατηνέχθησαν. ὥστε
from which to the end this they-were-carried-down so-that
πολὺ ἄν τις ἀληθέστερα τυγχάνοι λέγων, εἰ φαίη
much — anyone truer-things would-happen saying if he-should-say
τότε τὴν ἀρχὴν αὐτοῖς γεγενῆσθαι τῶν συμφορῶν, ὅτε
then the beginning for-them to-have-come of-the misfortunes when

τὴν ἀρχὴν τῆς θαλάττης παρελάμβανον· ἐκτῶντο γὰρ
the empire of-the sea they-took-over they-acquired for
δύναμιν οὐδὲν ὁμοίαν τῇ πρότερον ὑπαρχούσῃ.
power nothing like to-the before existing
διὰ μὲν γὰρ τὴν κατὰ γῆν ἡγεμονίαν καὶ τὴν εὐταξίαν καὶ 102
through indeed for the by land leadership and the good-order and
τὴν καρτερίαν τὴν ἐν αὐτῇ μελετωμένην ῥᾳδίως τῆς κατὰ
the endurance the in it practiced easily the by
θάλατταν δυνάμεως ἐπεκράτησαν, διὰ δὲ τὴν ἀκολασίαν
sea power they-overcame through but the licentiousness
τὴν ὑπὸ ταύτης τῆς ἀρχῆς αὐτοῖς ἐγγενομένην ταχέως
the from this the empire in-them arising quickly
κἀκείνης τῆς ἡγεμονίας ἀπεστερήθησαν. οὐ γὰρ ἔτι τοὺς
also-that the leadership they-were-deprived-of not for still the
νόμους ἐφύλαττον οὓς παρὰ τῶν προγόνων παρέλαβον,
laws they-kept which from the ancestors they-received
οὐδ' ἐν τοῖς ἤθεσιν ἔμενον οἷς πρότερον εἶχον,
nor in the habits they-remained which before they-had
ἀλλ' ὑπολαβόντες ἐξεῖναι ποιεῖν αὑτοῖς ὅ τι ἂν 103
but having-supposed to-be-possible to-do for-themselves what ever —
βουληθῶσιν, εἰς πολλὴν ταραχὴν κατέστησαν. οὐ γὰρ ᾔδεσαν
they-wished into much confusion they-came not for they-knew
τὴν ἐξουσίαν ἣς πάντες εὔχονται τυχεῖν, ὡς δύσχρηστός
the license which all pray to-obtain how hard-to-handle
ἐστιν, οὐδ' ὡς παραφρονεῖν ποιεῖ τοὺς ἀγαπῶντας αὐτήν,
it-is nor how to-be-deranged it-makes the-ones loving it
οὐδ' ὅτι τὴν φύσιν ὁμοίαν ἔχει ταῖς ἑταίραις ταῖς ἐρᾶν
nor that the nature like it-has to-the courtesans the-ones to-love
μὲν αὑτῶν ποιούσαις, τοὺς δὲ χρωμένους ἀπολλυούσαις.
indeed themselves making the-ones but using destroying

Sparta and Athens, once the most temperate cities, both fell when they gained this license; Athens was saved by Sparta and Sparta by Athens. Most men choose badly, preferring pleasures that harm them, and so too the empire. Tyrannies are fought over though tyrants live in fear of all and many have been killed by their own kin; the Athenians see this of tyrants but not of their own empire. Athens and Sparta rose from humble beginnings and fell into danger of enslavement once their power was unsurpassable, while Thessaly is poor amid riches and Megara grows rich on rocks. License and insolence cause evils, temperance goods; cities, which do not die, pay their penalties. Athens chooses demagogues like those who ruined her, not like those who made her great.

104 καίτοι φανερῶς ἐπιδέδεικται ταύτην ἔχουσα τὴν δύναμιν·
and-yet evidently it-has-been-shown this having the power
τοὺς γὰρ ἐν πλείσταις ἐξουσίαις γεγενημένους ἴδοι τις
the for in greatest licenses having-been would-see anyone
ἂν ταῖς μεγίσταις συμφοραῖς περιπεπτωκότας, ἀρξαμένους
— in-the greatest misfortunes having-fallen beginning
ἀφ' ἡμῶν καὶ Λακεδαιμονίων. αὗται γὰρ αἱ πόλεις καὶ
from us and Lacedaemonians these for the cities both
πολιτευόμεναι πρότερον σωφρονέστατα καὶ δόξαν ἔχουσαι
governed before most-temperately and reputation having
καλλίστην, ἐπειδὴ ταύτης ἔτυχον καὶ τὴν ἀρχὴν ἔλαβον,
finest when this they-got and the empire took
οὐδὲν ἀλλήλων διήνεγκαν, ἀλλ' ὥσπερ προσήκει
in-nothing from-one-another differed but as befits
τοὺς ὑπὸ τῶν αὐτῶν ἐπιθυμιῶν καὶ τῆς αὐτῆς νόσου
the-ones by the same desires and the same disease
διεφθαρμένους, καὶ ταῖς πράξεσι ταῖς αὐταῖς ἐπεχείρησαν
corrupted both to-the actions the same they-set-hand

καὶ τοῖς ἁμαρτήμασι παραπλησίοις ἐχρήσαντο καὶ τὸ
and the errors similar they-used and the
τελευταῖον ὁμοίαις ταῖς συμφοραῖς περιέπεσον.
last like the misfortunes fell-into
ἡμεῖς τε γὰρ μισηθέντες ὑπὸ τῶν συμμάχων καὶ 105
we both for hated by the allies and
περὶ ἀνδραποδισμοῦ κινδυνεύσαντες ὑπὸ Λακεδαιμονίων
about enslavement having-run-risks by Lacedaemonians
ἐσώθημεν, ἐκεῖνοί τε πάντων αὐτοὺς ἀπολέσαι βουληθέντων
were-saved they and all them to-destroy having-wished
ἐφ' ἡμᾶς καταφυγόντες δι' ἡμῶν τῆς σωτηρίας ἔτυχον.
to us having-fled through us the safety obtained
καίτοι πῶς χρὴ τὴν ἀρχὴν ταύτην ἐπαινεῖν τὴν
and-yet how is-it-necessary the empire this to-praise the-one
τὰς τελευτὰς οὕτω πονηρὰς ἔχουσαν; ἢ πῶς οὐ μισεῖν
the ends so wicked having or how not to-hate
καὶ φεύγειν τὴν πολλὰ καὶ δεινὰ ποιεῖν ἀμφοτέρας
and to-flee the-one many and terrible-things to-do both
τὰς πόλεις ἐπάρασαν καὶ παθεῖν ἀναγκάσασαν;
the cities having-incited and to-suffer having-compelled
οὐκ ἄξιον δὲ θαυμάζειν, εἰ τὸν ἄλλον χρόνον ἐλάνθανεν 106
not worth and to-wonder if the other time it-escaped-the-notice-of
ἅπαντας τοσούτων οὖσα κακῶν αἰτία τοῖς ἔχουσιν αὐτήν,
all so-many being of-evils cause to-the-ones having it
οὐδ' εἰ περιμάχητος ἦν ὑφ' ἡμῶν καὶ Λακεδαιμονίων·
nor if fought-over it-was by us and Lacedaemonians
εὑρήσετε γὰρ τοὺς πλείστους τῶν ἀνθρώπων περὶ τὰς
you-will-find for the most of-the men about the
αἱρέσεις τῶν πραγμάτων ἁμαρτάνοντας, καὶ πλείους μὲν
choices of-the affairs erring and more indeed

ἐπιθυμίας ἔχοντας τῶν κακῶν ἢ τῶν ἀγαθῶν, ἄμεινον
desires having for-the evils than for-the goods better
δὲ βουλευομένους ὑπὲρ τῶν ἐχθρῶν ἢ σφῶν αὐτῶν.
but deliberating for the enemies than them- -selves
107 καὶ ταῦτ᾽ ἴδοι τις ἂν ἐπὶ τῶν μεγίστων· τί γὰρ
and these-things could-see anyone — in-the-case-of the greatest-things what for
οὐχ οὕτω γέγονεν; οὐχ ἡμεῖς μὲν τοιαῦτα προῃρούμεθα
not so has-happened not we indeed such-things chose
πράττειν, ἐξ ὧν Λακεδαιμόνιοι δεσπόται τῶν Ἑλλήνων
to-do from which Lacedaemonians masters of-the Greeks
κατέστησαν, ἐκεῖνοι δ᾽ οὕτω κακῶς προὔστησαν τῶν
became they but so badly presided-over the
πραγμάτων, ὥσθ᾽ ἡμᾶς οὐ πολλοῖς ἔτεσιν ὕστερον πάλιν
affairs that us not many years later again
ἐπιπολάσαι καὶ κυρίους γενέσθαι τῆς ἐκείνων σωτηρίας;
to-rise-to-the-top and masters to-become of-the their safety
108 οὐχ ἡ μὲν τῶν ἀττικιζόντων πολυπραγμοσύνη λακωνίζειν
not the indeed of-the Atticizers meddlesomeness to-Laconize
τὰς πόλεις ἐποίησεν, ἡ δὲ τῶν λακωνιζόντων ὕβρις
the cities made the but of-the Laconizers insolence
ἀττικίζειν τὰς αὐτὰς ταύτας ἠνάγκασεν; οὐ διὰ
to-Atticize the same these compelled not because-of
μὲν τὴν τῶν δημηγορούντων πονηρίαν αὐτὸς ὁ δῆμος
indeed the of-the demagogues wickedness itself the people
ἐπεθύμησε τῆς ὀλιγαρχίας τῆς ἐπὶ τῶν τετρακοσίων
desired the oligarchy the in-the-time-of the Four-Hundred
καταστάσης, διὰ δὲ τὴν τῶν τριάκοντα μανίαν ἅπαντες
established because-of but the of-the Thirty madness all
δημοτικώτεροι γεγόναμεν τῶν Φυλὴν καταλαβόντων;
more-democratic have-become than-the-ones Phyle having-seized

ἀλλὰ γὰρ ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' 109
but for in-the-case-of the lesser-things and the life the by
ἡμέραν ἐπιδείξειεν ἄν τις τοὺς πολλοὺς χαίροντας μὲν
day could-show — anyone the many rejoicing indeed
καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ
both of-the foods and of-the practices in-the-ones both the
σῶμα καὶ τὴν ψυχὴν βλάπτουσιν, ἐπίπονα δὲ καὶ χαλεπὰ
body and the soul harming toilsome but and hard
νομίζοντας ἀφ' ὧν ἀμφότερα ταῦτ' ἂν ὠφελοῖτο, καὶ
thinking from which both these — would-be-benefited and
καρτερικοὺς εἶναι δοκοῦντας τοὺς ἐν τούτοις ἐμμένοντας.
enduring to-be seeming the-ones in these abiding
οἵ τινες οὖν, ἐν οἷς ἀεὶ ζῶσι καὶ περὶ ὧν αὐτοῖς 110
who ever then in what always they-live and about which to-them
μᾶλλον μέλει, τὰ χείρω φαίνονται προαιρούμενοι,
more it-matters the worse-things appear choosing
τί θαυμαστὸν εἰ περὶ τῆς ἀρχῆς τῆς κατὰ θάλατταν
what wonderful if about the empire the by sea
ἀγνοοῦσι καὶ μάχονται πρὸς ἀλλήλους, περὶ ἧς μηδεὶς
they-are-ignorant and fight against one-another about which no
πώποτε αὐτοῖς λογισμὸς εἰσῆλθεν;
ever to-them reckoning entered
ὁρᾶτε δὲ καὶ τὰς μοναρχίας τὰς ἐν ταῖς πόλεσι 111
you-see and also the monarchies the in the cities
καθισταμένας, ὅσους ἔχουσι τοὺς ἐπιθυμητὰς καὶ τοὺς
established how-many they-have the desirers and the-ones
ἑτοίμους ὄντας ὁτιοῦν πάσχειν ὥστε κατασχεῖν αὐτάς·
ready being anything to-suffer so-as to-hold them
αἷς τί τῶν δεινῶν ἢ τῶν χαλεπῶν οὐ πρόσεστιν;
to-which what of-the terrible-things or of-the hard not is-attached

οὐκ εὐθὺς ἐπειδὰν λάβωσι τὰς δυναστείας, ἐν τοσούτοις
not at-once when they-get the powers in so-many
ἐμπεπλεγμένοι κακοῖς εἰσιν,
entangled evils are
112 ὥστ᾽ ἀναγκάζεσθαι πολεμεῖν μὲν ἅπασι τοῖς πολίταις, μισεῖν
so-that to-be-compelled to-war indeed on-all the citizens to-hate
δ᾽ ὑφ᾽ ὧν οὐδὲν κακὸν πεπόνθασιν, ἀπιστεῖν δὲ τοῖς φίλοις
but by whom no evil they-have-suffered to-distrust and the friends
καὶ τοῖς ἑταίροις τοῖς αὑτῶν, παρακατατίθεσθαι δὲ τὴν
and the companions the their-own to-entrust but the
τῶν σωμάτων σωτηρίαν μισθοφόροις ἀνθρώποις, οὓς οὐδὲ
of-the bodies safety to-hired men whom not-even
πώποτ᾽ εἶδον, μηδὲν δ᾽ ἧττον φοβεῖσθαι τοὺς φυλάττοντας
ever they-saw in-nothing and less to-fear the-ones guarding
ἢ τοὺς ἐπιβουλεύοντας, οὕτω δ᾽ ὑπόπτως πρὸς ἅπαντας
than the-ones plotting so and suspiciously toward all
ἔχειν ὥστε μηδὲ τοῖς οἰκειοτάτοις θαρρεῖν πλησιάζοντας;
to-be that not-even the nearest to-trust approaching
113 εἰκότως· συνίσασι γὰρ τοὺς πρὸ αὑτῶν τετυραννευκότας
reasonably they-are-aware for the-ones before themselves having-been-tyrants
τοὺς μὲν ὑπὸ τῶν γονέων ἀνῃρημένους, τοὺς δ᾽ ὑπὸ τῶν
the-ones indeed by the parents killed the-others but by the
παίδων, τοὺς δ᾽ ὑπ᾽ ἀδελφῶν, τοὺς δ᾽ ὑπὸ γυναικῶν,
children the-others but by brothers the-others but by wives
ἔτι δὲ τὸ γένος αὐτῶν ἐξ ἀνθρώπων ἠφανισμένον. ἀλλ᾽
further and the race their from men vanished but
ὅμως ὑπὸ τοσαύτας τὸ πλῆθος συμφορὰς ἑκόντες σφᾶς
nevertheless under so-many in-the number misfortunes willingly them-
αὐτοὺς ὑποβάλλουσιν. ὅπου δ᾽ οἱ πρωτεύοντες καὶ δόξας
-selves they-put where and the-ones being-first and reputations

μεγίστας ἔχοντες τοσούτων κακῶν ἐρῶσι, τί δεῖ
greatest having such evils love why is-it-necessary
θαυμάζειν τοὺς ἄλλους, εἰ τοιούτων ἑτέρων ἐπιθυμοῦσιν;
to-wonder-at the others if such other-things they-desire
οὐκ ἀγνοῶ δ' ὅτι τὸν μὲν περὶ τῶν τυράννων λόγον 114
not I-am-ignorant and that the indeed about the tyrants argument
ἀποδέχεσθε, τὸν δὲ περὶ τῆς ἀρχῆς δυσκόλως ἀκούετε·
you-accept the but about the empire ill-temperedly you-hear
πεπόνθατε γὰρ πάντων αἴσχιστον καὶ ῥᾳθυμότατον· ἃ
you-have-suffered for of-all most-shameful and most-careless what
γὰρ ἐπὶ τῶν ἄλλων ὁρᾶτε, ταῦτ' ἐφ' ὑμῶν
for in-the-case-of the others you-see these in-the-case-of you
αὐτῶν ἀγνοεῖτε. καίτοι τῶν φρονίμως διακειμένων οὐκ
yourselves you-ignore and-yet of-the-ones sensibly disposed not
ἐλάχιστον τοῦτο σημεῖόν ἐστιν, ἢν τὰς αὐτὰς πράξεις
least this sign is if the same actions
ἐπὶ πάντων τῶν ὁμοίων φαίνωνται γνωρίζοντες.
in-the-case-of all the like-things they-appear recognizing
ὧν ὑμῖν οὐδὲν πώποτ' ἐμέλησεν, ἀλλὰ τὰς μὲν 115
of-which to-you nothing ever mattered but the indeed
τυραννίδας ἡγεῖσθε χαλεπὰς εἶναι καὶ βλαβερὰς οὐ μόνον
tyrannies you-think harsh to-be and harmful not only
τοῖς ἄλλοις ἀλλὰ καὶ τοῖς ἔχουσιν αὐτάς, τὴν δ' ἀρχὴν
to-the others but also to-the-ones having them the but empire
τὴν κατὰ θάλατταν μέγιστον τῶν ἀγαθῶν, τὴν οὐδὲν
the by sea greatest of-the goods the-one in-nothing
οὔτε τοῖς πάθεσιν οὔτε ταῖς πράξεσι τῶν μοναρχιῶν
neither in-the experiences nor in-the actions from-the monarchies
διαφέρουσαν. καὶ τὰ μὲν Θηβαίων πράγματα πονηρῶς
differing and the indeed of-Thebans affairs badly
ἔχειν νομίζετε, ὅτι τοὺς περιοίκους ἀδικοῦσιν, αὐτοὶ δ'
to-be you-think because the neighbors they-wrong yourselves but

οὐδὲν βέλτιον τοὺς συμμάχους διοικοῦντες ἢ ἐκεῖνοι τὴν
nothing better the allies managing than they —
Βοιωτίαν, ἡγεῖσθε πάντα τὰ δέοντα πράττειν.
Boeotia you-think all the needful to-do
116 ἢν οὖν ἐμοὶ πεισθῆτε, παυσάμενοι τοῦ παντάπασιν εἰκῇ
if then me you-obey having-stopped from-the altogether at-random
βουλεύεσθαι προσέξετε τὸν νοῦν ὑμῖν αὐτοῖς καὶ τῇ
deliberating you-will-pay the attention to-you yourselves and to-the
πόλει, καὶ φιλοσοφήσετε καὶ σκέψεσθε τί τὸ ποιῆσάν
city and you-will-study and will-consider what the-thing having-made
ἐστι τὼ πόλη τούτω, λέγω δὲ τὴν ἡμετέραν καὶ τὴν
is the two-cities these I-mean and the our and the
Λακεδαιμονίων, ἐκ ταπεινῶν μὲν πραγμάτων ἑκατέραν
of-Lacedaemonians from humble indeed affairs each
ὁρμηθεῖσαν ἄρξαι τῶν Ἑλλήνων, ἐπεὶ δ' ἀνυπέρβλητον
having-set-out to-rule the Greeks when but unsurpassable
τὴν δύναμιν ἔλαβον, περὶ ἀνδραποδισμοῦ κινδυνεῦσαι·
the power they-got about enslavement to-run-risks
117 καὶ διὰ τίνας αἰτίας Θετταλοὶ μέν, μεγίστους πλούτους
and through what causes Thessalians indeed greatest riches
παραλαβόντες καὶ χώραν ἀρίστην καὶ πλείστην ἔχοντες,
having-received and land best and most having
εἰς ἀπορίαν καθεστήκασι, Μεγαρεῖς δέ, μικρῶν αὐτοῖς
into want have-come Megarians but small for-them
καὶ φαύλων τῶν ἐξ ἀρχῆς ὑπαρξάντων, καὶ γῆν μὲν
and mean the from beginning belonging and land indeed
οὐκ ἔχοντες οὐδὲ λιμένας οὐδ' ἀργυρεῖα, πέτρας δὲ
not having nor harbors nor silver-mines rocks but
γεωργοῦντες, μεγίστους οἴκους τῶν Ἑλλήνων κέκτηνται·
farming greatest houses of-the Greeks possess

κἀκείνων μὲν τὰς ἀκροπόλεις ἄλλοι τινὲς ἀεὶ κατέχουσιν, 118
and-of-those indeed the citadels others some always hold
ὄντων αὐτοῖς πλέον τρισχιλίων ἱππέων καὶ πελταστῶν
there-being for-them more than-three-thousand cavalry and peltasts
ἀναριθμήτων, οὗτοι δὲ μικρὰν δύναμιν ἔχοντες τὴν αὑτῶν
innumerable these but small power having the their-own
ὅπως βούλονται διοικοῦσιν· καὶ πρὸς τούτοις οἱ μὲν
as they-wish manage and besides these the-ones indeed
σφίσιν αὐτοῖς πολεμοῦσιν, οὗτοι δὲ μεταξὺ Πελοποννησίων
them- -selves war-on these but between Peloponnesians
καὶ Θηβαίων καὶ τῆς ἡμετέρας πόλεως οἰκοῦντες εἰρήνην
and Thebans and the our city dwelling peace
ἄγοντες διατελοῦσιν.
keeping continue
ἢν γὰρ ταῦτα καὶ τὰ τοιαῦτα διεξίητε πρὸς ὑμᾶς 119
if for these and the such-things you-go-through to you
αὐτούς, εὑρήσετε τὴν μὲν ἀκολασίαν καὶ τὴν ὕβριν
yourselves you-will-find the indeed licentiousness and the insolence
τῶν κακῶν αἰτίαν γιγνομένην, τὴν δὲ σωφροσύνην τῶν
of-the evils cause becoming the but temperance of-the
ἀγαθῶν. ἢν ὑμεῖς ἐπὶ μὲν τῶν ἰδιωτῶν ἐπαινεῖτε,
goods which you in-the-case-of indeed the private-men praise
καὶ νομίζετε τοὺς ταύτῃ χρωμένους ἀσφαλέστατα ζῆν
and think the-ones this using most-safely to-live
καὶ βελτίστους εἶναι τῶν πολιτῶν, τὸ δὲ κοινὸν ἡμῶν
and best to-be of-the citizens the but common-body our
οὐκ οἴεσθε δεῖν τοιοῦτο παρασκευάζειν.
not think to-be-necessary such to-prepare
καίτοι προσήκει τὰς ἀρετὰς ἀσκεῖν καὶ τὰς κακίας 120
and-yet it-befits the virtues to-practice and the vices
φεύγειν πολὺ μᾶλλον ταῖς πόλεσιν ἢ τοῖς ἰδιώταις.
to-flee much more to-the cities than to-the private-men

ἀνὴρ μὲν γὰρ ἀσεβὴς καὶ πονηρὸς τυχὸν ἂν φθάσειε
a-man indeed for impious and wicked perhaps — may-anticipate
τελευτήσας πρὶν δοῦναι δίκην τῶν ἡμαρτημένων· αἱ δὲ
having-died before to-pay penalty for-the errors the but
πόλεις διὰ τὴν ἀθανασίαν ὑπομένουσι καὶ τὰς παρὰ
cities because-of the immortality endure both the from
τῶν ἀνθρώπων καὶ τὰς παρὰ τῶν θεῶν τιμωρίας.
the men and the from the gods punishments
121 ὧν ἐνθυμουμένους χρὴ μὴ προσέχειν τὸν νοῦν τοῖς
which considering it-is-necessary not to-pay the attention to-the-ones
ἐν τῷ παρόντι μὲν χαριζομένοις, τοῦ δὲ μέλλοντος χρόνου
in the present indeed gratifying of-the but future time
μηδεμίαν ἐπιμέλειαν ποιουμένοις, μηδὲ τοῖς φιλεῖν μὲν τὸν
no care making nor to-the-ones to-love indeed the
δῆμον φάσκουσιν, ὅλην δὲ τὴν πόλιν λυμαινομένοις· ὡς καὶ
people claiming whole but the city ruining as also
πρότερον, ἐπειδὴ παρέλαβον οἱ τοιοῦτοι τὴν ἐπὶ τοῦ βήματος
before when took-over the such the on the platform
δυναστείαν, εἰς τοσαύτην ἄνοιαν προήγαγον τὴν πόλιν, ὥστε
power into such folly they-led the city that
παθεῖν αὐτὴν οἷά περ ὀλίγῳ πρότερον ὑμῖν διηγησάμην.
to-suffer it such-as very a-little before to-you I-narrated
122 ἃ καὶ πάντων μάλιστ' ἄν τις θαυμάσειεν, ὅτι
which also of-all most — anyone would-wonder-at that
προχειρίζεσθε δημαγωγοὺς οὐ τοὺς τὴν αὐτὴν γνώμην
you-choose demagogues not the-ones the same judgment
ἔχοντας τοῖς μεγάλην τὴν πόλιν ποιήσασιν, ἀλλὰ τοὺς
having as-the-ones great the city having-made but the-ones
ὅμοια καὶ λέγοντας καὶ πράττοντας τοῖς ἀπολέσασιν
like-things both saying and doing to-the-ones having-ruined

αὐτήν, καὶ ταῦτ᾽ εἰδότες οὐ μόνον ἐν τῷ ποιῆσαι τὴν
it and these-things knowing not only in the to-make the
πόλιν εὐδαίμονα τοὺς χρηστοὺς τῶν πονηρῶν διαφέροντας,
city happy the good from-the wicked differing
ἀλλὰ καὶ τὴν δημοκρατίαν ἐπὶ μὲν ἐκείνων ἐν πολλοῖς 123
but also the democracy under indeed those in many
ἔτεσιν οὔτε κινηθεῖσαν οὔτε μεταστᾶσαν, ἐπὶ δὲ τούτων
years neither shaken nor changed under but these
ἐν ὀλίγῳ χρόνῳ δὶς ἤδη καταλυθεῖσαν, καὶ τὰς φυγὰς
in short time twice already overthrown and the exiles
τὰς ἐπὶ τῶν τυράννων καὶ τὰς ἐπὶ τῶν τριάκοντα
the under the tyrants and the-ones under the Thirty
γενομένας οὐ διὰ τοὺς συκοφάντας κατελθούσας, ἀλλὰ
having-happened not through the sycophants having-returned but
διὰ τοὺς μισοῦντας τοὺς τοιούτους καὶ μεγίστην ἐπ᾽
through the-ones hating the such and greatest for
ἀρετῇ δόξαν ἔχοντας.
virtue reputation having

VII · WHAT MUST BE DONE

Athens tolerates orators who have grown rich while citizens are ruined, though Pericles left his estate smaller than he received it and brought eight thousand talents to the acropolis. The citizens live in want and lamentation, the rich burdened by services and exchanges of property, while the demagogues want the people poor and dependent on the courts. The remedy: choose public advisers as one would private ones, cease calling sycophants democrats and good men oligarchs; treat the allies as friends, not subjects; and value nothing after piety above the Greeks' good opinion. Then Athens, warlike in preparation and peaceful in conduct, would be sought as leader and protector by all. Isocrates bids Athens hate tyrannical rule and imitate the Spartan kingship, and urges younger speakers to write to the same end.

124 ἀλλ᾽ ὅμως τηλικούτων ἡμῖν ὑπομνημάτων καταλελειμμένων
but nevertheless such-great for-us reminders having-been-left
ὡς ἐφ᾽ ἑκατέρων αὐτῶν ἡ πόλις ἔπραττεν, οὕτω χαίρομεν
of-how under each of-them the city fared so we-rejoice-in
ταῖς τῶν ῥητόρων πονηρίαις, ὥσθ᾽ ὁρῶντες διὰ τὸν
the of-the orators villainies that seeing because-of the
πόλεμον καὶ τὰς ταραχάς, ἃς οὗτοι πεποιήκασι, τῶν μὲν
war and the confusions which these have-made of-the indeed
ἄλλων πολιτῶν πολλοὺς ἐκ τῶν πατρῴων ἐκπεπτωκότας,
other citizens many from the ancestral-estates fallen
τούτους δ᾽ ἐκ πενήτων πλουσίους γεγενημένους, οὐκ
these but from poor rich having-become not
ἀγανακτοῦμεν οὐδὲ φθονοῦμεν ταῖς εὐπραγίαις αὐτῶν,
we-are-indignant nor we-envy the successes their
125 ἀλλ᾽ ὑπομένομεν τὴν μὲν πόλιν διαβολὰς ἔχουσαν ὡς
but we-endure the indeed city reproaches having that
λυμαίνεται καὶ δασμολογεῖ τοὺς Ἕλληνας, τούτους δὲ τὰς
it-ruins and levies-tribute-on the Greeks these but the
ἐπικαρπίας λαμβάνοντας, καὶ τὸν μὲν δῆμον, ὅν φασιν
profits taking and the indeed people which they-say
οὗτοι δεῖν τῶν ἄλλων ἄρχειν, χεῖρον πράττοντα
these to-be-necessary the others to-rule worse faring
τῶν ταῖς ὀλιγαρχίαις δουλευόντων, οἷς δ᾽ οὐδὲν
than-the-ones to-the oligarchies being-slaves to-whom but nothing
ὑπῆρχεν ἀγαθόν, τούτους δὲ διὰ τὴν ἄνοιαν τὴν
belonged good these but because-of the folly the
ἡμετέραν ἐκ ταπεινῶν εὐδαίμονας γεγενημένους.
our from humble prosperous having-become
126 καίτοι Περικλῆς ὁ πρὸ τῶν τοιούτων δημαγωγὸς
and-yet Pericles the-one before the such demagogue
καταστάς, παραλαβὼν τὴν πόλιν χεῖρον μὲν φρονοῦσαν ἢ
having-become having-taken-over the city worse indeed thinking than

πρὶν κατασχεῖν τὴν ἀρχήν, ἔτι δ' ἀνεκτῶς πολιτευομένην,
before to-hold the empire still but tolerably governed
οὐκ ἐπὶ τὸν ἴδιον χρηματισμὸν ὥρμησεν, ἀλλὰ τὸν μὲν
not to the private money-making he-rushed but the indeed
οἶκον ἐλάττω τὸν αὑτοῦ κατέλιπεν ἢ παρὰ τοῦ πατρὸς
estate smaller the his-own he-left than from the father
παρέλαβεν, εἰς δὲ τὴν ἀκρόπολιν ἀνήγαγεν ὀκτακισχίλια
he-received into but the acropolis he-brought-up eight-thousand
τάλαντα χωρὶς τῶν ἱερῶν.
talents apart-from the sacred-funds
οὗτοι δὲ τοσοῦτον ἐκείνου διενηνόχασιν, ὥστε λέγειν 127
these but so-much from-him have-differed that to-say
μὲν τολμῶσιν ὡς διὰ τὴν τῶν κοινῶν ἐπιμέλειαν
indeed they-dare that because-of the of-the public-affairs care
οὐ δύνανται τοῖς αὑτῶν ἰδίοις προσέχειν τὸν νοῦν,
not they-are-able to-the their-own private-affairs to-pay the attention
φαίνεται δὲ τὰ μὲν ἀμελούμενα τοσαύτην εἰληφότα τὴν
it-appears but the-things indeed being-neglected such having-taken the
ἐπίδοσιν, ὅσην οὐδ' ἂν εὔξασθαι τοῖς θεοῖς πρότερον
increase as-much-as not-even — to-pray to-the gods before
ἠξίωσαν, τὸ δὲ πλῆθος ἡμῶν, οὗ κήδεσθαί φασιν, οὕτω
they-thought-fit the but multitude our whom to-care-for they-say so
διακείμενον ὥστε μηδένα τῶν πολιτῶν ἡδέως ζῆν μηδὲ
disposed that no-one of-the citizens pleasantly to-live nor
ῥᾳθύμως, ἀλλ' ὀδυρμῶν μεστὴν εἶναι τὴν πόλιν.
easily but of-lamentations full to-be the city
οἱ μὲν γὰρ τὰς πενίας καὶ τὰς ἐνδείας ἀναγκάζονται 128
the-ones indeed for the poverties and the wants are-compelled
διεξιέναι καὶ θρηνεῖν πρὸς σφᾶς αὐτούς, οἱ δὲ τὸ
to-go-through and to-lament to them- -selves the-ones but the
πλῆθος τῶν προσταγμάτων καὶ τῶν λειτουργιῶν καὶ τὰ
multitude of-the orders and of-the public-services and the

κακὰ τὰ περὶ τὰς συμμορίας καὶ τὰς ἀντιδόσεις· ἃ
evils the about the symmories and the exchanges-of-property which
τοιαύτας ἐμποιεῖ λύπας, ὥστ᾽ ἄλγιον ζῆν τοὺς τὰς
such cause griefs that more-painful to-live the-ones the
οὐσίας κεκτημένους ἢ τοὺς συνεχῶς πενομένους.
properties possessing than the-ones continually being-poor
129 θαυμάζω δ᾽ εἰ μὴ δύνασθε συνιδεῖν ὅτι γένος οὐδέν
I-wonder and if not you-are-able to-see that race none
ἐστι κακονούστερον τῷ πλήθει πονηρῶν ῥητόρων καὶ
is more-ill-disposed to-the multitude than-wicked orators and
δημαγωγῶν· πρὸς γὰρ τοῖς ἄλλοις κακοῖς καὶ τῶν κατὰ
demagogues besides for the other evils also of-the by
τὴν ἡμέραν ἑκάστην ἀναγκαίων οὗτοι μάλιστα βούλονται
the day each necessities these most wish
σπανίζειν ὑμᾶς, ὁρῶντες τοὺς μὲν ἐκ τῶν ἰδίων
to-be-lacking you seeing the-ones indeed from the private-means
δυναμένους τὰ σφέτερ᾽ αὐτῶν διοικεῖν τῆς πόλεως ὄντας
able the their own to-manage of-the city being
καὶ τῶν τὰ βέλτιστα λεγόντων,
and of-the-ones the best saying
130 τοὺς δ᾽ ἀπὸ τῶν δικαστηρίων ζῶντας καὶ τῶν ἐκκλησιῶν
the-ones but from the courts living and the assemblies
καὶ τῶν ἐντεῦθεν λημμάτων ὑφ᾽ αὑτοῖς διὰ τὴν
and the from-there gains under themselves because-of the
ἔνδειαν ἠναγκασμένους εἶναι, καὶ πολλὴν χάριν ἔχοντας
want having-been-compelled to-be and much gratitude having
ταῖς εἰσαγγελίαις καὶ ταῖς γραφαῖς καὶ ταῖς ἄλλαις
to-the impeachments and the indictments and the other
συκοφαντίαις ταῖς δι᾽ αὐτῶν γιγνομέναις.
false-accusations the through them arising

ἐν οὖν ταῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύουσιν, ἐν 131
in then the poverties in which themselves hold-power in
ταύταις ἥδιστ' ἂν ἴδοιεν ἅπαντας ὄντας τοὺς πολίτας.
these most-gladly — they-would-see all being the citizens
τεκμήριον δὲ μέγιστον· οὐ γὰρ τοῦτο σκοποῦσιν, ἐξ οὗ
proof and greatest not for this they-consider from what
τρόπου τοῖς δεομένοις βίον ἐκποριοῦσιν, ἀλλ' ὅπως
way to-the-ones needing livelihood they-will-provide but how
τοὺς ἔχειν τι δοκοῦντας τοῖς ἀπόροις ἐξισώσουσιν.
the-ones to-have something seeming to-the poor they-will-make-equal
τίς οὖν ἀπαλλαγὴ γένοιτ' ἂν τῶν κακῶν τῶν παρόντων; 132
what then deliverance could-be — from-the evils the present
διείλεγμαι μὲν τὰ πλεῖστα περὶ αὐτῶν τούτων, οὐκ
I-have-discoursed indeed the most-things about these themselves not
ἐφεξῆς, ἀλλ' ὡς ἕκαστον τῷ καιρῷ συνέπιπτεν· μᾶλλον
in-order but as each to-the occasion fell-in more
δ' ἂν ὑμῖν ἐγγένοιτο μνημονεύειν, εἰ συναγαγὼν τὰ
but — for-you it-would-come to-remember if having-gathered the-things
μάλιστα κατεπείγοντα πάλιν ἐπανελθεῖν αὐτὰ πειραθείην.
most pressing again to-go-over them I-should-try
ἔστι δ' ἐξ ὧν ἂν ἐπανορθώσαιμεν τὰ τῆς πόλεως καὶ 133
it-is and from what — we-might-set-right the-affairs of-the city and
βελτίω ποιήσαιμεν, πρῶτον μὲν ἢν συμβούλους ποιώμεθα
better might-make first indeed if advisers we-make
τοιούτους περὶ τῶν κοινῶν, οἵους περ ἂν περὶ τῶν ἰδίων
such about the public-affairs as very — about the private
ἡμῖν εἶναι βουληθεῖμεν, καὶ παυσώμεθα δημοτικοὺς μὲν
for-us to-be we-would-wish and we-stop democratic indeed
εἶναι νομίζοντες τοὺς συκοφάντας, ὀλιγαρχικοὺς δὲ τοὺς
to-be thinking the sycophants oligarchic but the
καλοὺς κἀγαθοὺς τῶν ἀνδρῶν, γνόντες ὅτι φύσει μὲν
fine and-good of-the men knowing that by-nature indeed

οὐδεὶς οὐδέτερον τούτων ἐστίν, ἐν ᾗ δ' ἂν ἕκαστοι
no-one neither of-these is in which but — each
τιμῶνται, ταύτην βούλονται καθεστάναι τὴν πολιτείαν·
are-honored this they-wish to-be-established the constitution
134 δεύτερον δ' ἢν ἐθελήσωμεν χρῆσθαι τοῖς συμμάχοις
second and if we-are-willing to-use the allies
ὁμοίως ὥσπερ τοῖς φίλοις, καὶ μὴ λόγῳ μὲν αὐτονόμους
alike as the friends and not in-word indeed autonomous
ἀφιῶμεν, ἔργῳ δὲ τοῖς στρατηγοῖς αὐτοὺς ὅ τι ἂν
we-release in-fact but to-the generals them what ever —
βούλωνται ποιεῖν ἐκδιδῶμεν, μηδὲ δεσποτικῶς ἀλλὰ
they-wish to-do we-surrender nor despotically but
συμμαχικῶς αὐτῶν ἐπιστατῶμεν, ἐκεῖνο καταμαθόντες, ὅτι
as-allies over-them we-preside that having-learned that
μιᾶς μὲν ἑκάστης τῶν πόλεων κρείττους ἐσμέν,
than-one indeed each of-the cities stronger we-are
135 ἁπασῶν δ' ἥττους· τρίτον ἢν μηδὲν περὶ πλείονος ἡγῆσθε,
than-all but weaker third if nothing of more you-hold
μετά γε τὴν περὶ τοὺς θεοὺς εὐσέβειαν, τοῦ παρὰ
after at-least the toward the gods piety than-the among
τοῖς Ἕλλησιν εὐδοκιμεῖν· τοῖς γὰρ οὕτω διακειμένοις
the Greeks to-be-well-thought-of to-the-ones for so disposed
ἑκόντες καὶ τὰς δυναστείας καὶ τὰς ἡγεμονίας διδόασιν.
willingly both the powers and the leaderships they-give
136 ἢν οὖν ἐμμείνητε τοῖς εἰρημένοις, καὶ πρὸς τούτοις ὑμᾶς
if then you-abide-by the things-said and besides these you
αὐτοὺς παράσχητε πολεμικοὺς μὲν ὄντας ταῖς μελέταις
yourselves show warlike indeed being in-the trainings
καὶ ταῖς παρασκευαῖς, εἰρηνικοὺς δὲ τῷ μηδὲν παρὰ
and in-the preparations peaceful but in-the nothing contrary-to

τὸ δίκαιον πράττειν, οὐ μόνον εὐδαίμονα ποιήσετε ταύτην
the just to-do not only happy you-will-make this
τὴν πόλιν, ἀλλὰ καὶ τοὺς Ἕλληνας ἅπαντας.
the city but also the Greeks all
οὐδὲ γὰρ ἄλλη τῶν πόλεων οὐδεμία τολμήσει περὶ 137
not-even for other of-the cities any will-dare against
αὐτοὺς ἐξαμαρτάνειν, ἀλλ᾽ ὀκνήσουσι καὶ πολλὴν ἡσυχίαν
them to-err but they-will-hesitate and much quiet
ἄξουσιν, ὅταν ἴδωσιν ἐφεδρεύουσαν τὴν δύναμιν τὴν
will-keep when they-see lying-in-wait the power the
ἡμετέραν καὶ παρεσκευασμένην τοῖς ἀδικουμένοις βοηθεῖν.
our and prepared for-the wronged to-help
οὐ μὴν ἀλλ᾽ ὁπότερον ἂν ποιήσωσι, τό γ᾽ ἡμέτερον
not however but whichever — they-do the at-least ours
καλῶς ἕξει καὶ συμφερόντως.
well will-be and advantageously
ἤν τε γὰρ δόξῃ τῶν πόλεων ταῖς προεχούσαις 138
if both for it-seems-good of-the cities to-the preeminent
ἀπέχεσθαι τῶν ἀδικημάτων, ἡμεῖς τούτων τῶν ἀγαθῶν
to-abstain from-the wrongs we of-these the goods
τὴν αἰτίαν ἕξομεν· ἤν τ᾽ ἐπιχειρῶσιν ἀδικεῖν, ἐφ᾽
the credit will-have if and they-attempt to-wrong to
ἡμᾶς ἅπαντες οἱ δεδιότες καὶ κακῶς πάσχοντες
us all the-ones fearing and ill suffering
καταφεύξονται, πολλὰς ἱκετείας καὶ δεήσεις ποιούμενοι, καὶ
will-flee-for-refuge many supplications and entreaties making and
διδόντες οὐ μόνον τὴν ἡγεμονίαν ἀλλὰ καὶ σφᾶς αὐτούς.
giving not only the leadership but also them- -selves
ὥστ᾽ οὐκ ἀπορήσομεν μεθ᾽ ὧν κωλύσομεν τοὺς 139
so-that not we-shall-be-at-a-loss with whom we-shall-prevent the-ones
ἐξαμαρτάνοντας, ἀλλὰ πολλοὺς ἕξομεν τοὺς ἑτοίμως
erring but many we-shall-have the-ones readily

καὶ προθύμως συναγωνιζομένους ἡμῖν. ποία γὰρ πόλις ἢ
and eagerly contending-with us what for city or
τίς ἀνθρώπων οὐκ ἐπιθυμήσει μετασχεῖν τῆς φιλίας καὶ
who of-men not will-desire to-share-in the friendship and
τῆς συμμαχίας τῆς ἡμετέρας, ὅταν ὁρῶσι τοὺς αὐτούς,
the alliance the our when they-see the same
ἀμφότερα, καὶ δικαιοτάτους ὄντας καὶ μεγίστην δύναμιν
both and most-just being and greatest power
κεκτημένους, καὶ τοὺς μὲν ἄλλους σώζειν καὶ βουλομένους
having-acquired and the indeed others to-save both wishing
καὶ δυναμένους, αὐτοὺς δὲ μηδεμιᾶς βοηθείας δεομένους;
and being-able themselves but no help needing
140 πόσην δὲ χρὴ προσδοκᾶν ἐπίδοσιν τὰ τῆς
how-great and is-it-necessary to-expect increase the-affairs of-the
πόλεως λήψεσθαι, τοιαύτης εὐνοίας ἡμῖν παρὰ τῶν
city to-be-going-to-get such goodwill to-us from the
ἄλλων ὑπαρξάσης; πόσον δὲ πλοῦτον εἰς τὴν πόλιν
others existing how-much and wealth into the city
εἰσρυήσεσθαι, δι' ἡμῶν ἁπάσης τῆς Ἑλλάδος σωζομένης;
to-be-going-to-flow through us all — Greece being-saved
τίνας δ' οὐκ ἐπαινέσεσθαι τοὺς τοσούτων καὶ τηλικούτων
whom and not to-be-going-to-praise the-ones of-so-many and such-great
ἀγαθῶν αἰτίους γεγενημένους;
goods causes having-become
141 ἀλλὰ γὰρ οὐ δύναμαι διὰ τὴν ἡλικίαν ἅπαντα τῷ
but for not I-am-able because-of the age all in-the
λόγῳ περιλαβεῖν, ἃ τυγχάνω τῇ διανοίᾳ καθορῶν,
speech to-embrace what I-happen with-the mind seeing
πλὴν ὅτι καλόν ἐστιν ἐν ταῖς τῶν ἄλλων ἀδικίαις καὶ
except that fine it-is in the of-the others wrongs and
μανίαις πρώτους εὖ φρονήσαντας προστῆναι τῆς τῶν
madnesses first well having-thought to-champion the of-the

Ἑλλήνων ἐλευθερίας, καὶ σωτῆρας ἀλλὰ μὴ λυμεῶνας
Greeks freedom and saviors but not destroyers
αὐτῶν κληθῆναι, καὶ περιβλέπτους ἐπ᾽ ἀρετῇ γενομένους
of-them to-be-called and conspicuous for virtue having-become
τὴν δόξαν τὴν τῶν προγόνων ἀναλαβεῖν.
the glory the of-the ancestors to-recover
κεφάλαιον δὲ τούτων ἐκεῖν᾽ ἔχω λέγειν, εἰς ὃ πάντα τὰ 142
sum and of-these that I-can to-say to which all the
προειρημένα συντείνει καὶ πρὸς ὃ χρὴ βλέποντας
things-said-before tend and to which it-is-necessary looking
τὰς πράξεις τὰς τῆς πόλεως δοκιμάζειν. δεῖ γὰρ
the actions the of-the city to-test it-is-necessary for
ἡμᾶς, εἴπερ βουλόμεθα διαλύσασθαι μὲν τὰς διαβολὰς
us if-indeed we-wish to-dispel indeed the slanders
ἃς ἔχομεν ἐν τῷ παρόντι, παύσασθαι δὲ τῶν πολέμων
which we-have in the present to-stop and from-the wars
τῶν μάτην γιγνομένων, κτήσασθαι δὲ τῇ πόλει τὴν
the in-vain arising to-acquire and for-the city the
ἡγεμονίαν εἰς τὸν ἅπαντα χρόνον, μισῆσαι μὲν ἁπάσας
leadership for the all time to-hate indeed all
τὰς τυραννικὰς ἀρχὰς καὶ τὰς δυναστείας, ἀναλογισαμένους
the tyrannical rules and the dominations having-reckoned
τὰς συμφορὰς τὰς ἐξ αὐτῶν γεγενημένας, ζηλῶσαι δὲ
the misfortunes the from them having-come to-emulate but
καὶ μιμήσασθαι τὰς ἐν Λακεδαίμονι βασιλείας.
and to-imitate the in Lacedaemon kingships
ἐκείνοις γὰρ ἀδικεῖν μὲν ἧττον ἔξεστιν ἢ τοῖς ἰδιώταις, 143
for-them for to-do-wrong indeed less it-is-allowed than for-the private-men
τοσούτῳ δὲ μακαριστότεροι τυγχάνουσιν ὄντες τῶν
by-so-much and more-blessed they-happen being than-the-ones
βίᾳ τὰς τυραννίδας κατεχόντων, ὅσον οἱ μὲν τοὺς
by-force the tyrannies holding as-much-as the-ones indeed the

τοιούτους ἀποκτείναντες τὰς μεγίστας δωρεὰς παρὰ τῶν
such having-killed the greatest gifts from the
συμπολιτευομένων λαμβάνουσιν, ὑπὲρ ἐκείνων δ' οἱ
fellow-citizens receive for them but the-ones
μὴ τολμῶντες ἐν ταῖς μάχαις ἀποθνήσκειν ἀτιμότεροι
not daring in the battles to-die more-dishonored
γίγνονται τῶν τὰς τάξεις λειπόντων καὶ τὰς ἀσπίδας
become than-the-ones the ranks leaving and the shields
ἀποβαλλόντων.
throwing-away

144 ἄξιον οὖν ὀρέγεσθαι τῆς τοιαύτης ἡγεμονίας. ἔνεστι δὲ
worth then to-reach-for the such leadership it-is-possible and
τοῖς πράγμασιν ἡμῶν τυχεῖν παρὰ τῶν Ἑλλήνων τῆς
for-the affairs our to-obtain from the Greeks the
τιμῆς ταύτης, ἥνπερ ἐκεῖνοι παρὰ τῶν πολιτῶν ἔχουσιν,
honor this which-very they from the citizens have
ἢν ὑπολάβωσι τὴν δύναμιν τὴν ἡμετέραν μὴ δουλείας
if they-suppose the power the our not of-slavery
ἀλλὰ σωτηρίας αἰτίαν αὑτοῖς ἔσεσθαι.
but of-safety cause for-them to-be-going-to-be

145 πολλῶν δὲ καὶ καλῶν λόγων ἐνόντων περὶ τὴν ὑπόθεσιν
many and and fine arguments being-available about the subject
ταύτην, ἐμοὶ μὲν ἀμφότερα συμβουλεύει παύσασθαι λέγοντι,
this to-me indeed both-things advise to-stop speaking
καὶ τὸ μῆκος τοῦ λόγου καὶ τὸ πλῆθος τῶν ἐτῶν τῶν
both the length of-the speech and the number of-the years the
ἐμῶν· τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ
my to-the but younger and more being-in-their-prime than I
παραινῶ καὶ παρακελεύομαι τοιαῦτα καὶ λέγειν καὶ γράφειν,
I-urge and exhort such-things both to-say and to-write
ἐξ ὧν τὰς μεγίστας τῶν πόλεων καὶ τὰς εἰθισμένας
by which the greatest of-the cities and the-ones accustomed

ταῖς ἄλλαις κακὰ παρέχειν προτρέψουσιν ἐπ᾽ ἀρετὴν καὶ
to-the others evils to-cause they-will-urge to virtue and
δικαιοσύνην, ὡς ἐν ταῖς τῆς Ἑλλάδος εὐπραγίαις συμβαίνει
justice since in the — of-Greece prosperities it-happens
καὶ τὰ τῶν φιλοσόφων πράγματα πολλῷ βελτίω γίγνεσθαι.
also the of-the philosophers affairs much better to-become

ISOCRATES

ΠΛΑΤΑΪΚΟΣ

Plataicus

I · THE PLATAEANS' PLEA

The Plataeans, driven from their city by Thebes in time of peace, come as suppliants to Athens, which always helps the wronged and repays benefactors. They must speak at length because Thebes has hired the most powerful Athenian orators to answer them. Thebes claims they refused to pay their share to it, but Plataea was forced, not persuaded, to belong to Thebes, and Thebes razed the city and seized its land, violating the treaty that made great and small cities alike autonomous. Thebes will say Plataea fought with Sparta, but Plataea served Sparta only under compulsion, with a harmost and garrison present. Athens fought its last war for the autonomy of cities, and Thebes, which accuses Sparta of seizing the Cadmea, razes walls and destroys whole peoples, begrudges Athens Oropus, and now pretends to act for the allies without consulting them.

εἰδότες ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, καὶ τοῖς ἀδικουμένοις 1
knowing you O men Athenians both the wronged
προθύμως βοηθεῖν εἰθισμένους καὶ τοῖς εὐεργέταις
eagerly to-help accustomed and to-the benefactors
μεγίστην χάριν ἀποδιδόντας, ἥκομεν ἱκετεύσοντες μὴ
greatest gratitude repaying we-have-come going-to-supplicate not
περιδεῖν ἡμᾶς εἰρήνης οὔσης ἀναστάτους ὑπὸ Θηβαίων
to-overlook us peace being uprooted by Thebans
γεγενημένους. πολλῶν δ' ἤδη πρὸς ὑμᾶς καταφυγόντων
having-become many and already to you having-fled-for-refuge
καὶ διαπραξαμένων ἅπανθ' ὅσων ἐδεήθησαν, ἡγούμεθα
and having-obtained all-things as-many-as they-asked we-think
μάλισθ' ὑμῖν προσήκειν περὶ τῆς ἡμετέρας πόλεως
most you to-befit about the our city
ποιήσασθαι πρόνοιαν·
to-make forethought

2 οὔτε γὰρ ἂν ἀδικώτερον οὐδένας ἡμῶν εὕροιτε τηλικαύταις
neither for — more-unjustly any than-us you-could-find in-such-great
συμφοραῖς περιπεπτωκότας, οὔτ' ἐκ πλείονος χρόνου πρὸς
misfortunes having-fallen nor from longer time toward
τὴν ὑμετέραν πόλιν οἰκειότερον διακειμένους. ἔτι δὲ
the your city more-intimately disposed further and
τοιούτων δεησόμενοι πάρεσμεν, ἐν οἷς κίνδυνος μὲν οὐδεὶς
such-things going-to-ask we-are-here in which danger indeed none
ἔνεστιν, ἅπαντες δ' ἄνθρωποι νομιοῦσιν ὑμᾶς πειθομένους
is-present all but men will-think you complying
ὁσιωτάτους καὶ δικαιοτάτους εἶναι τῶν Ἑλλήνων.
most-pious and most-just to-be of-the Greeks

3 εἰ μὲν οὖν μὴ Θηβαίους ἑωρῶμεν ἐκ παντὸς τρόπου
if indeed then not Thebans we-saw by every way
παρεσκευασμένους πείθειν, ὡς οὐδὲν εἰς ἡμᾶς
prepared to-persuade that in-nothing against us
ἐξημαρτήκασι, διὰ βραχέων ἂν ἐποιησάμεθα τοὺς
they-have-erred through few-words — we-would-have-made the
λόγους· ἐπειδὴ δ' εἰς τοῦθ' ἥκομεν ἀτυχίας ὥστε μὴ
speeches since but into this we-have-come of-misfortune that not
μόνον ἡμῖν εἶναι τὸν ἀγῶνα πρὸς τούτους ἀλλὰ καὶ
only for-us to-be the contest against these but also
τῶν ῥητόρων πρὸς τοὺς δυνατωτάτους, οὓς ἀπὸ τῶν
of-the orators against the most-powerful whom from the
ἡμετέρων αὐτοῖς οὗτοι παρεσκευάσαντο συνηγόρους,
our for-themselves these provided as-advocates
ἀναγκαῖον διὰ μακροτέρων δηλῶσαι περὶ αὐτῶν.
necessary through longer-words to-make-clear about them

4 χαλεπὸν μὲν οὖν μηδὲν καταδεέστερον εἰπεῖν ὧν
hard indeed then nothing inferior to-say than-what
πεπόνθαμεν· ποῖος γὰρ ἂν λόγος ἐξισωθείη ταῖς
we-have-suffered what for — speech could-be-made-equal to-the

ἡμετέραις δυσπραξίαις, ἢ τίς ἂν ῥήτωρ ἱκανὸς γένοιτο
our adversities or what — orator sufficient could-be
κατηγορῆσαι τῶν Θηβαίοις ἡμαρτημένων; ὅμως δὲ
to-accuse the by-Thebans errors nevertheless but
πειρατέον οὕτως ὅπως ἂν δυνώμεθα φανερὰν καταστῆσαι
it-must-be-tried so how — we-can evident to-make
τὴν τούτων παρανομίαν.
the their lawlessness
πολὺ δὲ μάλιστ' ἀγανακτοῦμεν, ὅτι τοσούτου δέομεν 5
much and most we-are-indignant that so-far we-lack
τῶν ἴσων ἀξιοῦσθαι τοῖς ἄλλοις Ἕλλησιν, ὥστ'
the equal-things to-be-deemed-worthy-of with-the other Greeks that
εἰρήνης οὔσης καὶ συνθηκῶν γεγενημένων οὐχ ὅπως τῆς
peace being and agreements having-been-made not only of-the
κοινῆς ἐλευθερίας μετέχομεν ἀλλ' οὐδὲ δουλείας μετρίας
common freedom we-do-not-share but not-even of-slavery moderate
τυχεῖν ἠξιώθημεν.
to-obtain we-were-thought-worthy
δεόμεθ' οὖν ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, μετ' εὐνοίας 6
we-ask then you O men Athenians with goodwill
ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας, ὅτι πάντων
to-hear the-things being-said having-considered that of-all
ἂν ἡμῖν ἀλογώτατον εἴη συμβεβηκός, εἰ τοῖς μὲν
— for-us most-unreasonable would-be having-happened if for-the-ones indeed
ἅπαντα τὸν χρόνον δυσμενῶς πρὸς τὴν πόλιν ὑμῶν
all the time ill toward the city your
διακειμένοις αἴτιοι γεγένησθε τῆς ἐλευθερίας, ἡμεῖς δὲ
disposed causes you-have-become of-the freedom we but
μηδ' ἱκετεύοντες ὑμᾶς τῶν αὐτῶν τοῖς ἐχθίστοις τύχοιμεν.
not-even supplicating you of-the same as-the most-hostile should-obtain

7 περὶ μὲν οὖν τῶν γεγενημένων οὐκ οἶδ᾽ ὅ τι δεῖ
about indeed then the past-things not I-know what ever it-is-necessary
μακρολογεῖν· τίς γὰρ οὐκ οἶδεν, ὅτι καὶ τὴν χώραν
to-speak-at-length who for not knows that both the land
ἡμῶν κατανενέμηνται καὶ τὴν πόλιν κατεσκάφασιν; ἃ
our they-have-divided-up and the city have-razed what
δὲ λέγοντες ἐλπίζουσιν ἐξαπατήσειν ὑμᾶς, περὶ τούτων
but saying they-hope to-be-going-to-deceive you about these
πειρασόμεθα διδάσκειν.
we-shall-try to-teach

8 ἐνίοτε μὲν γὰρ ἐπιχειροῦσι λέγειν, ὡς διὰ τοῦτο πρὸς
sometimes indeed for they-attempt to-say that because-of this toward
ἡμᾶς οὕτω προσηνέχθησαν, ὅτι συντελεῖν αὐτοῖς οὐκ
us so they-behaved that to-pay-contributions to-them not
ἠθέλομεν. ὑμεῖς δ᾽ ἐνθυμεῖσθε πρῶτον μέν, εἰ δίκαιόν ἐστιν
we-were-willing you but consider first indeed if just it-is
ὑπὲρ τηλικούτων ἐγκλημάτων οὕτως ἀνόμους καὶ δεινὰς
for such-great charges so lawless and terrible
ποιεῖσθαι τὰς τιμωρίας, ἔπειτ᾽ εἰ προσήκειν ὑμῖν δοκεῖ
to-make the punishments then if to-befit you it-seems
μὴ πεισθεῖσαν τὴν Πλαταιέων πόλιν ἀλλὰ βιασθεῖσαν
not persuaded the of-Plataeans city but forced
Θηβαίοις συντελεῖν. ἐγὼ μὲν γὰρ οὐδένας ἡγοῦμαι
to-Thebans to-pay-contributions I indeed for none think
τολμηροτέρους εἶναι τούτων, οἵτινες τὰς μὲν ἰδίας ἡμῶν
more-audacious to-be than-these who the indeed private of-us
ἑκάστων πόλεις ἀφανίζουσι, τῆς δὲ σφετέρας αὐτῶν
each cities destroy of-the but their own
πολιτείας οὐδὲν δεομένους κοινωνεῖν ἀναγκάζουσιν.
constitution not-at-all needing to-share they-compel

πρὸς δὲ τούτοις οὐδ' ὁμολογούμενα φαίνονται 9
besides and these not-even consistent-things they-appear
διαπραττόμενοι πρός τε τοὺς ἄλλους καὶ πρὸς ἡμᾶς.
doing toward both the others and toward us
ἐχρῆν γὰρ αὐτούς, ἐπειδὴ πείθειν ἡμῶν τὴν πόλιν οὐχ
it-was-necessary for them since to-persuade our the city not
οἷοί τ' ἦσαν, ὥσπερ τοὺς Θεσπιέας καὶ τοὺς Ταναγραίους,
able — they-were as the Thespians and the Tanagraeans
συντελεῖν μόνον εἰς τὰς Θήβας ἀναγκάζειν· οὐδὲν γὰρ
to-pay-contributions only to — Thebes to-compel nothing for
ἂν τῶν ἀνηκέστων κακῶν ἦμεν πεπονθότες. νῦν δὲ
— of-the incurable evils we-would-have suffered now but
φανεροὶ γεγόνασιν οὐ τοῦτο διαπράξασθαι βουληθέντες
evident they-have-become not this to-accomplish having-wished
ἀλλὰ τῆς χώρας ἡμῶν ἐπιθυμήσαντες.
but the land our having-desired
θαυμάζω δέ, πρὸς τί τῶν γεγενημένων ἀναφέροντες καὶ πῶς 10
I-wonder and to what of-the past-things referring and how
ποτὲ τὸ δίκαιον κρίνοντες ταῦτα φήσουσι προστάττειν ἡμῖν.
ever the just judging these-things they-will-say to-enjoin on-us
εἰ μὲν γὰρ τὰ πάτρια σκοποῦσιν, οὐ τῶν ἄλλων αὐτοῖς
if indeed for the ancestral-things they-consider not over-the others for-them
ἀρκτέον ἀλλὰ πολὺ μᾶλλον Ὀρχομενίοις φόρον οἰστέον·
is-to-rule but much rather to-Orchomenians tribute must-be-paid
οὕτω γὰρ εἶχε τὸ παλαιόν· εἰ δὲ τὰς συνθήκας ἀξιοῦσιν
so for it-was the of-old if but the agreements they-think-fit
εἶναι κυρίας, ὅπερ ἐστὶ δίκαιον, πῶς οὐχ ὁμολογήσουσιν
to-be valid which-very is just how not will-they-admit
ἀδικεῖν καὶ παραβαίνειν αὐτάς; ὁμοίως γὰρ τάς τε μικρὰς
to-do-wrong and to-transgress them alike for the both small
τῶν πόλεων καὶ τὰς μεγάλας αὐτονόμους εἶναι κελεύουσιν.
of-the cities and the great autonomous to-be they-order

11 οἶμαι δὲ περὶ μὲν τούτων οὐ τολμήσειν αὐτοὺς
I-think and about indeed these not to-be-going-to-dare them
ἀναισχυντεῖν, ἐπ᾽ ἐκεῖνον δὲ τρέψεσθαι τὸν λόγον, ὡς
to-be-shameless to that but to-be-going-to-turn the argument that
μετὰ Λακεδαιμονίων ἐπολεμοῦμεν, καὶ πάσῃ τῇ συμμαχίᾳ
with Lacedaemonians we-warred and to-all the alliance
διαφθείραντες ἡμᾶς τὰ συμφέροντα πεποιήκασιν.
having-destroyed us the advantageous-things they-have-done
12 ἐγὼ δ᾽ ἡγοῦμαι μὲν χρῆναι μηδεμίαν μήτ᾽ αἰτίαν
I but think indeed to-be-necessary no neither charge
μήτε κατηγορίαν μεῖζον δύνασθαι τῶν ὅρκων καὶ τῶν
nor accusation more to-be-able than-the oaths and the
συνθηκῶν· οὐ μὴν ἀλλ᾽ εἰ δεῖ τινὰς κακῶς παθεῖν
agreements not however but if it-is-necessary some ill to-suffer
διὰ τὴν Λακεδαιμονίων συμμαχίαν, οὐκ ἂν Πλαταιεῖς
because-of the of-Lacedaemonians alliance not — Plataeans
ἐξ ἁπάντων τῶν Ἑλλήνων προὐκρίθησαν δικαίως· οὐ
from all the Greeks would-have-been-chosen justly not
γὰρ ἑκόντες ἀλλ᾽ ἀναγκασθέντες αὐτοῖς ἐδουλεύομεν.
for willing but compelled to-them we-were-slaves
13 τίς γὰρ ἂν πιστεύσειεν εἰς τοῦθ᾽ ἡμᾶς ἀνοίας ἐλθεῖν
who for — would-believe into this us of-folly to-come
ὥστε περὶ πλείονος ποιήσασθαι τοὺς ἐξανδραποδισαμένους
that of more to-make the-ones having-enslaved
ἡμῶν τὴν πατρίδα μᾶλλον ἢ τοὺς τῆς πόλεως τῆς
our the fatherland rather than the-ones of-the city the
αὐτῶν μεταδόντας; ἀλλὰ γάρ, οἶμαι, χαλεπὸν ἦν
their-own having-given-a-share but for I-think hard it-was
νεωτερίζειν αὐτοὺς μὲν μικρὰν πόλιν οἰκοῦντας, ἐκείνων
to-revolt ourselves indeed small city inhabiting they
δ᾽ οὕτω μεγάλην δύναμιν κεκτημένων, ἔτι δὲ πρὸς
but so great power having-acquired further and besides

τούτοις ἁρμοστοῦ καθεστῶτος καὶ φρουρᾶς ἐνούσης καὶ
these a-harmost being-established and a-garrison being-present and
τηλικούτου στρατεύματος ὄντος Θεσπιᾶσιν,
such-great army being at-Thespiae
ὑφ' ὧν οὐ μόνον ἂν θᾶττον ἢ Θηβαίων διεφθάρημεν 14
by whom not only — sooner than by-Thebans we-would-have-been-destroyed
ἀλλὰ καὶ δικαιότερον· τούτους μὲν γὰρ εἰρήνης οὔσης οὐ
but also more-justly these indeed for peace being not
προσῆκε μνησικακεῖν περὶ τῶν τότε γεγενημένων, ἐκεῖνοι
befitted to-bear-grudges about the then events they
δ' ἐν τῷ πολέμῳ προδοθέντες εἰκότως ἂν παρ' ἡμῶν
but in the war betrayed reasonably — from us
τὴν μεγίστην δίκην ἐλάμβανον.
the greatest penalty would-have-exacted
ἡγοῦμαι δ' ὑμᾶς οὐκ ἀγνοεῖν, ὅτι πολλοὶ καὶ τῶν ἄλλων 15
I-think and you not to-be-ignorant that many also of-the other
Ἑλλήνων τοῖς μὲν σώμασι μετ' ἐκείνων ἀκολουθεῖν
Greeks with-the indeed bodies with them to-follow
ἠναγκάζοντο, ταῖς δ' εὐνοίαις μεθ' ὑμῶν ἦσαν. οὓς τίνα
were-compelled with-the but goodwills with you were whom what
χρὴ προσδοκᾶν γνώμην ἕξειν, ἢν ἀκούσωσιν, ὅτι
is-it-necessary to-expect judgment to-be-going-to-have if they-bear that
Θηβαῖοι τὸν δῆμον τὸν Ἀθηναίων πεπείκασιν, ὡς οὐδενός
Thebans the people the of-Athenians have-persuaded that none
ἐστι φειστέον τῶν ὑπὸ Λακεδαιμονίοις γενομένων;
it-is must-be-spared of-the-ones under Lacedaemonians having-been
ὁ γὰρ τούτων λόγος οὐδὲν ἄλλ' ἢ τοῦτο φανήσεται 16
the for of-these argument nothing other than this will-appear
δυνάμενος· οὐ γὰρ ἰδίαν κατηγορίαν ποιούμενοι κατὰ
meaning not for private accusation making against
τῆς πόλεως τῆς ἡμετέρας ἀπολωλέκασιν αὐτήν, ἀλλ'
the city the our they-have-destroyed it but

ἣν ὁμοίως καὶ κατ᾽ ἐκείνων ἔξουσιν εἰπεῖν. ὑπὲρ
which alike also against those they-will-be-able to-say for
ὧν βουλεύεσθαι χρὴ καὶ σκοπεῖν, ὅπως μὴ τοὺς
which to-deliberate it-is-necessary and to-consider how not the-ones
πρότερον μισοῦντας τὴν ἀρχὴν τὴν Λακεδαιμονίων ἡ
before hating the rule the of-Lacedaemonians the
τούτων ὕβρις διαλλάξει καὶ ποιήσει τὴν ἐκείνων συμμαχίαν
of-these insolence will-reconcile and will-make the their alliance
αὐτῶν νομίζειν εἶναι σωτηρίαν.
of-themselves to-think to-be safety

17 ἐνθυμεῖσθε δ᾽ ὅτι τὸν πόλεμον ἀνείλεσθε τὸν ὑπογυιότατον
consider and that the war you-took-up the most-recent
οὐχ ὑπὲρ τῆς ὑμετέρας οὐδ᾽ ὑπὲρ τῆς τῶν συμμάχων
not for the your nor for the of-the allies
ἐλευθερίας, ἅπασι γὰρ ὑπῆρχεν ὑμῖν, ἀλλ᾽ ὑπὲρ τῶν
freedom to-all for belonged to-you but for the-ones
παρὰ τοὺς ὅρκους καὶ τὰς συνθήκας τῆς αὐτονομίας
contrary-to the oaths and the agreements of-the autonomy
ἀποστερουμένων. ὃ δὴ καὶ πάντων σχετλιώτατον, εἰ τὰς
being-deprived which indeed also of-all most-wretched if the
πόλεις, ἃς οὐκ ᾠεσθε δεῖν Λακεδαιμονίοις δουλεύειν,
cities which not you-thought to-be-necessary to-Lacedaemonians to-be-slaves
ταύτας περιόψεσθε νῦν ὑπὸ Θηβαίων ἀπολλυμένας· οἳ
these you-will-overlook now by Thebans being-destroyed who
τοσούτου δέουσι μιμεῖσθαι τὴν πραότητα τὴν ὑμετέραν,
so-far lack to-imitate the gentleness the your
ὥσθ᾽ ὃ δοκεῖ πάντων δεινότατον εἶναι,
that what seems of-all most-terrible to-be

18 δοριαλώτους γενέσθαι, τοῦτο κρεῖττον ἦν ἡμῖν παθεῖν ὑπὸ
spear-captured to-become this better it-was for-us to-suffer by
ταύτης τῆς πόλεως ἢ τούτων τυχεῖν ὁμόρους ὄντας· οἵ
this the city than these to-obtain as-neighbors being the-ones

μὲν γὰρ ὑφ᾽ ὑμῶν κατὰ κράτος ἁλόντες εὐθὺς μὲν ἁρμοστοῦ
indeed for by you by force taken at-once indeed from-harmost
καὶ δουλείας ἀπηλλάγησαν, νῦν δὲ τοῦ συνεδρίου καὶ τῆς
and slavery were-freed now but of-the council and of-the
ἐλευθερίας μετέχουσιν· οἱ δὲ τούτων πλησίον οἰκοῦντες
freedom share the-ones but these near dwelling
οἱ μὲν οὐδὲν ἧττον τῶν ἀργυρωνήτων δουλεύουσι,
the-ones indeed in-nothing less than-the bought-with-silver are-slaves
τοὺς δ᾽ οὐ πρότερον παύσονται πρὶν ἂν οὕτως ὥσπερ
the-others but not before they-will-stop until — so as
ἡμᾶς διαθῶσιν. καὶ Λακεδαιμονίων μὲν κατηγοροῦσιν,
us they-dispose and Lacedaemonians indeed they-accuse
ὅτι τὴν Καδμείαν κατέλαβον καὶ φρουρὰς εἰς τὰς πόλεις 19
that — Cadmea they-seized and garrisons into the cities
καθίστασαν, αὐτοὶ δ᾽ οὐ φύλακας εἰσπέμποντες, ἀλλὰ
established themselves but not guards sending-in but
τῶν μὲν τὰ τείχη κατασκάπτοντες, τοὺς δ᾽ ἄρδην
of-the-ones indeed the walls razing the-others but utterly
ἀπολλύοντες οὐδὲν οἴονται δεινὸν ποιεῖν, ἀλλ᾽ εἰς τοῦτ᾽
destroying nothing think terrible to-do but into this
ἀναισχυντίας ἐληλύθασιν, ὥστε τῆς μὲν αὑτῶν σωτηρίας
of-shamelessness have-come that of-the indeed their-own safety
τοὺς συμμάχους ἅπαντας ἀξιοῦσιν ἐπιμελεῖσθαι, τῆς δὲ
the allies all they-think-fit to-take-care of-the but
τῶν ἄλλων δουλείας αὐτοὺς κυρίους καθιστᾶσιν.
of-the others slavery themselves masters they-make
καίτοι τίς οὐκ ἂν μισήσειε τὴν τούτων πλεονεξίαν, 20
and-yet who not — would-hate the of-these greed
οἳ τῶν μὲν ἀσθενεστέρων ἄρχειν ζητοῦσι, τοῖς δὲ
who over-the indeed weaker to-rule seek with-the but
κρείττοσιν ἴσον ἔχειν οἴονται δεῖν, καὶ τῇ μὲν ὑμετέρᾳ
stronger equal to-have think to-be-necessary and the indeed your

πόλει τῆς γῆς τῆς ὑπ᾽ Ὠρωπίων δεδομένης φθονοῦσιν,
city of-the land the by Oropians given begrudge
αὐτοὶ δὲ βίᾳ τὴν ἀλλοτρίαν χώραν κατανέμονται;
themselves but by-force the others' land divide-up
21 καὶ πρὸς τοῖς ἄλλοις κακοῖς λέγουσιν, ὡς ὑπὲρ τοῦ
and besides the other evils they-say that for the
κοινοῦ τῶν συμμάχων ταῦτ᾽ ἔπραξαν. καίτοι
common-interest of-the allies these-things they-did and-yet
᾽χρῆν αὐτούς, ὄντος ἐνθάδε συνεδρίου καὶ τῆς ὑμετέρας
it-was-necessary them being here a-council and the your
πόλεως ἄμεινον βουλεύεσθαι δυναμένης ἢ τῆς Θηβαίων,
city better to-deliberate able than the of-Thebans
οὐχ ὑπὲρ τῶν πεπραγμένων ἥκειν ἀπολογησομένους, ἀλλὰ
not for the things-done to-come going-to-defend-themselves but
πρὶν ποιῆσαί τι τούτων ἐλθεῖν ὡς ὑμᾶς βουλευσομένους.
before to-do anything of-these to-come to you going-to-deliberate
22 νῦν δὲ τὰς μὲν οὐσίας τὰς ἡμετέρας ἰδίᾳ διηρπάκασι, τῆς
now but the indeed properties the our privately they-have-plundered of-the
δὲ διαβολῆς ἅπασι τοῖς συμμάχοις ἥκουσι μεταδώσοντες.
but slander to-all the allies they-come going-to-give-a-share
ἣν ὑμεῖς, ἢν σωφρονῆτε, φυλάξεσθε· πολὺ γὰρ κάλλιον
which you if you-are-sensible will-guard-against much for finer
τούτους ἀναγκάσαι μιμήσασθαι τὴν ὁσιότητα τὴν ὑμετέραν
these to-compel to-imitate the piety the your
ἢ τῆς τούτων παρανομίας αὐτοὺς πεισθῆναι μετασχεῖν,
than in-the of-these lawlessness yourselves to-be-persuaded to-share
οἳ μηδὲν τῶν αὐτῶν τοῖς ἄλλοις γιγνώσκουσιν.
who nothing of-the same-things as-the others judge

Thebes spoke of freedom while at war and now, thinking itself safe, of its own profit, claiming that its hold on Plataea serves the allies. Plataea was twice besieged for its friendship with Athens, while Thebes has often betrayed Athens: saved by Athens in the Corinthian war, it joined Sparta at the peace; it swore to follow Sparta against Athens, and after Athens restored it when the Cadmea was seized, it sent envoys to Sparta offering to be slaves. Long ago Thebes betrayed all Greece to the Persians; in the Decelean war it alone voted to enslave Athens and make its land a sheep pasture. Some say Boeotia shields Attica, but Thebes, fearing for its life, cannot go over to Sparta, as its conduct over Oropus showed. Athens wins not by force but by justice, as its own recovery after the war proved, and must keep the oaths.

οἶμαι γὰρ ἅπασι φανερὸν εἶναι, διότι προσήκει τοὺς εὖ 23
I-think for to-all evident to-be that it-befits the-ones well
φρονοῦντας ἐν μὲν τῷ πολέμῳ σκοπεῖν, ὅπως ἐκ παντὸς
thinking in indeed the war to-consider how by every
τρόπου πλέον ἕξουσι τῶν ἐχθρῶν, ἐπειδὰν δ' εἰρήνη
way more they-will-have than-the enemies when but peace
γένηται, μηδὲν περὶ πλείονος ποιεῖσθαι τῶν ὅρκων καὶ
comes nothing of more to-make than-the oaths and
τῶν συνθηκῶν.
the agreements
οὗτοι δὲ τότε μὲν ἐν ἁπάσαις ταῖς πρεσβείαις ὑπὲρ τῆς 24
these but then indeed in all the embassies for the
ἐλευθερίας καὶ τῆς αὐτονομίας ἐποιοῦντο τοὺς λόγους·
freedom and the autonomy made the speeches
ἐπειδὴ δὲ νομίζουσιν αὐτοῖς ἄδειαν γεγενῆσθαι, πάντων
when but they-think for-themselves impunity to-have-arisen of-all
τῶν ἄλλων ἀμελήσαντες ὑπὲρ τῶν ἰδίων κερδῶν καὶ
the other-things having-neglected for the private gains and
τῆς αὐτῶν βίας λέγειν τολμῶσι,
the their-own violence to-speak they-dare

25 καὶ φασὶ τὸ Θηβαίους ἔχειν τὴν ἡμετέραν, τοῦτο συμφέρον
and they-say the Thebans to-hold the ours this advantageous
εἶναι τοῖς συμμάχοις, κακῶς εἰδότες, ὡς οὐδ᾽ αὐτοῖς τοῖς
to-be for-the allies badly knowing that not-even to-themselves the-ones
παρὰ τὸ δίκαιον πλεονεκτοῦσιν οὐδὲ πώποτε συνήνεγκεν,
contrary-to the just gaining-advantage nor ever has-it-profited
ἀλλὰ πολλοὶ δὴ τῆς ἀλλοτρίας ἀδίκως ἐπιθυμήσαντες περὶ
but many indeed the others' unjustly having-desired about
τῆς αὐτῶν δικαίως εἰς τοὺς μεγίστους κινδύνους κατέστησαν.
the their-own justly into the greatest dangers came
26 ἀλλὰ μὴν οὐδ᾽ ἐκεῖνό γ᾽ ἔξουσι λέγειν, ὡς αὐτοὶ
but truly not-even that at-least they-will-be-able to-say that themselves
μέν, μεθ᾽ ὧν ἂν γένωνται, πιστοὶ διατελοῦσιν ὄντες,
indeed with whomever — they-are faithful continue being
ἡμᾶς δ᾽ ἄξιον φοβεῖσθαι, μὴ κομισάμενοι τὴν χώραν πρὸς
us but worth to-fear lest having-recovered the land to
Λακεδαιμονίους ἀποστῶμεν· εὑρήσετε γὰρ ἡμᾶς μὲν δὶς
Lacedaemonians we-revolt you-will-find for us indeed twice
ἐκπεπολιορκημένους ὑπὲρ τῆς φιλίας τῆς ὑμετέρας, τούτους
taken-by-siege for the friendship the your these
δὲ πολλάκις εἰς ταύτην τὴν πόλιν ἐξημαρτηκότας.
but often against this the city having-erred
27 καὶ τὰς μὲν παλαιὰς προδοσίας πολὺ ἂν ἔργον εἴη
and the indeed ancient treacheries much — task it-would-be
λέγειν· γενομένου δὲ τοῦ Κορινθιακοῦ πολέμου διὰ
to-tell having-arisen but the Corinthian war because-of
τὴν ὕβριν τὴν τούτων, καὶ Λακεδαιμονίων μὲν ἐπ᾽
the insolence the of-these and Lacedaemonians indeed against
αὐτοὺς στρατευσάντων, δι᾽ ὑμᾶς δὲ σωθέντες οὐχ
them having-campaigned through you but having-been-saved not
ὅπως τούτων χάριν ἀπέδοσαν, ἀλλ᾽ ἐπειδὴ διελύεσθε
only for-these gratitude they-repaid but when you-were-ending

τὸν πόλεμον, ἀπολιπόντες ὑμᾶς εἰς τὴν Λακεδαιμονίων
the war having-deserted you into the of-Lacedaemonians
συμμαχίαν εἰσῆλθον.
alliance they-entered
καὶ Χῖοι μὲν καὶ Μυτιληναῖοι καὶ Βυζάντιοι συμπαρέμειναν, 28
and Chians indeed and Mytilenaeans and Byzantines stood-by-you
οὗτοι δὲ τηλικαύτην πόλιν οἰκοῦντες οὐδὲ κοινοὺς σφᾶς
these but such-great city inhabiting not-even impartial them-
αὐτοὺς παρασχεῖν ἐτόλμησαν ἀλλ᾽ εἰς τοῦτ᾽ ἀνανδρίας καὶ
-selves to-show they-dared but into this of-cowardice and
πονηρίας ἦλθον, ὥστ᾽ ὤμοσαν ἦ μὴν ἀκολουθήσειν μετ᾽
wickedness they-came that they-swore truly indeed to-be-going-to-follow with
ἐκείνων ἐφ᾽ ὑμᾶς τοὺς διασώσαντας τὴν πόλιν αὐτῶν·
them against you the-ones having-saved the city their
ὑπὲρ ὧν δόντες τοῖς θεοῖς δίκην καὶ τῆς Καδμείας
for which having-paid to-the gods penalty and — Cadmea
καταληφθείσης ἠναγκάσθησαν ἐνθάδε καταφυγεῖν. ὅθεν
having-been-seized they-were-compelled here to-flee-for-refuge from-where
καὶ μάλιστ᾽ ἐπεδείξαντο τὴν αὐτῶν ἀπιστίαν·
also most they-showed the their-own faithlessness
σωθέντες γὰρ πάλιν διὰ τῆς ὑμετέρας δυνάμεως 29
having-been-saved for again through the your power
καὶ κατελθόντες εἰς τὴν αὐτῶν οὐδένα χρόνον ᾽νέμειναν,
and having-returned into the their-own no time they-stayed
ἀλλ᾽ εὐθὺς εἰς Λακεδαίμονα πρέσβεις ἀπέστελλον, ἕτοιμοι
but at-once to Lacedaemon envoys they-sent ready
δουλεύειν ὄντες καὶ μηδὲν κινεῖν τῶν πρότερον πρὸς
to-be-slaves being and nothing to-disturb of-the-things before toward
αὐτοὺς ὡμολογημένων. καὶ τί δεῖ μακρολογεῖν;
them agreed and why is-it-necessary to-speak-at-length
εἰ γὰρ μὴ προσέταττον ἐκεῖνοι τούς τε φεύγοντας
if for not had-enjoined they the both exiles

καταδέχεσθαι καὶ τοὺς αὐτόχειρας ἐξείργειν, οὐδὲν ἂν
to-receive and the murderers to-exclude nothing —
ἐκώλυεν αὐτοὺς μετὰ τῶν ἠδικηκότων ἐφ' ὑμᾶς
would-have-prevented them with the-ones having-wronged against you
τοὺς εὐεργέτας στρατεύεσθαι.
the benefactors to-campaign
30 καὶ τοιοῦτοι μὲν νεωστὶ περὶ τὴν πόλιν τήνδε
and such indeed lately toward the city this
γεγενημένοι, τὸ δὲ παλαιὸν ἁπάσης τῆς Ἑλλάδος προδόται
having-become the but of-old of-all — Greece traitors
καταστάντες, αὐτοὶ μὲν ὑπὲρ οὕτως ἑκουσίων καὶ
having-become themselves indeed for so voluntary and
μεγάλων ἀδικημάτων συγγνώμης τυχεῖν ἠξιώθησαν,
great wrongs pardon to-obtain were-thought-worthy
ἡμῖν δ' ὑπὲρ ὧν ἠναγκάσθημεν, οὐδεμίαν ἔχειν οἴονται
to-us but for what we-were-compelled none to-have they-think
δεῖν, ἀλλὰ τολμῶσιν ὄντες Θηβαῖοι λακωνισμὸν
to-be-necessary but they-dare being Thebans Laconism
ἑτέροις ὀνειδίζειν, οὓς πάντες ἴσμεν πλεῖστον χρόνον
on-others to-reproach whom all we-know most time
Λακεδαιμονίοις δεδουλευκότας καὶ προθυμότερον ὑπὲρ τῆς
to-Lacedaemonians having-been-slaves and more-eagerly for the
ἐκείνων ἀρχῆς ἢ τῆς αὐτῶν σωτηρίας πεπολεμηκότας.
their empire than for-the their-own safety having-warred
31 ποίας γὰρ εἰσβολῆς ἀπελείφθησαν τῶν εἰς ταύτην τὴν
which for invasion did-they-miss of-the-ones into this the
χώραν γεγενημένων; ἢ τίνων οὐκ ἐχθίους ὑμῖν καὶ
land having-happened or than-whom not more-hateful to-you and
δυσμενέστεροι διετέλεσαν ὄντες; οὐκ ἐν τῷ Δεκελεικῷ
more-hostile continued being not in the Decelean
πολέμῳ πλειόνων αἴτιοι κακῶν ἐγένοντο τῶν ἄλλων
war of-more causes of-evils they-became than-the others

τῶν συνεισβαλόντων; οὐ δυστυχησάντων ὑμῶν μόνοι τῶν
the-ones having-joined-the-invasion not having-been-unfortunate you alone of-the
συμμάχων ἔθεντο τὴν ψῆφον, ὡς χρὴ τήν τε πόλιν
allies cast the vote that it-is-necessary the both city
ἐξανδραποδίσασθαι καὶ τὴν χώραν ἀνεῖναι μηλόβοτον
to-enslave and the land to-let-go as-sheep-pasture
ὥσπερ τὸ Κρισαῖον πεδίον;
like the Crisaean plain
ὥστ᾽ εἰ Λακεδαιμόνιοι τὴν αὐτὴν γνώμην ἔσχον Θηβαίοις, 32
so-that if Lacedaemonians the same judgment had as-Thebans
οὐδὲν ἂν ἐκώλυε τοὺς ἅπασι τοῖς Ἕλλησιν
nothing — would-have-prevented the-ones for-all the Greeks
αἰτίους τῆς σωτηρίας γενομένους αὐτοὺς ὑπὸ τῶν
causes of-the safety having-been themselves by the
Ἑλλήνων ἐξανδραποδισθῆναι καὶ ταῖς μεγίσταις συμφοραῖς
Greeks to-be-enslaved and in-the greatest misfortunes
περιπεσεῖν. καίτοι τίνα τηλικαύτην εὐεργεσίαν ἔχοιεν ἂν
to-fall-into and-yet what such-great benefaction could-they —
εἰπεῖν, ἥτις ἱκανὴ γενήσεται διαλῦσαι τὴν ἔχθραν τὴν ἐκ
to-tell which sufficient will-be to-dissolve the enmity the from
τούτων δικαίως ἂν ὑπάρχουσαν πρὸς αὐτούς;
these justly — existing toward them
τούτοις μὲν οὖν οὐδεὶς λόγος ὑπολείπεται τηλικαῦτα τὸ 33
for-these indeed then no argument is-left such-great in-the
μέγεθος ἐξημαρτηκόσι, τοῖς δὲ συναγορεύειν βουλομένοις
size having-erred to-the-ones but to-speak-for-them wishing
ἐκεῖνος μόνος, ὡς νῦν μὲν ἡ Βοιωτία προπολεμεῖ τῆς
that alone that now indeed — Boeotia fights-in-defense-of the
ὑμετέρας χώρας, ἢν δὲ διαλύσησθε τὴν πρὸς τούτους
your land if but you-dissolve the toward these
φιλίαν, ἀσύμφορα τοῖς συμμάχοις διαπράξεσθε· μεγάλην
friendship disadvantageous-things for-the allies you-will-accomplish great

γὰρ ἔσεσθαι τὴν ῥοπήν, εἰ μετὰ Λακεδαιμονίων
for to-be-going-to-be the turn-of-the-scale if with Lacedaemonians
ἡ τούτων γενήσεται πόλις.
the of-these will-be city
34 ἐγὼ δ' οὔτε τοῖς συμμάχοις ἡγοῦμαι λυσιτελεῖν τοὺς
I but neither for-the allies think to-be-profitable the
ἀσθενεστέρους τοῖς κρείττοσι δουλεύειν, καὶ γὰρ τὸν
weaker to-the stronger to-be-slaves and for the
παρελθόντα χρόνον ὑπὲρ τούτων ἐπολεμήσαμεν, οὔτε
past time for these we-warred nor
Θηβαίους εἰς τοῦτο μανίας ἥξειν ὥστ' ἀποστάντας
Thebans into this of-madness to-be-going-to-come that having-revolted
τῆς συμμαχίας Λακεδαιμονίοις ἐνδώσειν τὴν πόλιν,
from-the alliance to-Lacedaemonians to-be-going-to-hand-over the city
οὐχ ὡς πιστεύων τοῖς τούτων ἤθεσιν, ἀλλ' οἶδ' ὅτι
not as trusting the of-these characters but I-know that
γιγνώσκουσιν, ὡς δυοῖν θάτερον ἀναγκαῖόν ἐστιν αὐτοῖς, ἢ
they-recognize that of-two one-or-other necessary is for-them either
μένοντας ἀποθνῄσκειν καὶ πάσχειν, οἷά περ ἐποίησαν, ἢ
staying to-die and to-suffer such-as very they-did or
φεύγοντας ἀπορεῖν καὶ τῶν ἐλπίδων ἁπασῶν ἐστερῆσθαι.
fleeing to-be-at-a-loss and of-the hopes all to-be-deprived
35 πότερα γὰρ τὰ πρὸς τοὺς πολίτας αὐτοῖς ἔχει καλῶς,
whether for the-things toward the citizens for-them are well
ὧν τοὺς μὲν ἀποκτείναντες, τοὺς δ' ἐκ τῆς πόλεως
of-whom the-ones indeed having-killed the-others but from the city
ἐκβαλόντες διηρπάκασι τὰς οὐσίας, ἢ τὰ πρὸς
having-expelled they-have-plundered the properties or the-things toward
τοὺς ἄλλους Βοιωτούς, ὧν οὐκ ἄρχειν μόνον ἀδίκως
the other Boeotians whom not to-rule only unjustly

ἐπιχειροῦσιν, ἀλλὰ τῶν μὲν τὰ τείχη κατεσκάφασι,
they-attempt but of-the-ones indeed the walls they-have-razed
τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν;
of-the-others but also the land they-have-deprived
ἀλλὰ μὴν οὐδ' ἐπὶ τὴν ὑμετέραν πόλιν οἷόν τ' 36
but truly not-even to the your city possible —
αὐτοῖς ἐπανελθεῖν ἐστίν, ἣν οὕτω συνεχῶς φανήσονται
for-them to-return is which so continuously they-will-appear
προδιδόντες. ὥστ' οὐκ ἔστιν ὅπως βουλήσονται πρὸς ὑμᾶς
betraying so-that not is how they-will-wish toward you
ὑπὲρ τῆς ἀλλοτρίας διενεχθέντες τὴν αὐτῶν πόλιν οὕτως
for the others' having-quarreled the their-own city so
εἰκῇ καὶ προδήλως ἀποβαλεῖν, ἀλλὰ πολὺ κοσμιώτερον
at-random and manifestly to-throw-away but much more-orderly
διακείσονται πρὸς ἁπάσας τὰς πράξεις, καὶ τοσούτῳ
they-will-be-disposed toward all the actions and so-much
πλείω ποιήσονται θεραπείαν ὑμῶν, ὅσῳ περ ἂν μᾶλλον
more will-make courting of-you as-much-as very — more
περὶ σφῶν αὐτῶν δεδίωσιν.
about them- -selves they-fear
ἐπεδείξαντο δ' ὑμῖν, ὡς χρὴ τῇ φύσει χρῆσθαι τῇ 37
they-showed and to-you how it-is-necessary the nature to-treat the
τούτων, ἐξ ὧν ἔπραξαν περὶ Ὠρωπόν· ὅτε μὲν γὰρ ἐξουσίαν
of-these from what they-did about Oropus when indeed for license
ἤλπισαν αὐτοῖς ἔσεσθαι ποιεῖν, ὅ τι ἂν βουληθῶσιν,
they-hoped for-themselves to-be-going-to-be to-do what ever — they-wished
οὐχ ὡς συμμάχοις ὑμῖν προσηνέχθησαν, ἀλλ' ἅπερ
not as allies toward-you they-behaved but what-very
ἂν εἰς τοὺς πολεμιωτάτους ἐξαμαρτεῖν ἐτόλμησαν·
— against the most-hostile to-err they-would-have-dared
ἐπειδὴ δ' ἐκσπόνδους αὐτοὺς ἀντὶ τούτων ἐψηφίσασθε
when but outside-the-treaty them instead-of these you-voted

ποιῆσαι, παυσάμενοι τῶν φρονημάτων ἦλθον ὡς ὑμᾶς,
to-make having-stopped from-the arrogances they-came to you
ταπεινότερον διατεθέντες ἢ νῦν ἡμεῖς τυγχάνομεν ἔχοντες.
more-humbly disposed than now we happen being
38 ὥστ᾽ ἤν τινες ὑμᾶς ἐκφοβῶσι τῶν ῥητόρων, ὡς κίνδυνός
so-that if some you frighten of-the orators that danger
ἐστι, μὴ μεταβάλωνται καὶ γένωνται μετὰ τῶν πολεμίων,
it-is lest they-change and become with the enemies
οὐ χρὴ πιστεύειν· τοιαῦται γὰρ αὐτοὺς ἀνάγκαι
not it-is-necessary to-believe such for them necessities
κατειλήφασιν, ὥστε πολὺ ἂν θᾶττον τὴν ὑμετέραν ἀρχὴν
have-seized that much — more-quickly the your rule
ἢ τὴν Λακεδαιμονίων συμμαχίαν ὑπομείναιεν.
than the of-Lacedaemonians alliance they-would-endure
39 εἰ δ᾽ οὖν καὶ τἀναντία μέλλοιεν ἅπαντα πράξειν, οὐδ᾽
if but then even the-opposite they-were-about all to-do not-even
οὕτως ἡγοῦμαι προσήκειν ὑμῖν τῆς Θηβαίων πόλεως πλείω
so I-think to-befit you of-the of-Thebans city more
ποιήσασθαι λόγον ἢ τῶν ὅρκων καὶ τῶν συνθηκῶν,
to-make account than of-the oaths and the agreements
ἐνθυμουμένους πρῶτον μέν, ὡς οὐ τοὺς κινδύνους ἀλλὰ
considering first indeed that not the dangers but
τὰς ἀδοξίας καὶ τὰς αἰσχύνας φοβεῖσθαι πάτριον ὑμῖν
the disgraces and the shames to-fear ancestral for-you
ἐστιν, ἔπειθ᾽ ὅτι συμβαίνει κρατεῖν ἐν τοῖς πολέμοις οὐ
is then that it-happens to-prevail in the wars not
τοὺς βίᾳ τὰς πόλεις καταστρεφομένους ἀλλὰ τοὺς
the-ones by-force the cities subduing but the-ones
ὁσιώτερον καὶ πραότερον τὴν Ἑλλάδα διοικοῦντας.
more-piously and more-gently — Greece managing

καὶ ταῦτ᾽ ἐπὶ πλειόνων μὲν ἄν τις παραδειγμάτων 40
and these-things in more indeed — anyone examples
ἔχοι διελθεῖν· τὰ δ᾽ οὖν ἐφ᾽ ἡμῶν γενόμενα τίς οὐκ
could to-go-through the-things but then in our-time having-happened who not
οἶδεν, ὅτι καὶ Λακεδαιμόνιοι τὴν δύναμιν τὴν ὑμετέραν
knows that both Lacedaemonians the power the your
ἀνυπόστατον δοκοῦσαν εἶναι κατέλυσαν, μικρὰς μὲν
irresistible seeming to-be overthrew small indeed
ἀφορμὰς εἰς τὸν πόλεμον τὸν κατὰ θάλατταν τὸ πρῶτον
resources for the war the by sea at-the first
ἔχοντες, διὰ δὲ τὴν δόξαν ταύτην προσαγόμενοι τοὺς
having through but the reputation this winning-over the
Ἕλληνας, καὶ πάλιν ὑμεῖς τὴν ἀρχὴν ἀφείλεσθε τὴν
Greeks and again you the empire took-away the
ἐκείνων, ἐξ ἀτειχίστου μὲν τῆς πόλεως ὁρμηθέντες καὶ
their from unwalled indeed the city having-set-out and
κακῶς πραττούσης, τὸ δὲ δίκαιον ἔχοντες σύμμαχον;
badly faring the but justice having as-ally
καὶ τούτων ὡς οὐ βασιλεὺς αἴτιος ἦν ὁ τελευταῖος 41
and of-these that not the-king cause was the last
χρόνος σαφῶς ἐπέδειξεν· ἔξω γὰρ αὐτοῦ τῶν πραγμάτων
time clearly showed outside for he of-the affairs
γεγενημένου, καὶ τῶν μὲν ὑμετέρων ἀνελπίστως ἐχόντων,
having-become and the indeed your hopelessly being
Λακεδαιμονίοις δὲ σχεδὸν ἁπασῶν τῶν πόλεων δουλευουσῶν,
to-Lacedaemonians but nearly all the cities being-slaves
ὅμως αὐτῶν τοσοῦτον περιεγένεσθε πολεμοῦντες ὥστ᾽
nevertheless them so-much you-prevailed-over warring that
ἐκείνους ἀγαπητῶς ἰδεῖν τὴν εἰρήνην γενομένην.
they gladly to-see the peace having-come

42 μηδεὶς οὖν ὑμῶν ὀρρωδείτω μετὰ τοῦ δικαίου ποιούμενος
let-no-one then of-you be-afraid with the just making
τοὺς κινδύνους, μηδ᾽ οἰέσθω συμμάχων ἀπορήσειν, ἂν
the dangers nor think of-allies to-be-going-to-lack if
τοῖς ἀδικουμένοις ἐθέλητε βοηθεῖν ἀλλὰ μὴ Θηβαίοις
the wronged you-are-willing to-help but not Thebans
μόνοις· οἷς νῦν τἀναντία ψηφισάμενοι πολλοὺς ἐπιθυμεῖν
alone to-whom now the-opposite having-voted many to-desire
ποιήσετε τῆς ὑμετέρας φιλίας. ἢν γὰρ ἐνδείξησθ᾽ ὡς
you-will-make of-the your friendship if for you-show that
ὁμοίως ἅπασιν ὑπὲρ τῶν συνθηκῶν παρεσκεύασθε πολεμεῖν,
alike for-all for the agreements you-are-prepared to-war
43 τίνες εἰς τοῦτ᾽ ἀνοίας ἥξουσιν ὥστε βούλεσθαι μετὰ τῶν
who into this of-folly will-come that to-wish with the-ones
καταδουλουμένων εἶναι μᾶλλον ἢ μεθ᾽ ὑμῶν τῶν ὑπὲρ
enslaving to-be rather than with you the-ones for
τῆς αὐτῶν ἐλευθερίας ἀγωνιζομένων; εἰ δὲ μή, τί λέγοντες,
the their-own freedom contending if but not what saying
ἢν πάλιν γένηται πόλεμος, ἀξιώσετε προσάγεσθαι τοὺς
if again comes war will-you-think-fit to-win-over the
Ἕλληνας, εἰ τὴν αὐτονομίαν προτείνοντες ἐκδώσετε
Greeks if the autonomy holding-out you-will-surrender
πορθεῖν Θηβαίοις, ἥντιν᾽ ἂν βούλωνται τῶν πόλεων;
to-ravage to-Thebans whichever — they-wish of-the cities

It would be inconsistent for Athens to fight Sparta for the treaty while letting Thebes break it, and to help those who were always Sparta's allies while abandoning Plataea, which was Sparta's only in the last war. The Plataeans, robbed of city, land, and property in a single day, wander as beggars, grieve wherever they go, see their old parents ill supported and their children in service, and families divided by want. They beg the old and the young to restore their land, since when Athens' fathers left their land in the Persian war, the Plataeans' ancestors alone of those outside the Peloponnese shared the danger and helped save its city.

πῶς δ' οὐ τἀναντία φανήσεσθε πράττοντες ὑμῖν αὐτοῖς, 44
how and not the-opposite will-you-appear doing to-you yourselves
εἰ Θηβαίους μὲν μὴ διακωλύσετε παραβαίνοντας τοὺς
if Thebans indeed not you-prevent transgressing the
ὅρκους καὶ τὰς συνθήκας, πρὸς δὲ Λακεδαιμονίους ὑπὲρ
oaths and the agreements against but Lacedaemonians for
τῶν αὐτῶν τούτων προσποιήσεσθε πολεμεῖν; καὶ τῶν
the same these you-pretend to-war and from-the
μὲν κτημάτων τῶν ὑμετέρων αὐτῶν ἀπέστητε, βουλόμενοι
indeed possessions the your own you-withdrew wishing
τὴν συμμαχίαν ὡς μεγίστην ποιῆσαι, τούτους δὲ τὴν
the alliance as greatest to-make these but the
ἀλλοτρίαν ἔχειν ἐάσετε καὶ τοιαῦτα ποιεῖν, ἐξ ὧν
others' to-hold you-will-allow and such-things to-do from which
ἅπαντες χείρους εἶναι νομιοῦσιν ὑμᾶς;
all worse to-be will-think you
ὃ δὲ πάντων δεινότατον, εἰ τοῖς μὲν συνεχῶς μετὰ 45
what but of-all most-terrible if for-the-ones indeed continuously with
Λακεδαιμονίων γεγενημένοις δεδογμένον ὑμῖν ἐστὶ βοηθεῖν,
Lacedaemonians having-been decreed by-you it-is to-help
ἤν τι παράσπονδον αὐτοῖς ἐκεῖνοι προστάττωσιν, ἡμᾶς δ'
if anything contrary-to-the-truce them they enjoin us but

οἳ τὸν μὲν πλεῖστον χρόνον μεθ᾽ ὑμῶν ὄντες διατετελέκαμεν,
who the indeed most time with you being have-continued
τὸν δὲ τελευταῖον μόνον πόλεμον ὑπὸ Λακεδαιμονίοις
the but last only war under Lacedaemonians
ἠναγκάσθημεν γενέσθαι, διὰ ταύτην τὴν πρόφασιν
were-compelled to-be because-of this the pretext
ἀθλιώτατα πάντων ἀνθρώπων περιόψεσθε διακειμένους.
most-wretchedly of-all men you-will-overlook disposed
46 τίνας γὰρ ἂν ἡμῶν εὕροι τις δυστυχεστέρους, οἵτινες
whom for — than-us could-find anyone more-unfortunate who
καὶ πόλεως καὶ χώρας καὶ χρημάτων ἐν μιᾷ στερηθέντες
both of-city and of-land and of-property in one deprived
ἡμέρᾳ, πάντων τῶν ἀναγκαίων ὁμοίως ἐνδεεῖς ὄντες ἀλῆται
day of-all the necessities alike needy being wanderers
καὶ πτωχοὶ καθέσταμεν, ἀποροῦντες, ὅποι τραπώμεθα,
and beggars have-become being-at-a-loss where we-may-turn
καὶ πάσας τὰς οἰκήσεις δυσχεραίνοντες· ἤν τε γὰρ
and all the dwellings finding-hard if both for
δυστυχοῦντας καταλάβωμεν, ἀλγοῦμεν ἀναγκαζόμενοι πρὸς
unfortunate we-find-them we-grieve being-compelled besides
τοῖς οἰκείοις κακοῖς καὶ τῶν ἀλλοτρίων κοινωνεῖν·
the own evils also the others' to-share
47 ἤν θ᾽ ὡς εὖ πράττοντας ἔλθωμεν, ἔτι χαλεπώτερον
if and as well faring we-come still harder
ἔχομεν, οὐ ταῖς ἐκείνων φθονοῦντες εὐπορίαις ἀλλὰ μᾶλλον
we-are not the their begrudging prosperities but rather
ἐν τοῖς τῶν πέλας ἀγαθοῖς τὰς ἡμετέρας αὐτῶν συμφορὰς
in the of-the neighbors goods the our own misfortunes
καθορῶντες, ἐφ᾽ αἷς ἡμεῖς οὐδεμίαν ἡμέραν ἀδακρυτὶ
seeing over which we no day tearless

διάγομεν ἀλλὰ πενθοῦντες τὴν πατρίδα καὶ θρηνοῦντες τὴν
spend but mourning the fatherland and lamenting the
μεταβολὴν τὴν γεγενημένην ἅπαντα τὸν χρόνον διατελοῦμεν.
change the having-happened all the time we-continue
τίνα γὰρ ἡμᾶς οἴεσθε γνώμην ἔχειν ὁρῶντας καὶ τοὺς 48
what for us do-you-think judgment to-have seeing both the
γονέας αὐτῶν ἀναξίως γηροτροφουμένους καὶ τοὺς παῖδας
parents our unworthily being-supported-in-old-age and the children
οὐκ ἐπὶ ταῖς ἐλπίσιν αἷς ἐποιησάμεθα παιδευομένους, ἀλλὰ
not for the hopes which we-had being-educated but
πολλοὺς μὲν μικρῶν ἕνεκα συμβολαίων δουλεύοντας,
many indeed of-small for-the-sake-of contracts being-slaves
ἄλλους δ' ἐπὶ θητείαν ἰόντας, τοὺς δ' ὅπως ἕκαστοι
others and to hired-labor going the-others but as each
δύνανται τὰ καθ' ἡμέραν ποριζομένους, ἀπρεπῶς καὶ
are-able the-things by day providing unbecomingly both
τοῖς τῶν προγόνων ἔργοις καὶ ταῖς αὐτῶν ἡλικίαις καὶ
to-the of-the ancestors deeds and to-the their-own ages and
τοῖς φρονήμασι τοῖς ἡμετέροις;
to-the spirits the our
ὃ δὲ πάντων ἄλγιστον, ὅταν τις ἴδῃ χωριζομένους ἀπ' 49
what but of-all most-painful when anyone sees being-separated from
ἀλλήλων μὴ μόνον πολίτας ἀπὸ πολιτῶν ἀλλὰ καὶ γυναῖκας
one-another not only citizens from citizens but also wives
ἀπ' ἀνδρῶν καὶ θυγατέρας ἀπὸ μητέρων καὶ πᾶσαν
from husbands and daughters from mothers and all
τὴν συγγένειαν διαλυομένην, ὃ πολλοῖς τῶν ἡμετέρων
the kinship being-dissolved which to-many of-the our
πολιτῶν διὰ τὴν ἀπορίαν συμβέβηκεν· ὁ γὰρ κοινὸς βίος
citizens because-of the want has-happened the for common life
ἀπολωλὼς ἰδίας τὰς ἐλπίδας ἕκαστον ἡμῶν ἔχειν πεποίηκεν.
having-perished private the hopes each of-us to-have has-made

50 οἶμαι δ᾽ ὑμᾶς οὐδὲ τὰς ἄλλας αἰσχύνας ἀγνοεῖν τὰς
I-think and you not-even the other disgraces to-be-ignorant-of the
διὰ πενίαν καὶ φυγὴν γιγνομένας, ἃς ἡμεῖς τῇ μὲν
through poverty and exile arising which we in-the indeed
διανοίᾳ χαλεπώτερον τῶν ἄλλων φέρομεν, τῷ δὲ λόγῳ
mind more-harshly than-the others bear in-the but speech
παραλείπομεν, αἰσχυνόμενοι λίαν ἀκριβῶς τὰς ἡμετέρας
we-pass-over being-ashamed too precisely the our
αὐτῶν ἀτυχίας ἐξετάζειν.
own misfortunes to-examine

51 ὧν αὐτοὺς ὑμᾶς ἀξιοῦμεν ἐνθυμουμένους ἐπιμέλειάν
which you yourselves we-ask considering care
τινα ποιήσασθαι περὶ ἡμῶν. καὶ γὰρ οὐδ᾽ ἀλλότριοι
some to-make about us and for not-even strangers
τυγχάνομεν ὑμῖν ὄντες, ἀλλὰ ταῖς μὲν εὐνοίαις ἅπαντες
we-happen to-you being but in-the indeed goodwills all
οἰκεῖοι, τῇ δὲ συγγενείᾳ τὸ πλῆθος ἡμῶν· διὰ γὰρ τὰς
kin in-the but kinship the multitude of-us through for the
ἐπιγαμίας τὰς δοθείσας ἐκ πολιτίδων ὑμετέρων γεγόναμεν·
intermarriages the granted from citizen-women your we-have-been-born
ὥστ᾽ οὐχ οἷόν θ᾽ ὑμῖν ἀμελῆσαι, περὶ ὧν ἐληλύθαμεν
so-that not possible — for-you to-neglect about what we-have-come
δεησόμενοι. καὶ γὰρ ἂν πάντων εἴη δεινότατον,
going-to-ask also for — of-all would-be most-terrible

52 εἰ πρότερον μὲν ἡμῖν μετέδοτε τῆς πατρίδος τῆς
if before indeed to-us you-gave-a-share of-the fatherland the
ὑμετέρας αὐτῶν, νῦν δὲ μηδὲ τὴν ἡμετέραν ἀποδοῦναι
your own now but not-even the our to-give-back
δόξειεν ὑμῖν. ἔπειτ᾽ οὐδ᾽ εἰκὸς ἕνα μὲν ἕκαστον
should-seem-good to-you then not-even reasonable one indeed each
ἐλεεῖσθαι τῶν παρὰ τὸ δίκαιον δυστυχούντων, ὅλην
to-be-pitied of-the-ones contrary-to the just unfortunate whole

δὲ πόλιν οὕτως ἀνόμως διεφθαρμένην μηδὲ κατὰ μικρὸν
but city so lawlessly destroyed not-even by little
οἴκτου δυνηθῆναι τυχεῖν, ἄλλως τε καὶ παρ' ὑμᾶς
of-pity to-be-able to-obtain otherwise both and to you
καταφυγοῦσαν, οἷς οὐδὲ τὸ πρότερον αἰσχρῶς οὐδ'
having-fled-for-refuge for-whom not-even the former-time shamefully nor
ἀκλεῶς ἀπέβη τοὺς ἱκέτας ἐλεήσασιν.
ingloriously it-turned-out the suppliants having-pitied
ἐλθόντων γὰρ Ἀργείων ὡς τοὺς προγόνους ὑμῶν καὶ 53
having-come for Argives to the ancestors your and
δεηθέντων ἀνελέσθαι τοὺς ὑπὸ τῇ Καδμείᾳ τελευτήσαντας,
having-begged to-take-up the-ones under — Cadmea having-died
πεισθέντες ὑπ' ἐκείνων καὶ Θηβαίους ἀναγκάσαντες
having-been-persuaded by them and Thebans having-compelled
βουλεύσασθαι νομιμώτερον οὐ μόνον αὐτοὶ κατ' ἐκείνους
to-deliberate more-lawfully not only themselves at those
τοὺς καιροὺς εὐδοκίμησαν, ἀλλὰ καὶ τῇ πόλει δόξαν
the times were-well-thought-of but also for-the city glory
ἀείμνηστον εἰς ἅπαντα τὸν χρόνον κατέλιπον, ἧς οὐκ
ever-remembered for all the time they-left of-which not
ἄξιον προδότας γενέσθαι. καὶ γὰρ αἰσχρὸν φιλοτιμεῖσθαι
worth traitors to-become also for shameful to-pride-oneself
μὲν ἐπὶ τοῖς τῶν προγόνων ἔργοις, φαίνεσθαι δ' ἐκείνοις
indeed on the of-the ancestors deeds to-appear but to-them
τἀναντία περὶ τῶν ἱκετῶν πράττοντας.
the-opposite about the suppliants doing
καίτοι πολὺ περὶ μειζόνων καὶ δικαιοτέρων ἥκομεν 54
and-yet much about greater and juster-things we-have-come
ποιησόμενοι τὰς δεήσεις· οἱ μὲν γὰρ ἐπὶ τὴν ἀλλοτρίαν
going-to-make the supplications they indeed for against the others'-land
στρατεύσαντες ἱκέτευον ὑμᾶς, ἡμεῖς δὲ τὴν ἡμετέραν αὐτῶν
having-campaigned supplicated you we but the our own

ἀπολωλεκότες, κἀκεῖνοι μὲν παρεκάλουν ἐπὶ τὴν τῶν
having-lost and-they indeed summoned to the of-the
νεκρῶν ἀναίρεσιν, ἡμεῖς δ' ἐπὶ τὴν τῶν λοιπῶν σωτηρίαν.
dead recovery we but to the of-the rest safety
55 ἔστι δ' οὐκ ἴσον κακὸν οὐδ' ὅμοιον τοὺς τεθνεῶτας
it-is and not equal evil nor like the dead
ταφῆς εἴργεσθαι καὶ τοὺς ζῶντας πατρίδος ἀποστερεῖσθαι
from-burial to-be-excluded and the living of-fatherland to-be-deprived
καὶ τῶν ἄλλων ἀγαθῶν ἁπάντων, ἀλλὰ τὸ μὲν δεινότερον
and of-the other goods all but the indeed more-terrible
τοῖς κωλύουσιν ἢ τοῖς ἀτυχοῦσι, τὸ δὲ μηδεμίαν
for-the-ones preventing than for-the unfortunate the but no
ἔχοντα καταφυγὴν ἀλλ' ἄπολιν γενόμενον καθ' ἑκάστην
having refuge but cityless having-become by each
τὴν ἡμέραν κακοπαθεῖν καὶ τοὺς αὐτοῦ περιορᾶν μὴ
the day to-suffer-hardship and the his-own to-overlook not
δυνάμενον ἐπαρκεῖν, τί δεῖ λέγειν, ὅσον τὰς ἄλλας
being-able to-relieve why is-it-necessary to-say how-much the other
συμφορὰς ὑπερβέβληκεν;
misfortunes it-has-surpassed
56 ὑπὲρ ὧν ἅπαντας ὑμᾶς ἱκετεύομεν ἀποδοῦναι τὴν χώραν
for which all you we-supplicate to-give-back the land
ἡμῖν καὶ τὴν πόλιν, τοὺς μὲν πρεσβυτέρους ὑπομιμνήσκοντες,
to-us and the city the indeed elder reminding
ὡς οἰκτρὸν τοὺς τηλικούτους ὁρᾶσθαι δυστυχοῦντας
how pitiable the-ones of-such-age to-be-seen being-unfortunate
καὶ τῶν καθ' ἡμέραν ἀποροῦντας, τοὺς δὲ νεωτέρους
and of-the by day being-at-a-loss the but younger
ἀντιβολοῦντες καὶ δεόμενοι βοηθῆσαι τοῖς ἡλικιώταις καὶ μὴ
entreating and begging to-help the age-mates and not
περιδεῖν ἔτι πλείω κακὰ τῶν εἰρημένων παθόντας.
to-overlook further more evils than-the-ones said having-suffered

ὀφείλετε δὲ μόνοι τῶν Ἑλλήνων τοῦτον τὸν ἔρανον, 57
you-owe and alone of-the Greeks this the contribution
ἀναστάτοις ἡμῖν γεγενημένοις ἐπαμῦναι. καὶ γὰρ τοὺς
uprooted to-us having-become to-come-to-aid and for the
ἡμετέρους προγόνους φασὶν ἐκλιπόντων τῶν ὑμετέρων
our ancestors they-say having-left the your
πατέρων ἐν τῷ Περσικῷ πολέμῳ ταύτην τὴν χώραν
fathers in the Persian war this the land
μόνους τῶν ἔξω Πελοποννήσου κοινωνοὺς ἐκείνοις τῶν
alone of-the-ones outside Peloponnese partners with-them of-the
κινδύνων γενομένους συνανασῶσαι τὴν πόλιν αὐτοῖς· ὥστε
dangers having-become to-help-save the city for-them so-that
δικαίως ἂν τὴν αὐτὴν εὐεργεσίαν ἀπολάβοιμεν, ἥνπερ
justly — the same benefaction we-might-receive which-very
αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.
ourselves we-happen to you having-rendered-first
εἰ δ' οὖν καὶ μηδὲν ὑμῖν τῶν σωμάτων τῶν ἡμετέρων 58
if but then even nothing to-you of-the bodies the our
δέδοκται φροντίζειν, ἀλλὰ τήν γε χώραν οὐ πρὸς
has-been-decided to-care-for but the at-least land not like
ὑμῶν ἐστὶν ἀνέχεσθαι πεπορθημένην, ἐν ᾗ μέγιστα
you is to-endure ravaged in which greatest
σημεῖα τῆς ἀρετῆς τῆς ὑμετέρας καὶ τῶν ἄλλων τῶν
signs of-the virtue the your and of-the other the-ones
συναγωνισαμένων καταλείπεται·
having-contended-with-you are-left
τὰ μὲν γὰρ ἄλλα τρόπαια πόλει πρὸς πόλιν γέγονεν, 59
the indeed for other trophies city against city have-been
ἐκεῖνα δ' ὑπὲρ ἁπάσης τῆς Ἑλλάδος πρὸς ὅλην τὴν ἐκ
those but for all — Greece against whole the from
τῆς Ἀσίας δύναμιν ἕστηκεν. ἃ Θηβαῖοι μὲν εἰκότως
— Asia power stand which Thebans indeed reasonably

ἀφανίζουσι, τὰ γὰρ μνημεῖα τῶν τότε γενομένων αἰσχύνη
obliterate the for memorials of-the then events shame
τούτοις ἐστίν, ὑμῖν δὲ προσήκει διασῴζειν· ἐξ ἐκείνων
to-these is for-you but it-befits to-preserve from those
γὰρ τῶν ἔργων ἡγεμόνες κατέστητε τῶν Ἑλλήνων.
for the deeds leaders you-became of-the Greeks
60 ἄξιον δὲ καὶ τῶν θεῶν καὶ τῶν ἡρώων μνησθῆναι τῶν
worth and both of-the gods and of-the heroes to-make-mention of-the-ones
ἐκεῖνον τὸν τόπον κατεχόντων καὶ μὴ περιορᾶν τὰς
that the place holding and not to-overlook the
τιμὰς αὐτῶν καταλυομένας, οἷς ὑμεῖς καλλιερησάμενοι
honors their being-abolished to-whom you having-sacrificed-favorably
τοιοῦτον ὑπέστητε κίνδυνον, ὃς καὶ τούτους καὶ τοὺς
such you-underwent danger which both these and the
ἄλλους ἅπαντας Ἕλληνας ἠλευθέρωσεν. χρὴ δὲ
others all Greeks freed it-is-necessary and
καὶ τῶν προγόνων ποιήσασθαί τινα πρόνοιαν καὶ μὴ
also of-the ancestors to-make some forethought and not
παραμελῆσαι μηδὲ τῆς περὶ ἐκείνους εὐσεβείας,
to-neglect nor the toward them piety
61 οἳ πῶς ἂν διατεθεῖεν, εἴ τις ἄρα τοῖς ἐκεῖ φρόνησίς
who how — would-be-disposed if any then to-the-ones there understanding
ἐστι περὶ τῶν ἐνθάδε γιγνομένων, εἰ κυρίων ὑμῶν
is about the-things here happening if masters you
ὄντων αἴσθοιντο τοὺς μὲν δουλεύειν τοῖς βαρβάροις
being they-should-perceive the-ones indeed to-be-slaves to-the barbarians
ἀξιώσαντας δεσπότας τῶν ἄλλων καθισταμένους, ἡμᾶς
having-thought-fit masters of-the others being-made us
δὲ τοὺς ὑπὲρ τῆς ἐλευθερίας συναγωνισαμένους μόνους
but the-ones for the freedom having-contended-with alone
τῶν Ἑλλήνων ἀναστάτους γεγενημένους, καὶ τοὺς μὲν
of-the Greeks uprooted having-become and the indeed

τῶν συγκινδυνευσάντων τάφους μὴ τυγχάνοντας τῶν
of-the fellow-combatants tombs not obtaining the
νομιζομένων σπάνει τῶν ἐποισόντων, Θηβαίους δὲ τοὺς
customary-rites for-lack of-the-ones going-to-offer Thebans and the-ones
τἀναντία παραταξαμένους κρατοῦντας τῆς χώρας ἐκείνης;
the-opposite having-been-drawn-up mastering the land that
ἐνθυμεῖσθε δ' ὅτι Λακεδαιμονίων μεγίστην ἐποιεῖσθε 62
consider and that against-Lacedaemonians greatest you-made
κατηγορίαν, ὅτι Θηβαίοις χαριζόμενοι τοῖς τῶν Ἑλλήνων
accusation that to-Thebans gratifying the of-the Greeks
προδόταις ἡμᾶς τοὺς εὐεργέτας διέφθειραν. μὴ τοίνυν
traitors us the benefactors they-destroyed not then
ἐάσητε ταύτας τὰς βλασφημίας περὶ τὴν ὑμετέραν
allow these the slanders about the your
γενέσθαι πόλιν, μηδὲ τὴν ὕβριν τὴν τούτων ἀντὶ τῆς
to-arise city nor the insolence the of-these instead-of the
παρούσης ἕλησθε δόξης.
present choose glory
πολλῶν δ' ἐνόντων εἰπεῖν, ἐξ ὧν ἄν τις ὑμᾶς ἐπαγάγοι 63
many and being-available to-say from which — anyone you could-induce
μᾶλλον φροντίσαι τῆς ἡμετέρας σωτηρίας, οὐ δύναμαι πάντα
more to-care-for the our safety not I-am-able all
περιλαβεῖν, ἀλλ' αὐτοὺς χρὴ καὶ τὰ παραλελειμμένα
to-embrace but yourselves it-is-necessary also the-things passed-over
συνιδόντας καὶ μνησθέντας μάλιστα μὲν τῶν ὅρκων καὶ
having-perceived and having-remembered most indeed the oaths and
τῶν συνθηκῶν, ἔπειτα δὲ καὶ τῆς ἡμετέρας εὐνοίας καὶ
the agreements then and also the our goodwill and
τῆς τούτων ἔχθρας, ψηφίσασθαί τι περὶ ἡμῶν δίκαιον.
the of-these enmity to-vote something about us just

ISOCRATES

ΠΑΡΑΓΡΑΦΗ ΠΡΟΣ ΚΑΛΛΙΜΑΧΟΝ

Against Callimachus

The defendant speaks first because he has entered a special plea under the law of Archinus, which lets a man sued contrary to the amnesty oaths plead in bar and makes the loser pay a sixth. Under the Ten, his friend Patrocles, the king-archon, seized money Callimachus was carrying as belonging to a man of the Piraeus party, and the Council confiscated it. After the return, Callimachus sued Patrocles and took ten minas from him, two hundred drachmas from Lysimachus, and then blamed the speaker. Advised by some of Callimachus' own associates, the speaker paid him two hundred drachmas and they entrusted the dispute to arbitration by Nicomachus. Callimachus later brought a suit for ten thousand drachmas anyway; the speaker argues the arbitration took place, that he wronged no one even under the Thirty, and that the amnesty protects him, as the city released Philo of Coele.

εἰ μὲν καὶ ἄλλοι τινὲς ἦσαν ἠγωνισμένοι τοιαύτην 1
if indeed also others some had contested such
παραγραφήν, ἀπ' αὐτοῦ τοῦ πράγματος ἠρχόμην ἂν τοὺς
special-plea from itself the matter I-would-begin — the
λόγους ποιεῖσθαι· νῦν δ' ἀνάγκη περὶ τοῦ νόμου πρῶτον
speeches to-make now but necessity about the law first
εἰπεῖν, καθ' ὃν εἰσεληλύθαμεν, ἵν' ἐπιστάμενοι, περὶ
to-speak under which we-have-come-to-court so-that knowing about
ὧν ἀμφισβητοῦμεν, τὴν ψῆφον φέρητε, καὶ μηδεὶς ὑμῶν
what we-dispute the vote you-may-cast and no-one of-you
θαυμάσῃ διότι φεύγων τὴν δίκην πρότερος λέγω τοῦ
be-surprised that defending the suit first I-speak than-the
διώκοντος.
prosecutor

ἐπειδὴ γὰρ ἐκ Πειραιέως κατελθόντες ἐνίους ἑωρᾶτε τῶν 2
when for from Piraeus having-returned some you-saw of-the
πολιτῶν συκοφαντεῖν ὡρμημένους καὶ τὰς συνθήκας λύειν
citizens to-play-the-sycophant set-on and the agreements to-break

ἐπιχειροῦντας, βουλόμενοι τούτους τε παῦσαι καὶ τοῖς ἄλλοις
attempting wishing these both to-stop and to-the others
ἐπιδεῖξαι, ὅτι οὐκ ἀναγκασθέντες ἐποιήσασθ' αὐτὰς ἀλλ'
to-show that not compelled you-made them but
ἡγούμενοι τῇ πόλει συμφέρειν, εἰπόντος Ἀρχίνου νόμον
thinking for-the city to-be-advantageous Archinus having-proposed a-law
ἔθεσθε, ἄν τις δικάζηται παρὰ τοὺς ὅρκους, ἐξεῖναι τῷ
you-passed if anyone sues contrary-to the oaths to-be-allowed for-the
φεύγοντι παραγράψασθαι, τοὺς δ' ἄρχοντας περὶ τούτου
defendant to-enter-a-special-plea the and magistrates about this
πρῶτον εἰσάγειν, λέγειν δὲ πρότερον τὸν παραγραψάμενον,
first to-bring-in to-speak and first the-one having-entered-the-plea
3 ὁπότερος δ' ἂν ἡττηθῇ, τὴν ἐπωβελίαν ὀφείλειν, ἵν'
whichever and — is-defeated the sixth-part to-owe so-that
οἱ τολμῶντες μνησικακεῖν μὴ μόνον ἐπιορκοῦντες
the-ones daring to-bear-grudges not only perjuring
ἐξελέγχοιντο μηδὲ τὴν παρὰ τῶν θεῶν τιμωρίαν ὑπομένοιεν
should-be-convicted nor the from the gods vengeance should-await
ἀλλὰ καὶ παραχρῆμα ζημιοῦντο. δεινὸν οὖν ἡγησάμην,
but also at-once should-be-penalized terrible then I-thought
εἰ τῶν νόμων οὕτως ἐχόντων ἐγὼ περιόψομαι τὸν μὲν
if the laws so being I shall-overlook the indeed
συκοφάντην ἐν τριάκοντα δραχμαῖς κινδυνεύοντα, ἐμαυτὸν
sycophant for thirty drachmas running-risk myself
δὲ περὶ τῆς οὐσίας ἁπάσης ἀγωνιζόμενον.
but about the property all contending
4 ἀποδείξω δὲ Καλλίμαχον οὐ μόνον παρὰ τὰς συνθήκας
I-shall-show and Callimachus not only contrary-to the agreements
δικαζόμενον ἀλλὰ καὶ περὶ τῶν ἐγκλημάτων ψευδόμενον,
suing but also about the charges lying
καὶ προσέτι δίαιταν ἡμῖν γεγενημένην περὶ αὐτῶν.
and moreover an-arbitration for-us having-taken-place about them

βούλομαι δ' ἐξ ἀρχῆς ὑμῖν διηγήσασθαι τὰ πραχθέντα·
I-wish and from beginning to-you to-narrate the things-done
ἂν γὰρ τοῦτο μάθητε, ὡς οὐδὲν ὑπ' ἐμοῦ κακὸν πέπονθεν,
if for this you-learn that nothing by me evil he-has-suffered
ἡγοῦμαι ταῖς τε συνθήκαις ὑμᾶς ἥδιον βοηθήσειν καὶ
I-think the both agreements you more-gladly to-be-going-to-help and
τούτῳ μᾶλλον ὀργιεῖσθαι.
with-him more to-be-going-to-be-angry
ἦρχον μὲν γὰρ οἱ δέκα οἱ μετὰ τοὺς τριάκοντα 5
were-ruling indeed for the Ten the-ones after the Thirty
καταστάντες, ὄντος δέ μοι Πατροκλέους ἐπιτηδείου,
established being and to-me Patrocles friend
τοῦ τότε βασιλεύοντος, ἔτυχον μετ' αὐτοῦ βαδίζων.
the then king-archon I-happened with him walking
ἐκεῖνος δ' ἐχθρὸς ὢν Καλλιμάχῳ τῷ νῦν ἐμὲ διώκοντι
he and enemy being to-Callimachus the-one now me prosecuting
τὴν δίκην, ἀπήντησεν ἀργύριον φέροντι. λαβόμενος δ'
the suit met-him money carrying having-seized and
αὐτοῦ Πάμφιλον ἔφασκεν αὐτὸ καταλιπεῖν καὶ δημόσιον
him Pamphilus he-claimed it to-leave and public-property
γίγνεσθαι· ἐκεῖνον γὰρ εἶναι τῶν ἐν Πειραιεῖ.
to-become him for to-be of-the-ones in Piraeus
ἀμφισβητοῦντος δὲ τούτου καὶ λοιδορίας αὐτοῖς 6
disputing and him and abuse between-them
γενομένης ἄλλοι τε πολλοὶ συνέδραμον, καὶ κατὰ τύχην
arising others both many ran-together and by chance
Ῥίνων εἷς τῶν δέκα γενόμενος προσῆλθεν. εὐθὺς οὖν πρὸς
Rhinon one of-the Ten having-become came-up at-once then to
αὐτὸν τὴν φάσιν τῶν χρημάτων ὁ Πατροκλῆς ἐποιεῖτο·
him the denunciation of-the money — Patrocles made
ὁ δ' ὡς τοὺς συνάρχοντας ἦγεν ἀμφοτέρους. ἐκεῖνοι δ' εἰς
he and to the fellow-officials led both they and to

τὴν βουλὴν περὶ αὐτῶν ἀπέδοσαν· κρίσεως δὲ γενομένης
the council about them referred judgment and having-taken-place
ἔδοξε τὰ χρήματα δημόσι᾽ εἶναι. μετὰ δὲ ταῦτ᾽,
it-was-decided the money public to-be after and these-things
7 ἐπειδὴ κατῆλθον οἱ φεύγοντες ἐκ Πειραιέως, οὗτος
when returned the exiles from Piraeus this-man
ἐνεκάλει τῷ Πατροκλεῖ καὶ δίκας ἐλάγχανεν ὡς αἰτίῳ
charged — Patrocles and suits brought as cause
τῆς συμφορᾶς γεγενημένῳ· διαλλαγεὶς δὲ πρὸς ἐκεῖνον
of-the misfortune having-been having-been-reconciled and with him
καὶ πραξάμενος αὐτὸν δέκα μνᾶς ἀργυρίου Λυσίμαχον
and having-exacted from-him ten minas of-silver Lysimachus
ἐσυκοφάντει· λαβὼν δὲ καὶ παρὰ τούτου διακοσίας
he-blackmailed having-got and also from this-man two-hundred
δραχμὰς ἐμοὶ πράγματα παρεῖχεν. καὶ τὸ μὲν πρῶτον
drachmas to-me trouble he-caused and the indeed first
ἐνεκάλει φάσκων με συμπράττειν ἐκείνοις, τελευτῶν δ᾽ εἰς
he-charged claiming me to-be-acting-with them finally and into
τοῦτ᾽ ἀναιδείας ἦλθεν, ὥσθ᾽ ἁπάντων με τῶν γεγενημένων
this of-shamelessness he-came that of-all me the events
ᾐτιᾶτο· ἅπερ ἴσως καὶ νῦν τολμήσει κατηγορεῖν.
he-accused which-very perhaps also now he-will-dare to-allege
8 ἐγὼ δ᾽ ὑμῖν παρέξομαι μάρτυρας πρῶτον μὲν τοὺς ἐξ
I but to-you will-provide witnesses first indeed the-ones from
ἀρχῆς παραγενομένους, ὡς οὔτ᾽ ἐπελαβόμην οὔτ᾽ ἐφηψάμην
beginning present that neither I-laid-hold nor I-touched
τῶν χρημάτων, ἔπειτα Ῥίνωνα καὶ τοὺς συνάρχοντας,
the money then Rhinon and the fellow-officials
ὡς οὐκ ἐγὼ τὴν φάσιν ἀλλὰ Πατροκλῆς ἐποιήσατο
that not I the denunciation but Patrocles made

πρὸς αὐτούς, ἔτι δὲ τοὺς βουλευτάς, ὡς ἐκεῖνος ἦν
to them further and the councilors that he was
ὁ κατηγορῶν. καί μοι κάλει τούτων μάρτυρας.
the-one accusing and for-me call of-these witnesses
οὕτω τοίνυν πολλῶν παραγενομένων τοῖς πραχθεῖσιν, 9
so then many having-been-present at-the things-done
ὥσπερ οὐδενὸς συνειδότος αὐτὸς μὲν οὗτος ἐφιστάμενος
as-if no-one knowing himself indeed this-man standing
εἰς τοὺς ὄχλους καὶ καθίζων ἐπὶ τοῖς ἐργαστηρίοις
among the crowds and sitting at the workshops
λόγους ἐποιεῖτο ὡς δεινὰ πεπονθὼς ὑπ᾽ ἐμοῦ καὶ
speeches made as terrible-things having-suffered by me and
τῶν χρημάτων ἀπεστερημένος, τῶν δὲ χρωμένων τινὲς
of-the money deprived of-the and intimates some
τούτῳ προσιόντες μοι συνεβούλευον ἀπαλλάττεσθαι τῆς
with-this-man approaching me advised to-be-rid of-the
πρὸς τοῦτον διαφορᾶς καὶ μὴ βούλεσθαι κακῶς ἀκούειν
with him dispute and not to-wish ill to-hear
μηδὲ κινδυνεύειν περὶ πολλῶν χρημάτων, μηδ᾽ εἰ σφόδρα
nor to-run-risks about much money not-even if greatly
πιστεύω τῷ πράγματι, λέγοντες, ὡς πολλὰ παρὰ
I-trust the case saying that many-things contrary-to
γνώμην ἐν τοῖς δικαστηρίοις ἀποβαίνει,
expectation in the courts turn-out
καὶ ὅτι τύχῃ μᾶλλον ἢ τῷ δικαίῳ κρίνεται τὰ παρ᾽ 10
and that by-chance rather than by-the just are-decided the-things among
ὑμῖν, ὥστε λυσιτελεῖν μοι μίκρ᾽ ἀναλώσαντι μεγάλων
you so-that to-be-profitable for-me small-things having-spent from-great
ἐγκλημάτων ἀπαλλαγῆναι μᾶλλον ἢ μηδὲν ἀποτείσαντι
charges to-be-freed rather than nothing having-paid
κινδυνεύειν περὶ τηλικούτων. τί ἂν ὑμῖν τὰ πολλὰ
to-run-risks about such-great-things why — to-you the many-things

διηγοίμην; οὐδὲν γὰρ παρέλιπον τῶν εἰθισμένων περὶ
should-I-narrate nothing for they-left-out of-the-things customary about
τῶν τοιούτων λέγεσθαι. τελευτῶν δ' οὖν ἐπείσθην, ἅπαντα
the such to-be-said finally but then I-was-persuaded all
γὰρ εἰρήσεται τἀληθῆ πρὸς ὑμᾶς, δοῦναι τούτῳ διακοσίας
for will-be-said the-truth to you to-give to-him two-hundred
δραχμάς. ἵνα δὲ μὴ πάλιν ἐξείη συκοφαντεῖν αὐτῷ,
drachmas so-that but not again it-might-be-possible to-play-the-sycophant for-him
δίαιταν ἐπὶ ῥητοῖς ἐπετρέψαμεν Νικομάχῳ Βατῆθεν. ***
arbitration on stated-terms we-entrusted to-Nicomachus of-Bate (lacuna)
11 τὸ μὲν τοίνυν πρῶτον ἐνέμεινε τοῖς ὡμολογημένοις,
the indeed then first he-abided-by the agreements
ὕστερον δ' ἐπιβουλεύσας μετὰ Ξενοτίμου τοῦ τοὺς νόμους
later but having-plotted with Xenotimus the-one the laws
διαφθείροντος καὶ τὰ δικαστήρια δεκάζοντος καὶ τὰς
corrupting and the courts bribing and the
ἀρχὰς λυμαινομένου καὶ πάντων κακῶν αἰτίου λαγχάνει
offices ruining and of-all evils cause he-brings
μοι δίκην μυρίων δραχμῶν. προβαλλομένου δ'
against-me a-suit of-ten-thousand drachmas putting-forward and
ἐμοῦ μάρτυρα, ὡς οὐκ εἰσαγώγιμος ἦν ἡ δίκη διαίτης
me a-witness that not admissible was the suit an-arbitration
γεγενημένης, ἐκείνῳ μὲν οὐκ ἐπεξῆλθεν,
having-taken-place him indeed not he-prosecuted
12 εἰδώς, ὅτι, εἰ μὴ μεταλάβοι τὸ πέμπτον μέρος τῶν
knowing that if not he-should-get the fifth part of-the
ψήφων, τὴν ἐπωβελίαν ὀφλήσει, πείσας δὲ τὴν ἀρχὴν
votes the sixth-part he-will-incur having-persuaded and the magistracy
πάλιν τὴν αὐτὴν δίκην ἐγράψατο, ὡς ἐν τοῖς πρυτανείοις
again the same suit he-entered as in the court-fees
μόνον κινδυνεύσων. ἀπορῶν δ' ὅ τι χρησαίμην τοῖς
only going-to-run-risk at-a-loss and what ever I-should-do-with the

κακοῖς, ἡγησάμην εἶναι κράτιστον ἐξ ἴσου καταστήσαντ᾽
evils I-thought to-be best on equal-terms having-made
ἀμφοτέροις τὸν κίνδυνον εἰσελθεῖν εἰς ὑμᾶς. καὶ τὰ
for-both the risk to-come-in before you and the-things
μὲν γενόμενα ταῦτ᾽ ἐστίν.
indeed having-happened these are
πυνθάνομαι δὲ Καλλίμαχον οὐ μόνον περὶ τῶν ἐγκλημάτων 13
I-learn and Callimachus not only about the charges
διανοεῖσθαι ψευδῆ λέγειν ἀλλὰ καὶ τὴν δίαιταν μέλλειν
to-intend lies to-tell but also the arbitration to-be-about
ἔξαρνον εἶναι καὶ παρεσκευάσθαι λέγειν τοιούτους λόγους,
denying to-be and to-have-prepared to-say such arguments
ὡς οὐκ ἄν ποτ᾽ ἐπέτρεψε Νικομάχῳ δίαιταν, ὃν
that not — ever he-would-have-entrusted to-Nicomachus arbitration whom
ἠπίστατο πάλαι χρώμενον ἡμῖν, καὶ ὡς οὐκ εἰκὸς ἦν
he-knew long-since intimate with-us and that not reasonable it-was
αὐτὸν ἀντὶ μυρίων δραχμῶν διακοσίας ἐθελῆσαι λαβεῖν.
him instead-of ten-thousand drachmas two-hundred to-be-willing to-take
ὑμεῖς δ᾽ ἐνθυμεῖσθε πρῶτον μέν, ὅτι τὴν δίαιταν οὐκ 14
you but consider first indeed that the arbitration not
ἀμφισβητοῦντες ἀλλ᾽ ἐπὶ ῥητοῖς ἐπετρέψαμεν, ὥστ᾽ οὐδὲν
disputing but on stated-terms we-entrusted so-that nothing
ἄτοπον ἐποίησεν, εἰ Νικόμαχον εἵλετο διαιτητήν, ἀλλὰ πολὺ
strange he-did if Nicomachus he-chose as-arbitrator but much
μᾶλλον εἰ περὶ τῶν πραγμάτων ὡμολογηκὼς περὶ τοῦ
rather if about the matters having-agreed about the
διαιτητοῦ διεφέρετο. ἔπειτ᾽ ὀφειλομένων μὲν αὐτῷ μυρίων
arbitrator he-differed then being-owed indeed to-him ten-thousand
δραχμῶν οὐκ εἰκὸς ἦν αὐτὸν ἐπὶ δυοῖν μναῖν ποιήσασθαι
drachmas not reasonable it-was him for two minas to-make
τὴν διαλλαγήν· ἀδίκως δ᾽ αἰτιώμενον καὶ συκοφαντοῦντα
the settlement unjustly but accusing and playing-the-sycophant

οὐδὲν θαυμαστὸν τοσοῦτον ἐθελῆσαι λαβεῖν. ἔτι δ', εἰ
nothing wonderful so-much to-be-willing to-take further and if
μεγάλ' ἐγκαλῶν ὀλίγ' ἐπράξατο, οὐ τούτῳ τοῦτο
great-things charging small-things he-got not for-him this
τεκμήριόν ἐστιν, ὡς ἡ δίαιτα οὐ γέγονεν, ἀλλὰ πολὺ
proof is that the arbitration not has-taken-place but much
μᾶλλον ἡμῖν, ὡς καὶ τὴν ἀρχὴν οὐ δικαίως ἐνεκάλεσεν.
rather for-us that also the beginning not justly he-charged
15 θαυμάζω δ' εἰ αὐτὸν μὲν ἱκανὸν γνῶναι νομίζει, ὅτι οὐκ
I-wonder and if himself indeed competent to-know he-thinks that not
εἰκὸς ἀντὶ μυρίων δραχμῶν διακοσίας ἐθελῆσαι λαβεῖν,
reasonable instead-of ten-thousand drachmas two-hundred to-be-willing to-take
ἐμὲ δ' οὐκ ἂν οἴεται τοῦτ' ἐξευρεῖν, εἴπερ ἠβουλόμην ψευδῆ
me but not — he-thinks this to-find-out if-indeed I-wished false-things
λέγειν, ὅτι πλέον ἔδει φάσκειν τούτων δεδωκέναι.
to-say that more it-was-necessary to-claim than-these to-have-given
ἀξιῶ δ', ὅσον περ ἂν τούτῳ σημεῖον ἦν ὡς ἡ δίαιτα
I-think-fit and as-much-as very — to-him sign was that the arbitration
οὐ γέγονεν, ἑλόντι τὰ διαμαρτυρηθέντα, τοσοῦτον
not has-taken-place having-convicted the-things testified so-much
ἐμοὶ γενέσθαι τεκμήριον ὡς ἀληθῆ λέγω περὶ αὐτῆς, ἐπειδὴ
to-me to-be proof that true-things I-say about it since
τῷ μάρτυρι φανερός ἐστιν οὐδ' ἐπεξελθεῖν ἀξιώσας.
against-the witness evident he-is not-even to-prosecute having-thought-fit
16 ἡγοῦμαι δ', εἰ μήθ' ἡ δίαιτα ἐγεγόνει μήτε τῶν
I-think and if neither the arbitration had-taken-place nor of-the
πεπραγμένων ἦσαν μάρτυρες, ἔδει δ' ἐκ τῶν
things-done there-were witnesses it-was-necessary but from the
εἰκότων σκοπεῖν, οὐδ' οὕτω χαλεπῶς ἂν ὑμᾶς γνῶναι
probabilities to-consider not-even so with-difficulty — you to-know
τὰ δίκαια. εἰ μὲν γὰρ καὶ τοὺς ἄλλους ἀδικεῖν
the just-things if indeed for also the others to-wrong

ἐτόλμων, εἰκότως ἄν μου κατεγιγνώσκετε καὶ περὶ τοῦτον
I-dared reasonably — me you-would-condemn also about this-man
ἐξαμαρτάνειν· νῦν δ' οὐδένα φανήσομαι τῶν πολιτῶν οὔτε
to-err now but no-one I-shall-appear of-the citizens neither
χρήμασι ζημιώσας οὔτε περὶ τοῦ σώματος εἰς κίνδυνον
in-money having-penalized nor about the body into danger
καταστήσας, οὔτ' ἐκ μὲν τῶν μετεχόντων τῆς πολιτείας
having-brought nor from indeed the-ones sharing of-the citizenship
ἐξαλείψας, εἰς δὲ τὸν μετὰ Λυσάνδρου κατάλογον ἐγγράψας.
having-erased into but the with Lysander list having-enrolled
καίτοι πολλοὺς ἐπῆρεν ἡ τῶν τριάκοντα πονηρία τοιαῦτα 17
and-yet many incited the of-the Thirty villainy such-things
ποιεῖν· οὐ γὰρ ὅτι τοὺς ἀδικοῦντας ἐκόλαζον, ἀλλ' ἐνίοις
to-do not for only the-ones doing-wrong they-did-not-punish but some
καὶ προσέταττον ἐξαμαρτάνειν. ἐγὼ μὲν τοίνυν οὐδ' ἐπὶ
even they-ordered to-err I indeed then not-even under
τῆς ἐκείνων ἀρχῆς οὐδὲν εὑρεθήσομαι τοιοῦτον ἐργασάμενος·
the their rule anything shall-be-found such having-done
οὗτος δ' ἀδικηθῆναί φησιν, ὅτ' ἐξεβέβληντο μὲν οἱ
this-man but to-have-been-wronged he-says when had-been-expelled indeed the
τριάκοντα, ὁ δὲ Πειραιεὺς ἦν κατειλημμένος, ἐκράτει δ'
Thirty the but Piraeus was occupied was-master and
ὁ δῆμος, περὶ διαλλαγῶν δ' ἦσαν οἱ λόγοι.
the people about reconciliation and were the talks
καίτοι δοκεῖ ἂν ὑμῖν, ὅστις ἐπὶ τῶν τριάκοντα κόσμιον 18
and-yet does-it-seem — to-you whoever under the Thirty orderly
αὐτὸν παρέσχεν, εἰς τοῦτον ἀποθέσθαι τὸν χρόνον ἀδικεῖν,
himself showed for this to-have-reserved the time to-do-wrong
ἐν ᾧ καὶ τοῖς πρότερον ἡμαρτηκόσι μετέμελεν; ὃ δὲ
in which even the-ones before having-erred repented what but
πάντων δεινότατον, εἰ τῶν μὲν ὑπαρχόντων ἐχθρῶν μηδ'
of-all most-terrible if of-the indeed existing enemies not-even

ἀμύνεσθαι μηδέν᾽ ἠξίωσα, τοῦτον δὲ κακῶς ποιεῖν ἐπεχείρουν,
to-retaliate-on anyone I-thought-fit this-man but ill to-treat I-attempted
πρὸς ὃν οὐδὲν πώποτέ μοι συμβόλαιον ἐγένετο.
with whom no ever with-me contract was
19 ὡς μὲν οὖν οὐκ αἴτιός εἰμι Καλλιμάχῳ τῆς τῶν χρημάτων
that indeed then not cause I-am to-Callimachus of-the of-the money
δημεύσεως, ἱκανῶς ἀποδεδεῖχθαί μοι νομίζω· ὡς δ᾽ οὐκ
confiscation sufficiently to-have-been-shown by-me I-think that but not
ἐξῆν αὐτῷ δικάζεσθαι περὶ τῶν τότε γεγενημένων,
it-was-allowed him to-sue about the then events
οὐδ᾽ εἰ πάντα ταῦτ᾽ ἦν πεποιηκώς, ἅ φησιν αὐτός,
not-even if all these-things he-had having-done which he-says himself
ἐκ τῶν συνθηκῶν γνώσεσθε. καί μοι λαβὲ τὸ βιβλίον.
from the agreements you-will-know and for-me take the book
20 ἆρα μικρῷ τῷ δικαίῳ πιστεύων τὴν παραγραφὴν
then on-small the justice relying the special-plea
ἐποιησάμην, ἀλλ᾽ οὐ τῶν μὲν συνθηκῶν διαρρήδην
did-I-make but not the indeed agreements expressly
ἀφιεισῶν τοὺς ἐνδείξαντας ἢ φήναντας ἢ τῶν ἄλλων
releasing the-ones having-informed or having-denounced or of-the other
τι τῶν τοιούτων πράξαντας, ἐμαυτὸν δ᾽ ἔχων
anything of-the such having-done myself but being-able
ἀποφαίνειν, ὡς οὔτε ταῦτα πεποίηκα οὔτ᾽ ἄλλ᾽ οὐδὲν
to-show that neither these-things I-have-done nor other anything
ἐξήμαρτον; ἀνάγνωθι δή μοι καὶ τοὺς ὅρκους.
I-erred read now for-me also the oaths
21 οὐκ οὖν δεινόν, ὦ ἄνδρες δικασταί, οὕτω μὲν τῶν συνθηκῶν
not then terrible O men jurors so indeed the agreements
ἐχουσῶν, τοιούτων δὲ τῶν ὅρκων γενομένων, τοσοῦτον
being such and the oaths having-been-made so-much
φρονεῖν Καλλίμαχον ἐπὶ τοῖς λόγοις τοῖς αὐτοῦ ὥσθ᾽
to-be-proud Callimachus on the speeches the his-own that

ἡγεῖσθαι πείσειν ὑμᾶς ἐναντία τούτοις ψηφίσασθαι;
to-think to-be-going-to-persuade you contrary to-these to-vote
καὶ εἰ μὲν ἑώρα μεταμέλον τῇ πόλει τῶν πεπραγμένων, οὐκ
and if indeed he-saw repenting the city of-the things-done not
ἄξιον ἦν θαυμάζειν αὐτοῦ· νῦν δ' οὐ μόνον ἐν τῇ θέσει τῶν
worth it-were to-wonder-at him now but not only in the enacting of-the
νόμων ἐπεδείξασθε περὶ πολλοῦ ποιούμενοι τὰς συνθήκας,
laws you-showed of much making the agreements
ἀλλὰ καὶ Φίλωνα τὸν ἐκ Κοίλης ἐνδειχθέντα 22
but also Philo the-one from Coele denounced
παραπρεσβεύεσθαι, καὶ περὶ μὲν τοῦ πράγματος οὐδὲν
to-be-false-envoy and about indeed the matter nothing
ἔχοντ' ἀπολογήσασθαι, τὰς δὲ συνθήκας παρεχόμενον,
having to-defend-himself the but agreements producing
ἔδοξεν ὑμῖν ἀφεῖναι καὶ μηδὲ κρίσιν περὶ αὐτοῦ
it-seemed-good to-you to-release and not-even trial about him
ποιήσασθαι. καὶ ἡ μὲν πόλις οὐδὲ παρὰ τῶν
to-make and the indeed city not-even from the-ones
ὁμολογούντων ἐξαμαρτάνειν ἀξιοῖ δίκην λαβεῖν, οὗτος δὲ
admitting to-err thinks-fit penalty to-exact this-man but
καὶ τοὺς οὐδὲν ἠδικηκότας τολμᾷ συκοφαντεῖν.
even the-ones nothing having-wronged dares to-blackmail

II · THE AGREEMENTS MUST STAND

Thrasybulus and Anytus, though robbed of much, do not sue those who denounced them, and no one else has dared such a suit. It would be shameful to keep the oaths in their own affairs but break them for a sycophant, or to keep private contracts while letting anyone undo the city's agreements; Athens swore them when it was uncertain whether reconciliation would help, and now that it has proved good the city should not break them. Agreements order all of life among Greeks and barbarians, and Athens, saved by oaths when defeated, would be indignant if Sparta broke them. The city won no less glory from its moderation after civil strife,

which owed nothing to fortune, than from its wars. Callimachus will lament his poverty and the sixth he risks, but he could still drop the suit; the jurors should judge the facts, not his misfortunes.

23 καὶ μὴν οὐδὲ τάδ' αὐτὸν λέληθεν, ὅτι Θρασύβουλος
and truly not-even these-things him have-escaped that Thrasybulus
καὶ Ἄνυτος μέγιστον μὲν δυνάμενοι τῶν ἐν τῇ
and Anytus greatest indeed able of-the-ones in the
πόλει, πολλῶν δ' ἀπεστερημένοι χρημάτων, εἰδότες δὲ
city of-much but deprived money knowing and
τοὺς ἀπογράψαντας, ὅμως οὐ τολμῶσιν αὐτοῖς δίκας
the-ones having-listed-it nevertheless not dare against-them suits
λαγχάνειν οὐδὲ μνησικακεῖν, ἀλλ' εἰ καὶ περὶ τῶν ἄλλων
to-bring nor to-bear-grudges but if even about the other-things
μᾶλλον ἑτέρων δύνανται διαπράττεσθαι,
more than-others they-are-able to-accomplish
24 ἀλλ' οὖν περί γε τῶν ἐν ταῖς συνθήκαις ἴσον
but anyway about at-least the-things in the agreements equal
ἔχειν τοῖς ἄλλοις ἀξιοῦσιν. καὶ οὐχ οὗτοι μόνοι ταῦτ'
to-have with-the others they-think-fit and not these alone these-things
ἠξιώκασιν, ἀλλ' οὐδ' ὑμῶν οὐδεὶς τοιαύτην δίκην εἰσελθεῖν
have-thought-fit but not-even of-you anyone such suit to-bring-in
τετόλμηκεν. καίτοι δεινόν, εἰ ἐπὶ μὲν τοῖς ὑμετέροις
has-dared and-yet terrible if in indeed the your
αὐτῶν πράγμασιν ἐμμένετε τοῖς ὅρκοις, ἐπὶ δὲ τῇ τούτου
own affairs you-abide-by the oaths in but the of-this-man
συκοφαντίᾳ παραβαίνειν ἐπιχειρήσετε, καὶ τὰς μὲν ἰδίας
blackmail to-transgress you-will-attempt and the indeed private
ὁμολογίας δημοσίᾳ κυρίας ἀναγκάζετ' εἶναι, τὰς δὲ τῆς
covenants publicly valid you-compel to-be the but of-the
πόλεως συνθήκας ἰδίᾳ τὸν βουλόμενον λύειν ἐάσετε.
city agreements privately the-one wishing to-break you-will-allow

ὃ δὲ πάντων ἄν τις μάλιστα θαυμάσειεν, εἰ, ὅτε 25
what but of-all — anyone most would-wonder-at if when
μὲν ἄδηλον ἦν, εἰ συνοίσουσιν αἱ διαλλαγαὶ τῇ πόλει,
indeed unclear it-was if will-benefit the reconciliations the city
τοιούτους ὅρκους ἐποιήσασθε περὶ αὐτῶν, ὥστ' εἰ καὶ μὴ
such oaths you-made about them that if even not
συνέφερεν ἀναγκαῖον εἶναι τοῖς ὡμολογημένοις ἐμμένειν,
it-benefited necessary to-be by-the things-agreed to-abide
ἐπειδὴ δ' οὕτω καλῶς ὑμῖν συμβέβηκεν ὥστε καὶ
when but so well for-you it-has-turned-out that even
μηδεμιᾶς πίστεως γεγενημένης ἄξιον εἶναι τὴν παροῦσαν
no pledge having-been-given worth to-be the present
πολιτείαν διαφυλάττειν,
constitution to-preserve
τηνικαῦτα τοὺς ὅρκους παραβήσεσθε· καὶ τοῖς μὲν 26
then the oaths you-will-transgress and with-the-ones indeed
εἰρηκόσιν, ὡς χρὴ τὰς συνθήκας ἐξαλείφειν, ὠργίζεσθε,
having-said that it-is-necessary the agreements to-erase you-were-angry
τουτονὶ δ', ὃς γεγραμμένας αὐτὰς τολμᾷ παραβαίνειν,
this-man but who written them dares to-transgress
ἀζήμιον ἀφήσετε. ἀλλ' οὔτ' ἂν δίκαια οὔτ' ἄξι' ὑμῶν αὐτῶν
unpunished you-will-release but neither — just-things nor worthy of-you yourselves
οὔτ' ἂν πρέποντα τοῖς πρότερον ἐγνωσμένοις ποιήσαιτε.
nor — fitting to-the before decided-things you-would-do
ἐνθυμεῖσθε δ', ὅτι περὶ τῶν μεγίστων ἥκετε δικάσοντες· 27
consider and that about the greatest-things you-have-come going-to-judge
περὶ γὰρ συνθηκῶν τὴν ψῆφον οἴσετε, ἃς οὐδὲ πώποτ'
about for agreements the vote you-will-cast which not-even ever
οὔθ' ὑμῖν πρὸς ἑτέρους οὔτ' ἄλλοις πρὸς ὑμᾶς ἐλυσιτέλησε
either for-you toward others or for-others toward you it-was-profitable
παραβῆναι, τοσαύτην δ' ἔχουσι δύναμιν, ὥστε τὰ πλεῖστα
to-transgress such and they-have power that the most-things

τοῦ βίου καὶ τοῖς Ἕλλησι καὶ τοῖς βαρβάροις διὰ
of-the life both for-the Greeks and for-the barbarians through
συνθηκῶν εἶναι.
agreements to-be

28 ταύταις γὰρ πιστεύοντες ὡς ἀλλήλους ἀφικνούμεθα καὶ
in-these for trusting to one-another we-go and
πoριζόμεθα, ὧν ἕκαστοι τυγχάνομεν δεόμενοι· μετὰ τούτων
we-provide what each we-happen needing with these
καὶ τὰ συμβόλαια τὰ πρὸς ἡμᾶς αὐτοὺς ποιούμεθα καὶ τὰς
also the contracts the toward us ourselves we-make and the
ἰδίας ἔχθρας καὶ τοὺς κοινοὺς πολέμους διαλυόμεθα· τούτῳ
private enmities and the public wars we-end this
μόνῳ κοινῷ πάντες ἄνθρωποι διατελοῦμεν χρώμενοι.
alone common-thing all men continue using
ὥσθ' ἅπασι μὲν προσήκει βοηθεῖν αὐταῖς, μάλιστα δ' ὑμῖν.
so-that for-all indeed it-befits to-help them most but for-you

29 ὑπόγυιον γάρ ἐστιν, ἐξ οὗ καταπολεμηθέντες, ἐπὶ τοῖς
recent for it-is from when having-been-defeated into the
ἐχθροῖς γενόμενοι, πολλῶν ἐπιθυμησάντων διαφθεῖραι
enemies'-power having-come many having-desired to-destroy
τὴν πόλιν, εἰς ὅρκους καὶ συνθήκας κατεφύγομεν, ἃς εἰ
the city into oaths and agreements we-fled-for-refuge which if
Λακεδαιμόνιοι τολμῷεν παραβαίνειν, σφόδρ' ἂν ἕκαστος
Lacedaemonians should-dare to-transgress greatly — each
ὑμῶν ἀγανακτήσειεν.
of-you would-be-indignant

30 καίτοι πῶς οἷόν τ' ἐστὶν ἑτέρων κατηγορεῖν, οἷς αὐτός
and-yet how possible — is-it others to-accuse of-what himself
τις ἔνοχός ἐστιν; τῷ δ' ἂν δόξαιμεν ἀδικεῖσθαι παρὰ
one liable is in-what and — would-we-seem to-be-wronged contrary-to
τὰς συνθήκας κακῶς πάσχοντες, εἰ μηδ' αὐτοὶ φαινοίμεθ'
the agreements ill suffering if not-even ourselves we-should-appear

αὐτὰς περὶ πολλοῦ ποιούμενοι; τίνας δὲ πίστεις πρὸς τοὺς
them of much making what and pledges toward the
ἄλλους εὑρήσομεν, εἰ τὰς πρὸς ἡμᾶς αὐτοὺς γεγενημένας
others shall-we-find if the toward us ourselves made
οὕτως εἰκῇ λύσομεν;
so at-random we-shall-break
ἄξιον δὲ καὶ τῶνδε μνησθῆναι, διότι πολλῶν καὶ καλῶν 31
worth and also these-things to-mention that many and fine-things
τοῖς προγόνοις ἐν τῷ πολέμῳ πεπραγμένων οὐχ ἥκισθ'
by-the ancestors in the war having-been-done not least
ἡ πόλις ἐκ τούτων τῶν διαλλαγῶν εὐδοκίμησεν. πρὸς
the city from these the reconciliations was-well-thought-of for
μὲν γὰρ τὸν πόλεμον πολλαὶ πόλεις ἂν εὑρεθεῖεν καλῶς
indeed for the war many cities — could-be-found well
ἠγωνισμέναι, περὶ δὲ στάσεως οὐκ ἔστιν ἣν ἄν τις
having-fought about but faction not is which — anyone
ἐπιδείξειεν ἄμεινον τῆς ἡμετέρας βεβουλευμένην.
could-show better than-the ours having-deliberated
ἔτι δὲ τῶν μὲν τοιούτων ἔργων, ὅσα μετὰ κινδύνων 32
further and of-the indeed such deeds as-many-as with dangers
πέπρακται, τὸ πλεῖστον ἄν τις μέρος τῇ τύχῃ
have-been-done the most — anyone part to-the fortune
μεταδοίη· τῆς δ' εἰς ἡμᾶς αὐτοὺς μετριότητος οὐδεὶς
would-give-a-share of-the but toward us ourselves moderation no-one
ἂν ἄλλ' ἢ τὴν ἡμετέραν γνώμην αἰτιάσαιτο. ὥστ' οὐκ
— other than the our judgment would-credit so-that not
ἄξιον προδότας ταύτης τῆς δόξης γενέσθαι.
worth traitors of-this the glory to-become
καὶ μηδεὶς ἡγείσθω μ' ὑπερβάλλειν μηδὲ μείζω λέγειν, 33
and let-no-one think me to-exaggerate nor greater-things to-say
ὅτι δίκην ἰδίαν φεύγων τούτους εἴρηκα τοὺς λόγους.
that suit private defending these I-have-spoken the words

οὐ γὰρ μόνον περὶ τῶν ἐπιγεγραμμένων χρημάτων ἐστὶν
not for only about the entered money is
οὗτος ὁ ἀγών, ἀλλ' ἐμοὶ μὲν περὶ τούτων, ὑμῖν δὲ περὶ
this the contest but for-me indeed about these for-you but about
τῶν ὀλίγῳ πρότερον εἰρημένων· ὑπὲρ ὧν οὐδεὶς οὔτ' ἂν
the-things a-little before said for which no-one either —
εἰπεῖν ἀξίως δύναιτο οὔτ' ἂν τίμημ' ἱκανὸν ἐπιγράψαιτο.
to-speak worthily could or — penalty sufficient could-assess
34 τοσοῦτον γὰρ αὕτη διαφέρει τῶν ἄλλων δικῶν, ὥστε
so-much for this differs from-the other suits that
τῶν μὲν τοῖς ἀγωνιζομένοις μόνον προσήκει, ταύτῃ δὲ τὸ
of-the indeed to-the contestants only it-pertains in-this but the
κοινὸν τῆς πόλεως συγκινδυνεύει. περὶ ταύτης δ' ὅρκους
common-weal of-the city shares-the-danger about this two oaths
ὀμόσαντες δικάζετε, τὸν μέν, ὅνπερ ἐπὶ ταῖς ἄλλαις
having-sworn you-judge the-one indeed which-very on the other
εἴθισθε, τὸν δ' ὃν ἐπὶ ταῖς συνθήκαις ἐποιήσασθε.
you-are-accustomed the-other but which on the agreements you-made
ταύτην ἀδίκως γνόντες οὐ τοὺς τῆς πόλεως μόνον
this unjustly having-decided not the of-the city only
νόμους ἀλλὰ καὶ τοὺς ἁπάντων κοινοὺς παραβήσεσθε. ὥστ'
laws but also the of-all common you-will-transgress so-that
οὐκ ἄξιον οὔτε κατὰ χάριν οὔτε κατ' ἐπιείκειαν οὔτε κατ'
not worth either by favor or by leniency or by
ἄλλ' οὐδὲν ἢ κατὰ τοὺς ὅρκους περὶ αὐτῶν ψηφίσασθαι.
other anything than by the oaths about them to-vote
35 ὡς μὲν οὖν οὐ χρὴ καὶ συμφέρει καὶ δίκαιον
that indeed then not it-is-necessary both it-is-advantageous and just
ὑμᾶς ἐστὶν οὕτω περὶ τῶν συνθηκῶν γιγνώσκειν, οὐδ'
you is so about the agreements to-judge not-even
αὐτὸν ἡγοῦμαι Καλλίμαχον ἀντερεῖν· οἶμαι δ' αὐτὸν
himself I-think Callimachus to-be-going-to-gainsay I-think but him

ὀδυρεῖσθαι τὴν παροῦσαν πενίαν καὶ τὴν γεγενημένην
to-be-going-to-lament the present poverty and the having-come
αὐτῷ συμφοράν, καὶ λέξειν, ὡς δεινὰ καὶ σχέτλια
to-him misfortune and to-be-going-to-say that terrible and wretched-things
πείσεται, εἰ τῶν χρημάτων, ὧν ἐπὶ τῆς ὀλιγαρχίας
he-will-suffer if of-the money which under the oligarchy
ἀφῃρέθη, τούτων ἐν δημοκρατίᾳ τὴν ἐπωβελίαν ὀφλήσει,
he-was-deprived-of for-this in democracy the sixth-part he-will-incur
καὶ εἰ τότε μὲν διὰ τὴν οὐσίαν τὴν αὐτοῦ φυγεῖν
and if then indeed because-of the property the his-own to-flee
ἠναγκάσθη, νυνὶ δ' ἐν ᾧ χρόνῳ προσῆκεν αὐτὸν δίκην
he-was-compelled now but at which time it-befitted him penalty
λαβεῖν, ἄτιμος γενήσεται.
to-exact disfranchised he-will-become
κατηγορήσει δὲ καὶ τῶν ἐν τῇ μεταστάσει γενομένων, 36
he-will-accuse and also the-things in the change-of-government having-happened
ὡς ἐκ τούτων μάλισθ' ὑμᾶς εἰς ὀργὴν καταστήσων·
as from these most you into anger going-to-bring
ἴσως γάρ τινος ἀκήκοεν, ὡς ὑμεῖς, ὅταν μὴ τοὺς
perhaps for from-someone he-has-heard that you when not the
ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε. ἐγὼ
wrongdoers you-catch the-ones chancing you-punish I
δ' οὔθ' ὑμᾶς ταύτην ἔχειν τὴν γνώμην ἡγοῦμαι, πρός
but neither you this to-have the judgment I-think toward
τε τοὺς ὑπειρημένους λόγους ῥᾴδιον ἀντειπεῖν νομίζω.
and the anticipated arguments easy to-gainsay I-think
πρὸς μὲν οὖν τοὺς ὀδυρμούς, ὅτι προσήκει βοηθεῖν ὑμᾶς, 37
toward indeed then the lamentations that it-befits to-help you
οὐχ οἵτινες ἂν δυστυχεστάτους σφᾶς αὐτοὺς ἀποδείξωσιν,
not whoever — most-unfortunate them- -selves show
ἀλλ' οἵτινες ἂν περὶ ὧν ἀντωμόσαντο δικαιότερα λέγοντες
but whoever — about what they-swore more-just-things saying

φαίνωνται. περὶ δὲ τῆς ἐπωβελίας, εἰ μὲν ἐγὼ τούτων
appear about but the sixth-part if indeed I of-these
τῶν πραγμάτων αἴτιος ἦν, εἰκότως ἂν αὐτῷ μέλλοντι
the affairs cause were reasonably — him going
ζημιώσεσθαι συνήχθεσθε· νῦν δ' οὗτός ἐστιν ὁ
to-be-penalized you-would-grieve-with now but this-man is the-one
συκοφαντῶν, ὥστ' οὐδὲν ἂν δικαίως αὐτοῦ λέγοντος
playing-the-sycophant so-that nothing — justly him saying
ἀποδέχοισθε.
you-would-accept

38 ἔπειτα κἀκεῖνο χρὴ σκοπεῖν, ὅτι πάντες οἱ
then also-that it-is-necessary to-consider that all the-ones
κατελθόντες ἐκ Πειραιέως ἔχοιεν ἂν τοὺς αὐτοὺς λόγους
having-returned from Piraeus could — the same arguments
εἰπεῖν, οὕσπερ οὗτος, ὢν οὐδεὶς ἄλλος τετόλμηκε
to-say as-very this-man of-whom no-one other has-dared
τοιαύτην δίκην εἰσελθεῖν. καίτοι χρὴ μισεῖν ὑμᾶς τοὺς
such suit to-bring-in and-yet it-is-necessary to-hate you the
τοιούτους καὶ κακοὺς πολίτας νομίζειν, οἵτινες ταῖς μὲν
such and bad citizens to-think who in-the indeed
συμφοραῖς ὁμοίαις τῷ πλήθει κέχρηνται, τὰς δὲ τιμωρίας
misfortunes like-ones to-the multitude have-had the but punishments
διαφόρους τῶν ἄλλων ἀξιοῦσι ποιεῖσθαι.
different from-the others think-fit to-make

39 πρὸς δὲ τούτοις ἔτι καὶ νῦν ἔξεστιν αὐτῷ, πρὶν
besides and these still even now it-is-possible for-him before
ἀποπειραθῆναι τῆς ὑμετέρας γνώμης, ἀφέντι τὴν δίκην
to-make-trial-of the your judgment having-dropped the suit
ἀπηλλάχθαι πάντων τῶν πραγμάτων. καίτοι πῶς οὐκ
to-be-rid of-all the troubles and-yet how not
ἄλογόν ἐστιν ἐν τούτῳ τῷ κινδύνῳ ζητεῖν αὐτὸν ἐλέου
unreasonable is in this the danger to-seek him pity

παρ᾽ ὑμῶν τυγχάνειν, οὗ κύριος αὐτός ἐστι, καὶ εἰς
from you to-obtain of-which master himself is and into
ὃν αὐτὸς αὐτὸν καθίστησι, καὶ ὃν ἔτι καὶ νῦν ἔξεστιν
which himself himself brings and which still even now it-is-possible
αὐτῷ μὴ κινδυνεύειν;
for-him not to-run-risk
ἂν δ᾽ ἄρα μεμνῆται τῶν ἐπὶ τῆς ὀλιγαρχίας γεγενημένων, 40
if and then he-remembers the-things under the oligarchy having-happened
ἀξιοῦτε αὐτὸν μὴ ᾽κείνων κατηγορεῖν, ὑπὲρ ὧν οὐδεὶς
think-fit him not those to-accuse for which no-one
ἀπολογήσεται, ἀλλ᾽ ὡς ἐγὼ τὰ χρήματα εἴληφα διδάσκειν,
will-defend but that I the money have-taken to-teach
περὶ οὗπερ ὑμᾶς δεῖ ψηφίζεσθαι, μηδ᾽ ὡς αὐτὸς
about which-very you it-is-necessary to-vote nor that himself
δεινὰ πέπονθεν ἀποφαίνειν, ἀλλ᾽ ὡς ἐγὼ πεποίηκα
terrible-things has-suffered to-show but that I have-done
ἐξελέγχειν, παρ᾽ οὗπερ ἀξιοῖ τἀπολωλότα κομίζεσθαι·
to-prove from whom-very he-thinks-fit the-things-lost to-recover
ἐπεὶ κακῶς γ᾽ αὐτὸν πράττοντα ἐπιδεῖξαι καὶ πρὸς 41
since badly at-least himself faring to-show also against
ἄλλον ὁντινοῦν ἀγωνιζόμενος τῶν πολιτῶν δύναται. καίτοι
other anyone contending of-the citizens he-is-able and-yet
χρὴ μέγα παρ᾽ ὑμῖν δύνασθαι τῶν κατηγοριῶν,
it-is-necessary much with you to-avail of-the accusations
οὐχ αἷς ἔξεστι χρῆσθαι καὶ πρὸς τοὺς μηδὲν
not those-which it-is-possible to-use also against the-ones nothing
ἡμαρτηκότας, ἀλλ᾽ ἃς οὐχ οἷόν τ᾽ εἰπεῖν ἀλλ᾽ ἢ κατὰ
having-erred but which not possible — to-say but than against
τῶν ἠδικηκότων. πρὸς μὲν οὖν τούτους τοὺς λόγους
the-ones having-done-wrong toward indeed then these the arguments
καὶ ταῦτ᾽ ἴσως ἀρκέσει καὶ τάχ᾽ ἀντειπεῖν ἐξέσται.
also these-things perhaps will-suffice and perhaps to-gainsay it-will-be-possible

42 ἐνθυμεῖσθε δ', εἰ καί τῳ δόξω δὶς περὶ τῶν αὐτῶν
consider and if even to-someone I-shall-seem twice about the same-things
λέγειν, ὅτι πολλοὶ προσέχουσι ταύτῃ τῇ δίκῃ τὸν νοῦν, οὐ
to-speak that many pay-attention to-this the suit the mind not
τῶν ἡμετέρων πραγμάτων φροντίζοντες ἀλλ' ἡγούμενοι περὶ
for-the our affairs caring but thinking about
τῶν συνθηκῶν εἶναι τὴν κρίσιν. οὓς ὑμεῖς τὰ δίκαια γνόντες
the agreements to-be the judgment whom you the just-things having-decided
ἀδεῶς οἰκεῖν ἐν τῇ πόλει ποιήσετε· εἰ δὲ μή, πῶς οἴεσθε
without-fear to-dwell in the city will-make if but not how do-you-think
διακείσεσθαι τοὺς ἐν ἄστει μείναντας, ἢν ὁμοίως ἅπασιν
to-be-going-to-be-disposed the-ones in town having-stayed if alike with-all
ὀργιζόμενοι φαίνησθε τοῖς μετασχοῦσι τῆς πολιτείας;
being-angry you-appear the-ones having-shared of-the government
43 τίνα δὲ γνώμην ἕξειν τοὺς καὶ μικρὸν ἁμάρτημα
what and judgment to-be-going-to-have the-ones even small error
σφίσιν αὐτοῖς συνειδότας, ὅταν ὁρῶσι μηδὲ τοὺς κοσμίως
them- -selves conscious-of when they-see not-even the-ones orderly
πεπολιτευμένους τῶν δικαίων τυγχάνοντας; πόσην δὲ
having-governed of-the just-things obtaining how-much and
χρὴ προσδοκᾶν ἔσεσθαι ταραχήν, ὅταν οἱ μὲν
is-it-necessary to-expect to-be-going-to-be confusion when the-ones indeed
ἐπαρθῶσι συκοφαντεῖν ὡς ὑμῶν αὐτοῖς ἤδη ταὔτ'
are-incited to-play-the-sycophant as you with-them already the-same-things
ἐγνωκότων, οἱ δὲ δεδίωσι τὴν παροῦσαν πολιτείαν
having-decided the-others but fear the present government
ὡς οὐδεμιᾶς αὐτοῖς ἔτι καταφυγῆς ὑπαρχούσης;
as no for-them still refuge existing
44 ἆρ' οὐκ ἄξιον φοβεῖσθαι, μὴ συγχυθέντων τῶν ὅρκων
then not worth to-fear lest having-been-confounded the oaths
πάλιν εἰς ταὐτὰ καταστῶμεν, ἐξ ὧνπερ ἠναγκάσθημεν

τὰς συνθήκας ποιήσασθαι; καὶ μὴν οὐ δεῖ γ' ὑμᾶς
the agreements to-make and truly not it-is-necessary at-least you
παρ' ἑτέρων μαθεῖν, ὅσον ἐστὶν ὁμόνοια ἀγαθὸν ἢ στάσις
from others to-learn how-great is concord good or faction
κακόν· οὕτω γὰρ ἀμφοτέρων σφόδρα πεπείρασθε, ὥστε
evil so for both greatly you-have-experienced that
καὶ τοὺς ἄλλους ὑμεῖς ἄριστ' ἂν διδάξαιτε περὶ αὐτῶν.
even the others you best — could-teach about them

III · CALLIMACHUS' LIFE AND THE SPEAKER'S

Before the agreements the citizens fought one another; since then they live together in concord and are thought the happiest of the Greeks, so those who break them deserve the utmost penalty. Callimachus never served in ten years of war against Sparta, came back under the Thirty, stayed in the city until the day of the attack on the walls, and then left, slipping away to Boeotia when the Spartans came and shut the people up in the Piraeus. He and his kinsman accused Cratinus of murdering a maidservant they had hidden, and when Cratinus produced her alive in court not one of seven hundred jurors voted for them. By contrast the speaker saved his ship when the city lost its fleet in the Hellespont, kept up his trierarchy with his brother at their own cost, and brought in grain against Lysander's ban, for which Athens crowned him.

ἵνα δὲ μὴ δοκῶ διὰ τοῦτο πολὺν χρόνον περὶ τὰς 45
so-that and not I-may-seem because-of this much time about the
συνθήκας διατρίβειν, ὅτι ῥᾴδιόν ἐστι περὶ αὐτῶν πολλὰ καὶ
agreements to-spend that easy it-is about them many and
δίκαια εἰπεῖν, τοσοῦτον ὑμῖν ἔτι διακελεύομαι μνημονεύειν,
just-things to-say so-much to-you still I-urge to-remember
ὅταν φέρητε τὴν ψῆφον, ὅτι πρὶν μὲν ποιήσασθαι ταύτας
when you-cast the vote that before indeed to-make these
ἐπολεμοῦμεν, οἱ μὲν τὸν κύκλον ἔχοντες, οἱ δὲ
we-were-warring the-ones indeed the circuit holding the-others but

τὸν Πειραιᾶ κατειληφότες, μᾶλλον ἀλλήλους μισοῦντες ἢ
— *Piraeus having-seized more one-another hating than*
τοὺς ὑπὸ τῶν προγόνων πολεμίους ἡμῖν καταλειφθέντας,
the-ones by the ancestors enemies to-us left
46 ἐπειδὴ δὲ τὰς πίστεις ἀλλήλοις ἔδομεν εἰς ταὐτὸν
when but the pledges to-one-another we-gave into the-same
συνελθόντες, οὕτω καλῶς καὶ κοινῶς πολιτευόμεθα, ὥσπερ
having-come so well and in-common we-are-governed as
οὐδεμιᾶς ἡμῖν συμφορᾶς γεγενημένης. καὶ τότε μὲν
no to-us misfortune having-happened and then indeed
ἀμαθεστάτους καὶ δυστυχεστάτους πάντες ἡμᾶς ἐνόμιζον·
most-ignorant and most-unfortunate all us thought
νῦν δ' εὐδαιμονέστατοι καὶ σωφρονέστατοι τῶν Ἑλλήνων
now but most-prosperous and most-temperate of-the Greeks
δοκοῦμεν εἶναι.
we-seem to-be
47 ὥστ' ἄξιον οὐ μόνον τηλικαύταις ζημίαις κολάζειν τοὺς
so-that worth not only with-such-great penalties to-punish the-ones
παραβαίνειν τολμῶντας τὰς συνθήκας ἀλλὰ ταῖς ἐσχάταις,
to-transgress daring the agreements but with-the utmost
ὡς τῶν μεγίστων κακῶν αἰτίους ὄντας, ἄλλως τε καὶ
as of-the greatest evils causes being otherwise both and
τοὺς ὥσπερ Καλλίμαχος βεβιωκότας. ὃς δέκα μὲν ἔτη
the-ones as Callimachus having-lived who ten indeed years
συνεχῶς ὑμῖν Λακεδαιμονίων πολεμησάντων οὐδὲ μίαν
continuously with-you Lacedaemonians having-warred not-even one
παρέσχεν αὐτὸν ἡμέραν τάξαι τοῖς στρατηγοῖς,
gave himself day to-enroll to-the generals
48 ἀλλ' ἐκεῖνον μὲν τὸν χρόνον διετέλεσεν ἀποδιδράσκων
but that indeed the time he-continued running-away
καὶ τὴν οὐσίαν ἀποκρυπτόμενος, ἐπειδὴ δ' οἱ τριάκοντα
and the property hiding when but the Thirty

κατέστησαν, τηνικαῦτα κατέπλευσεν εἰς τὴν πόλιν. καὶ
were-established then he-sailed-back into the city and
φησὶ μὲν εἶναι δημοτικός, τοσούτῳ δὲ μᾶλλον τῶν
claims indeed to-be democratic by-so-much and more than-the
ἄλλων ἐπεθύμει μετασχεῖν ἐκείνης τῆς πολιτείας, ὥστ'
others he-desired to-share of-that the government that
οὐδ' εἰ κακῶς ἔπαθεν, ἠξίωσεν ἀπελθεῖν, ἀλλ' ᾑρεῖτο
not-even if ill he-suffered he-thought-fit to-depart but chose
μετὰ τῶν ἡμαρτηκότων εἰς αὐτὸν πολιορκεῖσθαι μᾶλλον
with the-ones having-erred against himself to-be-besieged rather
ἢ μεθ' ὑμῶν τῶν συνηδικημένων πολιτεύεσθαι.
than with you the-ones fellow-wronged to-live-as-a-citizen
καὶ μέχρι τῆς ἡμέρας ἐκείνης παρέμεινε μετέχων τῆς 49
and until the day that he-stayed sharing of-the
πολιτείας, ἐν ᾗ προσβαλεῖν ἠμέλλετε πρὸς τὸ τεῖχος·
government on which to-attack you-were-about against the wall
τότε δ' ἐξῆλθεν, οὐ τὰ παρόντα μισήσας ἀλλὰ δείσας
then but he-went-out not the present-things having-hated but having-feared
τὸν ἐπιόντα κίνδυνον, ὡς ὕστερον ἐδήλωσεν. ἐπειδὴ
the approaching danger as later he-showed when
γὰρ Λακεδαιμονίων ἐλθόντων ὁ δῆμος ἐν τῷ Πειραιεῖ
for Lacedaemonians having-come the people in — Piraeus
κατεκλείσθη, πάλιν ἐκεῖθεν διαδρὰς ἐν Βοιωτοῖς
was-shut-in again from-there having-run-away among Boeotians
διῃτᾶτο· ὥστ' αὐτῷ προσήκει μετὰ τῶν αὐτομόλων
he-lived so-that to-him it-befits with the deserters
ἀναγεγράφθαι πολὺ μᾶλλον ἢ τῶν φυγόντων ὀνομάζεσθαι.
to-have-been-registered much rather than of-the exiles to-be-named
καὶ τοιοῦτος γεγενημένος καὶ περὶ τοὺς ἐκ Πειραιέως 50
and such having-been both toward the-ones from Piraeus
καὶ περὶ τοὺς ἐν ἄστει μείναντας καὶ περὶ πᾶσαν τὴν
and toward the-ones in town having-stayed and toward all the

πόλιν, οὐκ ἀγαπᾷ τῶν ἴσων τυγχάνειν τοῖς ἄλλοις
city not he-is-content the equal-things to-obtain with-the others
ἀλλὰ ζητεῖ πλέον ἔχειν ὑμῶν, ὥσπερ ἢ μόνος ἀδικηθεὶς
but seeks more to-have than-you as-though either alone wronged
ἢ βέλτιστος ὢν τῶν πολιτῶν ἢ μεγίσταις συμφοραῖς
or best being of-the citizens or greatest misfortunes
δι' ὑμᾶς κεχρημένος ἢ πλείστων ἀγαθῶν αἴτιος τῇ
through you having-experienced or of-most goods cause to-the
πόλει γεγενημένος.
city having-been

51 ἠβουλόμην δ' ἂν ὑμᾶς ὁμοίως ἐμοὶ γιγνώσκειν αὐτόν,
I-would-wish and — you alike with-me to-know him
ἵν' αὐτῷ μὴ τῶν ἀπολωλότων συνήχθεσθε ἀλλὰ
so-that with-him not for-the-things lost you-should-grieve but
τῶν ὑπολοίπων ἐφθονεῖτε. νῦν δὲ περὶ μὲν τῶν ἄλλων
the remaining-things you-should-begrudge now but about indeed the others
ὅσοις ἐπιβεβούλευκε, καὶ δίκας οἵας δεδίκασται καὶ
as-many-as he-has-plotted-against and suits such-as he-has-pleaded and
γραφὰς ἃς εἰσελήλυθε, καὶ μεθ' ὧν συνέστηκε καὶ καθ'
indictments which he-has-brought and with whom he-has-conspired and against
ὧν τὰ ψευδῆ μεμαρτύρηκεν, οὐδ' ἂν δὶς τοσοῦτον
whom the false-things he-has-testified not-even — twice so-much
ὕδωρ ἱκανὸν διηγήσασθαι γένοιτο·
water sufficient to-narrate would-be

52 ἓν δὲ μόνον ἀκούσαντες τῶν τούτῳ πεπραγμένων
one but only having-heard of-the-things by-him done
ῥᾳδίως καὶ τὴν ἄλλην αὐτοῦ πονηρίαν γνώσεσθε. Κρατῖνος
easily also the other his villainy you-will-know Cratinus
γὰρ ἠμφισβήτησε χωρίου τῷ τούτου κηδεστῇ.
for disputed a-piece-of-land with-the of-this-man kinsman
μάχης δ' αὐτοῖς γενομένης, ὑποκρυψάμενοι θεράπαιναν
fight and between-them having-taken-place having-hidden a-maidservant

ἠτιῶντο τὸν Κρατῖνον συντρῖψαι τῆς κεφαλῆς αὐτῆς, ἐκ
they-accused — Cratinus to-have-broken the head her from
δὲ τοῦ τραύματος φάσκοντες ἀποθανεῖν τὴν ἄνθρωπον
and the wound claiming to-have-died the woman
λαγχάνουσιν αὐτῷ φόνου δίκην ἐπὶ Παλλαδίῳ.
they-bring against-him for-murder suit at the-Palladium
πυθόμενος δ' ὁ Κρατῖνος τὰς τούτων ἐπιβουλὰς τὸν 53
having-learned and — Cratinus the their plots the
μὲν ἄλλον χρόνον ἡσυχίαν ἦγεν, ἵνα μὴ μεταθεῖντο
indeed other time quiet he-kept so-that not they-might-change
τὸ πρᾶγμα μηδ' ἑτέρους λόγους ἐξευρίσκοιεν, ἀλλ'
the matter nor other arguments might-find but
ἐπ' αὐτοφώρῳ ληφθεῖεν κακουργοῦντες· ἐπειδὴ δ' ὁ
in the-very-act might-be-caught doing-evil when but the
κηδεστὴς μὲν ἦν ὁ τούτου κατηγορηκώς, οὗτος δὲ
kinsman indeed was the-one of-this-man having-accused this-man but
μεμαρτυρηκὼς ἦ μὴν τεθνάναι τὴν ἄνθρωπον,
having-testified truly indeed to-have-died the woman
ἐλθόντες εἰς τὴν οἰκίαν, ἵν' ἦν κεκρυμμένη, βίᾳ λαβόντες 54
having-gone into the house where she-was hidden by-force having-taken
αὐτὴν καὶ ἀγαγόντες ἐπὶ τὸ δικαστήριον ζῶσαν ἅπασι τοῖς
her and having-led to the court alive to-all the-ones
παροῦσιν ἐπέδειξαν. ὥσθ' ἑπτακοσίων μὲν δικαζόντων,
present they-showed so-that seven-hundred indeed judging
τεττάρων δὲ καὶ δέκα μαρτυρησάντων ἅπερ οὗτος,
four and and ten having-testified the-very-things-which this-man
οὐδεμίαν ψῆφον μετέλαβον. καί μοι κάλει τούτων μάρτυρας.
not-one vote they-got and for-me call of-these witnesses
τίς οὖν ἂν ἀξίως δύναιτο κατηγορῆσαι τῶν τούτῳ 55
who then — worthily could accuse the by-this-man
πεπραγμένων; ἢ τίς ἂν εὑρεῖν ἔχοι παράδειγμα μεῖζον
deeds or who — to-find could example greater

ἀδικίας καὶ συκοφαντίας καὶ πονηρίας; ἔνια μὲν γὰρ τῶν
of-injustice and blackmail and villainy some indeed for of-the
ἀδικημάτων οὐκ ἂν ὅλον τὸν τρόπον δηλώσειε τῶν
wrongs not — whole the character would-show of-the-ones
ἀδικησάντων, ἐκ δὲ τῶν τοιούτων ἔργων ἅπαντα τὸν
having-done-wrong from but the such deeds all the
βίον τῶν ἐξαμαρτανόντων ῥᾴδιον κατιδεῖν ἐστίν.
life of-the-ones erring easy to-see is
56 ὅστις γὰρ τοὺς ζῶντας τεθνάναι μαρτυρεῖ, τίνος ἂν
whoever for the living to-have-died testifies from-what —
ὑμῖν ἀποσχέσθαι δοκεῖ; ἢ ὅστις ἐπὶ τοῖς ἀλλοτρίοις
to-you to-refrain does-he-seem or whoever in the others'
πράγμασιν οὕτω πονηρός ἐστι, τί οὐκ ἂν ἐπὶ τοῖς αὐτοῦ
affairs so wicked is what not — in the his-own
τολμήσειεν; πῶς δὲ χρὴ τούτῳ πιστεύειν ὑπὲρ αὐτοῦ
would-he-dare how and is-it-necessary this-man to-believe for himself
λέγοντι, ὃς ὑπὲρ ἑτέρων ἐπιορκῶν ἐξελέγχεται; τίς δὲ
speaking who for others perjuring is-convicted who and
πώποτε φανερώτερον ἐπεδείχθη τὰ ψευδῆ μαρτυρῶν;
ever more-clearly was-shown the false-things testifying
τοὺς μὲν γὰρ ἄλλους ἐκ τῶν λεγομένων κρίνετε, τὴν δὲ
the indeed for others from the things-said you-judge the but
τούτου μαρτυρίαν, ὅτι ψευδὴς ἦν, εἶδον οἱ δικάζοντες.
of-this-man testimony that false it-was saw the-ones judging
57 καὶ τοιαῦθ' ἡμαρτηκὼς ἐπιχειρήσει λέγειν, ὡς ἡμεῖς
and such-things having-erred he-will-attempt to-say that we
ψευδόμεθα, ὅμοιον ἐργαζόμενος, ὥσπερ ἂν εἴ τῳ Φρυνώνδας
lie like-thing doing as — if anyone Phrynondas
πανουργίαν ὀνειδίσειεν ἢ Φιλουργὸς ὁ τὸ Γοργόνειον
with-villainy should-reproach or Philurgus the-one the Gorgon's-head
ὑφελόμενος τοὺς ἄλλους ἱεροσύλους ἔφασκεν εἶναι. τίνα δὲ
having-filched the others temple-robbers claimed to-be whom and

προσήκει τῶν μὴ γενομένων παρασχέσθαι μάρτυρας μᾶλλον
it-befits of-the not having-happened to-produce witnesses rather
ἢ τοῦτον, ὃς αὐτὸς ἑτέροις τὰ ψευδῆ τολμᾷ μαρτυρεῖν;
than this-man who himself for-others the false-things dares to-testify
ἀλλὰ γὰρ Καλλιμάχου μὲν ἐξέσται πολλάκις 58
but for Callimachus indeed it-will-be-possible often
κατηγορεῖν, οὕτω γὰρ παρεσκεύασται πολιτεύεσθαι, περὶ δ'
to-accuse so for he-has-been-trained to-live-as-a-citizen about but
ἐμαυτοῦ τὰς μὲν ἄλλας ἁπάσας παραλείψω λειτουργίας,
myself the indeed other all I-will-pass-over public-services
ἧς δ' οὐ μόνον ἄν μοι δικαίως ἔχοιτε χάριν ἀλλὰ
for-which but not only — to-me justly you-would-have gratitude but
καὶ τεκμηρίῳ χρήσαισθε περὶ τοῦ παντὸς πράγματος,
also as-proof you-could-use about the whole matter
ταύτης δὲ μνησθήσομαι πρὸς ὑμᾶς.
this and I-will-mention to you
ὅτε γὰρ ἡ πόλις ἀπώλεσε τὰς ναῦς τὰς ἐν Ἑλλησπόντῳ 59
when for the city lost the ships the in Hellespont
καὶ τῆς δυνάμεως ἐστερήθη, τῶν μὲν πλείστων
and of-the power was-deprived than-the indeed most
τριηράρχων τοσοῦτον διήνεγκον, ὅτι μετ' ὀλίγων ἔσωσα
trierarchs so-much I-excelled that with few I-saved
τὴν ναῦν, αὐτῶν δὲ τούτων, ὅτι καταπλεύσας εἰς τὸν
the ship than-the-very but these that having-sailed-back into —
Πειραιᾶ μόνος οὐ κατέλυσα τὴν τριηραρχίαν,
Piraeus alone not I-ended the trierarchy
ἀλλὰ τῶν ἄλλων ἀσμένως ἀπαλλαττομένων τῶν 60
but the others gladly getting-rid-of the
λῃτουργιῶν καὶ πρὸς τὰ παρόντ' ἀθύμως διακειμένων,
public-services and toward the present-things despondently being-disposed
καὶ τῶν μὲν ἀνηλωμένων αὐτοῖς μεταμέλον, τὰ δὲ
and over-the indeed spent for-them repenting the but

λοιπὰ ἀποκρυπτομένων, καὶ νομιζόντων τὰ μὲν κοινὰ
rest hiding and thinking the indeed public-things
διεφθάρθαι, τὰ δ' ἴδια σκοπουμένων, οὐ τὴν αὐτὴν
to-have-been-ruined the but private looking-after not the same
ἐκείνοις γνώμην ἔσχον, ἀλλὰ πείσας τὸν ἀδελφὸν
as-they judgment I-had but having-persuaded the brother
συντριηραρχεῖν, παρ' ἡμῶν αὐτῶν μισθὸν διδόντες τοῖς
to-be-joint-trierarch from us ourselves pay giving to-the
ναύταις κακῶς ἐποιοῦμεν τοὺς πολεμίους.
sailors ill we-were-treating the enemies

61 τὸ δὲ τελευταῖον προειπόντος Λυσάνδρου, εἴ τις εἰσάγοι
the and last having-proclaimed Lysander if anyone should-import
σῖτον ὡς ὑμᾶς, θάνατον τὴν ζημίαν, οὕτω φιλοτίμως εἴχομεν
grain to you death the penalty so ambitiously we-were
πρὸς τὴν πόλιν, ὥστε τῶν ἄλλων οὐδὲ τὸν σφέτερον
toward the city that the others not-even the their
αὐτῶν εἰσάγειν τολμώντων ἡμεῖς τὸν ὡς ἐκείνους
own to-import daring we the-grain to them
εἰσπλέοντα λαμβάνοντες εἰς τὸν Πειραιᾶ κατήγομεν. ἀνθ'
sailing seizing into — Piraeus brought-in for
ὧν ὑμεῖς ἐψηφίσασθ' ἡμᾶς στεφανῶσαι καὶ πρόσθε τῶν
which you voted us to-crown and before the
ἐπωνύμων ἀνειπεῖν ὡς μεγάλων ἀγαθῶν αἰτίους ὄντας.
Eponymous-Heroes to-proclaim as of-great goods causes being

62 καίτοι χρὴ τούτους δημοτικοὺς νομίζειν, οὐχ ὅσοι
and-yet it-is-necessary these democratic to-think not as-many-as
κρατοῦντος τοῦ δήμου μετασχεῖν τῶν πραγμάτων
having-power the people to-share of-the affairs
ἐπεθύμησαν, ἀλλ' οἳ δυστυχησάσης τῆς πόλεως
desired but who having-been-unfortunate the city
προκινδυνεύειν ὑμῶν ἠθέλησαν, καὶ χάριν ἔχειν, οὐκ εἴ

τις αὐτὸς κακῶς πέπονθεν, ἀλλ' εἴ τις ὑμᾶς εὖ πεποίηκε,
anyone himself ill has-suffered but if anyone you well has-treated
καὶ πένητας γενομένους ἐλεεῖν οὐ τοὺς ἀπολωλεκότας
and poor having-become to-pity not the-ones having-lost
τὴν οὐσίαν ἀλλὰ τοὺς εἰς ὑμᾶς ἀνηλωκότας.
the property but the-ones on you having-spent-it
ὧν εἷς ἐγὼ φανήσομαι γεγενημένος, ὃς πάντων ἂν εἴην 63
of-whom one I shall-appear having-been who of-all — would-be
δυστυχέστατος, εἰ πολλὰ τῶν ἐμαυτοῦ δεδαπανημένος εἰς
most-unfortunate if many-things of-the my-own having-spent on
τὴν πόλιν εἶτα δόξαιμι τοῖς ἀλλοτρίοις ἐπιβουλεύειν καὶ
the city then I-should-seem the things-of-others to-plot-against and
περὶ μηδενὸς ποιεῖσθαι τὰς παρ' ὑμῖν διαβολάς, ὃς οὐ μόνον
of nothing to-make the among you slanders who not only
τὴν οὐσίαν ἀλλὰ καὶ τὴν ψυχὴν τὴν ἐμαυτοῦ περὶ ἐλάττονος
the property but also the life the my-own of less
φαίνομαι ποιούμενος τοῦ παρ' ὑμῖν εὐδοκιμεῖν.
I-appear making than-the among you to-be-well-thought-of
τῷ δ' οὐκ ἂν ὑμῶν μεταμελήσειεν, εἰ καὶ μὴ 64
to-whom and not — of-you would-it-repent if even not
παραχρῆμα ἀλλ' ὀλίγον ὕστερον, εἰ τὸν μὲν συκοφάντην
at-once but a-little later if the indeed sycophant
ἴδοιτε πλούσιον γεγενημένον, ἐμὲ δ' ἐξ ὧν ὑπέλιπον
you-should-see rich having-become me but from what I-had-left
λῃτουργῶν, καὶ τούτων ἐκπεπτωκότα; καὶ τὸν μὲν
performing-public-services even from-these fallen and the-one indeed
μηδὲ πώποτε ὑπὲρ ὑμῶν κινδυνεύσαντα μεῖζον καὶ τῶν
not-even ever for you having-run-risk greater both than-the
νόμων καὶ τῶν συνθηκῶν δυνάμενον,
laws and the agreements having-power

65 ἐμὲ δὲ τὸν οὕτω πρόθυμον περὶ τὴν πόλιν γεγενημένον
me but the-one so zealous about the city having-been
μηδὲ τῶν δικαίων ἀξιούμενον τυγχάνειν; τίς δ' οὐκ
not-even the just-things thought-worthy to-obtain who and not
ἂν ὑμῖν ἐπιτιμήσειεν, εἰ πεισθέντες ὑπὸ τῶν Καλλιμάχου
— you would-censure if persuaded by — of-Callimachus
λόγων τοσαύτην πονηρίαν ἡμῶν καταγνοίητε, οὓς ἐκ τῶν
speeches such villainy of-us you-should-condemn whom from the
ἔργων κρίναντες δι' ἀνδραγαθίαν ἐστεφανώσατε, ὅτ' οὐδ'
deeds having-judged for bravery you-crowned when not-even
οὕτω ῥᾴδιον ἦν ὥσπερ νῦν τυχεῖν ταύτης τῆς τιμῆς;
so easy it-was as now to-obtain this the honor
66 τοὐναντίον δ' ἡμῖν συμβέβηκεν ἢ τοῖς ἄλλοις· οἱ μὲν
the-opposite and to-us has-happened than to-the others the-ones indeed
γὰρ ἄλλοι τοὺς εἰληφότας τὰς δωρεὰς ὑπομιμνήσκουσιν,
for others the-ones having-received the gifts remind
ἡμεῖς δ' ὑμᾶς τοὺς δεδωκότας ἀξιοῦμεν μνημονεύειν,
we but you the-ones having-given think-fit to-remember
ἵν' ὑμῖν τεκμήριον τῶν εἰρημένων ἁπάντων καὶ τῶν
so-that to-you proof of-the things-said all and of-the
ἐπιτηδευμάτων τῶν ἡμετέρων γένηται.
practices the our it-may-become
67 δῆλον δ' ὅτι ταύτης τῆς τιμῆς ἀξίους ἡμᾶς αὐτοὺς
clear and that of-this the honor worthy us ourselves
παρείχομεν, οὐχ ἵν' ὀλιγαρχίας γενομένης τἀλλότρια
we-showed not so-that oligarchy having-come the-things-of-others
διαρπάζοιμεν, ἀλλ' ἵνα σωθείσης τῆς πόλεως οἵ τ' ἄλλοι
we-might-plunder but so-that saved the city the both others
τὰ σφέτερ' αὐτῶν ἔχοιεν, ἡμῖν τε παρὰ τῷ πλήθει τῶν
the their own might-have to-us and from the multitude of-the
πολιτῶν χάρις ὀφείλοιτο· ἣν ὑμᾶς νῦν ἀπαιτοῦμεν, οὐ
citizens gratitude might-be-owed which you now we-demand not

πλέον ἔχειν τοῦ δικαίου ζητοῦντες, ἀλλ' ἀποφαίνοντες
more to-have than-the just seeking but showing
μέν, ὡς οὐδὲν ἀδικοῦμεν, ἀξιοῦντες δὲ τοῖς ὅρκοις καὶ
indeed that nothing we-do-wrong thinking-fit but by-the oaths and
ταῖς συνθήκαις ἐμμένειν.
the agreements to-abide
καὶ γὰρ ἂν εἴη δεινόν, εἰ τοὺς μὲν ἠδικηκότας 68
and for — it-would-be terrible if the-ones indeed having-done-wrong
τιμωρίας ἀφεῖναι κύριαι γένοιντο, ἐφ' ἡμῖν δὲ
from-punishment to-release valid they-should-be in-the-case-of us and
τοῖς εὖ πεποιηκόσιν ἄκυροι κατασταθεῖεν. ἄξιον δὲ τὴν
the-ones well having-done invalid should-be-made worth and the
παροῦσαν τύχην διαφυλάττειν, ἐνθυμουμένους, ὅτι ἑτέρας
present fortune to-preserve considering that other
μὲν πόλεις ἐποίησαν ἤδη συνθῆκαι μᾶλλον στασιάσαι, τὴν
indeed cities made already agreements more to-be-in-faction the
δ' ἡμετέραν *** ὁμονοεῖν. ὧν χρὴ μεμνημένους
but our (lacuna) to-be-of-one-mind of-which it-is-necessary remembering
ἅμα τά τε δίκαια καὶ τὰ συμφέροντα ψηφίσασθαι.
at-once the both just-things and the advantageous-things to-vote

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ISOCRATES

ΠΕΡΙ ΤΟΥ ΖΕΥΓΟΥΣ

Concerning the Team of Horses

The opening of the speech is lost. The younger Alcibiades, sued by Tisias over a team of horses, says witnesses have shown that his father bought the team from the Argive state and did not take it from Tisias; his enemies bring private suits but argue public charges against his father. Since Tisias reproaches him with the exile, he must answer it. The men who set up the Four Hundred, failing to win his father, impeached him for profaning the mysteries and plotting against the democracy; he refuted them and was sent to Sicily as general, but they revived the charge, recalled him, killed or banished his friends, and had him condemned in his absence. He stayed quiet in Argos until they drove him from all Greece, and he fled to Sparta only from necessity; yet his enemies charge him with fortifying Decelea, raising the islands in revolt, and teaching the enemy. Those exiled by the Thirty did far worse to return, and his services before his exile, and after his return, when Athens was in turmoil and the king's money and ninety Phoenician ships were ready for Sparta, deserve their gratitude.

*** περὶ μὲν οὖν τοῦ ζεύγους τῶν ἵππων, ὡς οὐκ 1
(lacuna) about indeed then the team of-the horses that not
ἀφελόμενος ὁ πατὴρ Τεισίαν εἶχεν ἀλλὰ πριάμενος
having-taken-away the father from-Tisias held-it but having-bought
παρὰ τῆς πόλεως τῆς Ἀργείων, τῶν τε πρέσβεων τῶν
from the city the of-Argives the both envoys the
ἐκεῖθεν ἡκόντων καὶ τῶν ἄλλων τῶν εἰδότων ἀκηκόατε
from-there having-come and the others the-ones knowing you-have-heard
μαρτυρούντων· τὸν αὐτὸν δὲ τρόπον ἅπαντές εἰσιν
testifying in-the same and way all are
εἰθισμένοι με συκοφαντεῖν.
accustomed me to-blackmail
τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ἰδίων ἐγκλημάτων 2
the indeed for suits for the private charges
λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως
they-bring the but accusations about the of-the city

πραγμάτων ποιοῦνται, καὶ πλείω χρόνον διατρίβουσι
affairs they-make and more time they-spend
τὸν πατέρα μου διαβάλλοντες ἢ περὶ ὧν ἀντώμοσαν
the father my slandering than about what they-swore
διδάσκοντες, καὶ τοσοῦτον καταφρονοῦσι τῶν νόμων, ὥστε
teaching and so-much they-despise the laws that
περὶ ὧν ὑμᾶς ὑπ᾽ ἐκείνου φασὶν ἠδικῆσθαι, τούτων
for what you by him they-say to-have-been-wronged for-these
αὐτοὶ δίκην παρ᾽ ἐμοῦ λαβεῖν ἀξιοῦσιν.
themselves penalty from me to-exact they-think-fit

3 ἐγὼ δ᾽ ἡγοῦμαι μὲν οὐδὲν προσήκειν τὰς κοινὰς αἰτίας
I and think indeed nothing to-befit the public charges
τοῖς ἰδίοις ἀγῶσιν· ἐπειδὴ δὲ Τεισίας πολλάκις ὀνειδίζει
in-the private suits since but Tisias often reproaches
μοι τὴν φυγὴν τὴν τοῦ πατρὸς καὶ μᾶλλον ὑπὲρ
me with-the exile the of-the father and more for
τῶν ὑμετέρων ἢ τῶν αὐτοῦ σπουδάζει πραγμάτων,
the your than the his-own is-zealous affairs
ἀνάγκη πρὸς ταῦτα τὴν ἀπολογίαν ποιεῖσθαι· καὶ γὰρ
necessity toward these the defense to-make also for
ἂν αἰσχυνοίμην, εἴ τῳ δόξαιμι τῶν πολιτῶν ἧττον
— I-would-be-ashamed if to-anyone I-should-seem of-the citizens less
φροντίζειν τῆς ἐκείνου δόξης ἢ τῶν ἐμαυτοῦ κινδύνων.
to-care-for the his repute than the my-own dangers

4 πρὸς μὲν οὖν τοὺς πρεσβυτέρους βραχὺς ἂν ἐξήρκει
to indeed then the elder brief — would-suffice
λόγος· ἅπαντες γὰρ ἴσασιν, ὅτι διὰ τοὺς αὐτοὺς
speech all for know that through the same
ἄνδρας ἥ τε δημοκρατία κατελύθη κἀκεῖνος ἐκ τῆς
men both the democracy was-overthrown and-he from the
πόλεως ἐξέπεσεν· τῶν δὲ νεωτέρων ἕνεκα, οἳ τῶν
city was-exiled of-the but younger for-the-sake who of-the

μὲν πραγμάτων ὕστεροι γεγόνασι, τῶν δὲ διαβαλλόντων
indeed events later have-been-born the but slanderers
πολλάκις ἀκηκόασι, πορρωτέρωθεν ἄρξομαι διδάσκειν.
often have-heard from-farther-back I-will-begin to-teach
οἱ γὰρ τὸ πρῶτον ἐπιβουλεύσαντες τῷ δήμῳ καὶ 5
the-ones for the first having-plotted against-the people and
καταστήσαντες τοὺς τετρακοσίους, ἐπειδὴ παρακαλούμενος
having-established the Four-Hundred when being-invited
ὁ πατὴρ οὐκ ἤθελε γενέσθαι μετ' αὐτῶν, ὁρῶντες αὐτὸν
the father not was-willing to-be with them seeing him
καὶ πρὸς τὰς πράξεις ἐρρωμένως ἔχοντα καὶ πρὸς τὸ πλῆθος
both for the affairs vigorous being and toward the multitude
πιστῶς διακείμενον, οὐχ ἡγοῦντ' οὐδὲν οἷοί τ' εἶναι κινεῖν
faithfully disposed not they-thought anything able — to-be to-disturb
τῶν καθεστώτων, πρὶν ἐκποδὼν ἐκεῖνος αὐτοῖς γένοιτο.
of-the established-order before out-of-the-way he for-them should-be
εἰδότες δὲ τὴν πόλιν τῶν μὲν περὶ τοὺς θεοὺς μάλιστ' 6
knowing and the city of-the-things indeed about the gods most
ἂν ὀργισθεῖσαν, εἴ τις εἰς τὰ μυστήρια φαίνοιτ'
— angered if anyone against the mysteries should-appear
ἐξαμαρτάνων, τῶν δ' ἄλλων εἴ τις τὴν δημοκρατίαν
erring of-the but others if anyone the democracy
τολμῴη καταλύειν, ἀμφοτέρας ταύτας συνθέντες τὰς αἰτίας
should-dare to-overthrow both these having-combined the charges
εἰσήγγελλον εἰς τὴν βουλήν, λέγοντες, ὡς ὁ πατὴρ μὲν
they-impeached-him before the council saying that the father indeed
συνάγοι τὴν ἑταιρείαν ἐπὶ νεωτέροις πράγμασιν, οὗτοι δ' ἐν
was-gathering the club for revolutionary affairs these but in
τῇ Πουλυτίωνος οἰκίᾳ συνδειπνοῦντες τὰ μυστήρια ποιήσειαν.
— of-Pulytion house dining-together the mysteries had-performed

7 ὀρθῆς δὲ τῆς πόλεως γενομένης διὰ τὸ μέγεθος τῶν
roused and the city having-become because-of the magnitude of-the
αἰτιῶν καὶ διὰ ταχέων συλλεγείσης ἐκκλησίας οὕτω
charges and through quickness having-been-gathered assembly so
σαφῶς ἐπέδειξεν αὐτοὺς ψευδομένους, ὥστε παρὰ μὲν τῶν
clearly he-showed them lying that from indeed the
κατηγόρων ἡδέως ἂν ὁ δῆμος δίκην ἔλαβε, τὸν
accusers gladly — the people penalty would-have-exacted the-man
δ' εἰς Σικελίαν στρατηγὸν ἐχειροτόνησεν. μετὰ δὲ ταῦθ'
but to Sicily as-general it-elected after and these-things
ὁ μὲν ἐξέπλευσεν ὡς ἀπηλλαγμένος ἤδη τῆς διαβολῆς,
he indeed sailed-out as freed already from-the slander
οἱ δὲ συστήσαντες τὴν βουλὴν καὶ τοὺς ῥήτορας ὑφ'
they but having-packed the council and the orators under
αὐτοῖς ποιησάμενοι πάλιν ἤγειρον τὸ πρᾶγμα καὶ μηνυτὰς
themselves having-made again roused the matter and informers
εἰσέπεμπον.
sent-in

8 καὶ τί δεῖ μακρολογεῖν; οὐ γὰρ πρότερον ἐπαύσαντο,
and why is-it-necessary to-speak-at-length not for before they-stopped
πρὶν τόν τε πατέρ' ἐκ τοῦ στρατοπέδου μετεπέμψαντο,
before the both father from the army they-sent-for
καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ'
and of-the friends his the-ones indeed they-killed the-others but
ἐκ τῆς πόλεως ἐξέβαλον. πυθόμενος δὲ τήν τε τῶν
from the city drove-out having-learned and the both of-the
ἐχθρῶν δύναμιν καὶ τὰς τῶν ἐπιτηδείων συμφοράς, καὶ
enemies power and the of-the intimates misfortunes and
νομίζων δεινὰ πάσχειν, ὅτι παρόντα μὲν αὐτὸν οὐκ
thinking terrible-things to-suffer that present indeed him not

ἔκρινον, ἀπόντος δὲ κατεγίγνωσκον, οὐδ' ὡς ἀπελθεῖν
they-tried absent but they-condemned not-even so to-go
ἠξίωσεν εἰς τοὺς πολεμίους·
he-thought-fit to the enemies
ἀλλ' ἐκεῖνος μὲν τοσαύτην πρόνοιαν ἔσχεν ὑπὲρ τοῦ 9
but he indeed such forethought had for the
μηδὲ φεύγων μηδὲν ἐξαμαρτεῖν εἰς τὴν πόλιν, ὥστ'
not-even being-exiled in-anything to-err against the city that
εἰς Ἄργος ἐλθὼν ἡσυχίαν εἶχεν, οἱ δ' εἰς τοσοῦτον
to Argos having-gone quiet he-kept they but into such
ὕβρεως ἦλθον, ὥστ' ἔπεισαν ὑμᾶς ἐλαύνειν αὐτὸν ἐξ
insolence came that they-persuaded you to-drive him from
ἁπάσης τῆς Ἑλλάδος καὶ στηλίτην ἀναγράφειν καὶ
all — Greece and on-a-pillar to-inscribe and
πρέσβεις πέμποντας ἐξαιτεῖν παρ' Ἀργείων. ἀπορῶν δ'
envoys sending to-demand-him from Argives at-a-loss and
ὅ τι χρήσαιτο τοῖς παροῦσι κακοῖς καὶ πανταχόθεν
what ever he-should-do-with the present evils and from-everywhere
εἰργόμενος καὶ σωτηρίας οὐδεμιᾶς ἄλλης αὐτῷ φαινομένης
being-shut-out and safety no other for-him appearing
τελευτῶν ἐπὶ Λακεδαιμονίους ἠναγκάσθη καταφυγεῖν.
finally to Lacedaemonians he-was-compelled to-flee
καὶ τὰ μὲν γενόμενα ταῦτ' ἐστίν· τοσοῦτον δὲ 10
and the-things indeed having-happened these are so-much and
τοῖς ἐχθροῖς τῆς ὕβρεως περίεστιν, ὥσθ' οὕτως ἀνόμως
for-the enemies of-the insolence remains that so lawlessly
τοῦ πατρὸς ἐκπεσόντος ὡς δεινὰ δεδρακότος αὐτοῦ
the father having-been-exiled as terrible-things having-done him
κατηγοροῦσι, καὶ διαβάλλειν ἐπιχειροῦσιν ὡς Δεκέλειάν τ'
they-accuse and to-slander they-attempt that Decelea both

ἐπετείχισε καὶ τὰς νήσους ἀπέστησε καὶ τῶν πολεμίων
he-fortified and the islands detached and of-the enemies
διδάσκαλος κατέστη.
teacher became

11 καὶ ἐνίοτε μὲν αὐτοῦ προσποιοῦνται καταφρονεῖν, λέγοντες,
and sometimes indeed him they-pretend to-despise saying
ὡς οὐδὲν διέφερε τῶν ἄλλων, νυνὶ δ' ἁπάντων αὐτὸν
that in-nothing he-differed from-the others now but of-all him
τῶν γεγενημένων αἰτιῶνται καί φασι παρ' ἐκείνου
the-things having-happened they-blame and say from him
μαθεῖν Λακεδαιμονίους, ὡς χρὴ πολεμεῖν, οἳ καὶ
to-have-learned Lacedaemonians how it-is-necessary to-war who also
τοὺς ἄλλους διδάσκειν τέχνην ἔχουσιν. ἐγὼ δ' εἴ μοι χρόνος
the others to-teach skill have I and if to-me time
ἱκανὸς γένοιτο, ῥᾳδίως ἂν αὐτὸν ἐπιδείξαιμι τὰ μὲν
sufficient should-be easily — him I-would-show the-things indeed
δικαίως πράξαντα, τῶν δ' ἀδίκως αἰτίαν ἔχοντα. πάντων
justly having-done of-the-others but unjustly blame having of-all
δ' ἂν εἴη δεινότατον, εἰ τοῦ πατρὸς μετὰ τὴν φυγὴν
but — would-be most-terrible if the father after the exile
δωρεὰν λαβόντος ἐγὼ διὰ τὴν ἐκείνου φυγὴν ζημιωθείην.
a-gift having-received I because-of the his exile should-be-punished

12 ἡγοῦμαι δ' αὐτὸν παρ' ὑμῶν δικαίως ἂν πλείστης
I-think and him from you justly — most
συγγνώμης τυγχάνειν· ὑπὸ γὰρ τῶν τριάκοντ' ἐκπεσόντες
pardon to-obtain by for the Thirty exiled
ταῖς αὐταῖς ἐκείνῳ συμφοραῖς ἐχρήσασθε. ἐξ ὧν
the same as-he misfortunes you-experienced from which
ἐνθυμεῖσθαι χρή, πῶς ἕκαστος ὑμῶν διέκειτο καὶ τίνα
to-consider it-is-necessary how each of-you was-disposed and what
γνώμην εἶχε καὶ ποῖον κίνδυνον οὐκ ἂν ὑπέμεινεν,
judgment had and what danger not — would-have-endured

ὥστε παύσασθαι μὲν μετοικῶν, κατελθεῖν δ' εἰς τὴν
so-as to-stop indeed living-as-an-alien to-return and to the
πατρίδα, τιμωρήσασθαι δὲ τοὺς ἐκβαλόντας.
fatherland to-punish and the-ones having-expelled-you
ἐπὶ τίνα δ' ἢ πόλιν ἢ φίλον ἢ ξένον οὐκ ἤλθετε δεησόμενοι 13
to what and either city or friend or foreigner not did-you-go going-to-beg
συγκαταγαγεῖν ὑμᾶς; τίνος δ' ἀπέσχεσθε πειρώμενοι
to-help-restore you from-what and did-you-refrain trying
κατελθεῖν; οὐ καταλαβόντες τὸν Πειραιᾶ καὶ τὸν σῖτον τὸν ἐν
to-return not having-seized — Piraeus and the grain the in
τῇ χώρᾳ διεφθείρετε καὶ τὴν γῆν ἐτέμνετε καὶ τὰ προάστεια
the land you-destroyed and the land ravaged and the suburbs
ἐνεπρήσατε καὶ τελευτῶντες τοῖς τείχεσι προσεβάλετε;
burned and finally the walls attacked
καὶ ταῦθ' οὕτω σφόδρ' ἐνομίζετε χρῆναι ποιεῖν, ὥστε 14
and these-things so greatly you-thought to-be-necessary to-do that
τοῖς ἡσυχίαν ἄγουσι τῶν συμφυγάδων μᾶλλον ὠργίζεσθε
at-the-ones quiet keeping of-the fellow-exiles more you-were-angry
ἢ τοῖς αἰτίοις τῶν συμφορῶν γεγενημένοις. ὥστ' οὐκ εἰκὸς
than at-the causes of-the misfortunes having-been so-that not reasonable
ἐπιτιμᾶν τοῖς τῶν αὐτῶν ὑμῖν ἐπιθυμοῦσιν, οὐδὲ κακοὺς
to-censure the-ones the same as-you desiring nor bad
ἄνδρας νομίζειν, ὅσοι φεύγοντες κατελθεῖν ἐζήτησαν,
men to-think as-many-as being-exiles to-return sought
ἀλλὰ πολὺ μᾶλλον ὅσοι μένοντες φυγῆς ἄξι'
but much rather as-many-as staying of-exile worthy-things
ἐποίησαν· οὐδ' ἐντεῦθεν ἀρξαμένους κρίνειν, ὁποῖός τις ἦν
did nor from-there beginning to-judge what-sort-of some was
ὁ πατὴρ πολίτης, ὅτ' οὐδὲν αὐτῷ τῆς πόλεως προσῆκεν,
the father citizen when nothing to-him of-the city belonged

15 ἀλλ᾽ ἐπ᾽ ἐκείνου τοῦ χρόνου σκοπεῖν, οἷος ἦν πρὶν
but at that the time to-consider what-sort he-was before
φυγεῖν περὶ τὸ πλῆθος, καὶ ὅτι διακοσίους ὁπλίτας ἔχων
to-be-exiled toward the multitude and that two-hundred hoplites having
τὰς μεγίστας πόλεις τῶν ἐν Πελοποννήσῳ Λακεδαιμονίων
the greatest cities of-the in Peloponnese from-Lacedaemonians
μὲν ἀπέστησεν, ὑμῖν δὲ συμμάχους ἐποίησε, καὶ εἰς
indeed he-detached for-you but allies made and into
οἵους κινδύνους αὐτοὺς κατέστησε, καὶ ὡς περὶ Σικελίαν
what-sort-of dangers them he-brought and how about Sicily
ἐστρατήγησεν. τούτων μὲν γὰρ ἐκείνῳ προσήκει χάριν
he-was-general for-these indeed for to-him it-befits gratitude
ὑμᾶς ἔχειν· τῶν δ᾽ ἐν τῇ συμφορᾷ γενομένων τοὺς
you to-have of-the but in the misfortune having-happened the-ones
ἐκβαλόντας αὐτὸν δικαίως ἂν αἰτίους νομίζοιτε.
having-exiled him justly — causes you-would-think
16 ἀναμνήσθητε δὲ πρὸς ὑμᾶς αὐτούς, ἐπειδὴ κατῆλθεν,
recall and to you yourselves when he-returned
ὡς πόλλ᾽ ἀγαθὰ τὴν πόλιν ἐποίησεν, ἔτι δὲ πρότερον,
how many goods the city he-did further and before-that
ὡς ἐχόντων τῶν πραγμάτων αὐτὸν κατεδέξασθε,
how being the affairs him you-received
καταλελυμένου μὲν τοῦ δήμου, στασιαζόντων δὲ τῶν
having-been-overthrown indeed the democracy being-in-faction and the
πολιτῶν, διαφερομένων δὲ τῶν στρατιωτῶν πρὸς τὰς ἀρχὰς
citizens being-at-odds and the soldiers with the officials
τὰς ἐνθάδε καθεστηκυίας, εἰς τοῦτο δὲ μανίας ἀμφοτέρων
the here established to this and of-madness both
ἀφιγμένων ὥστε μηδετέροις μηδεμίαν ἐλπίδ᾽ εἶναι σωτηρίας·
having-come that for-neither no hope to-be of-safety

οἱ μὲν γὰρ τοὺς ἔχοντας τὴν πόλιν ἐχθροὺς ἐνόμιζον 17
the-ones indeed for the-ones holding the city enemies thought
μᾶλλον ἢ Λακεδαιμονίους, οἱ δὲ τοὺς ἐκ Δεκελείας
rather than Lacedaemonians the-others but the-ones from Decelea
μετεπέμποντο, ἡγούμενοι κρεῖττον εἶναι τοῖς πολεμίοις
were-sending-for thinking better to-be to-the enemies
τὴν πατρίδα παραδοῦναι μᾶλλον ἢ τοῖς ὑπὲρ τῆς
the fatherland to-hand-over rather than to-the-ones for the
πόλεως στρατευομένοις τῆς πολιτείας μεταδοῦναι.
city campaigning the citizenship to-share
τοιαύτην μὲν οὖν τῶν πολιτῶν γνώμην ἐχόντων, 18
such indeed then the citizens judgment having
κρατούντων δὲ τῶν πολεμίων καὶ τῆς γῆς καὶ τῆς
being-masters and the enemies both of-the land and of-the
θαλάττης, ἔτι δὲ χρημάτων ὑμῖν μὲν οὐκ ὄντων,
sea further and money for-you indeed not being
ἐκείνοις δὲ βασιλέως παρέχοντος, πρὸς δὲ τούτοις
to-them but the-king supplying besides and these
ἐνενήκοντα νεῶν ἐκ Φοινίκης εἰς Ἄσπενδον ἡκουσῶν καὶ
ninety ships from Phoenicia to Aspendus having-come and
παρεσκευασμένων Λακεδαιμονίοις βοηθεῖν, ἐν τοσαύταις
prepared the-Lacedaemonians to-help in so-great
συμφοραῖς καὶ τοιούτοις κινδύνοις τῆς πόλεως οὔσης,
misfortunes and such dangers the city being
μεταπεμψαμένων αὐτὸν τῶν στρατιωτῶν οὐκ ἐσεμνύνατ' 19
having-sent-for him the soldiers not he-prided-himself
ἐπὶ τοῖς παροῦσιν, οὐδ' ἐμέμψατο περὶ τῶν γεγενημένων,
on the present-things nor he-complained about the past-things
οὐδ' ἐβουλεύσατο περὶ τῶν μελλόντων, ἀλλ' εὐθὺς εἵλετο
nor he-deliberated about the future but at-once he-chose
μετὰ τῆς πόλεως ὁτιοῦν πάσχειν μᾶλλον ἢ μετὰ
with the city anything to-suffer rather than with

Λακεδαιμονίων εὐτυχεῖν, καὶ πᾶσι φανερὸν ἐποίησεν,
Lacedaemonians to-prosper and to-all evident made
ὅτι τοῖς ἐκβαλοῦσιν ἀλλ᾽ οὐχ ὑμῖν ἐπολέμει, καὶ ὅτι
that the-ones having-exiled-him but not you he-was-warring and that
κατελθεῖν ἀλλ᾽ οὐκ ἀπολέσαι τὴν πόλιν ἐπεθύμει.
to-return but not to-destroy the city he-desired

II · HIS SERVICES AND HOUSE

Returning, he persuaded Tissaphernes to stop paying the Spartans, kept the allies from revolting, paid the soldiers himself, restored the constitution, reconciled the citizens, and turned back the Phoenician ships; while he led, the enemy never set up a trophy over Athens. His enemies revile his private life too, speaking of the dead as they would not have dared of the living. On his father's side he was a Eupatrid, on his mother's an Alcmeonid; the Alcmeonids would not share Peisistratus' tyranny, were hated by the tyrants for forty years, and with Cleisthenes brought back the people and founded the democracy that beat the barbarians and won the empire of the sea. Orphaned when his father fell at Coronea, he was raised by Pericles, won a crown and a panoply under Phormio, married Hipponicus' daughter, and at Olympia entered more chariots than any city, taking first, second, and third place, and outdid all in his public services at home.

20 γενόμενος δὲ μεθ᾽ ὑμῶν ἔπεισε μὲν Τισσαφέρνην
having-come and with you he-persuaded indeed Tissaphernes
μὴ παρέχειν χρήματα Λακεδαιμονίοις, ἔπαυσε δὲ τοὺς
not to-supply money to-Lacedaemonians he-stopped and the
συμμάχους ὑμῶν ἀφισταμένους, διέδωκε δὲ παρ᾽ αὐτοῦ
allies your revolting he-distributed and from himself
μισθὸν τοῖς στρατιώταις, ἀπέδωκε δὲ τῷ δήμῳ τὴν
pay to-the soldiers he-gave-back and to-the people the

πολιτείαν, διήλλαξε δὲ τοὺς πολίτας, ἀπέστρεψε δὲ τὰς
constitution he-reconciled and the citizens he-turned-back and the
ναῦς τὰς Φοινίσσας.
ships the Phoenician
καὶ μετὰ ταῦτα καθ' ἕκαστον μέν, ὅσας τριήρεις 21
and after these-things by each indeed how-many triremes
ἔλαβεν ἢ μάχας ἐνίκησεν ἢ πόλεις κατὰ κράτος εἷλεν
he-took or battles he-won or cities by force took
ἢ λόγῳ πείσας φίλας ὑμῖν ἐποίησε, πολὺ ἂν ἔργον
or by-word having-persuaded friends to-you made much — task
εἴη λέγειν· πλείστων δὲ κινδύνων τῇ πόλει κατ'
it-would-be to-tell most and dangers for-the city at
ἐκεῖνον τὸν καιρὸν γενομένων οὐδεπώποτε τοῦ πατρὸς
that the time having-arisen never the father
ἡγουμένου τρόπαιον ὑμῶν ἔστησαν οἱ πολέμιοι.
leading a-trophy over-you set-up the enemies
περὶ μὲν οὖν τῶν ἐστρατηγημένων οἶδα μέν, ὅτι πολλὰ 22
about indeed then the generalships I-know indeed that many-things
παραλείπω, διὰ τοῦτο δ' οὐκ ἀκριβῶς εἴρηκα
I-pass-over because-of this and not precisely I-have-spoken
περὶ αὐτῶν, ὅτι σχεδὸν ἅπαντες μνημονεύετε τὰ
about them that nearly all remember the-things
πραχθέντα. λοιδοροῦσι δὲ λίαν ἀσελγῶς καὶ θρασέως καὶ
done they-revile but too licentiously and boldly also
τὸν ἄλλον βίον τὸν τοῦ πατρός, καὶ οὐκ αἰσχύνονται
the other life the of-the father and not they-are-ashamed
τοιαύτῃ παρρησίᾳ χρώμενοι περὶ τοῦ τεθνεῶτος, ἣν
such freedom-of-speech using about the dead-man which
ἔδεισαν ἂν ποιήσασθαι περὶ ζῶντος, ἀλλ' εἰς
they-would-have-feared — to-use about him-living but into
τοσοῦτον ἀνοίας ἐληλύθασιν,
so-much folly they-have-come

23 ὥστ᾽ οἴονται καὶ παρ᾽ ὑμῖν καὶ παρὰ τοῖς ἄλλοις
that they-think both among you and among the others
εὐδοκιμήσειν, ἢν ὡς ἂν δύνωνται πλεῖστα περὶ
to-be-going-to-be-well-thought-of if as — they-can most about
αὐτοῦ βλασφημήσωσιν, ὥσπερ οὐ πάντας εἰδότας, ὅτι
him they-slander as-though not all knowing that
καὶ τοῖς φαυλοτάτοις τῶν ἀνθρώπων ἔξεστιν οὐ μόνον
even for-the basest of-the men it-is-possible not only
περὶ τῶν ἀνδρῶν τῶν ἀρίστων ἀλλὰ καὶ περὶ τῶν θεῶν
about the men the best but also about the gods
ὑβριστικοὺς λόγους εἰπεῖν.
insolent words to-say

24 ἴσως μὲν οὖν ἀνόητόν ἐστιν ἁπάντων τῶν εἰρημένων
perhaps indeed then senseless it-is of-all the things-said
φροντίζειν· ὅμως δ᾽ οὐχ ἥκιστ᾽ ἐπιθυμῶ περὶ τῶν
to-take-heed nevertheless but not least I-desire about the
ἐπιτηδευμάτων τῶν τοῦ πατρὸς διελθεῖν πρὸς ὑμᾶς, μικρὸν
practices the of-the father to-go-through to you a-little
προλαβὼν καὶ τῶν προγόνων ἐπιμνησθείς, ἵν᾽ ἐπίστησθ᾽ ὅτι
having-gone-back and the ancestors having-mentioned so-that you-may-know that
πόρρωθεν ἡμῖν ὑπάρχει μέγιστα καὶ κάλλιστα τῶν πολιτῶν.
from-of-old to-us belong greatest and finest of-the citizens

25 ὁ γὰρ πατὴρ πρὸς μὲν ἀνδρῶν ἦν Εὐπατριδῶν, ὧν τὴν
the for father on indeed of-men's was of-Eupatridae whose the
εὐγένειαν ἐξ αὐτῆς τῆς ἐπωνυμίας ῥᾴδιον γνῶναι, πρὸς
noble-birth from itself the name easy to-know on
γυναικῶν δ᾽ Ἀλκμεωνιδῶν, οἳ τοῦ μὲν πλούτου μέγιστον
of-women's but of-Alcmeonids who of-the indeed wealth greatest
μνημεῖον κατέλιπον, ἵππων γὰρ ζεύγει πρῶτος Ἀλκμέων
memorial left of-horses for with-team first Alcmeon
τῶν πολιτῶν Ὀλυμπίασιν ἐνίκησε, τὴν δ᾽ εὔνοιαν, ἣν

εἶχον εἰς τὸ πλῆθος, ἐν τοῖς τυραννικοῖς ἐπεδείξαντο·
they-had toward the multitude in the tyrannical-times they-showed
συγγενεῖς γὰρ ὄντες Πεισιστράτου καὶ πρὶν εἰς τὴν ἀρχὴν
kinsmen for being of-Peisistratus and before into the rule
καταστῆναι μάλιστ' αὐτῷ χρώμενοι τῶν πολιτῶν, οὐκ
to-be-established most him using of-the citizens not
ἠξίωσαν μετασχεῖν τῆς ἐκείνου τυραννίδος, ἀλλ' εἵλοντο
they-thought-fit to-share of-the his tyranny but they-chose
φυγεῖν μᾶλλον ἢ τοὺς πολίτας ἰδεῖν δουλεύοντας.
to-be-exiled rather than the citizens to-see being-enslaved
τετταράκοντα δ' ἔτη τῆς στάσεως γενομένης ὑπὸ μὲν 26
forty and years of-the faction having-lasted by indeed
τῶν τυράννων τοσούτῳ μᾶλλον τῶν ἄλλων ἐμισήθησαν,
the tyrants by-so-much more than-the others they-were-hated
ὥσθ' ὁπότε τἀκείνων κρατήσειεν, οὐ μόνον τὰς οἰκίας
that whenever the-cause-of-those prevailed not only the houses
αὐτῶν κατέσκαπτον ἀλλὰ καὶ τοὺς τάφους ἀνώρυττον,
their they-razed but also the tombs dug-up
ὑπὸ δὲ τῶν συμφυγάδων οὕτω σφόδρ' ἐπιστεύθησαν,
by but the fellow-exiles so greatly they-were-trusted
ὥσθ' ἅπαντα τοῦτον τὸν χρόνον ἡγούμενοι τοῦ δήμου
that all this the time leading the people
διετέλεσαν. καὶ τὸ τελευταῖον Ἀλκιβιάδης καὶ Κλεισθένης,
they-continued and the last Alcibiades and Cleisthenes
ὁ μὲν πρὸς πατρός, ὁ δὲ πρὸς μητρὸς ὢν
the-one indeed on father's-side the-other but on mother's-side being
πρόπαππος τοῦ πατρὸς τοὐμοῦ, στρατηγήσαντες τῆς
great-grandfather of-the father my having-been-generals of-the
φυγῆς κατήγαγον τὸν δῆμον καὶ τοὺς τυράννους ἐξέβαλον,
exile brought-back the people and the tyrants drove-out

27 καὶ κατέστησαν ἐκείνην τὴν δημοκρατίαν, ἐξ ἧς οἱ πολῖται
and established that the democracy from which the citizens
πρὸς μὲν ἀνδρίαν οὕτως ἐπαιδεύθησαν ὥστε τοὺς βαρβάρους
to indeed courage so were-educated that the barbarians
τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα μόνοι νικᾶν
the-ones against all having-come — Greece alone to-conquer
μαχόμενοι, περὶ δὲ δικαιοσύνης τοσαύτην δόξαν ἔλαβον ὥσθ᾽
fighting about but justice so-great reputation they-got that
ἑκόντας αὐτοῖς τοὺς Ἕλληνας ἐγχειρίσαι τὴν ἀρχὴν τῆς
willing to-them the Greeks to-entrust the empire of-the
θαλάττης, τὴν δὲ πόλιν τηλικαύτην τὸ μέγεθος ἐποίησαν
sea the and city so-great in-the size they-made
καὶ τῇ δυνάμει καὶ ταῖς ἄλλαις κατασκευαῖς ὥστε τοὺς
both in-the power and in-the other equipments that the-ones
φάσκοντας αὐτὴν ἄστυ τῆς Ἑλλάδος εἶναι καὶ τοιαύταις
claiming it town — of-Greece to-be and such
ὑπερβολαῖς εἰθισμένους χρῆσθαι δοκεῖν ἀληθῆ λέγειν.
exaggerations accustomed to-use to-seem true-things to-say

28 τὴν μὲν οὖν φιλίαν τὴν πρὸς τὸν δῆμον οὕτω παλαιὰν
the indeed then friendship the toward the people so old
καὶ γνησίαν καὶ διὰ τὰς μεγίστας εὐεργεσίας γεγενημένην
and genuine and through the greatest benefactions having-arisen
παρὰ τῶν προγόνων παρέλαβεν· αὐτὸς δὲ κατελείφθη
from the ancestors he-received himself and was-left
μὲν ὀρφανός, ὁ γὰρ πατὴρ αὐτοῦ μαχόμενος ἐν
indeed an-orphan the for father his fighting at
Κορωνείᾳ τοῖς πολεμίοις ἀπέθανεν, ἐπετροπεύθη
Coronea against-the enemies died he-was-under-guardianship
δ᾽ ὑπὸ Περικλέους, ὃν πάντες ἂν ὁμολογήσειαν καὶ
and by Pericles whom all — would-agree both
σωφρονέστατον καὶ δικαιότατον καὶ σοφώτατον γενέσθαι
most-temperate and most-just and wisest to-have-been

τῶν πολιτῶν. ἡγοῦμαι γὰρ καὶ τοῦτ᾽ εἶναι τῶν καλῶν, ἐκ
of-the citizens I-think for also this to-be of-the fine-things from
τοιούτων γενόμενον ὑπὸ τοιούτοις ἤθεσιν ἐπιτροπευθῆναι
such having-been-born under such characters to-be-under-guardianship
καὶ τραφῆναι καὶ παιδευθῆναι.
and to-be-reared and to-be-educated
δοκιμασθεὶς δ᾽ οὐκ ἐνδεέστερος ἐγένετο τῶν 29
having-been-certified and not inferior he-became to-the-ones
προειρημένων, οὐδ᾽ ἠξίωσεν αὐτὸς μὲν ῥᾳθύμως ζῆν,
said-before nor he-thought-fit himself indeed idly to-live
σεμνύνεσθαι δ᾽ ἐπὶ ταῖς τῶν προγόνων ἀρεταῖς, ἀλλ᾽
to-pride-himself but on the of-the ancestors virtues but
εὐθὺς οὕτω μέγ᾽ ἐφρόνησεν, ὥστ᾽ ᾠήθη δεῖν δι᾽
at-once so high he-aimed that he-supposed to-be-necessary through
αὐτὸν καὶ τἀκείνων ἔργα μνημονεύεσθαι. καὶ πρῶτον μέν,
himself also the-of-those deeds to-be-remembered and first indeed
ὅτε Φορμίων ἐξήγαγεν ἐπὶ Θρᾴκης χιλίους Ἀθηναίων,
when Phormio led-out to Thrace a-thousand of-Athenians
ἐπιλεξάμενος τοὺς ἀρίστους, μετὰ τούτων στρατευσάμενος
having-picked the best with these having-campaigned
τοιοῦτος ἦν ἐν τοῖς κινδύνοις ὥστε στεφανωθῆναι καὶ
such he-was in the dangers that to-be-crowned and
πανοπλίαν λαβεῖν παρὰ τοῦ στρατηγοῦ.
a-full-armor to-receive from the general
καίτοι τί χρὴ τὸν τῶν μεγίστων ἐπαίνων ἄξιον; οὐ 30
and-yet what is-it-necessary the-one of-the greatest praises worthy not
μετὰ μὲν τῶν βελτίστων ἐκ τῆς πόλεως στρατευόμενον
with indeed the best from the city campaigning
ἀριστείων ἀξιοῦσθαι, πρὸς δὲ τοὺς κρατίστους τῶν
prizes-of-valor to-be-deemed-worthy against but the strongest of-the
Ἑλλήνων ἀντιστρατηγοῦντ᾽ ἐν ἅπασι τοῖς κινδύνοις αὐτῶν
Greeks commanding-opposite in all the dangers them

φαίνεσθαι περιγιγνόμενον; ἐκεῖνος τοίνυν τῶν μὲν νέος
to-appear prevailing-over he then of-the-ones indeed young
ὢν ἔτυχε, τὰ δ' ἐπειδὴ πρεσβύτερος ἦν ἔπραξεν.
being obtained the-others but when older he-was he-accomplished
31 μετὰ δὲ ταῦτα τὴν μητέρα τὴν ἐμὴν ἔγημεν· ἡγοῦμαι
after and these-things the mother the my he-married I-think
γὰρ καὶ ταύτην ἀριστεῖον αὐτὸν λαβεῖν. ὁ γὰρ πατὴρ
for also her prize-of-valor him to-get the for father
αὐτῆς Ἱππόνικος, πλούτῳ μὲν πρῶτος ὢν τῶν Ἑλλήνων,
her Hipponicus in-wealth indeed first being of-the Greeks
γένει δ' οὐδενὸς ὕστερος τῶν πολιτῶν, τιμώμενος δὲ καὶ
in-birth but to-none inferior of-the citizens honored and and
θαυμαζόμενος μάλιστα τῶν ἐφ' αὐτοῦ, μετὰ προικὸς δὲ
admired most of-the-ones in his-time with dowry and
πλείστης καὶ δόξης μεγίστης ἐκδιδοὺς τὴν θυγατέρα,
greatest and reputation greatest giving-in-marriage the daughter
καὶ τοῦ γάμου τυχεῖν εὐχομένων μὲν ἁπάντων, ἀξιούντων
and the marriage to-obtain praying indeed all thinking-fit
δὲ τῶν πρώτων, τὸν πατέρα τὸν ἐμὸν ἐξ ἁπάντων
but the first the father the my from all
ἐκλεξάμενος κηδεστὴν ἐπεθύμησε ποιήσασθαι.
having-picked-out son-in-law desired to-make
32 περὶ δὲ τοὺς αὐτοὺς χρόνους ὁρῶν τὴν ἐν Ὀλυμπίᾳ
about and the same times seeing the at Olympia
πανήγυριν ὑπὸ πάντων ἀνθρώπων ἀγαπωμένην καὶ
festival by all men loved and
θαυμαζομένην, καὶ τοὺς Ἕλληνας ἐπίδειξιν ἐν αὐτῇ
admired and the Greeks display in it
ποιουμένους πλούτου καὶ ῥώμης καὶ παιδεύσεως, καὶ
making of-wealth and of-strength and of-education and
τούς τ' ἀθλητὰς ζηλουμένους καὶ τὰς πόλεις ὀνομαστὰς
the both athletes envied and the cities famous

γιγνομένας τὰς τῶν νικώντων, καὶ πρὸς τούτοις ἡγούμενος
becoming the of-the victors and besides these thinking
τὰς μὲν ἐνθάδε λῃτουργίας ὑπὲρ τῶν ἰδίων πρὸς
the indeed here public-services for the private-interests toward
τοὺς πολίτας εἶναι, τὰς δ' εἰς ἐκείνην τὴν πανήγυριν
the citizens to-be the but at that the festival
ὑπὲρ τῆς πόλεως εἰς ἅπασαν τὴν Ἑλλάδα γίγνεσθαι,
for the city before all — Greece to-be-made
ταῦτα διανοηθείς, οὐδενὸς ἀφυέστερος οὐδ' ἀρρωστότερος 33
these-things having-considered than-no-one less-gifted nor weaker
τῷ σώματι γενόμενος τοὺς μὲν γυμνικοὺς ἀγῶνας ὑπερεῖδεν,
in-the body having-been the indeed gymnastic contests he-disdained
εἰδὼς ἐνίους τῶν ἀθλητῶν καὶ κακῶς γεγονότας καὶ μικρὰς
knowing some of-the athletes both ill born and small
πόλεις οἰκοῦντας καὶ ταπεινῶς πεπαιδευμένους, ἱπποτροφεῖν
cities inhabiting and humbly educated to-breed-horses
δ' ἐπιχειρήσας, ὃ τῶν εὐδαιμονεστάτων ἔργον ἐστί,
but having-undertaken which of-the most-prosperous work is
φαῦλος δ' οὐδεὶς ἂν ποιήσειεν, οὐ μόνον τοὺς ἀνταγωνιστὰς
mean-man but no-one — could-do not only the competitors
ἀλλὰ καὶ τοὺς πώποτε νικήσαντας ὑπερεβάλετο.
but also the-ones ever having-won he-surpassed
ζεύγη γὰρ καθῆκε τοσαῦτα μὲν τὸν ἀριθμόν, ὅσοις 34
teams for he-entered so-many indeed in-the number as-many-as
οὐδ' αἱ μέγισται τῶν πόλεων ἠγωνίσαντο, τοιαῦτα δὲ
not-even the greatest of-the cities competed-with such and
τὴν ἀρετὴν ὥστε καὶ πρῶτος καὶ δεύτερος γενέσθαι καὶ
in-the quality that both first and second to-come and
τρίτος. χωρὶς δὲ τούτων ἐν ταῖς θυσίαις καὶ ταῖς ἄλλαις
third apart and from-these in the sacrifices and the other
ταῖς περὶ τὴν ἑορτὴν δαπάναις οὕτως ἀφειδῶς διέκειτο
the about the festival expenses so unsparingly he-was-disposed

καὶ μεγαλοπρεπῶς ὥστε φαίνεσθαι τὰ κοινὰ τὰ τῶν
and magnificently that to-appear the public-things the of-the
ἄλλων ἐλάττω τῶν ἰδίων τῶν ἐκείνου. κατέλυσε δὲ
others less than-the private-things the his he-ended and
τὴν θεωρίαν, τὰς μὲν τῶν προτέρων εὐτυχίας μικρὰς
the festival-embassy the indeed of-the earlier-ones successes small
πρὸς τὰς αὐτοῦ δόξαι ποιήσας, τοὺς δ' ἐφ' αὐτοῦ
compared-with the his-own to-seem having-made the-ones and in his-own-time
νικήσαντας παύσας ζηλουμένους, τοῖς δὲ μέλλουσιν
having-won having-stopped being-envied to-the but being-about
ἱπποτροφεῖν οὐδεμίαν ὑπερβολὴν καταλιπών.
to-breed-horses no excess having-left
35 περὶ δὲ τῶν ἐνθάδε χορηγιῶν καὶ γυμνασιαρχιῶν καὶ
about and the here choregies and gymnasiarchies and
τριηραρχιῶν αἰσχύνομαι λέγειν· τοσοῦτον γὰρ ἐν τοῖς
trierarchies I-am-ashamed to-speak so-much for in the
ἄλλοις διήνεγκεν, ὥσθ' οἱ μὲν ἐνδεεστέρως ἐκείνου
others he-excelled that the-ones indeed more-meagerly than-he
λῃτουργήσαντες ἐκ τούτων σφᾶς αὐτοὺς ἐγκωμιάζουσιν,
having-performed-services from these them- -selves praise
ὑπὲρ ἐκείνου δ' εἴ τις καὶ τῶν τηλικούτων χάριν
for him but if anyone even for such-great-things gratitude
ἀπαιτοίη, περὶ μικρῶν ἂν δόξειε τοὺς λόγους ποιεῖσθαι.
should-demand about small-things — he-would-seem the words to-make

His father served the democracy not as a man driven out of the oligarchy but as one invited into it, and chose to be wronged by the city rather than betray its constitution; twice he was exiled by Athens' enemies, and when the Thirty came Lysander and Sparta sought his death, thinking Athens could not be trusted while he lived. Charicles, Tisias' kinsman, was the opposite citizen, eager to serve the enemy and rule the citizens. Tisias, who sat in the Thirty's council, breaks the amnesty by bearing grudges, though he would be the first in danger if the past were avenged. The speaker was left an orphan, endangered as a child, exiled by the Thirty, and robbed of the land the people gave his family; now sued for five talents, he risks disfranchisement, a worse misfortune than exile. He asks the jurors to pity him and not to deprive him of his city, as the Thirty once did.

πρὸς δὲ τὴν πολιτείαν, οὐδὲ γὰρ τοῦτο παραλειπτέον, 36
toward and the constitution not-even for this must-be-passed-over
ὥσπερ οὐδ' ἐκεῖνος αὐτῆς ἠμέλησεν, ἀλλὰ τοσούτῳ
as not-even he it neglected but by-so-much
τῶν μάλιστ' εὐδοκιμησάντων ἀμείνων περὶ τὸν δῆμον
than-the-ones most having-been-well-thought-of better toward the people
γέγονεν, ὅσον τοὺς μὲν ἄλλους εὑρήσεθ' ὑπὲρ αὐτῶν
he-has-been as-much-as the indeed others you-will-find for themselves
στασιάσαντας, ἐκεῖνον δ' ὑπὲρ ὑμῶν κινδυνεύοντα. οὐ γὰρ
having-made-faction him but for you running-risks not for
ἀπελαυνόμενος ἀπὸ τῆς ὀλιγαρχίας ἀλλὰ παρακαλούμενος
being-driven-out from the oligarchy but being-invited
ἦν δημοτικός· καὶ πολλάκις ἐκγενόμενον αὐτῷ μὴ μόνον
he-was democratic and often it-being-possible for-him not only
μετ' ὀλίγων τῶν ἄλλων ἄρχειν ἀλλὰ καὶ τούτων αὐτῶν
with few the others to-rule but also than-these themselves

πλέον ἔχειν, οὐκ ἠθέλησεν, ἀλλ᾽ εἵλεθ᾽ ὑπὸ τῆς πόλεως
more to-have not he-was-willing but he-chose by the city
ἀδικηθῆναι μᾶλλον ἢ τὴν πολιτείαν προδοῦναι.
to-be-wronged rather than the constitution to-betray
37 καὶ ταῦθ᾽ ἕως μὲν συνεχῶς ἐδημοκρατεῖσθ᾽ οὐδεὶς
and these-things while indeed continuously you-were-democratically-governed no-one
ἂν ὑμᾶς λέγων ἔπεισεν· νῦν δ᾽ αἱ στάσεις αἱ
— you saying would-have-persuaded now but the factions the
γενόμεναι σαφῶς ἐπέδειξαν καὶ τοὺς δημοτικοὺς καὶ τοὺς
having-happened clearly showed both the democrats and the
ὀλιγαρχικοὺς καὶ τοὺς οὐδετέρων ἐπιθυμοῦντας καὶ τοὺς
oligarchs and the-ones neither desiring and the-ones
ἀμφοτέρων μετέχειν ἀξιοῦντας. ἐν αἷς δὶς ὑπὸ τῶν ἐχθρῶν
both to-share thinking-fit in which twice by the enemies
τῶν ὑμετέρων ἐξέπεσεν· καὶ τὸ μὲν πρότερον, ἐπειδὴ
the your he-was-exiled and the indeed first-time as
τάχιστ᾽ ἐκεῖνον ἐκποδὼν ἐποιήσαντο, τὸν δῆμον κατέλυσαν,
soon-as him out-of-the-way they-made the people they-overthrew
τὸ δ᾽ ὕστερον οὐκ ἔφθασαν ὑμᾶς καταδουλωσάμενοι,
the but second not sooner-had-they you enslaved
καὶ πρώτου τῶν πολιτῶν αὐτοῦ φυγὴν κατέγνωσαν· οὕτω
than first of-the citizens on-him exile they-decreed so
σφόδρ᾽ ἥ τε πόλις τῶν τοῦ πατρὸς κακῶν ἀπέλαυσε
greatly the both city from-the of-the father evils reaped
κἀκεῖνος τῶν τῆς πόλεως συμφορῶν ἐκοινώνησεν.
and-he in-the of-the city misfortunes shared
38 καίτοι πολλοὶ τῶν πολιτῶν πρὸς αὐτὸν δυσκόλως εἶχον
and-yet many of-the citizens toward him ill-disposed were
ὡς πρὸς τυραννεῖν ἐπιβουλεύοντα, οὐκ ἐκ τῶν ἔργων
as toward to-be-tyrant plotting not from the deeds
σκοποῦντες, ἀλλ᾽ ἡγούμενοι τὸ μὲν πρᾶγμ᾽ ὑπὸ πάντων
considering but thinking the indeed thing by all

ζηλοῦσθαι, δύνασθαι δ' ἂν ἐκεῖνον μάλιστα διαπράξασθαι.
to-be-envied to-be-able but — him most to-accomplish
διὸ καὶ δικαίως ἂν αὐτῷ πλείω χάριν ἔχοιτε, ὅτι τὴν
therefore also justly — to-him more gratitude you-would-have that the
μὲν αἰτίαν μόνος τῶν πολιτῶν ἄξιος ἦν ταύτην ἔχειν, τῆς
indeed charge alone of-the citizens worthy he-was this to-have of-the
δὲ πολιτείας ἴσον ᾤετο δεῖν καὶ τοῖς ἄλλοις μετεῖναι.
but constitution equally he-thought to-be-necessary also for-the others to-share
διὰ δὲ τὸ πλῆθος τῶν ἐνόντων εἰπεῖν ὑπὲρ τοῦ 39
because-of and the multitude of-the-things available to-say for the
πατρὸς ἀπορῶ, τίνος ἐν τῷ παρόντι πρέπει μνησθῆναι
father I-am-at-a-loss which in the present it-befits to-mention
καὶ ποῖ' αὐτῶν χρὴ παραλιπεῖν· ἀεὶ γάρ μοι δοκεῖ
and what of-them it-is-necessary to-pass-over always for to-me seems
μεῖζον εἶναι τὸ μήπω πεφρασμένον τῶν ἤδη πρὸς
greater to-be the not-yet expressed than-the-things already to
ὑμᾶς εἰρημένων. ἐπεὶ καὶ τοῦθ' ἡγοῦμαι πᾶσιν εἶναι
you said since also this I-think to-all to-be
φανερόν, ὅτι τοῦτον ἀναγκαῖόν ἐστιν εὐνούστατον εἶναι
evident that this-one necessary it-is most-well-disposed to-be
ταῖς τῆς πόλεως εὐτυχίαις, ὅτῳ πλεῖστον μέρος καὶ
to-the of-the city successes to-whom most part both
τῶν ἀγαθῶν καὶ τῶν κακῶν μέτεστιν.
of-the goods and of-the evils belongs
ἐκείνου τοίνυν εὖ μὲν πραττούσης τῆς πόλεως τίς 40
than-he then well indeed faring the city who
εὐδαιμονέστερος ἢ θαυμαστότερος ἢ ζηλωτότερος ἦν τῶν
more-prosperous or more-admired or more-envied was of-the
πολιτῶν, δυστυχησάσης δὲ τίς ἐλπίδων μειζόνων ἢ
citizens having-been-unfortunate but who of-hopes greater or
χρημάτων πλειόνων ἢ δόξης καλλίονος ἐστερήθη; οὐ
of-money more or of-repute finer was-deprived not

τὸ τελευταῖον ἐπειδὴ κατέστησαν οἱ τριάκονθ᾽ οἱ
the last when were-established the Thirty the-ones
μὲν ἄλλοι τὴν πόλιν ἔφυγον, ἐκεῖνος δ᾽ ἐξ ἁπάσης
indeed others the city fled he but from all
τῆς Ἑλλάδος ἐξέπεσεν; οὐ Λακεδαιμόνιοι καὶ Λύσανδρος
— Greece was-exiled not Lacedaemonians and Lysander
ὁμοίως ἔργον ἐποιήσαντ᾽ ἐκεῖνον ἀποκτεῖναι καὶ τὴν
alike task made him to-kill and the
ὑμετέραν καταλῦσαι δύναμιν, οὐδεμίαν ἡγούμενοι πίστιν
your to-destroy power no thinking pledge
ἕξειν παρὰ τῆς πόλεως, εἰ τὰ τείχη καταβάλοιεν,
to-be-going-to-have from the city if the walls they-should-throw-down
εἰ μὴ καὶ τὸν ἀναστῆσαι δυνάμενον ἀπολέσαιεν;
if not also the-one to-restore able they-should-destroy
41 ὥστ᾽ οὐ μόνον ἐξ ὧν ὑμᾶς εὖ πεποίηκεν ἀλλὰ καὶ ἐξ
so-that not only from what you well he-has-treated but also from
ὧν δι᾽ ὑμᾶς κακῶς πέπονθε ῥᾴδιον γνῶναι τὴν εὔνοιαν
what through you ill he-has-suffered easy to-know the goodwill
τὴν ἐκείνου. φαίνεται γὰρ τῷ δήμῳ βοηθῶν, τῆς αὐτῆς
the his he-appears for the people helping the same
πολιτείας ὑμῖν ἐπιθυμῶν, ὑπὸ τῶν αὐτῶν κακῶς πάσχων,
constitution as-you desiring by the same ill suffering
ἅμα τῇ πόλει δυστυχῶν, τοὺς αὐτοὺς ἐχθροὺς καὶ
together-with the city being-unfortunate the same enemies and
φίλους ὑμῖν νομίζων, ἐκ παντὸς τρόπου κινδυνεύων τὰ
friends as-you thinking by every way running-risks the-things
μὲν ὑφ᾽ ὑμῶν, τὰ δὲ δι᾽ ὑμᾶς,
indeed by you the-things but through you
42 τὰ δ᾽ ὑπὲρ ὑμῶν, τὰ δὲ μεθ᾽ ὑμῶν, ἀνόμοιος
the-things but for you the-things but with you unlike
πολίτης Χαρικλεῖ τῷ τούτου κηδεστῇ γεγενημένος, ὃς
citizen to-Charicles the of-this-man kinsman having-been who

τοῖς μὲν πολεμίοις δουλεύειν ἐπεθύμει, τῶν δὲ πολιτῶν
the indeed enemies to-be-slave-to desired over-the but citizens
ἄρχειν ἠξίου, καὶ φεύγων μὲν ἡσυχίαν εἶχε, κατελθὼν
to-rule thought-fit and in-exile indeed quiet he-kept having-returned
δὲ κακῶς ἐποίει τὴν πόλιν. καίτοι πῶς ἂν γένοιτ᾽ ἢ
but ill he-treated the city and-yet how — could-be either
φίλος πονηρότερος ἢ ἐχθρὸς ἐλάττονος ἄξιος;
friend more-wicked or enemy of-less worth
εἶτα σὺ κηδεστὴς μὲν ὢν ἐκείνου, βεβουλευκὼς δ᾽ 43
then you kinsman indeed being of-him having-been-a-councilor but
ἐπὶ τῶν τριάκοντα τολμᾷς ἑτέροις μνησικακεῖν, καὶ
under the Thirty do-you-dare against-others to-bear-grudges and
οὐκ αἰσχύνει τὰς συνθήκας παραβαίνων, δι᾽ ἃς
not are-you-ashamed the agreements transgressing through which
αὐτὸς οἰκεῖς τὴν πόλιν, οὐδ᾽ ἐνθυμεῖ, διότι, ὁπόταν
yourself you-inhabit the city nor do-you-consider that whenever
δόξῃ τῶν παρεληλυθότων τιμωρίαν ποιεῖσθαι, σοὶ
it-seems-good for-the past-things vengeance to-make for-you
καὶ προτέρῳ καὶ μᾶλλον ἢ ᾽μοὶ κινδυνεύειν ὑπάρχει;
both sooner and more than for-me to-run-risk it-belongs
οὐ γὰρ δήπου παρ᾽ ἐμοῦ μὲν ὑπὲρ ὧν ὁ πατὴρ ἔπραξε 44
not for surely from me indeed for what the father did
δίκην λήψονται, σοὶ δὲ καὶ ὧν αὐτὸς ἡμάρτηκας
penalty they-will-exact to-you but even for-what yourself you-have-erred
συγγνώμην ἕξουσιν. ἀλλὰ μὴν οὐδ᾽ ὁμοίας ἐκείνῳ
pardon they-will-have but truly not-even like to-him
φανήσει τὰς προφάσεις ἔχων· οὐ γὰρ ἐκπεσὼν ἐκ
you-will-appear the excuses having not for having-been-exiled from
τῆς πατρίδος ἀλλὰ συμπολιτευόμενος, οὐδ᾽ ἀναγκασθεὶς
the fatherland but being-a-fellow-citizen nor compelled

ἀλλ᾽ ἑκών, οὐδ᾽ ἀμυνόμενος ἀλλ᾽ ὑπάρχων ἠδίκεις αὐτούς,
but willing nor retaliating but beginning you-wronged them
ὥστ᾽ οὐδ᾽ ἀπολογίας σοι προσήκει τυχεῖν παρ᾽ αὐτῶν.
so-that not-even of-defense for-you it-befits to-obtain from them
45 ἀλλὰ γὰρ περὶ μὲν τῶν Τεισίᾳ πεπολιτευμένων ἴσως
but for about indeed the-things by-Tisias done-in-politics perhaps
ποτ᾽ ἐν τοῖς τούτου κινδύνοις ἐγγενήσεται καὶ διὰ
some-time in the this-man's dangers it-will-be-possible also through
μακροτέρων εἰπεῖν· ὑμᾶς δ᾽ ἀξιῶ μὴ προέσθαι με τοῖς ἐχθροῖς
longer-words to-speak you but I-ask not to-abandon me to-the enemies
μηδ᾽ ἀνηκέστοις συμφοραῖς περιβαλεῖν. ἱκανῶς γὰρ καὶ
nor in-incurable misfortunes to-involve sufficiently for even
νῦν πεπείραμαι κακῶν, ὃς εὐθὺς μὲν γενόμενος ὀρφανὸς
now I-have-experienced evils who at-once indeed having-been-born an-orphan
κατελείφθην, τοῦ μὲν πατρὸς φυγόντος, τῆς δὲ μητρὸς
was-left the indeed father exiled the but mother
τελευτησάσης, οὔπω δὲ τέτταρ᾽ ἔτη γεγονὼς διὰ τὴν
having-died not-yet and four years having-become because-of the
τοῦ πατρὸς φυγὴν περὶ τοῦ σώματος εἰς κίνδυνον κατέστην,
of-the father exile about the body into danger I-came
46 ἔτι δὲ παῖς ὢν ὑπὸ τῶν τριάκοντ᾽ ἐκ τῆς πόλεως
further and a-child being by the Thirty from the city
ἐξέπεσον. κατελθόντων δὲ τῶν ἐκ Πειραιῶς καὶ τῶν
I-was-exiled having-returned and the-ones from Piraeus and the
ἄλλων κομιζομένων τὰς οὐσίας ἐγὼ μόνος τὴν γῆν,
others recovering the properties I alone the land
ἣν ἡμῖν ἀπέδωκεν ὁ δῆμος ἀντὶ τῶν δημευθέντων
which to-us gave-back the people instead-of the confiscated
χρημάτων, διὰ τὴν τῶν ἐχθρῶν δύναμιν ἀπεστερήθην.
property because-of the of-the enemies power was-deprived-of
τοσαῦτα δὲ προδεδυστυχηκὼς καὶ δὶς τὴν οὐσίαν
so-many and having-suffered-misfortunes-before and twice the property

ἀπολωλεκὼς νυνὶ πέντε ταλάντων φεύγω δίκην. καὶ
having-lost now five talents I-am-defending suit and
τὸ μὲν ἔγκλημ᾽ ἐστὶ περὶ χρημάτων, ἀγωνίζομαι δ᾽ εἰ
the indeed charge is about money I-contend but whether
χρὴ μετεῖναί μοι τῆς πόλεως.
it-is-necessary to-share to-me of-the city
τῶν γὰρ αὐτῶν τιμημάτων ἐπιγεγραμμένων οὐ περὶ τῶν 47
of-the for same penalties being-assessed not about the
αὐτῶν ἅπασιν ὁ κίνδυνός ἐστιν, ἀλλὰ τοῖς μὲν
same-things for-all the danger is but for-the-ones indeed
χρήματα κεκτημένοις περὶ ζημίας, τοῖς δ᾽ ἀπόρως ὥσπερ
money possessing about fine for-the-ones but resourcelessly as
ἐγὼ διακειμένοις περὶ ἀτιμίας, ἣν ἐγὼ φυγῆς μείζω
I disposed about disfranchisement which I than-exile greater
συμφορὰν νομίζω· πολὺ γὰρ ἀθλιώτερον παρὰ τοῖς αὐτοῦ
misfortune think much for more-wretched among the one's-own
πολίταις ἠτιμωμένον οἰκεῖν ἢ παρ᾽ ἑτέροις μετοικεῖν.
citizens disfranchised to-dwell than among others to-live-as-an-alien
δέομαι δ᾽ οὖν ὑμῶν βοηθῆσαί μοι καὶ μὴ περιδεῖν ὑπὸ 48
I-beg and then you to-help me and not to-overlook by
τῶν ἐχθρῶν ὑβρισθέντα μηδὲ τῆς πατρίδος στερηθέντα μηδ᾽
the enemies outraged nor of-the fatherland deprived nor
ἐπὶ τοιαύταις τύχαις περίβλεπτον γενόμενον. δικαίως δ᾽ ἂν
at such fortunes conspicuous having-become justly and —
ὑφ᾽ ὑμῶν ἐξ αὐτῶν τῶν ἔργων ἐλεηθείην, εἰ καὶ τῷ
by you from very the deeds I-would-be-pitied if even with-the
λόγῳ τυγχάνω μὴ δυνάμενος ἐπὶ τοῦθ᾽ ὑμᾶς ἄγειν, εἴπερ
speech I-happen not being-able to this you to-lead if-indeed
χρὴ τούτους ἐλεεῖν, τοὺς ἀδίκως μὲν κινδυνεύοντας,
it-is-necessary these to-pity the-ones unjustly indeed running-risks
περὶ δὲ τῶν μεγίστων ἀγωνιζομένους, ἀναξίως δ᾽ αὐτῶν
about but the greatest-things contending unworthily and of-themselves

καὶ τῶν προγόνων πράττοντας, πλείστων δὲ χρημάτων
and of-the ancestors faring of-most and money
ἀπεστερημένους καὶ μεγίστῃ μεταβολῇ τοῦ βίου κεχρημένους.
deprived and with-greatest change of-the life having-met
49 πολλὰ δ' ἔχων ἐμαυτὸν ὀδύρασθαι μάλιστ' ἐπὶ τούτοις
many-things and having myself to-lament most at these
ἀγανακτῶ, πρῶτον μὲν εἰ τούτῳ δώσω δίκην, παρ'
I-am-indignant first indeed if to-this-man I-shall-pay penalty from
οὗ λαβεῖν μοι προσήκει, δεύτερον δ' εἰ διὰ τὴν τοῦ
whom to-exact for-me it-befits second and if because-of the of-the
πατρὸς νίκην τὴν Ὀλυμπίασιν ἀτιμωθήσομαι, δι' ἣν
father victory the at-Olympia I-shall-be-disfranchised through which
τοὺς ἄλλους ὁρῶ δωρεὰς λαμβάνοντας,
the others I-see gifts receiving
50 πρὸς δὲ τούτοις εἰ Τεισίας μὲν μηδὲν ἀγαθὸν ποιήσας
besides and these if Tisias indeed nothing good having-done
τὴν πόλιν καὶ ἐν δημοκρατίᾳ καὶ ἐν ὀλιγαρχίᾳ μέγα
the city both in democracy and in oligarchy great
δυνήσεται, ἐγὼ δ' εἰ μηδετέρους ἀδικήσας ὑπ' ἀμφοτέρων
will-have-power I but if neither having-wronged by both
κακῶς πείσομαι, καὶ περὶ μὲν τῶν ἄλλων τἀναντία
ill shall-suffer and about indeed the others the-opposite
τοῖς τριάκοντα πράξετε, περὶ δ' ἐμοῦ τὴν αὐτὴν ἐκείνοις
to-the Thirty you-will-do about but me the same as-they
γνώμην ἕξετε, καὶ τότε μὲν μεθ' ὑμῶν, νῦν δ' ὑφ'
judgment you-will-have and then indeed with you now but by
ὑμῶν τῆς πόλεως στερήσομαι.
you of-the city I-shall-be-deprived