GREEK SERIES · VOLUME 84

Antidosis

Isocrates

ΠΕΡΙ ΤΗΣ ΑΝΤΙΔΟΣΕΩΣ

Antidosis

With the Panathenaicus, the Evagoras, and Five More Discourses

---

with a word-for-word interlinear English translation

preserving the original word order

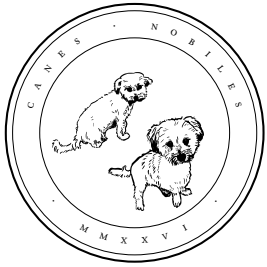


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is used under a Creative Commons
Attribution-ShareAlike 4.0 International License
creativecommons.org/licenses/by-sa/4.0



Volume 84 of the Canes Nobiles Greek interlinear texts

The Greek text follows Norlin's Loeb Isocrates; the Evagoras,
Helen, and Busiris 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.

CONTENTS

ANTIDOSIS

I · Why He Writes 11
II · The Charge and His Life 21
III · His Discourses and the Panegyricus 31
IV · To Nicocles, and Laws and Speeches 42
V · His Pupils and Timotheus 52
VI · The Generalship of Timotheus 62
VII · Why Timotheus Was Disliked 73
VIII · His Wealth and the City 83
IX · The Nature of His Education 93
X · Education Can Improve 104
XI · No Teacher Profits by Corruption 114
XII · The Envy of Eloquence 125
XIII · What Philosophy Truly Is 135
XIV · The City and the Defense Ends 146

PANATHENAICUS

I · An Old Man's Theme 167
II · Who Is Educated 177
III · Athens and Sparta Compared 188
IV · The Praise of Agamemnon 199
V · Sparta's Wrongs to the Greeks 210
VI · The Ancestors' Constitution 222
VII · How the Old Democracy Governed 232
VIII · Lycurgus and the War Deeds 243
IX · Sparta's Origins and the Old Wars 254
X · The Pupil's Objection 265
XI · Concord and the Pupil's Departure 277
XII · The Hidden Meaning and the End 288

EVAGORAS

I · The Gift of a Speech 307
II · Evagoras Takes the Throne 317
III · His Rule and Conon 327
IV · The War with the King, and Nicocles 336

HELEN

I · Against the Sophists, and Helen's Birth 351
II · The Praise of Theseus 361
III · The War and Her Power 371

BUSIRIS

I · Busiris' Land and Laws 387
II · Egypt's Piety and Polycrates' Faults 398

TO NICOCLES

I · What a King Must Know 413
II · Precepts and the Gift Defended 425

NICOCLES

I · Speech and the Case for Monarchy 441
II · His Title, Justice, and Temperance 451
III · What the King Asks of His Subjects 461

TO DEMONICUS

I · The Precepts on Virtue and Friends 475
II · Further Precepts and the Bee 487

ISOCRATES

ΠΕΡΙ ΤΗΣ ΑΝΤΙΔΟΣΕΩΣ

Antidosis

I · WHY HE WRITES

This discourse is unlike those written for the courts or for display, so Isocrates explains it first. Some sophists slander his occupation as the writing of court speeches, and though he long kept quiet among private men, an exchange of property brought against him lately showed how many misjudge him: his opponent said nothing just, but slandered the power of his speeches and his wealth. He resolved to write a speech that would be an image of his mind and his life, a defense set in a pretended trial, since a plain eulogy of himself would give offense. He wrote it at eighty-two, so the reader must pardon its softness; it mixes forensic matter with free speech about philosophy and passages from his earlier works. Then the defense begins: Lysimachus accuses him of the very things he himself is guilty of, and Isocrates asks the jurors to hear him to the end without uproar.

εἰ μὲν ὅμοιος ἦν ὁ λόγος ὁ μέλλων ἀναγνωσθήσεσθαι 1
if indeed like were the speech the going to-be-read
τοῖς ἢ πρὸς τοὺς ἀγῶνας ἢ πρὸς τὰς ἐπιδείξεις
to-the-ones either for the contests or for the displays
γιγνομένοις, οὐδὲν ἂν οἶμαι προδιαλεχθῆναι περὶ αὐτοῦ·
composed nothing — I-think to-discourse-beforehand about it
νῦν δὲ διὰ τὴν καινότητα καὶ τὴν διαφορὰν ἀναγκαῖόν
now but because-of the novelty and the difference necessary
ἐστι προειπεῖν τὰς αἰτίας, δι' ἃς οὕτως ἀνόμοιον αὐτὸν
it-is to-state-first the causes through which so unlike it
ὄντα τοῖς ἄλλοις γράφειν προειλόμην· μὴ γὰρ τούτων
being to-the others to-write I-chose not for these
δηλωθεισῶν πολλοῖς ἂν ἴσως ἄτοπος εἶναι δόξειεν.
having-been-made-clear to-many — perhaps strange to-be it-would-seem
ἐγὼ γὰρ εἰδὼς ἐνίους τῶν σοφιστῶν βλασφημοῦντας 2
I for knowing some of-the sophists slandering
περὶ τῆς ἐμῆς διατριβῆς, καὶ λέγοντας ὡς ἔστι περὶ
about the my occupation and saying that it-is about

δικογραφίαν, καὶ παραπλήσιον ποιοῦντας ὥσπερ ἂν εἴ
the-writing-of-court-speeches and like-thing doing as — if
τις Φειδίαν τὸν τὸ τῆς Ἀθηνᾶς ἔδος ἐργασάμενον τολμῴη
anyone Pheidias the-one the — of-Athena statue having-made should-dare
καλεῖν κοροπλάθον, ἢ Ζεῦξιν καὶ Παρράσιον τὴν αὐτὴν
to-call a-doll-maker or Zeuxis and Parrhasius the same
ἔχειν φαίη τέχνην τοῖς τὰ πινάκια γράφουσιν, ὅμως
to-have should-say art as-the-ones the little-tablets painting nevertheless
οὐδὲ πώποτε τὴν μικρολογίαν ταύτην ἠμυνάμην αὐτῶν,
not-even ever the pettiness this I-repelled of-them
3 ἡγούμενος τὰς μὲν ἐκείνων φλυαρίας οὐδεμίαν δύναμιν ἔχειν,
thinking the indeed their babblings no power to-have
αὐτὸς δὲ πᾶσι τοῦτο πεποιηκέναι φανερόν, ὅτι προῄρημαι
myself but to-all this to-have-made evident that I-have-chosen
καὶ λέγειν καὶ γράφειν οὐ περὶ τῶν ἰδίων συμβολαίων, ἀλλ᾽
both to-speak and to-write not about the private contracts but
ὑπὲρ τηλικούτων τὸ μέγεθος καὶ τοιούτων πραγμάτων,
about such-great in-the size and such affairs
ὑπὲρ ὧν οὐδεὶς ἂν ἄλλος ἐπιχειρήσειε, πλὴν τῶν ἐμοὶ
about which no-one — other would-attempt except the-ones with-me
πεπλησιακότων ἢ τῶν τούτους μιμεῖσθαι βουλομένων.
having-associated or the-ones these to-imitate wishing
4 μέχρι μὲν οὖν πόρρω τῆς ἡλικίας ᾠόμην καὶ διὰ τὴν
until indeed then far-into the age I-thought both because-of the
προαίρεσιν ταύτην καὶ διὰ τὴν ἄλλην ἀπραγμοσύνην
choice this and because-of the other quietism
ἐπιεικῶς ἔχειν πρὸς ἅπαντας τοὺς ἰδιώτας· ἤδη δ᾽
reasonably to-stand toward all the private-men now but
ὑπογυίου μοι τῆς τοῦ βίου τελευτῆς οὔσης, ἀντιδόσεως
near to-me the of-the life end being an-exchange-of-property
γενομένης περὶ τριηραρχίας καὶ περὶ ταύτης ἀγῶνος
having-been-proposed about a-trierarchy and about this a-trial

ἔγνων καὶ τούτων τινὰς οὐχ οὕτω πρός με διακειμένους
I-recognized also of-these some not so toward me disposed
ὥσπερ ἤλπιζον, ἀλλὰ τοὺς μὲν πολὺ διεψευσμένους
as I-hoped but the-ones indeed much mistaken
τῶν ἐμῶν ἐπιτηδευμάτων καὶ ῥέποντας ἐπὶ τὸ πείθεσθαι
about-the my occupations and inclining to the to-be-persuaded
τοῖς ἀνεπιτήδειόν τι λέγουσι, τοὺς δὲ σαφῶς
by-the-ones unfit something saying the-others but clearly
μὲν εἰδότας περὶ ἃ τυγχάνω διατρίβων, φθονοῦντας δὲ
indeed knowing about what I-happen spending-time envying but
καὶ ταὐτὸν πεπονθότας τοῖς σοφισταῖς καὶ χαίροντας ἐπὶ
and the-same having-suffered as-the sophists and rejoicing at
τοῖς ψευδῆ περί μου δόξαν ἔχουσιν.
the-ones false about me opinion having
ἐδήλωσαν δ' οὕτω διακείμενοι· τοῦ γὰρ ἀντιδίκου περὶ μὲν 5
they-showed and so disposed of-the for opponent about indeed
ὧν ἡ κρίσις ἦν οὐδὲν λέγοντος δίκαιον, διαβάλλοντος δὲ
what the judgment was nothing saying just slandering but
τὴν τῶν λόγων τῶν ἐμῶν δύναμιν καὶ καταλαζονευομένου
the of-the speeches the my power and boasting-falsely
περί τε τοῦ πλούτου καὶ τοῦ πλήθους τῶν μαθητῶν,
about both the wealth and the number of-the pupils
ἔγνωσαν ἐμὴν εἶναι τὴν λειτουργίαν. τὴν μὲν οὖν δαπάνην
they-decided mine to-be the public-service the indeed then expense
οὕτως ἠνέγκαμεν, ὥσπερ προσήκει τοὺς μήτε λίαν ὑπὸ
so we-bore as befits the-ones neither too by
τῶν τοιούτων ἐκταραττομένους μήτε παντάπασιν ἀσώτως
the such-things being-upset nor altogether prodigally
μηδ' ὀλιγώρως πρὸς χρήματα διακειμένους·
nor carelessly toward money disposed

6 ἠσθημένος δ᾽ ὥσπερ εἶπον πλείους ὄντας ὧν ᾠόμην
having-perceived and as I-said more being than I-thought
τοὺς οὐκ ὀρθῶς περί μου γιγνώσκοντας, ἐνεθυμούμην
the-ones not rightly about me judging I-considered
πῶς ἂν δηλώσαιμι καὶ τούτοις καὶ τοῖς ἐπιγιγνομένοις
how — I-might-show both to-these and to-the later-generations
καὶ τὸν τρόπον ὃν ἔχω καὶ τὸν βίον ὃν ζῶ καὶ
both the character which I-have and the life which I-live and
τὴν παιδείαν περὶ ἣν διατρίβω, καὶ μὴ περιίδοιμι περὶ
the education about which I-spend-time and not I-might-overlook about
τῶν τοιούτων ἄκριτον ἐμαυτὸν ὄντα, μηδ᾽ ἐπὶ τοῖς
the such-things unjudged myself being nor at the-ones
βλασφημεῖν εἰθισμένοις ὥσπερ νῦν γενόμενον.
to-slander accustomed as now having-become
7 σκοπούμενος οὖν εὗρισκον οὐδαμῶς ἂν ἄλλως τοῦτο
considering then I-found in-no-way — otherwise this
διαπραξόμενος, πλὴν εἰ γραφείη λόγος ὥσπερ εἰκὼν
being-going-to-accomplish except if should-be-written a-speech as-it-were image
τῆς ἐμῆς διανοίας καὶ τῶν ἄλλων τῶν ἐμοὶ βεβιωμένων·
of-the my mind and of-the other-things the by-me lived
διὰ τούτου γὰρ ἤλπιζον καὶ τὰ περὶ ἐμὲ μάλιστα
through this for I-hoped both the-things about me most
γνωσθήσεσθαι, καὶ τὸν αὐτὸν τοῦτον μνημεῖόν μου
to-be-going-to-be-known and the same this memorial of-me
καταλειφθήσεσθαι πολὺ κάλλιον τῶν χαλκῶν ἀναθημάτων.
to-be-going-to-be-left much finer than-the bronze statues
8 εἰ μὲν οὖν ἐπαινεῖν ἐμαυτὸν ἐπιχειροίην, ἑώρων οὔτε
if indeed then to-praise myself I-should-attempt I-saw neither
περιλαβεῖν ἅπαντα περὶ ὧν διελθεῖν προῃρούμην οἷός
to-embrace all about which to-go-through I-was-choosing able
τε γενησόμενος, οὔτ᾽ ἐπιχαρίτως οὐδ᾽ ἀνεπιφθόνως εἰπεῖν
— going-to-be nor gracefully nor inoffensively to-speak

περὶ αὐτῶν δυνησόμενος· εἰ δ' ὑποθείμην ἀγῶνα μὲν καὶ
about them going-to-be-able if but I-should-suppose a-trial indeed and
κίνδυνόν τινα περὶ ἐμὲ γιγνόμενον, συκοφάντην δ' ὄντα
danger some about me arising sycophant and being
τὸν γεγραμμένον καὶ τὸν πράγματά μοι παρέχοντα,
the-one having-indicted and the-one troubles to-me causing
κἀκεῖνον μὲν ταῖς διαβολαῖς χρώμενον ταῖς ἐπὶ τῆς
and-him indeed the slanders using the at the
ἀντιδόσεως ῥηθείσαις, ἐμαυτὸν δ' ἐν ἀπολογίας σχήματι
exchange spoken myself but in of-a-defense form
τοὺς λόγους ποιούμενον, οὕτως ἂν ἐκγενέσθαι μοι μάλιστα
the speeches making so — to-be-possible for-me most
διαλεχθῆναι περὶ ἁπάντων ὧν τυγχάνω βουλόμενος.
to-discourse about all which I-happen wishing
ταῦτα δὲ διανοηθεὶς ἔγραφον τὸν λόγον τοῦτον, οὐκ 9
these-things and having-considered I-was-writing the speech this not
ἀκμάζων, ἀλλ' ἔτη γεγονὼς δύο καὶ ὀγδοήκοντα. διόπερ
in-my-prime but years having-become two and eighty therefore
χρὴ συγγνώμην ἔχειν, ἢν μαλακώτερος ὢν φαίνηται
it-is-necessary pardon to-have if softer being it-appears
τῶν παρ' ἐμοῦ πρότερον ἐκδεδομένων. καὶ γὰρ οὐδὲ
than-the-ones by me earlier published and for not-even
ῥᾴδιος ἦν οὐδ' ἁπλοῦς, ἀλλὰ πολλὴν ἔχων πραγματείαν.
easy was-it nor simple but much having labor
ἔστι γὰρ τῶν γεγραμμένων ἔνια μὲν ἐν 10
are for of-the-things written some indeed in
δικαστηρίῳ πρέποντα ῥηθῆναι, τὰ δὲ πρὸς μὲν
court fitting to-be-spoken the-others but for indeed
τοὺς τοιούτους ἀγῶνας οὐχ ἁρμόττοντα, περὶ δὲ
the such contests not suited about but
φιλοσοφίας πεπαρρησιασμένα καὶ δεδηλωκότα τὴν δύναμιν
philosophy spoken-frankly and having-made-clear the power

αὐτῆς· ἔστι δέ τι καὶ τοιοῦτον ὃ τῶν νεωτέρων
its there-is and something also such which of-the younger
τοῖς ἐπὶ τὰ μαθήματα καὶ τὴν παιδείαν ὁρμῶσιν
to-the-ones to the studies and the education setting-out
ἀκούσασιν ἂν συνενέγκοι, πολλὰ δὲ καὶ τῶν ὑπ᾽ ἐμοῦ πάλαι
having-heard — would-benefit many and also of-the by me long-ago
γεγραμμένων ἐγκαταμεμιγμένα τοῖς νῦν λεγομένοις οὐκ
written mixed-in with-the-things now said not
ἀλόγως οὐδ᾽ ἀκαίρως, ἀλλὰ προσηκόντως τοῖς ὑποκειμένοις.
unreasonably nor inopportunely but fittingly to-the subjects
11 τοσοῦτον οὖν μῆκος λόγου συνιδεῖν, καὶ τοσαύτας ἰδέας καὶ
so-great then length of-speech to-survey and so-many forms and
τοσοῦτον ἀλλήλων ἀφεστώσας συναρμόσαι καὶ συναγαγεῖν,
so-much from-one-another standing-apart to-fit-together and to-bring-together
καὶ τὰς ἐπιφερομένας οἰκειῶσαι ταῖς προειρημέναις, καὶ
and the following to-adapt to-the preceding and
πάσας ποιῆσαι σφίσιν αὐταῖς ὁμολογουμένας, οὐ πάνυ μικρὸν
all to-make with-them- -selves agreeing not very small
ἦν ἔργον. ὅμως δ᾽ οὐκ ἀπέστην, καίπερ τηλικοῦτος ὤν. πρὶν
was task nevertheless but not I-desisted although so-old being before
αὐτὸν ἀπετέλεσα, μετὰ πολλῆς μὲν ἀληθείας εἰρημένον, τὰ
it I-finished with much indeed truth spoken the
δ᾽ ἄλλα τοιοῦτον οἷος ἂν εἶναι δόξη τοῖς ἀκροωμένοις.
but other-things such as — to-be it-may-seem to-the hearers
12 χρὴ δὲ τοὺς διεξιόντας αὐτὸν πρῶτον μὲν ὡς ὄντος
it-is-necessary and the-ones going-through it first indeed as being
μικτοῦ τοῦ λόγου καὶ πρὸς ἁπάσας τὰς ὑποθέσεις ταύτας
mixed the speech and for all the subjects these
γεγραμμένου ποιεῖσθαι τὴν ἀκρόασιν, ἔπειτα προσέχειν τὸν
written to-make the hearing then to-pay the
νοῦν ἔτι μᾶλλον τοῖς λέγεσθαι μέλλουσιν ἢ τοῖς
attention still more to-the-things to-be-said being-about than to-the-things

ἤδη προειρημένοις, πρὸς δὲ τούτοις μὴ ζητεῖν εὐθὺς
already said-before besides and these not to-seek at-once
ἐπελθόντας ὅλον αὐτὸν διελθεῖν, ἀλλὰ τοσοῦτον μέρος
having-come-upon whole it to-go-through but so-much part
ὅσον μὴ λυπήσει τοὺς παρόντας. ἐὰν γὰρ ἐμμείνητε
as not will-weary the-ones present if for you-abide
τούτοις, μᾶλλον δυνήσεσθε κατιδεῖν εἴ τι τυγχάνομεν
by-these more you-will-be-able to-see if something we-happen
λέγοντες ἄξιον ἡμῶν αὐτῶν.
saying worthy of-us ourselves
ἃ μὲν οὖν ἀναγκαῖον ἦν προειπεῖν, ταῦτ' ἐστίν· ἤδη δ' 13
what indeed then necessary it-was to-say-first these-things are now and
ἀναγιγνώσκετε τὴν ἀπολογίαν τὴν προσποιουμένην μὲν περὶ
read the defense the pretending indeed about
κρίσεως γεγράφθαι, βουλομένην δὲ περὶ ἐμοῦ δηλῶσαι τὴν
a-trial to-have-been-written wishing but about me to-make-clear the
ἀλήθειαν, καὶ τοὺς μὲν ἀγνοοῦντας εἰδέναι ποιῆσαι, τοὺς
truth and the-ones indeed being-ignorant to-know to-make the-ones
δὲ φθονοῦντας ἔτι μᾶλλον ὑπὸ τῆς νόσου ταύτης λυπεῖσθαι·
but envying still more by the disease this to-be-pained
μείζω γὰρ δίκην οὐκ ἂν δυναίμην λαβεῖν παρ' αὐτῶν.
greater for penalty not — I-could get from them
πάντων ἡγοῦμαι πονηροτάτους εἶναι καὶ μεγίστης ζημίας 14
of-all I-think most-wicked to-be and of-greatest penalty
ἀξίους, οἵτινες οἷς αὐτοὶ τυγχάνουσιν ὄντες ἔνοχοι,
worthy who of-what themselves happen being guilty
ταῦτα τῶν ἄλλων τολμῶσι κατηγορεῖν· ὅπερ Λυσίμαχος
these-things the others dare to-accuse which-very Lysimachus
πεποίηκεν. οὗτος γὰρ αὐτὸς συγγεγραμμένα λέγων περὶ
has-done this-man for himself composed-things speaking about
τῶν ἐμῶν συγγραμμάτων πλείω πεποίηται λόγον ἢ περὶ
the my compositions more has-made speech than about

τῶν ἄλλων ἁπάντων, ὅμοιον ἐργαζόμενος ὥσπερ ἂν εἴ
the others all like-thing doing as — if
τις ἱεροσυλίας ἕτερον διώκων αὐτὸς τὰ τῶν θεῶν
anyone of-temple-robbery another prosecuting himself the-things of-the gods
ἐν τοῖν χεροῖν ἔχων φανείη.
in the two-hands having should-appear
15 πρὸ πολλοῦ δ' ἂν ἐποιησάμην οὕτως αὐτὸν νομίζειν
before much and — I-would-have-made so him to-think
εἶναί με δεινόν, ὥσπερ ἐν ὑμῖν εἴρηκεν· οὐ γὰρ ἄν ποτέ
to-be me clever as before you he-has-said not for — ever
μοι πράγματα ποιεῖν ἐπεχείρησε. νῦν δὲ λέγει μὲν
me troubles to-make he-would-have-attempted now but he-says indeed
ὡς ἐγὼ τοὺς ἥττους λόγους κρείττους δύναμαι ποιεῖν,
that I the weaker arguments stronger am-able to-make
τοσοῦτον δέ μου καταπεφρόνηκεν, ὥστε αὐτὸς ψευδόμενος
so-much and me he-has-despised that himself lying
ἐμοῦ τἀληθῆ λέγοντος ἐλπίζει ῥᾳδίως ἐπικρατήσειν.
me the-truth saying he-hopes easily to-be-going-to-prevail
16 οὕτω δέ μοι δυσκόλως ἅπαντα συμβέβηκεν, ὥσθ' οἱ
so and to-me awkwardly all-things have-happened that the
μὲν ἄλλοι τοῖς λόγοις διαλύονται τὰς διαβολάς, ἐμοῦ δὲ
indeed others by-the speeches dissolve the slanders of-me but
Λυσίμαχος αὐτοὺς τοὺς λόγους μάλιστα διαβέβληκεν, ἵν' ἦν
Lysimachus themselves the speeches most has-slandered so-that if
μὲν ἱκανῶς δόξω λέγειν, ἔνοχος ὢν φανῶ τοῖς ὑπὸ
indeed sufficiently I-seem to-speak liable being I-shall-appear to-the-things by
τούτου περὶ τῆς δεινότητος τῆς ἐμῆς προειρημένοις, ἢν δ'
this-man about the cleverness the my said-before if but
ἐνδεέστερον τύχω διαλεχθεὶς ὧν οὗτος ὑμᾶς προσδοκᾶν
more-deficiently I-happen having-discoursed than-what this-man you to-expect
πεποίηκε, τὰς πράξεις ἡγῆσθέ μου χείρους εἶναι.
has-made the actions you-will-think my worse to-be

δέομαι οὖν ὑμῶν μήτε πιστεύειν πω μήτ᾽ ἀπιστεῖν τοῖς 17
I-beg then you neither to-believe yet nor to-disbelieve the
εἰρημένοις, πρὶν ἂν διὰ τέλους ἀκούσητε καὶ τὰ παρ᾽
things-said before — through end you-hear and the-things from
ἡμῶν, ἐνθυμουμένους ὅτι οὐδὲν ἂν ἔδει δίδοσθαι
us considering that nothing — it-would-be-necessary to-be-given
τοῖς φεύγουσιν ἀπολογίαν, εἴπερ οἷόν τ᾽ ἦν ἐκ τῶν
to-the defendants defense if-indeed possible — it-were from the
τοῦ διώκοντος λόγων ἐψηφίσθαι τὰ δίκαια. νῦν δ᾽ εἰ
of-the prosecutor speeches to-have-voted the just-things now but whether
μὲν εὖ τυγχάνει κατηγορηκὼς ἢ κακῶς, οὐδεὶς ἂν τῶν
indeed well he-happens having-accused or badly no-one — of-the-ones
παρόντων ἀγνοήσειεν· εἰ δ᾽ ἀληθέσι κέχρηται τοῖς
present would-fail-to-know whether but true he-has-used the
λόγοις, οὐκέτι τοῦτο τοῖς κρίνουσι γνῶναι ῥᾴδιον ἐξ ὧν
speeches no-longer this for-the judges to-know easy from what
ὁ πρότερος εἴρηκεν, ἀλλ᾽ ἀγαπητὸν ἦν ἐξ ἀμφοτέρων
the first-speaker has-said but satisfactory if from both
τῶν λόγων ἐκλαβεῖν δυνηθῶσι τὸ δίκαιον.
the speeches to-pick-out they-be-able the just
οὐ θαυμάζω δὲ τῶν πλείω χρόνον διατριβόντων ἐπὶ 18
not I-wonder and at-the-ones more time spending on
ταῖς τῶν ἐξαπατώντων κατηγορίαις ἢ ταῖς ὑπὲρ αὑτῶν
the of-the deceivers accusations than on-the for themselves
ἀπολογίαις, οὐδὲ τῶν λεγόντων ὡς ἔστι μέγιστον
defenses nor at-the-ones saying that it-is greatest
κακὸν διαβολή· τί γὰρ ἂν γένοιτο ταύτης κακουργότερον,
evil slander what for — could-be than-this more-mischievous
ἢ ποιεῖ τοὺς μὲν ψευδομένους εὐδοκιμεῖν, τοὺς δὲ
which makes the-ones indeed lying to-be-well-thought-of the-ones but
μηδὲν ἡμαρτηκότας δοκεῖν ἀδικεῖν, τοὺς δὲ δικάζοντας
nothing having-erred to-seem to-do-wrong the-ones but judging

ἐπιορκεῖν, ὅλως δὲ τὴν μὲν ἀλήθειαν ἀφανίζει, ψευδῆ
to-perjure-themselves in-general and the indeed truth it-obliterates false
δὲ δόξαν παραστήσασα τοῖς ἀκούουσιν ὃν ἂν τύχῃ
but opinion having-produced in-the hearers whomever — it-chances
τῶν πολιτῶν ἀδίκως ἀπόλλυσιν;
of-the citizens unjustly it-destroys

19 ἃ φυλακτέον ἐστίν, ὅπως μηδὲν ὑμῖν συμβήσεται
which must-be-guarded-against is that nothing to-you will-happen
τοιοῦτον, μηδ' ἃ τοῖς ἄλλοις ἂν ἐπιτιμήσαιτε τούτοις αὐτοὶ
such nor what the others — you-would-censure in-these yourselves
φανήσεσθε περιπίπτοντες. οἶμαι δ' ὑμᾶς οὐκ ἀγνοεῖν ὅτι
you-will-appear falling I-think and you not to-be-ignorant that
τῇ πόλει πολλάκις οὕτως ἤδη μετεμέλησε τῶν κρίσεων
the city often so already has-repented of-the judgments
τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχου γενομένων, ὥστ' οὐ
the with anger and not with examination having-been-made that not
πολὺν χρόνον διαλιποῦσα παρὰ μὲν τῶν ἐξαπατησάντων
much time having-let-pass from indeed the deceivers
δίκην λαβεῖν ἐπεθύμησε, τοὺς δὲ διαβληθέντας ἡδέως ἂν
penalty to-exact it-desired the but slandered gladly —
εἶδεν ἄμεινον ἢ πρότερον πράττοντας.
it-would-have-seen better than before faring

20 ὧν χρὴ μεμνημένους μὴ προπετῶς πιστεύειν τοῖς τῶν
which it-is-necessary remembering not rashly to-believe the of-the
κατηγόρων λόγοις, μηδὲ μετὰ θορύβου καὶ χαλεπότητος
accusers speeches nor with uproar and harshness
ἀκροᾶσθαι τῶν ἀπολογουμένων. καὶ γὰρ αἰσχρὸν ἐπὶ
to-hear the-ones defending-themselves and for shameful in
μὲν τῶν ἄλλων πραγμάτων ἐλεημονεστάτους ὁμολογεῖσθαι
indeed the other affairs most-merciful to-be-agreed
καὶ πραοτάτους ἁπάντων εἶναι τῶν Ἑλλήνων, ἐπὶ δὲ
and gentlest of-all to-be of-the Greeks in but

τοῖς ἀγῶσι τοῖς ἐνθάδε γιγνομένοις τἀναντία τῇ δόξῃ
the contests the here taking-place the-opposite to-the reputation
ταύτῃ φαίνεσθαι πράττοντας·
this to-appear doing

II · THE CHARGE AND HIS LIFE

Elsewhere, in a trial for a man's life, part of the votes is assigned to the defendant, but at Athens he does not even get an equal hearing: the accusers are believed and the defendants hardly heard, though every man who is himself in danger condemns slanderers. Lysimachus counted on that when he brought Isocrates into this danger, hoping to make money of the trial, for Isocrates has lived so blamelessly that no one under oligarchy or democracy ever charged him with outrage or injustice. The indictment says that he corrupts the young by teaching them to speak and to win in the courts against justice, and the rest of the accuser's speech magnifies his wealth and his pupils. He answers that the present trial is proof that no citizen was harmed by his writings, since none has come forward. No one has seen him in the courts or the arbitrations; his income came from foreign pupils, and no one could believe that Nicocles paid him to learn to plead in court. Many write court speeches, but none of them was ever thought worthy of pupils.

καὶ παρ' ἑτέροις μὲν ἐπειδὰν περὶ ψυχῆς ἀνθρώπου 21
and among others indeed whenever about life of-a-man
δικάζωσι, μέρος τι τῶν ψήφων ὑποβάλλεσθαι τοῖς
they-judge part some of-the votes to-be-assigned to-the
φεύγουσι, παρ' ὑμῖν δὲ μηδὲ τῶν ἴσων τυγχάνειν τοὺς
defendants among you but not-even of-the equal-things to-obtain the-ones
κινδυνεύοντας τοῖς συκοφαντοῦσιν, ἀλλ' ὀμνύναι μὲν
being-in-danger with-the-ones playing-the-sycophant but to-swear indeed
καθ' ἕκαστον τὸν ἐνιαυτὸν ἢ μὴν ὁμοίως ἀκροάσεσθαι
for each the year truly indeed equally to-be-going-to-hear
τῶν κατηγορούντων καὶ τῶν ἀπολογουμένων,
the-ones accusing and the-ones defending-themselves

22 τοσοῦτον δὲ τὸ μεταξὺ ποιεῖν, ὥστε τῶν μὲν αἰτιωμένων
so-great and the difference to-make that of-the indeed accusers
ὅ τι ἂν λέγωσιν ἀποδέχεσθαι, τῶν δὲ τούτους ἐξελέγχειν
what ever — they-say to-accept of-the but these to-refute
πειρωμένων ἐνίοτε μηδὲ τὴν φωνὴν ἀκούοντας ἀνέχεσθαι,
trying sometimes not-even the voice hearing to-endure
καὶ νομίζειν μὲν ἀοικήτους εἶναι ταύτας τῶν πόλεων
and to-think indeed uninhabitable to-be these of-the cities
ἐν αἷς ἄκριτοί τινες ἀπόλλυνται τῶν πολιτῶν, ἀγνοεῖν
in which untried some perish of-the citizens to-be-ignorant
δ' ὅτι τοῦτο ποιοῦσιν οἱ μὴ κοινὴν τὴν εὔνοιαν τοῖς
but that this do the-ones not common the goodwill to-the
ἀγωνιζομένοις παρέχοντες.
contestants offering

23 ὃ δὲ πάντων δεινότατον, ὅταν τις αὐτὸς μὲν κινδυνεύων
what and of-all most-terrible whenever anyone himself indeed being-in-danger
κατηγορῇ τῶν διαβαλλόντων, ἑτέρῳ δὲ δικάζων μὴ τὴν
accuses the slanderers for-another but judging not the
αὐτὴν ἔχῃ γνώμην περὶ αὐτῶν. καίτοι χρὴ τοὺς
same has opinion about them and-yet it-is-necessary the-ones
νοῦν ἔχοντας τοιούτους εἶναι κριτὰς τοῖς ἄλλοις, οἵων
sense having such to-be judges for-the others such-as
περ ἂν αὐτοὶ τυγχάνειν ἀξιώσαιεν, λογιζομένους ὅτι
very — themselves to-obtain they-would-think-fit reckoning that
διὰ τοὺς συκοφαντεῖν τολμῶντας ἄδηλον ὅστις εἰς
because-of the-ones to-play-the-sycophant daring unclear whoever into
κίνδυνον καταστὰς ἀναγκασθήσεται λέγειν ἅπερ ἐγὼ νῦν
danger having-come will-be-compelled to-say what-very I now
πρὸς τοὺς μέλλοντας περὶ αὐτοῦ τὴν ψῆφον διοίσειν.
to the-ones going-to about him the vote to-cast

οὐ γὰρ δὴ τῷ γε κοσμίως ζῆν ἄξιον πιστεύειν ὡς 24
not for surely in-the at-least orderly to-live worthy to-trust that
ἀδεῶς ἐξέσται τὴν πόλιν οἰκεῖν· οἱ γὰρ προῃρημένοι
without-fear it-will-be-possible the city to-inhabit the-ones for having-chosen
τῶν μὲν ἰδίων ἀμελεῖν τοῖς δ' ἀλλοτρίοις ἐπιβουλεύειν
the indeed own-things to-neglect against-the but others' to-plot
οὐ τῶν μὲν σωφρόνως πολιτευομένων ἀπέχονται, τοὺς
not from-the-ones indeed temperately acting-as-citizens keep-away the-ones
δὲ κακόν τι δρῶντας εἰς ὑμᾶς εἰσάγουσιν, ἀλλ' ἐν τοῖς
but evil something doing to you bring-in but in the-ones
μηδὲν ἀδικοῦσιν ἐπιδειξάμενοι τὰς αὑτῶν δυνάμεις παρὰ
nothing wronging having-displayed the their powers from
τῶν φανερῶς ἐξημαρτηκότων πλέον λαμβάνουσιν ἀργύριον.
the-ones openly having-erred more get money
ἅπερ Λυσίμαχος διανοηθεὶς εἰς τουτονὶ τὸν κίνδυνόν 25
which-very Lysimachus having-considered into this-here the danger
με κατέστησεν, ἡγούμενος τὸν ἀγῶνα τὸν πρὸς ἐμὲ παρ'
me put thinking the contest the against me from
ἑτέρων αὑτῷ χρηματισμὸν ποιήσειν, καὶ προσδοκῶν,
others for-himself money-making to-be-going-to-make and expecting
ἢν ἐμοῦ περιγένηται τοῖς λόγοις, ὅν φησι διδάσκαλον
if me he-overcomes in-the speeches whom he-says teacher
εἶναι τῶν ἄλλων, ἀνυπόστατον τὴν αὑτοῦ δύναμιν ἅπασιν
to-be of-the others irresistible the his-own power to-all
εἶναι δόξειν.
to-be to-be-going-to-seem
ἐλπίζει δὲ ῥᾳδίως τοῦτο ποιήσειν· ὁρᾷ γὰρ ὑμᾶς μὲν 26
he-hopes and easily this to-be-going-to-do he-sees for you indeed
λίαν ταχέως ἀποδεχομένους τὰς αἰτίας καὶ τὰς διαβολάς,
too quickly accepting the charges and the slanders
ἐμὲ δ' ὑπὲρ αὐτῶν οὐ δυνησόμενον ἀξίως τῆς δόξης
me but for them not going-to-be-able worthily of-the reputation

ἀπολογήσασθαι καὶ διὰ τὸ γῆρας καὶ διὰ τὴν
to-defend-myself both because-of the old-age and because-of the
ἀπειρίαν τῶν τοιούτων ἀγώνων.
inexperience of-the such contests
27 οὕτω γὰρ βεβίωκα τὸν παρελθόντα χρόνον, ὥστε μηδένα
so for I-have-lived the past time that no-one
μοι πώποτε μήτ' ἐν ὀλιγαρχίᾳ μήτ' ἐν δημοκρατίᾳ μήθ'
me ever either in oligarchy or in democracy either
ὕβριν μήτ' ἀδικίαν ἐγκαλέσαι, μηδ' εἶναι μήτε διαιτητὴν
outrage or injustice to-charge nor to-be either arbitrator
μήτε δικαστὴν ὅστις περὶ τῶν ἐμοὶ πεπραγμένων
or juror who about the-things by-me done
φανήσεται κριτὴς γεγενημένος· ἠπιστάμην γὰρ αὐτὸς
will-appear judge having-been I-knew-how for myself
μὲν εἰς τοὺς ἄλλους μηδὲν ἐξαμαρτάνειν, ἀδικούμενος
indeed toward the others in-nothing to-err being-wronged
δὲ μὴ μετὰ δικαστηρίου ποιεῖσθαι τὰς τιμωρίας, ἀλλ'
but not with court to-make the redress but
ἐν τοῖς φίλοις τοῖς ἐκείνων διαλύεσθαι περὶ τῶν
among the friends the of-them to-settle about the-things
ἀμφισβητουμένων. ὧν οὐδέν μοι πλέον γέγονεν,
disputed from-which nothing to-me more has-come
28 ἀλλ' ἀνεγκλητεὶ μέχρι ταυτησὶ τῆς ἡλικίας βεβιωκὼς εἰς τὸν
but blamelessly up-to this-here the age having-lived into the
αὐτὸν καθέστηκα κίνδυνον, εἰς ὅνπερ ἂν εἰ πάντας ἐτύγχανον
same I-have-come danger into which-very — if all I-happened
ἠδικηκώς. οὐ μὴν παντάπασιν ἀθυμῶ διὰ τὸ
having-wronged not however altogether I-am-disheartened because-of the
μέγεθος τοῦ τιμήματος, ἀλλ' ἐάν περ ἐθελήσητε μετ' εὐνοίας
size of-the assessment but if very you-be-willing with goodwill
ἀκροάσασθαι, πολλὰς ἐλπίδας ἔχω τοὺς μὲν διεψευσμένους
to-hear many hopes I-have the-ones indeed mistaken

τῶν ἐμῶν ἐπιτηδευμάτων καὶ πεπεισμένους ὑπὸ τῶν
about-the my occupations and persuaded by the-ones
βουλομένων βλασφημεῖν ταχέως μεταπεισθήσεσθαι
wishing to-slander quickly to-be-going-to-be-persuaded-otherwise
περὶ αὐτῶν, τοὺς δὲ τοιοῦτον εἶναί με νομίζοντας οἷός
about them the-ones but such to-be me thinking as
περ εἰμί, βεβαιότερον ἔτι ταύτην ἕξειν τὴν διάνοιαν.
very I-am more-firmly still this to-be-going-to-hold the opinion
ἵνα δὲ μὴ λίαν ἐνοχλῶ πολλὰ πρὸ τοῦ πράγματος 29
so-that but not too I-may-be-troublesome many-things before the matter
λέγων, ἀφέμενος τούτων, περὶ ὧν οἴσετε τὴν ψῆφον, ἤδη
saying having-let-go these about what you-will-cast the vote now
πειράσομαι διδάσκειν ὑμᾶς. καί μοι ἀνάγνωθι τὴν γραφήν.
I-shall-try to-teach you and for-me read the indictment
ἐκ μὲν τοίνυν τῆς γραφῆς πειρᾶταί με διαβάλλειν ὁ 30
from indeed then the indictment he-tries me to-slander the
κατήγορος ὡς διαφθείρω τοὺς νεωτέρους λέγειν διδάσκων
accuser that I-corrupt the younger to-speak teaching
καὶ παρὰ τὸ δίκαιον ἐν τοῖς ἀγῶσι πλεονεκτεῖν, ἐκ δὲ
and contrary-to the just in the contests to-get-the-better from but
τῶν ἄλλων λόγων ποιεῖ με τηλικοῦτον, ὅσος οὐδεὶς πώποτε
the other speeches he-makes me so-great as no-one ever
γέγονεν οὔτε τῶν περὶ τὰ δικαστήρια καλινδουμένων
has-been either of-the-ones about the courts rolling
οὔτε τῶν περὶ τὴν φιλοσοφίαν διατριψάντων· οὐ γὰρ
or of-the-ones about the philosophy having-spent-time not for
μόνον ἰδιώτας φησί μου γεγενῆσθαι μαθητάς, ἀλλὰ καὶ
only private-men he-says of-me to-have-been pupils but also
ῥήτορας καὶ στρατηγοὺς καὶ βασιλέας καὶ τυράννους, καὶ
orators and generals and kings and tyrants and

χρήματα παρ' αὐτῶν παμπληθῆ τὰ μὲν εἰληφέναι τὰ
money from them vast-sums the indeed to-have-received the
δ' ἔτι καὶ νῦν λαμβάνειν.
but still also now to-receive
31 τοῦτον δὲ τὸν τρόπον πεποίηται τὴν κατηγορίαν, ἡγούμενος
this and the way he-has-made the accusation thinking
ἐκ μὲν ὧν καταλαζονεύεται περί μου καὶ τοῦ πλούτου καὶ
from indeed what he-boasts about me and the wealth and
τοῦ πλήθους τῶν μαθητῶν φθόνον ἅπασι τοῖς ἀκούουσιν
the number of-the pupils envy in-all the hearers
ἐμποιήσειν, ἐκ δὲ τῆς περὶ τὰ δικαστήρια πραγματείας
to-be-going-to-produce from and the about the courts business
εἰς ὀργὴν καὶ μῖσος ὑμᾶς καταστήσειν· ἅπερ ὅταν
into anger and hatred you to-be-going-to-put which-very whenever
πάθωσιν οἱ κρίνοντες, χαλεπώτατοι τοῖς ἀγωνιζομένοις εἰσίν.
suffer the judges harshest to-the contestants are
ὡς οὖν τὰ μὲν μείζω τοῦ προσήκοντος εἴρηκε, τὰ
that then the-things indeed greater than-the fitting he-has-said the-things
δ' ὅλως ψεύδεται, ῥᾳδίως οἶμαι φανερὸν ποιήσειν.
but altogether he-lies easily I-think evident to-be-going-to-make
32 ἀξιῶ δ' ὑμᾶς τοῖς μὲν λόγοις οἷς πρότερον ἀκηκόατε
I-ask and you to-the indeed speeches which before you-have-heard
περί μου τῶν βλασφημεῖν καὶ διαβάλλειν βουλομένων,
about me of-the-ones to-slander and to-calumniate wishing
μὴ προσέχειν τὸν νοῦν, μηδὲ πιστεύειν τοῖς μήτε μετ'
not to-pay the attention nor to-believe the-things either with
ἐλέγχου μήτε μετὰ κρίσεως εἰρημένοις, μηδὲ ταῖς δόξαις
examination or with judgment said nor the opinions
χρῆσθαι ταῖς ἀδίκως ὑπ' ἐκείνων ὑμῖν ἐγγεγενημέναις,
to-use the unjustly by them in-you implanted
ἀλλ' ὁποῖός τις ἂν ἐκ τῆς κατηγορίας τῆς νῦν καὶ
but of-what-sort some — from the accusation the now and

τῆς ἀπολογίας φαίνωμαι, τοιοῦτον εἶναί με νομίζειν· οὕτω
the defense I-appear such to-be me to-think so
γὰρ γιγνώσκοντες αὐτοί τε δόξετε καλῶς κρίνειν καὶ
for judging yourselves both you-will-seem well to-judge and
νομίμως, ἐγώ τε τεύξομαι πάντων τῶν δικαίων.
lawfully I and shall-obtain all the just-things
ὅτι μὲν οὖν οὐδεὶς οὔθ' ὑπὸ τῆς δεινότητος τῆς ἐμῆς οὔθ' ὑπὸ 33
that indeed then no-one either by the cleverness the my or by
τῶν συγγραμμάτων βέβλαπται τῶν πολιτῶν, τὸν ἐνεστῶτα
the writings has-been-harmed of-the citizens the present
κίνδυνον ἡγοῦμαι μέγιστον εἶναι τεκμήριον. εἰ γάρ τις ἦν
danger I-think greatest to-be proof if for anyone was
ἠδικημένος, εἰ καὶ τὸν ἄλλον χρόνον ἡσυχίαν εἶχεν, οὐκ ἂν
wronged if even the other time quiet he-kept not —
ἠμέλησε τοῦ καιροῦ τοῦ παρόντος, ἀλλ' ἦλθεν
he-would-have-neglected the occasion the present but he-would-have-come
ἂν ἤτοι κατηγορήσων ἢ καταμαρτυρήσων. ὅπου γὰρ ὁ
— either going-to-accuse or going-to-bear-witness-against where for the-one
μηδ' ἀκηκοὼς μηδὲν πώποτε φλαῦρον εἰς ἀγῶνά με
not-even having-heard any ever ill-thing into contest me
τηλικουτονὶ κατέστησεν, ἦ που σφόδρ' ἂν οἱ κακῶς
so-great-here put surely somehow vehemently — the-ones badly
πεπονθότες ἐπειρῶντ' ἂν δίκην παρ' ἐμοῦ λαμβάνειν.
having-suffered would-try — penalty from me to-exact
οὐ γὰρ δὴ τοῦτό γ' ἐστὶν οὔτ' εἰκὸς οὔτε δυνατόν, ἐμὲ 34
not for surely this at-least is either likely or possible me
μὲν περὶ πολλοὺς ἡμαρτηκέναι, τοὺς δὲ ταῖς συμφοραῖς
indeed against many to-have-erred the-ones but in-the misfortunes
δι' ἐμὲ περιπεπτωκότας ἡσυχίαν ἔχειν καὶ μὴ τολμᾶν
because-of me having-fallen quiet to-keep and not to-dare
ἐγκαλεῖν, ἀλλὰ πραοτέρους ἐν τοῖς ἐμοῖς εἶναι κινδύνοις
to-accuse but milder in the my to-be dangers

τῶν μηδὲν ἠδικημένων, ἐξὸν αὐτοῖς δηλώσασιν
than-the-ones in-nothing wronged it-being-possible for-them having-made-clear
ἃ πεπόνθασι τὴν μεγίστην παρ᾽ ἐμοῦ λαβεῖν τιμωρίαν.
what they-have-suffered the greatest from me to-exact vengeance
35 ἀλλὰ γὰρ οὔτε πρότερον οὔτε νῦν οὐδείς μοι φανήσεται
but for neither before nor now anyone me will-appear
τοιοῦτον οὐδὲν ἐγκαλέσας. ὥστ᾽ εἰ συγχωρήσαιμι τῷ
such any having-charged so-that if I-should-concede to-the
κατηγόρῳ καὶ προσομολογήσαιμι πάντων ἀνθρώπων εἶναι
accuser and should-agree-further of-all men to-be
δεινότατος, καὶ συγγραφεὺς τῶν λόγων τῶν λυπούντων
cleverest and writer of-the speeches the paining
ὑμᾶς τοιοῦτος οἷος οὐδεὶς ἄλλος γέγονε, πολὺ ἂν
you such as no-one other has-been much —
δικαιότερον ἐπιεικὴς εἶναι δοκοίην ἢ ζημιωθείην.
more-justly decent to-be I-would-seem than be-punished
36 τοῦ μὲν γὰρ γενέσθαι προέχοντα τῶν ἄλλων ἢ περὶ
of-the indeed for to-have-become excelling the others either about
τοὺς λόγους ἢ περὶ τὰς πράξεις εἰκότως ἄν τις τὴν τύχην
the speeches or about the actions reasonably — anyone the fortune
αἰτιάσαιτο, τοῦ δὲ καλῶς καὶ μετρίως κεχρῆσθαι τῇ φύσει
would-blame for-the but well and moderately to-have-used the nature
δικαίως ἂν ἅπαντες τὸν τρόπον τὸν ἐμὸν ἐπαινέσειαν. οὐ
justly — all the character the my would-praise not
μὴν οὐδ᾽ εἰ ταῦτ᾽ ἔχων περὶ ἐμαυτοῦ λέγειν, οὐδ᾽ οὕτω
however not-even if these-things having about myself to-say not-even so
φανήσομαι περὶ τοὺς λόγους τοὺς τοιούτους γεγενημένος.
I-shall-appear about the speeches the such having-been
37 γνώσεσθε δ᾽ ἐκ τῶν ἐπιτηδευμάτων τῶν ἐμῶν, ἐξ ὧνπερ
you-will-know and from the occupations the my from which-very
οἷόν τ᾽ ἐστὶν εἰδέναι τὴν ἀλήθειαν πολὺ μᾶλλον ἢ παρὰ
possible — it-is to-know the truth much rather than from

τῶν διαβαλλόντων. οἶμαι γὰρ οὐδένα τοῦτ' ἀγνοεῖν,
the slanderers I-think for no-one this to-be-ignorant-of
ὅτι πάντες ἄνθρωποι περὶ τὸν τόπον τοῦτον εἰώθασι
that all men about the place this are-accustomed
διατρίβειν, ὅθεν ἂν προέλωνται τὸν βίον πορίζεσθαι.
to-spend-time whence — they-choose the livelihood to-provide
τοὺς μὲν τοίνυν ἀπὸ τῶν συμβολαίων τῶν ὑμετέρων ζῶντας 38
the-ones indeed then from the contracts the your living
καὶ τῆς περὶ ταῦτα πραγματείας ἴδοιτ' ἂν μόνον οὐκ ἐν
and the about these business you-would-see — only not in
τοῖς δικαστηρίοις οἰκοῦντας, ἐμὲ δ' οὐδεὶς πώποθ' ἑώρακεν
the courts dwelling me but no-one ever has-seen
οὔτ' ἐν τοῖς συνεδρίοις οὔτε περὶ τὰς ἀνακρίσεις οὔτ' ἐπὶ
either in the council-meetings or at the preliminary-hearings or at
τοῖς δικαστηρίοις οὔτε πρὸς τοῖς διαιτηταῖς, ἀλλ' οὕτως
the courts or before the arbitrators but so
ἀπέχομαι τούτων ἁπάντων ὡς οὐδεὶς ἄλλος τῶν πολιτῶν.
I-keep-away-from these all as no-one other of-the citizens
ἔπειτ' ἐκείνους μὲν ἂν εὕροιτε παρ' ὑμῖν μόνοις 39
then those indeed — you-would-find among you alone
χρηματίζεσθαι δυναμένους, εἰ δ' ἄλλοσέ ποι πλεύσειαν,
to-make-money able if but elsewhere somewhere they-should-sail
ἐνδεεῖς ἂν ὄντας τῶν καθ' ἡμέραν, ἐμοὶ δὲ τὰς εὐπορίας, περὶ
lacking — being of-the by day to-me but the resources about
ὧν οὗτος μειζόνως εἴρηκεν, ἔξωθεν ἁπάσας γεγενημένας·
which this-man more-grandly has-spoken from-abroad all having-come
ἔτι δὲ τοῖς μὲν πλησιάζοντας ἢ τοὺς ἐν κακοῖς αὐτοὺς
further and to-them indeed resorting either the-ones in troubles themselves
ὄντας ἢ τοὺς ἑτέροις πράγματα παρέχειν βουλομένους,
being or the-ones for-others troubles to-make wishing
ἐμοὶ δὲ τοὺς πλείστην σχολὴν τῶν Ἑλλήνων ἄγοντας.
to-me but the-ones most leisure of-the Greeks having

40 ἠκούσατε δὲ καὶ τοῦ κατηγόρου λέγοντος ὅτι παρὰ
you-heard and also the accuser saying that from
Νικοκλέους τοῦ Σαλαμινίων βασιλέως πολλὰς ἔλαβον καὶ
Nicocles the of-the-Salaminians king many I-received and
μεγάλας δωρεάς. καίτοι τίνι πιστὸν ὑμῶν ἐστιν ὡς
great gifts and-yet to-whom credible of-you is-it that
Νικοκλῆς ἔδωκέ μοι ταύτας, ἵνα δίκας μανθάνῃ λέγειν,
Nicocles gave me these so-that lawsuits he-might-learn to-speak
ὃς καὶ τοῖς ἄλλοις περὶ τῶν ἀμφισβητουμένων ὥσπερ
who also for-the others about the-things disputed as
δεσπότης ἐδίκαζεν; ὥστ' ἐξ ὧν αὐτὸς οὗτος εἴρηκε,
master judged so-that from what himself this-man has-said
ῥᾴδιον καταμαθεῖν ὅτι πόρρω τῶν πραγματειῶν εἰμι
easy to-perceive that far from-the businesses I-am
τῶν περὶ τὰ συμβόλαια γιγνομένων.
the about the contracts arising

41 ἀλλὰ μὴν κἀκεῖνο πᾶσι φανερόν ἐστιν ὅτι παμπληθεῖς
but truly that-too to-all evident is that very-many
εἰσιν οἱ παρασκευάζοντες τοὺς λόγους τοῖς ἐν τοῖς
are the-ones preparing the speeches for-the-ones in the
δικαστηρίοις ἀγωνιζομένοις. τούτων μὲν τοίνυν τοσούτων
courts contending of-these indeed then so-many
ὄντων οὐδεὶς πώποτε φανήσεται μαθητῶν ἠξιωμένος,
being no-one ever will-appear of-pupils having-been-thought-worthy
ἐγὼ δὲ πλείους εἰληφώς, ὥς φησιν ὁ κατήγορος, ἢ
I but more having-got as says the accuser than
σύμπαντες οἱ περὶ τὴν φιλοσοφίαν διατρίβοντες. καίτοι
all-together the-ones about the philosophy spending-time and-yet
πῶς εἰκὸς τοὺς τοσοῦτον τοῖς ἐπιτηδεύμασιν ἀλλήλων
how likely the-ones so-much in-the occupations from-one-another
ἀφεστῶτας περὶ τὰς αὐτὰς πράξεις ἡγεῖσθαι διατρίβειν;
standing-apart about the same actions to-think to-spend-time

ἔχων δὲ πολλὰς εἰπεῖν διαφορὰς περὶ τοῦ βίου τοῦ τ' 42
having and many to-tell differences about the life the both
ἐμοῦ καὶ τῶν περὶ τὰς δίκας, ἐκείνως ὑμᾶς ἡγοῦμαι
my and of-the-ones about the lawsuits in-that-way you I-think
τάχιστ' ἂν ἀφέσθαι τῆς δόξης ταύτης, εἴ τις ὑμῖν
most-quickly — to-let-go the opinion this if anyone to-you
ἐπιδείξειε μὴ τούτων τῶν πραγμάτων μαθητάς μου
should-show not of-these the affairs pupils my
γιγνομένους ὧν ὁ κατήγορος εἴρηκε, μηδὲ περὶ τοὺς
becoming of-which the accuser has-spoken nor about the
λόγους ὄντα με δεινὸν τοὺς περὶ τῶν ἰδίων συμβολαίων.
speeches being me clever the-ones about the private contracts

III · HIS DISCOURSES AND THE PANEGYRICUS

Refuted on the charge, the jurors will want to hear what speeches he has written. Prose has as many kinds as verse, he explains: some write genealogies of the demigods, some comment on the poets, some compile histories, and others compose speeches on Greek affairs fit for the great festivals, in a style more poetic and varied, whose authors are admired the more they are heard. He asks not only for no pardon if he uses his speeches harmfully, but for the heaviest penalty if they are not such as no other man's are. Since he is tried on his writings, he will show them to the jurors so that they may judge with knowledge, and he begins with the Panegyricus, written when Sparta ruled Greece and Athens fared humbly, which shows the city the cause of every good of the Greeks; age stops him from reading all of it. The jurors may judge whether such a speech corrupts. He then turns to the speech On the Peace, which denounces the empire of the sea and urges an end to the war.

οἶμαι γὰρ ὑμᾶς, ἐξελεγχομένης τῆς αἰτίας ἧς εἶχον 43
I-think for you being-refuted the charge which I-had
πρότερον, ζητεῖν ἑτέραν μεταλαβεῖν διάνοιαν, καὶ ποθεῖν
before to-seek another to-take-instead opinion and to-long

ἀκοῦσαι περὶ ποίους ἄλλους λόγους γεγενημένος τηλικαύτην
to-hear about what-sort-of other speeches having-been such
δόξαν ἔλαβον. εἰ μὲν οὖν μοι συνοίσει κατειπόντι τὴν
reputation I-got whether indeed then me it-will-benefit having-told the
ἀλήθειαν, οὐκ οἶδα· χαλεπὸν γὰρ στοχάζεσθαι τῆς ὑμετέρας
truth not I-know hard for to-guess of-the your
διανοίας· οὐ μὴν ἀλλὰ παρρησιάσομαί γε πρὸς ὑμᾶς.
mind not however but I-shall-speak-freely at-least to you
44 καὶ γὰρ ἂν αἰσχυνθείην τοὺς πλησιάσαντας, εἰ πολλάκις
and for — I-should-feel-shame-before the-ones having-associated if often
εἰρηκὼς ὅτι δεξαίμην ἂν ἅπαντας εἰδέναι τοὺς πολίτας
having-said that I-would-welcome — all to-know the citizens
καὶ τὸν βίον ὃν ζῶ καὶ τοὺς λόγους οὓς λέγω, νῦν μὴ
both the life which I-live and the speeches which I-make now not
δηλοίην ὑμῖν αὐτοὺς ἀλλ᾽ ἀποκρυπτόμενος φανείην. ὡς
I-should-show to-you them but concealing I-should-appear as
οὖν ἀκουσόμενοι τὴν ἀλήθειαν, οὕτω προσέχετε τὸν νοῦν.
then going-to-hear the truth so pay the attention
45 πρῶτον μὲν οὖν ἐκεῖνο δεῖ μαθεῖν ὑμᾶς, ὅτι τρόποι τῶν
first indeed then that it-is-necessary to-learn you that modes of-the
λόγων εἰσὶν οὐκ ἐλάττους ἢ τῶν μετὰ μέτρου ποιημάτων.
prose are not fewer than of-the with meter poems
οἱ μὲν γὰρ τὰ γένη τὰ τῶν ἡμιθέων ἀναζητοῦντες τὸν
the-ones indeed for the families the of-the demigods searching-out the
βίον τὸν αὑτῶν κατέτριψαν, οἱ δὲ περὶ τοὺς ποιητὰς
life the their-own wore-away the-ones but about the poets
ἐφιλοσόφησαν, ἕτεροι δὲ τὰς πράξεις τὰς ἐν τοῖς πολέμοις
philosophized others and the deeds the in the wars
συναγαγεῖν ἐβουλήθησαν, ἄλλοι δέ τινες περὶ τὰς ἐρωτήσεις
to-collect wished others and some about the questions
καὶ τὰς ἀποκρίσεις γεγόνασιν, οὓς ἀντιλογικοὺς καλοῦσιν.
and the answers have-been whom disputers they-call

εἴη δ' ἂν οὐ μικρὸν ἔργον, εἰ πάσας τις τὰς ἰδέας 46
it-would-be and — not small task if all anyone the forms
τὰς τῶν λόγων ἐξαριθμεῖν ἐπιχειρήσειεν· ἧς δ' οὖν ἐμοὶ
the of-the speeches to-enumerate should-attempt of-which but anyway to-me
προσήκει, ταύτης μνησθεὶς ἐάσω τὰς ἄλλας. εἰσὶ γάρ
it-belongs this having-mentioned I-shall-let-be the others there-are for
τινες οἳ τῶν μὲν προειρημένων οὐκ ἀπείρως ἔχουσι, γράφειν
some who of-the indeed before-mentioned not inexperienced are to-write
δὲ προῄρηνται λόγους οὐ περὶ τῶν ἰδίων συμβολαίων, ἀλλ'
but have-chosen speeches not about the private contracts but
Ἑλληνικοὺς καὶ πολιτικοὺς καὶ πανηγυρικούς, οὓς ἅπαντες
Hellenic and political and festival which all
ἂν φήσαιεν ὁμοιοτέρους εἶναι τοῖς μετὰ μουσικῆς καὶ
— would-say more-like to-be to-the-things with music and
ῥυθμῶν πεποιημένοις ἢ τοῖς ἐν δικαστηρίῳ λεγομένοις.
rhythms composed than to-the-things in court spoken
καὶ γὰρ τῇ λέξει ποιητικωτέρᾳ καὶ ποικιλωτέρᾳ τὰς 47
and for in-the style more-poetic and more-varied the
πράξεις δηλοῦσι, καὶ τοῖς ἐνθυμήμασιν ὀγκωδεστέροις καὶ
deeds they-set-forth and the reasonings more-weighty and
καινοτέροις χρῆσθαι ζητοῦσιν, ἔτι δὲ ταῖς ἄλλαις ἰδέαις
more-novel to-use they-seek further and the other figures
ἐπιφανεστέραις καὶ πλείοσιν ὅλον τὸν λόγον διοικοῦσιν.
more-brilliant and more-numerous whole the speech they-manage
ὧν ἅπαντες μὲν ἀκούοντες χαίρουσιν οὐδὲν ἧττον ἢ
which all indeed hearing rejoice in-nothing less than
τῶν ἐν τοῖς μέτροις πεποιημένων, πολλοὶ δὲ καὶ
at-the-things in the meters composed many and also
μαθηταὶ γίγνεσθαι βούλονται, νομίζοντες τοὺς ἐν τούτοις
pupils to-become wish thinking the-ones in these

πρωτεύοντας πολὺ σοφωτέρους καὶ βελτίους καὶ μᾶλλον
first much wiser and better and more
ὠφελεῖν δυναμένους εἶναι τῶν τὰς δίκας εὖ λεγόντων.
to-benefit able to-be than-the-ones the lawsuits well speaking
48 συνίσασι γὰρ τοῖς μὲν διὰ πολυπραγμοσύνην ἐμπείροις
they-know for the-ones indeed through meddlesomeness experienced
τῶν ἀγώνων γεγενημένοις, τοὺς δ' ἐκ φιλοσοφίας
of-the contests having-become the-others but from philosophy
ἐκείνων τῶν λόγων ὧν ἄρτι προεῖπον τὴν δύναμιν
of-those the speeches of-which just-now I-spoke-before the power
εἰληφότας, καὶ τοὺς μὲν δικανικοὺς δοκοῦντας εἶναι
having-got and the-ones indeed court-pleaders seeming to-be
ταύτην τὴν ἡμέραν μόνην ἀνεκτοὺς ὄντας ἐν ᾗ περ
this the day only tolerable being on which very
ἂν ἀγωνιζόμενοι τυγχάνωσι, τοὺς δ' ἐν ἁπάσαις ταῖς
— contending they-happen the-others but in all the
ὁμιλίαις καὶ παρὰ πάντα τὸν χρόνον ἐντίμους ὄντας καὶ
gatherings and through all the time honored being and
δόξης ἐπιεικοῦς τυγχάνοντας· ἔτι δὲ τοὺς μέν,
of-reputation fair obtaining further and the-ones indeed
49 ἢν ὀφθῶσι δὶς ἢ τρὶς ἐπὶ τῶν δικαστηρίων, μισουμένους
if they-be-seen twice or thrice at the courts hated
καὶ διαβαλλομένους, τοὺς δ' ὅσῳ περ ἂν πλείοσι καὶ
and slandered the-others but by-as-much very — with-more and
πλεονάκις συγγίγνωνται, τοσούτῳ μᾶλλον θαυμαζομένους·
more-often they-associate by-so-much more admired
πρὸς δὲ τούτοις τοὺς μὲν περὶ τὰς δίκας δεινοὺς πόρρω
besides and these the-ones indeed about the lawsuits clever far
τῶν λόγων ἐκείνων ὄντας, τοὺς δ' εἰ βουληθεῖεν
from-the speeches those being the-others but if they-should-wish
ταχέως ἂν ἐλεῖν καὶ τούτους δυνηθέντας.
quickly — to-master also these able

ταῦτα λογιζόμενοι καὶ πολὺ κρείττω νομίζοντες εἶναι 50
these-things reckoning and much better thinking to-be
τὴν αἵρεσιν, βούλονται μετασχεῖν τῆς παιδείας ταύτης,
the choice they-wish to-share of-the education this
ἧς οὐδ' ἂν ἐγὼ φανείην ἀπεληλαμένος, ἀλλὰ πολλῷ
from-which not-even — I would-appear excluded but much
χαριεστέραν δόξαν εἰληφώς. περὶ μὲν οὖν τῆς ἐμῆς εἴτε
more-gracious reputation having-got about indeed then the my whether
βούλεσθε καλεῖν δυνάμεως εἴτε φιλοσοφίας εἴτε διατριβῆς,
you-wish to-call power or philosophy or occupation
ἀκηκόατε πᾶσαν τὴν ἀλήθειαν.
you-have-heard all the truth
βούλομαι δὲ περὶ ἐμαυτοῦ καὶ νόμον θεῖναι χαλεπώτερον 51
I-wish and about myself both a-law to-lay-down harsher
ἢ περὶ τῶν ἄλλων, καὶ λόγον εἰπεῖν θρασύτερον ἢ
than about the others and a-word to-speak bolder than
κατὰ τὴν ἐμὴν ἡλικίαν. ἀξιῶ γὰρ οὐ μόνον, εἰ βλαβεροῖς
according-to the my age I-ask for not only if harmful
χρῶμαι τοῖς λόγοις, μηδεμιᾶς συγγνώμης τυγχάνειν παρ'
I-use the speeches no pardon to-obtain from
ὑμῶν, ἀλλ' εἰ μὴ τοιούτοις, οἵοις οὐδεὶς ἄλλος, τὴν
you but if not such as no-one other the
μεγίστην ὑποσχεῖν τιμωρίαν. οὐχ οὕτω δ' ἂν τολμηρὰν
greatest to-undergo penalty not so and — bold
ἐποιησάμην τὴν ὑπόσχεσιν, εἰ μὴ καὶ δείξειν ἤμελλον
I-would-have-made the undertaking if not both to-show I-was-going
ὑμῖν καὶ ῥᾳδίαν ποιήσειν τὴν διάγνωσιν αὐτῶν.
to-you and easy to-make the judgment of-them
ἔχει γὰρ οὕτως· ἐγὼ καλλίστην ἡγοῦμαι καὶ δικαιοτάτην 52
it-is for so I finest think and most-just
εἶναι τὴν τοιαύτην ἀπολογίαν, ἥτις εἰδέναι ποιεῖ τοὺς
to-be the such defense which to-know makes the

δικάζοντας ὡς δυνατὸν μάλιστα, περὶ ὧν τὴν ψῆφον
judges as possible most about which the vote
οἴσουσι, καὶ μὴ πλανᾶσθαι τῇ διανοίᾳ μηδ' ἀμφιγνοεῖν
they-will-cast and not to-wander in-the mind nor to-be-in-doubt-about
τοὺς τἀληθῆ λέγοντας.
the-ones the-truth speaking

53 εἰ μὲν τοίνυν ἠγωνιζόμην ὡς περὶ πράξεις τινὰς
if indeed then I-were-contending as about deeds some
ἡμαρτηκώς, οὐκ ἂν οἷός τ' ἦν ἰδεῖν ὑμῖν αὐτὰς
having-erred not — able — I-was to-see to-you them
παρασχεῖν, ἀλλ' ἀναγκαίως εἶχεν εἰκάζοντας ὑμᾶς ἐκ
to-offer but necessarily it-was conjecturing you from
τῶν εἰρημένων διαγιγνώσκειν ὅπως ἐτύχετε περὶ τῶν
the things-said to-decide how you-happened about the
πεπραγμένων· ἐπειδὴ δὲ περὶ τοὺς λόγους ἔχω τὴν αἰτίαν,
things-done since but about the speeches I-have the charge
οἶμαι μᾶλλον ὑμῖν ἐμφανιεῖν τὴν ἀλήθειαν.
I-think more to-you to-be-going-to-make-clear the truth

54 αὐτοὺς γὰρ ὑμῖν δείξω τοὺς εἰρημένους ὑπ' ἐμοῦ καὶ
themselves for to-you I-shall-show the-ones spoken by me and
γεγραμμένους, ὥστ' οὐ δοξάσαντες ἀλλὰ σαφῶς εἰδότες
written so-that not having-supposed but clearly knowing
ὁποῖοί τινές εἰσι τὴν ψῆφον οἴσετε περὶ αὐτῶν.
of-what-sort some they-are the vote you-will-cast about them
ἅπαντας μὲν οὖν διὰ τέλους εἰπεῖν οὐκ ἂν δυναίμην· ὁ
all indeed then through end to-recite not — I-could the
γὰρ χρόνος ὁ δεδομένος ἡμῖν ὀλίγος ἐστίν· ὥσπερ δὲ τῶν
for time the given to-us little is as and of-the
καρπῶν, ἐξενεγκεῖν ἑκάστου δεῖγμα πειράσομαι. μικρὸν γὰρ
fruits to-bring-out of-each a-sample I-shall-try small for

μέρος ἀκούσαντες ῥᾳδίως τό τ᾽ ἐμὸν ἦθος γνωριεῖτε
part having-heard easily the both my character you-will-recognize
καὶ τῶν λόγων τὴν δύναμιν ἁπάντων μαθήσεσθε.
and of-the speeches the power of-all you-will-learn
δέομαι δὲ τῶν πολλάκις ἀνεγνωκότων τὰ μέλλοντα 55
I-ask and the-ones often having-read the-things going
ῥηθήσεσθαι μὴ ζητεῖν ἐν τῷ παρόντι παρ᾽ ἐμοῦ καινοὺς
to-be-spoken not to-seek in the present from me new
λόγους, μηδ᾽ ὀχληρόν με νομίζειν, ὅτι λέγω τοὺς πάλαι
speeches nor tiresome me to-think that I-speak the-ones long-ago
παρ᾽ ὑμῖν διατεθρυλημένους. εἰ μὲν γὰρ ἐπίδειξιν ποιούμενος
among you talked-over if indeed for display making
ἔλεγον αὐτούς, εἰκότως ἂν εἶχον τὴν αἰτίαν ταύτην·
I-were-reciting them reasonably — I-would-have the charge this
νῦν δὲ κρινόμενος καὶ κινδυνεύων ἀναγκάζομαι χρῆσθαι
now but being-tried and being-in-danger I-am-compelled to-use
τοῦτον τὸν τρόπον αὐτοῖς.
this the way them
καὶ γὰρ ἂν πάντων εἴην καταγελαστότατος, εἰ τοῦ 56
and for — of-all I-would-be most-ridiculous if the
κατηγόρου διαβάλλοντος ὅτι τοιούτους γράφω λόγους οἳ
accuser slandering that such I-write speeches which
καὶ τὴν πόλιν βλάπτουσι καὶ τοὺς νεωτέρους διαφθείρουσι,
both the city harm and the younger corrupt
δι᾽ ἑτέρων ποιοίμην τὴν ἀπολογίαν, ἐξὸν αὐτοὺς
through others I-should-make the defense it-being-possible them
δείξαντι τούτους ἀπολύσασθαι τὴν διαβολὴν τὴν λεγομένην
having-shown these to-clear-away the slander the spoken
περὶ ἡμῶν. ὑμᾶς μὲν οὖν ἀξιῶ μοι διὰ ταῦτα
about us you indeed then I-ask me because-of these-things
συγγνώμην ἔχειν καὶ συναγωνιστὰς γίγνεσθαι, τοῖς δὲ
pardon to-have and fellow-contenders to-become to-the but

ἄλλοις ἤδη περαίνειν ἐπιχειρήσω, μικρὸν ἔτι προειπών,
rest now to-finish I-shall-attempt little still having-said-beforehand
ἵνα ῥᾷον ἐπακολουθῶσι τοῖς λεγομένοις.
so-that more-easily they-may-follow the things-said
57 ὁ μὲν γὰρ λόγος ὁ μέλλων πρῶτος ὑμῖν δειχθήσεσθαι
the indeed for speech the going first to-you to-be-shown
κατ᾽ ἐκείνους ἐγράφη τοὺς χρόνους, ὅτε Λακεδαιμόνιοι μὲν
in those was-written the times when Lacedaemonians indeed
ἦρχον τῶν Ἑλλήνων, ἡμεῖς δὲ ταπεινῶς ἐπράττομεν.
were-ruling of-the Greeks we but humbly were-faring
ἔστι δὲ τοὺς μὲν Ἕλληνας παρακαλῶν ἐπὶ τὴν τῶν
it-is and the indeed Greeks summoning to the against-the
βαρβάρων στρατείαν, Λακεδαιμονίοις δὲ περὶ τῆς ἡγεμονίας
barbarians expedition with-Lacedaemonians and about the leadership
ἀμφισβητῶν. τοιαύτην δὲ τὴν ὑπόθεσιν ποιησάμενος,
disputing such and the subject having-made
58 ἀποφαίνω τὴν πόλιν ἁπάντων τῶν ὑπαρχόντων τοῖς
I-show the city of-all the existing for-the
Ἕλλησιν ἀγαθῶν αἰτίαν γεγενημένην. ἀφορισάμενος δὲ τὸν
Greeks goods cause having-been having-separated-off and the
λόγον τὸν περὶ τῶν τοιούτων εὐεργεσιῶν, καὶ βουλόμενος
speech the about the such benefactions and wishing
τὴν ἡγεμονίαν ἔτι σαφέστερον ἀποφαίνειν ὡς ἔστι τῆς
the leadership still more-clearly to-show that it-is of-the
πόλεως, ἐνθένδε ποθὲν ἐπιχειρῶ διδάσκειν περὶ τούτων,
city from-here somewhere I-attempt to-teach about these-things
ὡς τῇ πόλει τιμᾶσθαι προσήκει πολὺ μᾶλλον ἐκ τῶν
that for-the city to-be-honored it-befits much more from the
περὶ τὸν πόλεμον κινδύνων ἢ τῶν ἄλλων εὐεργεσιῶν.
about the war dangers than the other benefactions

ὤιμην μὲν οὖν αὐτὸς δυνήσεσθαι διελθεῖν περὶ αὐτῶν· 59
I-thought indeed then myself to-be-going-to-be-able to-go-through about them
νῦν δέ με τὸ γῆρας ἐμποδίζει καὶ ποιεῖ προαπαγορεύειν.
now but me the old-age hinders and makes to-give-up-beforehand
ἵν' οὖν μὴ παντάπασιν ἐκλυθῶ πολλῶν ἔτι μοι
so-that then not altogether I-be-exhausted many still for-me
λεκτέων ὄντων, ἀρξάμενος ἀπὸ τῆς παραγραφῆς ἀνάγνωθι
to-be-said being having-begun from the marginal-mark read
τὰ περὶ τῆς ἡγεμονίας αὐτοῖς.
the-things about the leadership to-them
περὶ μὲν οὖν τῆς ἡγεμονίας, ὡς δικαίως ἂν εἴη τῆς 60
about indeed then the leadership that justly — it-would-be of-the
πόλεως, ῥᾴδιον ἐκ τῶν εἰρημένων καταμαθεῖν. ἐνθυμήθητε
city easy from the things-said to-perceive consider
δὲ πρὸς ὑμᾶς αὐτούς, εἰ δοκῶ τοῖς λόγοις διαφθείρειν
and to you yourselves whether I-seem by-the speeches to-corrupt
τοὺς νεωτέρους, ἀλλὰ μὴ προτρέπειν ἐπ' ἀρετὴν καὶ τοὺς
the younger but not to-urge-on to virtue and the
ὑπὲρ τῆς πόλεως κινδύνους, ἢ δικαίως ἂν δοῦναι δίκην
for the city dangers or justly — to-pay penalty
ὑπὲρ τῶν εἰρημένων, ἀλλ' οὐκ ἂν χάριν κομίσασθαι παρ'
for the things-said but not — gratitude to-receive from
ὑμῶν τὴν μεγίστην,
you the greatest
ὃς οὕτως ἐγκεκωμίακα τὴν πόλιν καὶ τοὺς προγόνους καὶ 61
who so have-eulogized the city and the ancestors and
τοὺς κινδύνους τοὺς ἐν ἐκείνοις τοῖς χρόνοις γεγενημένους,
the dangers the in those the times having-arisen
ὥστε τούς τε πρότερον γράψαντας περὶ τὴν ὑπόθεσιν
that the-ones both earlier having-written about the subject
ταύτην ἅπαντας ἠφανικέναι τοὺς λόγους, αἰσχυνομένους
this all to-have-obliterated the speeches being-ashamed

ὑπὲρ τῶν εἰρημένων αὐτοῖς, τούς τε νῦν δοκοῦντας
for the-things said by-themselves the-ones and now seeming
εἶναι δεινοὺς μὴ τολμᾶν ἔτι λέγειν περὶ τούτων, ἀλλὰ
to-be clever not to-dare any-longer to-speak about these-things but
καταμέμφεσθαι τὴν δύναμιν τὴν σφετέραν αὐτῶν.
to-find-fault-with the power the their own
62 ἀλλ᾽ ὅμως, τούτων οὕτως ἐχόντων, φανήσονταί τινες
but nevertheless these-things so being will-appear some
τῶν εὑρεῖν μὲν οὐδὲν οὐδ᾽ εἰπεῖν ἄξιον λόγου δυναμένων,
of-the-ones to-find indeed nothing nor to-say worthy of-speech able
ἐπιτιμᾶν δὲ καὶ βασκαίνειν τὰ τῶν ἄλλων μεμελετηκότων,
to-censure but and to-disparage the-things of-the others having-labored
οἳ χαριέντως μὲν εἰρῆσθαι ταῦτα φήσουσι (τὸ γὰρ
who gracefully indeed to-have-been-said these-things will-say the for
εὖ φθονήσουσιν εἰπεῖν), πολὺ μέντοι χρησιμωτέρους εἶναι
well they-will-grudge to-say much however more-useful to-be
τῶν λόγων καὶ κρείττους τοὺς ἐπιπλήττοντας τοῖς νῦν
of-the speeches and better the-ones rebuking the now
ἁμαρτανομένοις ἢ τοὺς τὰ πεπραγμένα πρότερον
errors than the-ones the-things done earlier
ἐπαινοῦντας, καὶ τοὺς ὑπὲρ ὧν δεῖ πράττειν
praising and the-ones about what it-is-necessary to-do
συμβουλεύοντας ἢ τοὺς τὰ παλαιὰ τῶν ἔργων διεξιόντας.
advising than the-ones the ancient of-the deeds going-through
63 ἵν᾽ οὖν μηδὲ ταῦτ᾽ ἔχωσιν εἰπεῖν, ἀφέμενος τοῦ
so-that then not-even this they-may-have to-say having-ceased-from the
βοηθεῖν τοῖς εἰρημένοις πειράσομαι μέρος ἑτέρου λόγου
to-defend the things-said I-shall-try part of-another speech
τοσοῦτον, ὅσον περ ἄρτι, διελθεῖν ὑμῖν, ἐν ᾧ φανήσομαι
so-much as very just-now to-go-through to-you in which I-shall-appear
περὶ τούτων ἁπάντων πολλὴν ἐπιμέλειαν πεποιημένος.
about these all much care having-taken

ἔστι δὲ τὰ μὲν ἐν ἀρχῇ λεγόμενα περὶ τῆς εἰρήνης
is and the-things indeed in beginning said about the peace
τῆς πρὸς Χίους καὶ Ῥοδίους καὶ Βυζαντίους,
the with Chians and Rhodians and Byzantines
ἐπιδείξας δ' ὡς συμφέρει τῇ πόλει διαλύσασθαι τὸν 64
having-shown and that it-is-advantageous for-the city to-end the
πόλεμον, κατηγορῶ τῆς δυναστείας τῆς ἐν τοῖς Ἕλλησι
war I-accuse the domination the among the Greeks
καὶ τῆς ἀρχῆς τῆς κατὰ θάλατταν, ἀποφαίνων αὐτὴν
and the empire the by sea showing it
οὐδὲν διαφέρουσαν οὔτε ταῖς πράξεσιν οὔτε τοῖς πάθεσι
in-nothing differing either in-the actions or in-the sufferings
τῶν μοναρχιῶν· ἀναμιμνήσκω δὲ καὶ τὰ συμβάντα
from-the monarchies I-remind and also the-things having-happened
δι' αὐτὴν τῇ πόλει καὶ Λακεδαιμονίοις καὶ τοῖς
because-of it to-the city and to-Lacedaemonians and to-the
ἄλλοις ἅπασι. διαλεχθεὶς δὲ περὶ τούτων,
others all having-discoursed and about these-things
καὶ τὰς τῆς Ἑλλάδος συμφορὰς ὀδυράμενος, καὶ τῇ 65
and the — of-Greece misfortunes having-lamented and the
πόλει παραινέσας ὡς χρὴ μὴ περιορᾶν αὐτὴν
city having-advised that it-is-necessary not to-overlook it
οὕτω πράττουσαν, ἐπὶ τελευτῆς ἐπί τε τὴν δικαιοσύνην
so faring at end to both the justice
παρακαλῶ καὶ τοῖς ἁμαρτανομένοις ἐπιπλήττω καὶ περὶ
I-summon and the errors I-rebuke and about
τῶν μελλόντων συμβουλεύω. λαβὼν οὖν ἀρχὴν ταύτην ὅθεν
the future-things I-advise taking then beginning this whence
διαλέγομαι περὶ αὐτῶν, ἀνάγνωθι καὶ τοῦτο τὸ μέρος αὐτοῖς.
I-discourse about them read also this the part to-them

He reads from a third discourse, To Nicocles, which, unlike the others, is a string of detached precepts. In it he spoke freely to a king, defending the subjects rather than courting the king's wealth: its preface censures monarchs for being worse educated than other men, and it urges Nicocles to think it terrible that the worse should rule the better. He then defends each discourse briefly. Nothing is more statesmanlike than the Panegyricus' case for the city's leadership, and the other two are hardly less useful. Laws, he argues, benefit only the city that has them, while a good discourse benefits all Greece; lawgivers need only copy existing laws, while a writer of speeches must find what no one has said, so he deserves more honor. Those who profess to urge men to temperance and justice call them to a virtue unknown to others and disputed among themselves, and draw individuals into their company, while he calls the whole city to a virtue all agree on. His discourses won him many pupils, who stayed three or four years, found no fault, and left him in tears; Lysimachus brought no proof of his charge.

67 δυοῖν μὲν τοίνυν λόγοιν ἀκηκόατε· βούλομαι δὲ καὶ τοῦ
of-two indeed then speeches you-have-heard I-wish and also of-the
τρίτου μικρὰ διελθεῖν, ἵν' ὑμῖν ἔτι μᾶλλον γένηται
third little to-go-through so-that to-you still more it-may-become
καταφανὲς ὅτι πάντες οἱ λόγοι πρὸς ἀρετὴν καὶ δικαιοσύνην
evident that all the speeches toward virtue and justice
συντείνουσιν. ἔστι δ' ὁ μέλλων δειχθήσεσθαι Νικοκλεῖ
tend is and the-one going to-be-shown to-Nicocles
τῷ Κυπρίῳ, τῷ κατ' ἐκεῖνον τὸν χρόνον βασιλεύοντι,
the Cyprian the at that the time reigning
συμβουλεύων ὡς δεῖ τῶν πολιτῶν ἄρχειν· οὐχ
advising how it-is-necessary the citizens to-rule not
ὁμοίως δὲ γέγραπται τοῖς ἀνεγνωσμένοις.
alike but it-has-been-written to-the-ones read

οὗτοι μὲν γὰρ τὸ λεγόμενον ὁμολογούμενον ἀεὶ τῷ 68
these indeed for the-thing said agreeing always with-the
προειρημένῳ καὶ συγκεκλειμένον ἔχουσιν, ἐν δὲ τούτῳ
said-before and joined-together have in but this
τοὐναντίον· ἀπολύσας γὰρ ἀπὸ τοῦ προτέρου καὶ χωρίς,
the-opposite having-detached for from the preceding and separately
ὥσπερ τὰ καλούμενα κεφάλαια, ποιήσας, πειρῶμαι διὰ
as the so-called headings having-made I-try in
βραχέων ἕκαστον ὧν συμβουλεύω φράζειν. τούτου δ᾽
brief each of-what I-advise to-state of-this and
ἕνεκα ταύτην ἐποιησάμην τὴν ὑπόθεσιν,
for-the-sake this I-made the subject
ἡγούμενος ἐκ τοῦ παραινεῖν τήν τε διάνοιαν τὴν ἐκείνου 69
thinking from the to-exhort the both mind the his
μάλιστ᾽ ὠφελήσειν καὶ τὸν τρόπον τὸν ἐμαυτοῦ τάχιστα
most to-be-going-to-benefit and the character the my-own most-quickly
δηλώσειν. διὰ τὴν αὐτὴν δὲ ταύτην πρόφασιν καὶ
to-be-going-to-reveal because-of the same and this pretext also
νῦν αὐτὸν ὑμῖν δεῖξαι προειλόμην, οὐχ ὡς ἄριστα τῶν
now it to-you to-show I-chose not as best of-the
λοιπῶν γεγραμμένον, ἀλλ᾽ ὡς ἐκ τούτου μάλιστα φανερὸς
remaining written but as from this most evident
γενησόμενος, ὃν τρόπον εἴθισμαι καὶ τοῖς ἰδιώταις
going-to-become in-what way I-am-accustomed both with-the private-men
καὶ τοῖς δυνάσταις πλησιάζειν·
and with-the princes to-associate
φανήσομαι γὰρ πρὸς αὐτὸν ἐλευθέρως καὶ τῆς πόλεως 70
I-shall-appear for toward him freely and of-the city
ἀξίως διειλεγμένος, καὶ οὐ τὸν ἐκείνου πλοῦτον οὐδὲ τὴν
worthily having-discoursed and not the his wealth nor the
δύναμιν θεραπεύων ἀλλὰ τοῖς ἀρχομένοις ἐπαμύνων, καὶ
power courting but the ruled defending and

παρασκευάζων καθ' ὅσον ἠδυνάμην τὴν πολιτείαν
preparing according-to as-much-as I-was-able the constitution
αὐτοῖς ὡς οἷόν τε πραοτάτην. ὅπου δὲ βασιλεῖ
for-them as possible — gentlest where and with-a-king
διαλεγόμενος ὑπὲρ τοῦ δήμου τοὺς λόγους ἐποιούμην,
discoursing on-behalf of-the people the speeches I-made
ἦπου τοῖς ἐν δημοκρατίᾳ πολιτευομένοις σφόδρ' ἂν
surely to-the-ones in democracy acting-as-citizens strongly —
παρακελευσαίμην τὸ πλῆθος θεραπεύειν.
I-would-exhort the multitude to-court

71 ἐν μὲν οὖν τῷ προοιμίῳ καὶ τοῖς πρώτοις λεγομένοις
in indeed then the preface and the first things-said
ἐπιτιμῶ ταῖς μοναρχίαις, ὅτι δέον αὐτοὺς τὴν
I-censure the monarchies that it-being-necessary them the
φρόνησιν ἀσκεῖν μᾶλλον τῶν ἄλλων, οἱ δὲ χεῖρον
wisdom to-practice more than-the others they but worse
παιδεύονται τῶν ἰδιωτῶν. διαλεχθεὶς δὲ περὶ τούτων,
are-educated than-the private-men having-discoursed and about these-things
παραινῶ τῷ Νικοκλεῖ μὴ ῥᾳθυμεῖν μηδ', ὥς περ ἱερωσύνην
I-exhort — to-Nicocles not to-be-idle nor as very a-priesthood
εἰληφότα τὴν βασιλείαν, οὕτω τὴν γνώμην ἔχειν, ἀλλὰ τῶν
having-received the kingship so the mind to-have but of-the
ἡδονῶν ἀμελήσαντα προσέχειν τὸν νοῦν τοῖς πράγμασιν.
pleasures having-neglected to-turn the mind to-the affairs

72 ἐπιχειρῶ δὲ καὶ τοῦτο πείθειν αὐτόν, ὡς χρὴ δεινὸν
I-attempt and also this to-persuade him that it-is-necessary terrible
νομίζειν, ὅταν ὁρᾷ τοὺς μὲν χείρους τῶν βελτιόνων
to-think whenever he-sees the indeed worse than-the better
ἄρχοντας καὶ τοὺς ἀνοητοτέρους τοῖς φρονιμωτέροις
ruling and the more-foolish the wiser
προστάττοντας, λέγων ὡς ὅσῳ περ ἂν ἐρρωμενέστερον
commanding saying that by-as-much very — more-strongly

τὴν τῶν ἄλλων ἄνοιαν ἀτιμάσῃ, τοσούτῳ μᾶλλον τὴν ἑαυτοῦ
the of-the others folly he-despises by-so-much more the his-own
διάνοιαν ἀσκήσει. ποιησάμενος οὖν ἀρχὴν ἣν ἐγὼ τελευτήν,
mind he-will-train having-made then beginning which I end
ἀνάγνωθι καὶ τούτου τοῦ λόγου τὸ λοιπὸν μέρος αὐτοῖς.
read also of-this the speech the remaining part to-them
τῶν μὲν τοίνυν λόγων ἅλις ἡμῖν ἔστω τῶν 74
of-the indeed then speeches enough for-us let-it-be of-the
ἀναγιγνωσκομένων καὶ τηλικοῦτο μῆκος ἐχόντων· ἐπεὶ μικροῦ
being-read and such length having since of-a-small
γε μέρους τῶν πάλαι γεγραμμένων οὐκ ἂν ἀποσχοίμην,
at-least part of-the long-ago written not — I-would-refrain
ἀλλ᾽ εἴποιμ᾽ ἂν εἴ τί μοι δόξειε πρέπον εἶναι τῷ
but I-would-speak — if something to-me should-seem fitting to-be to-the
παρόντι καιρῷ· καὶ γὰρ ἂν ἄτοπος εἴην, εἰ τοὺς ἄλλους
present occasion and for — strange I-would-be if the others
ὁρῶν τοῖς ἐμοῖς χρωμένους ἐγὼ μόνος ἀπεχοίμην τῶν ὑπ᾽
seeing the my using I alone should-refrain from-the by
ἐμοῦ πρότερον εἰρημένων, ἄλλως τε καὶ νῦν ὅτ᾽ οὐ μόνον
me earlier spoken otherwise both and now when not only
μικροῖς μέρεσιν ἀλλ᾽ ὅλοις εἴδεσι προειλόμην χρῆσθαι πρὸς
in-small parts but in-whole forms I-have-chosen to-use toward
ὑμᾶς. ταῦτα μὲν οὖν, ὅπως ἂν ἡμῖν συμπίπτῃ, ποιήσομεν.
you these-things indeed then as — to-us it-may-fall-out we-shall-do
εἶπον δέ που, πρὶν ἀναγιγνώσκεσθαι τούτους, ὡς ἄξιος 75
I-said and somewhere before to-be-read these that worthy
εἴην οὐ μόνον, εἰ βλαβεροῖς χρῶμαι τοῖς λόγοις, δοῦναι
I-would-be not only if harmful I-use the speeches to-pay
δίκην ὑμῖν, ἀλλ᾽ εἰ μὴ τοιούτοις οἵοις οὐδεὶς ἄλλος, τῆς
penalty to-you but if not such as no-one other of-the
μεγίστης τυχεῖν τιμωρίας. εἴ τινες οὖν ὑμῶν ὑπέλαβον
greatest to-get punishment if some then of-you supposed

τότε λίαν ἀλαζονικὸν εἶναι καὶ μέγα τὸ ῥηθέν, οὐκ
then too boastful to-be and great the-thing said not
ἂν δικαίως ἔτι τὴν γνώμην ταύτην ἔχοιεν· οἶμαι
— justly any-longer the opinion this they-would-have I-think
γὰρ ἀποδεδωκέναι τὴν ὑπόσχεσιν καὶ τοιούτους εἶναι τοὺς
for to-have-fulfilled the promise and such to-be the
λόγους τοὺς ἀναγνωσθέντας οἵους περ ἐξ ἀρχῆς ὑπεθέμην.
speeches the read as very from beginning I-proposed
76 βούλομαι δ' ὑμῖν διὰ βραχέων ἀπολογήσασθαι περὶ
I-wish and to-you in brief to-defend-myself about
ἑκάστου, καὶ ποιῆσαι μᾶλλον ἔτι καταφανὲς ὡς ἀληθῆ
each and to-make more still evident that true-things
καὶ τότε προεῖπον καὶ νῦν λέγω περὶ αὐτῶν. καὶ πρῶτον
both then I-said-before and now I-say about them and first
μὲν ποῖος γένοιτ' ἂν λόγος ὁσιώτερος ἢ δικαιότερος
indeed what-sort-of could-be — speech holier than more-just
τοῦ τοὺς προγόνους ἐγκωμιάζοντος ἀξίως τῆς ἀρετῆς
than-the-one the ancestors praising worthily of-the virtue
τῆς ἐκείνων καὶ τῶν ἔργων τῶν πεπραγμένων αὐτοῖς;
the their and of-the deeds the done by-them
77 ἔπειτα τίς ἂν πολιτικώτερος καὶ μᾶλλον πρέπων τῇ
then what — more-statesmanlike and more befitting to-the
πόλει τοῦ τὴν ἡγεμονίαν ἀποφαίνοντος ἔκ τε τῶν
city than-the-one the leadership showing from both the
ἄλλων εὐεργεσιῶν καὶ τῶν κινδύνων ἡμετέραν οὖσαν
other benefactions and the dangers ours being
μᾶλλον ἢ Λακεδαιμονίων; ἔτι δὲ τίς ἂν περὶ καλλιόνων
rather than of-Lacedaemonians further and what — about finer
καὶ μειζόνων πραγμάτων τοῦ τοὺς Ἕλληνας ἐπί τε
and greater affairs than-the-one the Greeks to both

τὴν τῶν βαρβάρων στρατείαν παρακαλοῦντος καὶ περὶ
the against-the barbarians expedition summoning and about
τῆς πρὸς ἀλλήλους ὁμονοίας συμβουλεύοντος;
the toward one-another concord advising
ἐν μὲν τοίνυν τῷ πρώτῳ λόγῳ περὶ τούτων τυγχάνω 78
in indeed then the first speech about these-things I-happen
διειλεγμένος, ἐν δὲ τοῖς ὑστέροις περὶ ἐλαττόνων μὲν
having-discoursed in but the later about smaller indeed
ἢ τηλικούτων, οὐ μὴν περὶ ἀχρηστοτέρων οὐδ' ἧττον
than such-great not however about less-useful nor less
τῇ πόλει συμφερόντων. γνώσεσθε δὲ τὴν δύναμιν αὐτῶν,
to-the city advantageous you-will-know and the power of-them
ἢν παραβάλλητε πρὸς ἕτερα τῶν εὐδοκιμούντων καὶ τῶν
if you-compare to others of-the well-reputed and of-the
ὠφελίμων εἶναι δοκούντων.
useful to-be seeming
οἶμαι δὴ πάντας ἂν ὁμολογῆσαι τοὺς νόμους πλείστων 79
I-think indeed all — to-agree the laws of-most
καὶ μεγίστων ἀγαθῶν αἰτίους εἶναι τῷ βίῳ τῶν
and greatest goods causes to-be to-the life of-the
ἀνθρώπων· ἀλλ' ἡ μὲν τούτων χρῆσις τοῦτ' ὠφελεῖν
men but the indeed of-these use this to-benefit
μόνον πέφυκε, τὰ κατὰ τὴν πόλιν καὶ τὰ συμβόλαια τὰ
only is-by-nature the-things in the city and the contracts the
γιγνόμενα πρὸς ἡμᾶς αὐτούς· εἰ δὲ τοῖς λόγοις πείθοισθε
arising toward us ourselves if but the speeches you-should-obey
τοῖς ἐμοῖς, ὅλην τὴν Ἑλλάδα καλῶς ἂν διοικοῖτε
the my whole — Greece well — you-would-administer
καὶ δικαίως καὶ τῇ πόλει συμφερόντως.
and justly and for-the city advantageously

80 χρὴ δὲ τοὺς νοῦν ἔχοντας περὶ ἀμφότερα μὲν ταῦτα
it-is-necessary and the-ones sense having about both indeed these-things
σπουδάζειν, αὐτοῖν δὲ τούτοιν τὸ μεῖζον καὶ τὸ πλέονος
to-be-serious of-these and these-two the greater and the of-more
ἄξιον προτιμᾶν, ἔπειτα κἀκεῖνο γιγνώσκειν, ὅτι νόμους μὲν
worthy to-prefer then and-that to-recognize that laws indeed
θεῖναι μυρίοι καὶ τῶν ἄλλων Ἑλλήνων καὶ τῶν βαρβάρων
to-lay-down countless both of-the other Greeks and of-the barbarians
ἱκανοὶ γεγόνασιν, εἰπεῖν δὲ περὶ τῶν συμφερόντων ἀξίως
able have-been to-speak but about the advantageous-things worthily
τῆς πόλεως καὶ τῆς Ἑλλάδος οὐκ ἂν πολλοὶ δυνηθεῖεν.
of-the city and — of-Greece not — many could-be-able
81 ὧν ἕνεκα τοὺς ἔργον ποιουμένους τοὺς τοιούτους
of-which for-the-sake the-ones task making the such
λόγους εὑρίσκειν τοσούτῳ χρὴ περὶ πλείονος ποιεῖσθαι
speeches to-find so-much it-is-necessary of more to-value
τῶν τοὺς νόμους τιθέντων καὶ γραφόντων, ὅσῳ πέρ
than-the-ones the laws laying-down and writing as-much-as very
εἰσι σπανιώτεροι καὶ χαλεπώτεροι καὶ ψυχῆς φρονιμωτέρας
they-are rarer and more-difficult and a-mind more-sensible
δεόμενοι τυγχάνουσιν, ἄλλως τε δὴ καὶ νῦν.
requiring they-happen otherwise both indeed and now
82 ὅτε μὲν γὰρ ἤρχετο τὸ γένος τὸ τῶν ἀνθρώπων
when indeed for was-beginning the race the of-the men
γίγνεσθαι καὶ συνοικίζεσθαι κατὰ πόλεις, εἰκὸς ἦν
to-come-into-being and to-be-settled in cities likely it-was
παραπλησίαν εἶναι τὴν ζήτησιν αὐτῶν· ἐπειδὴ δ' ἐνταῦθα
similar to-be the search of-them since but to-this
προεληλύθαμεν ὥστε καὶ τοὺς λόγους τοὺς εἰρημένους καὶ
we-have-advanced that both the speeches the spoken and
τοὺς νόμους τοὺς κειμένους ἀναριθμήτους εἶναι, καὶ τῶν
the laws the established countless to-be and of-the

μὲν νόμων ἐπαινεῖσθαι τοὺς ἀρχαιοτάτους τῶν δὲ λόγων
indeed laws to-be-praised the most-ancient of-the but speeches
τοὺς καινοτάτους, οὐκέτι τῆς αὐτῆς διανοίας ἔργον ἐστίν,
the newest no-longer of-the same mind task it-is
ἀλλὰ τοῖς μὲν τοὺς νόμους τιθέναι προαιρουμένοις 83
but for-the-ones indeed the laws to-lay-down choosing
προὔργου γέγονε τὸ πλῆθος τῶν κειμένων (οὐδὲν γὰρ
of-advantage has-become the multitude of-the established-ones nothing for
αὐτοὺς δεῖ ζητεῖν ἑτέρους, ἀλλὰ τοὺς παρὰ τοῖς
them it-is-necessary to-seek other but the-ones among the
ἄλλοις εὐδοκιμοῦντας πειραθῆναι συναγαγεῖν, ὃ ῥᾳδίως
others well-reputed to-try to-collect which easily
ὅστις ἂν οὖν βουληθεὶς ποιήσειε), τοῖς δὲ περὶ
whoever — then having-wished could-do for-the-ones but about
τοὺς λόγους πραγματευομένοις διὰ τὸ προκατειλῆφθαι
the speeches busied because-of the to-have-been-preoccupied
τὰ πλεῖστα τοὐναντίον συμβέβηκε· λέγοντες μὲν γὰρ
the most the-opposite has-happened saying indeed for
ταὐτὰ τοῖς πρότερον εἰρημένοις ἀναισχυντεῖν καὶ ληρεῖν
the-same-things as-the earlier spoken to-be-shameless and to-babble
δόξουσι, καινὰ δὲ ζητοῦντες ἐπιπόνως εὑρήσουσι. διόπερ
they-will-seem new-things but seeking with-toil they-will-find therefore
ἔφασκον ἀμφοτέροις μὲν ἐπαινεῖσθαι προσήκειν, πολὺ δὲ
I-said for-both indeed to-be-praised it-befits much but
μᾶλλον τοῖς τὸ χαλεπώτερον ἐξεργάζεσθαι δυναμένοις.
more the-ones the more-difficult to-accomplish able
ἀλλὰ μὴν καὶ τῶν ἐπὶ τὴν σωφροσύνην καὶ 84
but truly also than-the-ones to the temperance and
τὴν δικαιοσύνην προσποιουμένων προτρέπειν ἡμεῖς ἂν
the justice pretending to-urge-on we —
ἀληθέστεροι καὶ χρησιμώτεροι φανεῖμεν ὄντες. οἱ μὲν
truer and more-useful would-appear being they indeed

γὰρ παρακαλοῦσιν ἐπὶ τὴν ἀρετὴν καὶ τὴν φρόνησιν τὴν
for summon to the virtue and the wisdom the
ὑπὸ τῶν ἄλλων μὲν ἀγνοουμένην, ὑπ᾽ αὐτῶν δὲ τούτων
by the others indeed unknown by them and themselves
ἀντιλεγομένην, ἐγὼ δ᾽ ἐπὶ τὴν ὑπὸ πάντων ὁμολογουμένην.
disputed I but to the-one by all agreed-upon
85 κἀκείνοις μὲν ἀπόχρη τοσοῦτον, ἢν ἐπαγαγέσθαι τινὰς
and-for-them indeed it-suffices so-much if to-draw some
τῇ δόξῃ τῇ τῶν ὀνομάτων δυνηθῶσιν εἰς τὴν αὑτῶν
by-the reputation the of-the names they-be-able into the their-own
ὁμιλίαν, ἐγὼ δὲ τῶν μὲν ἰδιωτῶν οὐδένα πώποτε
company I but of-the indeed private-men no-one ever
φανήσομαι παρακαλέσας ἐπ᾽ ἐμαυτόν, τὴν δὲ πόλιν ὅλην
shall-appear having-summoned to myself the but city whole
πειρῶμαι πείθειν τοιούτοις πράγμασιν ἐπιχειρεῖν, ἐξ ὧν
I-try to-persuade such affairs to-undertake from which
αὐτοί τε εὐδαιμονήσουσι καὶ τοὺς ἄλλους Ἕλληνας τῶν
themselves both will-prosper and the other Greeks from-the
παρόντων κακῶν ἀπαλλάξουσι.
present evils will-free
86 καί τοι τὸν πάντας τοὺς πολίτας προτρέπειν
and yet the-one all the citizens to-urge-on
προθυμούμενον πρὸς τὸ βέλτιον καὶ δικαιότερον προστῆναι
being-eager to the better and more-justly to-lead
τῶν Ἑλλήνων, πῶς εἰκὸς τοῦτον τοὺς συνόντας διαφθείρειν;
of-the Greeks how likely this-man the associates to-corrupt
τίς δὲ τοιούτους λόγους εὑρίσκειν δυνάμενος πονηροὺς ἂν
who and such speeches to-find being-able wicked-ones —
καὶ περὶ πονηρῶν πραγμάτων ζητεῖν ἐπιχειρήσειεν, ἄλλως
also about wicked affairs to-seek would-attempt otherwise
τε καὶ διαπεπραγμένος ἀπ᾽ αὐτῶν ἅπερ ἐγώ;
both and having-achieved from them what-very I

τούτων γὰρ γραφέντων καὶ διαδοθέντων καὶ δόξαν 87
these for having-been-written and having-been-distributed both reputation
ἔσχον παρὰ πολλοῖς καὶ μαθητὰς πολλοὺς ἔλαβον, ὧν
I-had among many and pupils many I-got of-whom
οὐδεὶς ἂν παρέμεινεν, εἰ μὴ τοιοῦτον ὄντα με κατέλαβον
no-one — would-have-stayed if not such being me they-had-found
οἷόν περ προσεδόκησαν· νῦν δὲ τοσούτων γεγενημένων, καὶ
as very they-expected now but so-many having-been and
τῶν μὲν ἔτη τρία τῶν δὲ τέτταρα συνδιαιτηθέντων,
the-ones indeed years three the-others but four having-lived-together
οὐδεὶς οὐδὲν φανήσεται τῶν παρ᾽ ἐμοὶ μεμψάμενος,
no-one any will-appear of-the-things with me having-blamed
ἀλλ᾽ ἐπὶ τελευτῆς, ὅτ᾽ ἤδη μέλλοιεν ἀποπλεῖν ὡς τοὺς 88
but at end when already they-were-about to-sail-home to the
γονέας καὶ τοὺς φίλους τοὺς ἑαυτῶν, οὕτως ἠγάπων τὴν
parents and the friends the their-own so they-loved the
διατριβὴν ὥστε μετὰ πόθου καὶ δακρύων ποιεῖσθαι τὴν
occupation that with longing and tears to-make the
ἀπαλλαγήν. καί τοι πότερα χρὴ πιστεύειν ὑμᾶς τοῖς
departure and yet whether it-is-necessary to-believe you the-ones
σαφῶς ἐπισταμένοις καὶ τοὺς λόγους καὶ τὸν τρόπον τὸν
clearly knowing both the speeches and the character the
ἐμόν, ἢ τῷ μηδὲν μὲν εἰδότι τῶν ἐμῶν, προῃρημένῳ δὲ
my or the-one nothing indeed knowing of-the my-affairs having-chosen but
συκοφαντεῖν; ὃς εἰς τοσοῦτο πονηρίας καὶ τόλμης ἐλήλυθεν,
to-play-the-sycophant who to such of-wickedness and daring has-come
ὥστε γραψάμενος ὡς λόγους διδάσκω δι᾽ ὧν 89
that having-indicted that speeches I-teach through which
πλεονεκτήσουσι παρὰ τὸ δίκαιον ἀπόδειξιν μὲν οὐδεμίαν
they-will-get-the-better contrary-to the just proof indeed none
τούτων ἤνεγκε, λέγων δὲ διατετέλεκεν ὡς δεινόν ἐστι
of-these he-brought saying but he-has-continued that terrible it-is

διαφθείρεσθαι τοὺς τηλικούτους, ὥσπερ ἀντιλέγοντός τινος
to-be-corrupted the-ones so-young as-if disputing anyone
περὶ τούτων, ἢ τοῦτο δέον αὐτὸν ἀποφαίνειν ὃ
about these-things or this it-being-necessary him to-show which
πάντες ὁμολογοῦσιν, ἀλλ᾽ οὐκ ἐκεῖνο μόνον διδάσκειν ὡς
all agree but not that only to-teach that
ἐγὼ τυγχάνω ταῦτα διαπραττόμενος.
I happen these-things accomplishing

V · HIS PUPILS AND TIMOTHEUS

If a man were charged as a thief and the accuser proved nothing, the defendant would call him mad, and Lysimachus has done no better. He ought to have named the pupils corrupted; instead Isocrates names his own from boyhood to old age, with witnesses: Eunomus, Lysitheides, Callippus, Onetor, Anticles, Philonides, Philomelus, and Charmantides, all crowned by the city with golden crowns for their services. If he taught them, he deserves gratitude; he asks no thanks for the good ones, but offers to pay the penalty for any who turned out wicked. Lysimachus attacked Timotheus more than the charge he brought, so Isocrates defends his friend: no general took so many cities by force, Corcyra, Samos, Sestos, Crithote, Potidaea, Torone, and others. With thirteen talents and fifty triremes he took Corcyra and defeated the Spartans at sea, so that Athens sacrifices to the Peace every year from that day.

90 καὶ εἰ μέν τις τοῦτον ἀπαγαγὼν ἀνδραποδιστὴν καὶ
and if indeed anyone this-man having-arrested as-a-kidnapper and
κλέπτην καὶ λωποδύτην μηδὲν μὲν αὐτὸν ἀποφαίνοι
thief and clothes-stealer nothing indeed him should-show
τούτων εἰργασμένον, διεξίοι δ᾽ ὡς δεινὸν ἕκαστόν ἐστι
of-these having-done should-go-through but how terrible each is
τῶν κακουργημάτων, ληρεῖν ἂν φαίη καὶ μαίνεσθαι
of-the crimes to-babble — he-would-say and to-be-mad

τὸν κατήγορον, αὐτὸς δὲ τοιούτοις λόγοις κεχρημένος
the accuser he but such speeches having-used
οἴεται λανθάνειν ὑμᾶς.
thinks to-escape-notice you
ἐγὼ δ' ἡγοῦμαι τοῦτό γε καὶ τοὺς ἀμαθεστάτους 91
I but think this at-least also the most-ignorant
γιγνώσκειν, ὅτι δεῖ πιστὰς εἶναι καὶ μέγα δυναμένας
to-know that it-is-necessary credible to-be and great being-able
τῶν κατηγοριῶν οὐχ αἷς ἔξεστι χρήσασθαι καὶ περὶ
of-the accusations not those-which it-is-possible to-use also about
τῶν μηδὲν ἠδικηκότων, ἀλλ' ἃς οὐχ οἷόν τ' εἰπεῖν
the-ones nothing having-wronged but those-which not possible — to-speak
ἀλλ' ἢ κατὰ τῶν ἡμαρτηκότων· ὧν αὐτὸς ὀλιγωρήσας
other than against the-ones having-erred which himself having-neglected
οὐδὲν προσήκοντας τῇ γραφῇ λόγους εἴρηκεν·
nothing pertinent to-the indictment speeches has-spoken
ἔδει γὰρ αὐτὸν καὶ τοὺς λόγους δεικνύναι τοὺς 92
it-was-necessary for him both the speeches to-show the
ἐμούς, οἷς διαφθείρω τοὺς συνόντας, καὶ τοὺς μαθητὰς
my by-which I-corrupt the associates and the pupils
φράζειν τοὺς χείρους διὰ τὴν συνουσίαν τὴν ἐμὴν
to-name the worse through the association the my
γεγενημένους· νῦν δὲ τούτων μὲν οὐδέτερον πεποίηκε,
having-become now but of-these indeed neither he-has-done
παραλιπὼν δὲ τὴν δικαιοτάτην τῶν κατηγοριῶν ἐξαπατᾶν
having-passed-over and the most-just of-the accusations to-deceive
ὑμᾶς ἐπεχείρησεν. ἐγὼ δ' ἐξ αὐτῶν τούτων ἐξ ὧν περ
you he-attempted I but from themselves these from which very
προσήκει καὶ δίκαιόν ἐστι, ποιήσομαι τὴν ἀπολογίαν.
it-befits and just it-is I-shall-make the defense

93 καὶ τοὺς μὲν λόγους ὀλίγῳ πρότερον ἀνέγνωμεν ὑμῖν,
and the indeed speeches a-little earlier we-read to-you
τοὺς δὲ κεχρημένους ἐκ μειρακίων μοι μέχρι γήρως
the-ones but having-associated from boyhood with-me until old-age
δηλώσω, καὶ μάρτυρας ὑμῶν αὐτῶν παρέξομαι περὶ ὧν
I-shall-show and witnesses from-you yourselves I-shall-furnish about what
ἂν λέγω τοὺς κατὰ τὴν ἡλικίαν τὴν ἐμὴν γεγενημένους.
— I-say the-ones of the age the my having-been
ἤρξαντο μὲν οὖν ἐν πρώτοις Εὔνομός μοι καὶ
they-began indeed then among first Eunomus with-me and
Λυσιθείδης καὶ Κάλλιππος πλησιάζειν, μετὰ δὲ τούτους
Lysitheides and Callippus to-associate after and these
Ὀνήτωρ, Ἀντικλῆς, Φιλωνίδης, Φιλόμηλος,
Onetor Anticles Philonides Philomelus
94 Χαρμαντίδης. τούτους ἅπαντας ἡ πόλις χρυσοῖς στεφάνοις
Charmantides these all the city with-golden crowns
ἐστεφάνωσεν, οὐχ ὡς τῶν ἀλλοτρίων ἐφιεμένους, ἀλλ' ὡς
crowned not as the others'-things coveting but as
ἄνδρας ἀγαθοὺς ὄντας καὶ πολλὰ τῶν ἰδίων εἰς τὴν πόλιν
men good being and many of-the own-means into the city
ἀνηλωκότας. πρὸς οὓς ὅπως βούλεσθε θέτε με διακεῖσθαι·
having-spent toward whom as you-wish suppose me to-be-disposed
πρὸς γὰρ τὸ παρὸν πανταχῶς ἕξει μοι καλῶς.
toward for the present in-every-way it-will-be for-me well
95 ἤν τε γὰρ ὑπολάβητε σύμβουλον εἶναί με καὶ διδάσκαλον
if both for you-suppose adviser to-be me and teacher
τούτων, δικαίως ἂν ἔχοιτέ μοι πλείω χάριν ἢ τοῖς
of-these justly — you-would-have to-me more gratitude than to-the-ones
δι' ἀρετὴν ἐν πρυτανείῳ σιτουμένοις· τούτων μὲν γὰρ
for virtue in the-prytaneum dining of-these indeed for

ἕκαστος αὑτὸν μόνον παρέσχε καλὸν κἀγαθόν, ἐγὼ δὲ
each himself alone furnished fine and-good I but
τοσούτους τὸ πλῆθος ὅσους ὀλίγῳ πρότερον διῆλθον ὑμῖν.
so-many the in-number as-many-as a-little earlier I-went-through to-you
εἴ τε τῶν μὲν πεπραγμένων ἐκείνοις μηδὲν συναίτιος 96
if and of-the indeed things-done by-them no-way partly-responsible
ἐγενόμην, ὡς ἑταίροις δὲ καὶ φίλοις αὐτοῖς ἐχρώμην, ἱκανὴν
I-became as companions but and friends them I-used sufficient
ὑπὲρ ὧν φεύγω τὴν γραφὴν ἡγοῦμαι καὶ ταύτην εἶναι τὴν
for which I-am-tried the indictment I-think also this to-be the
ἀπολογίαν· εἰ γὰρ τοῖς μὲν δι' ἀρετὴν δωρεὰς εἰληφόσιν
defense if for to-the-ones indeed for virtue gifts having-received
ἤρεσκον, τῷ δὲ συκοφάντῃ μὴ τὴν αὐτὴν ἔχω γνώμην,
I-was-pleasing to-the but sycophant not the same I-have opinion
πῶς ἂν εἰκότως γνωσθείην τοὺς συνόντας διαφθείρειν;
how — reasonably could-I-be-judged the associates to-corrupt
ἢ πάντων γ' ἂν εἴην δυστυχέστατος, εἰ τῶν ἄλλων 97
or of-all at-least — I-would-be most-unfortunate if the other
ἀνθρώπων ἔκ τε τῶν ἐπιτηδευμάτων καὶ τῶν συνουσιῶν
men from both the occupations and the associations
τῶν μὲν χείρω τῶν δὲ βελτίω δόξαν λαμβανόντων ἐγὼ
the-ones indeed worse the-others but better reputation getting I
μόνος μὴ τύχοιμι τῆς δοκιμασίας ταύτης, ἀλλὰ τοιούτοις
alone not should-obtain the testing this but with-such
μὲν ἀνδράσι συμβεβιωκώς, ἀνέγκλητον δ' ἐμαυτὸν μέχρι
indeed men having-lived-with blameless and myself up-to
ταυτησὶ τῆς ἡλικίας παρεσχηκώς, ὅμοιος εἶναι δόξαιμι
this-here the age having-kept like to-be I-should-seem
τοῖς ἔκ τε τῶν ἐπιτηδευμάτων καὶ τῶν ἄλλων
to-the-ones from both the occupations and the other
συνουσιῶν διαβεβλημένοις. ἡδέως δ' ἂν εἰδείην τί ποτ'
associations slandered gladly and — I-would-know what ever

ἂν ἔπαθον, εἴ τίς μοι τοιοῦτος ἦν συγγεγενημένος
— I-should-have-suffered if anyone to-me such had-been associating
οἷός πέρ ἐστιν ὁ κατήγορος, ὃς μισῶν ἅπαντας τοὺς
as very is the accuser who hating all the
τοιούτους καὶ μισούμενος εἰς τουτονὶ καθέστηκα τὸν κίνδυνον.
such-men and hated into this-here I-have-come the danger
98 καὶ μὴν οὐδ' ἐκεῖνος ὁ λόγος δικαίως ἄν με
and truly not-even that the argument justly — me
βλάψειεν, ὃν ἴσως ἄν τινες τολμήσαιεν εἰπεῖν τῶν
would-harm which perhaps — some would-dare to-say of-the-ones
παντάπασι πρός με δυσκόλως διακειμένων, ὡς τούτοις
altogether toward me ill disposed that with-these
μὲν οἷς εἴρηκα τοσοῦτον μόνον ἐχρώμην ὅσον
indeed whom I-have-mentioned so-much only I-associated as-much-as
ὀφθῆναι διαλεγόμενος, ἕτεροι δέ τινές μοι πολλοὶ καὶ
to-be-seen conversing others but some to-me many and
πολυπράγμονες μαθηταὶ γεγόνασιν, οὓς ἀποκρύπτομαι
meddlesome pupils have-been whom I-conceal
πρὸς ὑμᾶς. ἔχω γὰρ λόγον ὃς ἐξελέγξει καὶ διαλύσει
from you I-have for an-argument which will-refute and will-dissolve
πάσας τὰς τοιάσδε βλασφημίας· ἀξιῶ γάρ,
all the such slanders I-ask for
99 εἰ μέν τινες τῶν ἐμοὶ συγγεγενημένων ἄνδρες ἀγαθοὶ
if indeed some of-the-ones with-me having-associated men good
γεγόνασι περὶ τὴν πόλιν καὶ τοὺς φίλους καὶ τὸν ἴδιον
have-been toward the city and the friends and the own
οἶκον, ἐκείνους ὑμᾶς ἐπαινεῖν, ἐμοὶ δὲ μηδεμίαν ὑπὲρ
house them you to-praise to-me but no for
τούτων χάριν ἔχειν, εἰ δὲ πονηροὶ καὶ τοιοῦτοι τὰς φύσεις
these gratitude to-have if but wicked and such the natures
οἷοι φαίνειν καὶ γράφεσθαι καὶ τῶν ἀλλοτρίων ἐπιθυμεῖν,
as to-inform and to-indict and the others'-things to-covet

παρ᾽ ἐμοῦ δίκην λαμβάνειν. καίτοι τίς ἂν πρόκλησις γένοιτο 100
from me penalty to-exact and-yet what — challenge could-be
ταύτης ἀνεπιφθονωτέρα, καὶ δικαιοτέρα τῆς τῶν μὲν
than-this less-invidious and more-just which of-the indeed
καλῶν κἀγαθῶν οὐκ ἀμφισβητούσης, εἰ δέ τινες πονηροὶ
fine and-good not laying-claim-to if but some wicked
γεγόνασιν, ὑπὲρ τούτων δίκην ὑποσχεῖν ἐθελούσης; καὶ
have-been for these penalty to-undergo being-willing and
ταῦτ᾽ οὐ λόγος μάτην εἰρημένος ἐστίν, ἀλλὰ παραχωρῶ
these-things not a-speech in-vain spoken is but I-yield
καὶ τῷ κατηγόρῳ καὶ τῷ βουλομένῳ τῶν ἄλλων, εἴ
also to-the accuser and to-the-one wishing of-the others if
τις ἔχει τινὰ φράσαι τοιοῦτον, οὐχ ὡς οὐχ ἡδέως ἄν τινών
anyone has any to-name such not as not gladly — some
μου καταψευσαμένων, ἀλλ᾽ ὡς εὐθὺς φανερῶν ἐσομένων
me having-lied-against but as at-once evident going-to-be
ὑμῖν καὶ τῆς ζημίας ἐκείνοις ἀλλ᾽ οὐκ ἐμοὶ γενησομένης.
to-you and the penalty for-them but not for-me going-to-arise
περὶ μὲν οὖν ὧν φεύγω τὴν γραφὴν καὶ τοῦ μὴ 101
about indeed then what I-am-tried-for the indictment and the not
διαφθείρειν τοὺς συνόντας, οὐκ οἶδ᾽ ὅπως ἂν σαφέστερον
to-corrupt the associates not I-know how — more-clearly
ἐπιδεῖξαι δυνηθείην. ἐμνήσθη δὲ καὶ τῆς πρὸς Τιμόθεόν
to-show I-could-be-able he-mentioned and also the with Timotheus
μοι φιλίας γεγενημένης, καὶ διαβάλλειν ἡμᾶς ἀμφοτέρους
to-me friendship having-arisen and to-slander us both
ἐπεχείρησε, καὶ οὐκ ᾐσχύνθη περὶ ἀνδρὸς τετελευτηκότος
he-attempted and not was-ashamed about a-man dead
καὶ πολλῶν ἀγαθῶν αἰτίου τῇ πόλει βλασφήμους καὶ
and of-many goods cause to-the city slanderous and
λίαν ἀσελγεῖς λόγους εἰπών. ἐγὼ δ᾽ ᾤμην μέν,
very insolent words having-spoken I but thought indeed

102 εἰ καὶ φανερῶς ἐξηλεγχόμην ἀδικῶν, διὰ τὴν
if even openly I-were-being-convicted wronging because-of the
πρὸς ἐκεῖνον φιλίαν σώζεσθαί μοι προσήκειν· ἐπειδὴ δὲ
toward him friendship to-be-saved me to-be-fitting since but
Λυσίμαχος καὶ τοῖς τοιούτοις ἐπιχειρεῖ με βλάπτειν ἐξ
Lysimachus also with-the such-things attempts me to-harm from
ὧν δικαίως ἂν ὠφελοίμην, ἀναγκαίως ἔχει διαλεχθῆναι
which justly — I-would-be-benefited necessarily it-is to-discourse
περὶ αὐτῶν. διὰ τοῦτο δ' οὐχ ἅμα περὶ τούτου καὶ
about them because-of this and not together about this-man and
τῶν ἄλλων ἐπιτηδείων ἐποιησάμην τὴν μνείαν, ὅτι πολὺ
the other friends I-made the mention that much
τὰ πράγματα διέφερεν αὐτῶν.
the matters differed of-them

103 περὶ μὲν γὰρ ἐκείνων οὐδὲν φλαῦρον εἰπεῖν ὁ κατήγορος
about indeed for those nothing mean to-say the accuser
ἐτόλμησε, περὶ δὲ τὴν Τιμοθέου κατηγορίαν μᾶλλον
dared about but the of-Timotheus accusation more
ἐσπούδασεν ἢ περὶ ὧν ἀπήνεγκε τὴν γραφήν· ἔπειθ' οἱ μὲν
he-was-zealous than about what he-brought-in the indictment then they indeed
ὀλίγων ἐπεστάτησαν, τῶν δ' ἑκάστῳ προσταχθέντων οὕτως
few-things presided-over of-the but to-each assigned so
ἐπεμελήθησαν ὥστε τυχεῖν τῆς τιμῆς τῆς ὀλίγῳ πρότερον
took-care that to-obtain the honor the a-little earlier
ὑπ' ἐμοῦ λεχθείσης, ὁ δὲ πολλῶν καὶ μεγάλων πραγμάτων
by me spoken-of he but of-many and great affairs
καὶ πολὺν χρόνον κατέστη κύριος. ὥστ' οὐκ ἂν ἥρμοσεν
and long time was-made master so-that not — it-would-have-fitted
ἅμα περὶ τούτου καὶ τῶν ἄλλων χρήσασθαι τοῖς λόγοις, ἀλλ'
together about him and the others to-use the speeches but
ἀναγκαίως εἶχεν οὕτω διελέσθαι καὶ διατάξασθαι περὶ αὐτῶν.
necessarily it-was so to-distinguish and to-arrange about them

χρὴ δὲ τὸν ὑπὲρ ἐκείνου λόγον οὐκ ἀλλότριον 104
it-is-necessary and the on-behalf-of him speech not foreign
εἶναι νομίζειν τοῖς ἐνεστῶσι πράγμασιν, οὐδ' ἐμὲ λέγειν
to-be to-think to-the present affairs nor me to-speak
ἔξω τῆς γραφῆς· τοῖς μὲν γὰρ ἰδιώταις ὑπὲρ ὧν
outside the indictment for-the indeed for private-men on-behalf-of what
ἕκαστος ἔπραξε προσήκει διαλεχθεῖσι καταβαίνειν ἢ δοκεῖν
each did it-befits having-discoursed to-step-down or to-seem
περιεργάζεσθαι, τοῖς δ' ὑπολαμβανομένοις συμβούλοις
to-be-officious for-the-ones but supposed advisers
εἶναι καὶ διδασκάλοις ὁμοίως ὑπὲρ τῶν συγγεγενημένων
to-be and teachers alike for the associates
ὥσπερ ὑπὲρ αὑτῶν ἀναγκαῖον ποιεῖσθαι τὴν ἀπολογίαν,
as for themselves necessary to-make the defense
ἄλλως τ' ἦν καὶ τύχῃ τις διὰ τὴν αἰτίαν ταύτην
otherwise both if also chances anyone because-of the charge this
κρινόμενος· ὅ περ ἐμοὶ συμβέβηκεν.
being-tried which very to-me has-happened
ἑτέρῳ μὲν οὖν ἀπέχρησεν ἂν τοῦτ' εἰπεῖν, ὡς 105
for-another indeed then it-would-have-sufficed — this to-say that
οὐ δίκαιόν ἐστι μετέχειν εἴ τι Τιμόθεος πράττων
not just it-is to-share if anything Timotheus doing
μὴ κατώρθωσεν· οὐδὲ γὰρ τῶν δωρεῶν οὐδὲ τῶν
not succeeded not-even for of-the gifts nor of-the
τιμῶν οὐδεὶς αὐτῷ μετέδωκε τῶν ἐκείνῳ ψηφισθεισῶν,
honors anyone to-him gave-a-share of-the to-that-man voted
ἀλλ' οὐδ' ἐπαινέσαι τῶν ῥητόρων οὐδεὶς ἠξίωσεν ὡς
but not-even to-praise of-the orators anyone thought-fit as
σύμβουλον γεγενημένον· εἶναι δὲ δίκαιον ἢ καὶ τῶν
adviser having-been to-be and just either also of-the
ἀγαθῶν κοινωνεῖν ἢ μηδὲ τῶν ἀτυχιῶν ἀπολαύειν.
goods to-share or not-even of-the misfortunes to-reap

106 ἐγὼ δὲ ταῦτα μὲν αἰσχυνθείην ἂν εἰπεῖν, τὴν αὐτὴν δὲ
I but these-things indeed would-be-ashamed — to-say the same but
ποιοῦμαι πρόκλησιν ἥν περ καὶ περὶ τῶν ἄλλων· ἀξιῶ
I-make challenge which very also about the others I-ask
γάρ, εἰ μὲν κακὸς ἀνὴρ γέγονε Τιμόθεος καὶ πολλὰ περὶ
for if indeed bad man has-been Timotheus and many-things against
ὑμᾶς ἐξήμαρτε, μετέχειν καὶ δίκην διδόναι καὶ πάσχειν
you erred to-share and penalty to-pay and to-suffer
ὅμοια τοῖς ἀδικοῦσιν· ἢν δ' ἐπιδειχθῇ καὶ πολίτης ὢν
like-things to-the wrongdoers if but it-be-shown both citizen being
ἀγαθὸς καὶ στρατηγὸς τοιοῦτος οἷος οὐδεὶς ἄλλος ὢν
good and general such as no-one other of-whom
ἡμεῖς ἴσμεν, ἐκεῖνον μὲν οἶμαι δεῖν ὑμᾶς ἐπαινεῖν
we know him indeed I-think to-be-necessary you to-praise
καὶ χάριν ἔχειν αὐτῷ, περὶ δὲ ταυτησὶ τῆς γραφῆς ἐκ
and gratitude to-have to-him about but this-here the indictment from
τῶν ἐμοὶ πεπραγμένων, ὅ τι ἂν ὑμῖν δίκαιον εἶναι
the by-me done what ever — to-you just to-be
δοκῇ, τοῦτο γιγνώσκειν.
seems this to-judge

107 ἀθροώτατον μὲν οὖν τοῦτ' εἰπεῖν ἔχω περὶ Τιμοθέου καὶ
most-comprehensively indeed then this to-say I-have about Timotheus and
μάλιστα καθ' ἁπάντων, ὅτι τοσαύτας ἥρηκε πόλεις κατὰ
most over all that so-many he-has-taken cities by
κράτος ὅσας οὐδεὶς πώποτε τῶν ἐστρατηγηκότων,
force as-many-as no-one ever of-the-ones having-been-generals
οὔτε τῶν ἐκ ταύτης τῆς πόλεως οὔτε τῶν ἐκ
neither of-the-ones from this the city nor of-the-ones from
τῆς ἄλλης Ἑλλάδος, καὶ τούτων ἐνίας, ὧν ληφθεισῶν
the other Greece and of-these some which having-been-taken

ἅπας ὁ τόπος ὁ περιέχων οἰκεῖος ἠναγκάσθη τῇ πόλει
all the region the surrounding friendly was-compelled to-the city
γενέσθαι· τηλικαύτην ἑκάστη δύναμιν εἶχε.
to-become such each power had
τίς γὰρ οὐκ οἶδε Κόρκυραν μὲν ἐν ἐπικαιροτάτῳ καὶ 108
who for not knows Corcyra indeed in most-strategic and
κάλλιστα κειμένην τῶν περὶ Πελοπόννησον, Σάμον δὲ τῶν
most-finely lying of-the about Peloponnese Samos and of-the
ἐν Ἰωνίᾳ, Σηστὸν δὲ καὶ Κριθώτην τῶν ἐν Ἑλλησπόντῳ,
in Ionia Sestos and also Crithote of-the in Hellespont
Ποτίδαιαν δὲ καὶ Τορώνην τῶν ἐπὶ Θράκης; ἃς ἐκεῖνος
Potidaea and also Torone of-the in Thrace which he
ἁπάσας κτησάμενος παρέδωκεν ὑμῖν, οὐ δαπάναις
all having-acquired handed-over to-you not with-expenditures
μεγάλαις, οὐδὲ τοὺς ὑπάρχοντας συμμάχους λυμηνάμενος,
great nor the existing allies having-maltreated
οὐδὲ πολλὰς ὑμᾶς εἰσφορὰς ἀναγκάσας εἰσενεγκεῖν,
nor many you property-taxes having-compelled to-pay
ἀλλ᾽ εἰς μὲν τὸν περίπλουν τὸν περὶ Πελοπόννησον 109
but for indeed the voyage-around the around Peloponnese
τρία καὶ δέκα μόνον τάλαντα δούσης αὐτῷ τῆς
three and ten only talents having-given to-him the
πόλεως καὶ τριήρεις πεντήκοντα Κόρκυραν εἶλε, πόλιν
city and triremes fifty Corcyra he-took a-city
ὀγδοήκοντα τριήρεις κεκτημένην, καὶ περὶ τὸν αὐτὸν
eighty triremes possessing and at the same
χρόνον Λακεδαιμονίους ἐνίκησε ναυμαχῶν, καὶ ταύτην
time Lacedaemonians he-defeated fighting-at-sea and this
αὐτοὺς ἠνάγκασε συνθέσθαι τὴν εἰρήνην, ἢ τοσαύτην
them compelled to-agree-to the peace which so-great
μεταβολὴν ἑκατέρᾳ τῶν πόλεων ἐποίησεν,
change for-each of-the cities made

110 ὥσθ' ἡμᾶς μὲν ἀπ' ἐκείνης τῆς ἡμέρας θύειν αὐτῇ
so-that we indeed from that the day to-sacrifice to-it
καθ' ἕκαστον τὸν ἐνιαυτὸν ὡς οὐδεμιᾶς ἄλλης οὕτω τῇ
by each the year as no other so to-the
πόλει συνενεγκούσης, Λακεδαιμονίων δὲ μετ' ἐκεῖνον τὸν
city having-been-advantageous of-Lacedaemonians but after that the
χρόνον μηδ' ὑφ' ἑνὸς ἑωρᾶσθαι μήτε ναυτικὸν ἐντὸς
time not-even by one to-have-been-seen either a-fleet within
Μαλέας περιπλέον μήτε πεζὸν στρατόπεδον διὰ τοῦ
Malea sailing-around or land army through —
Ἰσθμοῦ πορευόμενον, ὅπερ αὐτοῖς τῆς περὶ Λεῦκτρα
Isthmus marching which-very for-them of-the at Leuctra
συμφορᾶς εὕροι τις ἂν αἴτιον γεγενημένον.
disaster would-find anyone — cause having-been

VI · THE GENERALSHIP OF TIMOTHEUS

Against Samos, which Pericles took with two hundred ships and a thousand talents, Timotheus campaigned with eight thousand peltasts and thirty triremes, paid them from the country, and took it in ten months. The city had spent twenty-four hundred talents on Potidaea; he took it with what he raised himself and with contributions from Thrace. He knew what a general should: what war to wage and with what allies, how to raise and handle an army suited to it, and how to bear poverty and find resources. He saw that the cities feared and hated Athens, so he gave none of them cause for suspicion; he did not let his soldiers plunder where he anchored, and he governed the cities he took by the spear so gently that many opened their gates to him. In his command no expulsions, massacres, or overthrown constitutions were found. A true general is not made by one stroke of luck like Lysander's, but by many successes won by judgment. Yet though he had lost no city, Athens tried him for treason and, acquitting Iphicrates and Menestheus, fined him more than any man before; Isocrates answers that envy and confusion explain it, and that Timotheus' own loftiness, useful in command, made him ill fitted to court men.

μετὰ δὲ ταύτας τὰς πράξεις ἐπὶ Σάμον στρατεύσας, 111
after and these the actions against Samos having-campaigned
ἣν Περικλῆς ὁ μεγίστην ἐπὶ σοφίᾳ καὶ δικαιοσύνῃ
which Pericles the-one greatest for wisdom and justice
καὶ σωφροσύνῃ δόξαν εἰληφὼς ἀπὸ διακοσίων νεῶν καὶ
and temperance reputation having-got with two-hundred ships and
χιλίων ταλάντων κατεπολέμησε, ταύτην οὔτε πλέον οὔτ'
thousand talents subdued this neither more nor
ἔλαττον παρ' ὑμῶν λαβὼν οὔτε παρὰ τῶν συμμάχων
less from you having-received nor from the allies
ἐκλέξας, ἐν δέκα μησὶν ἐξεπολιόρκησεν ὀκτακισχιλίοις
having-levied in ten months he-took-by-siege with-eight-thousand
πελτασταῖς καὶ τριήρεσι τριάκοντα, καὶ τούτοις ἅπασιν
peltasts and triremes thirty and to-these all
ἐκ τῆς πολεμίας τὸν μισθὸν ἀπέδωκε.
from the enemy-country the pay he-paid
καί τοι τοιοῦτον ἔργον ἄν τις ἄλλος φανῇ πεποιηκώς, 112
and yet such deed if anyone other appear having-done
ὁμολογῶ ληρεῖν, ὅτι διαφερόντως ἐπαινεῖν ἐπιχειρῶ τὸν
I-admit to-babble that exceptionally to-praise I-attempt the-one
οὐδὲν περιττότερον τῶν ἄλλων διαπεπραγμένον. ἐντεῦθεν
nothing more-remarkable than-the others having-achieved from-there
τοίνυν ἀναπλεύσας Σηστὸν καὶ Κριθώτην ἔλαβε, καὶ τὸν
then having-sailed-up Sestos and Crithote he-took and the
ἄλλον χρόνον ἀμελουμένης Χερρονήσου προσέχειν ὑμᾶς
other time neglected the-Chersonese to-turn you
αὐτῇ τὸν νοῦν ἐποίησε. τὸ δὲ τελευταῖον Ποτίδαιαν,
to-it the mind he-made the and last Potidaea
εἰς ἣν ἡ πόλις τετρακόσια καὶ δισχίλια τάλαντα τὸ 113
on which the city four-hundred and two-thousand talents the
πρότερον ἀνήλωσε, ταύτην εἷλεν ἀπὸ τῶν χρημάτων ὧν
before had-spent this he-took from the money which

αὐτὸς ἐπόρισε καὶ τῶν συντάξεων τῶν ἀπὸ Θρᾴκης· καὶ
himself he-provided and the contributions the from Thrace and
προσέτι Χαλκιδεῖς ἅπαντας κατεπολέμησεν. εἰ δὲ δεῖ μὴ
besides the-Chalcidians all he-subdued if but it-is-necessary not
καθ' ἕκαστον ἀλλὰ διὰ βραχέων εἰπεῖν, τεττάρων καὶ εἴκοσι
by each but in brief to-speak of-four and twenty
πόλεων κυρίους ὑμᾶς ἐποίησεν ἐλάττω δαπανήσας ὧν
cities masters you he-made less having-spent than-what
οἱ πατέρες ἡμῶν εἰς τὴν Μηλίων πολιορκίαν ἀνήλωσαν.
the fathers of-us on the of-Melians siege spent
114 ἠβουλόμην δ' ἄν, ὥσπερ ἐξαριθμῆσαι τὰς πράξεις ῥᾴδιον
I-would-wish and — as to-enumerate the actions easy
γέγονεν, οὕτως οἷόν τ' εἶναι συντόμως δηλῶσαι τοὺς καιροὺς
it-has-been so possible — to-be concisely to-make-clear the occasions
ἐν οἷς ἕκαστα τούτων ἐπράχθη, καὶ τὰ τῆς πόλεως ὡς
in which each of-these was-done and the-things of-the city how
εἶχε, καὶ τὴν τῶν πολεμίων δύναμιν· πολὺ γὰρ ἂν ὑμῖν αἵ
they-stood and the of-the enemies power much for — to-you the
τ' εὐεργεσίαι μείζους κἀκεῖνος πλείονος ἄξιος ἔδοξεν
both benefactions greater and-he of-more worthy would-have-seemed
εἶναι. νῦν δὲ ταῦτα μὲν ἐάσω διὰ τὸ πλῆθος.
to-be now but these-things indeed I-shall-let-be because-of the multitude
115 ἡγοῦμαι δ' ὑμᾶς ἡδέως ἂν ἀκοῦσαι διά τί ποτε τῶν
I-think and you gladly — to-hear through what ever of-the
μὲν εὐδοκιμούντων ἀνδρῶν παρ' ὑμῖν καὶ πολεμικῶν εἶναι
indeed well-reputed men among you and warlike to-be
δοκούντων οὐδὲ κώμην ἔνιοι λαβεῖν ἠδυνήθησαν, Τιμόθεος
seeming not-even a-village some to-take were-able Timotheus
δ' οὔτε τὴν τοῦ σώματος φύσιν ἔχων ἐρρωμένην οὔτ' ἐν τοῖς
but neither the of-the body nature having robust nor in the
στρατοπέδοις τοῖς πλανωμένοις κατατετριμμένος, ἀλλ' ὁ
camps the roving worn but the-one

μεθ᾽ ὑμῶν πολιτευόμενος τηλικαῦτα διεπράξατο τὸ μέγεθος.
with you acting-as-citizen such-things accomplished in-the greatness
ἔστι δ᾽ ὁ λόγος ὁ περὶ τούτων φιλαπεχθήμων μέν, ῥηθῆναι
is and the account the about these-things invidious indeed to-be-spoken
δ᾽ οὐκ ἀσύμφορος. ἐκεῖνος γὰρ τούτῳ τῶν ἄλλων διήνεγκεν,
but not disadvantageous he for in-this from-the others differed
ὅτι περὶ τῶν Ἑλληνικῶν καὶ συμμαχικῶν πραγμάτων καὶ 116
that about the Hellenic and allied affairs and
τῆς ἐπιμελείας τῆς τούτων οὐ τὴν αὐτὴν ὑμῖν γνώμην
the care the of-them not the same with-you opinion
εἶχεν. ὑμεῖς μὲν γὰρ χειροτονεῖτε στρατηγοὺς τοὺς
he-had you indeed for elect generals the-ones
εὐρωστοτάτους τοῖς σώμασι καὶ πολλάκις ἐν τοῖς ξενικοῖς
sturdiest in-the bodies and often in the mercenary
στρατεύμασι γεγενημένους, ὡς διὰ τούτων διαπραξόμενοί
armies having-been as through these going-to-accomplish
τι τῶν δεόντων. ὁ δὲ τοῖς μὲν τοιούτοις λοχαγοῖς
something of-the needful he but the indeed such as-captains
ἐχρῆτο καὶ ταξιάρχοις,
used and as-taxiarchs
αὐτὸς δὲ περὶ ταῦτα δεινὸς ἦν, περὶ ἅπερ χρὴ 117
himself but about these-things clever was about which-very it-is-necessary
φρόνιμον εἶναι τὸν στρατηγὸν τὸν ἀγαθόν. Ἔστι δὲ
wise to-be the general the good are and
ταῦτα τίνα δύναμιν ἔχοντα; δεῖ γὰρ οὐχ ἁπλῶς
these-things what power having it-is-necessary for not simply
εἰπεῖν, ἀλλὰ σαφῶς φράσαι περὶ αὐτῶν. πρῶτον μὲν
to-say but clearly to-explain about them first indeed
δύνασθαι γνῶναι πρὸς τίνας πολεμητέον καὶ τίνας
to-be-able to-know against whom one-must-make-war and whom
συμμάχους ποιητέον· ἀρχὴ γὰρ αὕτη στρατηγίας ἐστίν,
allies one-must-make beginning for this of-generalship is

ἧς ἢν διαμάρτῃ τις, ἀνάγκη τὸν πόλεμον ἀσύμφορον
of-which if misses anyone necessity the war disadvantageous
καὶ χαλεπὸν καὶ περίεργον εἶναι.
and hard and unprofitable to-be
118 περὶ τοίνυν τὴν τοιαύτην προαίρεσιν οὐ μόνον οὐδεὶς
about then the such choice not only no-one
τοιοῦτος γέγονεν, ἀλλ᾽ οὐδὲ παραπλήσιος. ῥᾴδιον δ᾽ ἐξ
such has-been but not-even near easy and from
αὐτῶν τῶν ἔργων γνῶναι· πλείστους γὰρ πολέμους ἄνευ
themselves the deeds to-know most for wars without
τῆς πόλεως ἀνελόμενος, ἅπαντας τούτους κατώρθωσε καὶ
the city having-undertaken all these he-carried-through and
δικαίως ἅπασι τοῖς Ἕλλησιν ἔδοξεν αὐτοὺς ποιήσασθαι.
justly to-all the Greeks seemed them to-have-made
καί τοι τοῦ καλῶς βουλεύσασθαι τίς ἂν ἀπόδειξιν
and yet of-the well to-deliberate what — proof
ἔχοι σαφεστέραν καὶ μείζω ταύτης παρασχέσθαι;
could-one-have clearer and greater than-this to-furnish
119 δεύτερον τί προσήκει τὸν στρατηγὸν τὸν ἀγαθόν;
second what befits the general the good
στρατόπεδον συναγαγεῖν ἁρμόττον τῷ πολέμῳ τῷ
an-army to-collect suited to-the war the
παρόντι, καὶ τοῦτο συντάξαι καὶ χρήσασθαι συμφερόντως.
present and this to-organize and to-use advantageously
ὡς μὲν τοίνυν ἠπίστατο χρῆσθαι καλῶς, αἱ πράξεις
that indeed then he-knew to-use well the actions
αὐταὶ δεδηλώκασιν· ὡς δὲ καὶ πρὸς τὸ παρασκευάσασθαι
themselves have-made-clear that but also for the to-equip
μεγαλοπρεπῶς καὶ τῆς πόλεως ἀξίως ἁπάντων διήνεγκεν,
magnificently and of-the city worthily from-all he-differed
οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἂν ἄλλως εἰπεῖν τολμήσειεν.
not-even of-the enemies anyone — otherwise to-say would-dare

ἔτι τοίνυν πρὸς τούτοις ἀπορίας ἐνεγκεῖν στρατοπέδου 120
further then besides these-things straits to-bear of-an-army
καὶ πενίας, καὶ πάλιν εὐπορίας εὑρεῖν, τίς οὐκ ἂν τῶν
and poverty and again resources to-find who not — of-the-ones
συνεστρατευμένων πρὸς ἀμφότερα ταῦτα διαφέρειν ἐκεῖνον
having-campaigned-with in both these to-excel him
προκρίνειεν; συνίσασι γὰρ αὐτῷ κατὰ μὲν ἀρχὰς τῶν
would-judge they-know for with-him at indeed beginnings of-the
πολέμων διὰ τὸ μηδὲν παρὰ τῆς πόλεως λαμβάνειν
wars because-of the nothing from the city to-receive
εἰς τὰς ἐσχάτας ἐνδείας καθιστάμενον, ἐκ δὲ τούτων
into the utmost wants being-brought from and these
εἰς τοῦτο τὰ πράγματα περιστάναι δυνάμενον, ὥστε καὶ
into this the affairs to-turn being-able so-that both
τῶν πολεμίων περιγίγνεσθαι καὶ τοῖς στρατιώταις ἐντελεῖς
the enemies to-overcome and to-the soldiers in-full
ἀποδιδόναι τοὺς μισθούς.
to-pay the wages
οὕτω τοίνυν τούτων μεγάλων ὄντων καὶ σφόδρα 121
so then these-things great being and very
κατεπειγόντων, ἐπὶ τοῖς ἐχομένοις δικαίως ἄν τις
pressing in-respect-of the following justly — anyone
αὐτὸν ἔτι μᾶλλον ἐπαινέσειεν. ὁρῶν γὰρ ὑμᾶς τούτους
him still more would-praise seeing for you these
μόνους ἄνδρας νομίζοντας, τοὺς ἀπειλοῦντας καὶ τοὺς
only men thinking the-ones threatening and the-ones
ἐκφοβοῦντας τὰς ἄλλας πόλεις καὶ τοὺς ἀεί τι
terrifying the other cities and the-ones always something
νεωτερίζοντας ἐν τοῖς συμμάχοις, οὐκ ἐπηκολούθησε ταῖς
stirring-revolt among the allies not he-followed the
ὑμετέραις γνώμαις, οὐδ' ἠβουλήθη βλάπτων τὴν πόλιν
your opinions nor he-wished harming the city

εὐδοκιμεῖν, ἀλλὰ τοῦτ' ἐφιλοσόφει καὶ τοῦτ' ἔπραττεν, ὅπως
to-be-famous but this he-studied and this he-did how
μηδεμία τῶν πόλεων αὐτὸν φοβήσεται τῶν Ἑλληνίδων,
no of-the cities him will-fear of-the Greek
ἀλλὰ πᾶσαι θαρρήσουσι πλὴν τῶν ἀδικουσῶν.
but all will-be-confident except the-ones doing-wrong

122 ἠπίστατο γὰρ τούς τε δεδιότας ὅτι μισοῦσι δι' οὓς
he-knew for the-ones both fearing that they-hate because-of whom
ἂν τοῦτο πεπονθότες τυγχάνωσι, τήν τε πόλιν διὰ μὲν
— this having-suffered they-happen the both city because-of indeed
τὴν φιλίαν τὴν τῶν ἄλλων εὐδαιμονεστάτην καὶ μεγίστην
the friendship the of-the others most-prosperous and greatest
γενομένην, διὰ δὲ τὸ μῖσος μικρὸν ἀπολιποῦσαν τοῦ μὴ
having-become because-of but the hatred little having-fallen-short of-the not
ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν. ὧν ἐνθυμούμενος τῇ
in-the utmost misfortunes to-fall which considering by-the
μὲν δυνάμει τῇ τῆς πόλεως τοὺς πολεμίους κατεστρέφετο,
indeed power the of-the city the enemies he-subdued
τῷ δ' ἤθει τῷ αὑτοῦ τὴν εὔνοιαν τὴν τῶν ἄλλων
by-the but character the his-own the goodwill the of-the others
προσήγετο, νομίζων τοῦτο στρατήγημα μεῖζον εἶναι καὶ
he-won thinking this stratagem greater to-be and
κάλλιον ἢ πολλὰς πόλεις ἑλεῖν καὶ πολλάκις νικῆσαι
finer than many cities to-take and often to-conquer
μαχόμενος.
fighting

123 οὕτω δ' ἐσπούδαζε περὶ τὸ μηδεμίαν τῶν πόλεων μηδὲ
so and he-was-zealous about the no of-the cities even
μικρὰν ὑποψίαν περὶ αὐτοῦ λαβεῖν ὡς ἐπιβουλεύοντος,
small suspicion about him to-take as plotting
ὥσθ' ὁπότε μέλλοι τινὰ παραπλεῖν τῶν μὴ τὰς
that whenever he-was-about some to-sail-past of-the-ones not the

συντάξεις διδουσῶν, πέμψας προηγόρευε τοῖς ἄρχουσιν,
contributions paying having-sent he-announced to-the magistrates
ἵνα μὴ πρὸ τῶν λιμένων ἐξαίφνης ὀφθεὶς εἰς θόρυβον
so-that not before the harbors suddenly seen into confusion
καὶ ταραχὴν αὐτοὺς καταστήσειεν.
and turmoil them he-might-throw
εἰ δὲ τύχοι καθορμισθεὶς πρὸς τὴν χώραν, οὐκ ἂν ἐφῆκε 124
if but he-chanced having-anchored at the land not — he-allowed
τοῖς στρατιώταις ἁρπάζειν καὶ κλέπτειν καὶ πορθεῖν
the soldiers to-plunder and to-steal and to-sack
τὰς οἰκίας, ἀλλὰ τοσαύτην εἶχεν ἐπιμέλειαν ὑπὲρ τοῦ
the houses but so-much he-had care for the
μηδὲν γίγνεσθαι τοιοῦτον, ὅσην περ οἱ δεσπόται τῶν
nothing to-happen such as-much-as very the masters of-the
χρημάτων· οὐ γὰρ τούτῳ προσεῖχε τὸν νοῦν, ὅπως ἐκ
property not for to-this he-turned the mind how from
τῶν τοιούτων αὐτὸς εὐδοκιμήσει παρὰ τοῖς στρατιώταις,
the such-things he-himself will-be-famous among the soldiers
ἀλλ᾽ ὅπως ἡ πόλις παρὰ τοῖς Ἕλλησιν.
but how the city among the Greeks
πρὸς δὲ τούτοις τὰς δοριαλώτους τῶν πόλεων οὕτω πράως 125
besides and these the spear-won of-the cities so gently
διῴκει καὶ νομίμως ὡς οὐδεὶς ἄλλος τὰς συμμαχίδας,
he-administered and lawfully as no-one other the allied
ἡγούμενος, εἰ τοιοῦτος ὢν φαίνοιτο περὶ τοὺς
thinking if such being he-should-appear toward the-ones
πολεμήσαντας, τὴν μεγίστην πίστιν ἔσεσθαι δεδωκὼς ὡς
having-fought-against the greatest pledge to-be-going-to-be having-given that
οὐδέποτ᾽ ἂν περί γε τοὺς ἄλλους ἐξαμαρτεῖν τολμήσειεν.
never — toward at-least the others to-err he-would-dare

126 τοιγάρτοι διὰ τὴν δόξαν τὴν ἐκ τούτων γιγνομένην
therefore because-of the reputation the from these arising
πολλαὶ τῶν πόλεων τῶν πρὸς ὑμᾶς δυσκόλως ἐχουσῶν
many of-the cities the toward you ill being-disposed
ἀναπεπταμέναις αὐτὸν ἐδέχοντο ταῖς πύλαις· ἐν αἷς
with-open him received the gates in which
ἐκεῖνος οὐδεμίαν ταραχὴν ἐποίησεν, ἀλλ᾽ ὥσπερ οἰκουμένας
he no disturbance made but as inhabited
αὐτὰς εἰσιὼν κατέλαβεν, οὕτως ἐξιὼν κατέλειπεν.
them having-entered he-found so going-out he-left
127 κεφάλαιον δὲ πάντων τούτων· εἰθισμένων γὰρ τὸν
summary and of-all these accustomed for the
ἄλλον χρόνον πολλῶν γίγνεσθαι καὶ δεινῶν ἐν τοῖς
other time many to-happen and terrible-things among the
Ἕλλησιν, ἐπὶ τῆς ἐκείνου στρατηγίας οὐδεὶς ἂν οὔτ᾽
Greeks in the his generalship no-one — either
ἀναστάσεις εὕροι γεγενημένας οὔτε πολιτειῶν μεταβολὰς
expulsions would-find having-happened or of-constitutions changes
οὔτε σφαγὰς καὶ φυγὰς οὔτ᾽ ἄλλ᾽ οὐδὲν τῶν κακῶν
or slaughters and exiles or other anything of-the evils
τῶν ἀνηκέστων, ἀλλ᾽ οὕτως αἱ τοιαῦται συμφοραὶ κατ᾽
the incurable but so the such misfortunes in
ἐκεῖνον τὸν χρόνον ἐλώφησαν, ὥστε μόνος ὢν ἡμεῖς
that the time abated that alone of-whom we
μνημονεύομεν ἀνέγκλητον τὴν πόλιν τοῖς Ἕλλησι παρέσχε.
remember blameless the city to-the Greeks he-kept
128 καί τοι χρὴ στρατηγὸν ἄριστον νομίζειν οὐκ εἴ
and yet it-is-necessary general best to-think not if
τις μιᾷ τύχῃ τηλικοῦτόν τι κατώρθωσεν
anyone by-one stroke-of-luck so-great something achieved
ὥσπερ Λύσανδρος, ὃ μηδενὶ τῶν ἄλλων διαπράξασθαι
as Lysander which to-none of-the others to-accomplish

συμβέβηκεν, ἀλλ' ὅστις ἐπὶ πολλῶν καὶ παντοδαπῶν
has-happened but whoever in many and various
καὶ δυσκόλων πραγμάτων ὀρθῶς ἀεὶ πράττων καὶ νοῦν
and difficult affairs rightly always acting and sense
ἐχόντως διατετέλεκεν· ὅπερ Τιμοθέῳ συμβέβηκεν.
keeping has-continued which-very to-Timotheus has-happened
οἶμαι οὖν ὑμῶν τοὺς πολλοὺς θαυμάζειν τὰ λεγόμενα 129
I-think then of-you the many to-wonder-at the things-said
καὶ νομίζειν τὸν ἔπαινον τὸν ἐκείνου κατηγορίαν εἶναι
and to-think the praise the his accusation to-be
τῆς πόλεως, εἰ τοσαύτας μὲν πόλεις ἑλόντα μηδεμίαν
of-the city if so-many indeed cities having-taken none
δ' ἀπολέσαντα περὶ προδοσίας ἔκρινε, καὶ πάλιν εἰ
but having-lost about treason it-tried and again if
διδόντος εὐθύνας αὐτοῦ, καὶ τὰς μὲν πράξεις Ἰφικράτους
giving accounts him and the indeed actions Iphicrates
ἀναδεχομένου, τὸν δ' ὑπὲρ τῶν χρημάτων λόγον Μενεσθέως,
taking-on-himself the but about the money account Menestheus
τούτους μὲν ἀπέλυσε, Τιμόθεον δὲ τοσούτοις ἐζημίωσε
these indeed it-acquitted Timotheus but with-so-much fined
χρήμασιν ὅσοις οὐδένα πώποτε τῶν προγεγενημένων.
money as-much-as no-one ever of-the-ones before
ἔχει δ' οὕτως· βούλομαι γὰρ καὶ τὸν ὑπὲρ τῆς 130
it-is and so I-wish for also the on-behalf-of the
πόλεως λόγον εἰπεῖν. εἰ μὲν ὑμεῖς πρὸς αὐτὸ τὸ
city speech to-speak if indeed you toward itself the
δίκαιον ἀποβλέποντες σκέψεσθε περὶ τούτων, οὐκ ἔστιν
just looking will-consider about these-things not it-is
ὅπως οὐ δεινὰ καὶ σχέτλια πᾶσιν εἶναι δόξει τὰ
how not terrible and cruel to-all to-be will-seem the-things
πεπραγμένα περὶ Τιμόθεον· ἢν δ' ἀναλογίσησθε τὴν
done about Timotheus if but you-reckon the

ἄγνοιαν ὅσην ἔχομεν πάντες ἄνθρωποι, καὶ τοὺς φθόνους
ignorance how-much we-have all men and the envies
τοὺς ἐπιγιγνομένους ἡμῖν, ἔτι δὲ τὰς ταραχὰς καὶ τὴν
the coming-upon us further and the confusions and the
τύρβην ἐν ᾗ ζῶμεν, οὐδὲν τούτων ἀλόγως οὐδ' ἔξω
turmoil in which we-live nothing of-these unreasonably nor outside
τῆς ἀνθρωπίνης φύσεως εὑρεθήσεται γεγενημένον, ἀλλὰ
the human nature will-be-found having-happened but
καὶ Τιμόθεος μέρος τι συμβεβλημένος τοῦ μὴ κατὰ
also Timotheus part some having-contributed to-the not according-to
τρόπον γνωσθῆναι περὶ αὐτῶν.
manner to-be-judged about them
131 ἐκεῖνος γὰρ οὔτε μισόδημος ὢν οὔτε μισάνθρωπος
he for neither hater-of-the-people being nor misanthrope
οὔθ' ὑπερήφανος, οὔτ' ἄλλ' οὐδὲν ἔχων τῶν τοιούτων
nor arrogant nor other nothing having of-the such
κακῶν, διὰ τὴν μεγαλοφροσύνην τὴν τῇ στρατηγίᾳ
evils because-of the loftiness the for-the generalship
μὲν συμφέρουσαν, πρὸς δὲ τὰς χρείας τῶν ἀεὶ
indeed advantageous for but the needs of-the-things always
προσπιπτόντων οὐχ ἁρμόττουσαν, ἅπασιν ἔδοξεν ἔνοχος
befalling not suited to-all seemed liable
εἶναι τοῖς προειρημένοις· οὕτω γὰρ ἀφυὴς ἦν πρὸς
to-be to-the-things said-before so for ungifted he-was for
τὴν τῶν ἀνθρώπων θεραπείαν ὥσπερ δεινὸς περὶ τὴν
the of-the men courting as clever about the
τῶν πραγμάτων ἐπιμέλειαν.
of-the affairs management

VII · WHY TIMOTHEUS WAS DISLIKED

Timotheus' loftiness, so suited to command, seemed offensive to his fellow citizens. Isocrates often warned him that a man in public life must speak and act pleasantly, since the many love flatterers more than benefactors; Timotheus agreed but could not change his nature. So the orators fabricated many false charges against him and the people accepted them; Isocrates would gladly answer them, but has no occasion now. Then he tells how, while preparing this defense, a friend warned him that some men, made savage by envy and want, hate successes rather than wickedness: Isocrates' own speeches and pupils earn him envy, and men think he lives more at ease than others and that his income from foreigners is far larger than it is, since he keeps out of offices, lawsuits, and public business. The friend added that Isocrates and his son have served as trierarch three times and performed the other liturgies more lavishly than the law requires, and Isocrates answered that he arranged his quiet life not from wealth or arrogance but from love of quiet and freedom from meddling.

καί τοι πολλάκις καὶ παρ' ἐμοῦ τοιούτους λόγους ἤκουσεν, 132
and yet often also from me such words he-heard
ὡς χρὴ τοὺς πολιτευομένους καὶ βουλομένους ἀρέσκειν
that it-is-necessary the-ones engaging-in-politics and wishing to-please
προαιρεῖσθαι μὲν τῶν τε πράξεων τὰς ὠφελιμωτάτας
to-choose indeed of-the both actions the most-useful
καὶ βελτίστας καὶ τῶν λόγων τοὺς ἀληθεστάτους καὶ
and best and of-the words the truest and
δικαιοτάτους, οὐ μὴν ἀλλὰ κἀκεῖνο παρατηρεῖν καὶ
most-just not however but also-that to-watch and
σκοπεῖν, ὅπως ἐπιχαρίτως καὶ φιλανθρώπως ἅπαντα
to-consider how graciously and humanely all
φανήσονται καὶ λέγοντες καὶ πράττοντες, ὡς οἱ τούτων
they-will-appear both speaking and doing since the-ones these

ὀλιγωροῦντες ἐπαχθέστεροι καὶ βαρύτεροι δοκοῦσιν εἶναι
neglecting more-offensive and more-burdensome seem to-be
τοῖς συμπολιτευομένοις.
to-the fellow-citizens

133 "ὁρᾷς δὲ τὴν φύσιν τὴν τῶν πολλῶν ὡς διάκειται πρὸς
you-see and the nature the of-the many how it-is-disposed toward
τὰς ἡδονάς, καὶ διότι μᾶλλον φιλοῦσι τοὺς πρὸς
the pleasures and that more they-love the-ones with-a-view-to
χάριν ὁμιλοῦντας ἢ τοὺς εὖ ποιοῦντας, καὶ τοὺς μετὰ
favor associating than the-ones well doing and the-ones with
φαιδρότητος καὶ φιλανθρωπίας φενακίζοντας ἢ τοὺς
cheerfulness and kindliness cheating than the-ones
μετ' ὄγκου καὶ σεμνότητος ὠφελοῦντας. ὧν οὐδέν
with pomp and dignity benefiting of-which nothing
σοι μεμέληκεν, ἀλλ' ἢν ἐπιεικῶς τῶν ἔξω πραγμάτων
to-you has-mattered but if reasonably of-the outside affairs
ἐπιμεληθῇς, οἴει σοι καὶ τοὺς ἐνθάδε πολιτευομένους
you-take-care you-think for-you also the-ones here engaging-in-politics
καλῶς ἕξειν.
well to-be-going-to-be

134 τὸ δ' οὐχ οὕτως ἀλλὰ τοὐναντίον φιλεῖ συμβαίνειν. ἢν
the but not so but the-opposite is-wont to-happen if
γὰρ τούτοις ἀρέσκῃς, ἅπαν ὅ τι ἂν πράξῃς οὐ πρὸς
for these you-please all what ever — you-do not according-to
τὴν ἀλήθειαν κρινοῦσιν ἀλλὰ πρὸς τὸ σοὶ συμφέρον
the truth they-will-judge but by the to-you advantageous
ὑπολήψονται, καὶ τὰ μὲν ἁμαρτανόμενα παρόψονται, τὸ
they-will-construe and the indeed errors they-will-overlook the
δὲ κατορθωθὲν οὐρανόμηκες ποιήσουσιν· ἡ γὰρ εὔνοια
but success sky-high they-will-make the for goodwill
πάντας οὕτω διατίθησιν.
all so disposes

“Ἣν σὺ τῇ μὲν πόλει παρὰ τῶν ἄλλων ἐκ παντὸς 135
Which you for-the indeed city from the others by every
τρόπου κτήσασθαι ζητεῖς, ἡγούμενος μέγιστον εἶναι τῶν
means to-acquire seek thinking greatest to-be of-the
ἀγαθῶν, αὐτὸς δὲ σαυτῷ παρὰ τῆς πόλεως οὐκ οἴει
goods yourself but for-yourself from the city not you-think
δεῖν τὴν αὐτὴν ταύτην παρασκευάζειν, ἀλλὰ πλείστων
to-be-necessary the same this to-procure but of-most
ἀγαθῶν αἴτιος γεγενημένος χεῖρον διάκεισαι τῶν οὐδὲν
goods cause having-been worse you-are-placed than-the-ones nothing
ἄξιον λόγου διαπεπραγμένων.
worthy of-speech having-achieved
“Εἰκότως· οἱ μὲν γὰρ τοὺς ῥήτορας καὶ τοὺς ἐν 136
Reasonably they indeed for the orators and the-ones in
τοῖς ἰδίοις συλλόγοις λογοποιεῖν δυναμένους καὶ πάντα
the private gatherings to-make-stories able and all-things
προσποιουμένους εἰδέναι θεραπεύουσι, σὺ δ’ οὐ μόνον
pretending to-know court you but not only
ἀμελεῖς, ἀλλὰ καὶ πολεμεῖς τοῖς μέγιστον ἀεὶ δυναμένοις
neglect but also war-on the-ones greatest always being-able
αὐτῶν. “Καί τοι πόσους οἴει διὰ τὰς τούτων
of-them And yet how-many think-you because-of the of-these
ψευδολογίας τοὺς μὲν συμφοραῖς περιπεπτωκέναι, τοὺς
lies the-ones indeed into-misfortunes to-have-fallen the-others
δ’ ἀτίμους εἶναι; πόσους δὲ τῶν προγεγενημένων
but disfranchised to-be how-many and of-the-ones before
ἀνωνύμους εἶναι; πολὺ σπουδαιοτέρους καὶ πλέονος ἀξίους
nameless to-be much more-earnest and of-more worth
γεγενημένους τῶν ᾀδομένων καὶ τραγῳδουμένων;
having-been than-the-ones sung and in-tragedies

137 ἀλλ᾽ οἱ μέν, οἶμαι, ποιητῶν ἔτυχον καὶ λογοποιῶν, οἱ
but those indeed I-think poets got and prose-writers the-others
δ᾽ οὐκ ἔσχον τοὺς ὑμνήσοντας. ἢν οὖν ἐμοὶ πείθῃ καὶ
but not had the-ones going-to-hymn if then me you-obey and
νοῦν ἔχῃς, οὐ καταφρονήσεις τῶν ἀνδρῶν τούτων, οἷς
sense have not you-will-despise the men these whom
τὸ πλῆθος εἴθισται πιστεύειν οὐ μόνον περὶ ἑνὸς ἑκάστου
the multitude is-accustomed to-believe not only about one each
τῶν πολιτῶν ἀλλὰ καὶ περὶ ὅλων τῶν πραγμάτων,
of-the citizens but also about whole the affairs
ἀλλ᾽ ἐπιμέλειάν τινα ποιήσει καὶ θεραπείαν αὐτῶν, ἵν᾽
but care some you-will-make and courting of-them so-that
εὐδοκιμήσῃς δι᾽ ἀμφότερα, καὶ διὰ τὰς σαυτοῦ
you-may-be-well-thought-of through both both through the your-own
πράξεις καὶ διὰ τοὺς τούτων λόγους.”
actions and through the of-these words

138 ταῦτα δ᾽ ἀκούων ὀρθῶς μὲν ἔφασκέ με λέγειν, οὐ
these-things and hearing rightly indeed he-said me to-speak not
μὴν οἷός τ᾽ ἦν τὴν φύσιν μεταβαλεῖν, ἀλλ᾽ ἦν
however able — he-was the nature to-change but he-was
μὲν καλὸς κἀγαθὸς ἀνὴρ καὶ τῆς πόλεως καὶ τῆς
indeed fine and-good man and of-the city and —
Ἑλλάδος ἄξιος, οὐ μὴν σύμμετρός γε τοῖς τοιούτοις
of-Greece worthy not however fitted at-least to-the such
τῶν ἀνθρώπων, ὅσοι τοῖς ὑπὲρ αὑτοὺς πεφυκόσιν
of-the men as-many-as at-the-ones above themselves endowed
ἀχθόμενοι τυγχάνουσι. τοιγαροῦν οἱ μὲν ῥήτορες ἔργον
annoyed happen therefore the indeed orators task
εἶχον αἰτίας περὶ αὐτοῦ πολλὰς καὶ ψευδεῖς πλάττειν, τὸ
had charges about him many and false to-fabricate the
δὲ πλῆθος ἀποδέχεσθαι τὰς ὑπὸ τούτων λεγομένας.
but multitude to-accept the by these spoken

περὶ ὧν ἡδέως ἂν ἀπελογησάμην, εἰ καιρὸν εἶχον· οἶμαι 139
about which gladly — I-would-have-made-defense if occasion I-had I-think
γὰρ ἂν ὑμᾶς ἀκούσαντας μισῆσαι τούς τε προαγαγόντας
for — you having-heard would-hate the-ones both having-led-on
τὴν πόλιν ἐπὶ τὴν ὀργὴν τὴν πρὸς ἐκεῖνον καὶ τοὺς
the city to the anger the against him and the-ones
φλαῦρόν τι περὶ αὐτοῦ λέγειν τολμῶντας. νῦν δὲ
mean something about him to-say daring now but
ταῦτα μὲν ἐάσω, περὶ ἐμαυτοῦ δὲ καὶ τῶν ἐνεστώτων
these-things indeed I-shall-let-be about myself and also the present
πραγμάτων πάλιν ποιήσομαι τοὺς λόγους.
affairs again I-shall-make the speech
ἀπορῶ δ' ὅ τι χρήσομαι τοῖς ὑπολοίποις, καὶ τίνος 140
I-am-at-a-loss and what ever I-shall-deal-with the remaining-things and which
πρώτου μνησθῶ καὶ ποίου δευτέρου· τὸ γὰρ ἐφεξῆς
first I-may-mention and what-sort second the for in-order
με λέγειν διαπέφευγεν. ἴσως μὲν οὖν ἀναγκαῖόν ἐστιν, ὡς
me to-speak has-escaped perhaps indeed then necessary it-is as
ἂν ἕκαστον τύχῃ προσπεσόν, οὕτως εἰπεῖν περὶ αὐτῶν·
— each chances having-occurred so to-speak about them
ἃ δ' οὖν μοι νῦν ἐπελήλυθε, καὶ περὶ ὧν ἐγὼ μὲν
which but anyway to-me now has-occurred and about which I indeed
ἐνόμιζον εἶναι δηλωτέον, ἄλλος δέ τίς μοι συνεβούλευε
thought to-be to-be-made-clear another but some me was-advising
μὴ λέγειν, οὐκ ἀποκρύψομαι πρὸς ὑμᾶς.
not to-speak not I-shall-conceal from you
ἐπειδὴ γὰρ ἀπήνεγκε τὴν γραφήν, ἐσκόπουν περὶ αὐτῶν 141
when for he-brought-in the indictment I-was-considering about them
τούτων ὥσπερ ἂν ὑμῶν ἕκαστος, καὶ τόν τε βίον τὸν
these as — of-you each and the both life the
ἐμαυτοῦ καὶ τὰς πράξεις ἐξήταζον, καὶ πλεῖστον χρόνον
my-own and the actions I-was-examining and most time

περὶ τὰς τοιαύτας διέτριβον ἐφ' αἷς ᾠόμην ἐπαινεῖσθαί με
on the such I-spent for which I-thought to-be-praised me
προσήκειν. ἀκροώμενος δέ τις τῶν ἐπιτηδείων ἐτόλμησεν
to-befit listening but someone of-the intimates dared
εἰπεῖν πρός με λόγον πάντων σχετλιώτατον, ὡς ἄξια
to-say to me a-word of-all most-cruel that worthy
μὲν εἴη τὰ λεγόμενα φιλοτιμίας, οὐ μὴν ἀλλ' αὐτός
indeed were the-things said of-ambition not however but he-himself
γε δεδιέναι ταῦτα μάλιστα, μὴ πολλοὺς λυπήσῃ
at-least to-fear these-things most lest many they-should-pain
τῶν ἀκουόντων.
of-the hearers

142 "Οὕτω γάρ" ἔφη "τινὲς ὑπὸ τοῦ φθόνου καὶ τῶν
So for he-said some by the envy and the
ἀποριῶν ἐξηγρίωνται καὶ δυσμενῶς ἔχουσιν, ὥστ' οὐ ταῖς
straits have-grown-savage and hostilely are-disposed that not the
πονηρίαις ἀλλὰ ταῖς εὐπραγίαις πολεμοῦσι, καὶ μισοῦσιν οὐ
wickednesses but the successes they-war-on and hate not
μόνον τῶν ἀνθρώπων τοὺς ἐπιεικεστάτους, ἀλλὰ καὶ τῶν
only of-the men the most-decent but also of-the
ἐπιτηδευμάτων τὰ βέλτιστα, καὶ πρὸς τοῖς ἄλλοις κακοῖς
pursuits the best and besides the other evils
τοῖς μὲν ἀδικοῦσι συναγωνίζονται καὶ συγγνώμην ἔχουσιν,
with-the indeed wrongdoers they-side and pardon have
οἷς δ' ἂν φθονήσωσιν ἀπολλύουσιν, ἤν περ δυνηθῶσι.
whom but — they-envy they-destroy if very they-be-able

143 ταῦτα δὲ δρῶντες οὐκ ἀγνοοῦσι περὶ ὧν τὴν
these-things and doing not they-are-ignorant about which the
ψῆφον οἴσουσιν, ἀλλ' ἀδικήσειν μὲν ἐλπίζοντες,
vote they-will-cast but to-be-going-to-do-wrong indeed hoping
ὀφθήσεσθαι δ' οὐ προσδοκῶντες· σώζοντες οὖν τοὺς
to-be-going-to-be-seen but not expecting saving then the-ones

ὁμοίους σφίσιν αὐτοῖς βοηθεῖν νομίζουσι. “Τούτου δ’
like to-them themselves to-help they-think Of-this and
ἕνεκά σοι ταῦτα διῆλθον, ἵνα προειδὼς ἄμεινον
for-the-sake to-you these-things I-went-through so-that knowing-beforehand better
προσφέρῃ καὶ τοῖς λόγοις ἀσφαλεστέροις χρῇ πρὸς
you-may-approach and the words safer you-may-use toward
αὐτούς, ἐπεὶ νῦν γε τίνα χρὴ προσδοκᾶν γνώμην
them since now at-least what it-is-necessary to-expect opinion
ἔξειν τοὺς τοιούτους, ὅταν τόν τε βίον τὸν σαυτοῦ
to-be-going-to-have the such-men whenever the both life the your-own
καὶ τὰς πράξεις διεξίῃς μηδὲ κατὰ μικρὸν ὁμοίας οὔσας
and the actions you-recount not-even by little like being
ταῖς τούτων, ἀλλ’ οἵας περ πρὸς ἐμὲ λέγειν ἐπιχειρεῖς;
to-those of-them but such very to me to-say you-attempt
ἀποφαίνεις γὰρ τούς τε λόγους οὓς γέγραφας οὐ 144
you-show for the both speeches which you-have-written not
μέμψεως ἀλλὰ χάριτος τῆς μεγίστης ἀξίους ὄντας, τῶν
of-blame but of-gratitude the greatest worthy being of-the
τε πεπλησιακότων σοι τοὺς μὲν οὐδὲν ἠδικηκότας
both having-associated with-you the-ones indeed nothing having-done-wrong
οὐδ’ ἡμαρτηκότας, τοὺς δὲ δι’ ἀρετὴν ὑπὸ τῆς πόλεως
nor having-erred the-others but for virtue by the city
ἐστεφανωμένους, τά τε καθ’ ἡμέραν οὕτω κοσμίως καὶ
crowned the both by day so orderly and
τεταγμένως βεβιωκότα σαυτὸν ὡς οὐκ οἶδ’ εἴ τις
regularly having-lived yourself as not I-know if anyone
ἄλλος τῶν πολιτῶν, ἔτι δὲ μήτε δεδικασμένον μηδενὶ
other of-the citizens further and neither having-gone-to-law with-anyone
μήτε πεφευγότα πλὴν περὶ ἀντιδόσεως, μήθ’ ἑτέροις
nor having-been-tried except about exchange nor for-others

συνηγωνισμένον μήτε μεμαρτυρηκότα, μήτ᾽ ἄλλο πεποιηκότα
having-pleaded nor having-borne-witness nor other having-done
μηδέν, ἐν οἷς ἅπαντες πολιτευόμενοι τυγχάνουσι.
anything in which all engaging-in-politics happen
145 πρὸς δὲ τούτοις οὕτως ἰδίοις οὖσι καὶ περιττοῖς κἀκεῖνο
besides and these so peculiar being and extraordinary that-too
λέγεις, ὡς τῶν μὲν ἀρχῶν καὶ τῶν ὠφελιῶν τῶν
you-say that from-the indeed offices and the benefits the
ἐντεῦθεν γιγνομένων καὶ τῶν ἄλλων ἁπάντων τῶν κοινῶν
from-there arising and the other all the public-things
ἐξέστηκας, εἰς δὲ τοὺς διακοσίους καὶ χιλίους τοὺς
you-have-stood-aside into but the two-hundred and thousand the-ones
εἰσφέροντας καὶ λειτουργοῦντας οὐ μόνον αὑτὸν παρέχεις
paying-property-tax and performing-public-services not only yourself you-furnish
ἀλλὰ καὶ τὸν υἱόν, καὶ τρὶς μὲν ἤδη τετριηραρχήκατε,
but also the son and thrice indeed already you-have-been-trierarchs
τὰς δ᾽ ἄλλας λειτουργίας πολυτελέστερον λελειτουργήκατε
the but other public-services more-lavishly you-have-performed
καὶ κάλλιον ὧν οἱ νόμοι προστάττουσι.
and more-finely than-what the laws prescribe
146 Ταῦτ᾽ ἀκούοντας τοὺς τἀναντία πᾶσι τοῖς προειρημένοις
These-things hearing the-ones the-opposite to-all the said-before
ἐπιτετηδευκότας οὐκ οἴει βαρέως οἴσειν καὶ
having-practiced not think-you heavily to-be-going-to-bear and
νομιεῖν ἐλέγχεσθαι τὸν βίον τὸν αὑτῶν οὐ σπουδαῖον
to-be-going-to-think to-be-refuted the life the their-own not worthy
ὄντα; καὶ γὰρ εἰ μὲν μετὰ πόνου καὶ ταλαιπωρίας
being and for if indeed with toil and hardship
ᾐσθάνοντό σε ποριζόμενον εἴς τε τὰς λειτουργίας καὶ περὶ
they-perceived you providing for both the public-services and for
τὴν ἄλλην διοίκησιν, οὐκ ἂν ὁμοίως ἔμελεν αὐτοῖς·
the other management not — similarly it-would-concern them

νῦν δὲ τά τε παρὰ τῶν ξένων σοι γιγνόμενα πολὺ
now but the-things both from the foreigners to-you coming much
πλείω νομίζουσιν εἶναι τῶν διδομένων,
more they-think to-be than-the-things given
αὐτόν τε σὲ ῥᾳθυμότερον ἡγοῦνται ζῆν οὐ μόνον τῶν 147
yourself and you more-idly they-think to-live not only than-the
ἄλλων ἀλλὰ καὶ τῶν περὶ τὴν φιλοσοφίαν καὶ τὴν αὐτήν
others but also the-ones about the philosophy and the same
σοι πραγματείαν ὄντων. “Ὁρῶσι γὰρ ἐκείνων μὲν
with-you business being They-see for of-those indeed
τοὺς πλείστους, πλὴν τῶν τὸν σὸν βίον καὶ τὸν τρόπον
the most except the-ones the your life and the manner
ἠγαπηκότων, ἔν τε ταῖς πανηγύρεσι καὶ τοῖς ἰδίοις συλλόγοις
having-loved in both the festivals and the private gatherings
ἐπιδείξεις ποιουμένους, διαγωνιζομένους πρὸς ἀλλήλους,
displays making contending with one-another
καθ’ ὑπερβολὴν ὑπισχνουμένους, ἐρίζοντας, λοιδορουμένους,
by excess promising quarreling railing
οὐδὲν ἀπολείποντας κακῶν, ἀλλὰ σφίσι μὲν αὐτοῖς 148
nothing omitting of-evils but for-them indeed themselves
πράγματα παρέχοντας, τοῖς δ’ ἀκροωμένοις ἐξουσίαν
troubles causing to-the but listeners license
παραδιδόντας τοῖς μὲν καταγελάσαι τῶν λεγομένων,
giving to-the-ones indeed to-laugh-at the things-said
ἐνίοις δ’ ἐπαινέσαι, τοῖς δὲ πλείστοις μισῆσαι, τοῖς δ’
to-some but to-praise to-the but most to-hate to-the but
ὅπως ἕκαστοι βούλονται διατεθῆναι πρὸς αὐτούς· σὲ δ’
as each wish to-be-disposed toward them you but
οὐδενὸς μετέχοντα τούτων, ἀλλ’ ἀνομοίως ζῶντα καὶ τοῖς
in-nothing sharing of-these but unlike living both to-the

σοφισταῖς καὶ τοῖς ἰδιώταις, καὶ τοῖς πολλὰ κεκτημένοις
sophists and to-the private-men and to-the-ones much having-acquired
καὶ τοῖς ἀπόρως διακειμένοις.
and to-the-ones poorly being-placed
149 ἐφ' οἷς οἱ μὲν λογίζεσθαι δυνάμενοι καὶ νοῦν ἔχοντες
at which the-ones indeed to-reason able and sense having
ἴσως ἄν σε ζηλώσειαν, οἱ δὲ καταδεέστερον πράττοντες
perhaps — you would-emulate the-ones but more-meanly faring
καὶ λυπεῖσθαι μᾶλλον εἰωθότες ἐπὶ ταῖς τῶν ἄλλων
and to-be-pained more accustomed at the of-the others
ἐπιεικείαις ἢ ταῖς ἑαυτῶν ἀτυχίαις οὐκ ἔστιν ὅπως οὐ
merits than at-the their-own misfortunes not it-is how not
δυσκολανοῦσι καὶ χαλεπῶς οἴσουσιν. ὡς οὖν οὕτως αὐτῶν
they-will-be-annoyed and harshly will-bear as then so them
διατεθησομένων σκόπει τί σοι λεκτέον τούτων καὶ τί
going-to-be-disposed consider what for-you must-be-said of-these and what
παραλειπτέον ἐστίν."
must-be-omitted is
150 ἐγὼ δὲ κἀκείνου τότε ταῦτα λέγοντος καὶ νῦν ἡγοῦμαι
I but also-him then these-things saying and now think
πάντων ἀνθρώπων ἀτοπωτάτους εἶναι καὶ σχετλιωτάτους,
of-all men most-absurd to-be and most-cruel
οἵτινες βαρέως ἂν ἀκούοιεν εἰ λειτουργοῦντα μὲν ἐμαυτὸν
who heavily — would-bear if performing-public-services indeed myself
τῇ πόλει παρέχω καὶ ποιοῦντα τὸ προσταττόμενον,
to-the city I-furnish and doing the-thing prescribed
μηδὲν δὲ δέομαι μήτε κληροῦσθαι τῶν ἀρχῶν ἕνεκα,
nothing but I-ask either to-be-allotted of-the offices for-the-sake
μήτε λαμβάνειν ἃ τοῖς ἄλλοις ἡ πόλις δίδωσι, μήτ'
nor to-receive what to-the others the city gives nor
αὖ φεύγειν δίκας μήτε διώκειν.
again to-defend lawsuits nor to-prosecute

ταῦτα γὰρ συνεταξάμην οὐ διὰ πλοῦτον οὐδὲ δι' 151
these-things for I-arranged not because-of wealth nor because-of
ὑπερηφανίαν, οὐδὲ καταφρονῶν τῶν μὴ τὸν αὐτὸν
arrogance nor despising the-ones not the same
τρόπον ἐμοὶ ζώντων, ἀλλὰ τὴν μὲν ἡσυχίαν καὶ τὴν
way as-me living but the indeed quiet and the
ἀπραγμοσύνην ἀγαπῶν, μάλιστα δ' ὁρῶν τοὺς τοιούτους
noninterference loving most and seeing the such-men
καὶ παρ' ὑμῖν καὶ παρὰ τοῖς ἄλλοις εὐδοκιμοῦντας, ἔπειτα
both among you and among the others well-reputed then
τὸν βίον ἡδίω νομίσας εἶναι τοῦτον ἢ τὸν τῶν
the life more-pleasant having-thought to-be this than the of-the-ones
πολλὰ πραττόντων, ἔτι δὲ ταῖς διατριβαῖς ταῖς ἐμαῖς
many-things doing further and to-the occupations the my
πρεπωδέστερον, αἷς ἐξ ἀρχῆς κατεστησάμην.
more-fitting which from beginning I-established

VIII · HIS WEALTH AND THE CITY

He kept away from the profits of the city and spent from his own means, so he does not know how to please his accusers. No sophist ever amassed much money; Gorgias, who earned the most, lived in no city permanently, paid no taxes, married no wife, and left only a thousand staters. He reflects how the city has changed: in his boyhood men pretended to more wealth than they had, and now the rich must defend themselves as if it were a crime. He lost his own estate in the war and began to teach, and now the city oppresses the decent and gives license to the wicked. He then turns to the prejudice against philosophy itself: the city is large and not easily surveyed, and its opinions are carried along like a torrent.

τούτων μὲν ἕνεκα τοῦτον τὸν τρόπον ζῆν προειλόμην· 152
of-these indeed for-the-sake this the way to-live I-chose
τῶν δὲ λημμάτων τῶν παρὰ τῆς πόλεως ἀπεσχόμην
from-the and gains the from the city I-kept-away

δεινὸν ἡγησάμενος, εἰ δυνάμενος ἐκ τῶν ἰδίων τρέφειν
terrible having-thought if being-able from the own-means to-support
ἐμαυτὸν ἐμποδὼν τῳ γενήσομαι τῶν ἐντεῦθεν ζῆν
myself in-the-way to-anyone I-shall-be of-the-ones from-here to-live
ἠναγκασμένων, καὶ διὰ τὴν ἐμὴν παρουσίαν ἐνδεής τις
compelled and because-of the my presence lacking anyone
γενήσεται τῶν ἀναγκαίων. ὑπὲρ ὧν ἐπαίνου τυγχάνειν
will-become of-the necessities for which praise to-obtain
ἄξιος ἦν μᾶλλον ἢ διαβολῆς.
worthy I-was rather than slander

153 νῦν δ' εἰς πολλὴν ἀπορίαν καθέστηκα, τί δρῶν ἀρέσαι
now but into great perplexity I-have-come what doing to-please
δυνηθείην ἂν τοῖς τοιούτοις. εἰ γὰρ ἅπαντα τὸν χρόνον
I-could-be-able — the such-men if for all the time
ἔργον ποιούμενος ὅπως μηδένα μήτ' ἀδικήσω μήτ'
task making how no-one either I-shall-wrong or
ἐνοχλήσω μήτε λυπήσω, δι' αὐτὰ ταῦτα λυπῶ τινας,
I-shall-annoy or I-shall-pain because-of very these-things I-pain some
τί ποιῶν ἂν χαριζοίμην; ἢ τί λοιπόν ἐστι πλὴν ἐμὲ
what doing — could-I-gratify or what remaining is except me
μὲν ἀτυχῆ, τοὺς δὲ τοιούτους ἀμαθεῖς δοκεῖν εἶναι καὶ
indeed unfortunate the but such-men ignorant to-seem to-be and
δυσκόλους τοῖς συμπολιτευομένοις;
difficult to-the fellow-citizens

154 πρὸς μὲν οὖν τοὺς μηδὲν τῶν αὐτῶν τοῖς ἄλλοις
toward indeed then the-ones nothing of-the same as-the others
γιγνώσκοντας, ἀλλὰ χαλεπωτέρους ὄντας τοῖς μὴ κακῶς
judging but harsher being to-the-ones not badly
πράττουσιν ἢ τοῖς ἀδικοῦσι, μωρόν ἐστιν ἀπολογίαν
faring than to-the wrongdoers foolish it-is defense
ζητεῖν· ὅσῳ γὰρ ἄν τις ἐπιεικέστερον αὑτὸν ἐπιδείξῃ,
to-seek by-as-much for — anyone more-decent himself shows

δῆλον ὅτι τοσούτῳ χεῖρον ἀγωνιεῖται παρ᾽ αὐτοῖς· πρὸς δὲ
clear that by-so-much worse he-will-contend before them toward but
τοὺς ἄλλους, περὶ ὧν Λυσίμαχος διέβαλεν, ὡς παμπληθῆ
the others about what Lysimachus slandered that vast
κεκτήμεθα τὴν οὐσίαν, ἀναγκαῖόν ἐστιν εἰπεῖν, ἵνα μὴ
we-have-acquired the property necessary it-is to-speak so-that not
πιστευθεὶς ὁ λόγος εἰς μείζους καὶ πλείους ἡμᾶς ἐμβάλῃ
believed the story into greater and more us may-throw
λειτουργίας ὧν ὑπενεγκεῖν ἂν δυνηθεῖμεν.
public-services than-what to-bear — we-could-be-able
ὅλως μὲν οὖν οὐδεὶς εὑρεθήσεται τῶν καλουμένων σοφιστῶν 155
altogether indeed then no-one will-be-found of-the so-called sophists
πολλὰ χρήματα συλλεξάμενος, ἀλλ᾽ οἱ μὲν ἐν ὀλίγοις
much money having-collected but the-ones indeed in few-means
οἱ δ᾽ ἐν πάνυ μετρίοις τὸν βίον διαγαγόντες· ὁ δὲ
the-others but in quite moderate the life having-passed the-one and
πλεῖστα κτησάμενος ὧν ἡμεῖς μνημονεύομεν, Γοργίας
most having-acquired of-whom we remember Gorgias
ὁ Λεοντῖνος, οὗτος διατρίψας μὲν περὶ Θετταλίαν, ὅτ᾽
the Leontine this-man having-spent-time indeed about Thessaly when
εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν, πλεῖστον δὲ χρόνον
most-prosperous of-the Greeks they-were longest and time
βιοὺς καὶ περὶ τὸν χρηματισμὸν τοῦτον γενόμενος,
having-lived and about the money-making this having-been
πόλιν δ᾽ οὐδεμίαν καταπαγίως οἰκήσας οὐδὲ περὶ τὰ 156
city but none permanently having-inhabited nor on the
κοινὰ δαπανηθεὶς οὐδ᾽ εἰσφορὰν εἰσενεγκεῖν ἀναγκασθείς,
public-things having-spent nor property-tax to-pay having-been-compelled
ἔτι δὲ πρὸς τούτοις οὔτε γυναῖκα γήμας οὔτε
further and besides these neither a-wife having-married nor
παῖδας ποιησάμενος, ἀλλ᾽ ἀτελὴς γενόμενος καὶ ταύτης
children having-begotten but exempt having-been also from-this

τῆς λειτουργίας τῆς ἐνδελεχεστάτης καὶ πολυτελεστάτης,
the public-service the most-continuous and most-costly
τοσοῦτον προλαβὼν πρὸς τὸ πλείω κτήσασθαι τῶν
so-much having-gained-in-advance toward the more to-acquire than-the
ἄλλων, χιλίους μόνους στατῆρας κατέλιπε.
others thousand only staters left
157 καί τοι χρὴ περὶ τῆς οὐσίας τῆς ἀλλήλων μὴ τοῖς
and yet it-is-necessary about the property the of-one-another not the-ones
αἰτιωμένοις εἰκῇ πιστεύειν, μηδὲ τὰς ἐργασίας ἴσας
accusing at-random to-believe nor the earnings equal
νομίζειν τάς τε τῶν σοφιστῶν καὶ τὰς τῶν ὑποκριτῶν,
to-think the both of-the sophists and the of-the actors
ἀλλὰ τοὺς ἐν ταῖς αὐταῖς τέχναις ὄντας πρὸς ἀλλήλους
but the-ones in the same arts being with one-another
κρίνειν, καὶ τοὺς ὁμοίαν ἐν ἑκάστῃ δύναμιν λαβόντας
to-judge and the-ones like in each power having-got
παραπλησίαν καὶ τὴν οὐσίαν ἔχειν νομίζειν.
similar also the property to-have to-think
158 ἢν οὖν ἐξισώσητέ με τῷ πλεῖστον ἐξειργασμένῳ καὶ
if then you-equate me with-the-one most having-earned and
θῆτε πρὸς ἐκεῖνον, οὔθ' ὑμεῖς παντάπασιν ἀσκέπτως
you-set beside him neither you altogether without-examination
εἰκάζειν δόξετε περὶ τῶν τοιούτων, οὔθ' ἡμεῖς εὑρεθεῖμεν ἂν
to-guess will-seem about the such-things nor we would-be-found —
οὔτε τὰ περὶ τὴν πόλιν οὔτε τὰ περὶ ἡμᾶς αὐτοὺς
neither the-things about the city nor the-things about us ourselves
κακῶς διῳκηκότες, ἀλλ' ἀπ' ἐλαττόνων ζῶντες ὧν εἰς
badly having-managed but from less living than-what on
τὰς λειτουργίας ἀνηλώκαμεν. καί τοι τοὺς εὐτελεστέρους ἐν
the public-services we-have-spent and yet the-ones more-frugal in
τοῖς ἰδίοις ἢ τοῖς κοινοῖς ὄντας δίκαιόν ἐστιν ἐπαινεῖν.
the private-things than in-the public being just it-is to-praise

ἐνθυμοῦμαι δὲ μεταξὺ λέγων, ὅσον τὰ τῆς πόλεως 159
I-reflect and meanwhile speaking how-much the-things of-the city
μεταπέπτωκε, καὶ τὰς διανοίας ὡς οὐδὲν ὁμοίας περὶ τῶν
have-changed and the minds how in-no-way like about the
πραγμάτων οἱ νῦν τοῖς πρότερον πεπολιτευμένοις
affairs the-ones now to-the-ones earlier having-been-statesmen
ἔχουσιν. ὅτε μὲν γὰρ ἐγὼ παῖς ἦν, οὕτως ἐνομίζετο
have when indeed for I a-child was so it-was-thought
τὸ πλουτεῖν ἀσφαλὲς εἶναι καὶ σεμνὸν ὥστ' ὀλίγου δεῖν
the to-be-rich safe to-be and dignified that little lacking
πάντες προσεποιοῦντο πλείω κεκτῆσθαι τὴν οὐσίαν ἧς
all pretended more to-have-acquired the property than-what
ἔχοντες ἐτύγχανον,
having they-happened
βουλόμενοι μετασχεῖν τῆς δόξης ταύτης· νῦν δ' ὑπὲρ τοῦ 160
wishing to-share of-the reputation this now but for the
μὴ πλουτεῖν ὥσπερ τῶν μεγίστων ἀδικημάτων ἀπολογίαν
not to-be-rich as for-the greatest crimes defense
δεῖ παρασκευάζεσθαι καὶ σκοπεῖν, εἰ μέλλει τις
it-is-necessary to-prepare and to-consider if is-going anyone
σωθήσεσθαι. πολὺ γὰρ δεινότερον καθέστηκε τὸ δοκεῖν
to-be-saved much for more-terrible has-become the to-seem
εὐπορεῖν ἢ τὸ φανερῶς ἀδικεῖν· οἱ μὲν γὰρ ἢ
to-be-well-off than the openly to-do-wrong the-ones indeed for either
συγγνώμης ἔτυχον ἢ μικροῖς ἐζημιώθησαν, οἱ δ' ἅρδην
pardon got or with-small were-penalized the-others but utterly
ἀπόλλυνται, καὶ πλείους ἂν εὕροιμεν τοὺς ἐκ τῶν ὄντων
are-ruined and more — we-would-find the-ones from the property
ἐκπεπτωκότας ἢ τοὺς δίκην ὑπὲρ τῶν ἁμαρτημάτων
expelled than the-ones penalty for the misdeeds
δεδωκότας.
having-paid

161 καὶ τί δεῖ λέγειν περὶ τῶν κοινῶν; αὐτὸς γὰρ οὐ
and why is-it-necessary to-speak about the public-affairs myself for not
μικρὸν διήμαρτον διὰ ταύτην τὴν μεταβολὴν τῶν ἐμαυτοῦ
small I-erred through this the change of-the my-own
πραγμάτων. ὅτε γὰρ ἐπαμύνειν ἠρχόμην τοῖς ἰδίοις,
affairs when for to-defend I-was-beginning the own-affairs
ἀπολομένων ἐν τῷ πολέμῳ τῷ πρὸς Λακεδαιμονίους
having-been-lost in the war the against Lacedaemonians
ἁπάντων τῶν ὑπαρχόντων ἡμῖν, ἀφ' ὧν ὁ πατὴρ ἅμα
all the existing to-us from which the father at-once
τῇ τε πόλει χρήσιμον αὑτὸν παρεῖχεν, ἡμᾶς θ' οὕτως
to-the both city useful himself made us and so
ἐπιμελῶς ἐπαίδευσεν ὥστ' ἐπιφανέστερον εἶναί με τότε καὶ
carefully educated that more-distinguished to-be me then and
γνωριμώτερον ἐν τοῖς ἡλικιώταις καὶ συμπαιδευομένοις
better-known among the age-mates and schoolfellows
ἢ νῦν ἐν τοῖς συμπολιτευομένοις —
than now among the fellow-citizens
162 ὅτε δ' οὖν, ὥσπερ εἶπον, ἠρχόμην πλησιάζειν τισίν, ᾠόμην,
when and then as I-said I-was-beginning to-associate with-some I-thought
εἰ δυνηθείην πλείω κτήσασθαι καὶ περιποιήσασθαι τῶν
if I-should-be-able more to-acquire and to-gain than-the-ones
ἐπὶ τὸν αὐτὸν βίον ὁρμησάντων, ἀμφότερα δόξειν,
to the same life having-set-out both to-be-going-to-seem
καὶ περὶ τὴν φιλοσοφίαν διαφέρειν καὶ κοσμιώτερον
both in the philosophy to-excel and more-orderly
βεβιωκέναι τῶν ἄλλων. ἐμοὶ δὲ τοὐναντίον ἀποβέβηκεν.
to-have-lived than-the others for-me but the-opposite has-turned-out
163 εἰ μὲν γὰρ μήτ' ἄξιος μηδενὸς ἐγενόμην μήτε περιεποιησάμην
if indeed for neither worthy of-anything I-had-become nor had-gained
μηδέν, οὐδεὶς ἄν μοι πράγματα παρεῖχεν, ἀλλὰ φανερῶς
anything no-one — me troubles would-make but openly

ἀδικῶν ἀσφαλῶς ἂν ἔζων ἕνεκά γε τῶν συκοφαντῶν·
doing-wrong safely — I-would-live for-the-sake at-least of-the sycophants
νῦν δ' ἀντὶ τῆς δόξης ἧς προσεδόκων ἀγῶνες περί
now but instead-of the reputation which I-expected contests about
με καὶ κίνδυνοι καὶ φθόνοι καὶ διαβολαὶ γεγόνασιν.
me and dangers and envies and slanders have-arisen
οὕτω γὰρ ἡ πόλις ἐν τῷ παρόντι χαίρει τοὺς μὲν ἐπιεικεῖς 164
so for the city in the present rejoices the indeed decent
πιέζουσα καὶ ταπεινοὺς ποιοῦσα, τοῖς δὲ πονηροῖς ἐξουσίαν
pressing and humble making to-the but wicked license
διδοῦσα καὶ λέγειν καὶ ποιεῖν ὅ τι ἂν βουληθῶσιν, ὥστε
giving both to-speak and to-do what ever — they-wish so-that
Λυσίμαχος μὲν ὁ προῃρημένος ζῆν ἐκ τοῦ συκοφαντεῖν
Lysimachus indeed the-one having-chosen to-live from the to-play-the-sycophant
καὶ κακῶς ἀεί τινα ποιεῖν τῶν πολιτῶν κατηγορήσων ἡμῶν
and harm always some to-do of-the citizens going-to-accuse us
ἀναβέβηκεν, ἐγὼ δ' ὃς οὐδὲ περὶ ἕνα πότ' ἐξήμαρτον,
has-mounted-the-platform I but who not-even against one ever erred
ἀλλὰ τῶν μὲν ἐνθένδε λημμάτων ἀπεσχόμην, παρὰ ξένων
but from-the indeed here gains kept-away from foreigners
δὲ καὶ νομιζόντων εὖ πάσχειν ἐπορισάμην τὰς ὠφελίας,
and also thinking well to-be-treated I-provided the benefits
ὡς δεινὰ ποιῶν εἰς τηλικουτονὶ καθέστηκα κίνδυνον.
as terrible-things doing into such-here I-have-come danger
καί τοι προσῆκε τοὺς εὖ φρονοῦντας εὔχεσθαι τοῖς θεοῖς 165
and yet it-befitted the-ones well thinking to-pray to-the gods
ὡς πλείστοις τῶν πολιτῶν παραγενέσθαι τὴν δύναμιν
that to-as-many-as-possible of-the citizens to-come the power
ταύτην, δι' ἣν ἔμελλον παρ' ἑτέρων λαμβάνοντες
this through which they-were-going from others receiving
χρησίμους αὑτούς, ὥσπερ ἐγώ, τῇ πόλει παρέξειν. πολλῆς
useful themselves as I to-the city to-furnish much

δ᾽ ἀλογίας περί με γεγενημένης πάντων ἂν συμβαίη
and unreason about me having-arisen of-all — it-would-happen
δεινότατον, εἰ οἱ μὲν δεδωκότες μοι χρήματα τοσαύτην
most-terrible if the-ones indeed having-given me money such
ἔχοιεν χάριν, ὥστ᾽ ἔτι καὶ νῦν με θεραπεύειν,
should-have gratitude that still also now me to-court
166 ὑμεῖς δ᾽, εἰς οὓς ἀνήλωκα τἀμαυτοῦ, δίκην ἐπιθυμήσαιτε
you but on whom I-have-spent my-own penalty should-desire
παρ᾽ ἐμοῦ λαβεῖν. ἔτι δὲ δεινότερον, εἰ Πίνδαρον μὲν τὸν
from me to-take further and more-terrible if Pindar indeed the
ποιητὴν οἱ πρὸ ἡμῶν γεγονότες ὑπὲρ ἑνὸς μόνον ῥήματος,
poet the-ones before us having-been for one only phrase
ὅτι τὴν πόλιν ἔρεισμα τῆς Ἑλλάδος ὠνόμασεν, οὕτως
that the city bulwark — of-Greece he-named so
ἐτίμησαν ὥστε καὶ πρόξενον ποιήσασθαι καὶ δωρεὰν μυρίας
honored that both proxenus to-make and as-a-gift ten-thousand
αὐτῷ δοῦναι δραχμάς, ἐμοὶ δὲ πολὺ πλείω καὶ κάλλιον
to-him to-give drachmas for-me but much more and finer
ἐγκεκωμιακότι καὶ τὴν πόλιν καὶ τοὺς προγόνους μηδ᾽
having-eulogized both the city and the ancestors not-even
ἀσφαλῶς ἐγγένοιτο ἐπιβιῶναι τὸν ἐπίλοιπον χρόνον.
safely it-should-be-granted to-live-out the remaining time
167 περὶ μὲν οὖν τούτων καὶ τῶν ἄλλων τῶν κατηγορηθέντων
about indeed then these-things and the other the charges
ἱκανὴν εἶναι νομίζω τὴν εἰρημένην ἀπολογίαν· οὐκ ὀκνήσω
sufficient to-be I-think the spoken defense not I-shall-shrink
δὲ πρὸς ὑμᾶς οὔθ᾽ ὡς ἔχω νῦν πρὸς τὸν ἐνεστῶτα
and toward you either how I-am now toward the present
κίνδυνον κατειπεῖν τὴν ἀλήθειαν, οὔθ᾽ ὡς τὸ πρῶτον
danger to-declare the truth or how at-the first

διετέθην πρὸς αὐτόν. ἐγὼ γὰρ ὑπὲρ μὲν τῶν ἰδίων
I-was-disposed toward it I for about indeed the private-matters
πολλὰς ἐλπίδας εἶχον καλῶς ἀγωνιεῖσθαι·
many hopes I-had well to-be-going-to-contend
καὶ γὰρ τοῖς βεβιωμένοις καὶ τοῖς πεπραγμένοις ἐπίστευον, 168
and for in-the life-lived and the deeds-done I-trusted
καὶ πολλοὺς λόγους καὶ δικαίους ᾤμην ἔχειν ὑπὲρ αὐτῶν·
and many arguments and just I-thought to-have for them
ὁρῶν δ' οὐ μόνον δυσκόλως διακειμένους περὶ τὴν τῶν
seeing but not only ill disposed toward the of-the
λόγων παιδείαν τοὺς εἰθισμένους ἅπασι χαλεπαίνειν,
speeches education the-ones accustomed with-all to-be-angry
ἀλλὰ καὶ τῶν ἄλλων πολιτῶν πολλοὺς τραχέως πρὸς
but also of-the other citizens many roughly toward
αὐτὴν διακειμένους, ἐφοβούμην μὴ τὰ μὲν ἴδιά μου
it disposed I-feared lest the indeed private-things my
παραμεληθῇ, τῆς δὲ κοινῆς τῆς περὶ τοὺς σοφιστὰς
be-disregarded of-the but common the about the sophists
διαβολῆς ἀπολαύσω τι φλαῦρον.
slander I-should-reap something mean
ἐπειδὴ δὲ χρόνων ἐγγιγνομένων εἰσέπεσον εἰς τὸ λογίζεσθαι 169
when but time passing I-fell into the to-reckon
καὶ σκοπεῖν τί χρήσομαι τοῖς παροῦσιν, ἐπαυσάμην τοῦ
and to-consider how I-shall-deal-with the present-things I-ceased-from the
δέους καὶ τῆς ταραχῆς ταύτης, οὐκ ἀλόγως, ἀλλ' ἐκ
fear and the confusion this not unreasonably but from
τῶν εἰκότων λογισάμενος καὶ παραμυθησάμενος ἐμαυτόν·
the probabilities having-reasoned and having-comforted myself
τούς τε γὰρ ἐπιεικεῖς ὑμῶν, πρὸς οὕς περ ἐγὼ ποιήσομαι 170
the-ones both for decent of-you to whom very I shall-make
τοὺς λόγους, ἠπιστάμην οὐκ ἐμμένοντας ταῖς δόξαις ταῖς
the speeches I-knew not abiding-by the opinions the

ἀδίκως ἐγγεγενημέναις, ἀλλ᾽ ἐπακολουθοῦντας ταῖς ἀληθείαις
unjustly implanted but following the truths
καὶ μεταπειθομένους ὑπὸ τῶν λεγόντων τὰ δίκαια, τήν
and being-persuaded-otherwise by the-ones saying the just-things the
τε φιλοσοφίαν ἐκ πολλῶν ἐνόμιζον ἐπιδείξειν ἀδίκως
both philosophy from many I-thought to-be-going-to-show unjustly
διαβεβλημένην, καὶ πολὺ ἂν δικαιοτέρως ἀγαπωμένην αὐτὴν
slandered and much — more-justly loved it
ἢ μισουμένην. ἔχω δὲ καὶ νῦν ἔτι ταύτην τὴν γνώμην.
than hated I-have and also now still this the opinion
171 οὐκ ἄξιον δὲ θαυμάζειν εἴ τι τῶν καλῶν ἐπιτηδευμάτων
not worthy and to-wonder if any of-the fine pursuits
ἠγνόηται καὶ διαλέληθεν, οὐδ᾽ εἰ διεψευσμένοι τινὲς αὐτοῦ
has-been-unknown and has-escaped-notice nor if mistaken some about-it
τυγχάνουσι· καὶ γὰρ περὶ ἡμῶν αὐτῶν καὶ περὶ ἄλλων
happen and for about us ourselves and about other
πραγμάτων ἀναριθμήτων οὕτως ἔχοντες ἂν εὑρεθεῖμεν. ἡ
affairs countless so being — we-would-be-found the
γὰρ πόλις ἡμῶν πολλῶν ἀγαθῶν αἰτία καὶ νῦν οὖσα καὶ
for city our of-many goods cause both now being and
πρότερον γεγενημένη καὶ τοῖς πολίταις καὶ τοῖς ἄλλοις
before having-been both to-the citizens and to-the other
Ἕλλησι, καὶ πολλῶν ἡδονῶν γέμουσα,
Greeks and of-many pleasures full
172 τοῦτ᾽ ἔχει δυσκολώτατον· διὰ γὰρ τὸ μέγεθος καὶ τὸ
this has most-troublesome because-of for the size and the
πλῆθος τῶν ἐνοικούντων οὐκ εὐσύνοπτός ἐστιν οὐδ᾽ ἀκριβής,
multitude of-the inhabitants not easily-surveyed it-is nor exact
ἀλλ᾽ ὥσπερ χειμάρρους, ὅπως ἂν ἕκαστον ὑπολαβοῦσα
but like a-torrent as — each having-caught-up
τύχῃ καὶ τῶν ἀνθρώπων καὶ τῶν πραγμάτων, οὕτω
it-chances both of-the men and of-the affairs so

κατήνεγκε, καὶ δόξαν ἐνίοις τὴν ἐναντίαν τῆς προσηκούσης
it-swept-along and reputation on-some the opposite of-the fitting
περιέθηκεν· ὅπερ καὶ τῇ παιδείᾳ ταύτῃ συμβέβηκεν.
it-has-put-on which-very also to-the education this has-happened
ὧν ἐνθυμουμένους χρὴ μηδενὸς πράγματος ἄνευ λόγου 173
which considering it-is-necessary no affair without reason
καταγιγνώσκειν, μηδ' ὁμοίως διακεῖσθαι δικάζοντας ὥσπερ
to-condemn nor alike to-be-disposed judging as
ἐν ταῖς ἰδίαις διατριβαῖς, ἀλλὰ διακριβοῦσθαι περὶ ἑκάστου
in the private pastimes but to-examine-closely about each
καὶ τὴν ἀλήθειαν ζητεῖν, μεμνημένους τῶν ὅρκων καὶ τῶν
and the truth to-seek remembering the oaths and the
νόμων καθ' οὓς συνεληλύθατε δικάσοντες· ἔστι δ' οὐ
laws according-to which you-have-come-together going-to-judge is and not
περὶ μικρῶν οὔθ' ὁ λόγος οὔθ' ἡ κρίσις ἐν ᾗ καθέσταμεν,
about small-things either the speech or the trial in which we-stand
ἀλλὰ περὶ τῶν μεγίστων· οὐ γὰρ περὶ ἐμοῦ μέλλετε
but about the greatest not for about me you-are-going
μόνον τὴν ψῆφον διοίσειν, ἀλλὰ καὶ περὶ ἐπιτηδεύματος
only the vote to-cast but also about a-pursuit
ᾧ πολλοὶ τῶν νεωτέρων προσέχουσι τὸν νοῦν.
to-which many of-the younger turn the mind

IX · THE NATURE OF HIS EDUCATION

If philosophy corrupts the young, all who teach it must be punished; but if it benefits, the slanderers should be punished instead. He wishes he had met this charge in his prime, for he cannot now speak worthily of philosophy, though he will try. As genealogists begin at the beginning, he begins with man's nature, made of body and soul. The ancestors devised two arts, gymnastics for the body and philosophy for the soul, counterparts that make the body more useful and the soul wiser. The trainers teach the positions; the teachers of philosophy teach the forms of discourse, then drill their pupils so that they come nearer to the right occasions in their

judgments. Success depends first on nature, then on training and on experience; nature counts most, and many with less nature but more practice become better than the gifted who neglect themselves. Education alone cannot make a good speaker of the untalented, and he turns to the speech he published when he began teaching, to show what he promised long ago.

174 οἶμαι δ' ὑμᾶς οὐκ ἀγνοεῖν ὅτι τὰ πράγματα τῆς πόλεως
I-think and you not to-be-ignorant that the affairs of-the city
τοῖς ἐπιγιγνομένοις καὶ τοῖς τοιούτοις οἱ πρεσβύτεροι
to-the-ones coming-after and to-the such the older
παραδιδόασι. τοιαύτης οὖν ἀεὶ τῆς περιόδου γιγνομένης
hand-on such then always the cycle being
ἀναγκαῖόν ἐστιν, ὅπως ἂν οἱ νεώτεροι παιδευθῶσιν, οὕτω
necessary it-is as — the younger are-educated so
τὴν πόλιν πράττουσαν διατελεῖν· ὥστ' οὐ ποιητέον τοὺς
the city faring to-continue so-that not one-must-make the
συκοφάντας κυρίους τηλικούτου πράγματος, οὐδὲ τοὺς
sycophants masters of-so-great a-matter nor the-ones
μὲν μὴ διδόντας τούτοις ἀργύριον τιμωρητέον, παρ' ὧν
indeed not giving to-these money one-must-punish from whom
δ' ἂν λάβωσιν ἐατέον ποιεῖν ὅ τι ἂν βουληθῶσιν,
but — they-take one-must-allow to-do what ever — they-wish
175 ἀλλ' εἰ μὲν ἡ φιλοσοφία τοιαύτην ἔχει δύναμιν ὥστε
but if indeed the philosophy such has power as
διαφθείρειν τοὺς νεωτέρους, οὐ τοῦτον χρὴ μόνον
to-corrupt the younger not this-one it-is-necessary only
κολάζειν ὃν ἂν γράψηταί τις τούτων, ἀλλὰ πάντας
to-punish whom — indicts anyone of-these but all
ἐκποδὼν ποιεῖσθαι τοὺς περὶ τὴν διατριβὴν ταύτην
out-of-the-way to-put the-ones about the occupation this
ὄντας· εἰ δὲ τοὐναντίον πέφυκεν ὥστ' ὠφελεῖν καὶ
being if but the-opposite it-is-by-nature so-as to-benefit and

βελτίους ποιεῖν τοὺς πλησιάζοντας καὶ πλέονος ἀξίους,
better to-make the associates and of-more worth
τοὺς μὲν διαβεβλημένους πρὸς αὐτὴν παυστέον, τοὺς
the-ones indeed prejudiced against it one-must-stop the-ones
δὲ συκοφαντοῦντας ἀτιμητέον, τοῖς δὲ νεωτέροις
but playing-the-sycophant one-must-disfranchise to-the but younger
συμβουλευτέον ἐν ταύτῃ διατρίβειν μᾶλλον ἢ τοῖς ἄλλοις
one-must-advise in this to-spend-time more than in-the other
ἐπιτηδεύμασι.
pursuits
πρὸ πολλῶν δ' ἂν ἐποιησάμην, εἴπερ ἦν εἱμαρμένον 176
before much and — I-would-have-made if-indeed it-was fated
μοι φεύγειν τὴν γραφὴν ταύτην, ἀκμάζοντί μοι
for-me to-defend-against the indictment this in-my-prime for-me
προσπεσεῖν τὸν κίνδυνον· οὐ γὰρ ἂν ἠθύμουν, ἀλλὰ
to-have-befallen the danger not for — I-would-be-disheartened but
μᾶλλον οἷός τ' ἂν ἐγενόμην καὶ τὸν κατήγορον
more able — — I-would-have-become both the accuser
ἀμύνασθαι καὶ τῇ φιλοσοφίᾳ βοηθῆσαι· νῦν δὲ φοβοῦμαι
to-repel and the philosophy to-help now but I-fear
μὴ διὰ ταύτην ὑπὲρ ἄλλων πραγμάτων ἐπιεικῶς εἰρηκώς,
lest through this about other affairs reasonably having-spoken
περὶ αὐτῆς ταύτης χεῖρον τύχω διαλεχθεὶς ἢ περὶ ὧν
about itself this worse I-chance having-discoursed than about which
ἧττόν μοι σπουδάσαι προσῆκε.
less for-me to-be-earnest it-befitted
καίτοι δεξαίμην ἄν, εἰρήσεται γὰρ τἀληθὲς εἰ καὶ μωρὸς ὁ 177
and-yet I-would-accept — it-shall-be-said for the-truth if even foolish the
λόγος ἐστίν, ἤδη τελευτῆσαι τὸν βίον ἀξίως εἰπὼν τῆς
word is now to-end the life worthily having-spoken of-the
ὑποθέσεως καὶ πείσας ὑμᾶς τοιαύτην νομίζειν τὴν τῶν
subject and having-persuaded you such to-think the of-the

λόγων μελέτην οἵα πέρ ἐστι, μᾶλλον ἢ ζῆν πολυπλασίω
speeches practice as very it-is rather than to-live many-times-as-long
χρόνον ἐφορῶν οὕτως αὐτὴν ὥσπερ νῦν παρ᾽ ὑμῖν φερομένην.
time looking-on so it as now among you faring
178 τῆς μὲν οὖν ἐπιθυμίας οἶδ᾽ ὅτι πολὺ καταδεέστερον
of-the indeed then desire I-know that much inferior
ἐροῦμεν· ὅμως δ᾽ ὅπως ἂν δύνωμαι, πειράσομαι διελθεῖν
we-shall-speak nevertheless but as — I-can I-shall-try to-go-through
τήν τε φύσιν αὐτῆς καὶ τὴν δύναμιν ἣν ἔχει, καὶ ποίᾳ
the both nature of-it and the power which it-has and to-what
τῶν ἄλλων τεχνῶν ὁμοιοειδής ἐστι, καὶ τί τοὺς συνόντας
of-the other arts similar it-is and how the associates
ὠφελεῖ, καὶ ποίας τινὰς ποιούμεθα ἡμεῖς τὰς ὑποσχέσεις·
it-benefits and what-sort some we-make we the promises
οἶμαι γὰρ ὑμᾶς μαθόντας τὴν ἀλήθειαν ἄμεινον καὶ
I-think for you having-learned the truth better both
βουλεύσεσθαι καὶ διαγνώσεσθαι περὶ αὐτῆς.
to-be-going-to-deliberate and to-be-going-to-judge about it
179 ἀξιῶ δ᾽ ὑμᾶς, ἢν ἄρα φαίνωμαι λόγους διεξιὼν πολὺ
I-ask and you if then I-appear speeches going-through far
τῶν εἰθισμένων λέγεσθαι παρ᾽ ὑμῖν ἐξηλλαγμένους,
from-the-ones accustomed to-be-said among you differing
μὴ δυσχεραίνειν ἀλλ᾽ ἔχειν συγγνώμην, ἐνθυμουμένους ὅτι
not to-be-annoyed but to-have pardon considering that
τοὺς περὶ πραγμάτων ἀνομοίων τοῖς ἄλλοις ἀγωνιζομένους
the-ones about affairs unlike to-the others contending
ἀναγκαῖόν ἐστι καὶ τοῖς λόγοις τοιούτοις χρῆσθαι περὶ
necessary it-is also the speeches such to-use about
αὐτῶν. ὑπομείναντες οὖν τὸν τρόπον τῶν λεγομένων καὶ
them having-endured then the manner of-the things-said and
τὴν παρρησίαν, καὶ τὸν χρόνον ἐάσαντες ἀναλῶσαί με
the frankness and the time having-allowed to-spend me

τὸν δεδομένον ταῖς ἀπολογίαις, ὅπως ἂν ὑμῶν ἑκάστῳ
the given to-the defenses as — of-you to-each
δοκῇ δίκαιον εἶναι καὶ νόμιμον, οὕτω φέρετε τὴν ψῆφον.
it-seems just to-be and lawful so cast the vote
βούλομαι δὲ περὶ τῆς τῶν λόγων παιδείας ὥσπερ οἱ 180
I-wish and about the of-the speeches education as the-ones
γενεαλογοῦντες πρῶτον διελθεῖν πρὸς ὑμᾶς. ὁμολογεῖται
tracing-genealogies first to-go-through to you it-is-agreed
μὲν γὰρ τὴν φύσιν ἡμῶν ἔκ τε τοῦ σώματος συγκεῖσθαι
indeed for the nature of-us from both the body to-be-composed
καὶ τῆς ψυχῆς, αὐτοῖν δὲ τούτοιν οὐδεὶς ἔστιν ὅστις
and the soul of-the-very and of-these-two no-one is who
οὐκ ἂν φήσειεν ἡγεμονικωτέραν πεφυκέναι τὴν ψυχὴν καὶ
not — would-say more-fit-to-lead to-be-by-nature the soul and
πλέονος ἀξίαν· τῆς μὲν γὰρ ἔργον εἶναι βουλεύσασθαι
of-more worth of-the indeed for task to-be to-deliberate
καὶ περὶ τῶν ἰδίων καὶ περὶ τῶν κοινῶν, τοῦ δὲ
both about the private-things and about the public-things of-the but
σώματος ὑπηρετῆσαι τοῖς ὑπὸ τῆς ψυχῆς γνωσθεῖσιν.
body to-serve the-things by the soul decided
οὕτω δὲ τούτων ἐχόντων ὁρῶντές τινες τῶν πολὺ 181
so and these being seeing some of-the-ones much
πρὸ ἡμῶν γεγονότων περὶ μὲν τῶν ἄλλων πολλὰς
before us having-been about indeed the other many
τέχνας συνεστηκυίας, περὶ δὲ τὸ σῶμα καὶ τὴν ψυχὴν
arts established about but the body and the soul
οὐδὲν τοιοῦτον συντεταγμένον, εὑρόντες διττὰς ἐπιμελείας
nothing such organized having-found double disciplines
κατέλιπον ἡμῖν, περὶ μὲν τὰ σώματα τὴν παιδοτριβικήν,
they-left to-us for indeed the bodies the trainer's-art

ἧς ἡ γυμναστικὴ μέρος ἐστί, περὶ δὲ τὰς ψυχὰς τὴν
of-which the gymnastic part is for but the souls the
φιλοσοφίαν, περὶ ἧς ἐγὼ μέλλω ποιεῖσθαι τοὺς λόγους,
philosophy about which I am-going to-make the speeches
182 ἀντιστρόφους καὶ σύζυγας καὶ σφίσιν αὐταῖς
counterparts and paired and with-them- -selves
ὁμολογουμένας, δι' ὧν οἱ προεστῶτες αὐτῶν
agreeing through which the-ones presiding-over them
τάς τε ψυχὰς φρονιμωτέρας καὶ τὰ σώματα χρησιμώτερα
the both souls wiser and the bodies more-useful
παρασκευάζουσιν, οὐ πολὺ διαστησάμενοι τὰς παιδείας
prepare not much having-separated the educations
ἀπ' ἀλλήλων, ἀλλὰ παραπλησίαις χρώμενοι καὶ ταῖς
from one-another but similar using both the
διδασκαλίαις καὶ ταῖς γυμνασίαις καὶ ταῖς ἄλλαις ἐπιμελείαις.
instructions and the exercises and the other cares
183 ἐπειδὰν γὰρ λάβωσι μαθητάς, οἱ μὲν παιδοτρίβαι τὰ
when for they-take pupils the indeed trainers the
σχήματα τὰ πρὸς τὴν ἀγωνίαν εὑρημένα τοὺς φοιτῶντας
positions the for the contest invented the-ones attending
διδάσκουσιν, οἱ δὲ περὶ τὴν φιλοσοφίαν ὄντες τὰς
teach the-ones but about the philosophy being the
ἰδέας ἁπάσας, αἷς ὁ λόγος τυγχάνει χρώμενος,
forms all which the speech happens using
184 διεξέρχονται τοῖς μαθηταῖς. ἐμπείρους δὲ τούτων ποιήσαντες
they-go-through for-the pupils experienced and in-these having-made
καὶ διακριβώσαντες ἐν τούτοις πάλιν γυμνάζουσιν αὐτούς,
and having-drilled in these again they-exercise them
καὶ πονεῖν ἐθίζουσι, καὶ συνείρειν καθ' ἓν ἕκαστον ὧν
and to-toil they-accustom and to-combine by one each of-what
ἔμαθον ἀναγκάζουσιν, ἵνα ταῦτα βεβαιότερον κατάσχωσι
they-learned they-compel so-that these-things more-firmly they-may-hold

καὶ τῶν καιρῶν ἐγγυτέρω ταῖς δόξαις γένωνται. τῷ μὲν
and of-the occasions nearer in-the judgments they-may-come by-the indeed
γὰρ εἰδέναι περιλαβεῖν αὐτοὺς οὐχ οἷόν τ' ἐστίν· ἐπὶ γὰρ
for to-know to-grasp them not possible — it-is in for
ἁπάντων τῶν πραγμάτων διαφεύγουσι τὰς ἐπιστήμας, οἱ
all the affairs escape the knowledges the-ones
δὲ μάλιστα προσέχοντες τὸν νοῦν καὶ δυνάμενοι θεωρεῖν τὸ
but most turning the mind and being-able to-observe the
συμβαῖνον ὡς ἐπὶ τὸ πολὺ πλειστάκις αὐτῶν τυγχάνουσι.
consequence as for the most-part most-often of-them hit
τοῦτον δὲ τὸν τρόπον ἐπιμελόμενοι καὶ παιδεύοντες μέχρι 185
this and the way taking-care and educating up-to
μὲν τοῦ γενέσθαι βελτίους αὐτοὺς αὑτῶν τοὺς μαθητὰς
indeed the to-become better them than-themselves the pupils
καὶ ἔχειν ἄμεινον, τοὺς μὲν τὰς διανοίας τοὺς δὲ τὰς
and to-be better the-ones indeed in-the minds the-ones but in-the
τῶν σωμάτων ἕξεις, ἀμφότεροι δύνανται προαγαγεῖν·
of-the bodies conditions both are-able to-advance
ἐκείνην δὲ τὴν ἐπιστήμην οὐδέτεροι τυγχάνουσιν ἔχοντες,
that but the knowledge neither happen having
δι' ἧς ἂν οἱ μὲν ἀθλητὰς οὓς βουληθεῖεν, οἱ
through which — the-ones indeed athletes whomever they-should-wish the-others
δὲ ῥήτορας ἱκανοὺς ποιήσαιεν, ἀλλὰ μέρος μὲν ἄν τι
but orators competent could-make but part indeed — some
συμβάλοιντο, τὸ δ' ὅλον αἱ δυνάμεις αὗται παραγίγνονται
they-could-contribute the but whole the powers these come-to
τοῖς καὶ τῇ φύσει καὶ ταῖς ἐπιμελείαις διενεγκοῦσιν.
the-ones both by-the nature and by-the cares having-excelled
ὁ μὲν οὖν τύπος τῆς φιλοσοφίας τοιοῦτός τίς ἐστιν· 186
the indeed then outline of-the philosophy such some is
ἡγοῦμαι δ' ὑμᾶς μᾶλλον ἂν ἔτι καταμαθεῖν τὴν δύναμιν
I-think and you more — still to-learn the power

αὐτῆς, εἰ διέλθοιμι τὰς ὑποσχέσεις ἃς ποιούμεθα πρὸς
of-it if I-should-go-through the promises which we-make to
τοὺς πλησιάζειν ἡμῖν βουλομένους.
the-ones to-associate with-us wishing
187 λέγομεν γὰρ ὡς δεῖ τοὺς μέλλοντας διοίσειν ἢ
we-say for that it-is-necessary the-ones going to-excel either
περὶ τοὺς λόγους ἢ περὶ τὰς πράξεις ἢ περὶ τὰς ἄλλας
about the speeches or about the actions or about the other
ἐργασίας πρῶτον μὲν πρὸς τοῦτο πεφυκέναι καλῶς,
works first indeed for this to-be-endowed well
πρὸς ὃ ἂν προῃρημένοι τυγχάνωσιν, ἔπειτα παιδευθῆναι
for what — having-chosen they-happen then to-be-educated
καὶ λαβεῖν τὴν ἐπιστήμην, ἥτις ἂν ᾖ περὶ ἑκάστου,
and to-get the knowledge whatever — may-be about each
τρίτον ἐντριβεῖς γενέσθαι καὶ γυμνασθῆναι περὶ τὴν χρείαν
third practiced to-become and to-be-exercised about the use
καὶ τὴν ἐμπειρίαν αὐτῶν· ἐκ τούτων γὰρ ἐν ἁπάσαις
and the experience of-them from these for in all
ταῖς ἐργασίαις τελείους γίγνεσθαι καὶ πολὺ διαφέροντας
the works perfect to-become and much excelling
τῶν ἄλλων. εἶναι δὲ τούτων προσῆκον ἑκατέροις,
the others to-be and of-these befitting to-each-of-the-two
188 τοῖς τε διδάσκουσι καὶ τοῖς μανθάνουσιν, ἴδιον
to-the-ones both teaching and to-the-ones learning peculiar
μὲν τοῖς μὲν εἰσενέγκασθαι τὴν φύσιν οἵαν δεῖ,
indeed for-the-ones indeed to-contribute the nature such-as is-needed
τοῖς δὲ δύνασθαι παιδεῦσαι τοὺς τοιούτους, κοινὸν δ'
for-the-ones but to-be-able to-educate the such common but
ἀμφοτέρων τὸ περὶ τὴν ἐμπειρίαν γυμνάσιον· δεῖν
of-both the about the experience exercise to-be-necessary

γὰρ τοὺς μὲν ἐπιμελῶς ἐπιστατῆσαι τοῖς παιδευομένοις,
for the-ones indeed carefully to-supervise the-ones being-educated
τοὺς δ' ἐγκρατῶς ἐμμεῖναι τοῖς προσταττομένοις.
the-ones but steadfastly to-abide-by the-things prescribed
ταῦτα μὲν οὖν ἐστιν ἃ κατὰ πασῶν λέγομεν τῶν 189
these-things indeed then are which about all we-say the
τεχνῶν· εἰ δὲ δή τις ἀφέμενος τῶν ἄλλων ἔροιτό με
arts if but indeed anyone having-let-go the others should-ask me
τί τούτων μεγίστην ἔχει δύναμιν πρὸς τὴν τῶν λόγων
which of-these greatest has power toward the of-the speeches
παιδείαν, ἀποκριναίμην ἂν ὅτι τὸ τῆς φύσεως ἀνυπέρβλητόν
education I-would-answer — that the of-the nature unsurpassable
ἐστι καὶ πολὺ πάντων διαφέρει· τὸν γὰρ ἔχοντα τὴν
is and much of-all excels the-one for having the
μὲν ψυχὴν εὑρεῖν καὶ μαθεῖν καὶ πονῆσαι καὶ μνημονεῦσαι
indeed soul to-find and to-learn and to-toil and to-remember
δυναμένην, τὴν δὲ φωνὴν καὶ τὴν τοῦ στόματος σαφήνειαν
able the but voice and the of-the mouth clearness
τοιαύτην ὥστε μὴ μόνοις τοῖς λεγομένοις ἀλλὰ καὶ ταῖς
such that not only by-the things-said but also by-the
τούτων εὐαρμοστίαις συμπείθειν τοὺς ἀκούοντας,
of-these harmonies to-persuade the hearers
ἔτι δὲ τὴν τόλμαν μὴ τὴν ἀναισχυντίας σημεῖον 190
further and the boldness not the of-shamelessness sign
γιγνομένην, ἀλλὰ τὴν μετὰ σωφροσύνης οὕτω
becoming but the-one with self-control so
παρασκευάζουσαν τὴν ψυχὴν ὥστε μηδὲν ἧττον θαρρεῖν
preparing the soul that in-nothing less to-be-confident
ἐν δὴ πᾶσι τοῖς πολίταις τοὺς λόγους ποιούμενον
among indeed all the citizens the speeches making
ἢ πρὸς αὑτὸν διανοούμενον, τίς οὐκ οἶδεν ὅτι τυχὼν
than toward himself reflecting who not knows that having-got

ὁ τοιοῦτος παιδείας μὴ τῆς ἀπηκριβωμένης, ἀλλὰ τῆς
the such-man education not the exact but the
ἐπιπολαίου καὶ πᾶσι κοινῆς, τοιοῦτος ἂν εἴη ῥήτωρ
superficial and to-all common such — would-be orator
οἷος οὐκ οἶδ' εἴ τις τῶν Ἑλλήνων γέγονεν;
as not I-know if anyone of-the Greeks has-been
191 καὶ μὲν δὴ κἀκείνους ἴσμεν, τοὺς καταδεεστέραν μὲν
and indeed now also-those we-know the-ones inferior indeed
τούτων τὴν φύσιν ἔχοντας, ταῖς δ' ἐμπειρίαις καὶ ταῖς
than-these the nature having in-the but experiences and in-the
ἐπιμελείαις προέχοντας, ὅτι γίγνονται κρείττους οὐ μόνον
cares excelling that they-become better not only
αὑτῶν ἀλλὰ καὶ τῶν εὖ μὲν πεφυκότων λίαν δ'
than-themselves but also than-the-ones well indeed endowed too but
αὑτῶν κατημεληκότων· ὥσθ' ἑκάτερόν τε τούτων δεινὸν ἂν
themselves having-neglected so-that each both of-these clever —
καὶ λέγειν καὶ πράττειν ποιήσειεν, ἀμφότερά τε γενόμενα
both to-speak and to-act would-make both and having-arisen
περὶ τὸν αὐτὸν ἀνυπέρβλητον ἂν τοῖς ἄλλοις ἀποτελέσειεν.
in the same unsurpassable — than-the others would-render
192 περὶ μὲν οὖν τῆς φύσεως καὶ τῆς ἐμπειρίας ταῦτα
about indeed then the nature and the experience these-things
γιγνώσκω· περὶ δὲ τῆς παιδείας οὐκ ἔχω τοιοῦτον λόγον
I-judge about but the education not I-have such word
εἰπεῖν· οὔτε γὰρ ὁμοίαν οὔτε παραπλησίαν ἔχει τούτοις
to-say neither for like nor similar it-has to-these
τὴν δύναμιν. εἰ γάρ τις διακούσειεν ἅπαντα τὰ
the power if for anyone should-hear-through all the-things
περὶ τοὺς λόγους καὶ διακριβωθείη μᾶλλον τῶν ἄλλων,
about the speeches and should-master-exactly more than-the others
λόγων μὲν ποιητὴς τυχὸν ἂν χαριέστερος γένοιτο
of-speeches indeed composer perhaps — more-graceful would-become

τῶν πολλῶν, εἰς ὄχλον δὲ καταστάς, τούτου μόνον
than-the many into crowd but having-stood of-this only
ἀποστερηθείς, τοῦ τολμᾶν, οὐδ' ἂν φθέγξασθαι δυνηθείη.
having-been-deprived the to-dare not-even — to-utter would-be-able
καὶ μηδεὶς οἰέσθω με πρὸς μὲν ὑμᾶς συστέλλειν τὴν 193
and no-one let-think me toward indeed you to-draw-in the
ὑπόσχεσιν, ἐπειδὰν δὲ διαλέγωμαι πρὸς τοὺς συνεῖναί μοι
promise when but I-converse with the-ones to-be-with me
βουλομένους, ἅπασαν ὑπ' ἐμαυτῷ ποιεῖσθαι τὴν δύναμιν·
wishing all under myself to-make the power
φεύγων γὰρ τὰς τοιαύτας αἰτίας, ὅτ' ἠρχόμην περὶ
fleeing for the such charges when I-was-beginning about
ταύτην εἶναι τὴν πραγματείαν, λόγον διέδωκα γράψας ἐν
this to-be the business a-speech I-published having-written in
ᾧ φανήσομαι τοῖς τε μείζους ποιουμένοις τὰς ὑποσχέσεις
which I-shall-appear the-ones both greater making the promises
ἐπιτιμῶν καὶ τὴν ἐμαυτοῦ γνώμην ἀποφαινόμενος.
rebuking and the my-own opinion declaring
ἃ μὲν οὖν κατηγορῶ τῶν ἄλλων παραλείψω· καὶ γάρ ἐστι 194
what indeed then I-accuse of-the others I-shall-pass-over and for it-is
πλείω τοῦ καιροῦ τοῦ παρόντος· ἃ δ' αὐτὸς ἀποφαίνομαι,
more than-the occasion the present what but myself I-declare
πειράσομαι διελθεῖν ὑμῖν. ἄρχομαι δ' ἐνθένδε ποθέν.
I-shall-try to-go-through to-you I-begin and from-here somewhere

Those passages say more elegantly what he says now, and they show that he does not promise too much. His opponents disagree among themselves: some call his education nonsense, others say it makes men too clever and corrupts them, and neither says anything sound. They demand of him what no other art achieves, though the most skilled master of any art is the one whose pupils work most alike, and his own pupils speak so much alike that all can see they share one education. If even private study improves men, so must a master with long experience. Men have arts to make horses, dogs, and most other animals braver, gentler, or wiser, and every year the crowds watch lions gentler to their keepers than some men to their benefactors, yet they deny that education can improve the soul. He will now speak for those who teach justly, and he asks what motives lead men to do wrong.

195 ταῦτα κομψοτέρως μὲν πέφρασται τῶν ἔμπροσθεν
these-things more-elegantly indeed have-been-expressed than-the before
εἰρημένων, βούλεται δὲ ταὐτὰ δηλοῦν ἐκείνοις. ὃ
said it-means but the-same-things to-show as-those which
χρὴ μέγιστον ὑμῖν γενέσθαι τεκμήριον τῆς ἐμῆς
it-is-necessary greatest to-you to-become proof of-the my
ἐπιεικείας· οὐ γάρ, ὅτε μὲν ἦν νεώτερος, ἀλαζονευόμενος
fairness not for when indeed I-was younger boasting
φαίνομαι καὶ μεγάλας τὰς ὑποσχέσεις ποιούμενος, ἐπειδὴ δ'
I-appear and great the promises making when but
ἀπολέλαυκα τοῦ πράγματος καὶ πρεσβύτερος γέγονα,
I-have-reaped-the-benefit of-the business and older I-have-become
τηνικαῦτα ταπεινὴν ποιῶν τὴν φιλοσοφίαν, ἀλλὰ τοῖς
then humble making the philosophy but the
αὐτοῖς λόγοις χρώμενος καὶ ἀκμάζων καὶ παυόμενος αὐτῆς,
same speeches using both in-my-prime and ceasing-from it
καὶ θαρρῶν καὶ κινδυνεύων, καὶ πρὸς τοὺς βουλομένους
and being-confident and being-in-danger and toward the-ones wishing

πλησιάζειν καὶ πρὸς τοὺς μέλλοντας περί μου τὴν ψῆφον
to-associate and toward the-ones going about me the vote
οἴσειν, ὥστ᾽ οὐκ οἶδ᾽ ὅπως ἄν τις ἀληθέστερος ἢ
to-cast so-that not I-know how — anyone truer or
δικαιότερος περὶ αὐτὴν ἐπιδειχθείη γεγενημένος.
more-just about it could-be-shown having-been
ταῦτα μὲν οὖν ἐκείνοις προσκείσθω τοῖς πρότερον περὶ 196
these-things indeed then to-those let-be-added the-things earlier about
ἡμῶν εἰρημένοις· οὐκ ἀγνοῶ δ᾽ ὅτι τοὺς δυσκόλως
us said not I-am-ignorant and that the-ones ill
διακειμένους οὐδέν πω τῶν εἰρημένων ἱκανόν ἐστιν
disposed nothing yet of-the things-said sufficient is
ἀπαλλάξαι τῆς διανοίας ταύτης, ἀλλὰ πολλῶν ἔτι
to-free from-the mind this but many still
δέονται λόγων καὶ παντοδαπῶν, εἰ μέλλουσιν ἑτέραν
they-need speeches and various if they-are-going another
μεταλήψεσθαι δόξαν ἀνθ᾽ ἧς νῦν τυγχάνουσιν ἔχοντες.
to-take-instead opinion instead-of which now they-happen having
δεῖ δὴ μηδ᾽ ἡμᾶς προαπειπεῖν διδάσκοντας καὶ 197
it-is-necessary then not-even us to-give-up-beforehand teaching and
λέγοντας, ἐξ ὧν, δυοῖν θάτερον, ἢ μεταστήσομεν τὰς
saying from which of-two the-other either we-shall-change the
γνώμας αὐτῶν, ἢ τὰς βλασφημίας καὶ κατηγορίας αἷς
opinions of-them or the slanders and accusations which
χρῶνται καθ᾽ ἡμῶν ἐξελέγξομεν ψευδεῖς οὔσας. εἰσὶ δὲ
they-use against us we-shall-prove false being they-are and
δίτται. λέγουσι γὰρ οἱ μὲν ὡς ἔστιν ἡ περὶ τοὺς
twofold they-say for the-ones indeed that it-is the about the
σοφιστὰς διατριβὴ φλυαρία καὶ φενακισμός· οὐδεμία γὰρ
sophists occupation nonsense and imposture no for
εὕρηται παιδεία τοιαύτη δι᾽ ἧς γένοιτό τις ἂν
has-been-found education such through which could-become anyone —

ἢ περὶ τοὺς λόγους δεινότερος ἢ περὶ τὰς πράξεις
either about the speeches cleverer or about the actions
φρονιμώτερος, ἀλλ᾽ οἱ προέχοντες ἐν τούτοις τῇ φύσει
wiser but the-ones excelling in these by-the nature
τῶν ἄλλων διαφέρουσιν·
from-the others differ
198 οἱ δὲ δεινοτέρους μὲν ὁμολογοῦσιν εἶναι τοὺς περὶ
the-ones but cleverer indeed they-agree to-be the-ones about
τὴν μελέτην ταύτην ὄντας, οὐ μὴν ἀλλὰ διαφθείρεσθαι
the practice this being not however but to-be-corrupted
καὶ γίγνεσθαι χείρους· ἐπειδὰν γὰρ λάβωσι δύναμιν, τοῖς
and to-become worse when for they-get power the
ἀλλοτρίοις ἐπιβουλεύειν. ὡς οὖν οὐδὲν ὑγιὲς οὐδ᾽ ἀληθὲς
others' to-plot-against since then nothing sound or true
οὐδέτεροι τούτων λέγουσι, πολλὰς ἐλπίδας ἔχω πᾶσι
either of-these say many hopes I-have to-all
φανερὸν ποιήσειν.
evident to-be-going-to-make
199 πρῶτον δ᾽ ἐνθυμήθητε περὶ τῶν φλυαρίαν φασκόντων
first and consider about the-ones nonsense saying
εἶναι τὴν παιδείαν, ὡς αὐτοὶ λίαν καταφανῶς ληροῦσι.
to-be the education how they-themselves very obviously babble
διασύρουσι μὲν γὰρ αὐτὴν ὡς οὐδὲν ὠφελεῖν δυναμένην ἀλλ᾽
they-disparage indeed for it as nothing to-benefit able but
ἀπάτην καὶ φενακισμὸν οὖσαν, ἀξιοῦσι δὲ τοὺς συνόντας
deceit and imposture being they-demand but the-ones associating
ἡμῖν εὐθὺς μὲν προσελθόντας διαφέρειν αὐτοὺς αὑτῶν,
with-us at-once indeed having-come to-excel themselves than-themselves
200 ὀλίγας δ᾽ ἡμέρας συνδιατρίψαντας σοφωτέρους ἐν τοῖς
few and days having-spent-time-with wiser in the
λόγοις καὶ κρείττους φαίνεσθαι τῶν καὶ ταῖς ἡλικίαις
speeches and better to-appear than-the-ones both in-the ages

καὶ ταῖς ἐμπειρίαις προεχόντων, ἐνιαυτὸν δὲ μόνον
and in-the experiences excelling a-year and only
παραμείναντας ῥήτορας ἅπαντας ἀγαθοὺς εἶναι καὶ τελέους
having-stayed orators all good to-be and perfect
καὶ μηδὲν φαυλοτέρους τοὺς ἀμελεῖς τῶν πονεῖν
and in-nothing worse the careless than-the-ones to-toil
ἐθελόντων μηδὲ τοὺς ἀφυεῖς τῶν τὰς ψυχὰς ἀνδρικὰς
willing nor the ungifted than-the-ones the souls manly
ἐχόντων.
having
καὶ ταῦτα προστάττουσιν οὔθ' ἡμῶν ἀκηκοότες τοιαύτας 201
and these-things they-prescribe neither us having-heard such
ποιουμένων τὰς ὑποσχέσεις, οὔτ' ἐν ταῖς ἄλλαις τέχναις
making the promises nor in the other arts
καὶ παιδείαις οὐδὲν ἑωρακότες τούτων συμβαῖνον, ἀλλὰ
and educations any having-seen of-these happening but
μόλις μὲν ἡμῖν τὰς ἐπιστήμας παραγιγνομένας, οὐχ
hardly indeed for-us the knowledges coming not
ὁμοίως δ' ἀλλήλοις ὅ τι ἂν μάθωμεν ἐξεργαζομένους,
alike and to-one-another what ever — we-learn working-out
ἀλλὰ δύο μὲν ἢ τρεῖς ἐξ ἁπάντων τῶν διδασκαλείων
but two indeed or three from all the schools
ἀγωνιστὰς γιγνομένους, τοὺς δ' ἄλλους ἐξ αὐτῶν ἰδιώτας
contestants becoming the but others from them private-men
ἀπαλλαττομένους.
departing
καί τοι πῶς οὐκ ἄφρονας εἶναι χρὴ νομίζειν τοὺς 202
and yet how not senseless to-be it-is-necessary to-think the-ones
τὰς δυνάμεις τὰς ἐν ταῖς ὁμολογουμέναις τῶν τεχνῶν
the powers the in the agreed of-the arts
οὐκ ἐνούσας, ταύτας ἀπαιτεῖν τολμῶντας παρὰ ταύτης
not being-in these to-demand daring from this

ἣν οὐκ εἶναί φασι, καὶ πλείους τὰς ὠφελείας ἀξιοῦντας
which not to-exist they-say and more the benefits thinking-fit
γίγνεσθαι παρὰ τῆς ἀπιστουμένης ὑφ' αὑτῶν ἢ παρὰ
to-arise from the-one distrusted by themselves than from
τῶν ἀκριβῶς εὑρῆσθαι δοκουσῶν;
the-ones exactly to-have-been-found seeming
203 χρὴ δὲ τοὺς νοῦν ἔχοντας οὐκ ἀνωμάλως ποιεῖσθαι
it-is-necessary and the-ones sense having not unevenly to-make
τὰς κρίσεις περὶ τῶν ὁμοίων πραγμάτων, οὐδ' ἀποδοκιμάζειν
the judgments about the like affairs nor to-reject
τὴν παιδείαν τὴν ταὐτὰ ταῖς πλείσταις τῶν τεχνῶν
the education the the-same-things as-the most of-the arts
ἀπεργαζομένην. τίς γὰρ οὐκ οἶδεν ὑμῶν πολλοὺς τῶν
accomplishing who for not knows of-you many of-the-ones
ὑπὸ τοῖς σοφισταῖς γενομένων οὐ φενακισθέντας οὐδ'
under the sophists having-been not deceived nor
οὕτω διατεθέντας ὡς οὗτοι λέγουσιν,
so disposed as these-men say
204 ἀλλὰ τοὺς μὲν αὐτῶν ἱκανοὺς ἀγωνιστὰς ἀποτελεσθέντας,
but the-ones indeed of-them competent contestants having-been-made
τοὺς δὲ παιδεύειν ἑτέρους δυνηθέντας, ὅσοι δ' αὐτῶν
the-ones but to-educate others having-become-able as-many-as but of-them
ἰδιωτεύειν ἐβουλήθησαν, ἔν τε ταῖς ὁμιλίαις χαριεστέρους
to-live-privately wished in both the conversations more-graceful
ὄντας ἢ πρότερον ἦσαν, τῶν τε λόγων κριτὰς καὶ
being than before they-were of-the both speeches judges and
συμβούλους ἀκριβεστέρους τῶν πλείστων γεγενημένους;
advisers more-exact than-the most having-become
ὥστε πῶς χρὴ τῆς τοιαύτης διατριβῆς καταφρονεῖν, τῆς
so-that how it-is-necessary of-the such occupation to-despise the
τοὺς κεχρημένους αὐτῇ τοιούτους παρασκευάζειν δυναμένης;
the-ones having-used it such to-render able

ἀλλὰ μὴν καὶ τόδε πάντες ἂν ὁμολογήσαιεν, ὅτι τούτους 205
but truly also this all — would-agree that these
τεχνικωτάτους εἶναι νομίζομεν ἐπὶ πασῶν τῶν τεχνῶν
most-skilled to-be we-think in all the arts
καὶ χειρουργιῶν, οἵ τινες ἂν τοὺς μαθητὰς ὡς οἷόν
and handicrafts who ever — the pupils as possible
θ' ὁμοιοτάτους ἐργάτας ἀλλήλοις ἀποδείξωσι. τῇ τοίνυν
— most-alike workers to-one-another show in-the then
φιλοσοφίᾳ φανήσεται καὶ τοῦτο συμβεβηκός.
philosophy will-appear also this having-happened
ὅσοι γὰρ ἡγεμόνος ἔτυχον ἀληθινοῦ καὶ νοῦν ἔχοντος, 206
as-many-as for a-leader got genuine and sense having
εὑρεθεῖεν ἂν ἐν τοῖς λόγοις οὕτως ὁμοίαν τὴν δύναμιν
would-be-found — in the speeches so similar the power
ἔχοντες ὥστε πᾶσιν εἶναι φανερὸν ὅτι τῆς αὐτῆς παιδείας
having that to-all to-be evident that of-the same education
μετεσχήκασι. καί τοι μηδενὸς ἔθους αὐτοῖς ἐγγενομένου
they-have-shared and yet no habit to-them having-been-implanted
κοινοῦ μηδὲ διατριβῆς τεχνικῆς ὑπαρξάσης οὐκ ἔστιν ὅπως
common nor occupation artistic having-existed not it-is how
ἂν εἰς τὴν ὁμοιότητα ταύτην κατέστησαν.
— into the likeness this they-would-have-come
ἔτι τοίνυν ὑμῶν αὐτῶν οὐδεὶς ἔστιν ὅστις οὐκ ἂν εἰπεῖν 207
further then of-you yourselves no-one there-is who not — to-name
ἔχοι πολλοὺς τῶν συμπαιδευθέντων, οἳ παῖδες μὲν ὄντες
could many of-the-ones schooled-with-him who children indeed being
ἀμαθέστατοι τῶν ἡλικιωτῶν ἔδοξαν εἶναι, πρεσβύτεροι δὲ
most-ignorant of-the age-mates seemed to-be older but
γενόμενοι πλέον διήνεγκαν πρὸς τὸ φρονεῖν καὶ λέγειν
having-become more excelled for the to-think and to-speak
τῶν αὐτῶν τούτων ὧν παῖδες ὄντες ἀπελείφθησαν. ὅθεν
than-the same these by-whom children being they-were-left-behind whence

μάλιστ᾽ ἄν τις γνοίη τὴν ἐπιμέλειαν ὅσην ἔχει δύναμιν·
most — anyone could-know the care how-much it-has power
δῆλον γὰρ ὅτι τότε μὲν ἅπαντες τοιαύταις ἐχρῶντο ταῖς
clear for that then indeed all such used the
διανοίαις οἵας περ ἐξ ἀρχῆς ἔφυσαν ἔχοντες, ἄνδρες δὲ
minds as very from beginning they-were-born having men but
γενόμενοι τούτων διήνεγκαν καὶ μετήλλαξαν τὴν φρόνησιν
having-become of-these they-differed and changed the intelligence
τῷ τοὺς μὲν ἐκκεχυμένως ζῆν καὶ ῥᾳθύμως, τοὺς δὲ
by-the the-ones indeed loosely to-live and idly the-ones but
τοῖς τε πράγμασι καὶ σφίσιν αὐτοῖς προσέχειν τὸν νοῦν.
to-the both affairs and them- -selves to-turn the mind
208 ὅπου δὲ καὶ διὰ τὰς αὑτῶν ἐπιμελείας γίγνονταί τινες
where and even through the their-own cares become some
βελτίους, πῶς οὐκ ἂν οὗτοι λαβόντες ἐπιστάτην καὶ
better how not — these having-got a-master both
πρεσβύτερον καὶ πολλῶν πραγμάτων ἔμπειρον, καὶ τὰ
older and of-many affairs experienced and the-things
μὲν παρειληφότα τὰ δ᾽ αὐτὸν εὑρηκότα, πολὺ ἂν ἔτι
indeed having-received the-things but himself having-found much — still
πλέον καὶ σφῶν αὐτῶν καὶ τῶν ἄλλων διήνεγκαν;
more both than-them- -selves and than-the others would-have-excelled
209 οὐ μόνον δ᾽ ἐκ τούτων ἀλλὰ καὶ τῶν λοιπῶν εἰκότως
not only and from these but also from-the remaining-things reasonably
ἂν ἅπαντες τὴν ἄγνοιαν θαυμάσειαν τῶν τολμώντων
— all the ignorance would-wonder-at of-the-ones daring
οὕτως εἰκῇ καταφρονεῖν τῆς φιλοσοφίας· πρῶτον μὲν εἰ
so at-random to-despise the philosophy first indeed if
πάσας τὰς πράξεις καὶ τὰς τέχνας εἰδότες ταῖς μελέταις
all the actions and the arts knowing by-the practices

καὶ ταῖς φιλοπονίαις ἁλισκομένας πρὸς τὴν τῆς φρονήσεως
and the industries being-mastered for the of-the wisdom
ἄσκησιν ταῦτα μηδεμίαν ἡγοῦνται δύναμιν ἔχειν,
training these no they-think power to-have
ἔπειτ᾽ εἰ τῶν μὲν σωμάτων μηδὲν οὕτως ἂν φήσαιεν 210
then if of-the indeed bodies none so — they-would-say
εἶναι φαῦλον, ὅ τι γυμνασθὲν καὶ πονῆσαν οὐκ ἂν
to-be poor what ever exercised and having-toiled not —
εἴη βέλτιον, τὰς δὲ ψυχὰς τὰς ἄμεινον πεφυκυίας τῶν
would-be better the but souls the better endowed than-the
σωμάτων μηδὲν ἂν νομίζουσι γενέσθαι σπουδαιοτέρας
bodies none — they-think to-become more-excellent
παιδευθείσας καὶ τυχούσας τῆς προσηκούσης ἐπιμελείας·
having-been-educated and having-got the fitting care
ἔτι δ᾽ εἰ περὶ τοὺς ἵππους καὶ τοὺς κύνας καὶ τὰ πλεῖστα 211
further and if about the horses and the dogs and the most
τῶν ζώων ὁρῶντες τέχνας ἔχοντάς τινας, αἷς τὰ μὲν
of-the animals seeing arts having some by-which the-ones indeed
ἀνδρειότερα τὰ δὲ πραότερα τὰ δὲ φρονιμώτερα
braver the-others but gentler the-others but wiser
ποιοῦσι, περὶ τὴν τῶν ἀνθρώπων φύσιν μηδεμίαν οἴονται
they-make for the of-the men nature no they-think
τοιαύτην εὑρῆσθαι παιδείαν, ἥ τις ἂν αὐτοὺς ἐπί
such to-have-been-found education which ever — them toward
τι τούτων ὧν περ καὶ τὰ θηρία δυνηθείη προαγαγεῖν,
any of-these to-which very also the beasts could-be-able to-advance
ἀλλὰ τοσαύτην ἁπάντων ἡμῶν ἀτυχίαν κατεγνώκασιν, ὥσθ᾽ 212
but such of-all us misfortune they-have-condemned that
ὁμολογήσειαν μὲν ἂν ταῖς ἡμετέραις διανοίαις ἕκαστον
they-would-agree indeed — by-the our intelligences each
τῶν ὄντων βέλτιον γίγνεσθαι καὶ χρησιμώτερον, αὐτοὺς
of-the things-that-are better to-become and more-useful ourselves

δ᾽ ἡμᾶς τοὺς ἔχοντας τὴν φρόνησιν ταύτην, ᾗ πάντα
but us the-ones having the wisdom this by-which all-things
πλέονος ἄξια ποιοῦμεν, τολμῶσι λέγειν ὡς οὐδὲν ἂν
of-more worth we-make they-dare to-say that in-nothing —
ἀλλήλους πρὸς ἐπιείκειαν εὐεργετήσαιμεν.
one-another toward decency we-could-benefit
213 ὃ δὲ πάντων δεινότατον, ὅτι καθ᾽ ἕκαστον τὸν ἐνιαυτὸν
what and of-all most-terrible that by each the year
θεωροῦντες ἐν τοῖς θαύμασι τοὺς μὲν λέοντας πραότερον
watching in the shows the indeed lions more-gently
διακειμένους πρὸς τοὺς θεραπεύοντας ἢ τῶν ἀνθρώπων
disposed toward the-ones tending than of-the men
ἔνιοι πρὸς τοὺς εὖ ποιοῦντας, τὰς δ᾽ ἄρκτους καλινδουμένας
some toward the-ones well doing the but bears rolling
καὶ παλαιούσας καὶ μιμουμένας τὰς ἡμετέρας ἐπιστήμας,
and wrestling and imitating the our skills
214 οὐδ᾽ ἐκ τούτων δύνανται γνῶναι τὴν παιδείαν καὶ τὴν
not-even from these are-they-able to-know the education and the
ἐπιμέλειαν ὅσην ἔχει δύναμιν, οὐδ᾽ ὅτι ταῦτα πολὺ ἂν
care how-much it-has power nor that these-things much —
θᾶττον τὴν ἡμετέραν φύσιν ἢ τὴν ἐκείνων ὠφελήσειεν·
more-quickly the our nature than the of-them would-benefit
ὥστ᾽ ἀπορῶ πότερον ἄν τις δικαιότερον θαυμάσειε
so-that I-am-at-a-loss whether — anyone more-justly should-wonder-at
τὰς πραότητας τὰς τοῖς χαλεπωτάτοις τῶν θηρίων
the gentlenesses the in-the most-savage of-the beasts
ἐγγιγνομένας ἢ τὰς ἀγριότητας τὰς ἐν ταῖς ψυχαῖς τῶν
implanted or the savageries the in the souls of-the
τοιούτων ἀνθρώπων ἐνούσας.
such men being

ἔχοι δ' ἄν τις πλείω περὶ τούτων εἰπεῖν· ἀλλὰ γὰρ 215
could-have and — anyone more about these-things to-say but for
ἦν πολλὰ λίαν λέγω περὶ τῶν παρὰ τοῖς πλείστοις
if many-things too I-say about the-things among the most
ὁμολογουμένων, δέδοικα μὴ περὶ τῶν ἀμφισβητουμένων
agreed I-fear lest about the-things disputed
ἀπορεῖν δόξω. παυσάμενος οὖν τούτων ἐπ' ἐκείνους
to-be-at-a-loss I-may-seem having-ceased then from-these to those
τρέψομαι, τοὺς οὐ καταφρονοῦντας μὲν τῆς φιλοσοφίας,
I-shall-turn the-ones not despising indeed the philosophy
πολὺ δὲ πικρότερον κατηγοροῦντας αὐτῆς, καὶ μεταφέροντας
much but more-bitterly accusing it and transferring
τὰς πονηρίας τὰς τῶν φασκόντων μὲν εἶναι σοφιστῶν
the wickednesses the of-the-ones claiming indeed to-be sophists
ἄλλο δέ τι πραττόντων ἐπὶ τοὺς οὐδὲν τῶν αὐτῶν
other but something doing on-to the-ones nothing of-the same
ἐκείνοις ἐπιτηδεύοντας.
as-those practicing
ἐγὼ δ' οὐχ ὑπὲρ ἁπάντων τῶν προσποιουμένων 216
I but not on-behalf-of all the-ones pretending
δύνασθαι παιδεύειν ποιοῦμαι τοὺς λόγους, ἀλλ' ὑπὲρ
to-be-able to-educate I-make the speeches but on-behalf-of
τῶν δικαίως τὴν δόξαν ταύτην ἐχόντων. οἶμαι δὲ
the-ones justly the reputation this having I-think and
σαφῶς ἐπιδείξειν τοὺς κατηγοροῦντας ἡμῶν πολὺ τῆς
clearly to-be-going-to-show the-ones accusing us far from-the
ἀληθείας διημαρτηκότας, ἤν περ ἐθελήσητε διὰ τέλους
truth having-missed if very you-be-willing through end
ἀκοῦσαι τῶν λεγομένων.
to-hear the things-said

217 πρῶτον μὲν οὖν ὁρίσασθαι δεῖ τίνων ὀρεγόμενοι
first indeed then to-define it-is-necessary what reaching-for
καὶ τίνος τυχεῖν βουλόμενοι τολμῶσί τινες ἀδικεῖν· ἢν
and what to-obtain wishing dare some to-do-wrong if
γὰρ ταῦτα καλῶς περιλάβωμεν, ἄμεινον γνώσεσθε τὰς
for these-things well we-grasp better you-will-know the
αἰτίας τὰς καθ' ἡμῶν λεγομένας, εἴτ' ἀληθεῖς εἰσιν εἴτε
charges the against us spoken whether true they-are or
ψευδεῖς. ἐγὼ μὲν οὖν ἡδονῆς ἢ κέρδους ἢ τιμῆς ἕνεκα
false I indeed then of-pleasure or gain or honor for-the-sake
φημὶ πάντας πάντα πράττειν· ἔξω γὰρ τούτων οὐδεμίαν
I-say all all-things to-do outside for these no
ἐπιθυμίαν ὁρῶ τοῖς ἀνθρώποις ἐγγιγνομένην.
desire I-see in-the men arising

XI · NO TEACHER PROFITS BY CORRUPTION

Men do wrong for pleasure, gain, or honor, and a sophist who corrupted his pupils would win none of them: he would be despised, while his finest reward is a pupil who becomes fine and good. The wicked do not seek a teacher of wickedness, and men do not sail from Sicily and the Pontus and pay large fees to be made worse. His foreigners live frugally and quietly, and his pupils love speeches esteemed among all men, not those on private contracts. If eloquence made men plotters, all good speakers would be sycophants; instead the best statesmen were those most devoted to speech: Solon, Cleisthenes, Themistocles, who persuaded the ancestors to leave the city, and Pericles, who adorned it with temples and dedications. The court lists show Lysimachus and his friends many times and Isocrates' pupils never, and fathers bring their sons to him while the sycophants slander him.

218 εἰ δὴ ταῦθ' οὕτως ἔχει, λοιπόν ἐστι σκέψασθαι τί
if indeed these-things so are remaining it-is to-consider what
τούτων ἂν ἡμῖν γίγνοιτο διαφθείρουσι τοὺς νεωτέρους. πότερ'
of-these — to-us would-come corrupting the younger whether

ἂν ἡσθείημεν ὁρῶντες ἢ καὶ πυνθανόμενοι πονηροὺς
— we-should-be-pleased seeing or even learning wicked
αὐτοὺς ὄντας καὶ δοκοῦντας τοῖς συμπολιτευομένοις; καὶ
them being and seeming to-the fellow-citizens and
τίς οὕτως ἐστὶν ἀναίσθητος ὅστις οὐκ ἂν ἀλγήσειε
who so is insensible who not — would-be-pained
τοιαύτης διαβολῆς περὶ αὑτὸν γιγνομένης;
such slander about himself arising
ἀλλὰ μὴν οὐδ' ἂν θαυμασθεῖμεν οὐδὲ τιμῆς μεγάλης 219
but truly not-even — we-would-be-admired nor honor great
τύχοιμεν τοιούτους τοὺς συνόντας ἀποπέμποντες, ἀλλὰ
we-would-obtain such the associates sending-away but
πολὺ ἂν μᾶλλον καταφρονηθεῖμεν καὶ μισηθεῖμεν τῶν
much — more we-would-be-despised and we-would-be-hated than-the-ones
ταῖς ἄλλαις πονηρίαις ἐνόχων ὄντων. καὶ μὴν οὐδ' εἰ
with-the other wickednesses liable being and truly not-even if
ταῦτα παρίδοιμεν, χρήματα πλεῖστ' ἂν λάβοιμεν οὕτω
these-things we-should-overlook money most — we-would-get so
παιδείας προεστῶτες.
of-education presiding
οἶμαι γὰρ δήπου τοῦτό γε πάντας γιγνώσκειν, ὅτι σοφιστῇ 220
I-think for surely this at-least all to-know that for-a-sophist
μισθὸς κάλλιστός ἐστι καὶ μέγιστος, ἢν τῶν μαθητῶν τινες
pay finest is and greatest if of-the pupils some
καλοὶ κἀγαθοὶ καὶ φρόνιμοι γένωνται καὶ παρὰ τοῖς πολίταις
fine and-good and wise become and among the citizens
εὐδοκιμοῦντες· οἱ μὲν γὰρ τοιοῦτοι πολλοὺς μετασχεῖν
well-reputed the-ones indeed for such many to-share
τῆς παιδείας εἰς ἐπιθυμίαν καθιστᾶσιν, οἱ δὲ πονηροὶ
of-the education into desire put the-ones but wicked
καὶ τοὺς πρότερον συνεῖναι διανοουμένους ἀποτρέπουσιν.
even the-ones before to-associate intending turn-away

ὥστε τίς ἂν ἐν τούτοις τὸ κρεῖττον ἀγνοήσειεν, οὕτω
so-that who — in these the better would-fail-to-know so
μεγάλην τὴν διαφορὰν τῶν πραγμάτων ἐχόντων;
great the difference of-the affairs having
221 ἴσως οὖν ἄν τις πρὸς ταῦτα τολμήσειεν εἰπεῖν ὡς
perhaps then — anyone to these-things would-dare to-say that
πολλοὶ τῶν ἀνθρώπων διὰ τὰς ἀκρασίας οὐκ ἐμμένουσι
many of-the men because-of the incontinences not abide-by
τοῖς λογισμοῖς, ἀλλ' ἀμελήσαντες τοῦ συμφέροντος ἐπὶ
the reasonings but having-neglected the advantageous to
τὰς ἡδονὰς ὁρμῶσιν. ἐγὼ δ' ὁμολογῶ καὶ τῶν ἄλλων
the pleasures rush I and admit both of-the others
πολλοὺς καὶ τῶν προσποιουμένων εἶναι σοφιστῶν ἔχειν
many and of-the-ones pretending to-be sophists to-have
τινὰς τὴν φύσιν ταύτην,
some the nature this
222 ἀλλ' ὅμως οὐδὲ τῶν τοιούτων οὐδείς ἐστιν οὕτως
but nevertheless not-even of-the such anyone is so
ἀκρατὴς ὅστις ἂν δέξαιτο καὶ τοὺς μαθητὰς εἶναι
incontinent who — would-accept also the pupils to-be
τοιούτους· τῶν μὲν γὰρ ἡδονῶν τῶν διὰ τὴν ἀκρασίαν
such of-the indeed for pleasures the through the incontinence
ἐκείνοις συμβαινουσῶν οὐκ ἂν δύναιτο μετασχεῖν, τῆς
for-those happening not — he-could-be-able to-share of-the
δὲ δόξης τῆς διὰ τὴν πονηρίαν γιγνομένης αὐτὸς ἂν
but reputation the through the wickedness arising himself —
τὸ πλεῖστον μέρος ἀπολαύσειεν. ἔπειτα τίνας ἂν καὶ
the greatest part would-reap then whom — also
διαφθείραιεν, καὶ τοὺς πῶς διακειμένους λάβοιεν ἂν
could-they-corrupt and the how disposed would-they-get —
μαθητάς; ἄξιον γὰρ καὶ ταῦτα διελθεῖν.
pupils worth for also these-things to-go-through

πότερον τοὺς ἤδη κακοήθεις ὄντας καὶ πονηρούς; καὶ 223
whether the-ones already ill-disposed being and wicked and
τίς ἄν, ἃ παρὰ τῆς αὑτοῦ φύσεως ἐπίσταται, ταῦτα
who — what from the his-own nature be-knows these-things
παρ' ἑτέρου μανθάνειν ἐπιχειρήσειεν; ἀλλὰ τοὺς ἐπιεικεῖς
from another to-learn would-attempt but the decent
καὶ χρηστῶν ἐπιτηδευμάτων ἐπιθυμοῦντας; ἀλλ' οὐδ'
and of-good pursuits desirous but not-even
ἂν εἷς τῶν τοιούτων τοῖς κακόν τι λέγουσιν ἢ
— one of-the such with-the-ones bad something saying or
πράττουσι διαλεχθῆναι τολμήσειεν.
doing to-converse would-dare
ἡδέως δ' ἂν κἀκεῖνο πυθοίμην παρὰ τῶν χαλεπῶς 224
gladly and — that-too I-would-learn from the-ones harshly
ἐχόντων πρὸς ἡμᾶς, τίνα ποτὲ γνώμην ἔχουσι περὶ τῶν
disposed toward us what ever opinion they-have about the-ones
ἐκ Σικελίας καὶ τοῦ Πόντου καὶ τῶν ἄλλων τόπων δεῦρο
from Sicily and the Pontus and the other places hither
πλεόντων, ἵνα παιδευθῶσι. πότερον αὐτοὺς οἴονται
sailing so-that they-may-be-educated whether them they-think
σπανίζοντας ἐκεῖ πονηρῶν ἀνθρώπων ἐνθάδε ποιεῖσθαι τὴν
lacking there wicked men here to-make the
πορείαν; ἀλλὰ πανταχοῦ πολλὴν ἀφθονίαν εὕροι τις ἂν
journey but everywhere great abundance would-find anyone —
τῶν συμπονηρεύεσθαι καὶ συνεξαμαρτάνειν βουλομένων.
of-the-ones to-be-wicked-with and to-err-with wishing
ἀλλ' ἵνα κακοπράγμονες καὶ συκοφάνται γένωνται,
but so-that mischief-makers and sycophants they-may-become
πολλὰ χρήματα τελέσαντες; ἀλλὰ πρῶτον μὲν οἱ 225
much money having-paid but first indeed the-ones
ταύτην ἔχοντες τὴν γνώμην πολὺ ἂν ἥδιον τὰ τῶν
this having the opinion much — more-gladly the-things of-the

ἄλλων λάβοιεν ἢ δοῖεν ἑτέροις ὁτιοῦν τῶν σφετέρων
others would-take than give to-others anything of-the their
αὐτῶν· ἔτι δὲ τίνες ἂν ὑπὲρ πονηρίας ἀργύριον
own further and who — for wickedness money
ἀναλώσαιεν, ἐξὸν αὐτοῖς μηδὲν δαπανηθεῖσιν εἶναι
would-spend it-being-possible for-them nothing having-spent to-be
τοιούτοις, ὁπόταν βουληθῶσιν; οὐ γὰρ μαθεῖν ἀλλ᾽
such whenever they-wish not for to-learn but
ἐπιχειρῆσαι μόνον δεῖ τοῖς τοιούτοις τῶν ἔργων.
to-attempt only it-is-necessary for-the such of-the deeds
226 ἀλλὰ δῆλον ὅτι καὶ πλέουσι καὶ χρήματα διδόασι καὶ
but clear that both they-sail and money give and
πάντα ποιοῦσι νομίζοντες αὐτοί τε βελτίους γενήσεσθαι
all-things do thinking themselves both better to-be-going-to-become
καὶ τοὺς ἐνθάδε παιδεύοντας πολὺ φρονιμωτέρους εἶναι
and the-ones here educating much wiser to-be
τῶν παρὰ σφίσιν αὐτοῖς· ἐφ᾽ οἷς ἄξιον ἦν ἅπαντας
than-the-ones among them- -selves for which worthy it-was all
τοὺς πολίτας φιλοτιμεῖσθαι, καὶ περὶ πολλοῦ ποιεῖσθαι
the citizens to-take-pride and of much to-value
τοὺς αἰτίους τῇ πόλει τῆς δόξης ταύτης γενομένους.
the-ones causes for-the city of-the reputation this having-become
227 ἀλλὰ γὰρ οὕτω τινὲς ἀγνωμόνως ἔχουσιν ὥστ᾽ εἰδότες καὶ
but for so some unfeelingly are-disposed that knowing both
τοὺς ξένους τοὺς ἀφικνουμένους καὶ τοὺς προεστῶτας τῆς
the foreigners the arriving and the-ones presiding-over the
παιδείας οὐδὲν κακὸν ἐπιτηδεύοντας, ἀλλ᾽ ἀπραγμονεστάτους
education nothing bad practicing but most-unmeddlesome
μὲν ὄντας τῶν ἐν τῇ πόλει καὶ πλείστην ἡσυχίαν
indeed being of-the-ones in the city and most quiet

ἄγοντας, προσέχοντας δὲ τὸν νοῦν σφίσιν αὐτοῖς καὶ τὰς
leading turning but the mind to-them- -selves and the
συνουσίας μετ᾽ ἀλλήλων ποιουμένους,
associations with one-another making
ἔτι δὲ τὰ καθ᾽ ἡμέραν εὐτελέστατα καὶ κοσμιώτατα 228
further and the by day most-frugally and most-orderly
ζῶντας, καὶ τῶν λόγων ἐπιθυμοῦντας οὐ τῶν ἐπὶ τοῖς ἰδίοις
living and the speeches desiring not the-ones on the private
συμβολαίοις λεγομένων οὐδὲ τῶν λυπούντων τινάς, ἀλλὰ
contracts spoken nor the-ones paining some but
τῶν παρὰ πᾶσιν ἀνθρώποις εὐδοκιμούντων, ὅμως τολμῶσι
the-ones among all men well-reputed nevertheless they-dare
βλασφημεῖν περὶ αὐτῶν καὶ λέγειν ὡς ταύτην ποιοῦνται τὴν
to-slander about them and to-say that this they-make the
μελέτην, ἵν᾽ ἐν τοῖς ἀγῶσι παρὰ τὸ δίκαιον πλεονεκτῶσι.
practice so-that in the contests contrary-to the just they-may-get-the-better
καί τοι τίνες ἂν ἀδικίαν καὶ κακίαν ἀσκοῦντες 229
and yet who — injustice and vice practicing
σωφρονέστερον τῶν ἄλλων ζῆν ἐθελήσαιεν; τίνας δὲ
more-temperately than-the others to-live would-wish whom and
πώποθ᾽ ἑωράκασιν οἱ ταῦτα λέγοντες ἀναβαλλομένους
ever have-seen the-ones these-things saying postponing
καὶ θησαυριζομένους τὰς πονηρίας, ἀλλ᾽ οὐκ εὐθὺς τῇ
and storing-up the wickednesses but not at-once the
φύσει τῇ παρούσῃ χρωμένους;
nature the present using
χωρὶς δὲ τούτων, εἴπερ ἡ περὶ τοὺς λόγους δεινότης 230
apart and of-these if-indeed the about the speeches cleverness
ποιεῖ τοῖς ἀλλοτρίοις ἐπιβουλεύειν, προσῆκεν ἅπαντας
makes against-the others' to-plot it-befitted all

τοὺς δυναμένους εἰπεῖν πολυπράγμονας καὶ συκοφάντας
the-ones able to-speak meddlesome and sycophants
εἶναι· τὸ γὰρ αἴτιον ἐν ἅπασι ταὐτὸ πέφυκεν ἐνεργάζεσθαι.
to-be the for cause in all the-same is-by-nature to-produce
231 νῦν δ' εὑρήσετε καὶ τῶν ἐν τῷ παρόντι πολιτευομένων
now but you-will-find both of-the-ones in the present engaging-in-politics
καὶ τῶν νεωστὶ τετελευτηκότων τοὺς πλείστην ἐπιμέλειαν
and of-the-ones lately having-died the-ones most care
τῶν λόγων ποιουμένους βελτίστους ὄντας τῶν ἐπὶ τὸ
of-the speeches making best being of-the-ones to the
βῆμα παριόντων, ἔτι δὲ τῶν παλαιῶν τοὺς ἀρίστους
platform coming-forward further and of-the ancient the best
ῥήτορας καὶ μεγίστην δόξαν λαβόντας πλείστων ἀγαθῶν
orators and greatest reputation having-got of-most goods
αἰτίους τῇ πόλει γεγενημένους, ἀρξαμένους ἀπὸ Σόλωνος.
causes to-the city having-been having-begun from Solon
232 ἐκεῖνός τε γὰρ προστάτης τοῦ δήμου καταστὰς οὕτως
he both for leader of-the people having-become so
ἐνομοθέτησε καὶ τὰ πράγματα διέταξε καὶ τὴν πόλιν
legislated and the affairs arranged and the city
κατεσκεύασεν, ὥστ' ἔτι καὶ νῦν ἀγαπᾶσθαι τὴν διοίκησιν
established that still also now to-be-loved the administration
τὴν ὑπ' ἐκείνου συνταχθεῖσαν· μετὰ δὲ ταῦτα Κλεισθένης
the by him organized after and these-things Cleisthenes
ἐκπεσὼν ἐκ τῆς πόλεως ὑπὸ τῶν τυράννων, λόγῳ
having-been-driven from the city by the tyrants by-speech
πείσας τοὺς Ἀμφικτύονας δανεῖσαι τῶν τοῦ θεοῦ
having-persuaded the Amphictyons to-lend of-the of-the god
χρημάτων αὐτῷ, τόν τε δῆμον κατήγαγε καὶ τοὺς
money to-him the both people restored and the

τυράννους ἐξέβαλε καὶ τὴν δημοκρατίαν ἐκείνην κατέστησε,
tyrants expelled and the democracy that established
τὴν αἰτίαν τοῖς Ἕλλησι τῶν μεγίστων ἀγαθῶν γενομένην·
the cause to-the Greeks of-the greatest goods having-become
ἐπὶ δὲ τούτῳ Θεμιστοκλῆς ἡγεμὼν ἐν τῷ πολέμῳ τῷ 233
after and him Themistocles leader in the war the
Περσικῷ γενόμενος, συμβουλεύσας τοῖς προγόνοις ἡμῶν
Persian having-become having-advised the ancestors of-us
ἐκλιπεῖν τὴν πόλιν, (ὃ τίς ἂν οἷός τ' ἐγένετο πεῖσαι μὴ
to-abandon the city which who — able — would-have-been to-persuade not
πολὺ τῷ λόγῳ διενεγκών;) εἰς τοῦτ' αὐτῶν τὰ πράγματα
much in-the speech having-excelled to this of-them the affairs
προήγαγεν ὥστ' ὀλίγας ἡμέρας ἀνάστατοι γενόμενοι πολὺν
he-advanced that few days homeless having-been long
χρόνον δεσπόται τῶν Ἑλλήνων κατέστησαν·
time masters of-the Greeks they-became
τὸ δὲ τελευταῖον Περικλῆς καὶ δημαγωγὸς ὢν ἀγαθὸς 234
the and last Pericles both popular-leader being good
καὶ ῥήτωρ ἄριστος οὕτως ἐκόσμησε τὴν πόλιν καὶ τοῖς
and orator best so adorned the city both with-the
ἱεροῖς καὶ τοῖς ἀναθήμασι καὶ τοῖς ἄλλοις ἅπασιν, ὥστ'
temples and with-the dedications and with-the other all that
ἔτι καὶ νῦν τοὺς εἰσαφικνουμένους εἰς αὐτὴν νομίζειν μὴ
still also now the-ones arriving into it to-think not
μόνον ἄρχειν ἀξίαν εἶναι τῶν Ἑλλήνων ἀλλὰ καὶ τῶν
only to-rule worthy to-be of-the Greeks but also of-the
ἄλλων ἁπάντων, καὶ πρὸς τούτοις εἰς τὴν ἀκρόπολιν οὐκ
others all and besides these into the acropolis not
ἐλάττω μυρίων ταλάντων ἀνήνεγκε.
less than-ten-thousand talents brought-up

235 καὶ τούτων τῶν ἀνδρῶν τῶν τηλικαῦτα διαπραξαμένων
and of-these the men the such-great-things having-achieved
οὐδεὶς λόγων ἠμέλησεν, ἀλλὰ τοσούτῳ μᾶλλον τῶν
no-one speeches neglected but by-so-much more than-the
ἄλλων προσέσχον αὐτοῖς τὸν νοῦν, ὥστε Σόλων μὲν τῶν
others they-turned to-them the mind that Solon indeed of-the
ἑπτὰ σοφιστῶν ἐκλήθη καὶ ταύτην ἔσχε τὴν ἐπωνυμίαν,
seven sophists was-called and this had the title
τὴν νῦν ἀτιμαζομένην καὶ κρινομένην παρ᾽ ὑμῖν, Περικλῆς
the now dishonored and on-trial among you Pericles
δὲ δυοῖν ἐγένετο μαθητής, Ἀναξαγόρου τε τοῦ Κλαζομενίου
but of-two became pupil of-Anaxagoras both the Clazomenian
καὶ Δάμωνος, τοῦ κατ᾽ ἐκεῖνον τὸν χρόνον φρονιμωτάτου
and of-Damon the in that the time wisest
δόξαντος εἶναι τῶν πολιτῶν.
having-been-thought to-be of-the citizens
236 ὥστ᾽ ἐκ τίνων ἄν τις ὑμῖν σαφέστερον ἐπιδείξειεν
so-that from what-things — anyone to-you more-clearly could-show
ὡς οὐχ αἱ δυνάμεις αἱ τῶν λόγων κακοπράγμονας τοὺς
that not the powers the of-the speeches mischief-makers the
ἀνθρώπους ποιοῦσιν; ἀλλ᾽ οἱ τοιαύτην φύσιν ἔχοντες,
men make but the-ones such nature having
οἵαν περ ὁ κατήγορος, πονηροῖς οἶμαι καὶ τοῖς λόγοις
as very the accuser wicked I-think both the speeches
καὶ τοῖς πράγμασι χρώμενοι διατελοῦσιν.
and the affairs using continue
237 ἔχω δὲ δεῖξαι καὶ τόπους ἐν οἷς ἔξεστιν ἰδεῖν τοῖς
I-can and to-show also places in which it-is-possible to-see for-the-ones
βουλομένοις τοὺς πολυπράγμονας καὶ τοὺς ταῖς αἰτίαις
wishing the meddlesome and the-ones to-the charges
ἐνόχους ὄντας ἃς οὗτοι τοῖς σοφισταῖς ἐπιφέρουσιν.
liable being which these-men to-the sophists impute

ἐν γὰρ ταῖς σανίσι ταῖς ὑπὸ τῶν ἀρχόντων ἐκτιθεμέναις
in for the boards the by the magistrates set-out
ἀναγκαῖόν ἐστιν, ἐν μὲν ταῖς ὑπὸ τῶν θεσμοθετῶν
necessary it-is in indeed the-ones by the thesmothetae
ἀμφοτέρους ἐνεῖναι, τούς τε τὴν πόλιν ἀδικοῦντας καὶ
both to-be-in the-ones both the city wronging and
τοὺς συκοφαντοῦντας, ἐν δὲ ταῖς τῶν ἕνδεκα τούς τε
the-ones playing-the-sycophant in but the-ones of-the Eleven the-ones both
κακουργοῦντας καὶ τοὺς τούτοις ἐφεστῶτας, ἐν δὲ ταῖς
doing-evil and the-ones these directing in but the-ones
τῶν τετταράκοντα τούς τ᾽ ἐν τοῖς ἰδίοις πράγμασιν
of-the Forty the-ones both in the private affairs
ἀδικοῦντας καὶ τοὺς μὴ δικαίως ἐγκαλοῦντας·
wronging and the-ones not justly accusing
ἐν αἷς τοῦτον μὲν καὶ τοὺς τούτου φίλους εὕροιτ᾽ 238
in which this-man indeed and the his friends you-would-find
ἂν ἐν πολλαῖς ἐγγεγραμμένους, ἐμὲ δὲ καὶ τοὺς περὶ
— in many inscribed me but and the-ones about
τὴν αὐτὴν ἐμοὶ διατριβὴν ὄντας οὐδ᾽ ἐν μιᾷ τούτων
the same as-me occupation being not-even in one of-these
ἐνόντας, ἀλλ᾽ οὕτω τὰ περὶ ἡμᾶς αὐτοὺς διοικοῦντας
being-in but so the-things about us ourselves managing
ὥστε μηδὲν δεῖσθαι τῶν ἀγώνων τῶν παρ᾽ ὑμῖν.
that nothing to-need of-the contests the among you
καί τοι τοὺς μήτ᾽ ἐν ταῖς πραγματείαις ταύταις ὄντας 239
and yet the-ones neither in the businesses these being
μήτ᾽ ἀκολάστως ζῶντας μήτε περὶ ἄλλην πρᾶξιν μηδεμίαν
nor licentiously living nor about other conduct any
αἰσχρὰν γεγενημένους πῶς οὐκ ἐπαινεῖσθαι προσήκει
shameful having-been how not to-be-praised befits

μᾶλλον ἢ κρίνεσθαι; δῆλον γὰρ ὅτι τοιαῦτα τοὺς συνόντας
rather than to-be-tried clear for that such-things the associates
παιδεύομεν, οἷά περ αὐτοὶ τυγχάνομεν ἐπιτηδεύοντες.
we-teach as very ourselves happen practicing
240 ἔτι τοίνυν γνώσεσθε σαφέστερον ἐκ τῶν ῥηθήσεσθαι
further then you-will-know more-clearly from the-things to-be-said
μελλόντων ὡς πόρρω τοῦ διαφθείρειν τοὺς νεωτέρους
going how far from-the to-corrupt the younger
ἐσμέν. εἰ γάρ τι τοιοῦτον ἐποιοῦμεν, οὐκ ἂν Λυσίμαχος
we-are if for anything such we-were-doing not — Lysimachus
ἦν ὁ λυπούμενος ὑπὲρ αὐτῶν οὐδ' ἄλλος οὐδεὶς
would-be the-one being-pained for them nor other anyone
τῶν τοιούτων, ἀλλὰ τοὺς πατέρας ἂν ἑωρᾶτε τῶν
of-the such but the fathers — you-would-see of-the-ones
συνόντων ἡμῖν καὶ τοὺς οἰκείους ἀγανακτοῦντας καὶ
associating with-us and the relatives being-indignant and
γραφομένους καὶ δίκην ζητοῦντας παρ' ἡμῶν λαμβάνειν.
indicting and penalty seeking from us to-exact
241 νῦν δ' ἐκεῖνοι μὲν συνιστᾶσι τοὺς παῖδας τοὺς αὑτῶν,
now but they indeed introduce the children the their-own
καὶ χρήματα διδόασι, καὶ χαίρουσιν ὁπόταν ὁρῶσιν αὐτοὺς
and money give and rejoice whenever they-see them
μεθ' ἡμῶν ἡμερεύοντας, οἱ δὲ συκοφάνται διαβάλλουσι
with us spending-the-day the but sycophants slander
καὶ πράγματα παρέχουσιν ἡμῖν, ὧν τίνες ἂν ἥδιον
and troubles cause us than-whom who — more-gladly
ἴδοιεν πολλοὺς τῶν πολιτῶν διαφθειρομένους καὶ πονηροὺς
would-see many of-the citizens being-corrupted and wicked
γιγνομένους; ἴσασι γὰρ σφᾶς αὐτοὺς ἐν μὲν τοῖς
becoming they-know for them- -selves in indeed the

τοιούτοις δυναστεύοντας, ὑπὸ δὲ τῶν καλῶν κἀγαθῶν καὶ
such holding-power by but the fine and-good and
νοῦν ἐχόντων ἀπολλυμένους, ὁπόταν ληφθῶσιν.
sense having being-ruined whenever they-are-caught

XII · THE ENVY OF ELOQUENCE

The sycophants are wise from their own point of view to want every pursuit abolished that would make the citizens harsher toward their wickedness. Isocrates confesses a strange feeling: all who envy eloquence secretly long for it, yet they censure the young who toil to attain it, and though every man would pray to the gods to be able to speak, they blame those who seek by toil what they themselves pray for. In danger the city takes the best speakers as advisers; it sacrifices to Persuasion every year and yet hates those who want her power; it rates the soul above the body and yet honors athletes more. No one blames the source of inherited wealth or the teacher of arms or boxing when a pupil misuses them, so speech should be judged alike; he repeats his hymn to it: by it men left the life of beasts, founded cities, made laws, and found the arts, and nothing done wisely is done without it. Even some eristic disputants slander useful speech, yet he will answer them mildly: eristic, astronomy, and geometry do their pupils no harm but good, less than they promise and more than most men think, who call them idle talk.

ὥσθ' οὗτοι μὲν σωφρονοῦσιν ἀναιρεῖν ζητοῦντες 242
so-that these-men indeed are-sensible to-abolish seeking
ἁπάσας τὰς τοιαύτας διατριβάς, ἐν αἷς ἡγοῦνται
all the such occupations in which they-think
βελτίους γενομένους χαλεπωτέρους ἔσεσθαι ταῖς αὑτῶν
better having-become harsher to-be-going-to-be to-the their
πονηρίαις καὶ συκοφαντίαις, ὑμᾶς δὲ προσήκει τἀναντία
wickednesses and sycophancies you but it-befits the-opposite

τούτοις πράττειν, καὶ ταῦτα νομίζειν εἶναι κάλλιστα τῶν
to-these to-do and these to-think to-be finest of-the
ἐπιτηδευμάτων οἷς ἂν τούτους ὁρᾶτε μάλιστα πολεμοῦντας.
pursuits which — these-men you-see most warring-on
243 ἄτοπον δέ τι τυγχάνω πεπονθώς· εἰρήσεται γὰρ, εἰ καί
strange and something I-happen having-experienced it-shall-be-said for if even
τινες λίαν εὐμετάβολον εἶναί με φήσουσιν. ὀλίγῳ μὲν γὰρ
some too changeable to-be me will-say a-little indeed for
πρότερον ἔλεγον ὡς πολλοὶ τῶν καλῶν κἀγαθῶν ἀνδρῶν
before I-was-saying that many of-the fine and-good men
διεψευσμένοι τῆς φιλοσοφίας τραχύτερον πρὸς αὐτὴν
mistaken about-the philosophy roughly toward it
ἔχουσι· νῦν δ' οὕτως ἐναργεῖς ὑπείληφα τοὺς λόγους εἶναι
are-disposed now but so plain I-have-supposed the speeches to-be
τοὺς εἰρημένους καὶ πᾶσι φανερούς, ὥστ' οὐδεὶς ἀγνοεῖν
the spoken and to-all evident that no-one to-be-ignorant-of
μοι δοκεῖ τὴν δύναμιν αὐτῆς, οὐδὲ καταγιγνώσκειν ἡμῶν
to-me seems the power of-it nor to-condemn us
ὡς διαφθείρομεν τοὺς μαθητάς, οὐδὲ πεπονθέναι τοιοῦτον
that we-corrupt the pupils nor to-have-felt such
οὐδὲν οἷον αὐτοὺς ὀλίγῳ πρότερον ἠτιώμην·
anything as them a-little before I-was-charging
244 ἀλλ' εἰ δεῖ τἀληθὲς εἰπεῖν καὶ τὸ νῦν ἐν τῇ
but if it-is-necessary the-truth to-say and the-thing now in the
διανοίᾳ μοι παρεστηκός, ἡγοῦμαι πάντας τοὺς φιλοτίμως
mind to-me having-occurred I-think all the-ones ambitiously
μοι διακειμένους ἐπιθυμητικῶς ἔχοντας τοῦ φρονεῖν εὖ
to-me disposed desirous being of-the to-think well
καὶ λέγειν αὐτοὺς μὲν ἀμελεῖν τούτων, τοὺς μὲν διὰ
and to-speak themselves indeed to-neglect these-things the-ones indeed through

ῥᾳθυμίαν, τοὺς δὲ καταμεμφομένους τὴν φύσιν τὴν αὑτῶν,
idleness the-ones but finding-fault-with the nature the their-own
τοὺς δὲ δι᾽ ἄλλας τινὰς προφάσεις (παμπληθεῖς δ᾽ εἰσί),
the-others but through other some pretexts very-many and are
πρὸς δὲ τοὺς πολλὴν ἐπιμέλειαν ποιουμένους καὶ τυχεῖν 245
toward but the-ones much care making and to-attain
βουλομένους ὧν εἰς ἐπιθυμίαν αὐτοὶ καθεστᾶσι, δυσκόλως
wishing what for desire themselves have-come ill
ἔχειν καὶ ζηλοτυπεῖν καὶ τὰς ψυχὰς τεταραγμένως
to-be-disposed and to-be-jealous and the souls disturbedly
διακεῖσθαι καὶ πεπονθέναι παραπλήσια τοῖς ἐρῶσι·
to-be-disposed and to-have-experienced like-things to-the lovers
τίνα γὰρ ἄν τις αὐτοῖς ἐπενεγκεῖν αἰτίαν ἔχοι
what for — anyone to-them to-bring cause could-have
πρεπωδεστέραν ταύτης;
more-fitting than-this
οἵτινες μακαρίζουσι μὲν καὶ ζηλοῦσι τοὺς καλῶς χρῆσθαι τῷ 246
who count-happy indeed and envy the-ones well to-use the
λόγῳ δυναμένους, ἐπιτιμῶσι δὲ τῶν νεωτέρων τοῖς τυχεῖν
speech able censure but of-the younger the-ones to-attain
ταύτης τῆς τιμῆς βουλομένοις. καὶ τοῖς μὲν θεοῖς οὐδεὶς
this the honor wishing and to-the indeed gods no-one
ἔστιν ὅστις οὐκ ἂν εὔξαιτο μάλιστα μὲν αὐτὸς δύνασθαι
is who not — would-pray most indeed himself to-be-able
λέγειν, εἰ δὲ μή, τοὺς παῖδας καὶ τοὺς οἰκείους τοὺς αὑτοῦ·
to-speak if but not the children and the relatives the his-own
τοὺς δὲ πόνῳ καὶ φιλοσοφίᾳ τοῦτο κατεργάσασθαι 247
the-ones but by-toil and philosophy this to-achieve
πειρωμένους, ὃ παρὰ τῶν θεῶν αὐτοὶ βούλονται
trying which from the gods themselves wish
λαβεῖν, οὐδέν φασι τῶν δεόντων πράττειν, ἀλλ᾽ ἐνίοτε
to-get nothing they-say of-the needful-things to-do but sometimes

μὲν ὡς ἐξηπατημένων καὶ πεφενακισμένων προσποιοῦνται
indeed as deceived and cheated they-pretend
καταγελᾶν αὐτῶν, ὁπόταν δὲ τύχωσι, μεταβαλόντες ὡς
to-laugh-at them whenever but they-chance having-changed as
περὶ πλεονεκτεῖν δυναμένων τοὺς λόγους ποιοῦνται.
about to-get-the-better able the speeches they-make
248 καὶ συμβούλοις μέν, ὅταν κίνδυνός τις καταλάβῃ τὴν πόλιν,
and as-advisers indeed whenever danger some seizes the city
τοῖς ἄριστα περὶ τῶν πραγμάτων λέγουσι, τούτοις χρῶνται,
the-ones best about the affairs speaking these they-use
καὶ πράττουσιν ὅ τι ἂν οἱ τοιοῦτοι παραινέσωσι· περὶ
and they-do what ever — the such advise about
δὲ τοὺς ἔργον ποιουμένους ὅπως χρησίμους αὑτοὺς ἐν τοῖς
but the-ones task making how useful themselves in the
καιροῖς τοῖς τοιούτοις τῇ πόλει παρασχήσουσι, βλασφημεῖν
occasions the such to-the city they-will-furnish to-slander
οἴονται χρῆναι. καὶ Θηβαίοις μὲν καὶ τοῖς ἄλλοις ἐχθροῖς
they-think to-be-necessary and to-Thebans indeed and to-the other enemies
τὴν ἀμαθίαν ὀνειδίζουσι, τοὺς δ' ἐκ παντὸς τρόπου ζητοῦντας
the ignorance they-reproach the-ones but by every means seeking
τὴν νόσον ταύτην διαφυγεῖν λοιδοροῦντες διατελοῦσιν.
the disease this to-escape reviling they-continue
249 ὃ δ' οὐ μόνον ταραχῆς σημεῖόν ἐστιν, ἀλλὰ καὶ τῆς
which and not only of-confusion sign is but also of-the
περὶ τοὺς θεοὺς ὀλιγωρίας· τὴν μὲν γὰρ Πειθὼ μίαν
toward the gods neglect the indeed for Persuasion one
τῶν θεῶν νομίζουσιν εἶναι, καὶ τὴν πόλιν ὁρῶσι καθ'
of-the gods they-think to-be and the city they-see by
ἕκαστον τὸν ἐνιαυτὸν θυσίαν αὐτῇ ποιουμένην, τοὺς δὲ
each the year sacrifice to-her making the-ones but

τῆς δυνάμεως ἧς ἡ θεὸς ἔχει μετασχεῖν βουλομένους
of-the power which the goddess has to-share wishing
ὡς κακοῦ πράγματος ἐπιθυμοῦντας διαφθείρεσθαί φασιν.
as a-bad thing desiring to-be-corrupted they-say
ὃ δὲ πάντων δεινότατον, ὅτι προκρίναιεν μὲν ἂν 250
what and of-all most-terrible that they-would-judge indeed —
τὴν ψυχὴν σπουδαιοτέραν εἶναι τοῦ σώματος, οὕτω δὲ
the soul more-excellent to-be than-the body so but
γιγνώσκοντες ἀποδέχονται μᾶλλον τοὺς γυμναζομένους
judging they-approve more the-ones exercising
τῶν φιλοσοφούντων. καί τοι πῶς οὐκ ἄλογον τοὺς
than-the-ones philosophizing and yet how not unreasonable the-ones
τοῦ φαυλοτέρου ποιουμένους τὴν ἐπιμέλειαν ἐπαινεῖν
of-the inferior making the care to-praise
μᾶλλον ἢ τοὺς τοῦ σπουδαιοτέρου, καὶ ταῦτα πάντων
more than the-ones of-the more-excellent and these-things all
εἰδότων διὰ μὲν εὐεξίαν σώματος οὐδὲν πώποτε
knowing through indeed good-condition of-body nothing ever
τὴν πόλιν τῶν ἐλλογίμων ἔργων διαπραξαμένην, διὰ
the city of-the notable deeds having-achieved through
δὲ φρόνησιν ἀνδρὸς εὐδαιμονεστάτην καὶ μεγίστην τῶν
but wisdom of-a-man most-prosperous and greatest of-the
Ἑλληνίδων πόλεων γενομένην;
Greek cities having-become
πολὺ δ' ἄν τις ἔχοι πλείους τούτων ἐναντιώσεις 251
much and — anyone could more than-these contradictions
συναγαγεῖν τῶν ἀκμαζόντων τε μᾶλλον ἢ ᾽γὼ καὶ τοῦ
to-collect of-the-ones in-their-prime both more than I and of-the
καιροῦ τοῦ παρόντος μὴ φροντιζόντων· ἐπεὶ καὶ τάδε περὶ
occasion the present not caring since also these-things about
τῶν αὐτῶν τούτων ἔνεστιν εἰπεῖν. φέρε γὰρ εἴ τινες πολλὰ
the same these is-possible to-say come for if some much

χρήματα παρὰ τῶν προγόνων παραλαβόντες τῇ μὲν
money from the ancestors having-inherited for-the indeed
πόλει μηδὲν εἶεν χρήσιμοι, τοὺς δὲ πολίτας ὑβρίζοιεν καὶ
city in-nothing should-be useful the but citizens should-outrage and
τούς τε παῖδας καὶ τὰς γυναῖκας αἰσχύνοιεν, ἔστιν ὅστις
the both children and the wives should-disgrace is-there who
ἂν τοὺς αἰτίους τοῦ πλούτου μέμψασθαι τολμήσειεν, ἀλλ'
— the causes of-the wealth to-blame would-dare but
οὐκ ἂν αὐτοὺς τοὺς ἐξαμαρτάνοντας κολάζειν ἀξιώσειε;
not — them the-ones erring to-punish would-think-fit
252 τί δ' εἴ τινες ὁπλομαχεῖν μαθόντες πρὸς μὲν τοὺς
what and if some to-fight-in-armor having-learned against indeed the
πολεμίους μὴ χρῷντο ταῖς ἐπιστήμαις, ἐπανάστασιν δὲ
enemies not should-use the skills insurrection but
ποιήσαντες πολλοὺς τῶν πολιτῶν διαφθείραιεν, ἢ καὶ
having-made many of-the citizens should-destroy or also
πυκτεύειν καὶ παγκρατιάζειν ὡς οἷόν τ' ἄριστα παιδευθέντες
to-box and to-do-the-pancratium as possible — best having-been-trained
τῶν μὲν ἀγώνων ἀμελοῖεν, τοὺς δ' ἀπαντῶντας τύπτοιεν,
of-the indeed contests should-neglect the-ones but meeting-them should-strike
τίς οὐκ ἂν τούτων τοὺς μὲν διδασκάλους ἐπαινέσειε,
who not — of-these the indeed teachers would-praise
τοὺς δὲ κακῶς χρωμένους οἷς ἔμαθον ἀποκτείνειεν;
the-ones but badly using what they-learned would-put-to-death
253 οὐκοῦν χρὴ καὶ περὶ τῶν λόγων τὴν αὐτὴν ἔχειν
therefore it-is-necessary also about the speeches the same to-have
διάνοιαν ἥν περ καὶ περὶ τῶν ἄλλων, καὶ μὴ περὶ τῶν
mind which very also about the others and not about the
ὁμοίων τἀναντία γιγνώσκειν, μηδὲ πρὸς τοιοῦτο πρᾶγμα
like-things opposite-things to-judge nor toward such a-thing
δυσμενῶς φαίνεσθαι διακειμένους, ὃ πάντων τῶν
hostilely to-appear disposed which of-all the-things

ἐνόντων ἐν τῇ τῶν ἀνθρώπων φύσει πλείστων ἀγαθῶν
being-in in the of-the men nature of-most goods
αἴτιόν ἐστι. τοῖς μὲν γὰρ ἄλλοις οἷς ἔχομεν, ὅ περ
cause is in-the indeed for other-things which we-have which very
ἤδη καὶ πρότερον εἶπον, οὐδὲν τῶν ἄλλων ζώων
already also before I-said in-nothing from-the other animals
διαφέρομεν, ἀλλὰ πολλῶν καὶ τῷ τάχει καὶ τῇ ῥώμῃ
we-differ but than-many even in-the speed and in-the strength
καὶ ταῖς ἄλλαις εὐπορίαις καταδεέστεροι τυγχάνομεν ὄντες·
and in-the other resources inferior we-happen being
ἐγγενομένου δ' ἡμῖν τοῦ πείθειν ἀλλήλους καὶ δηλοῦν 254
having-been-implanted but in-us the to-persuade one-another and to-make-clear
πρὸς ἡμᾶς αὐτοὺς περὶ ὧν ἂν βουληθῶμεν, οὐ μόνον
to us ourselves about what — we-wish not only
τοῦ θηριωδῶς ζῆν ἀπηλλάγημεν, ἀλλὰ καὶ συνελθόντες
from-the brutishly to-live we-were-freed but also having-come-together
πόλεις ᾠκίσαμεν καὶ νόμους ἐθέμεθα καὶ τέχνας εὕρομεν,
cities we-founded and laws we-laid-down and arts we-found
καὶ σχεδὸν ἅπαντα τὰ δι' ἡμῶν μεμηχανημένα
and nearly all the-things through us contrived
λόγος ἡμῖν ἐστιν ὁ συγκατασκευάσας.
speech for-us it-is the-one having-helped-establish
οὗτος γὰρ περὶ τῶν δικαίων καὶ τῶν ἀδίκων καὶ τῶν 255
this for about the just-things and the unjust-things and the
καλῶν καὶ τῶν αἰσχρῶν ἐνομοθέτησεν, ὧν μὴ διαταχθέντων
fine and the shameful legislated which not having-been-ordered
οὐκ ἂν οἷοί τ' ἦμεν οἰκεῖν μετ' ἀλλήλων. τούτῳ καὶ τοὺς
not — able — we-would-be to-live with one-another by-this both the
κακοὺς ἐξελέγχομεν καὶ τοὺς ἀγαθοὺς ἐγκωμιάζομεν. διὰ
bad we-refute and the good we-praise through
τούτου τούς τ' ἀνοήτους παιδεύομεν καὶ τοὺς φρονίμους
this the both foolish we-educate and the wise

δοκιμάζομεν· τὸ γὰρ λέγειν ὡς δεῖ τοῦ φρονεῖν εὖ
we-test the for to-speak as it-is-necessary of-the to-think well
μέγιστον σημεῖον ποιούμεθα, καὶ λόγος ἀληθὴς καὶ νόμιμος
greatest sign we-make and speech true and lawful
καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἴδωλόν ἐστι.
and just of-a-soul good and faithful image is
256 μετὰ τούτου καὶ περὶ τῶν ἀμφισβητησίμων ἀγωνιζόμεθα
with this both about the disputed-things we-contend
καὶ περὶ τῶν ἀγνοουμένων σκοπούμεθα· ταῖς γὰρ
and about the-things unknown we-inquire with-the for
πίστεσιν, αἷς τοὺς ἄλλους λέγοντες πείθομεν, ταῖς
proofs with-which the others speaking we-persuade with-the
αὐταῖς ταύταις βουλευόμενοι χρώμεθα, καὶ ῥητορικοὺς μὲν
same these deliberating we-use and orators indeed
καλοῦμεν τοὺς ἐν τῷ πλήθει λέγειν δυναμένους, εὐβούλους
we-call the-ones in the multitude to-speak able well-counseled
δὲ νομίζομεν οἵτινες ἂν αὐτοὶ πρὸς αὑτοὺς ἄριστα περὶ
but we-think whoever — themselves with themselves best about
τῶν πραγμάτων διαλεχθῶσιν.
the affairs discourse
257 εἰ δὲ δεῖ συλλήβδην περὶ τῆς δυνάμεως ταύτης
if but it-is-necessary in-sum about the power this
εἰπεῖν, οὐδὲν τῶν φρονίμως πραττομένων εὑρήσομεν
to-speak nothing of-the-things wisely done we-shall-find
ἀλόγως γιγνόμενον, ἀλλὰ καὶ τῶν ἔργων καὶ τῶν
without-speech happening but both of-the deeds and of-the
διανοημάτων ἁπάντων ἡγεμόνα λόγον ὄντα, καὶ μάλιστα
thoughts all leader speech being and most
χρωμένους αὐτῷ τοὺς πλεῖστον νοῦν ἔχοντας. ὧν
using it the-ones most sense having of-which
οὐδὲν ἐνθυμηθεὶς Λυσίμαχος κατηγορεῖν ἐτόλμησε τῶν
nothing having-considered Lysimachus to-accuse dared the-ones

ἐπιθυμούντων τοιούτου πράγματος, ὃ τοσούτων τὸ
desiring such a-thing which of-so-many in-the
πλῆθος καὶ τηλικούτων τὸ μέγεθος ἀγαθῶν αἴτιόν ἐστιν.
number and so-great in-the size goods cause is
καὶ τί δεῖ τούτου θαυμάζειν, ὅπου καὶ τῶν περὶ 258
and why is-it-necessary at-this to-wonder where even of-the-ones about
τὰς ἔριδας σπουδαζόντων ἔνιοί τινες ὁμοίως βλασφημοῦσι
the disputations being-serious some certain alike slander
περὶ τῶν λόγων τῶν κοινῶν καὶ τῶν χρησίμων ὥσπερ
about the speeches the common and the useful as
οἱ φαυλότατοι τῶν ἀνθρώπων, οὐκ ἀγνοοῦντες τὴν
the meanest of-the men not being-ignorant-of the
δύναμιν αὐτῶν, οὐδ' ὅτι τάχιστ' ἂν οὗτοι τοὺς χρωμένους
power of-them nor that most-quickly — these the users
ὠφελήσαιεν, ἀλλ' ἐλπίζοντες, ἢν τούτους διαβάλλωσι, τοὺς
would-benefit but hoping if these they-slander the
αὑτῶν ἐντιμοτέρους ποιήσειν.
their-own more-honored to-be-going-to-make
περὶ ὧν δυνηθείην μὲν ἂν ἴσως διαλεχθῆναι πολὺ 259
about which I-could-be-able indeed — perhaps to-discourse much
πικρότερον ἢ ᾽κεῖνοι περὶ ἡμῶν, οὐδέτερον δ' οἶμαι
more-bitterly than those about us neither but I-think
δεῖν, οὔθ' ὅμοιος γίγνεσθαι τοῖς ὑπὸ τοῦ φθόνου
to-be-necessary neither like to-become to-the-ones by the envy
διεφθαρμένοις, οὔτε ψέγειν τοὺς μηδὲν μὲν κακὸν
corrupted nor to-blame the-ones nothing indeed bad
τοὺς συνόντας ἐργαζομένους, ἧττον δ' ἑτέρων εὐεργετεῖν
the associates working less but than-others to-benefit
δυναμένους. οὐ μὴν ἀλλὰ μικρά γε μνησθήσομαι
able not however but small-things at-least I-shall-mention
περὶ αὐτῶν, μάλιστα μὲν ὅτι κἀκεῖνοι περὶ ἡμῶν, ἔπειθ'
about them most indeed because also-those about us then

ὅπως ἂν ὑμεῖς σαφέστερον εἰδότες τὴν δύναμιν αὐτῶν
so-that — you more-clearly knowing the power of-them
οὕτω διακέησθε πρὸς ἑκάστους ἡμῶν ὥσπερ δίκαιόν ἐστι,
so may-be-disposed toward each of-us as just it-is
260 πρὸς δὲ τούτοις ἵνα καὶ τοῦτο ποιήσω φανερόν, ὅτι
besides and these so-that also this I-may-make evident that
περὶ τοὺς πολιτικοὺς λόγους ἡμεῖς ὄντες, οὓς ἐκεῖνοί
about the political speeches we being whom they
φασιν εἶναι φιλαπεχθήμονας, πολὺ πραότεροι τυγχάνομεν
say to-be quarrelsome much gentler we-happen
αὐτῶν ὄντες· οἱ μὲν γὰρ ἀεί τι περὶ ἡμῶν φλαῦρον
than-them being they indeed for always something about us mean
λέγουσιν, ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιοῦτον, ἀλλὰ ταῖς
say I but nothing — would-say such but the
ἀληθείαις χρήσομαι περὶ αὐτῶν.
truths I-shall-use about them
261 ἡγοῦμαι γὰρ καὶ τοὺς ἐν τοῖς ἐριστικοῖς λόγοις
I-think for also the-ones in the eristic speeches
δυναστεύοντας καὶ τοὺς περὶ τὴν ἀστρολογίαν καὶ τὴν
excelling and the-ones about the astronomy and the
γεωμετρίαν καὶ τὰ τοιαῦτα τῶν μαθημάτων διατρίβοντας
geometry and the such of-the studies spending-time
οὐ βλάπτειν ἀλλ' ὠφελεῖν τοὺς συνόντας, ἐλάττω μὲν
not to-harm but to-benefit the associates less indeed
ὧν ὑπισχνοῦνται, πλείω δ' ὧν τοῖς ἄλλοις δοκοῦσιν.
than-what they-promise more but than-what to-the others they-seem
262 οἱ μὲν γὰρ πλεῖστοι τῶν ἀνθρώπων ὑπειλήφασιν
the indeed for most of-the men have-supposed
ἀδολεσχίαν καὶ μικρολογίαν εἶναι τὰ τοιαῦτα τῶν
idle-talk and hair-splitting to-be the such of-the
μαθημάτων· οὐδὲν γὰρ αὐτῶν οὔτ' ἐπὶ τῶν ἰδίων
studies none for of-them either in the private-affairs

οὔτ᾽ ἐπὶ τῶν κοινῶν εἶναι χρήσιμον, ἀλλ᾽ οὐδ᾽ ἐν ταῖς
or in the public to-be useful but not-even in the
μνείαις οὐδένα χρόνον ἐμμένειν ταῖς τῶν μαθόντων
memories any time to-remain the of-the-ones having-learned
διὰ τὸ μήτε τῷ βίῳ παρακολουθεῖν μήτε ταῖς πράξεσιν
because-of the neither the life to-accompany nor the actions
ἐπαμύνειν, ἀλλ᾽ ἔξω παντάπασιν εἶναι τῶν ἀναγκαίων.
to-assist but outside altogether to-be of-the necessities
ἐγὼ δ᾽ οὔθ᾽ οὕτως οὔτε πόρρω τούτων ἔγνωκα περὶ 263
I but neither so nor far from-these have-judged about
αὐτῶν, ἀλλ᾽ οἵ τε νομίζοντες μηδὲν χρησίμην εἶναι τὴν
them but the-ones both thinking no useful to-be the
παιδείαν ταύτην πρὸς τὰς πράξεις ὀρθῶς μοι δοκοῦσι
education this for the actions rightly to-me seem
γιγνώσκειν, οἵ τ᾽ ἐπαινοῦντες αὐτὴν ἀληθῆ λέγειν.
to-judge the-ones and praising it true-things to-say
διὰ τοῦτο δ᾽ οὐχ ὁμολογούμενον αὐτὸν αὑτῷ τὸν
because-of this and not agreeing itself with-itself the
λόγον εἴρηκα, διότι καὶ ταῦτα τὰ μαθήματα τὴν φύσιν
speech I-have-spoken because also these the studies the nature
οὐδὲν ὁμοίαν ἔχει τοῖς ἄλλοις οἷς διδασκόμεθα.
nothing like have to-the others by-which we-are-taught

XIII · WHAT PHILOSOPHY TRULY IS

These studies benefit while they are learned, by training the mind on hard things, but they help nothing in action, so he calls them a gymnastic of the soul and a preparation for philosophy, not philosophy itself; the young should spend time on them but not be dried up by them, and the speculations of the old sophists are like conjuring tricks. Since no knowledge can tell us what to do or say, the wise are those who can hit on the best course by opinion, and philosophers those who study what gives that power. No art can implant virtue and justice in the ill-endowed, but a man who chooses to speak or write on great and noble subjects, selects the

fittest examples, and wishes to persuade will grow better and care for his reputation. True advantage, rightly understood, belongs to the pious and the just. Now the words are turned upside down: buffoons are called witty, and the young spend their days in drinking, games, and idleness.

264 τὰ μὲν γὰρ ἄλλα τότ' ὠφελεῖν ἡμᾶς πέφυκεν, ὅταν
the indeed for others then to-benefit us are-by-nature whenever
λάβωμεν αὐτῶν τὴν ἐπιστήμην, ταῦτα δὲ τοὺς μὲν
we-get of-them the knowledge these but the-ones indeed
ἀπηκριβωμένους οὐδὲν ἂν εὐεργετήσειε, πλὴν τοὺς ἐντεῦθεν
having-mastered-them nothing — would-benefit except the-ones from-there
ζῆν προῃρημένους, τοὺς δὲ μανθάνοντας ὀνίνησι· περὶ
to-live having-chosen the-ones but learning they-profit about
γὰρ τὴν περιττολογίαν καὶ τὴν ἀκρίβειαν τῆς ἀστρολογίας
for the subtlety and the exactness of-the astronomy
καὶ γεωμετρίας διατρίβοντες,
and geometry spending-time
265 καὶ δυσκαταμαθήτοις πράγμασιν ἀναγκαζόμενοι προσέχειν
and on-hard-to-learn things being-compelled to-apply
τὸν νοῦν, ἔτι δὲ συνεθιζόμενοι λέγειν καὶ πονεῖν ἐπὶ τοῖς
the mind further and being-accustomed to-speak and to-toil at the
λεγομένοις καὶ δεικνυμένοις καὶ μὴ πεπλανημένην ἔχειν
things-said and shown and not wandering to-have
τὴν διάνοιαν, ἐν τούτοις γυμνασθέντες καὶ παροξυνθέντες
the mind in these having-been-exercised and sharpened
ῥᾷον καὶ θᾶττον τὰ σπουδαιότερα καὶ πλέονος ἄξια
more-easily and more-quickly the more-serious and of-more worth
τῶν πραγμάτων ἀποδέχεσθαι καὶ μανθάνειν δύνανται.
of-the affairs to-receive and to-learn are-able

φιλοσοφίαν μὲν οὖν οὐκ οἶμαι δεῖν προσαγορεύειν 266
philosophy indeed then not I-think to-be-necessary to-call
τὴν μηδὲν ἐν τῷ παρόντι μήτε πρὸς τὸ λέγειν μήτε πρὸς
the nothing in the present either for the to-speak or for
τὸ πράττειν ὠφελοῦσαν, γυμνασίαν μέντοι τῆς ψυχῆς καὶ
the to-act benefiting gymnastic however of-the soul and
παρασκευὴν φιλοσοφίας καλῶ τὴν διατριβὴν τὴν τοιαύτην,
preparation for-philosophy I-call the occupation the such
ἀνδρικωτέραν μὲν ἧς οἱ παῖδες ἐν τοῖς διδασκαλείοις
more-manly indeed than-what the children in the schools
ποιοῦνται, τὰ δὲ πλεῖστα παραπλησίαν·
make in-the but most-things similar
καὶ γὰρ ἐκείνων οἱ περὶ τὴν γραμματικὴν καὶ τὴν 267
and for of-those the-ones about the grammar and the
μουσικὴν καὶ τὴν ἄλλην παιδείαν διαπονηθέντες πρὸς μὲν τὸ
music and the other education having-labored for indeed the
βέλτιον εἰπεῖν ἢ βουλεύσασθαι περὶ τῶν πραγμάτων οὐδεμίαν
better to-speak or to-deliberate about the affairs no
πω λαμβάνουσιν ἐπίδοσιν, αὐτοὶ δ' αὑτῶν εὐμαθέστεροι
yet get improvement themselves but than-themselves quicker-to-learn
γίγνονται πρὸς τὰ μείζω καὶ σπουδαιότερα τῶν μαθημάτων.
become for the greater and more-serious of-the studies
διατρῖψαι μὲν οὖν περὶ τὰς παιδείας ταύτας χρόνον τινὰ 268
to-spend indeed then on the educations these time some
συμβουλεύσαιμ' ἂν τοῖς νεωτέροις, μὴ μέντοι περιιδεῖν τὴν
I-would-advise — to-the younger not however to-overlook the
φύσιν τὴν αὑτῶν κατασκελετευθεῖσαν ἐπὶ τούτοις, μηδ'
nature the their-own having-been-dried-up on these nor
ἐξοκείλασαν εἰς τοὺς λόγους τοὺς τῶν παλαιῶν σοφιστῶν,
run-aground on the speeches the of-the ancient sophists
ὧν ὁ μὲν ἄπειρον τὸ πλῆθος ἔφησεν εἶναι τῶν
of-whom the-one indeed infinite the number said to-be of-the

ὄντων, Ἐμπεδοκλῆς δὲ τέτταρα, καὶ νεῖκος καὶ φιλίαν
things-that-are Empedocles but four and strife and love
ἐν αὐτοῖς, Ἴων δ' οὐ πλείω τριῶν, Ἀλκμαίων δὲ δύο μόνα,
among them Ion but not more than-three Alcmaeon but two only
Παρμενίδης δὲ καὶ Μέλισσος ἕν, Γοργίας δὲ παντελῶς οὐδέν.
Parmenides but and Melissus one Gorgias but altogether nothing
269 ἡγοῦμαι γὰρ τὰς μὲν τοιαύτας περιττολογίας ὁμοίας εἶναι
I-think for the indeed such subtleties like to-be
ταῖς θαυματοποιίαις, ταῖς οὐδὲν μὲν ὠφελούσαις ὑπὸ δὲ
to-the conjuring-tricks the nothing indeed benefiting by but
τῶν ἀνοήτων περιστάτοις γιγνομέναις, δεῖν δὲ τοὺς
the foolish much-gaped-at being to-be-necessary but the-ones
προὔργου τι ποιεῖν βουλομένους καὶ τῶν λόγων τοὺς
advantageous something to-do wishing both of-the speeches the
ματαίους καὶ τῶν πράξεων τὰς μηδὲν πρὸς τὸν βίον
vain and of-the actions the-ones nothing to the life
φερούσας ἀναιρεῖν ἐξ ἁπασῶν τῶν διατριβῶν.
bearing to-remove from all the occupations
270 περὶ μὲν οὖν τούτων ἀπόχρη μοι τὸ νῦν εἶναι ταῦτ'
about indeed then these-things it-suffices for-me the now to-be these-things
εἰρηκέναι καὶ συμβεβουλευκέναι· περὶ δὲ σοφίας καὶ
to-have-said and to-have-advised about but wisdom and
φιλοσοφίας τοῖς μὲν περὶ ἄλλων τινῶν ἀγωνιζομένοις
philosophy for-the-ones indeed about other some contending
οὐκ ἂν ἁρμόσειε λέγειν περὶ τῶν ὀνομάτων τούτων (ἔστι
not — it-would-suit to-speak about the names these they-are
γὰρ ἀλλότρια πάσαις ταῖς πραγματείαις), ἐμοὶ δ' ἐπειδὴ
for foreign to-all the businesses for-me but since
καὶ κρίνομαι περὶ τῶν τοιούτων καὶ τὴν καλουμένην ὑπό
both I-am-tried about the such-things and the called by
τινων φιλοσοφίαν οὐκ εἶναι φημί, προσήκει τὴν δικαίως
some philosophy not to-be I-say it-befits the-one justly

ἂν νομιζομένην ὁρίσαι καὶ δηλῶσαι πρὸς ὑμᾶς. ἁπλῶς
— *would-be-considered to-define and to-make-clear to you simply*
δέ πως τυγχάνω γιγνώσκων περὶ αὐτῶν.
but somehow I-happen judging about them
ἐπειδὴ γὰρ οὐκ ἔνεστιν ἐν τῇ φύσει τῇ τῶν ἀνθρώπων 271
since for not it-is-possible in the nature the of-the men
ἐπιστήμην λαβεῖν ἣν ἔχοντες ἂν εἰδεῖμεν ὅ τι
knowledge to-get which having — we-would-know what ever
πρακτέον ἢ λεκτέον ἐστίν, ἐκ τῶν λοιπῶν σοφοὺς
must-be-done or must-be-said is from the remaining-things wise
μὲν νομίζω τοὺς ταῖς δόξαις ἐπιτυγχάνειν ὡς ἐπὶ τὸ
indeed I-think the-ones by-the opinions to-hit as for the
πολὺ τοῦ βελτίστου δυναμένους, φιλοσόφους δὲ τοὺς
most-part the best able philosophers but the-ones
ἐν τούτοις διατρίβοντας ἐξ ὧν τάχιστα λήψονται τὴν
in these spending-time from which most-quickly they-will-get the
τοιαύτην φρόνησιν.
such wisdom
ἃ δ' ἐστὶ τῶν ἐπιτηδευμάτων ταύτην ἔχοντα τὴν δύναμιν, 272
what but are of-the pursuits this having the power
ἔχω μὲν εἰπεῖν, ὀκνῶ δὲ λέγειν· οὕτω γάρ ἐστι σφόδρα
I-can indeed to-say I-shrink but to-speak so for they-are very
καὶ παράδοξα καὶ πολὺ τῆς τῶν ἄλλων ἀφεστῶτα
both paradoxical and far from-the of-the others standing-apart
διανοίας, ὥστε φοβοῦμαι μὴ τὴν ἀρχὴν αὐτῶν ἀκούσαντες
mind that I-fear lest the beginning of-them having-heard
θορύβου καὶ βοῆς ἅπαν ἐμπλήσητε τὸ δικαστήριον. ὅμως
of-uproar and shouting all you-fill the court nevertheless
δὲ καί περ οὕτω διακείμενος ἐπιχειρήσω διαλεχθῆναι
but even -though so disposed I-shall-attempt to-discourse

περὶ αὐτῶν· αἰσχύνομαι γὰρ εἴ τισι δόξω δεδιὼς ὑπὲρ
about them I-am-ashamed for if to-some I-shall-seem fearing for
γήρως καὶ μικροῦ βίου προδιδόναι τὴν ἀλήθειαν.
old-age and little life to-betray the truth
273 δέομαι δ' ὑμῶν μὴ προκαταγνῶναί μου τοιαύτην μανίαν,
I-ask and you not to-prejudge me such madness
ὡς ἄρ' ἐγὼ κινδυνεύων προειλόμην ἂν λόγους εἰπεῖν
as then I being-in-danger would-have-chosen — speeches to-speak
ἐναντίους ταῖς ὑμετέραις γνώμαις, εἰ μὴ καὶ τοῖς
contrary to-the your opinions if not also to-the
προειρημένοις ἀκολούθους αὐτοὺς ἐνόμιζον εἶναι, καὶ τὰς
said-before consistent them I-thought to-be and the
ἀποδείξεις ἀληθεῖς καὶ σαφεῖς ᾤμην ἔχειν ὑπὲρ αὐτῶν.
proofs true and clear I-thought to-have for them
274 ἡγοῦμαι δὲ τοιαύτην μὲν τέχνην, ἥτις τοῖς κακῶς
I-think and such indeed art which in-the-ones badly
πεφυκόσιν ἀρετὴν ἐνεργάσαιτ' ἂν καὶ δικαιοσύνην, οὔτε
endowed virtue would-produce — and justice neither
πρότερον οὔτε νῦν οὐδεμίαν εἶναι, τούς τε τὰς ὑποσχέσεις
before nor now none to-exist the-ones both the promises
ποιουμένους περὶ αὐτῶν πρότερον ἀπερεῖν καὶ
making about them before to-be-going-to-give-up and
παύσεσθαι ληροῦντας, πρὶν εὑρεθῆναί τινα παιδείαν
to-be-going-to-cease babbling before to-be-found some education
τοιαύτην,
such
275 οὐ μὴν ἀλλ' αὐτούς γ' αὑτῶν βελτίους ἂν γίγνεσθαι
not however but themselves at-least than-themselves better — to-become
καὶ πλέονος ἀξίους, εἰ πρός τε τὸ λέγειν εὖ φιλοτίμως
and of-more worth if toward both the to-speak well ambitiously
διατεθεῖεν, καὶ τοῦ πείθειν δύνασθαι τοὺς ἀκούοντας
they-should-be-disposed and the to-persuade to-be-able the hearers

ἐρασθεῖεν, καὶ πρὸς τούτοις τῆς πλεονεξίας ἐπιθυμήσαιεν,
should-love and besides these the advantage should-desire
μὴ τῆς ὑπὸ τῶν ἀνοήτων νομιζομένης, ἀλλὰ τῆς ὡς
not the-one by the foolish thought but the-one as
ἀληθῶς τὴν δύναμιν ταύτην ἐχούσης.
truly the power this having
καὶ ταῦθ' ὡς οὕτω πέφυκε, ταχέως οἶμαι δηλώσειν. 276
and these-things that so is-by-nature quickly I-think to-be-going-to-show
πρῶτον μὲν γὰρ ὁ λέγειν ἢ γράφειν προαιρούμενος
first indeed for the-one to-speak or to-write choosing
λόγους ἀξίους ἐπαίνου καὶ τιμῆς οὐκ ἔστιν ὅπως ποιήσεται
speeches worthy of-praise and honor not it-is how he-will-make
τὰς ὑποθέσεις ἀδίκους ἢ μικρὰς ἢ περὶ τῶν ἰδίων
the subjects unjust or petty or about the private
συμβολαίων, ἀλλὰ μεγάλας καὶ καλὰς καὶ φιλανθρώπους
contracts but great and fine and humane
καὶ περὶ τῶν κοινῶν πραγμάτων· μὴ γὰρ τοιαύτας
and about the public affairs not for such
εὑρίσκων οὐδὲν διαπράξεται τῶν δεόντων.
finding nothing he-will-accomplish of-the needful
ἔπειτα τῶν πράξεων τῶν συντεινουσῶν πρὸς τὴν ὑπόθεσιν 277
then of-the actions the bearing on the subject
ἐκλέξεται τὰς πρεπωδεστάτας καὶ μάλιστα συμφερούσας·
he-will-select the most-fitting and most advantageous
ὁ δὲ τὰς τοιαύτας συνεθιζόμενος θεωρεῖν καὶ δοκιμάζειν
the-one but the such being-accustomed to-contemplate and to-test
οὐ μόνον περὶ τὸν ἐνεστῶτα λόγον ἀλλὰ καὶ περὶ τὰς
not only about the present speech but also about the
ἄλλας πράξεις τὴν αὐτὴν ἕξει ταύτην δύναμιν, ὥσθ'
other actions the same will-have this power so-that

ἅμα τὸ λέγειν εὖ καὶ τὸ φρονεῖν παραγενήσεται τοῖς
together the to-speak well and the to-think will-come to-the-ones
φιλοσόφως καὶ φιλοτίμως πρὸς τοὺς λόγους διακειμένοις.
philosophically and ambitiously toward the speeches disposed
278 καὶ μὴν οὐδ' ὁ πείθειν τινὰς βουλόμενος ἀμελήσει τῆς
and truly not-even the-one to-persuade some wishing will-neglect the
ἀρετῆς, ἀλλὰ τούτῳ μάλιστα προσέξει τὸν νοῦν, ὅπως δόξαν
virtue but to-this most he-will-turn the mind how reputation
ὡς ἐπιεικεστάτην λήψεται παρὰ τοῖς συμπολιτευομένοις.
as most-decent he-will-get among the fellow-citizens
τίς γὰρ οὐκ οἶδε καὶ τοὺς λόγους ἀληθεστέρους δοκοῦντας
who for not knows both the speeches truer seeming
εἶναι τοὺς ὑπὸ τῶν εὖ διακειμένων λεγομένους ἢ τοὺς
to-be the-ones by the well disposed spoken than the-ones
ὑπὸ τῶν διαβεβλημένων, καὶ τὰς πίστεις μεῖζον δυναμένας
by the slandered and the proofs greater being-able
τὰς ἐκ τοῦ βίου γεγενημένας ἢ τὰς ὑπὸ τοῦ λόγου
the-ones from the life having-arisen than the-ones by the speech
πεπορισμένας; ὥσθ' ὅσῳ ἄν τις ἐρρωμενεστέρως
provided so-that by-as-much-as — anyone more-strongly
ἐπιθυμῇ πείθειν τοὺς ἀκούοντας, τοσούτῳ μᾶλλον ἀσκήσει
desires to-persuade the hearers by-so-much more will-practice
καλὸς κἀγαθὸς εἶναι καὶ παρὰ τοῖς πολίταις εὐδοκιμεῖν.
fine and-good to-be and among the citizens to-be-well-thought-of
279 καὶ μηδεὶς ὑμῶν οἰέσθω τοὺς μὲν ἄλλους ἅπαντας
and no-one of-you let-think the indeed others all
γιγνώσκειν ὅσην ἔχει ῥοπὴν εἰς τὸ πείθειν τὸ τοῖς
to-know how-much it-has weight toward the to-persuade the the
κρίνουσιν ἀρέσκειν, τοὺς δὲ περὶ τὴν φιλοσοφίαν ὄντας
judges to-please the-ones but about the philosophy being

μόνους ἀγνοεῖν τὴν τῆς εὐνοίας δύναμιν· πολὺ γὰρ
alone to-be-ignorant-of the of-the goodwill power much for
ἀκριβέστερον τῶν ἄλλων καὶ ταῦτ' ἴσασι,
more-exactly than-the others also these-things they-know
καὶ πρὸς τούτοις ὅτι τὰ μὲν εἰκότα καὶ τὰ τεκμήρια καὶ 280
and besides these that the indeed probabilities and the proofs and
πᾶν τὸ τῶν πίστεων εἶδος τοῦτο μόνον ὠφελεῖ τὸ μέρος,
all the of-the persuasions form this only benefits the part
ἐφ' ᾧ ἂν αὐτῶν ἕκαστον τύχῃ ῥηθέν, τὸ δὲ δοκεῖν
on which — of-them each chances having-been-spoken the but to-seem
εἶναι καλὸν κἀγαθὸν οὐ μόνον τὸν λόγον πιστότερον
to-be fine and-good not only the speech more-credible
ἐποίησεν, ἀλλὰ καὶ τὰς πράξεις τοῦ τὴν τοιαύτην δόξαν
made but also the actions of-the-one the such reputation
ἔχοντος ἐντιμοτέρας κατέστησεν, ὑπὲρ οὗ σπουδαστέον ἐστὶ
having more-honored rendered for which one-must-strive it-is
τοῖς εὖ φρονοῦσι μᾶλλον ἢ περὶ τῶν ἄλλων ἁπάντων.
for-the-ones well thinking more than about the others all
τὸ τοίνυν περὶ τὴν πλεονεξίαν, ὃ δυσχερέστατον ἦν τῶν 281
the then about the advantage which most-difficult was of-the
ῥηθέντων· εἰ μέν τις ὑπολαμβάνει τοὺς ἀποστεροῦντας
things-said if indeed anyone supposes the-ones defrauding
ἢ παραλογιζομένους ἢ κακόν τι ποιοῦντας πλεονεκτεῖν,
or cheating or harm something doing to-get-the-better
οὐκ ὀρθῶς ἔγνωκεν· οὐδένες γὰρ ἐν ἅπαντι τῷ βίῳ
not rightly be-has-judged none for in all the life
μᾶλλον ἐλαττοῦνται τῶν τοιούτων, οὐδ' ἐν πλέοσιν
more are-worsted than-the such nor in more
ἀπορίαις εἰσίν, οὐδ' ἐπονειδιστότερον ζῶσιν, οὐδ' ὅλως
straits are nor more-shamefully live nor altogether
ἀθλιώτεροι τυγχάνουσιν ὄντες·
more-wretched happen being

282 χρὴ δὲ καὶ νῦν πλέον ἔχειν ἡγεῖσθαι καὶ
it-is-necessary and also now more to-have to-think and
πλεονεκτήσειν νομίζειν παρὰ μὲν τῶν θεῶν τοὺς
to-be-going-to-get-the-better to-believe from indeed the gods the
εὐσεβεστάτους καὶ τοὺς περὶ τὴν θεραπείαν τὴν ἐκείνων
most-pious and the-ones about the service the their
ἐπιμελεστάτους ὄντας, παρὰ δὲ τῶν ἀνθρώπων τοὺς
most-careful being from but the men the-ones
ἄριστα πρὸς τούτους μεθ' ὧν ἂν οἰκῶσι καὶ πολιτεύωνται
best toward these with whom — they-dwell and act-as-citizens
διακειμένους καὶ τοὺς βελτίστους αὐτοὺς εἶναι δοκοῦντας.
disposed and the-ones best themselves to-be seeming
283 καὶ ταῦτα καὶ ταῖς ἀληθείαις οὕτως ἔχει, καὶ συμφέρει
and these-things both in-the truths so are and it-is-advantageous
τὸν τρόπον τοῦτον λέγεσθαι περὶ αὐτῶν, ἐπεὶ νῦν γ' οὕτως
the way this to-be-spoken about them since now at-least so
ἀνέστραπται καὶ συγκέχυται πολλὰ τῶν κατὰ τὴν
has-been-turned-upside-down and confounded many of-the-things in the
πόλιν, ὥστ' οὐδὲ τοῖς ὀνόμασιν ἔνιοί τινες ἔτι χρῶνται
city that not-even the names some certain still use
κατὰ φύσιν, ἀλλὰ μεταφέρουσιν ἀπὸ τῶν καλλίστων
according-to nature but transfer from the finest
πραγμάτων ἐπὶ τὰ φαυλότατα τῶν ἐπιτηδευμάτων.
affairs to the meanest of-the pursuits
284 τοὺς μέν γε βωμολοχευομένους καὶ σκώπτειν καὶ
the-ones indeed at-least playing-the-buffoon and to-mock and
μιμεῖσθαι δυναμένους εὐφυεῖς καλοῦσι, προσῆκον τῆς
to-mimic able witty they-call it-being-fitting of-the
προσηγορίας ταύτης τυγχάνειν τοὺς ἄριστα πρὸς ἀρετὴν
title this to-obtain the-ones best for virtue
πεφυκότας· τοὺς δὲ ταῖς κακοηθείαις καὶ ταῖς κακουργίαις
endowed the-ones but with-the malignities and the villainies

χρωμένους, καὶ μικρὰ μὲν λαμβάνοντας πονηρὰν δὲ
using and small-things indeed taking wicked but
δόξαν κτωμένους, πλεονεκτεῖν νομίζουσιν, ἀλλ᾽ οὐ τοὺς
reputation acquiring to-get-the-better they-think but not the
ὁσιωτάτους καὶ δικαιοτάτους, οἳ περὶ τῶν ἀγαθῶν ἀλλ᾽
most-holy and most-just who in the goods but
οὐ τῶν κακῶν πλεονεκτοῦσι·
not in-the evils get-the-better
τοὺς δὲ τῶν μὲν ἀναγκαίων ἀμελοῦντας, τὰς δὲ τῶν 285
the-ones but of-the indeed necessities neglecting the but of-the
παλαιῶν σοφιστῶν τερατολογίας ἀγαπῶντας φιλοσοφεῖν
ancient sophists marvel-tales loving to-philosophize
φασιν, ἀλλ᾽ οὐ τοὺς τὰ τοιαῦτα μανθάνοντας καὶ μελετῶντας
they-say but not the-ones the such learning and practicing
ἐξ ὧν καὶ τὸν ἴδιον οἶκον καὶ τὰ κοινὰ τὰ τῆς πόλεως
from which both the own house and the public-things the of-the city
καλῶς διοικήσουσιν, ὥνπερ ἕνεκα καὶ πονητέον καὶ
well they-will-manage which-very for-the-sake-of both one-must-toil and
φιλοσοφητέον καὶ πάντα πρακτέον ἐστίν. ἀφ᾽ ὧν ὑμεῖς
one-must-philosophize and all-things one-must-do is from which you
πολὺν ἤδη χρόνον ἀπελαύνετε τοὺς νεωτέρους, ἀποδεχόμενοι
long already time drive-away the younger accepting
τοὺς λόγους τῶν διαβαλλόντων τὴν τοιαύτην παιδείαν.
the speeches of-the-ones slandering the such education
καὶ γάρ τοι πεποιήκατε τοὺς μὲν ἐπιεικεστάτους αὐτῶν 286
and for indeed you-have-made the indeed most-decent of-them
ἐν πότοις καὶ συνουσίαις καὶ ῥᾳθυμίαις καὶ παιδιαῖς
in drinking-bouts and parties and idlenesses and games
τὴν ἡλικίαν διάγειν, ἀμελήσαντας τοῦ σπουδάζειν ὅπως
the youth to-spend having-neglected the to-be-earnest how
ἔσονται βελτίους, τοὺς δὲ χείρω τὴν φύσιν ἔχοντας ἐν
they-will-be better the-ones but worse the nature having in

τοιαύταις ἀκολασίαις ἡμερεύειν, ἐν αἷς πρότερον οὐδ'
such licentiousnesses to-spend-the-days in which before not-even
ἂν οἰκέτης ἐπιεικὴς οὐδεὶς ἐτόλμησεν·
— servant decent any would-have-dared

XIV · THE CITY AND THE DEFENSE ENDS

Some of the young drink cool wine at the Nine Spouts, others gamble, while the sycophants applaud youths who squander twenty and thirty minas and say those who spend on their own education are corrupted. Athens excels all Greece in eloquence and education, so it would be absurd for her to condemn the reputation she enjoys, as if Sparta punished military training or Thessaly horsemanship. The ancestors honored the sophists and punished the sycophants; now the opposite holds, and the sycophants once hounded the most eminent citizens with charges of oligarchy and Laconism until they made them what they were called, and drove the allies to Sparta, so that the city fell into war and ruin. Isocrates bids the jurors recall the men who made the city great, the one who expelled the tyrants, the victor of Marathon, the one who freed the Greeks and walled the Piraeus, and the one who filled the Acropolis with silver and gold, none of whom lived as a sycophant. The water clock is running out; he will not beg or bring his children forward, as others do, but trusts the gods, who know how piously and justly he has lived, and he asks each juror to vote as he pleases.

287 οἱ μὲν γὰρ αὐτῶν ἐπὶ τῆς Ἐννεακρούνου ψύχουσιν
the-ones indeed for of-them at — Nine-Spouts cool
οἶνον, οἱ δ' ἐν τοῖς καπηλείοις πίνουσιν, ἕτεροι δ'
wine the-others and in the taverns drink others and
ἐν τοῖς σκιραφείοις κυβεύουσι, πολλοὶ δ' ἐν τοῖς τῶν
in the gambling-dens play-dice many and in the of-the
αὐλητρίδων διδασκαλείοις διατρίβουσι. καὶ τοὺς μὲν ἐπὶ
flute-girls schools spend-time and the-ones indeed to
ταῦτα προτρέποντας οὐδεὶς πώποτε τῶν κήδεσθαι
these-things urging no-one ever of-the-ones to-care

φασκόντων τῆς ἡλικίας ταύτης εἰς ὑμᾶς εἰσήγαγεν· ἡμῖν
claiming for-the age this into you brought-in to-us
δὲ κακὰ παρέχουσιν, οἷς ἄξιον ἦν, εἰ καὶ μηδενὸς
but troubles they-cause to-whom worthy it-was if even of-nothing
ἄλλου, τούτου γε χάριν ἔχειν, ὅτι τοὺς συνόντας τῶν
else for-this at-least gratitude to-have that the associates from-the
τοιούτων ἐπιτηδευμάτων ἀποτρέπομεν.
such pursuits we-turn-away
οὕτω δ' ἐστὶ δυσμενὲς ἅπασι τὸ τῶν συκοφαντῶν γένος, 288
so and is hostile to-all the of-the sycophants race
ὥστε τοῖς μὲν λυομένοις εἴκοσι καὶ τριάκοντα μνῶν
that to-the-ones indeed paying twenty and thirty minas
τὰς μελλούσας καὶ τὸν ἄλλον οἶκον συναναιρήσειν
for-the-ones going also the rest house to-ruin-along
οὐχ ὅπως ἂν ἐπιπλήξειαν, ἀλλὰ καὶ συγχαίρουσι
not only — they-would-rebuke but even they-rejoice-with-them
ταῖς ἀσωτίαις αὐτῶν, τοὺς δ' εἰς τὴν αὑτῶν παιδείαν
in-the prodigalities of-them the-ones but on the their-own education
ὁτιοῦν ἀναλίσκοντας διαφθείρεσθαί φασιν. ὧν τίνες ἂν
anything spending to-be-corrupted they-say of-which who —
ἀδικώτερον ἔχοιεν τὴν αἰτίαν ταύτην;
more-unjustly could-have the charge this
οἵτινες ἐν ταύταις μὲν ταῖς ἀκμαῖς ὄντες ὑπερεῖδον 289
who in these indeed the primes being disdained
τὰς ἡδονάς, ἐν αἷς οἱ πλεῖστοι τῶν τηλικούτων μάλιστ'
the pleasures in which the most of-the so-young most
αὐτῶν ἐπιθυμοῦσιν, ἐξὸν δ' αὐτοῖς ῥᾳθυμεῖν μηδὲν
them desire it-being-possible and for-them to-be-idle nothing
δαπανωμένοις εἵλοντο πονεῖν χρήματα τελέσαντες, ἄρτι
spending they-chose to-toil money having-paid just

δ’ ἐκ παίδων ἐξεληλυθότες ἔγνωσαν ἃ πολλοὶ τῶν
and from childhood having-come-out they-recognized what many of-the
πρεσβυτέρων οὐκ ἴσασιν,
older not know
290 ὅτι δεῖ τὸν ὀρθῶς καὶ πρεπόντως προεστῶτα τῆς
that it-is-necessary the-one rightly and fittingly presiding-over the
ἡλικίας καὶ καλὴν ἀρχὴν τοῦ βίου ποιούμενον αὑτοῦ
youth and fine beginning of-the life making of-himself
πρότερον ἢ τῶν αὑτοῦ ποιήσασθαι τὴν ἐπιμέλειαν,
before than of-the his-own-things to-take the care
καὶ μὴ σπεύδειν μηδὲ ζητεῖν ἑτέρων ἄρχειν πρὶν ἂν τῆς
and not to-hasten nor to-seek others to-rule before — the
αὑτοῦ διανοίας λάβῃ τὸν ἐπιστατήσοντα, μηδ’ οὕτω
his-own mind he-gets the-one going-to-direct nor so
χαίρειν μηδὲ μέγα φρονεῖν ἐπὶ τοῖς ἄλλοις ἀγαθοῖς ὡς
to-rejoice nor great to-think on the other goods as
ἐπὶ τοῖς ἐν τῇ ψυχῇ διὰ τὴν παιδείαν ἐγγιγνομένοις.
on the-ones in the soul through the education arising
καί τοι τοὺς τοιούτῳ λογισμῷ κεχρημένους πῶς οὐκ
and yet the-ones such reasoning having-used how not
ἐπαινεῖσθαι χρὴ μᾶλλον ἢ ψέγεσθαι, καὶ νομίζεσθαι
to-be-praised it-is-necessary rather than to-be-blamed and to-be-thought
βελτίστους εἶναι καὶ σωφρονεστάτους τῶν ἡλικιωτῶν;
best to-be and most-temperate of-the age-mates
291 θαυμάζω δ’ ὅσοι τοὺς μὲν φύσει δεινοὺς ὄντας εἰπεῖν
I-wonder and how-many the-ones indeed by-nature clever being to-speak
εὐδαιμονίζουσιν ὡς ἀγαθοῦ καὶ καλοῦ πράγματος αὐτοῖς
count-happy as a-good and fine thing to-them
συμβεβηκότος, τοὺς δὲ τοιούτους γενέσθαι βουλομένους
having-befallen the-ones but such to-become wishing
λοιδοροῦσιν ὡς ἀδίκου καὶ κακοῦ παιδεύματος ἐπιθυμοῦντας.
revile as an-unjust and bad training desiring

καί τοι τί τῶν φύσει καλῶν ὄντων μελέτῃ κατεργασθὲν
and yet what of-the-things by-nature fine being by-practice achieved
αἰσχρὸν ἢ κακόν ἐστιν; οὐδὲν γὰρ εὑρήσομεν τοιοῦτον, ἀλλ'
shameful or bad is nothing for we-shall-find such but
ἔν γε τοῖς ἄλλοις ἐπαινοῦμεν τοὺς ταῖς φιλοπονίαις
in at-least the other-things we-praise the-ones by-the industries
ταῖς αὑτῶν ἀγαθόν τι κτήσασθαι δυνηθέντας μᾶλλον
the their-own good something to-acquire having-been-able rather
ἢ τοὺς παρὰ τῶν προγόνων παραλαβόντας,
than the-ones from the ancestors having-inherited
εἰκότως· συμφέρει γὰρ ἐπί τε τῶν ἄλλων ἁπάντων, καὶ 292
reasonably it-is-advantageous for in both the other all and
μάλιστ' ἐπὶ τῶν λόγων, μὴ τὰς εὐτυχίας ἀλλὰ τὰς ἐπιμελείας
most in the speeches not the good-fortunes but the cares
εὐδοκιμεῖν. οἱ μὲν γὰρ φύσει καὶ τύχῃ δεινοὶ γενόμενοι
to-be-well-thought-of the-ones indeed for by-nature and fortune clever having-become
λέγειν οὐ πρὸς τὸ βέλτιστον ἀποβλέπουσιν, ἀλλ' ὅπως ἂν
to-speak not toward the best look but as —
τύχωσιν, οὕτω χρῆσθαι τοῖς λόγοις εἰώθασιν· οἱ δὲ
they-chance so to-use the speeches they-are-accustomed the-ones but
φιλοσοφίᾳ καὶ λογισμῷ τὴν δύναμιν ταύτην λαβόντες, οὐδὲν
by-philosophy and reasoning the power this having-got nothing
ἀσκέπτως λέγοντες, ἧττον περὶ τὰς πράξεις πλημμελοῦσιν.
heedlessly saying less about the actions err
ὥσθ' ἅπασι μὲν βούλεσθαι προσήκει πολλοὺς εἶναι τοὺς 293
so-that for-all indeed to-wish it-befits many to-be the-ones
ἐκ παιδείας δεινοὺς εἰπεῖν γιγνομένους, μάλιστα δ' ὑμῖν·
from education clever to-speak becoming most but for-you
καὶ γὰρ αὐτοὶ προέχετε καὶ διαφέρετε τῶν ἄλλων οὐ
and for yourselves excel and differ from-the others not
ταῖς περὶ τὸν πόλεμον ἐπιμελείαις, οὐδ' ὅτι κάλλιστα
in-the about the war cares nor because finest

πολιτεύεσθε καὶ μάλιστα φυλάττετε τοὺς νόμους οὓς ὑμῖν
you-govern and most guard the laws which to-you
οἱ πρόγονοι κατέλιπον, ἀλλὰ τούτοις οἷς περ ἡ φύσις
the ancestors left but in-these by-which very the nature
ἡ τῶν ἀνθρώπων τῶν ἄλλων ζώων, καὶ τὸ γένος τὸ
the of-the men than-the other animals and the race the
τῶν Ἑλλήνων τῶν βαρβάρων,
of-the Greeks than-the barbarians
294 τῷ καὶ πρὸς τὴν φρόνησιν καὶ πρὸς τοὺς λόγους ἄμεινον
in-the both toward the wisdom and toward the speeches better
πεπαιδεῦσθαι τῶν ἄλλων. ὥστε πάντων ἂν συμβαίη
to-have-been-educated than-the others so-that of-all — it-would-happen
δεινότατον, εἰ τοὺς βουλομένους τοῖς αὐτοῖς τούτοις
most-terrible if the-ones wishing in-the same these
διενεγκεῖν τῶν ἡλικιωτῶν, οἷς περ ὑμεῖς ἁπάντων,
to-excel the age-mates in-which very you all
διαφθείρεσθαι ψηφίσαισθε, καὶ τοὺς τῇ παιδείᾳ ταύτῃ
to-be-corrupted you-should-vote and the-ones the education this
χρωμένους, ἧς ὑμεῖς ἡγεμόνες γεγένησθε, συμφορᾷ
using of-which you leaders have-become with-misfortune
τινι περιβάλοιτε.
some you-should-surround
295 χρὴ γὰρ μηδὲ τοῦτο λανθάνειν ὑμᾶς, ὅτι πάντων
it-is-necessary for not-even this to-escape you that of-all
τῶν δυναμένων λέγειν ἢ παιδεύειν ἡ πόλις ἡμῶν δοκεῖ
the-ones able to-speak or to-educate the city our seems
γεγενῆσθαι διδάσκαλος. εἰκότως· καὶ γὰρ ἆθλα μέγιστα
to-have-become teacher reasonably and for prizes greatest
τιθεῖσαν αὐτὴν ὁρῶσι τοῖς τὴν δύναμιν ταύτην ἔχουσι,
setting it they-see for-the-ones the power this having
καὶ γυμνάσια πλεῖστα καὶ παντοδαπώτατα παρέχουσαν
and gymnasia most and most-varied furnishing

τοῖς ἀγωνίζεσθαι προῃρημένοις καὶ περὶ τὰ τοιαῦτα
for-the-ones to-contend having-chosen and about the such
γυμνάζεσθαι βουλομένοις,
to-exercise wishing
ἔτι δὲ τὴν ἐμπειρίαν, ἥ περ μάλιστα ποιεῖ δύνασθαι 296
further and the experience which very most makes to-be-able
λέγειν, ἐνθένδε πάντας λαμβάνοντας· πρὸς δὲ τούτοις
to-speak from-here all getting besides and these
καὶ τὴν τῆς φωνῆς κοινότητα καὶ μετριότητα καὶ τὴν
also the of-the speech commonness and moderation and the
ἄλλην εὐτραπελίαν καὶ φιλολογίαν οὐ μικρὸν ἡγοῦνται
other wit and love-of-letters not small they-think
συμβαλέσθαι μέρος πρὸς τὴν τῶν λόγων παιδείαν· ὥστ᾽
to-contribute part toward the of-the speeches education so-that
οὐκ ἀδίκως ὑπολαμβάνουσιν ἅπαντας τοὺς λέγειν ὄντας
not unjustly they-suppose all the-ones to-speak being
δεινοὺς τῆς πόλεως εἶναι μαθητάς.
clever of-the city to-be pupils
σκοπεῖτ᾽ οὖν μὴ παντάπασιν ᾖ καταγέλαστον τῆς δόξης 297
consider then lest altogether be ridiculous of-the reputation
ταύτης φλαῦρόν τι καταγιγνώσκειν, ἣν ὑμεῖς ἔχετε
this mean something to-condemn which you have
παρὰ τοῖς Ἕλλησι πολὺ μᾶλλον ἢ ἐγὼ παρ᾽ ὑμῖν· οὐδὲν
among the Greeks much more than I among you nothing
γὰρ ἀλλ᾽ ἢ φανερῶς ὑμῶν αὐτῶν ἔσεσθε κατεψηφισμένοι
for other than openly of-you yourselves you-will-be having-condemned
τὴν τοιαύτην ἀδικίαν,
the such injustice
καὶ πεποιηκότες ὅμοιον ὥσπερ ἂν εἰ Λακεδαιμόνιοι τοὺς 298
and having-done like-thing as — if Lacedaemonians the-ones
τὰ περὶ τὸν πόλεμον ἀσκοῦντας ζημιοῦν ἐπιχειροῖεν,
the-things about the war practicing to-fine should-attempt

ἢ Θετταλοὶ παρὰ τῶν ἱππεύειν μελετώντων δίκην
or Thessalians from the-ones to-ride practicing penalty
λαμβάνειν ἀξιοῖεν. ὑπὲρ ὧν φυλακτέον ἐστίν,
to-exact should-think-fit for which must-be-guarded-against is
ὅπως μηδὲν τοιοῦτον ἐξαμαρτήσεσθε περὶ ὑμᾶς αὐτούς,
that nothing such you-will-err against you yourselves
μηδὲ πιστοτέρους ποιήσετε τοὺς λόγους τοὺς τῶν
nor more-credible you-will-make the speeches the of-the-ones
κατηγορούντων τῆς πόλεως ἢ τοὺς τῶν ἐπαινούντων.
accusing the city than the of-the-ones praising
299 οἶμαι δ' ὑμᾶς οὐκ ἀγνοεῖν ὅτι τῶν Ἑλλήνων οἱ
I-think and you not to-be-ignorant that of-the Greeks the-ones
μὲν δυσκόλως πρὸς ὑμᾶς ἔχουσιν, οἱ δ' ὡς οἷόν τε
indeed ill toward you are-disposed the-others but as possible —
μάλιστα φιλοῦσι καὶ τὰς ἐλπίδας τῆς σωτηρίας ἐν ὑμῖν
most love and the hopes of-the safety in you
ἔχουσι. καί φασιν οἱ μὲν τοιοῦτοι μόνην εἶναι ταύτην
have and say the-ones indeed such only to-be this
πόλιν, τὰς δ' ἄλλας κώμας, καὶ δικαίως ἂν αὐτὴν ἄστυ
city the but other villages and justly — it city
τῆς Ἑλλάδος προσαγορεύεσθαι καὶ διὰ τὸ μέγεθος καὶ
— of-Greece to-be-called both because-of the size and
διὰ τὰς εὐπορίας τὰς ἐνθένδε τοῖς ἄλλοις γιγνομένας
because-of the resources the from-here to-the others coming
καὶ μάλιστα διὰ τὸν τρόπον τῶν ἐνοικούντων·
and most because-of the character of-the inhabitants
300 οὐδένας γὰρ εἶναι πραοτέρους οὐδὲ κοινοτέρους οὐδ' οἷς
none for to-be gentler nor more-sociable nor with-whom
οἰκειότερον ἄν τις τὸν ἅπαντα βίον συνδιατρίψειεν οὕτω
more-familiarly — anyone the whole life would-spend so
δὲ μεγάλαις χρῶνται ταῖς ὑπερβολαῖς, ὥστ' οὐδὲ τοῦτ'
and great they-use the exaggerations that not-even this

ὀκνοῦσι λέγειν, ὡς ἥδιον ἂν ὑπ᾽ ἀνδρὸς Ἀθηναίου
they-shrink to-say that more-gladly — by a-man Athenian
ζημιωθεῖεν ἢ διὰ τῆς ἑτέρων ὠμότητος εὖ πάθοιεν.
they-would-be-penalized than through the of-others cruelty well be-treated
οἱ δὲ ταῦτα μὲν διασύρουσι, διεξιόντες δὲ τὰς
the-others but these-things indeed disparage going-through but the
τῶν συκοφαντῶν πικρότητας καὶ κακοπραγίας ὅλης τῆς
of-the sycophants harshnesses and malpractices whole the
πόλεως ὡς ἀμίκτου καὶ χαλεπῆς οὔσης κατηγοροῦσιν.
city as unsociable and harsh being they-accuse
ἔστιν οὖν δικαστῶν νοῦν ἐχόντων τοὺς μὲν τῶν τοιούτων 301
it-is then of-judges sense having the-ones indeed of-the such
λόγων αἰτίους γιγνομένους ἀποκτείνειν ὡς μεγάλην
speeches causes becoming to-put-to-death as great
αἰσχύνην τῇ πόλει περιποιοῦντας, τοὺς δὲ τῶν ἐπαίνων
shame for-the city procuring the-ones but of-the praises
τῶν λεγομένων περὶ αὐτῆς μέρος τι συμβαλλομένους
the spoken about it part some contributing
τιμᾶν μᾶλλον ἢ τοὺς ἀθλητὰς τοὺς ἐν τοῖς στεφανίταις
to-honor more than the athletes the in the crown-bearing
ἀγῶσι νικῶντας· πολὺ γὰρ καλλίω δόξαν ἐκείνων
contests winning much for finer reputation than-those
κτώμενοι τῇ πόλει τυγχάνουσι καὶ μᾶλλον ἁρμόττουσαν.
acquiring for-the city they-happen and more fitting
περὶ μὲν γὰρ τὴν τῶν σωμάτων ἀγωνίαν πολλοὺς τοὺς 302
about indeed for the of-the bodies contest many the-ones
ἀμφισβητοῦντας ἔχομεν, περὶ δὲ τὴν παιδείαν ἅπαντες
disputing we-have about but the education all
ἂν ἡμᾶς πρωτεύειν προκρίνειαν. χρὴ δὲ τοὺς καὶ
— us to-be-first would-judge it-is-necessary and the-ones even
μικρὰ λογίζεσθαι δυναμένους τοὺς ἐν τοῖς τοιούτοις τῶν
small-things to-reckon able the-ones in the such of-the

ἔργων διαφέροντας, ἐν οἷς ἡ πόλις εὐδοκιμεῖ, τιμῶντας
works excelling in which the city is-well-thought-of honoring
φαίνεσθαι, καὶ μὴ φθονερῶς ἔχειν, μηδ' ἐναντία τοῖς
to-appear and not enviously to-be-disposed nor opposite-things to-the
ἄλλοις Ἕλλησι γιγνώσκειν περὶ αὐτῶν.
other Greeks to-judge about them
303 ὧν ὑμῖν οὐδὲν πώποτ' ἐμέλησεν, ἀλλὰ τοσοῦτον
of-which to-you nothing ever has-mattered but so-much
διημαρτήκατε τοῦ συμφέροντος, ὥσθ' ἥδιον ἔχετε
you-have-missed the advantage that more-pleasantly you-are-disposed
δι' οὓς ἀκούετε κακῶς ἢ δι' οὓς ἐπαινεῖσθε,
through whom you-hear ill than-the-ones through whom you-are-praised
καὶ δημοτικωτέρους εἶναι νομίζετε τοὺς τοῦ μισεῖσθαι τὴν
and more-popular to-be you-think the-ones of-the to-be-hated the
πόλιν ὑπὸ πολλῶν αἰτίους ὄντας, ἢ τοὺς ἅπαντας οἷς
city by many causes being than the-ones all with-whom
πεπλησιάκασιν εὖ διακεῖσθαι πρὸς αὐτὴν πεποιηκότας.
they-have-associated well to-be-disposed toward it having-made
304 ἢν οὖν σωφρονῆτε, τῆς μὲν ταραχῆς παύσεσθε ταύτης,
if then you-be-sensible from-the indeed confusion you-will-cease this
οὐχ οὕτω δ' ὥσπερ νῦν οἱ μὲν τραχέως οἱ
not so but as now the-ones indeed roughly the-others
δ' ὀλιγώρως διακείσεσθε πρὸς τὴν φιλοσοφίαν, ἀλλ'
but negligently you-will-be-disposed toward the philosophy but
ὑπολαβόντες κάλλιστον εἶναι καὶ σπουδαιότατον τῶν
having-supposed finest to-be and most-serious of-the
ἐπιτηδευμάτων τὴν τῆς ψυχῆς ἐπιμέλειαν, προτρέψετε τῶν
pursuits the of-the soul care you-will-urge of-the
νεωτέρων τοὺς βίον ἱκανὸν κεκτημένους καὶ σχολὴν ἄγειν
younger the-ones livelihood sufficient having-acquired and leisure to-have
δυναμένους ἐπὶ τὴν παιδείαν καὶ τὴν ἄσκησιν τὴν τοιαύτην,
being-able to the education and the training the such

καὶ τοὺς μὲν πονεῖν ἐθέλοντας καὶ παρασκευάζειν σφᾶς 305
and the-ones indeed to-toil willing and to-make them-
αὐτοὺς χρησίμους τῇ πόλει περὶ πολλοῦ ποιήσεσθε, τοὺς
-selves useful to-the city of much you-will-value the-ones
δὲ καταβεβλημένως ζῶντας καὶ μηδενὸς ἄλλου φροντίζοντας
but dissolutely living and for-nothing other caring
πλὴν ὅπως ἀσελγῶς ἀπολαύσονται τῶν καταλειφθέντων,
except how licentiously they-will-enjoy the-things left
τούτους δὲ μισήσετε καὶ προδότας νομιεῖτε καὶ τῆς
these but you-will-hate and traitors you-will-think both of-the
πόλεως καὶ τῆς τῶν προγόνων δόξης· μόλις γὰρ ἂν
city and of-the of-the ancestors reputation hardly for if
οὕτως ὑμᾶς αἴσθωνται πρὸς ἑκατέρους αὐτῶν διακειμένους,
so you they-perceive toward each-of-the-two of-them disposed
ἐθελήσουσιν οἱ νεώτεροι καταφρονήσαντες τῆς ῥᾳθυμίας
will-be-willing the younger having-despised the idleness
προσέχειν σφίσιν αὐτοῖς καὶ τῇ φιλοσοφίᾳ τὸν νοῦν.
to-turn to-them- -selves and to-the philosophy the mind
ἀναμνήσθητε δὲ τὸ κάλλος καὶ τὸ μέγεθος τῶν ἔργων 306
recall and the beauty and the greatness of-the deeds
τῶν τῇ πόλει καὶ τοῖς προγόνοις πεπραγμένων, καὶ
the by-the city and the ancestors done and
διέλθετε πρὸς ὑμᾶς αὐτοὺς καὶ σκέψασθε ποιός τις ἦν
go-through to you yourselves and consider what-sort some was
καὶ πῶς γεγονὼς καὶ τίνα τρόπον πεπαιδευμένος ὁ
and how born and in-what way educated the-one
τοὺς τυράννους ἐκβαλὼν καὶ τὸν δῆμον καταγαγὼν καὶ
the tyrants having-expelled and the people having-restored and
τὴν δημοκρατίαν καταστήσας, ποῖος δέ τις ὁ τοὺς
the democracy having-established what-sort and some the-one the

βαρβάρους Μαραθῶνι τῇ μάχῃ νικήσας καὶ τὴν δόξαν
barbarians at-Marathon in-the battle having-defeated and the glory
τὴν ἐκ ταύτης γενομένην τῇ πόλει κτησάμενος,
the from this having-arisen for-the city having-acquired
307 τίς δ' ἦν, ὁ μετ' ἐκεῖνον τοὺς Ἕλληνας ἐλευθερώσας
who and was the-one after him the Greeks having-freed
καὶ τοὺς προγόνους ἐπὶ ἡγεμονίαν καὶ τὴν δυναστείαν ἣν
and the ancestors to leadership and the dominion which
ἔσχον προαγαγών, ἔτι δὲ τὴν φύσιν τὴν τοῦ Πειραιέως
they-held having-advanced further and the nature the — of-Piraeus
κατιδὼν καὶ τὸ τεῖχος ἀκόντων Λακεδαιμονίων τῇ
having-perceived and the wall unwilling Lacedaemonians round-the
πόλει περιβαλών, τίς δὲ ὁ μετὰ τοῦτον ἀργυρίου καὶ
city having-thrown who and the-one after him with-silver and
χρυσίου τὴν ἀκρόπολιν ἐμπλήσας καὶ τοὺς οἴκους τοὺς
gold the acropolis having-filled and the houses the
ἰδίους μεστοὺς πολλῆς εὐδαιμονίας καὶ πλούτου ποιήσας·
private full of-much prosperity and wealth having-made
308 εὑρήσετε γάρ, ἢν ἐξετάζητε τούτων ἕκαστον, οὐ τοὺς
you-will-find for if you-examine of-these each not the-ones
συκοφαντικῶς βεβιωκότας οὐδὲ τοὺς ἀμελῶς, οὐδὲ τοὺς
sycophantically having-lived nor the-ones carelessly nor the-ones
τοῖς πολλοῖς ὁμοίους ὄντας, ταῦτα διαπεπραγμένους,
to-the many like being these-things having-accomplished
ἀλλὰ τοὺς διαφέροντας καὶ προέχοντας μὴ μόνον ταῖς
but the-ones differing and excelling not only in-the
εὐγενείαις καὶ ταῖς δόξαις, ἀλλὰ καὶ τῷ φρονεῖν καὶ
noble-births and in-the reputations but also in-the to-think and
λέγειν, τούτους ἁπάντων ἀγαθῶν αἰτίους γεγενημένους.
to-speak these of-all goods causes having-been

ὧν εἰκὸς ὑμᾶς ἐνθυμουμένους ὑπὲρ μὲν τοῦ πλήθους 309
which reasonable you considering on-behalf-of indeed the multitude
τοῦτο σκοπεῖν, ὅπως ἔν τε τοῖς ἀγῶσι τοῖς περὶ τῶν
this to-consider how in both the contests the about the
συμβολαίων τῶν δικαίων τεύξονται καὶ τῶν ἄλλων
contracts the just-things they-will-obtain and of-the other
τῶν κοινῶν μεθέξουσι, τοὺς δ' ὑπερέχοντας καὶ τῇ
the public-things they-will-share the-ones but excelling both in-the
φύσει καὶ ταῖς μελέταις, καὶ τοὺς τοιούτους γενέσθαι
nature and in-the practices and the-ones such to-become
προθυμουμένους, ἀγαπᾶν καὶ τιμᾶν καὶ θεραπεύειν,
being-eager to-love and to-honor and to-court
ἐπισταμένους ὅτι καὶ τὸ καλῶν καὶ μεγάλων ἡγήσασθαι
knowing that both the of-fine and great to-lead
πραγμάτων καὶ τὸ δύνασθαι τὰς πόλεις ἐκ τῶν κινδύνων
affairs and the to-be-able the cities from the dangers
σώζειν καὶ τὴν δημοκρατίαν διαφυλάττειν ἐν τοῖς τοιούτοις
to-save and the democracy to-preserve in the such
ἔνεστιν, ἀλλ' οὐκ ἐν τοῖς συκοφάνταις.
is but not in the sycophants
πολλῶν δ' ἐφεστώτων μοι λόγων ἀπορῶ πῶς αὐτοὺς 310
many and pressing-upon me speeches I-am-at-a-loss how them
διαθῶμαι· δοκεῖ γάρ μοι καθ' αὑτὸ μὲν ἕκαστον ὧν
I-should-arrange it-seems for to-me by itself indeed each of-what
διανοοῦμαι ῥηθὲν ἐπιεικὲς ἂν φανῆναι, πάντα δὲ νυνὶ
I-have-in-mind spoken reasonable — to-appear all but now
λεγόμενα πολὺν ἂν ὄχλον ἐμοί τε καὶ τοῖς ἀκούουσι
said great — crowd for-me both and for-the hearers
παρασχεῖν. ὅπερ καὶ περὶ τῶν ἤδη προειρημένων
to-cause which-very also about the-things already said-before

δέδοικα, μὴ τοιοῦτόν τι πάθος αὐτοῖς διὰ τὸ πλῆθος
I-fear lest such some feeling to-them because-of the multitude
τυγχάνῃ συμβεβηκός.
happens having-happened
311 οὕτω γὰρ ἀπλήστως ἅπαντες ἔχομεν περὶ τοὺς λόγους,
so for insatiably all are-disposed about the speeches
ὥστ' ἐπαινοῦμεν μὲν τὴν εὐκαιρίαν καὶ φαμὲν οὐδὲν
that we-praise indeed the timeliness and say nothing
εἶναι τοιοῦτον, ἐπειδὰν δ' οἰηθῶμεν ὡς ἔχομέν τι
to-be such when but we-think that we-have something
λέγειν, ἀμελήσαντες τοῦ μετριάζειν, κατὰ μικρὸν ἀεὶ
to-say having-neglected the to-be-moderate by little always
προστιθέντες εἰς τὰς ἐσχάτας ἀκαιρίας ἐμβάλλομεν ἡμᾶς
adding into the utmost untimelinesses we-throw us
αὐτούς· ὅπου γε καὶ λέγων ἐγὼ ταῦτα καὶ γιγνώσκων,
ourselves where at-least even saying I these-things and knowing
ὅμως ἔτι βούλομαι διαλεχθῆναι πρὸς ὑμᾶς.
nevertheless still I-wish to-discourse with you
312 ἀγανακτῶ γὰρ ὁρῶν τὴν συκοφαντίαν ἄμεινον τῆς
I-am-indignant for seeing the sycophancy better than-the
φιλοσοφίας φερομένην, καὶ τὴν μὲν κατηγοροῦσαν,
philosophy faring and the-one indeed accusing
τὴν δὲ κρινομένην. ὃ τίς ἂν τῶν παλαιῶν ἀνδρῶν
the-other but being-tried which who — of-the ancient men
γενήσεσθαι προσεδόκησεν, ἄλλως τε καὶ παρ' ὑμῖν
to-be-going-to-happen would-have-expected otherwise both and among you
τοῖς ἐπὶ σοφίᾳ μεῖζον τῶν ἄλλων φρονοῦσιν;
the-ones on wisdom greater than-the others thinking
313 οὔκουν ἐπί γε τῶν προγόνων οὕτως εἶχεν, ἀλλὰ
not-then in-the-time-of at-least the ancestors so it-was but
τοὺς μὲν καλουμένους σοφιστὰς ἐθαύμαζον καὶ τοὺς
the indeed so-called sophists they-admired and the

συνόντας αὐτοῖς ἐζήλουν, τοὺς δὲ συκοφάντας πλείστων
associates with-them they-envied the but sycophants of-most
κακῶν αἰτίους ἐνόμιζον εἶναι. μέγιστον δὲ τεκμήριον·
evils causes they-thought to-be greatest and proof
Σόλωνα μὲν γάρ, τὸν πρῶτον τῶν πολιτῶν λαβόντα
Solon indeed for the first of-the citizens having-got
τὴν ἐπωνυμίαν ταύτην, προστάτην ἠξίωσαν τῆς πόλεως
the title this leader they-thought-fit of-the city
εἶναι, περὶ δὲ τῶν συκοφαντῶν χαλεπωτέρους ἢ περὶ
to-be about but the sycophants harsher than about
τῶν ἄλλων κακουργιῶν τοὺς νόμους ἔθεσαν.
the other crimes the laws they-laid-down
τοῖς μὲν γὰρ μεγίστοις τῶν ἀδικημάτων ἐν ἑνὶ τῶν 314
for-the indeed for greatest of-the wrongs in one of-the
δικαστηρίων τὴν κρίσιν ἐποίησαν, κατὰ δὲ τούτων γραφὰς
courts the trial they-made against but these indictments
μὲν πρὸς τοὺς θεσμοθέτας, εἰσαγγελίας δ' εἰς τὴν βουλήν,
indeed before the thesmothetae impeachments and to the council
προβολὰς δ' ἐν τῷ δήμῳ, νομίζοντες τοὺς ταύτῃ τῇ τέχνῃ
denunciations and in the assembly thinking the-ones this the art
χρωμένους ἁπάσας ὑπερβάλλειν τὰς πονηρίας. τοὺς μὲν γὰρ
using all to-exceed the wickednesses the indeed for
ἄλλους ἀλλ' οὖν πειρᾶσθαί γε λανθάνειν κακουργοῦντας,
others but anyway to-try at-least to-escape-notice doing-evil
τούτους δ' ἐν ἅπασιν ἐπιδείκνυσθαι τὴν αὑτῶν ὠμότητα 315
these but in all to-display the their-own cruelty
καὶ μισανθρωπίαν καὶ φιλαπεχθημοσύνην. κἀκεῖνοι μὲν
and misanthropy and quarrelsomeness and-they indeed
οὕτως ἐγίγνωσκον περὶ αὐτῶν· ὑμεῖς δὲ τοσοῦτον ἀπέχετε
so judged about them you but so-much are-far
τοῦ κολάζειν αὐτούς, ὥστε τούτοις χρῆσθε καὶ κατηγόροις
from-the to-punish them that these you-use both as-accusers

καὶ νομοθέταις περὶ τῶν ἄλλων. καί τοι προσῆκεν αὐτοὺς
and lawgivers about the others and yet it-befitted them
νῦν μισεῖσθαι μᾶλλον ἢ κατ᾽ ἐκεῖνον τὸν χρόνον.
now to-be-hated more than in that the time
316 τότε μὲν γὰρ ἐν τοῖς ἐγκυκλίοις μόνον καὶ τοῖς κατὰ
then indeed for in the routine-affairs only and the in
τὴν πόλιν ἔβλαπτον τοὺς συμπολιτευομένους· ἐπειδὴ δ᾽
the city they-harmed the fellow-citizens when but
αὐξηθείσης τῆς πόλεως καὶ λαβούσης τὴν ἀρχὴν οἱ
having-been-increased the city and having-taken the empire the
πατέρες ἡμῶν, μᾶλλον θαρρήσαντες τοῦ συμφέροντος,
fathers our more having-grown-bold than-the advantage
τοῖς μὲν καλοῖς κἀγαθοῖς τῶν ἀνδρῶν καὶ μεγάλην τὴν
the indeed fine and-good of-the men and great the
πόλιν ποιήσασι διὰ τὰς δυναστείας ἐφθόνησαν, πονηρῶν
city having-made because-of the powers envied wicked
δ᾽ ἀνθρώπων καὶ μεστῶν θρασύτητος ἐπεθύμησαν,
but men and full of-insolence desired
317 οἰηθέντες ταῖς μὲν τόλμαις καὶ ταῖς φιλαπεχθημοσύναις
having-thought by-the indeed daring and the quarrelsomeness
ἱκανοὺς αὐτοὺς ἔσεσθαι διαφυλάττειν τὴν δημοκρατίαν,
sufficient them to-be-going-to-be to-preserve the democracy
διὰ δὲ τὴν φαυλότητα τῶν ἐξ ἀρχῆς αὐτοῖς
because-of but the meanness of-the-things from beginning to-them
ὑπαρξάντων οὐ μέγα φρονήσειν οὐδ᾽ ἐπιθυμήσειν ἑτέρας
existing not great to-be-going-to-aspire nor to-be-going-to-desire another
πολιτείας. ἐκ ταύτης τῆς μεταβολῆς τί τῶν δεινῶν οὐ
constitution from this the change what of-the terrible-things not
συνέπεσε τῇ πόλει, τί δὲ τῶν μεγίστων κακῶν οἱ ταύτην
befell the city what and of-the greatest evils the-ones this
ἔχοντες τὴν φύσιν οὐ καὶ λέγοντες καὶ πράττοντες διετέλεσαν;
having the nature not both saying and doing continued

οὐ τοὺς μὲν ἐνδοξοτάτους τῶν πολιτῶν καὶ μάλιστα 318
not the indeed most-distinguished of-the citizens and most
δυναμένους ποιῆσαί τι τὴν πόλιν ἀγαθόν, ὀλιγαρχίαν
able to-do something the city good oligarchy
ὀνειδίζοντες καὶ λακωνισμόν, οὐ πρότερον ἐπαύσαντο
reproaching and Laconism not before did-they-cease
πρὶν ἠνάγκασαν ὁμοίους γενέσθαι ταῖς αἰτίαις ταῖς
before they-compelled like to-become to-the charges the
λεγομέναις περὶ αὐτῶν· τοὺς δὲ συμμάχους λυμαινόμενοι
spoken about them the but allies maltreating
καὶ συκοφαντοῦντες, καὶ τοὺς βελτίστους ἐκ τῶν ὄντων
and slandering and the best from the properties
ἐκβάλλοντες, οὕτω διέθεσαν ὥσθ' ἡμῶν μὲν ἀποστῆναι,
expelling so disposed that from-us indeed to-revolt
τῆς δὲ Λακεδαιμονίων ἐρασθῆναι φιλίας καὶ συμμαχίας;
of-the but of-Lacedaemonians to-fall-in-love-with friendship and alliance
ἐξ ὧν εἰς πόλεμον καταστάντες πολλοὺς ἐπείδομεν τῶν 319
from which into war having-come many we-looked-on of-the
πολιτῶν τοὺς μὲν τελευτήσαντας, τοὺς δ' ἐπὶ τοῖς
citizens the-ones indeed having-died the-others and at the
πολεμίοις γενομένους, τοὺς δ' εἰς ἔνδειαν τῶν ἀναγκαίων
enemies having-become the-others and into want of-the necessities
καταστάντας, ἔτι δὲ τὴν δημοκρατίαν δὶς καταλυθεῖσαν
having-come further and the democracy twice overthrown
καὶ τὰ τείχη τῆς πατρίδος κατασκαφέντα, τὸ δὲ μέγιστον,
and the walls of-the fatherland razed the and greatest
ὅλην τὴν πόλιν περὶ ἀνδραποδισμοῦ κινδυνεύσασαν καὶ
whole the city about enslavement having-been-in-danger and
τὴν ἀκρόπολιν τοὺς πολεμίους οἰκήσαντας.
the acropolis the enemies having-occupied

320 ἀλλὰ γὰρ αἰσθάνομαι, καίπερ ὑπὸ τῆς ὀργῆς βίᾳ
but for I-perceive although by the anger by-force
φερόμενος, τὸ μὲν ὕδωρ ἡμᾶς ἐπιλεῖπον, αὐτὸς δ᾽
being-carried the indeed water us running-out myself and
ἐμπεπτωκὼς εἰς λόγους ἡμερησίους καὶ κατηγορίας.
having-fallen into speeches for-a-whole-day and accusations
ὑπερβὰς οὖν τὸ πλῆθος τῶν συμφορῶν τῶν διὰ
having-passed-over then the multitude of-the misfortunes the through
τούτους γεγενημένων, καὶ διωσάμενος τὸν ὄχλον τῶν
these having-arisen and having-pushed-aside the crowd of-the-things
ἐνόντων εἰπεῖν περὶ τῆς τούτων συκοφαντίας, μικρῶν ἔτι
possible to-say about the of-these sycophancy small-things still
πάνυ μνησθεὶς ἤδη καταλύσω τὸν λόγον.
very having-mentioned now I-shall-end the speech
321 τοὺς μὲν οὖν ἄλλους ὁρῶ τοὺς κινδυνεύοντας, ἐπειδὰν
the indeed then others I-see the-ones being-in-danger whenever
περὶ τὴν τελευτὴν ὦσι τῆς ἀπολογίας, ἱκετεύοντας,
toward the end they-are of-the defense entreating
δεομένους, τοὺς παῖδας, τοὺς φίλους ἀναβιβαζομένους·
begging the children the friends bringing-up
ἐγὼ δὲ οὔτε πρέπειν οὐδὲν ἡγοῦμαι τῶν τοιούτων τοῖς
I but neither to-befit any I-think of-the such-things for-the
τηλικούτοις, πρός τε τῷ ταῦτα γιγνώσκειν, αἰσχυνθείην
so-old besides and the these-things to-know I-would-be-ashamed
ἄν, εἰ δι᾽ ἄλλο τι σωζοίμην ἢ διὰ τοὺς λόγους
— if through other something I-should-be-saved than through the speeches
τοὺς προειρημένους. οἶδα γὰρ ἐμαυτὸν οὕτως ὁσίως καὶ
the said-before I-know for myself so piously and
δικαίως κεχρημένον αὐτοῖς καὶ περὶ τὴν πόλιν καὶ περὶ
justly having-used them both toward the city and toward

τοὺς προγόνους καὶ μάλιστα περὶ τοὺς θεούς, ὥστε, εἴ
the ancestors and most toward the gods that if
τι μέλει τῶν ἀνθρωπίνων αὐτοῖς πραγμάτων,
anything concerns of-the human to-them affairs
οὐδὲ τῶν νῦν περὶ ἐμὲ γιγνομένων οὐδὲν αὐτοὺς οἶμαι 322
not-even of-the-things now about me happening anything them I-think
λανθάνειν. διόπερ οὐκ ὀρρωδῶ τὸ μέλλον συμβήσεσθαι
to-escape-notice therefore not I-dread the-thing going to-happen
παρ᾽ ὑμῶν, ἀλλὰ θαρρῶ καὶ πολλὰς ἐλπίδας ἔχω τότε
from you but I-am-confident and many hopes I-have then
μοι τοῦ βίου τὴν τελευτὴν ἥξειν, ὅταν μέλλῃ
to-me of-the life the end to-be-going-to-come whenever it-is-going
συνοίσειν ἡμῖν, σημείῳ χρώμενος ὅτι καὶ τὸν παρελθόντα
to-be-advantageous for-us as-sign using that also the past
χρόνον οὕτω τυγχάνω βεβιωκὼς μέχρι ταύτης τῆς ἡμέρας,
time so I-happen having-lived up-to this the day
ὡς περ προσήκει τοὺς εὐσεβεῖς καὶ θεοφιλεῖς τῶν ἀνθρώπων.
as very befits the pious and god-loved of-the men
ὡς οὖν ἐμοῦ ταύτην ἔχοντος τὴν γνώμην, καὶ νομίζοντος 323
as then me this having the opinion and thinking
ὅ τι ἂν ὑμῖν δόξῃ, τοῦθ᾽ ἕξειν μοι καλῶς καὶ
what ever — to-you seems this to-be-going-to-be for-me well and
συμφερόντως, ὅπως ἕκαστος ὑμῶν χαίρει καὶ βούλεται,
advantageously as each of-you rejoices and wishes
τοῦτον τὸν τρόπον φερέτω τὴν ψῆφον.
this the way let-him-cast the vote

ISOCRATES

ΠΑΝΑΘΗΝΑΪΚΟΣ

Panathenaicus

In his youth Isocrates chose to write not myths and marvels but discourses on what is useful to Athens and the Greeks. Now, at ninety-four, such speeches no longer suit him, so if this one seems softer than his earlier work it should not be compared with them. He will speak of the city's deeds and the ancestors' virtue, but first of what has happened to him: though blessed with health, ample means, and repute, he is querulous in old age and blames his nature, which lacked both the voice and the boldness to speak in public, so he turned to philosophy and writing. Orators serve their own interest, yet he is slandered while they are honored. Lately some of his acquaintances reported that three or four common sophists at the Lyceum were reciting Homer and Hesiod, and the boldest of them said that Isocrates despises all such teaching and abolishes every other philosophy and education, and he was confounded, since he had thought his war on such boasters well known.

νεώτερος μὲν ὢν προῃρούμην γράφειν τῶν λόγων οὐ τοὺς 1
younger indeed being I-chose to-write of-the speeches not the
μυθώδεις οὐδὲ τοὺς τερατείας καὶ ψευδολογίας μεστούς,
mythical nor the-ones of-marvels and falsehoods full
οἷς οἱ πολλοὶ μᾶλλον χαίρουσιν ἢ τοῖς περὶ τῆς
in-which the many more delight than in-the-ones about the
αὑτῶν σωτηρίας λεγομένοις, οὐδὲ τοὺς τὰς παλαιὰς πράξεις
their-own safety spoken nor the-ones the ancient deeds
καὶ τοὺς πολέμους τοὺς Ἑλληνικοὺς ἐξηγουμένους, καίπερ
and the wars the Greek expounding although
εἰδὼς δικαίως αὐτοὺς ἐπαινουμένους, οὐδ' αὖ τοὺς ἁπλῶς
knowing justly them praised nor again the-ones simply
δοκοῦντας εἰρῆσθαι καὶ μηδεμιᾶς κομψότητος μετέχοντας,
seeming to-have-been-spoken and of-no elegance partaking
οὓς οἱ δεινοὶ περὶ τοὺς ἀγῶνας παραινοῦσι τοῖς νεωτέροις
which the clever about the contests advise the younger
μελετᾶν, εἴπερ βούλονται πλέον ἔχειν τῶν ἀντιδίκων,
to-practice if-indeed they-wish more to-have than-the opponents

2 ἀλλὰ πάντας τούτους ἐάσας περὶ ἐκείνους ἐπραγματευόμην,
but all these having-let-go about those I-busied-myself
τοὺς περὶ τῶν συμφερόντων τῇ τε πόλει καὶ τοῖς ἄλλοις
the-ones about the advantageous-things for-the both city and the other
Ἕλλησι συμβουλεύοντας, καὶ πολλῶν μὲν ἐνθυμημάτων
Greeks advising and of-many indeed reflections
γέμοντας, οὐκ ὀλίγων δ' ἀντιθέσεων καὶ παρισώσεων καὶ
full not few and of-antitheses and of-parallelisms and
τῶν ἄλλων ἰδεῶν τῶν ἐν ταῖς ῥητορείαις διαλαμπουσῶν καὶ
of-the other figures the in the oratory shining-out and
τοὺς ἀκούοντας ἐπισημαίνεσθαι καὶ θορυβεῖν ἀναγκαζουσῶν.
the hearers to-applaud and to-shout compelling
3 νῦν δ' οὐδ' ὁπωσοῦν τοὺς τοιούτους. ἡγοῦμαι γὰρ οὐχ
now but not-even in-any-way the such I-think for not
ἁρμόττειν οὔτε τοῖς ἔτεσι τοῖς ἐνενήκοντα καὶ τέτταρσιν,
to-befit either the years the ninety and four
ἃ γὰ τυγχάνω γεγονώς, οὔθ' ὅλως τοῖς ἤδη πολιὰς ἔχουσιν,
which-I happen having-become or at-all the-ones already gray-hairs having
ἐκεῖνον τὸν τρόπον ἔτι λέγειν, ἀλλ' ὡς ἅπαντες μὲν ἂν
that the manner still to-speak but as all indeed —
ἐλπίσειαν εἰ βουληθεῖεν, οὐδεὶς δ' ἂν δυνηθείη ῥᾳδίως πλὴν
would-hope if they-should-wish no-one but — could-be-able easily except
τῶν πονεῖν ἐθελόντων καὶ σφόδρα προσεχόντων τὸν νοῦν.
the-ones to-toil willing and very turning the mind
4 τούτου δ' ἕνεκεν ταῦτα προεῖπον, ἵν' ἤν τισιν ὁ
of-this and for-the-sake these-things I-said-before so-that if to-some the
μέλλων δειχθήσεσθαι λόγος μαλακώτερος ὢν φαίνηται
going to-be-shown speech softer being appear
τῶν πρότερον διαδεδομένων, μὴ παραβάλλωσι πρὸς τὴν
than-the before published not they-compare to the

ἐκείνων ποικιλίαν, ἀλλὰ πρὸς τὴν ὑπόθεσιν αὐτὸν κρίνωσι
of-those intricacy but to the subject it they-judge
τὴν ἐν τῷ παρόντι δεδοκιμασμένην.
the in the present approved
διαλέξομαι δὲ περί τε τῶν τῇ πόλει πεπραγμένων καὶ 5
I-shall-discourse and about both the-things by-the city done and
περὶ τῆς τῶν προγόνων ἀρετῆς, οὐκ ἀπὸ τούτων ἀρξάμενος,
about the of-the ancestors virtue not from these having-begun
ἀλλ᾽ ἀπὸ τῶν ἐμοὶ συμβεβηκότων· ἐντεῦθεν γὰρ οἶμαι
but from the-things to-me having-happened from-there for I-think
μᾶλλον κατεπείγειν. πειρώμενος γὰρ ἀναμαρτήτως ζῆν καὶ
more to-press trying for blamelessly to-live and
τοῖς ἄλλοις ἀλύπως, οὐδένα διαλέλοιπα χρόνον ὑπὸ μὲν
to-the others inoffensively no I-have-left-off time by indeed
τῶν σοφιστῶν τῶν ἀδοκίμων καὶ πονηρῶν διαβαλλόμενος,
the sophists the disreputable and wicked slandered
ὑπ᾽ ἄλλων δέ τινων οὐχ οἷός εἰμι γιγνωσκόμενος, ἀλλὰ
by others but some not such-as I-am judged but
τοιοῦτος ὑπολαμβανόμενος οἷον ἂν παρ᾽ ἑτέρων ἀκούσωσιν.
such supposed as — from others they-bear
βούλομαι οὖν προδιαλεχθῆναι περί τ᾽ ἐμαυτοῦ καὶ 6
I-wish then to-discourse-beforehand about both myself and
περὶ τῶν οὕτω πρός με διακειμένων, ἵν᾽ ἤν πως
about the-ones so toward me disposed so-that if somehow
οἷός τε γένωμαι, τοὺς μὲν παύσω βλασφημοῦντας,
able — I-become the-ones indeed I-may-stop slandering
τοὺς δ᾽ εἰδέναι ποιήσω περὶ ἃ τυγχάνω διατρίβων·
the-ones but to-know I-may-make about what I-happen spending-time
ἦν γὰρ ταῦτα τῷ λόγῳ δυνηθῶ διοικῆσαι κατὰ
if for these-things by-the speech I-be-able to-manage according-to
τρόπον, ἐλπίζω τὸν ἐπίλοιπον χρόνον αὐτός τε ἀλύπως
manner I-hope the remaining time myself both inoffensively

διάξειν, καὶ τῷ λόγῳ τῷ μέλλοντι ῥηθήσεσθαι τοὺς
to-be-going-to-pass and to-the speech the going to-be-spoken the-ones
παρόντας μᾶλλον προσέξειν τὸν νοῦν.
present more to-turn the mind

7 οὐκ ὀκνήσω δὲ κατειπεῖν οὔτε τὴν νῦν ἐγγιγνομένην ἐν τῇ
not I-shall-shrink and to-declare either the now arising in the
διανοίᾳ μοι ταραχήν, οὔτε τὴν ἀτοπίαν ὧν ἐν τῷ παρόντι
mind for-me confusion or the strangeness of-what in the present
τυγχάνω γιγνώσκων, οὔτ' εἴ τι πράττω τῶν δεόντων.
I-happen judging or whether anything I-do of-the needful-things
ἐγὼ γὰρ μετεσχηκὼς τῶν μεγίστων ἀγαθῶν, ὧν ἅπαντες
I for having-shared of-the greatest goods which all
ἂν εὔξαιντο μεταλαβεῖν, πρῶτον μὲν τῆς περὶ τὸ σῶμα
— would-pray to-share-in first indeed of-the about the body
καὶ τὴν ψυχὴν ὑγιείας οὐχ ὡς ἔτυχον, ἀλλ' ἐναμίλλως τοῖς
and the soul health not as I-chanced but rivaling the-ones
μάλιστα περὶ ἑκάτερον τούτων εὐτυχηκόσιν, ἔπειτα τῆς
most in each of-these having-been-fortunate then of-the
περὶ τὸν βίον εὐπορίας, ὥστε μηδενὸς πώποτ' ἀπορῆσαι τῶν
about the life prosperity so-that of-nothing ever to-be-in-want of-the
μετρίων μηδ' ὧν ἄνθρωπος ἂν νοῦν ἔχων ἐπιθυμήσειεν,
moderate nor of-which a-man — sense having would-desire

8 ἔτι τοῦ μὴ τῶν καταβεβλημένων εἷς εἶναι μηδὲ τῶν
further of-the not of-the cast-aside one to-be nor of-the
κατημελημένων, ἀλλ' ἐκείνων περὶ ὧν οἱ χαριέστατοι
neglected but of-those about whom the most-refined
τῶν Ἑλλήνων καὶ μνησθεῖεν ἂν καὶ διαλεχθεῖεν ὡς
of-the Greeks both would-make-mention — and would-discourse as
σπουδαίων ὄντων, — τούτων ἁπάντων μοι συμβεβηκότων
worthy being these all to-me having-happened
τῶν μὲν ὑπερβαλλόντως τῶν δ' ἐξαρκούντως οὐκ ἀγαπῶ
the indeed exceedingly the but sufficiently not I-am-content

ζῶν ἐπὶ τούτοις, ἀλλ᾽ οὕτω τὸ γῆράς ἐστι δυσάρεστον
living on these but so the old-age is hard-to-please
καὶ μικρολόγον καὶ μεμψίμοιρον, ὥστε πολλάκις ἤδη τήν
and petty and querulous that often already the
τε φύσιν τὴν ἐμαυτοῦ κατεμεμψάμην,
both nature the my-own I-have-blamed
ἧς οὐδεὶς ἄλλος καταπεφρόνηκε, καὶ τὴν τύχην ὠδυράμην, 9
which no-one other has-despised and the fortune I-lamented
ταύτῃ μὲν οὐδὲν ἔχων ἐπικαλεῖν ἄλλο πλὴν ὅτι περὶ τὴν
it indeed nothing having to-reproach other except that about the
φιλοσοφίαν ἣν προειλόμην ἀτυχίαι τινὲς καὶ συκοφαντίαι
philosophy which I-chose misfortunes some and sycophancies
γεγόνασι, τὴν δὲ φύσιν εἰδὼς πρὸς μὲν τὰς πράξεις
have-arisen the but nature knowing for indeed the actions
ἀρρωστοτέραν καὶ μαλακωτέραν οὖσαν τοῦ δέοντος,
weaker and softer being than-the needful
πρὸς δὲ τοὺς λόγους οὔτε τελείαν οὔτε πανταχῇ χρησίμην,
for but the speeches neither perfect nor everywhere useful
ἀλλὰ δοξάσαι μὲν περὶ ἑκάστου τὴν ἀλήθειαν μᾶλλον
but to-form-opinion indeed about each the truth more
δυναμένην τῶν εἰδέναι φασκόντων, εἰπεῖν δὲ περὶ τῶν
able than-the-ones to-know claiming to-speak but about the
αὐτῶν τούτων ἐν συλλόγῳ πολλῶν ἀνθρώπων ἁπασῶν
same these in a-gathering of-many men from-all
ὡς ἔπος εἰπεῖν ἀπολελειμμένην.
so-to word to-say left-behind
οὕτω γὰρ ἐνδεὴς ἀμφοτέρων ἐγενόμην τῶν μεγίστην 10
so for lacking in-both I-became the greatest
δύναμιν ἐχόντων παρ᾽ ἡμῖν, φωνῆς ἱκανῆς καὶ τόλμης,
power having among us voice adequate and boldness
ὡς οὐκ οἶδ᾽ εἴ τις ἄλλος τῶν πολιτῶν· ὧν οἱ μὴ
as not I-know if anyone other of-the citizens which the-ones not

τυχόντες ἀτιμότεροι περιέρχονται πρὸς τὸ δοκεῖν ἄξιοί
having-obtained more-dishonored go-about toward the to-seem worthy
τινος εἶναι τῶν ὀφειλόντων τῷ δημοσίῳ· τοῖς
of-something to-be than-the-ones owing to-the treasury for-the
μὲν γὰρ ἐκτίσειν τὸ καταγνωσθὲν ἐλπίδες ὕπεισιν,
indeed for to-be-going-to-pay the fine hopes steal-in
οἱ δ' οὐδέποτ' ἂν τὴν φύσιν μεταβάλοιεν.
the-ones but never — the nature could-change
11 οὐ μὴν ἐπὶ τούτοις ἀθυμήσας περιεῖδον ἐμαυτὸν ἄδοξον
not however at these having-lost-heart I-overlooked myself without-fame
οὐδ' ἀφανῆ παντάπασι γενόμενον, ἀλλ' ἐπειδὴ τοῦ
nor obscure altogether having-become but since the
πολιτεύεσθαι διήμαρτον, ἐπὶ τὸ φιλοσοφεῖν καὶ πονεῖν καὶ
to-engage-in-politics I-missed to the to-philosophize and to-toil and
γράφειν ἃ διανοηθείην κατέφυγον, οὐ περὶ μικρῶν τὴν
to-write what I-should-think-out I-took-refuge not about small-things the
προαίρεσιν ποιούμενος οὐδὲ περὶ τῶν ἰδίων συμβολαίων οὐδὲ
choice making nor about the private contracts nor
περὶ ὧν ἄλλοι τινὲς ληροῦσιν, ἀλλὰ περὶ τῶν Ἑλληνικῶν καὶ
about what others some babble but about the Greek and
βασιλικῶν καὶ πολιτικῶν πραγμάτων, δι' ἃ προσήκειν
royal and political affairs because-of which to-be-fitting
ᾠόμην μοι τοσούτῳ μᾶλλον τιμᾶσθαι τῶν ἐπὶ τὸ βῆμα
I-thought for-me by-so-much more to-be-honored than-the-ones to the platform
παριόντων, ὅσῳ περ περὶ μειζόνων καὶ καλλιόνων ἢ
coming-forward by-as-much very about greater and finer-things than
ἐκεῖνοι τοὺς λόγους ἐποιούμην. ὧν οὐδὲν ἡμῖν ἀποβέβηκεν.
those the speeches I-was-making of-which nothing to-us has-turned-out
12 καίτοι πάντες ἴσασι τῶν μὲν ῥητόρων τοὺς πολλοὺς οὐχ
and-yet all know of-the indeed orators the many not
ὑπὲρ τῶν τῇ πόλει συμφερόντων, ἀλλ' ὑπὲρ ὧν αὐτοὶ
on-behalf-of the for-the city advantageous-things but on-behalf-of what themselves

λήψεσθαι προσδοκῶσι, δημηγορεῖν τολμῶντας, ἐμὲ δὲ καὶ
to-be-going-to-get they-expect to-harangue daring me but and
τοὺς ἐμοὺς οὐ μόνον τῶν κοινῶν ἀπεχομένους μᾶλλον
the my not only from-the public-funds abstaining more
τῶν ἄλλων, ἀλλὰ καὶ τῶν ἰδίων εἰς τὰς τῆς πόλεως
than-the others but also of-the private-means on the of-the city
χρείας ὑπὲρ τὴν δύναμιν τὴν ἡμετέραν αὐτῶν δαπανωμένους,
needs beyond the means the our own spending
ἔτι δὲ τοὺς μὲν ἢ λοιδορουμένους ἐν ταῖς ἐκκλησίαις 13
further and the-ones indeed either railing in the assemblies
περὶ μεσεγγυήματος σφίσιν αὐτοῖς ἢ λυμαινομένους τοὺς
about a-stake-held for-them- -selves or maltreating the
συμμάχους ἢ τῶν ἄλλων ὁν ἂν τύχωσι συκοφαντοῦντας,
allies or of-the others whomever — they-chance blackmailing
ἐμὲ δὲ τῶν λόγων ἡγεμόνα τούτων γεγενημένον, τῶν
me but of-the speeches leader of-these having-been of-the-ones
παρακαλούντων τοὺς Ἕλληνας ἐπί τε τὴν ὁμόνοιαν τὴν
summoning the Greeks to both the concord the
πρὸς ἀλλήλους καὶ τὴν στρατείαν τὴν ἐπὶ τοὺς βαρβάρους,
with one-another and the expedition the against the barbarians
καὶ τῶν συμβουλευόντων ἀποικίαν ἐκπέμπειν κοινῇ 14
and of-the-ones advising a-colony to-send-out in-common
πάντας ἡμᾶς ἐπὶ τοσαύτην χώραν καὶ τοιαύτην, περὶ
all us to so-great land and such about
ἧς ὅσοι περ ἀκηκόασιν ὁμολογοῦσιν ἡμᾶς τε, εἰ
which as-many-as very have-heard agree us both if
σωφρονήσαιμεν καὶ παυσαίμεθα τῆς πρὸς ἀλλήλους
we-should-be-sensible and should-cease from-the toward one-another
μανίας, ταχέως ἂν ἄνευ πόνων καὶ κινδύνων κατασχεῖν
madness quickly — without toils and dangers to-occupy
αὐτήν, ἐκείνην τε ῥᾳδίως ἂν ἅπαντας δέξασθαι τοὺς ἐνδεεῖς
it it and easily — all to-receive the needy

ἡμῶν ὄντας τῶν ἐπιτηδείων· ὧν πράξεις, εἰ πάντες
of-us being of-the necessities than-which actions if all
συνελθόντες ζητοῖεν, οὐδέποτ' ἂν εὕροιεν καλλίους
having-come-together should-seek never — would-they-find finer
οὐδὲ μείζους οὐδὲ μᾶλλον ἅπασιν ἡμῖν συμφερούσας.
nor greater nor more for-all us advantageous
15 ἀλλ' ὅμως οὕτω πολὺ τῇ διανοίᾳ διεστώτων ἡμῶν,
but nevertheless so much in-the mind standing-apart we
καὶ τοσούτῳ σπουδαιοτέραν ἐμοῦ πεποιημένου τὴν αἵρεσιν,
and so-much more-serious me having-made the choice
οὐ δικαίως οἱ πολλοὶ περὶ ἡμῶν ὑπειλήφασιν, ἀλλὰ
not justly the many about us have-supposed but
ταραχωδῶς καὶ παντάπασιν ἀλογίστως. τῶν μὲν γὰρ
confusedly and altogether irrationally of-the indeed for
ῥητόρων τὸν τρόπον ψέγοντες προστάτας αὐτοὺς τῆς
orators the character blaming leaders them of-the
πόλεως ποιοῦνται καὶ κυρίους ἁπάντων καθιστᾶσιν,
city they-make and masters of-all they-establish
ἐμοῦ δὲ τοὺς λόγους ἐπαινοῦντες αὐτῷ μοι φθονοῦσι,
of-me but the speeches praising me myself they-envy
δι' οὐδὲν ἕτερον ἢ διὰ τούτους οὓς ἀποδεχόμενοι
because-of nothing other than because-of these which approving
τυγχάνουσιν· οὕτως ἀτυχῶς φέρομαι παρ' αὐτοῖς.
they-happen so unfortunately I-fare among them
16 καὶ τί δεῖ θαυμάζειν τῶν πρὸς ἁπάσας τὰς ὑπεροχὰς
and why is-it-necessary to-wonder-at the-ones toward all the excellences
οὕτω διακεῖσθαι πεφυκότων, ὅπου καὶ τῶν οἰομένων
so to-be-disposed endowed where even of-the-ones thinking
διαφέρειν καὶ ζηλούντων ἐμὲ καὶ μιμεῖσθαι γλιχομένων
to-excel and emulating me and to-imitate eager
τινὲς ἔτι δυσμενέστερον ἔχουσί μοι τῶν ἰδιωτῶν· ὧν
some still more-hostilely are-disposed to-me than-the private-men than-whom

τίνας ἄν τις εὕροι πονηροτέρους, εἰρήσεται γάρ, εἰ καί
whom — anyone could-find more-wicked it-shall-be-said for if even
τισι δόξω νεώτερα καὶ βαρύτερα λέγειν τῆς ἡλικίας,
to-some I-shall-seem more-youthful and heavier-things to-say than-the age
οἵτινες οὔτε φράζειν οὐδὲν μέρος ἔχοντες τοῖς μαθηταῖς
who neither to-explain any part having to-the pupils
τῶν εἰρημένων ὑπ᾽ ἐμοῦ, τοῖς τε λόγοις παραδείγμασι
of-the-things said by me the both speeches as-models
χρώμενοι τοῖς ἐμοῖς καὶ ζῶντες ἐντεῦθεν τοσούτου δέουσι
using the my and living from-there so-far fall-short
χάριν ἔχειν τούτων, ὥστ᾽ οὐδ᾽ ἀμελεῖν ἡμῶν ἐθέλουσιν,
gratitude to-have for-these that not-even to-ignore us they-are-willing
ἀλλ᾽ ἀεί τι φλαῦρον περὶ ἐμοῦ λέγουσιν;
but always something mean about me they-say
ἕως μὲν οὖν τοὺς λόγους μου ἐλυμαίνοντο, 17
while indeed then the speeches my they-maltreated
παραναγιγνώσκοντες ὡς δυνατὸν κάκιστα τοῖς
reading-alongside as possible worst with-the
ἑαυτῶν καὶ διαιροῦντες οὐκ ὀρθῶς καὶ κατακνίζοντες
their-own and dividing not rightly and mangling
καὶ πάντα τρόπον διαφθείροντες, οὐδὲν ἐφρόντιζον τῶν
and every way spoiling nothing I-cared-about of-the
ἀπαγγελλομένων, ἀλλὰ ῥᾳθύμως εἶχον· μικρὸν δὲ πρὸ
things-reported but idly I-was-disposed a-little but before
τῶν Παναθηναίων τῶν μεγάλων ἠχθέσθην δι᾽ αὐτούς.
the Panathenaea the Great I-was-vexed because-of them
ἀπαντήσαντες γάρ τινές μοι τῶν ἐπιτηδείων ἔλεγον 18
having-met for some me of-the intimates said
ὡς ἐν τῷ Λυκείῳ συγκαθεζόμενοι τρεῖς ἢ τέτταρες
that in — Lyceum sitting-together three or four
τῶν ἀγελαίων σοφιστῶν καὶ πάντα φασκόντων εἰδέναι
of-the common sophists and all-things claiming to-know

καὶ ταχέως πανταχοῦ γιγνομένων διαλέγοιντο περί τε
and quickly everywhere being were-discoursing about both
τῶν ἄλλων ποιητῶν καὶ τῆς Ἡσιόδου καὶ τῆς Ὁμήρου
the other poets and the of-Hesiod and the of-Homer
ποιήσεως, οὐδὲν μὲν παρ᾽ αὑτῶν λέγοντες, τὰ δ᾽
poetry nothing indeed from themselves saying the-things but
ἐκείνων ῥαψῳδοῦντες καὶ τῶν πρότερον ἄλλοις τισὶν
of-those reciting and of-the-things before by-others some
εἰρημένων τὰ χαριέστατα μνημονεύοντες·
said the most-graceful remembering

19 ἀποδεξαμένων δὲ τῶν περιεστώτων τὴν διατριβὴν αὐτῶν
having-approved and the bystanders the discourse of-them
ἕνα τὸν τολμηρότατον ἐπιχειρῆσαί με διαβάλλειν, λέγονθ᾽
one the most-daring to-attempt me to-slander saying
ὡς ἐγὼ πάντων καταφρονῶ τῶν τοιούτων, καὶ τάς τε
that I all despise the such and the both
φιλοσοφίας τὰς τῶν ἄλλων καὶ τὰς παιδείας ἁπάσας
philosophies the of-the others and the educations all
ἀναιρῶ, καί φημι πάντας ληρεῖν πλὴν τοὺς μετεσχηκότας
abolish and say all to-babble except the-ones having-shared
τῆς ἐμῆς διατριβῆς· τούτων δὲ ῥηθέντων ἀηδῶς τινας
of-the my occupation these and having-been-said unpleasantly some
τῶν παρόντων διατεθῆναι πρὸς ἡμᾶς.
of-the present to-be-disposed toward us

20 ὡς μὲν οὖν ἐλυπήθην καὶ συνεταράχθην ἀκούσας
how indeed then I-was-pained and was-confounded having-heard
ἀποδέξασθαί τινας τοὺς λόγους τούτους, οὐκ ἂν
to-have-approved some the words these not —
δυναίμην εἰπεῖν· ᾤμην γὰρ οὕτως ἐπιφανὴς εἶναι τοῖς
I-could to-say I-thought for so conspicuous to-be against-the
ἀλαζονευομένοις πολεμῶν καὶ περὶ ἐμαυτοῦ μετρίως
boasters warring and about myself moderately

διειλεγμένος, μᾶλλον δὲ ταπεινῶς, ὥστε μηδέν' ἄν ποτε
having-discoursed more but humbly that no-one — ever
γενέσθαι πιστὸν τῶν λεγόντων ὡς ἐγὼ τοιαύταις
to-become believing of-the-ones saying that I such
ἀλαζονείαις ἐχρησάμην.
boastings used
ἀλλὰ γὰρ οὐκ ἀλόγως ὠδυράμην ἐν ἀρχῇ τὴν ἀτυχίαν 21
but for not unreasonably I-lamented in beginning the misfortune
τὴν παρακολουθοῦσάν μοι πάντα τὸν χρόνον ἐν τοῖς
the attending me all the time in the
τοιούτοις· αὕτη γάρ ἐστιν αἰτία καὶ τῆς ψευδολογίας τῆς
such-things this for is cause both of-the lying the
περί με γιγνομένης καὶ τῶν διαβολῶν καὶ τοῦ φθόνου
about me arising and of-the slanders and of-the envy
καὶ τοῦ μὴ δύνασθαί με τυχεῖν τῆς δόξης ἧς ἄξιός εἰμι,
and of-the not to-be-able me to-obtain the reputation which worthy I-am
μηδὲ τῆς ὁμολογουμένης, μηδ' ἣν ἔχουσί τινες τῶν
nor the agreed-upon nor which have some of-the-ones
πεπλησιακότων μοι καὶ πανταχῇ τεθεωρηκότων ἡμᾶς.
having-associated with-me and everywhere having-observed us

II · WHO IS EDUCATED

Unsure whether to answer the sophists who slander him, he decides to declare his views on education and the poets. He does not despise the education the ancestors left, and he praises the newer studies of geometry, astronomy, and eristic dialogues; he urges the young to toil at them as training, though for older men he no longer thinks them fitting, since some who have mastered them are no better in their private lives. Then he asks whom he calls educated: those who handle each day's affairs well and hit the occasion; who deal fittingly and justly with those they meet and bear others' offensiveness good-naturedly; who master their pleasures and bear misfortunes bravely; and, greatest of all, who are not corrupted by success. He would

speak of Homer and Hesiod, but that would be untimely. He turns to his theme, the city's benefactions to the Greeks, which he will compare with those of Sparta, the city most praised: Athens settled the Cyclades and drove the Carians out.

22 ταῦτα μὲν οὖν οὐχ οἷόν τ᾽ ἄλλως ἔχειν, ἀλλ᾽ ἀνάγκη
these-things indeed then not possible — otherwise to-be but necessity
στέργειν τοῖς ἤδη συμβεβηκόσι.
to-be-content with-the-things already having-happened
πολλῶν δέ μοι λόγων ἐφεστώτων, ἀπορῶ πότερον
many but to-me speeches pressing I-am-at-a-loss whether
ἀντικατηγορῶ τῶν εἰθισμένων ἀεί τι ψεύδεσθαι
I-should-counter-accuse the-ones accustomed always something to-lie
περί μου καὶ λέγειν ἀνεπιτήδειον τολμώντων· ἀλλ᾽ εἰ
about me and to-say unsuitable daring but if
φανείην σπουδάζων καὶ πολλοὺς λόγους ποιούμενος
I-should-appear being-earnest and many speeches making
περὶ ἀνθρώπων οὓς οὐδεὶς ὑπείληφεν ἀξίους εἶναι λόγου,
about men whom no-one has-supposed worthy to-be of-speech
δικαίως ἂν μωρὸς εἶναι δοκοίην.
justly — foolish to-be I-should-seem

23 ἀλλὰ τούτους ὑπεριδὼν ἀπολογῶμαι πρὸς τοὺς ἀδίκως
but these having-disregarded should-I-defend-myself to the-ones unjustly
μοι τῶν ἰδιωτῶν φθονοῦντας, καὶ πειρῶμαι διδάσκειν
me of-the private-men envying and should-I-try to-teach
αὐτοὺς ὡς οὐ δικαίως οὐδὲ προσηκόντως περί μου ταύτην
them that not justly nor fittingly about me this
ἔχουσι τὴν γνώμην; καὶ τίς οὐκ ἂν καταγνοίη μου πολλὴν
they-have the opinion and who not — would-convict me of-much
ἄνοιαν, εἰ τοὺς μηδὲν δι᾽ ἕτερον δυσκόλως πρός με
folly if the-ones nothing because-of other ill toward me
διακειμένους ἢ διὰ τὸ δοκεῖν χαριέντως εἰρηκέναι
disposed than because-of the to-seem gracefully to-have-spoken

περί τινων, τούτους οἰηθείην ὁμοίως διαλεχθεὶς ὥσπερ
about some these I-should-think alike having-discoursed as
πρότερον παύσειν ἐπὶ τοῖς λεγομένοις λυπουμένους,
before to-be-going-to-stop at the-things said pained
ἀλλ᾽ οὐ μᾶλλον ἀλγήσειν, ἄλλως τε κἂν φανῶ μηδὲ
but not more to-be-going-to-be-hurt otherwise both and-if I-appear not-even
νῦν πω τηλικοῦτος ὢν πεπαυμένος παραληρῶν;
now yet so-old being having-ceased babbling
ἀλλὰ μὴν οὐδ᾽ ἐκεῖνο ποιεῖν οὐδεὶς ἄν μοι συμβουλεύσειεν, 24
but truly not-even that to-do no-one — me would-advise
ἀμελήσαντι τούτων καὶ μεταξὺ καταβαλόντι περαίνειν τὸν
having-neglected these and midway having-dropped to-finish the
λόγον, ὃν προῄρημαι βουλόμενος ἐπιδεῖξαι τὴν πόλιν
speech which I-have-chosen wishing to-show the city
ἡμῶν πλειόνων ἀγαθῶν αἰτίαν γεγενημένην τοῖς Ἕλλησιν
our of-more goods cause having-become to-the Greeks
ἢ τὴν Λακεδαιμονίων· εἰ γὰρ τοῦτ᾽ ἤδη ποιοίην μήτε
than the of-Lacedaemonians if for this now I-should-do neither
τέλος ἐπιθεὶς τοῖς γεγραμμένοις μήτε συγκλείσας
end having-put to-the-things written nor having-joined
τὴν ἀρχὴν τῶν ῥηθήσεσθαι μελλόντων τῇ τελευτῇ
the beginning of-the-things to-be-said going to-the end
τῶν ἤδη προειρημένων, ὅμοιος ἂν εἶναι δόξαιμι
of-the-things already said-before like — to-be I-should-seem
τοῖς εἰκῇ καὶ φορτικῶς καὶ χύδην ὅ τι ἂν ἐπέλθῃ
to-the-ones at-random and vulgarly and confusedly what ever — occurs
λέγουσιν· ἃ φυλακτέον ἡμῖν ἐστιν.
saying which must-be-guarded-against for-us is
κράτιστον οὖν ἐξ ἁπάντων τούτων, περὶ ὧν τὸ τελευταῖόν 25
best then of all these about which the last
με διέβαλλον ἀποφηνάμενον ἃ δοκεῖ μοι, τότ᾽ ἤδη λέγειν
me they-slandered having-declared what seems to-me then now to-speak

περὶ ὧν ἐξ ἀρχῆς διενοήθην· οἶμαι γάρ, ἢν ἐξενέγκω
about what from beginning I-intended I-think for if I-publish
γράψας καὶ ποιήσω φανερὰν ἣν ἔχω γνώμην περί τε
having-written and make evident which I-have opinion about both
τῆς παιδείας καὶ τῶν ποιητῶν, παύσειν αὐτοὺς ψευδεῖς
the education and the poets to-be-going-to-stop them false
πλάττοντας αἰτίας καὶ λέγοντας ὅ τι ἂν τύχωσιν.
fabricating charges and saying what ever — they-chance

26 τῆς μὲν οὖν παιδείας τῆς ὑπὸ τῶν προγόνων
the indeed then education the by the ancestors
καταλειφθείσης τοσούτου δέω καταφρονεῖν, ὥστε καὶ
left so-far I-am-from to-despise that also
τὴν ἐφ' ἡμῶν κατασταθεῖσαν ἐπαινῶ, λέγω δὲ τήν τε
the in our-time established I-praise I-mean and the both
γεωμετρίαν καὶ τὴν ἀστρολογίαν καὶ τοὺς διαλόγους τοὺς
geometry and the astronomy and the dialogues the
ἐριστικοὺς καλουμένους, οἷς οἱ μὲν νεώτεροι μᾶλλον
eristic so-called in-which the indeed younger more
χαίρουσι τοῦ δέοντος, τῶν δὲ πρεσβυτέρων οὐδεὶς ἔστιν
delight than-the needful of-the but older no-one is
ὅστις ἂν ἀνεκτοὺς αὐτοὺς εἶναι φήσειεν.
who — tolerable them to-be would-say

27 ἀλλ' ὅμως ἐγὼ τοῖς ὡρμημένοις ἐπὶ ταῦτα
but nevertheless I the-ones having-set-out on these-things
παρακελεύομαι πονεῖν καὶ προσέχειν τὸν νοῦν ἅπασι
I-urge to-toil and to-turn the mind to-all
τούτοις, λέγων ὡς εἰ καὶ μηδὲν ἄλλο δύναται τὰ
these saying that if even nothing other is-able the
μαθήματα ταῦτα ποιεῖν ἀγαθόν, ἀλλ' οὖν ἀποτρέπει γε
studies these to-do good but anyway it-turns-away at-least
τοὺς νεωτέρους πολλῶν ἄλλων ἁμαρτημάτων. τοῖς μὲν
the younger from-many other errors for-the indeed

οὖν τηλικούτοις οὐδέποτ᾽ ἂν εὑρεθῆναι νομίζω διατριβὰς
then so-young never — to-be-found I-think occupations
ὠφελιμωτέρας τούτων οὐδὲ μᾶλλον πρεπούσας·
more-beneficial than-these nor more fitting
τοῖς δὲ πρεσβυτέροις καὶ τοῖς εἰς ἄνδρας δεδοκιμασμένοις 28
for-the but older and the-ones into men approved
οὐκέτι φημὶ τὰς μελέτας ταύτας ἁρμόττειν. ὁρῶ γὰρ ἐνίους
no-longer I-say the practices these to-suit I-see for some
τῶν ἐπὶ τοῖς μαθήμασι τούτοις οὕτως ἀπηκριβωμένων
of-the-ones in the studies these so having-become-exact
ὥστε καὶ τοὺς ἄλλους διδάσκειν, οὔτ᾽ εὐκαίρως ταῖς
as also the others to-teach neither opportunely the
ἐπιστήμαις αἷς ἔχουσι χρωμένους, ἔν τε ταῖς ἄλλαις
knowledges which they-have using in both the other
πραγματείαις ταῖς περὶ τὸν βίον ἀφρονεστέρους ὄντας
businesses the about the life more-senseless being
τῶν μαθητῶν· ὀκνῶ γὰρ εἰπεῖν τῶν οἰκετῶν.
than-their pupils I-shrink for to-say than-their servants
τὴν αὐτὴν δὲ γνώμην ἔχω καὶ περὶ τῶν δημηγορεῖν 29
the same and opinion I-have also about the-ones to-harangue
δυναμένων καὶ τῶν περὶ τὴν γραφὴν τὴν τῶν λόγων
able and the-ones in the writing the of-the speeches
εὐδοκιμούντων, ὅλως δὲ περὶ ἁπάντων τῶν περὶ τὰς
well-reputed altogether and about all the-ones in the
τέχνας καὶ τὰς ἐπιστήμας καὶ τὰς δυνάμεις διαφερόντων.
arts and the sciences and the faculties excelling
οἶδα γὰρ καὶ τούτων τοὺς πολλοὺς οὔτε τὰ περὶ σφᾶς
I-know for also of-these the many neither the-things about them-
αὐτοὺς καλῶς διῳκηκότας οὔτ᾽ ἐν ταῖς ἰδίαις συνουσίαις
-selves well having-managed nor in the private associations
ἀνεκτοὺς ὄντας, τῆς τε δόξης τῆς τῶν συμπολιτευομένων
tolerable being of-the both reputation the of-the fellow-citizens

ὀλιγωροῦντας, ἄλλων τε πολλῶν καὶ μεγάλων ἁμαρτημάτων
neglecting of-others and many and great errors
γέμοντας· ὥστ᾽ οὐδὲ τούτους ἡγοῦμαι μετέχειν τῆς ἕξεως
full so-that not-even these I-think to-share of-the habit
περὶ ἧς ἐγὼ τυγχάνω διαλεγόμενος.
about which I happen discoursing

30 τίνας οὖν καλῶ πεπαιδευμένους, ἐπειδὴ τὰς τέχνας καὶ
whom then do-I-call educated since the arts and
τὰς ἐπιστήμας καὶ τὰς δυνάμεις ἀποδοκιμάζω; πρῶτον
the sciences and the faculties I-reject first
μὲν τοὺς καλῶς χρωμένους τοῖς πράγμασι τοῖς κατὰ
indeed the-ones well dealing with-the affairs the by
τὴν ἡμέραν ἑκάστην προσπίπτουσι, καὶ τὴν δόξαν ἐπιτυχῆ
the day each befalling and the judgment hitting
τῶν καιρῶν ἔχοντας καὶ δυναμένην ὡς ἐπὶ τὸ πολὺ
of-the occasions having and able as for the most-part
στοχάζεσθαι τοῦ συμφέροντος·
to-aim-at the advantage

31 ἔπειτα τοὺς πρεπόντως καὶ δικαίως ὁμιλοῦντας τοῖς
then the-ones fittingly and justly associating with-the-ones
ἀεὶ πλησιάζουσι, καὶ τὰς μὲν τῶν ἄλλων ἀηδίας
always approaching and the indeed of-the others unpleasantnesses
καὶ βαρύτητας εὐκόλως καὶ ῥᾳδίως φέροντας, σφᾶς δ᾽
and offensiveness good-naturedly and easily bearing them- but
αὐτοὺς ὡς δυνατὸν ἐλαφροτάτους καὶ μετριωτάτους τοῖς
-selves as possible lightest and most-moderate to-the
συνοῦσι παρέχοντας· ἔτι τοὺς τῶν μὲν ἡδονῶν ἀεὶ
companions furnishing further the-ones the indeed pleasures always
κρατοῦντας, τῶν δὲ συμφορῶν μὴ λίαν ἡττωμένους, ἀλλ᾽
mastering the but misfortunes not too being-worsted but

ἀνδρωδῶς ἐν αὐταῖς διακειμένους καὶ τῆς φύσεως ἀξίως
manfully in them being-disposed and of-the nature worthily
ἧς μετέχοντες τυγχάνομεν· τέταρτον,
which sharing we-happen fourth
ὅπερ μέγιστον, τοὺς μὴ διαφθειρομένους ὑπὸ τῶν 32
which-very greatest the-ones not corrupted by the
εὐπραγιῶν μηδ' ἐξισταμένους αὑτῶν μηδ' ὑπερηφάνους
successes nor departing from-themselves nor arrogant
γιγνομένους, ἀλλ' ἐμμένοντας τῇ τάξει τῇ τῶν εὖ
becoming but abiding in-the rank the of-the-ones well
φρονούντων, καὶ μὴ μᾶλλον χαίροντας τοῖς διὰ τύχην
thinking and not more rejoicing at-the through fortune
ὑπάρξασιν ἀγαθοῖς ἢ τοῖς διὰ τὴν αὑτῶν φύσιν καὶ
existing goods than at-the through the their-own nature and
φρόνησιν ἐξ ἀρχῆς γιγνομένοις. τοὺς δὲ μὴ μόνον πρὸς
wisdom from beginning arising the-ones but not only toward
ἓν τούτων ἀλλὰ καὶ πρὸς ἅπαντα ταῦτα τὴν ἕξιν τῆς
one of-these but also toward all these the habit of-the
ψυχῆς εὐάρμοστον ἔχοντας, τούτους φημὶ καὶ φρονίμους
soul well-tuned having these I-say both wise
εἶναι καὶ τελέους ἄνδρας καὶ πάσας ἔχειν τὰς ἀρετάς.
to-be and perfect men and all to-have the virtues
περὶ μὲν οὖν τῶν πεπαιδευμένων τυγχάνω ταῦτα 33
about indeed then the educated I-happen these-things
γιγνώσκων. περὶ δὲ τῆς Ὁμήρου καὶ τῆς Ἡσιόδου καὶ
judging about but the of-Homer and the of-Hesiod and
τῆς τῶν ἄλλων ποιήσεως ἐπιθυμῶ μὲν εἰπεῖν, οἶμαι γὰρ
the of-the others poetry I-desire indeed to-speak I-think for
ἂν παῦσαι τοὺς ἐν τῷ Λυκείῳ ῥαψῳδοῦντας τἀκείνων
— to-stop the-ones in — Lyceum reciting the-things-of-those
καὶ ληροῦντας περὶ αὐτῶν, αἰσθάνομαι δ' ἐμαυτὸν
and babbling about them I-perceive but myself

ἔξω φερόμενον τῆς συμμετρίας τῆς συντεταγμένης τοῖς
outside being-carried of-the proportion the arranged for-the
προοιμίοις.
preambles

34 ἔστι δ' ἀνδρὸς νοῦν ἔχοντος μὴ τὴν εὐπορίαν ἀγαπᾶν,
it-is and of-a-man sense having not the abundance to-love
ἢν ἔχῃ τις περὶ τῶν αὐτῶν πλείω τῶν ἄλλων εἰπεῖν,
if has anyone about the same-things more than-the others to-say
ἀλλὰ τὴν εὐκαιρίαν διαφυλάττειν ὑπὲρ ὧν ἂν ἀεὶ τυγχάνῃ
but the timeliness to-keep about what — always he-happens
διαλεγόμενος· ὅπερ ἐμοὶ ποιητέον ἐστίν. περὶ μὲν οὖν τῶν
discoursing which-very for-me must-be-done is about indeed then the
ποιητῶν αὖθις ἐροῦμεν, ἢν μή με προανέλῃ τὸ γῆρας, ἢ περὶ
poets again we-shall-speak if not me cuts-off-first the old-age or about
σπουδαιοτέρων πραγμάτων ἔχω τι λέγειν ἢ τούτων.
more-serious affairs I-have something to-say than these

35 περὶ δὲ τῶν τῆς πόλεως εὐεργεσιῶν τῶν εἰς τοὺς Ἕλληνας
about but the of-the city benefactions the to the Greeks
ἤδη ποιήσομαι τοὺς λόγους, οὐχ ὡς οὐ πλείους ἐπαίνους
now I-shall-make the speeches not as not more praises
πεποιημένος περὶ αὐτῆς ἢ σύμπαντες οἱ περὶ τὴν
having-made about it than all-together the-ones about the
ποίησιν καὶ τοὺς λόγους ὄντες· οὐ μὴν ὁμοίως καὶ νῦν.
poetry and the speeches being not however alike also now
τότε μὲν γὰρ ἐν λόγοις περὶ ἑτέρων πραγμάτων ἐμεμνήμην
then indeed for in speeches about other affairs I-had-mentioned
αὐτῆς, νῦν δὲ περὶ ταύτης τὴν ὑπόθεσιν ποιησάμενος.
it now but about this the subject having-made

36 οὐκ ἀγνοῶ δ' ἡλίκος ὢν ὅσον ἔργον ἐνίσταμαι τὸ
not I-am-ignorant and how-old being how-great a-task I-undertake in-the
μέγεθος, ἀλλ' ἀκριβῶς εἰδὼς καὶ πολλάκις εἰρηκὼς ὅτι τὰ
size but exactly knowing and often having-said that the

μὲν μικρὰ τῶν πραγμάτων ῥᾴδιον τοῖς λόγοις αὐξῆσαι,
indeed small of-the affairs easy for-the speeches to-magnify
τοῖς δ' ὑπερβάλλουσι τῶν ἔργων καὶ τῷ μεγέθει καὶ
for-the but surpassing of-the deeds both in-the size and
τῷ κάλλει χαλεπὸν ἐξισῶσαι τοὺς ἐπαίνους.
in-the beauty hard to-make-equal the praises
ἀλλ' ὅμως οὐδὲν μᾶλλον ἀποστατέον αὐτῶν ἐστιν, 37
but nevertheless in-nothing more must-be-desisted from-them it-is
ἀλλ' ἐπιτελεστέον, ἤν περ ἔτι ζῆν δυνηθῶμεν, ἄλλως
but must-be-completed if very still to-live we-be-able otherwise
τε καὶ πολλῶν με παροξυνόντων γράφειν αὐτόν, πρῶτον
both and many me urging to-write it first
μὲν τῶν εἰθισμένων ἀσελγῶς κατηγορεῖν τῆς πόλεως
indeed of-the-ones accustomed insolently to-accuse the city
ἡμῶν, ἔπειτα τῶν χαριέντως μὲν ἀπειροτέρως δὲ καὶ
our then of-the-ones gracefully indeed more-inexpertly but and
καταδεεστέρως ἐπαινούντων αὐτήν,
more-inadequately praising it
ἔτι δὲ τῶν ἑτέρων μᾶλλον εὐλογεῖν τολμώντων οὐκ 38
further and of-the-ones others more to-eulogize daring not
ἀνθρωπίνως ἀλλ' οὕτως ὥστε πολλοὺς ἀντιτάττεσθαι πρὸς
humanly but so that many to-be-ranged against
αὐτούς, πάντων δὲ μάλιστα τῆς ἡλικίας τῆς παρούσης,
them of-all and most the age the present
ἣ τοὺς ἄλλους πέφυκεν ἀποτρέπειν· ἐλπίζω γὰρ, ἢν μὲν
which the others is-wont to-deter I-hope for if indeed
κατορθώσω, μείζω λήψεσθαι δόξαν τῆς ὑπαρχούσης,
I-succeed greater to-be-going-to-get reputation than-the existing
ἢν δ' ἐνδεέστερον τύχω διαλεχθείς, πολλῆς συγγνώμης
if but more-deficiently I-happen having-discoursed much pardon
τεύξεσθαι παρὰ τῶν ἀκουόντων.
to-be-going-to-obtain from the hearers

39 ἃ μὲν οὖν ἐβουλήθην καὶ περὶ ἐμαυτοῦ καὶ περὶ τῶν ἄλλων
what indeed then I-wished both about myself and about the others
ὥσπερ χορὸς πρὸ τοῦ ἀγῶνος προαναβαλέσθαι ταῦτ᾽
as a-chorus before the contest to-prelude these-things
ἐστίν. ἡγοῦμαι δὲ χρῆναι τοὺς βουλομένους ἐγκωμιάσαι
are I-think and to-be-necessary the-ones wishing to-eulogize
τινὰ τῶν πόλεων ἀκριβῶς καὶ δικαίως μὴ μόνον περὶ
some of-the cities exactly and justly not only about
αὐτῆς ποιεῖσθαι τοὺς λόγους ἧς προῃρημένοι τυγχάνουσιν,
it to-make the speeches which having-chosen they-happen
ἀλλ᾽ ὥσπερ τὴν πορφύραν καὶ τὸν χρυσὸν θεωροῦμεν καὶ
but as the purple and the gold we-view and
δοκιμάζομεν ἕτερα παραδεικνύοντες τῶν καὶ τὴν ὄψιν
test other-things setting-beside of-the-ones both the look
ὁμοίαν ἐχόντων καὶ τῆς τιμῆς τῆς αὐτῆς ἀξιουμένων,
like having and of-the value the same deemed-worthy
40 οὕτω καὶ ταῖς πόλεσι παριστάναι μὴ τὰς μικρὰς ταῖς
so also to-the cities to-set-beside not the small to-the
μεγάλαις, μηδὲ τὰς πάντα τὸν χρόνον ὑφ᾽ ἑτέραις οὔσας
great nor the-ones all the time under others being
ταῖς ἄρχειν εἰθισμέναις, μηδὲ τὰς σώζεσθαι δεομένας
to-the-ones to-rule accustomed nor the-ones to-be-saved needing
πρὸς τὰς σώζειν δυναμένας, ἀλλὰ τὰς παραπλησίαν
beside the-ones to-save able but the-ones similar
καὶ τὴν δύναμιν ἐχούσας καὶ περὶ τὰς αὐτὰς πράξεις
both the power having and about the same actions
γεγενημένας καὶ ταῖς ἐξουσίαις ὁμοίαις κεχρημένας· οὕτω
having-been and the resources like having-used so
γὰρ ἂν μάλιστα τῆς ἀληθείας τύχοιεν.
for — most the truth they-would-hit

ἢν δή τις ἡμᾶς τὸν τρόπον τοῦτον σκοπῆται καὶ 41
if indeed anyone us the way this should-consider and
παραβάλλῃ μὴ πρὸς τὴν τυχοῦσαν πόλιν ἀλλὰ πρὸς
should-compare not with the chance city but with
τὴν Σπαρτιατῶν, ἣν οἱ μὲν πολλοὶ μετρίως ἐπαινοῦσιν,
the of-Spartiates which the indeed many moderately praise
ἔνιοι δέ τινες ὥσπερ τῶν ἡμιθέων ἐκεῖ πεπολιτευμένων
some but certain as of-the demigods there having-lived
μέμνηνται περὶ αὐτῶν, φανησόμεθα καὶ τῇ δυνάμει καὶ
make-mention of them we-shall-appear both in-the power and
ταῖς πράξεσι καὶ ταῖς εὐεργεσίαις ταῖς περὶ τοὺς Ἕλληνας
in-the actions and in-the benefactions the toward the Greeks
πλέον ἀπολελοιπότες αὐτοὺς ἢ ἐκεῖνοι τοὺς ἄλλους.
more having-surpassed them than those the others
τοὺς μὲν οὖν παλαιοὺς ἀγῶνας τοὺς ὑπὲρ τῶν Ἑλλήνων 42
the indeed then ancient contests the for the Greeks
γεγενημένους ὕστερον ἐροῦμεν, νῦν δὲ ποιήσομαι περὶ
having-been later we-shall-speak now but I-shall-make about
ἐκείνων τοὺς λόγους ἀρξάμενος, ἐπειδὴ κατέσχον τὰς πόλεις
those the speech having-begun when they-occupied the cities
τὰς Ἀχαιίδας καὶ πρὸς Ἀργείους καὶ Μεσσηνίους διείλοντο
the Achaean and with Argives and Messenians divided
τὴν χώραν· ἐντεῦθεν γὰρ προσήκει διαλέγεσθαι περὶ αὐτῶν.
the land from-there for it-befits to-discourse about them
οἱ μὲν τοίνυν ἡμέτεροι πρόγονοι φανήσονται τήν τε πρὸς
the indeed then our ancestors will-appear the both toward
τοὺς Ἕλληνας ὁμόνοιαν καὶ τὴν πρὸς τοὺς βαρβάρους
the Greeks concord and the toward the barbarians
ἔχθραν, ἣν παρέλαβον ἐκ τῶν Τρωικῶν, διαφυλάττοντες
enmity which they-inherited from the Trojan-affairs preserving
καὶ μένοντες ἐν τοῖς αὐτοῖς.
and remaining in the same

43 καὶ πρῶτον μὲν τὰς Κυκλάδας νήσους, περὶ ἃς
and first indeed — Cyclades islands about which
ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ
arose many troubles in the of-Minos the
Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν
Cretan dominion these at-the last by Carians
κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς
held having-expelled them not to-appropriate the
χώρας ἐτόλμησαν, ἀλλὰ τοὺς μάλιστα βίου τῶν
lands they-dared but the-ones most of-livelihood of-the
Ἑλλήνων δεομένους κατῴκισαν εἰς αὐτάς·
Greeks lacking they-settled in them

III · ATHENS AND SPARTA COMPARED

Athens founded many great cities on both mainlands, drove the barbarians from the sea, and taught the Greeks, while Sparta in the same years seized the cities and lands of its neighbors. In the Persian War Sparta led the fleet but contributed ten triremes; the Athenians, made homeless, supplied the most ships, Themistocles was the cause of the victory, and the allies took the leadership from Sparta and gave it to Athens. Each city then held the empire of the sea in turn: Athens persuaded its allies to adopt democracy, the constitution it loved, while Sparta set ten men as masters of each city; Sparta held its empire barely ten years, Athens sixty-five, and both cities, hated, fell into war. In that war Athens held out ten years against Greeks and barbarians alike, while Sparta, beaten in one battle by the Thebans alone, lost everything; Athens recovered quickly, Sparta not at all. Its critics cite the allies' trials at Athens, but Sparta put more Greeks to death untried.

44 καὶ μετὰ ταῦτα πολλὰς πόλεις ἐφ' ἑκατέρας τῶν ἠπείρων
and after these-things many cities on each of-the mainlands
καὶ μεγάλας ἔκτισαν, καὶ τοὺς μὲν βαρβάρους ἀνέστειλαν
and great they-founded and the indeed barbarians they-drove-back

ἀπὸ τῆς θαλάττης, τοὺς δ' Ἕλληνας ἐδίδαξαν ὃν
from the sea the but Greeks they-taught in-what
τρόπον διοικοῦντες τὰς αὑτῶν πατρίδας καὶ πρὸς οὓς
way administering the their-own fatherlands and against whom
πολεμοῦντες μεγάλην ἂν τὴν Ἑλλάδα ποιήσειαν.
warring great — — Greece they-would-make
Λακεδαιμόνιοι δὲ περὶ τὸν αὐτὸν χρόνον τοσοῦτον ἀπέσχον 45
Lacedaemonians but about the same time so-far kept
τοῦ πράττειν τι τῶν αὐτῶν τοῖς ἡμετέροις καὶ τοῦ
from-the to-do anything of-the same as-the ours and from-the
τοῖς μὲν βαρβάροις πολεμεῖν τοὺς δ' Ἕλληνας εὐεργετεῖν,
the indeed barbarians to-war-on the but Greeks to-benefit
ὥστ' οὐδ' ἡσυχίαν ἄγειν ἠθέλησαν, ἀλλ' ἔχοντες πόλιν
that not-even quiet to-keep they-were-willing but having a-city
ἀλλοτρίαν καὶ χώραν οὐ μόνον ἱκανήν, ἀλλ' ὅσην
others' and land not only sufficient but as-much-as
οὐδεμία πόλις τῶν Ἑλληνίδων, οὐκ ἔστερξαν ἐπὶ τούτοις,
no city of-the Greek not they-were-content with these
ἀλλὰ μαθόντες ἐξ αὐτῶν τῶν συμβεβηκότων κατὰ 46
but having-learned from themselves the events according-to
μὲν τοὺς νόμους τάς τε πόλεις καὶ τὰς χώρας τούτων
indeed the laws the both cities and the lands of-these
εἶναι δοκούσας, τῶν ὀρθῶς καὶ νομίμως κτησαμένων,
to-be seeming the-ones rightly and lawfully having-acquired
κατὰ δὲ τὴν ἀλήθειαν τούτων γιγνομένας, τῶν τὰ
according-to but the truth of-these becoming the-ones the
περὶ τὸν πόλεμον μάλιστ' ἀσκούντων καὶ νικᾶν ἐν ταῖς
about the war most practicing and to-conquer in the
μάχαις τοὺς πολεμίους δυναμένων, ταῦτα διανοηθέντες,
battles the enemies able these-things having-considered
ἀμελήσαντες γεωργιῶν καὶ τεχνῶν καὶ τῶν ἄλλων
having-neglected farming and crafts and the other

ἁπάντων, οὐδὲν ἐπαύοντο κατὰ μίαν ἑκάστην τῶν πόλεων
all nothing they-ceased by one each of-the cities
τῶν ἐν Πελοποννήσῳ πολιορκοῦντες καὶ κακῶς ποιοῦντες,
the in Peloponnese besieging and badly treating
ἕως ἁπάσας κατεστρέψαντο πλὴν τῆς Ἀργείων.
until all they-subdued except the of-Argives

47 συνέβαινεν οὖν ἐξ ὧν μὲν ἡμεῖς ἐπράττομεν, αὐξάνεσθαί
it-came-about then from what indeed we were-doing to-be-increased
τε τὴν Ἑλλάδα καὶ τὴν Εὐρώπην κρείττω γίγνεσθαι
both — Greece and — Europe stronger to-become
τῆς Ἀσίας, καὶ πρὸς τούτοις τῶν μὲν Ἑλλήνων τοὺς
— than-Asia and besides these of-the indeed Greeks the-ones
ἀπορουῦντας πόλεις λαμβάνειν καὶ χώρας, τῶν δὲ βαρβάρων
lacking cities to-get and lands of-the but barbarians
τοὺς εἰθισμένους ὑβρίζειν ἐκπίπτειν ἐκ τῆς αὑτῶν καὶ
the-ones accustomed to-outrage to-be-expelled from the their-own and
φρονεῖν ἔλαττον ἢ πρότερον· ἐξ ὧν δὲ Σπαρτιᾶται, τὴν
to-think less than before from what but Spartiates the
ἐκείνων μόνην μεγάλην γίγνεσθαι, καὶ πασῶν μὲν τῶν
their only great to-become and of-all indeed the
ἐν Πελοποννήσῳ πόλεων ἄρχειν, ταῖς δ' ἄλλαις φοβερὰν
in Peloponnese cities to-rule to-the but others fearsome
εἶναι καὶ πολλῆς θεραπείας τυγχάνειν παρ' αὐτῶν.
to-be and much courting to-obtain from them

48 ἐπαινεῖν μὲν οὖν δίκαιόν ἐστι τὴν τοῖς ἄλλοις πολλῶν
to-praise indeed then just it-is the-one for-the others of-many
ἀγαθῶν αἰτίαν γεγενημένην, δεινὴν δὲ νομίζειν τὴν αὑτῇ
goods cause having-been terrible but to-think the-one for-itself
τὰ συμφέροντα διαπραττομένην, καὶ φίλους μὲν ποιεῖσθαι
the advantageous-things achieving and friends indeed to-make
τοὺς ὁμοίως αὑτοῖς τε καὶ τοῖς ἄλλοις χρωμένους,
the-ones alike themselves both and the others treating

φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς
to-fear but and to-dread the-ones toward them- indeed -selves
ὡς δυνατὸν οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους
as possible most-intimately disposed toward but the others
ἀλλοτρίως καὶ πολεμικῶς τὴν αὑτῶν διοικοῦντας.
foreignly and hostilely the their-own administering
τὴν μὲν οὖν ἀρχὴν ἑκατέρα τοῖν πολέοιν τοιαύτην
the indeed then beginning each of-the-two cities such
ἐποιήσατο.
made
χρόνῳ δ' ὕστερον γενομένου τοῦ Περσικοῦ πολέμου, καὶ 49
in-time and later having-arisen the Persian war and
Ξέρξου τοῦ τότε βασιλεύοντος τριήρεις μὲν συναγαγόντος
Xerxes the then reigning triremes indeed having-collected
τριακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατιᾶς πεντακοσίας
three-hundred and thousand of-the and land army five-hundred
μὲν μυριάδας τῶν ἁπάντων, ἑβδομήκοντα δὲ τῶν μαχίμων,
indeed ten-thousands of-the all seventy but of-the fighting-men
τηλικαύτῃ δὲ δυνάμει στρατεύσαντος ἐπὶ τοὺς Ἕλληνας,
with-such and force having-campaigned against the Greeks
Σπαρτιᾶται μὲν ἄρχοντες Πελοποννησίων εἰς τὴν 50
Spartiates indeed leading Peloponnesians into the
ναυμαχίαν τὴν ποιήσασαν ῥοπὴν ἅπαντος τοῦ πολέμου
sea-battle the having-made turn of-all the war
δέκα μόνον συνεβάλοντο τριήρεις, οἱ δὲ πατέρες ἡμῶν
ten only contributed triremes the but fathers our
ἀνάστατοι γενόμενοι καὶ τὴν πόλιν ἐκλελοιπότες διὰ
homeless having-become and the city having-abandoned because-of
τὸ μὴ τετειχίσθαι κατ' ἐκεῖνον τὸν χρόνον πλείους ναῦς
the not to-have-been-walled at that the time more ships

παρέσχοντο καὶ μείζω δύναμιν ἐχούσας ἢ σύμπαντες οἱ
furnished and greater power having than all-together the-ones
συγκινδυνεύσαντες· καὶ στρατηγὸν οἱ μὲν Εὐρυβιάδην,
sharing-the-danger and general the-ones indeed Eurybiades
51 ὃς εἰ τέλος ἐπέθηκεν οἷς διενοήθη πράττειν, οὐδὲν
who if end had-put to-what he-intended to-do nothing
ἂν ἐκώλυεν ἀπολωλέναι τοὺς Ἕλληνας, οἱ δ'
— would-have-prevented to-have-perished the Greeks the-ones but
ἡμέτεροι Θεμιστοκλέα τὸν ὁμολογουμένως ἅπασιν αἴτιον
ours Themistocles the-one agreedly by-all cause
εἶναι δόξαντα καὶ τοῦ τὴν ναυμαχίαν γενέσθαι κατὰ
to-be having-seemed both of-the the sea-battle to-take-place according-to
τρόπον καὶ τῶν ἄλλων ἁπάντων τῶν ἐν ἐκείνῳ τῷ
plan and of-the other all the in that the
χρόνῳ κατορθωθέντων.
time successes
52 τεκμήριον δὲ μέγιστον· ἀφελόμενοι γὰρ Λακεδαιμονίους
proof and greatest having-taken-away for Lacedaemonians
τὴν ἡγεμονίαν οἱ συγκινδυνεύσαντες τοῖς ἡμετέροις
the leadership the-ones having-shared-the-danger to-the ours
παρέδοσαν. καίτοι τίνας ἄν τις κριτὰς ἱκανωτέρους
handed-over and-yet whom — anyone judges more-competent
ποιήσαιτο καὶ πιστοτέρους τῶν τότε πραχθέντων ἢ
could-make and more-trustworthy of-the then deeds than
τοὺς ἐν αὐτοῖς τοῖς ἀγῶσι παραγενομένους; τίνα δ' ἄν
the-ones in themselves the contests present what and —
τις εὐεργεσίαν εἰπεῖν ἔχοι ταύτης μείζω, τῆς ἅπασαν
anyone benefaction to-name could than-this greater the all
τὴν Ἑλλάδα σῶσαι δυνηθείσης;
— Greece to-save having-been-able

μετὰ ταῦτα τοίνυν συνέβη κυρίαν ἑκατέραν γενέσθαι τῆς 53
after these-things then it-happened mistress each to-become of-the
ἀρχῆς τῆς κατὰ θάλατταν, ἣν ὁπότεροι ἂν κατάσχωσιν,
empire the by sea which whichever — hold
ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων. ὅλως μὲν
subject have the most of-the cities altogether indeed
οὖν οὐδετέραν ἐπαινῶ· πολλὰ γὰρ ἄν τις αὐταῖς
then neither I-praise many-things for — anyone them
ἐπιτιμήσειεν· οὐ μὴν ἀλλὰ καὶ περὶ τὴν ἐπιμέλειαν
could-censure not however but also about the administration
ταύτην οὐκ ἔλαττον αὐτῶν διηνέγκαμεν ἢ περὶ τὰς
this not less than-them we-excelled than about the
πράξεις τὰς ὀλίγῳ πρότερον εἰρημένας.
actions the a-little before spoken-of
οἱ μὲν γὰρ ἡμέτεροι πατέρες ἔπειθον τοὺς συμμάχους 54
the indeed for our fathers persuaded the allies
ποιεῖσθαι πολιτείαν ταύτην, ἥνπερ αὐτοὶ διετέλουν
to-adopt constitution this which-very themselves continued
ἀγαπῶντες· ὃ σημεῖόν ἐστιν εὐνοίας καὶ φιλίας, ὅταν
loving which sign is of-goodwill and friendship whenever
τινὲς παραινῶσι τοῖς ἄλλοις χρῆσθαι τούτοις, ἅπερ ἂν
some advise to-the others to-use these which —
σφίσιν αὐτοῖς συμφέρειν ὑπολάβωσιν· Λακεδαιμόνιοι δὲ
for-them- -selves to-be-advantageous they-suppose Lacedaemonians but
κατέστησαν οὔθ' ὁμοίαν τῇ παρ' αὑτοῖς οὔτε ταῖς ἄλλοθί
established neither like to-the among themselves nor to-the elsewhere
που γεγενημέναις, ἀλλὰ δέκα μόνους ἄνδρας κυρίους
somewhere having-existed but ten only men masters
ἑκάστης τῆς πόλεως ἐποίησαν, ὧν ἐπιχειρήσας ἄν τις
of-each of-the city they-made whom having-attempted — anyone

κατηγορεῖν τρεῖς ἢ τέτταρας ἡμέρας συνεχῶς οὐδὲν ἂν
to-accuse three or four days continuously no —
μέρος εἰρηκέναι δόξειε τῶν ἐκείνοις ἡμαρτημένων.
part to-have-spoken would-seem of-the by-those errors-committed
55 καθ' ἕκαστον μὲν οὖν διεξιέναι περὶ τῶν τοιούτων
by each indeed then to-go-through about the such
καὶ τοσούτων τὸ πλῆθος ἀνόητόν ἐστιν· ὀλίγα δὲ
and so-many in-the number foolish it-is few-things but
καθ' ἁπάντων εἰπεῖν, ἃ τοῖς ἀκούσασιν ὀργὴν ἀξίαν
over all to-say which in-the hearers anger worthy
ἐμποιήσειεν ἂν τῶν πεπραγμένων, νεώτερος μὲν ὢν ἴσως
would-produce — of-the deeds-done younger indeed being perhaps
ἂν ἐξεῦρον, νῦν δ' οὐδὲν ἐπέρχεταί μοι τοιοῦτον,
— I-would-have-found now but nothing occurs to-me such
ἀλλ' ἅπερ ἅπασιν, ὅτι τοσοῦτον ἐκεῖνοι διήνεγκαν ἀνομίᾳ
but what to-all that so-much those excelled in-lawlessness
καὶ πλεονεξίᾳ τῶν προγεγενημένων, ὥστ' οὐ μόνον
and greed than-the-ones before so-that not only
αὑτοὺς ἀπώλεσαν καὶ τοὺς φίλους καὶ τὰς πατρίδας τὰς
themselves they-ruined and the friends and the fatherlands the
αὑτῶν, ἀλλὰ καὶ Λακεδαιμονίους πρὸς τοὺς συμμάχους
their-own but also Lacedaemonians with the allies
διαβαλόντες εἰς τοιαύτας καὶ τοσαύτας συμφορὰς ἐνέβαλον,
having-discredited into such and so-great misfortunes they-threw
ὅσας οὐδεὶς πώποτ' αὐτοῖς γενήσεσθαι προσεδόκησεν.
as-many-as no-one ever to-them to-be-going-to-happen expected
56 μάλιστα μὲν οὖν ἐντεῦθεν ἄν τις δυνηθείη κατιδεῖν
most indeed then from-here — anyone could-be-able to-perceive
ὅσῳ μετριώτερον καὶ πραότερον ἡμεῖς τῶν πραγμάτων
by-how-much more-moderately and more-gently we the affairs
ἐπεμελήθημεν, δεύτερον δ' ἐκ τοῦ ῥηθήσεσθαι μέλλοντος·
managed second and from the to-be-said going

Σπαρτιᾶται μὲν γὰρ ἔτη δέκα μόλις ἐπεστάτησαν αὐτῶν,
Spartiates indeed for years ten scarcely presided-over them
ἡμεῖς δὲ πέντε καὶ ἑξήκοντα συνεχῶς κατέσχομεν τὴν
we but five and sixty continuously held the
ἀρχήν. καίτοι πάντες ἴσασι τὰς πόλεις τὰς ὑφ' ἑτέροις
empire and-yet all know the cities the under others
γιγνομένας, ὅτι πλεῖστον χρόνον τούτοις παραμένουσιν ὑφ'
coming that longest time to-these remain by
ὧν ἂν ἐλάχιστα κακὰ πάσχουσαι τυγχάνωσιν.
whom — least evils suffering they-happen
ἐκ τούτων τοίνυν ἀμφότεραι μισηθεῖσαι κατέστησαν εἰς 57
from these then both hated came into
πόλεμον καὶ ταραχήν, ἐν ᾗ τὴν μὲν ἡμετέραν εὕροι
war and turmoil in which the indeed ours would-find
τις ἄν, ἁπάντων αὐτῇ καὶ τῶν Ἑλλήνων καὶ τῶν
anyone — all on-it both of-the Greeks and of-the
βαρβάρων ἐπιθεμένων, ἔτη δέκα τούτοις ἀντισχεῖν δυνηθεῖσαν,
barbarians having-attacked years ten these to-withstand having-been-able
Λακεδαιμονίους δὲ κρατοῦντας ἔτι κατὰ γῆν, πρὸς Θηβαίους
Lacedaemonians but mastering still by land against Thebans
μόνους πολεμήσαντας καὶ μίαν μάχην ἡττηθέντας, ἁπάντων
alone having-warred and one battle defeated of-all
ἀποστερηθέντας ὧν εἶχον, καὶ παραπλησίαις ἀτυχίαις
deprived of-what they-had and like misfortunes
χρησαμένους καὶ συμφοραῖς αἴσπερ ἡμεῖς,
having-met and disasters as-very we
καὶ πρὸς τούτοις τὴν μὲν ἡμετέραν πόλιν ἐν ἐλάττοσιν 58
and besides these the indeed our city in fewer
ἔτεσιν ἀναλαβοῦσαν αὑτὴν ἢ κατεπολεμήθη, Σπαρτιάτας
years having-recovered itself than it-was-subdued Spartiates
δὲ μετὰ τὴν ἧτταν μηδ' ἐν πολλαπλασίῳ χρόνῳ
but after the defeat not-even in many-times-as-long time

δυνηθέντας καταστῆσαι σφᾶς αὐτοὺς εἰς τὴν αὐτὴν ἕξιν
having-been-able to-restore them- -selves to the same condition
ἐξ ἧς περ ἐξέπεσον, ἀλλ᾽ ὁμοίως ἔτι καὶ νῦν ἔχοντας.
from which very they-fell but alike still also now being
59 τὰ τοίνυν πρὸς τοὺς βαρβάρους ὡς ἑκάτεροι
the-things then toward the barbarians how each-of-us
προσηνέχθημεν, δηλωτέον· ἔτι γὰρ τοῦτο λοιπόν ἐστιν. ἐπὶ
we-conducted-ourselves must-be-shown still for this remaining is in
μὲν γὰρ τῆς ἡμετέρας δυναστείας οὐκ ἐξῆν αὐτοῖς
indeed for the our dominion not it-was-possible for-them
οὔτ᾽ ἐντὸς Ἅλυος πεζῷ στρατοπέδῳ καταβαίνειν οὔτε
either within Halys with-land army to-come-down or
μακροῖς πλοίοις ἐπὶ τάδε πλεῖν Φασήλιδος· ἐπὶ δὲ τῆς
with-long ships to this-side to-sail of-Phaselis in but the
Λακεδαιμονίων οὐ μόνον τοῦ πορεύεσθαι καὶ πλεῖν ὅποι
of-Lacedaemonians not only of-the to-march and to-sail wherever
βουληθεῖεν ἐξουσίαν ἔλαβον, ἀλλὰ καὶ δεσπόται πολλῶν
they-wished license they-got but even masters of-many
Ἑλληνίδων πόλεων κατέστησαν.
Greek cities became
60 τὴν δὴ καὶ τὰς συνθήκας τὰς πρὸς βασιλέα γενναιοτέρας
the-one indeed also the treaties the with the-king nobler
καὶ μεγαλοφρονεστέρας ποιησαμένην, καὶ τῶν πλείστων
and prouder having-made and of-the most
καὶ μεγίστων τοῖς μὲν βαρβάροις κακῶν τοῖς δ᾽ Ἕλλησιν
and greatest for-the indeed barbarians evils for-the but Greeks
ἀγαθῶν αἰτίαν γεγενημένην, ἔτι δὲ τῆς Ἀσίας τὴν
goods cause having-been further and — of-Asia the
παραλίαν καὶ πολλὴν ἄλλην χώραν τοὺς μὲν πολεμίους
coast and much other land the indeed enemies
ἀφελομένην τοῖς δὲ συμμάχοις κτησαμένην,
having-deprived for-the but allies having-acquired

καὶ τοὺς μὲν ὑβρίζοντας τοὺς δ' ἀποροῦντας παύσασαν, 61
and the-ones indeed outraging the-ones but in-need having-stopped
πρὸς δὲ τούτοις ὑπὲρ αὑτῆς τε πολεμήσασαν ἄμεινον
besides and these for itself both having-warred better
τῆς εὐδοκιμούσης περὶ τὰ τοιαῦτα καὶ τὰς συμφορὰς
than-the-one well-reputed in the such-things and the misfortunes
θᾶττον διαλυσαμένην τῶν αὐτῶν τούτων, πῶς οὐ δίκαιον
faster having-resolved than-the same these how not just
ἐπαινεῖν καὶ τιμᾶν μᾶλλον ἢ τὴν ἐν ἅπασι τούτοις
to-praise and to-honor more than the-one in all these
ἀπολελειμμένην;
left-behind
περὶ μὲν οὖν τῶν πραχθέντων παρ' ἄλληλα καὶ τῶν
about indeed then the-things done beside one-another and the
κινδύνων τῶν ἅμα καὶ πρὸς τοὺς αὐτοὺς γενομένων
dangers the at-the-same-time and against the same having-arisen
ἐν τῷ παρόντι ταῦτ' εἶχον εἰπεῖν.
in the present these-things I-had to-say
οἶμαι δὲ τοὺς ἀηδῶς ἀκούοντας τῶν λόγων τούτων 62
I-think and the-ones unpleasantly hearing the words these
τοῖς μὲν εἰρημένοις οὐδὲν ἀντερεῖν ὡς οὐκ ἀληθέσιν
to-the indeed things-said nothing to-be-going-to-gainsay as not true
οὖσιν, οὐδ' αὖ πράξεις ἑτέρας ἔξειν εἰπεῖν περὶ ἃς
being nor again actions other to-be-going-to-have to-name about which
Λακεδαιμόνιοι γενόμενοι πολλῶν ἀγαθῶν αἴτιοι τοῖς Ἕλλησι
Lacedaemonians having-become of-many goods causes to-the Greeks
κατέστησαν, κατηγορεῖν δὲ τῆς πόλεως ἡμῶν ἐπιχειρήσειν,
were-made to-accuse but the city our to-be-going-to-attempt
ὅπερ ἀεὶ ποιεῖν εἰώθασι, καὶ διεξιέναι τὰς 63
which-very always to-do they-are-accustomed and to-go-through the
δυσχερεστάτας τῶν πράξεων τῶν ἐπὶ τῆς ἀρχῆς τῆς κατὰ
most-offensive of-the actions the in the empire the by

θάλατταν γεγενημένων, καὶ τάς τε δίκας καὶ τὰς κρίσεις
sea having-occurred and the both lawsuits and the trials
τὰς ἐνθάδε γιγνομένας τοῖς συμμάχοις καὶ τὴν τῶν φόρων
the here held for-the allies and the of-the tributes
εἴσπραξιν διαβαλεῖν, καὶ μάλιστα διατρίψειν
exaction to-be-going-to-misrepresent and most to-be-going-to-dwell
περὶ τὰ Μηλίων πάθη καὶ Σκιωναίων καὶ Τορωναίων,
on the of-Melians sufferings and of-Scionaeans and of-Toronaeans
οἰομένους ταῖς κατηγορίαις ταύταις καταρρυπανεῖν τὰς
thinking with-the accusations these to-be-going-to-besmirch the
τῆς πόλεως εὐεργεσίας τὰς ὀλίγῳ πρότερον εἰρημένας.
of-the city benefactions the a-little before spoken-of
64 ἐγὼ δὲ πρὸς ἅπαντα μὲν τὰ δικαίως ἂν ῥηθέντα κατὰ
I but to all indeed the-things justly — said against
τῆς πόλεως οὔτ' ἂν δυναίμην ἀντειπεῖν οὔτ' ἂν ἐπιχειρήσαιμι
the city neither — I-could to-gainsay nor — I-would-attempt
τοῦτο ποιεῖν· καὶ γὰρ ἂν αἰσχυνοίμην, ὅπερ εἶπον ἤδη
this to-do and for — I-would-be-ashamed which-very I-said already
καὶ πρότερον, εἰ τῶν ἄλλων μηδὲ τοὺς θεοὺς ἀναμαρτήτους
also before if the others not-even the gods unerring
εἶναι νομιζόντων ἐγὼ γλιχοίμην καὶ πειρῴμην πείθειν ὡς
to-be thinking I should-strive and should-try to-persuade that
περὶ οὐδὲν πώποτε τὸ κοινὸν ἡμῶν πεπλημμέληκεν·
in nothing ever the commonwealth our has-erred
65 οὐ μὴν ἀλλ' ἐκεῖνό γ' οἶομαι ποιήσειν, τήν τε
not however but that at-least I-think to-be-going-to-do the both
πόλιν τὴν Σπαρτιατῶν ἐπιδείξειν περὶ τὰς πράξεις τὰς
city the of-Spartiates to-be-going-to-show about the actions the
προειρημένας πολὺ πικροτέραν καὶ χαλεπωτέραν τῆς
before-mentioned much more-bitter and harsher than-the
ἡμετέρας γεγενημένην, τούς θ' ὑπὲρ ἐκείνων βλασφημοῦντας
ours having-been the-ones and for those slandering

καθ᾽ ἡμῶν ὡς δυνατὸν ἀφρονέστατα διακειμένους καὶ τοῦ
against us as possible most-senselessly disposed and of-the
κακῶς ἀκούειν ὑφ᾽ ἡμῶν τοὺς φίλους αὐτῶν αἰτίους ὄντας·
ill to-hear from us the friends their causes being
ἐπειδὰν γὰρ τὰ τοιαῦτα κατηγορῶσιν, οἷς ἔνοχοι 66
when for the such-things they-accuse of-which liable
Λακεδαιμόνιοι μᾶλλον τυγχάνουσιν ὄντες, οὐκ ἀποροῦμεν
Lacedaemonians more happen being not we-are-at-a-loss
τοῦ περὶ ἡμῶν ῥηθέντος μεῖζον ἁμάρτημα κατ᾽ ἐκείνων
than-the about us said greater error against them
εἰπεῖν.
to-name
οἷον καὶ νῦν, ἢν μνησθῶσι τῶν ἀγώνων τῶν τοῖς
such-as also now if they-mention the trials the for-the
συμμάχοις ἐνθάδε γιγνομένων, τίς ἐστιν οὕτως ἀφυής, ὅστις
allies here held who is so ungifted who
οὐχ εὑρήσει πρὸς τοῦτ᾽ ἀντειπεῖν ὅτι πλείους Λακεδαιμόνιοι
not will-find to this to-answer that more Lacedaemonians
τῶν Ἑλλήνων ἀκρίτους ἀπεκτόνασι τῶν παρ᾽ ἡμῖν, ἐξ
of-the Greeks untried have-killed than-the-ones with us from
οὗ τὴν πόλιν οἰκοῦμεν, εἰς ἀγῶνα καὶ κρίσιν καταστάντων;
which the city we-inhabit into trial and judgment having-come

IV · THE PRAISE OF AGAMEMNON

Athens' tribute, too, saved the allies' democracy and freedom, since under Sparta they fell into oligarchy and worse evils. Athens erred only over tiny islets, while Sparta uprooted the greatest cities of the Peloponnese and holds their land, cities that had furnished leaders against Troy: Messene, which gave Nestor, and Argos, which gave Agamemnon. That leads Isocrates into the praise of Agamemnon: a king who held the greatest honor ever given a Greek, the command of all Greece; who reconciled the cities, gathered the army, and wronged no Greek city; who campaigned not for his own land but for Greece; and who kept a vast army ten

years at Troy not by pay but by wisdom and good counsel, and ended the war with Troy's capture. Yet he has less fame than men who achieved nothing, since hearers prefer marvels and fictions to the truth. Isocrates admits he has wandered far from his subject.

67 τοιαῦτα δὲ καὶ περὶ τῆς εἰσπράξεως τῶν φόρων
such-things and also about the exaction of-the tributes
ἤν τι λέγωσιν, ἔξομεν εἰπεῖν· πολὺ γὰρ
if anything they-say we-shall-have to-say much for
ἐπιδείξομεν συμφορώτερα πράξαντας τοὺς ἡμετέρους ἢ
we-shall-show more-advantageous-things having-done the ours than
Λακεδαιμονίους ταῖς πόλεσι ταῖς τὸν φόρον ἐνεγκούσαις.
Lacedaemonians for-the cities the the tribute having-brought
πρῶτον μὲν γὰρ οὐ προσταχθὲν ὑφ' ἡμῶν τοῦτ' ἐποίουν,
first indeed for not commanded by us this they-did
ἀλλ' αὐτοὶ γνόντες, ὅτε περ τὴν ἡγεμονίαν ἡμῖν τὴν
but themselves having-decided when very the leadership to-us the
κατὰ θάλατταν ἔδοσαν·
by sea they-gave
68 ἔπειτ' οὐχ ὑπὲρ τῆς σωτηρίας τῆς ἡμετέρας ἔφερον, ἀλλ'
then not for the safety the our they-paid but
ὑπὲρ τῆς δημοκρατίας καὶ τῆς ἐλευθερίας τῆς αὑτῶν καὶ τοῦ
for the democracy and the freedom the their-own and the
μὴ περιπεσεῖν ὀλιγαρχίας γενομένης τηλικούτοις κακοῖς τὸ
not to-fall oligarchy having-arisen into-such evils in-the
μέγεθος, ἡλίκοις ἐπὶ τῶν δεκαδαρχιῶν καὶ τῆς δυναστείας
size as under the decarchies and the dominion
τῆς Λακεδαιμονίων. ἔτι δ' οὐκ ἐκ τούτων ἔφερον ἐξ ὧν
the of-Lacedaemonians further and not from these they-paid from which
αὐτοὶ διέσωσαν, ἀλλ' ἀφ' ὧν δι' ἡμᾶς εἶχον· ὑπὲρ ὧν,
themselves they-had-saved but from what through us they-had for which

εἰ καὶ μικρὸς λογισμὸς ἐνῆν αὐτοῖς, δικαίως ἂν χάριν 69
if even small reasoning was-in them justly — gratitude
εἶχον ἡμῖν. παραλαβόντες γὰρ τὰς πόλεις αὐτῶν
they-would-have to-us having-received for the cities their
τὰς μὲν παντάπασιν ἀναστάτους γεγενημένας ὑπὸ τῶν
the-ones indeed altogether uprooted having-been by the
βαρβάρων, τὰς δὲ πεπορθημένας, εἰς τοῦτο προηγάγομεν,
barbarians the-others but sacked to this we-advanced
ὥστε μικρὸν μέρος τῶν γιγνομένων ἡμῖν διδόντας
that small part of-the-things accruing to-us giving
μηδὲν ἐλάττους ἔχειν τοὺς οἴκους Πελοποννησίων τῶν
in-nothing smaller to-have the houses than-Peloponnesians the
οὐδένα φόρον ὑποτελούντων.
no tribute paying
περὶ τοίνυν τῶν ἀναστάτων γεγενημένων ὑφ᾽ ἑκατέρας τῶν 70
about then the uprooted having-been by each of-the
πόλεων, ὃ μόνοις τινὲς ἡμῖν ὀνειδίζουσιν, ἐπιδείξομεν
cities which alone some us reproach we-shall-show
πολὺ δεινότερα πεποιηκότας οὓς ἐπαινοῦντες
much more-terrible-things having-done the-ones-whom praising
διατελοῦσιν. ἡμῖν μὲν γὰρ συνέπεσε περὶ νησύδρια τοιαῦτα
they-continue to-us indeed for it-happened about islets such
καὶ τηλικαῦτα τὸ μέγεθος ἐξαμαρτεῖν, ἃ πολλοὶ τῶν
and so-small in-the size to-err which many of-the
Ἑλλήνων οὐδ᾽ ἴσασιν, ἐκεῖνοι δὲ τὰς μεγίστας πόλεις
Greeks not-even know they but the greatest cities
τῶν ἐν Πελοποννήσῳ καὶ τὰς πανταχῇ προεχούσας τῶν
of-the in Peloponnese and the everywhere excelling the
ἄλλων ἀναστάτους ποιήσαντες αὐτοὶ τἀκείνων ἔχουσιν,
others uprooted having-made themselves the-things-of-those hold

71 ἃς ἄξιον ἦν, εἰ καὶ μηδὲν αὐταῖς πρότερον ὑπῆρχεν ἀγαθόν,
which worthy it-was if even nothing to-them before existed good
τῆς μεγίστης δωρεᾶς παρὰ τῶν Ἑλλήνων τυχεῖν διὰ τὴν
of-the greatest gift from the Greeks to-obtain because-of the
στρατείαν τὴν ἐπὶ Τροίαν, ἐν ᾗ σφᾶς τε αὐτὰς παρέσχον
expedition the against Troy in which them- both -selves furnished
πρωτευούσας καὶ τοὺς ἡγεμόνας ἀρετὰς ἔχοντας οὐ μόνον
foremost and the leaders virtues having not only
τὰς τοιαύτας ὧν πολλοὶ καὶ τῶν φαύλων κοινωνοῦσιν, ἀλλὰ
the such which many even of-the mean share but
κἀκείνας ὧν οὐδεὶς ἂν πονηρὸς ὢν δυνηθείη μετασχεῖν.
also-those which no-one — wicked being could-be-able to-share
72 Μεσσήνη μὲν γὰρ Νέστορα παρέσχε τὸν φρονιμώτατον
Messene indeed for Nestor furnished the wisest
ἁπάντων τῶν κατ᾽ ἐκεῖνον τὸν χρόνον γενομένων,
of-all the in that the time having-been
Λακεδαίμων δὲ Μενέλαον τὸν διὰ σωφροσύνην καὶ
Lacedaemon but Menelaus the-one for temperance and
δικαιοσύνην μόνον ἀξιωθέντα Διὸς γενέσθαι κηδεστήν, ἡ δ᾽
justice alone deemed-worthy of-Zeus to-become son-in-law the and
Ἀργείων πόλις Ἀγαμέμνονα τὸν οὐ μίαν οὐδὲ δύο σχόντα
of-Argives city Agamemnon the-one not one nor two having
μόνον ἀρετάς, ἀλλὰ πάσας ὅσας ἂν ἔχοι τις εἰπεῖν,
only virtues but all as-many-as — could anyone name
73 καὶ ταύτας οὐ μετρίως ἀλλ᾽ ὑπερβαλλόντως· οὐδένα
and these not moderately but surpassingly no-one
γὰρ εὑρήσομεν τῶν ἁπάντων οὔτ᾽ ἰδιωτέρας πράξεις
for we-shall-find of-the all either more-peculiar actions
μεταχειρισάμενον οὔτε καλλίους οὔτε μείζους οὔτε τοῖς
having-handled or finer or greater or for-the
Ἕλλησιν ὠφελιμωτέρας οὔτε πλειόνων ἐπαίνων ἀξίας.
Greeks more-beneficial or of-more praises worthy

καὶ τούτοις οὕτω μὲν ἀπηριθμημένοις εἰκότως ἄν τινες
and these so indeed enumerated reasonably — some
ἀπιστήσειαν, μικρῶν δὲ περὶ ἑκάστου ῥηθέντων ἅπαντες
would-disbelieve small-things but about each spoken all
ἂν ἀληθῆ με λέγειν ὁμολογήσειαν.
— the-truth me to-speak would-agree
οὐ δύναμαι δὲ κατιδεῖν, ἀλλ᾽ ἀπορῶ ποίοις ἂν λόγοις 74
not I-am-able and to-see but I-am-at-a-loss with-what-sort — words
μετὰ ταῦτα χρησάμενος ὀρθῶς εἴην βεβουλευμένος.
after these-things having-used rightly I-should-be having-deliberated
αἰσχύνομαι μὲν γάρ, εἰ τοσαῦτα περὶ τῆς Ἀγαμέμνονος
I-am-ashamed indeed for if so-much about the of-Agamemnon
ἀρετῆς προειρηκὼς μηδενὸς μνησθήσομαι τῶν ὑπ᾽ ἐκείνου
virtue having-said-before of-none I-shall-make-mention of-the by him
πεπραγμένων, ἀλλὰ δόξω τοῖς ἀκούουσιν ὅμοιος εἶναι
done but I-shall-seem to-the hearers like to-be
τοῖς ἀλαζονευομένοις καὶ λέγουσιν ὅ τι ἂν τύχωσιν·
to-the boasters and saying what ever — they-chance
ὁρῶ δὲ τὰς πράξεις τὰς ἔξω λεγομένας τῶν ὑποθέσεων
I-see but the actions the outside spoken of-the subjects
οὐκ ἐπαινουμένας ἀλλὰ ταραχώδεις εἶναι δοκούσας, καὶ
not praised but disorderly to-be seeming and
πολλοὺς μὲν ὄντας τοὺς κακῶς χρωμένους αὐταῖς,
many indeed being the-ones badly using them
πολὺ δὲ πλείους τοὺς ἐπιτιμῶντας. διὸ δέδοικα μὴ καὶ περὶ 75
much but more the-ones censuring therefore I-fear lest also about
ἐμὲ συμβῇ τι τοιοῦτον. οὐ μὴν ἀλλ᾽ αἱροῦμαι βοηθῆσαι
me happen something such not however but I-choose to-help
τῷ ταὐτὸν ἐμοί τε καὶ πολλοῖς πεπονθότι, καὶ διημαρτηκότι
the-one the-same as-me both and many having-suffered and having-missed
τῆς δόξης ἧς προσῆκε τυχεῖν αὐτόν, καὶ μεγίστων μὲν
the reputation which it-befitted to-get him and of-greatest indeed

ἀγαθῶν αἰτίῳ γεγενημένῳ περὶ ἐκεῖνον τὸν χρόνον, ἧττον δ'
goods cause having-been about that the time less but
ἐπαινουμένῳ τῶν οὐδὲν ἄξιον λόγου διαπεπραγμένων.
praised than-the-ones nothing worthy of-speech having-achieved
76 τί γὰρ ἐκεῖνος ἐνέλιπεν, ὃς τηλικαύτην μὲν ἔσχε τιμήν,
what for he left-wanting who such indeed had honor
ἧς εἰ πάντες συνελθόντες μείζω ζητοῖεν, οὐδέποτ'
than-which if all having-come-together greater should-seek never
ἂν εὑρεῖν δυνηθεῖεν; μόνος γὰρ ἁπάσης τῆς Ἑλλάδος
— to-find they-could-be-able alone for of-all — Greece
ἠξιώθη γενέσθαι στρατηγός. ὁπότερον δέ, εἴθ' ὑπὸ
he-was-deemed-worthy to-become general whether and either by
πάντων αἱρεθεὶς εἴτ' αὐτὸς κτησάμενος, οὐκ ἔχω λέγειν.
all chosen or himself having-acquired-it not I-can say
ὁποτέρως δ' οὖν συμβέβηκεν, οὐδεμίαν ὑπερβολὴν λέλοιπε
whichever-way but anyway it-happened no excess he-has-left
τῆς περὶ αὑτὸν δόξης τοῖς ἄλλως πως τιμηθεῖσιν.
of-the about himself glory to-the-ones otherwise somehow honored
77 ταύτην δὲ λαβὼν τὴν δύναμιν οὐκ ἔστιν ἥν τινα τῶν
this and having-got the power not there-is which any of-the
Ἑλληνίδων πόλεων ἐλύπησεν, ἀλλ' οὕτως ἦν πόρρω
Greek cities he-pained but so he-was far
τοῦ περί τινας ἐξαμαρτεῖν, ὥστε παραλαβὼν τοὺς
from-the against any to-err that having-taken-over the
Ἕλληνας ἐν πολέμῳ καὶ ταραχαῖς καὶ πολλοῖς κακοῖς
Greeks in war and confusions and many evils
ὄντας τούτων μὲν αὐτοὺς ἀπήλλαξεν, εἰς ὁμόνοιαν δὲ
being from-these indeed them he-freed into concord but
καταστήσας τὰ μὲν περιττὰ τῶν ἔργων καὶ τερατώδη
having-brought the indeed extraordinary of-the deeds and marvelous

καὶ μηδὲν ὠφελοῦντα τοὺς ἄλλους ὑπερεῖδε, στρατόπεδον
and in-nothing benefiting the others he-disdained army
δὲ συστήσας ἐπὶ τοὺς βαρβάρους ἤγαγεν.
but having-assembled against the barbarians he-led
τούτου δὲ κάλλιον στρατήγημα καὶ τοῖς Ἕλλησιν 78
than-this and finer stratagem and for-the Greeks
ὠφελιμώτερον οὐδεὶς φανήσεται πράξας οὔτε τῶν
more-beneficial no-one will-appear having-done either of-the-ones
κατ᾽ ἐκεῖνον τὸν χρόνον εὐδοκιμησάντων οὔτε τῶν
in that the time well-reputed or of-the-ones
ὕστερον ἐπιγενομένων. ἃ ᾽κεῖνος πράξας καὶ τοῖς ἄλλοις
later coming-after which he having-done and to-the others
ὑποδείξας οὐχ οὕτως εὐδοκίμησεν, ὡς προσῆκεν αὐτόν,
having-shown not so was-well-reputed as befitted him
διὰ τοὺς μᾶλλον ἀγαπῶντας τὰς θαυματοποιίας τῶν
because-of the-ones more loving the marvels than-the
εὐεργεσιῶν καὶ τὰς ψευδολογίας τῆς ἀληθείας, ἀλλὰ
benefactions and the falsehoods than-the truth but
τοιοῦτος γενόμενος ἐλάττω δόξαν ἔχει τῶν οὐδὲ
such having-been less reputation he-has than-the-ones not-even
μιμήσασθαι τολμησάντων αὐτόν.
to-imitate having-dared him
οὐ μόνον δ᾽ ἐπὶ τούτοις ἄν τις ἐπαινέσειεν αὐτόν, ἀλλὰ 79
not only and for these-things — anyone would-praise him but
καὶ ἐφ᾽ οἷς περὶ τὸν αὐτὸν χρόνον ἔπραξεν. εἰς τοῦτο γὰρ
also for what about the same time he-did to this for
μεγαλοφροσύνης ἦλθεν, ὥστ᾽ οὐκ ἀπέχρησεν αὐτῷ λαβεῖν
of-greatness-of-mind he-came that not it-sufficed him to-take
στρατιώτας τῶν ἰδιωτῶν ὁπόσους ἐξ ἑκάστης ἐβουλήθη
soldiers of-the private-men as-many-as from each he-wished
τῆς πόλεως, ἀλλὰ τοὺς βασιλεῖς τοὺς ποιοῦντας ἐν ταῖς
of-the city but the kings the-ones doing in the

αὑτῶν ὅ τι βουληθεῖεν καὶ τοῖς ἄλλοις προστάττοντας,
their-own what ever they-wished and to-the others giving-orders
τούτους ἔπεισεν ὑφ' αὑτῷ γενέσθαι, καὶ συνακολουθεῖν
these he-persuaded under himself to-become and to-follow
ἐφ' οὓς ἂν ἡγῆται, καὶ ποιεῖν τὸ προσταττόμενον,
against whomever — he-leads and to-do the-thing commanded
καὶ βασιλικὸν βίον ἀφέντας στρατιωτικῶς ζῆν,
and royal life having-let-go soldier-like to-live
80 ἔτι δὲ κινδυνεύειν καὶ πολεμεῖν οὐχ ὑπὲρ τῆς σφετέρας
further and to-run-risks and to-war not for the their
αὐτῶν πατρίδος καὶ βασιλείας, ἀλλὰ λόγῳ μὲν ὑπὲρ
own fatherland and kingdom but in-word indeed for
Ἑλένης τῆς Μενελάου γυναικός, ἔργῳ δ' ὑπὲρ τοῦ μὴ
Helen the of-Menelaus wife in-deed but for the not
τὴν Ἑλλάδα πάσχειν ὑπὸ τῶν βαρβάρων μήτε τοιαῦτα
— Greece to-suffer from the barbarians either such-things
μήθ' οἷα πρότερον αὐτῇ συνέπεσε περὶ τὴν Πέλοπος μὲν
or such-as before to-it befell about the of-Pelops indeed
ἁπάσης Πελοποννήσου κατάληψιν, Δαναοῦ δὲ τῆς πόλεως
of-all Peloponnese seizure of-Danaus and of-the city
τῆς Ἀργείων, Κάδμου δὲ Θηβῶν· ὧν τίς ἄλλος φανήσεται
the of-Argives of-Cadmus and of-Thebes of-which who other will-appear
προνοηθείς, ἢ τίς ἐμποδὼν καταστὰς τοῦ μηδὲν ἔτι
having-taken-forethought or who in-the-way having-stood of-the nothing further
γενέσθαι τοιοῦτον, πλὴν τῆς ἐκείνου φύσεως καὶ δυνάμεως;
to-happen such except the his nature and power
81 τὸ τοίνυν ἐχόμενον, ὃ τῶν μὲν προειρημένων ἔλαττόν
the then following which than-the indeed said-before smaller
ἐστι, τῶν δὲ πολλάκις ἐγκεκωμιασμένων μεῖζον καὶ λόγου
is than-the but often eulogized greater and of-speech
μᾶλλον ἄξιον· στρατόπεδον γὰρ συνεληλυθὸς ἐξ ἁπασῶν
more worthy army for having-come-together from all

τῶν πόλεων, τοσοῦτον τὸ πλῆθος ὅσον εἰκός, ὃ
the cities so-great in-the number as-much-as likely which
πολλοὺς εἶχεν ἐν αὑτῷ τοὺς μὲν ἀπὸ θεῶν τοὺς δ' ἐξ
many had in itself the-ones indeed from gods the-ones but from
αὐτῶν τῶν θεῶν γεγονότας, οὐκ ὁμοίως διακειμένους τοῖς
themselves the gods born not alike disposed to-the
πολλοῖς οὐδ' ἴσον φρονοῦντας τοῖς ἄλλοις, ἀλλ' ὀργῆς
many nor equal thinking to-the others but of-wrath
καὶ θυμοῦ καὶ φθόνου καὶ φιλοτιμίας μεστούς,
and passion and envy and ambition full
ἀλλ' ὅμως τὸ τοιοῦτον ἔτη δέκα κατέσχεν οὐ μισθοφοραῖς 82
but nevertheless the such years ten he-held not by-pay
μεγάλαις οὐδὲ χρημάτων δαπάναις, αἷς νῦν ἅπαντες
great nor of-money expenditures by-which now all
δυναστεύουσιν, ἀλλὰ τῷ καὶ τῇ φρονήσει διαφέρειν καὶ
hold-power but by-the both in-the wisdom to-excel and
δύνασθαι τροφὴν ἐκ τῶν πολεμίων τοῖς στρατιώταις
to-be-able sustenance from the enemies for-the soldiers
πορίζειν, καὶ μάλιστα τῷ δοκεῖν ἐκεῖνον ἄμεινον ὑπὲρ
to-provide and most by-the to-seem him better for
τῆς τῶν ἄλλων βουλεύεσθαι σωτηρίας ἢ τοὺς ἄλλους
the of-the others to-deliberate safety than the others
περὶ σφῶν αὐτῶν.
about them- -selves
τὸ τοίνυν τέλος, ὃ πᾶσι τούτοις ἐπέθηκεν, οὐδενὸς 83
the then end which to-all these he-put of-nothing
ἧττον προσήκει θαυμάζειν· οὐ γὰρ ἀπρεπὲς οὐδ' ἀνάξιον
less it-befits to-wonder-at not for unfitting nor unworthy
τῶν προειρημένων φανήσεται ποιησάμενος, ἀλλὰ λόγῳ
of-the-things said-before he-will-appear having-made but in-word
μὲν πρὸς μίαν πόλιν πολεμήσας, ἔργῳ δ' οὐ μόνον πρὸς
indeed against one city having-warred in-deed but not only against

ἅπαντας τοὺς τὴν Ἀσίαν κατοικοῦντας ἀλλὰ καὶ πρὸς ἄλλα
all the-ones — Asia inhabiting but also against other
γένη πολλὰ τῶν βαρβάρων κινδυνεύων οὐκ ἀπεῖπεν οὐδ'
races many of-the barbarians running-risks not he-gave-up nor
ἀπῆλθε, πρὶν τήν τε πόλιν τοῦ τολμήσαντος ἐξαμαρτεῖν
departed before the both city of-the-one having-dared to-err
ἐξηνδραποδίσατο καὶ τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας.
he-enslaved and the barbarians he-stopped outraging
84 οὐκ ἀγνοῶ δὲ τὸ πλῆθος τῶν εἰρημένων περὶ τῆς
not I-am-ignorant and the multitude of-the-things said about the
Ἀγαμέμνονος ἀρετῆς, οὐδ' ὅτι τούτων καθ' ἓν μὲν ἕκαστον
of-Agamemnon virtue nor that of-these by one indeed each
εἴ τινες σκοποῖντο τί ἂν ἀποδοκιμάσαιεν, οὐδεὶς ἂν οὐδὲν
if some should-consider what — they-would-reject no-one — any
αὐτῶν ἀφελεῖν τολμήσειεν, ἐφεξῆς δὲ ἀναγιγνωσκομένων
of-them to-remove would-dare in-succession but being-read
ἅπαντες ἂν ἐπιτιμήσαιεν ὡς πολὺ πλείοσιν εἰρημένοις τοῦ
all — would-censure as by-much more said than-the
δέοντος. ἐγὼ δ' εἰ μὲν ἔλαθον ἐμαυτὸν πλεονάζων,
needful I but if indeed I-had-escaped-notice myself being-excessive
85 ᾐσχυνόμην ἄν, εἰ γράφειν ἐπιχειρῶν περὶ ὧν μηδεὶς
I-would-be-ashamed — if to-write attempting about what no-one
ἂν ἄλλος ἐτόλμησεν, οὕτως ἀναισθήτως διεκείμην· νῦν δ'
— other dared so insensibly I-were-disposed now but
ἀκριβέστερον ᾔδειν τῶν ἐπιπλήττειν μοι τολμησόντων,
more-exactly I-knew than-the-ones to-rebuke me going-to-dare
ὅτι πολλοὶ τούτοις ἐπιτιμήσουσιν· ἀλλὰ γὰρ ἡγησάμην
that many these will-censure but for I-thought
οὐχ οὕτως ἔσεσθαι δεινόν, ἢν ἐπὶ τοῦ μέρους τούτου
not so to-be-going-to-be terrible if on the part this
δόξω τισὶ τῶν καιρῶν ἀμελεῖν, ὡς ἢν περὶ ἀνδρὸς

τοιούτου διαλεγόμενος παραλίπω τι τῶν ἐκείνῳ τε
such discoursing I-should-omit anything of-the to-him both
προσόντων ἀγαθῶν κἀμοὶ προσηκόντων εἰπεῖν.
belonging goods and-to-me befitting to-say
ᾤμην δὲ καὶ παρὰ τοῖς χαριεστάτοις τῶν ἀκροατῶν 86
I-thought and also among the most-refined of-the hearers
εὐδοκιμήσειν, ἢν φαίνωμαι περὶ ἀρετῆς μὲν τοὺς
to-be-going-to-be-well-thought-of if I-appear about virtue indeed the
λόγους ποιούμενος, ὅπως δὲ ταύτης ἀξίως ἐρῶ μᾶλλον
speeches making how but of-this worthily I-shall-speak more
σπουδάζων ἢ περὶ τὴν τοῦ λόγου συμμετρίαν, καὶ
being-earnest than about the of-the speech symmetry and
ταῦτα σαφῶς εἰδὼς τὴν μὲν περὶ τὸν λόγον ἀκαιρίαν
these-things clearly knowing the indeed about the speech untimeliness
ἀδοξότερον ἐμὲ ποιήσουσαν, τὴν δὲ περὶ τὰς πράξεις
less-reputable me going-to-make the but about the actions
εὐβουλίαν αὐτοὺς τοὺς ἐπαινουμένους ὠφελήσουσαν· ἀλλ᾽
good-counsel themselves the-ones praised going-to-benefit but
ὅμως ἐγὼ τὸ λυσιτελὲς ἐάσας τὸ δίκαιον εἱλόμην.
nevertheless I the profitable having-let-go the just chose
οὐ μόνον δ᾽ ἂν εὑρεθείην ἐπὶ τοῖς νῦν λεγομένοις ταύτην 87
not only and — I-would-be-found in the now things-said this
ἔχων τὴν διάνοιαν, ἀλλ᾽ ὁμοίως ἐπὶ πάντων, ἐπεὶ καὶ
having the mind but alike in all since also
τῶν πεπλησιακότων μοι φανείην ἂν μᾶλλον χαίρων
of-the-ones having-associated with-me I-would-appear — more rejoicing
τοῖς ἐπὶ τῷ βίῳ καὶ ταῖς πράξεσιν εὐδοκιμοῦσιν ἢ
at-the-ones for the life and the actions well-reputed than
τοῖς περὶ τοὺς λόγους δεινοῖς εἶναι δοκοῦσιν. καίτοι τῶν
at-the-ones about the speeches clever to-be seeming and-yet of-the
μὲν εὖ ῥηθέντων, εἰ καὶ μηδὲν συμβαλοίμην, ἅπαντες ἂν
indeed well spoken-things if even nothing I-should-contribute all —

ἐμοὶ τὴν αἰτίαν ἀναθεῖεν, τῶν δ' ὀρθῶς πραττομένων εἰ καὶ
to-me the credit would-ascribe of-the but rightly done-things if even
πάντες εἰδεῖέν με σύμβουλον γεγενημένον, οὐδεὶς ὅστις οὐκ
all should-know me adviser having-been no-one who not
ἂν αὐτὸν τὸν μεταχειριζόμενον τὰς πράξεις ἐπαινέσειεν.
— himself the-one handling the actions would-praise
88 ἀλλὰ γὰρ οὐκ οἶδ' ὅποι τυγχάνω φερόμενος· ἀεὶ γὰρ
but for not I-know whither I-happen being-carried always for
οἰόμενος δεῖν προστιθέναι τὸ τῶν προειρημένων
thinking to-be-necessary to-add the of-the before-said
ἐχόμενον, παντάπασι πόρρω γέγονα τῆς ὑποθέσεως.
following altogether far I-have-become from-the subject
λοιπὸν οὖν ἐστιν οὐδὲν ἄλλο, πλὴν αἰτησάμενον τῷ
remaining then is nothing other except having-asked for-the
γήρᾳ συγγνώμην ὑπὲρ τῆς λήθης καὶ τῆς μακρολογίας,
old-age pardon for the forgetfulness and the prolixity
τῶν εἰθισμένων παραγίγνεσθαι τοῖς τηλικούτοις, ἐπανελθεῖν
the accustomed to-come to-the so-old to-return
εἰς τὸν τόπον ἐκεῖνον ἐξ οὗπερ εἰσέπεσον εἰς τὴν
to the place that from which-very I-fell into the
περιττολογίαν ταύτην.
superfluity this

V · SPARTA'S WRONGS TO THE GREEKS

He returns to the critics who reproach Athens with the fate of Melos and other small towns. Sparta's wrongs were greater: it turned on Argos and Messene, the cities that bore Agamemnon and Nestor and had marched with it to Troy, driving the Messenians from their land, and to please the Thebans killed the Plataeans, who alone of the Boeotians had fought beside Athens at Plataea, while Athens settled the surviving Messenians at Naupactus and made the surviving Plataeans citizens. The critics say that both cities claimed to fight for the Greeks and then did not leave them free, but most of the evils they list came from Sparta, which taught the

Greeks factions, massacres, and changes of constitution. Then came Sparta's worst acts: craving sea power, it stirred Athens' allies to revolt while treating with the king to hand him the Greeks of Asia, and enslaved those it had sworn to free; it sent Clearchus with Cyrus against the king, and, beaten at sea by Conon, made a peace handing the Greeks of Asia to the king, the most shameful treaty ever made. Those who praise Sparta will turn the argument to the constitutions.

οἶμαι δ' ἤδη καθορᾶν ὅθεν ἐπλανήθην· τοῖς γὰρ 89
I-think and now to-see whence I-wandered to-the-ones for
ὀνειδίζουσιν ἡμῶν τῇ πόλει τὰς Μηλίων καὶ τὰς τῶν
reproaching our the city the of-Melians and the of-the
τοιούτων πολιχνίων συμφορὰς ἀντέλεγον, οὐχ ὡς οὐχ
such small-towns misfortunes I-was-answering not that not
ἡμαρτημένων τούτων, ἀλλ' ἐπιδεικνύων τοὺς ἀγαπωμένους
having-been-wrong these but showing the-ones loved
ὑπ' αὐτῶν πολὺ πλείους πόλεις καὶ μείζους ἡμῶν
by them many more cities and greater than-we
ἀναστάτους πεποιηκότας, ἐν οἷς καὶ περὶ τῆς ἀρετῆς
uprooted having-made in which also about the virtue
τῆς Ἀγαμέμνονος καὶ Μενελάου καὶ Νέστορος διελέχθην,
the of-Agamemnon and of-Menelaus and of-Nestor I-discoursed
ψεῦδος μὲν οὐδὲν λέγων, πλείω δ' ἴσως τῶν μετρίων.
falsehood indeed nothing saying more but perhaps than-the moderate
τοῦτο δ' ἐποίουν ὑπολαβὼν οὐδενὸς ἔλαττον ἁμάρτημα 90
this and I-was-doing having-supposed than-none smaller error
τοῦτο δόξειν εἶναι τῶν τολμησάντων ἀναστάτους
this to-be-going-to-seem to-be of-the-ones having-dared uprooted
ποιῆσαι τὰς πόλεις τὰς γεννησάσας καὶ θρεψάσας
to-make the cities the having-begotten and having-reared
τοιούτους ἄνδρας, περὶ ὧν καὶ νῦν ἔχοι τις ἂν πολλοῖς
such men about whom also now could anyone — many
καὶ καλοῖς χρήσασθαι λόγοις. ἀλλὰ γὰρ ἴσως ἀνόητόν ἐστι
and fine use words but for perhaps foolish it-is

περὶ μίαν πρᾶξιν διατρίβειν, ὥσπερ ἀπορίας οὔσης τί
about one action to-spend-time as-if lack being of-what
ἂν ἔχοι τις εἰπεῖν περὶ τῆς ὠμότητος καὶ χαλεπότητος
— could anyone say about the cruelty and harshness
τῆς Λακεδαιμονίων, ἀλλ᾽ οὐ πολλῆς ἀφθονίας ὑπαρχούσης.
the of-Lacedaemonians but not much abundance existing
91 οἷς οὐκ ἐξήρκεσε περὶ τὰς πόλεις ταύτας καὶ τοὺς ἄνδρας
for-whom not it-sufficed against the cities these and the men
τοὺς τοιούτους ἐξαμαρτεῖν, ἀλλὰ καὶ περὶ τοὺς ἐκ τῶν
the such to-err but also against the-ones from the
αὐτῶν ὁρμηθέντας καὶ κοινὴν τὴν στρατείαν ποιησαμένους
same having-set-out and common the expedition having-made
καὶ τῶν αὐτῶν κινδύνων μετασχόντας, λέγω δὲ περὶ Ἀργείων
and of-the same dangers having-shared I-mean and about Argives
καὶ Μεσσηνίων. καὶ γὰρ τούτους ἐπεθύμησαν ταῖς αὐταῖς
and Messenians and for these they-desired with-the same
συμφοραῖς περιβαλεῖν αἴσπερ ἐκείνους· καὶ Μεσσηνίους
misfortunes to-surround as-very those and Messenians
μὲν πολιορκοῦντες οὐ πρότερον ἐπαύσαντο, πρὶν ἐξέβαλον
indeed besieging not before they-ceased before they-expelled
ἐκ τῆς χώρας, Ἀργείοις δ᾽ ὑπὲρ τῶν αὐτῶν τούτων ἔτι
from the land with-Argives and for the same these still
καὶ νῦν πολεμοῦσιν. ἃ τοίνυν περὶ Πλαταιᾶς ἔπραξαν,
also now they-war what then about Plataea they-did
92 ἄτοπος ἂν εἴην, εἰ ταῦτ᾽ εἰρηκὼς ἐκείνων μὴ μνησθείην·
strange — I-would-be if these-things having-said those not I-should-mention
ὧν ἐν τῇ χώρᾳ στρατοπεδευσάμενοι μεθ᾽ ἡμῶν καὶ τῶν
whose in the land having-encamped with us and the
ἄλλων συμμάχων, καὶ παραταξάμενοι τοῖς πολεμίοις,
other allies and having-been-drawn-up against-the enemies
καὶ θυσάμενοι τοῖς θεοῖς τοῖς ὑπ᾽ ἐκείνων ἱδρυμένοις,
and having-sacrificed to-the gods the by them established

οὐ μόνον ἠλευθερώσαμεν τῶν Ἑλλήνων τοὺς μεθ' ἡμῶν 93
not only we-freed of-the Greeks the-ones with us
ὄντας ἀλλὰ καὶ τοὺς ἀναγκασθέντας γενέσθαι μετ'
being but also the-ones compelled to-become with
ἐκείνων, καὶ ταῦτ' ἐπράξαμεν Πλαταιέας λαβόντες μόνους
them and these-things we-did Plataeans having-taken alone
Βοιωτῶν συναγωνιστάς· οὓς οὐ πολὺν χρόνον διαλιπόντες
of-Boeotians as-fellow-fighters whom not much time having-let-pass
Λακεδαιμόνιοι, χαριζόμενοι Θηβαίοις, ἐκπολιορκήσαντες
Lacedaemonians gratifying Thebans having-taken-by-siege
ἅπαντας ἀπέκτειναν πλὴν τῶν ἀποδρᾶναι δυνηθέντων.
all they-killed except the-ones to-escape having-been-able
περὶ οὓς ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνοις·
toward whom the city our in-nothing like has-been to-those
οἱ μὲν γὰρ περί τε τοὺς εὐεργέτας τῆς Ἑλλάδος καὶ τοὺς 94
they indeed for toward both the benefactors — of-Greece and the
συγγενεῖς τοὺς αὑτῶν τὰ τοιαῦτ' ἐξαμαρτάνειν ἐτόλμησαν,
kinsmen the their-own the such-things to-err dared
οἱ δ' ἡμέτεροι Μεσσηνίων μὲν τοὺς διασωθέντας εἰς
the but ours of-Messenians indeed the-ones having-been-saved at
Ναύπακτον κατῴκισαν, Πλαταιέων δὲ τοὺς περιγενομένους
Naupactus settled of-Plataeans and the-ones surviving
πολίτας ἐποιήσαντο καὶ τῶν ὑπαρχόντων αὐτοῖς ἁπάντων
citizens made and of-the existing to-them all
μετέδοσαν. ὥστ' εἰ μηδὲν εἴχομεν ἄλλο περὶ τοῖν πολέοιν
gave-a-share so-that if nothing we-had other about the-two cities
εἰπεῖν, ἐκ τούτων ῥᾴδιον εἶναι καταμαθεῖν τὸν τρόπον
to-say from these easy to-be to-perceive the character
ἑκατέρας αὐτῶν, καὶ ποτέρα πλείους πόλεις καὶ μείζους
of-each of-them and which more cities and greater
ἀναστάτους πεποίηκεν.
uprooted has-made

95 αἰσθάνομαι δὲ πάθος μοι συμβαῖνον ἐναντίον τοῖς
I-perceive and a-feeling to-me happening contrary to-the-things
ὀλίγῳ πρότερον εἰρημένοις· τότε μὲν γὰρ εἰς ἄγνοιαν καὶ
a-little before said then indeed for into ignorance and
πλάνον καὶ λήθην ἐνέπεσον, νῦν δ' οἶδα σαφῶς ἐμαυτὸν
wandering and forgetfulness I-fell now but I-know clearly myself
οὐκ ἐμμένοντα τῇ πραότητι τῇ περὶ τὸν λόγον, ἣν εἶχον
not abiding-by the gentleness the about the speech which I-had
ὅτ' ἠρχόμην γράφειν αὐτόν, ἀλλὰ λέγειν τ' ἐπιχειροῦντα
when I-was-beginning to-write it but to-speak both attempting
περὶ ὧν οὐκ ᾤμην ἐρεῖν, θρασύτερόν τε διακείμενον
about what not I-thought to-be-going-to-say bolder and disposed
ἢ κατ' ἐμαυτόν, ἀκρατῆ τε γιγνόμενον ἐνίων ὧν
than according-to myself unmastered and becoming of-some of-what
λέγω διὰ τὸ πλῆθος τῶν εἰπεῖν ἐπιρρεόντων.
I-say because-of the multitude of-the-things to-say flowing-in
96 ἐπειδή περ οὖν ἐπελήλυθέ μοι τὸ παρρησιάζεσθαι, καὶ
since very then has-come-upon me the to-speak-freely and
λέλυκα τὸ στόμα, καὶ τοιαύτην τὴν ὑπόθεσιν ἐποιησάμην
I-have-loosened the mouth and such the subject I-made
ὥστε μήτε καλὸν εἶναί μοι μήτε δυνατὸν παραλιπεῖν
that neither fine to-be for-me nor possible to-omit
τὰς τοιαύτας πράξεις, ἐξ ὧν οἷόν τ' ἐστὶν ἐπιδεικνύναι
the such actions from which possible — it-is to-show
πλέονος ἀξίαν τὴν πόλιν ἡμῶν γεγενημένην περὶ τοὺς
of-more worth the city our having-been toward the
Ἕλληνας τῆς Λακεδαιμονίων, οὐ κατασιωπητέον οὐδὲ
Greeks than-the of-Lacedaemonians not one-must-keep-silent nor
περὶ τῶν ἄλλων κακῶν τῶν οὔπω μὲν εἰρημένων ἐν
about the other evils the not-yet indeed spoken in
δὲ τοῖς Ἕλλησι γεγενημένων, ἀλλ' ἐπιδεικτέον τοὺς μὲν
but the Greeks having-arisen but one-must-show the indeed

ἡμετέρους ὀψιμαθεῖς αὐτῶν γεγενημένους, Λακεδαιμονίους
ours late-learners of-them having-been Lacedaemonians
δὲ τὰ μὲν πρώτους τὰ δὲ μόνους ἐξαμαρτόντας.
but the indeed first the but alone having-erred
πλεῖστοι μὲν οὖν κατηγοροῦσιν ἀμφοῖν τοῖν πολέοιν, ὅτι 97
most indeed then accuse both the-two cities that
προσποιούμεναι κινδυνεῦσαι πρὸς τοὺς βαρβάρους ὑπὲρ
pretending to-have-run-risks against the barbarians for
τῶν Ἑλλήνων οὐκ εἴασαν τὰς πόλεις αὐτονόμους εἶναι καὶ
the Greeks not allowed the cities autonomous to-be and
διοικῆσαι τὰ σφέτερ᾽ αὐτῶν ὅπως ἑκάστῃ συνέφερεν, ἀλλ᾽
to-manage the their own as for-each was-advantageous but
ὥσπερ αἰχμαλώτους εἰληφυῖαι διελόμεναι κατεδουλώσαντο
as captives having-taken having-divided-up they-enslaved
πάσας αὐτάς, καὶ παραπλήσιον ἐποίησαν τοῖς παρὰ
all them and like-thing they-did to-the-ones from
μὲν τῶν ἄλλων τοὺς οἰκέτας εἰς ἐλευθερίαν ἀφαιρουμένοις,
indeed the others the servants into freedom taking-away
σφίσι δ᾽ αὐτοῖς δουλεύειν ἀναγκάζουσιν.
for-them- but -selves to-serve compelling
τοῦ δὲ λέγεσθαι ταῦτα καὶ πολὺ πλείω καὶ πικρότερα 98
of-the and to-be-said these-things and much more and more-bitter
τούτων οὐχ ἡμεῖς αἴτιοι γεγόναμεν, ἀλλ᾽ οἱ νῦν μὲν
than-these not we causes have-been but the-ones now indeed
ἐν τοῖς λεγομένοις ἡμῖν ἀντιτεταγμένοι, τὸν δ᾽ ἄλλον
in the-things said to-us ranged-against the but other
χρόνον ἐν τοῖς πραττομένοις ἅπασιν. τοὺς μὲν γὰρ
time in the-things done all the-ones indeed for
ἡμετέρους προγόνους οὐδεὶς ἂν ἐπιδείξειεν ἐν τοῖς ἐπέκεινα
our ancestors no-one — could-show in the beyond
χρόνοις τοῖς ἀναριθμήτοις οὐδεμιᾶς πόλεως οὔτε μείζονος
times the countless no city neither greater

οὔτ᾽ ἐλάττονος ἄρχειν ἐπιχειρήσαντας· Λακεδαιμονίους δὲ
nor smaller to-rule having-attempted Lacedaemonians but
πάντες ἴσασιν, ἀφ᾽ οὗ περ εἰς Πελοπόννησον εἰσῆλθον,
all know from which very into Peloponnese they-came
οὐδὲν ἄλλο πράττοντας οὐδὲ βουλευομένους πλὴν ὅπως
nothing other doing nor planning except how
μάλιστα μὲν ἁπάντων ἄρξουσιν, εἰ δὲ μή, Πελοποννησίων.
most indeed of-all they-will-rule if but not of-Peloponnesians
99 ἀλλὰ μὴν καὶ τὰς στάσεις καὶ τὰς σφαγὰς καὶ τὰς
but truly also the factions and the slaughters and the
τῶν πολιτειῶν μεταβολάς, ἃς ἀμφοτέροις τινὲς ἡμῖν
of-the constitutions changes which to-both some us
ἐπιφέρουσιν, ἐκεῖνοι μὲν ἂν φανεῖεν ἁπάσας τὰς πόλεις
impute they indeed — would-appear all the cities
πλὴν ὀλίγων μεστὰς πεποιηκότες τῶν τοιούτων συμφορῶν
except few full having-made of-the such misfortunes
καὶ νοσημάτων, τὴν δ᾽ ἡμετέραν πόλιν οὐδεὶς ἂν οὐδ᾽ εἰπεῖν
and diseases the but our city no-one — even to-say
τολμήσειε πρὸ τῆς ἀτυχίας τῆς ἐν Ἑλλησπόντῳ γενομένης
would-dare before the misfortune the in Hellespont having-happened
ὡς τοιοῦτον ἐν τοῖς συμμάχοις τι διαπραξαμένην.
that such among the allies any having-done
100 ἀλλ᾽ ἐπειδὴ Λακεδαιμόνιοι κύριοι καταστάντες τῶν Ἑλλήνων
but when Lacedaemonians masters having-become of-the Greeks
πάλιν ἐξέπιπτον ἐκ τῶν πραγμάτων, ἐν τούτοις τοῖς
again were-falling-out from the affairs in these the
καιροῖς στασιαζουσῶν τῶν ἄλλων, πόλεων δύ᾽ ἢ τρεῖς τῶν
occasions being-in-faction the other cities two or three of-the
στρατηγῶν τῶν ἡμετέρων, οὐ γὰρ ἀποκρύψομαι τἀληθές,
generals the our not for I-shall-hide the-truth

ἐξήμαρτον περί τινας αὐτῶν ἐλπίζοντες, ἢν μιμήσωνται τὰς
erred against some of-them hoping if they-imitate the
Σπαρτιατῶν πράξεις, μᾶλλον αὐτὰς δυνήσεσθαι κατασχεῖν.
of-Spartiates actions more them to-be-going-to-be-able to-hold
ὥστε δικαίως ἂν ἐκείνοις μὲν ἅπαντες ἐγκαλέσειαν ὡς 101
so-that justly — those indeed all would-accuse as
ἀρχηγοῖς γεγενημένοις καὶ διδασκάλοις τῶν τοιούτων
originators having-been and teachers of-the such
ἔργων, τοῖς δ' ἡμετέροις, ὥσπερ τῶν μαθητῶν τοῖς ὑπὸ
deeds the but ours as of-the pupils the-ones by
τῶν ὑπισχνουμένων ἐξηπατημένοις καὶ διημαρτηκόσι τῶν
the promising deceived and having-missed the
ἐλπίδων, εἰκότως ἂν συγγνώμην ἔχοιεν.
hopes reasonably — pardon they-would-have
τὸ τοίνυν τελευταῖον, ὃ μόνοι καὶ καθ' αὑτοὺς ἔπραξαν, 102
the then last which alone and by themselves they-did
τίς οὐκ οἶδεν ὅτι κοινῆς ἡμῖν τῆς ἔχθρας ὑπαρχούσης,
who not knows that common to-us the enmity being
τῆς πρὸς τοὺς βαρβάρους καὶ τοὺς βασιλέας αὐτῶν,
the toward the barbarians and the kings of-them
ἡμεῖς μὲν ἐν πολέμοις πολλοῖς γιγνόμενοι καὶ μεγάλαις
we indeed in wars many being and great
συμφοραῖς ἐνίοτε περιπίπτοντες καὶ τῆς χώρας ἡμῶν
misfortunes sometimes falling-into and the land our
θαμὰ πορθουμένης καὶ τεμνομένης οὐδεπώποτ' ἐβλέψαμεν
often being-ravaged and cut never did-we-look
πρὸς τὴν ἐκείνων φιλίαν καὶ συμμαχίαν, ἀλλ' ὑπὲρ ὧν
to the their friendship and alliance but for what
τοῖς Ἕλλησιν ἐπεβούλευσαν μισοῦντες αὐτοὺς διετελέσαμεν
the Greeks they-plotted hating them we-continued
μᾶλλον ἢ τοὺς ἐν τῷ παρόντι κακῶς ἡμᾶς ποιοῦντας·
more than the-ones in the present badly us treating

103 Λακεδαιμόνιοι δ' οὔτε πάσχοντες κακὸν οὐδὲν οὔτε
Lacedaemonians but neither suffering harm any nor
μέλλοντες οὔτε δεδιότες εἰς τοῦτ' ἀπληστίας ἦλθον, ὥστ'
going nor fearing to this of-insatiability came that
οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν, ἀλλὰ
not it-sufficed them to-have the by land empire but
καὶ τὴν κατὰ θάλατταν δύναμιν οὕτως ἐπεθύμησαν λαβεῖν,
also the by sea power so they-desired to-get
ὥστε κατὰ τοὺς αὐτοὺς χρόνους τούς τε συμμάχους τοὺς
that at the same times the both allies the
ἡμετέρους ἀφίστασαν, ἐλευθερώσειν αὐτοὺς ὑπισχνούμενοι,
our they-incited-to-revolt to-be-going-to-free them promising
καὶ βασιλεῖ περὶ φιλίας διελέγοντο καὶ συμμαχίας,
and with-the-king about friendship were-negotiating and alliance
παραδώσειν αὐτῷ φάσκοντες ἅπαντας τοὺς ἐπὶ τῆς
to-be-going-to-hand-over to-him claiming all the-ones in —
Ἀσίας κατοικοῦντας,
Asia dwelling
104 πίστεις δὲ δόντες τούτοις ἀμφοτέροις καὶ
pledges and having-given to-these both and
καταπολεμήσαντες ἡμᾶς, οὓς μὲν ἐλευθερώσειν
having-subdued us whom indeed to-be-going-to-free
ὤμοσαν, κατεδουλώσαντο μᾶλλον ἢ τοὺς Εἵλωτας,
they-swore they-enslaved more than the Helots
βασιλεῖ δὲ τοιαύτην χάριν ἀπέδοσαν ὥστ' ἔπεισαν
to-the-king but such favor they-repaid that they-persuaded
τὸν ἀδελφὸν αὐτοῦ Κῦρον ὄντα νεώτερον ἀμφισβητεῖν
the brother his Cyrus being younger to-dispute
τῆς βασιλείας, καὶ στρατόπεδον αὐτῷ συναγαγόντες καὶ
the kingship and army for-him having-collected and
στρατηγὸν Κλέαρχον ἐπιστήσαντες ἀνέπεμψαν ἐπ' ἐκεῖνον·
general Clearchus having-set-over-it they-sent-up against him

ἀτυχήσαντες δ' ἐν τούτοις καὶ γνωσθέντες ὧν ἐπεθύμουν, 105
having-failed and in these and having-been-recognized what they-desired
καὶ μισηθέντες ὑπὸ πάντων, εἰς πόλεμον καὶ ταραχὰς
and having-been-hated by all into war and turmoils
τοσαύτας κατέστησαν ὅσας εἰκὸς τοὺς καὶ περὶ τοὺς
so-great they-came as-many-as likely the-ones both against the
Ἕλληνας καὶ τοὺς βαρβάρους ἐξημαρτηκότας. περὶ ὧν
Greeks and the barbarians having-erred about which
οὐκ οἶδ' ὅ τι δεῖ πλείω λέγοντα διατρίβειν, πλὴν
not I-know what ever it-is-necessary more saying to-spend-time except
ὅτι καταναυμαχηθέντες ὑπό τε τῆς βασιλέως δυνάμεως καὶ
that defeated-at-sea by both the of-the-king force and
τῆς Κόνωνος στρατηγίας τοιαύτην ἐποιήσαντο τὴν εἰρήνην,
the of-Conon generalship such they-made the peace
ἧς οὐδεὶς ἂν ἐπιδείξειεν οὔτ' αἰσχίω πώποτε 106
than-which no-one — could-show either more-shameful ever
γενομένην οὔτ' ἐπονειδιστοτέραν οὔτ' ὀλιγωροτέραν τῶν
having-been or more-disgraceful or more-neglectful of-the
Ἑλλήνων οὔτ' ἐναντιωτέραν τοῖς λεγομένοις ὑπό τινων
Greeks or more-contrary to-the-things said by some
περὶ τῆς ἀρετῆς τῆς Λακεδαιμονίων· οἵ τινες, ὅτε μὲν
about the virtue the of-Lacedaemonians who ever when indeed
αὐτοὺς ὁ βασιλεὺς δεσπότας τῶν Ἑλλήνων κατέστησεν,
them the king masters of-the Greeks made
ἀφελέσθαι τὴν βασιλείαν αὐτοῦ καὶ τὴν εὐδαιμονίαν
to-take-away the kingship his and the prosperity
ἅπασαν ἐπεχείρησαν, ἐπειδὴ δὲ καταναυμαχήσας ταπεινοὺς
all attempted when but having-defeated-at-sea humble
ἐποίησεν, οὐ μικρὸν μέρος αὐτῷ τῶν Ἑλλήνων παρέδωκαν
he-made not small part to-him of-the Greeks they-handed-over

ἀλλὰ πάντας τοὺς τὴν Ἀσίαν οἰκοῦντας, διαρρήδην
but all the-ones — Asia inhabiting expressly
γράψαντες χρῆσθαι τοῦθ' ὅ τι ἂν αὐτὸς βούληται,
having-written to-deal-with this what ever — he-himself wishes
107 καὶ οὐκ ᾐσχύνθησαν τοιαύτας ποιούμενοι τὰς ὁμολογίας
and not they-were-ashamed such making the agreements
περὶ ἀνδρῶν, οἷς χρώμενοι συμμάχοις ἡμῶν τε
about men whom using as-allies over-us both
περιεγένοντο καὶ τῶν Ἑλλήνων κύριοι κατέστησαν καὶ τὴν
they-prevailed and of-the Greeks masters became and —
Ἀσίαν ἅπασαν ἤλπισαν κατασχήσειν, ἀλλὰ τὰς τοιαύτας
Asia all they-hoped to-be-going-to-hold but the such
συνθήκας αὐτοί τ' ἐν τοῖς ἱεροῖς τοῖς σφετέροις αὐτῶν
treaties themselves both in the temples the their own
ἀνέγραψαν καὶ τοὺς συμμάχους ἠνάγκασαν.
inscribed and the allies compelled
108 τοὺς μὲν οὖν ἄλλους οὐκ οἶομαι πράξεων ἑτέρων
the indeed then others not I-think of-actions other
ἐπιθυμήσειν ἀκούειν, ἀλλ' ἐκ τῶν εἰρημένων ἱκανῶς
to-be-going-to-desire to-hear but from the-things said sufficiently
μεμαθηκέναι νομιεῖν ὁποία τις τοῖν πολέοιν ἑκατέρα
to-have-learned to-be-going-to-think of-what-sort some of-the-two cities each
περὶ τοὺς Ἕλληνας γέγονεν· ἐγὼ δ' οὐχ οὕτω τυγχάνω
toward the Greeks has-been I but not so happen
διακείμενος, ἀλλ' ἡγοῦμαι τὴν ὑπόθεσιν ἣν ἐποιησάμην
disposed but I-think the subject which I-made
ἄλλων τε πολλῶν προσδεῖσθαι λόγων, καὶ μάλιστα
of-other both many to-need-besides speeches and most
τῶν ἐπιδειξόντων τὴν ἄνοιαν τῶν ἀντιλέγειν τοῖς
of-the-ones going-to-show the folly of-the-ones to-gainsay the-things
εἰρημένοις ἐπιχειρησόντων· οὓς οἶομαι ῥᾳδίως εὑρήσειν.
said going-to-attempt whom I-think easily to-be-going-to-find

τῶν γὰρ ἀποδεχομένων ἁπάσας τὰς Λακεδαιμονίων 109
of-the-ones for approving all the of-Lacedaemonians
πράξεις, τοὺς μὲν βελτίστους αὐτῶν ἡγοῦμαι καὶ πλεῖστον
actions the-ones indeed best of-them I-think and most
νοῦν ἔχοντας τὴν μὲν Σπαρτιατῶν πολιτείαν ἐπαινέσεσθαι
sense having the indeed of-Spartiates constitution to-be-going-to-praise
καὶ τὴν αὐτὴν γνώμην ἕξειν περὶ αὐτῆς ἥνπερ
and the same opinion to-be-going-to-have about it which-very
πρότερον, περὶ δὲ τῶν εἰς τοὺς Ἕλληνας πεπραγμένων
before about but the-things toward the Greeks done
ὁμονοήσειν τοῖς ὑπ᾽ ἐμοῦ λεγομένοις,
to-be-going-to-agree with-the-things by me said
τοὺς δὲ φαυλοτέρους οὐ μόνον τούτων ὄντας ἀλλὰ καὶ 110
the-ones but meaner not only than-these being but also
τῶν πολλῶν, καὶ περὶ ἄλλου πράγματος οὐδενὸς ἂν οἵους
than-the many and about other matter none — able
τε γενομένους ἀνεκτῶς εἰπεῖν, περὶ δὲ Λακεδαιμονίων οὐ
— having-become tolerably to-speak about but Lacedaemonians not
δυναμένους σιωπᾶν, ἀλλὰ προσδοκῶντας, ἢν ὑπερβάλλοντας
being-able to-keep-silent but expecting if excessive
τοὺς ἐπαίνους περὶ ἐκείνων ποιῶνται, τὴν αὐτὴν λήψεσθαι
the praises about them they-make the same to-be-going-to-get
δόξαν τοῖς ἁδροτέροις αὐτῶν καὶ πολὺ βελτίοσιν εἶναι
reputation as-the stouter of-them and much better to-be
δοκοῦσι· τοὺς δὴ τοιούτους,
seeming the-ones indeed such
ἐπειδὰν αἴσθωνται τοὺς τόπους ἅπαντας προκατειλημμένους 111
when they-perceive the topics all already-seized
καὶ μηδὲ πρὸς ἓν ἀντειπεῖν ἔχωσι τῶν εἰρημένων, ἐπὶ
and not-even against one to-gainsay they-have of-the-things said to
τὸν λόγον οἶμαι τρέψεσθαι τὸν περὶ τῶν πολιτειῶν, καὶ
the argument I-think to-be-going-to-turn the about the constitutions and

παραβάλλοντας τἀκεῖ καθεστῶτα τοῖς ἐνθάδε, καὶ
comparing the-things-there established with-the-things here and
μάλιστα τὴν σωφροσύνην καὶ πειθαρχίαν πρὸς τὰς παρ'
most the temperance and obedience against the among
ἡμῖν ὀλιγωρίας, ἐκ τούτων ἐγκωμιάσειν τὴν Σπάρτην.
us carelessnesses from these to-be-going-to-eulogize — Sparta

VI · THE ANCESTORS' CONSTITUTION

Isocrates will discuss constitutions after all, not the one taken up later but the ancestors'; the fathers exchanged it for naval power deliberately, knowing its evils, since it was better to rule others, even unjustly, than to be Sparta's slaves. Before the names of oligarchy and democracy existed, the ancient kings of Athens surpassed all others as men surpass beasts; elsewhere the royal houses were full of murdered mothers, incest, and children eaten, but nothing of the kind happened among the Athenians, who sprang from the land itself and governed piously. Erichthonius, born of Hephaestus and Earth, received the house from Cecrops, and the line came down to Theseus, who gave up kingship and handed the city to the people. The people then established not a licentious democracy but one mixed with aristocracy. Isocrates defines three constitutions, oligarchy, democracy, and monarchy, each good when its officers are the best men.

112 ἢν δὴ τοιοῦτον ἐπιχειρῶσί τι ποιεῖν, προσήκει τοὺς εὖ
if indeed such they-attempt something to-do it-befits the-ones well
φρονοῦντας ληρεῖν νομίζειν αὐτούς. ἐγὼ γὰρ ὑπεθέμην οὐχ
thinking to-babble to-think them I for proposed not
ὡς περὶ τῶν πολιτειῶν διαλεξόμενος, ἀλλ' ὡς ἐπιδείξων τὴν
as about the constitutions going-to-discourse but as going-to-show the
πόλιν ἡμῶν πολὺ πλείονος ἀξίαν Λακεδαιμονίων περὶ τοὺς
city our much of-more worth than-Lacedaemonians toward the
Ἕλληνας γεγενημένην. ἢν μὲν οὖν ἀναιρῶσί τι τούτων,
Greeks having-been if indeed then they-refute any of-these

ἢ πράξεις ἑτέρας κοινὰς λέγωσι περὶ ἃς ἐκεῖνοι βελτίους
or actions other common they-name about which those better
ἡμῶν γεγόνασιν, εἰκότως ἂν ἐπαίνου τυγχάνοιεν· ἢν δὲ
than-us have-been reasonably — of-praise they-would-obtain if but
λέγειν ἐπιχειρῶσι περὶ ὧν ἐγὼ μηδεμίαν μνείαν ποιησαίμην,
to-speak they-attempt about what I no mention should-make
δικαίως ἂν ἅπασιν ἀναισθήτως ἔχειν δοκοῖεν.
justly — to-all insensibly to-be-disposed they-would-seem
οὐ μὴν ἀλλ᾽ ἐπειδή περ αὐτοὺς οἶομαι τὸν λόγον 113
not however but since very them I-think the argument
τὸν περὶ τῶν πολιτειῶν εἰς τὸ μέσον ἐμβαλεῖν, οὐκ
the about the constitutions into the middle to-be-going-to-throw not
ὀκνήσω διαλεχθῆναι περὶ αὐτῶν· οἶμαι γὰρ ἐν αὐτοῖς
I-shall-shrink to-discourse about them I-think for in themselves
τούτοις τὴν πόλιν ἡμῶν ἐπιδείξειν πλέον διενεγκοῦσαν
these the city our to-be-going-to-show more having-excelled
ἢ τοῖς ἤδη προειρημένοις.
than in-the-things already said-before
καὶ μηδεὶς ὑπολάβῃ με ταῦτ᾽ εἰρηκέναι περὶ ταύτης, 114
and no-one let-suppose me these-things to-have-said about this
ἣν ἀναγκασθέντες μετελάβομεν, ἀλλὰ περὶ τῆς τῶν
which compelled we-took-instead but about the of-the
προγόνων, ἧς οὐ καταφρονήσαντες οἱ πατέρες ἡμῶν ἐπὶ
ancestors which not having-despised the fathers our to
τὴν νῦν καθεστῶσαν ὥρμησαν, ἀλλὰ περὶ μὲν τὰς ἄλλας
the now established set-out but for indeed the other
πράξεις πολὺ σπουδαιοτέραν ἐκείνην προκρίναντες, περὶ
actions much more-excellent that preferring for
δὲ τὴν δύναμιν τὴν κατὰ θάλατταν ταύτην χρησιμωτέραν
but the power the by sea this more-useful
εἶναι νομίζοντες, ἣν λαβόντες καὶ καλῶς ἐπιμεληθέντες
to-be thinking which having-got and well having-managed

οἷοί τ᾽ ἐγένοντο καὶ τὰς ἐπιβουλὰς τὰς Σπαρτιατῶν
able — they-became both the plots the of-Spartiates
ἀμύνασθαι καὶ τὴν Πελοποννησίων ἁπάντων ῥώμην, ὧν
to-repel and the of-Peloponnesians all strength which
κατήπειγε τὴν πόλιν περὶ ἐκεῖνον τὸν χρόνον μάλιστα
pressed-hard the city about that the time most
περιγενέσθαι πολεμοῦσαν.
to-prevail warring
115 ὥστ᾽ οὐδεὶς ἂν δικαίως ἐπιτιμήσειε τοῖς ἑλομένοις αὐτήν·
so-that no-one — justly would-censure the-ones having-chosen it
οὐ γὰρ διήμαρτον τῶν ἐλπίδων, οὐδ᾽ ἠγνόησαν οὐδὲν οὔτε
not for they-missed the hopes nor were-ignorant-of anything either
τῶν ἀγαθῶν οὔτε τῶν κακῶν τῶν προσόντων ἑκατέρᾳ
of-the goods or of-the evils the attaching to-each
τῶν δυνάμεων, ἀλλ᾽ ἀκριβῶς ᾔδεσαν τὴν μὲν κατὰ γῆν
of-the powers but exactly they-knew the indeed by land
ἡγεμονίαν ὑπ᾽ εὐταξίας καὶ σωφροσύνης καὶ πειθαρχίας
leadership by good-order and temperance and obedience
καὶ τῶν ἄλλων τῶν τοιούτων μελετωμένην, τὴν δὲ κατὰ
and the other the such practiced the but by
θάλατταν δύναμιν οὐκ ἐκ τούτων αὐξανομένην,
sea power not from these increased
116 ἀλλ᾽ ἔκ τε τῶν τεχνῶν τῶν περὶ τὰς ναῦς καὶ τῶν
but from both the arts the about the ships and the-ones
ἐλαύνειν αὐτὰς δυναμένων καὶ τῶν τὰ σφέτερα μὲν
to-row them able and the-ones the their indeed
αὐτῶν ἀπολωλεκότων, ἐκ δὲ τῶν ἀλλοτρίων πορίζεσθαι
own having-lost from and the others' to-get
τὸν βίον εἰθισμένων· ὧν εἰσπεσόντων εἰς τὴν πόλιν
the livelihood accustomed which having-fallen into the city
οὐκ ἄδηλος ἦν ὅ τε κόσμος ὁ τῆς πολιτείας τῆς
not unclear was the both order the of-the constitution the

πρότερον ὑπαρχούσης λυθησόμενος, ἥ τε τῶν συμμάχων
before existing going-to-be-dissolved the both of-the allies
εὔνοια ταχέως ληψομένη μεταβολήν, ὅταν οἷς πρότερον
goodwill quickly going-to-take change whenever to-whom before
χώρας ἐδίδοσαν καὶ πόλεις, τούτους ἀναγκάζωσι συντάξεις
lands they-gave and cities these they-compel contributions
καὶ φόρους ὑποτελεῖν, ἵν' ἔχωσι μισθὸν διδόναι τοῖς
and tributes to-pay so-that they-may-have pay to-give to-the
τοιούτοις οἵους ὀλίγῳ πρότερον εἶπον.
such as-what a-little before I-said
ἀλλ' ὅμως οὐδὲν ἀγνοοῦντες τῶν προειρημένων 117
but nevertheless nothing being-ignorant-of of-the-things said-before
ἐνόμιζον τῇ πόλει τῇ τηλικαύτῃ μὲν τὸ μέγεθος, τοιαύτην
they-thought for-the city the so-great indeed in-the size such
δ' ἐχούσῃ δόξαν, λυσιτελεῖν καὶ πρέπειν ἁπάσας ὑπομεῖναι
but having reputation to-profit and to-befit all to-endure
τὰς δυσχερείας μᾶλλον ἢ τὴν Λακεδαιμονίων ἀρχήν· δυοῖν
the difficulties rather than the of-Lacedaemonians rule of-two
γὰρ πραγμάτοιν προτεινομένοιν μὴ σπουδαίοιν, κρείττω τὴν
for things being-proposed not excellent better the
αἵρεσιν εἶναι τοῦ δεινὰ ποιεῖν ἑτέρους ἢ πάσχειν αὐτοὺς
choice to-be the to-do terrible-things to-others than to-suffer themselves
καὶ τοῦ μὴ δικαίως τῶν ἄλλων ἄρχειν μᾶλλον ἢ φεύγοντας
and the not justly the others to-rule rather than fleeing
τὴν αἰτίαν ταύτην ἀδίκως Λακεδαιμονίοις δουλεύειν.
the charge this unjustly to-Lacedaemonians to-be-slaves
ἅπερ ἅπαντες μὲν ἂν οἱ νοῦν ἔχοντες ἕλοιντο καὶ 118
which-very all indeed — the-ones sense having would-choose and
βουληθεῖεν, ὀλίγοι δ' ἄν τινες τῶν προσποιουμένων
would-wish few but — some of-the-ones pretending
εἶναι σοφῶν ἐρωτηθέντες οὐκ ἂν φήσαιεν. αἱ μὲν οὖν
to-be wise being-asked not — would-say the indeed then

αἰτίαι δι᾽ ἃς μετέλαβον τὴν πολιτείαν τὴν ὑπό τινων
causes through which they-took-instead the constitution the by some
ψεγομένην ἀντὶ τῆς ὑπὸ πάντων ἐπαινουμένης, διὰ
blamed instead-of the-one by all praised through
μακροτέρων μὲν αὐτὰς διῆλθον, αὗται δ᾽ οὖν ἦσαν.
longer-words indeed them I-went-through these but anyway were
119 ἤδη δὲ περὶ ἧς τε ὑπεθέμην καὶ τῶν προγόνων
now and about which both I-proposed and the ancestors
ποιήσομαι τοὺς λόγους, ἐκείνων τῶν χρόνων ἐπιλαβόμενος
I-shall-make the speech those the times taking-up
ὅτ᾽ οὐκ ἦν οὔτ᾽ ὀλιγαρχίας οὔτε δημοκρατίας ὄνομά πω
when not existed either of-oligarchy or of-democracy name yet
λεγόμενον, ἀλλὰ μοναρχίαι καὶ τὰ γένη τὰ τῶν βαρβάρων
spoken but monarchies both the races the of-the barbarians
καὶ τὰς πόλεις τὰς Ἑλληνίδας ἁπάσας διῴκουν.
and the cities the Greek all governed
120 διὰ τοῦτο δὲ προειλόμην πορρωτέρωθεν ποιήσασθαι
because-of this and I-chose from-farther-back to-make
τὴν ἀρχήν, πρῶτον μὲν ἡγούμενος προσήκειν τοῖς
the beginning first indeed thinking it-to-befit the-ones
ἀμφισβητοῦσιν ἀρετῆς εὐθὺς ἀπὸ γενεᾶς διαφέροντας εἶναι
disputing for-virtue at-once from birth excelling to-be
τῶν ἄλλων, ἔπειτ᾽ αἰσχυνόμενος εἰ περὶ ἀνδρῶν ἀγαθῶν
than-the others then being-ashamed if about men good
μὲν οὐδὲν δέ μοι προσηκόντων πλείω διαλεχθεὶς τῶν
indeed not but to-me related more having-discoursed than-the
μετρίων περὶ τῶν προγόνων τῶν τὴν πόλιν κάλλιστα
moderate about the ancestors the-ones the city most-finely
διοικησάντων μηδὲ μικρὰν ποιήσομαι μνείαν,
having-governed not-even small I-shall-make mention

οἳ τοσοῦτον βελτίους ἐγένοντο τῶν τοιαύτας δυναστείας 121
who so-much better became than-the-ones such dominions
ἐχόντων, ὅσον περ ἄνδρες οἱ φρονιμώτατοι καὶ πραότατοι
holding as-much very men the most-sensible and most-gentle
διενέγκοιεν ἂν θηρίων τῶν ἀγριωτάτων καὶ πλείστης
would-differ — from-beasts the most-savage and of-most
ὠμότητος μεστῶν. τί γὰρ οὐκ ἂν εὕροιμεν τῶν
cruelty full what for not — could-we-find of-the-things
ὑπερβαλλόντων ἀνοσιότητι καὶ δεινότητι πεπραγμένον ἐν
exceeding in-impiety and in-terribleness done in
ταῖς ἄλλαις πόλεσι, καὶ μάλιστ' ἐν ταῖς μεγίσταις καὶ τότε
the other cities and most in the greatest and then
νομιζομέναις καὶ νῦν εἶναι δοκούσαις; οὐ φόνους ἀδελφῶν
thought and now to-be seeming not murders of-brothers
καὶ πατέρων καὶ ξένων παμπληθεῖς γεγενημένους;
and of-fathers and of-strangers countless having-happened
οὐ σφαγὰς μητέρων καὶ μίξεις καὶ παιδοποιίας ἐξ 122
not slaughters of-mothers and unions and begettings from
ὧν ἐτύγχανον αὐτοὶ πεφυκότες; οὐ παίδων βρῶσιν
whom they-happened themselves born not of-children eating
ὑπὸ τῶν οἰκειοτάτων ἐπιβεβουλευμένην; οὐκ ἐκβολὰς
by the nearest-kin plotted not castings-out
ὧν ἐγέννησαν, καὶ καταποντισμοὺς καὶ τυφλώσεις καὶ
of-whom they-begot and drownings and blindings and
τοσαύτας τὸ πλῆθος κακοποιίας, ὥστε μηδένα πώποτε
so-many in-the number evil-deeds that no-one ever
ἀπορῆσαι τῶν εἰθισμένων καθ' ἕκαστον τὸν ἐνιαυτὸν
to-be-at-a-loss of-the-ones accustomed by each the year
εἰσφέρειν εἰς τὸ θέατρον τὰς τότε γεγενημένας συμφοράς;
to-bring-in to the theater the then having-happened misfortunes

123 ταῦτα δὲ διῆλθον οὐκ ἐκείνους λοιδορῆσαι βουλόμενος,
these-things and I-went-through not those to-revile wishing
ἀλλ᾽ ἐπιδεῖξαι παρὰ τοῖς ἡμετέροις οὐ μόνον οὐδὲν
but to-show among the ours not only nothing
τοιοῦτον γεγενημένον· τοῦτο μὲν γὰρ ἂν σημεῖον ἦν
such having-happened this indeed for — sign was
οὐκ ἀρετῆς ἀλλ᾽ ὡς οὐχ ὅμοιοι τὰς φύσεις ἦσαν τοῖς
not of-virtue but that not like in-the natures they-were to-the
ἀνοσιωτάτοις γεγενημένοις· δεῖ δὲ τοὺς ἐπιχειροῦντας
most-impious having-been it-is-necessary and the-ones attempting
καθ᾽ ὑπερβολήν τινας ἐπαινεῖν μὴ τοῦτο μόνον ἐπιδεικνύναι,
to excess some to-praise not this only to-show
μὴ πονηροὺς ὄντας αὐτούς, ἀλλ᾽ ὡς ἁπάσαις ταῖς ἀρεταῖς
not wicked being them but that in-all the virtues
καὶ τῶν τότε καὶ τῶν νῦν διήνεγκαν. ἅπερ ἔχοι
both than-the-ones then and than-the-ones now they-excelled which-very could
τις ἂν καὶ περὶ τῶν προγόνων τῶν ἡμετέρων εἰπεῖν.
anyone — also about the ancestors the ours say
124 οὕτω γὰρ ὁσίως καὶ καλῶς καὶ τὰ περὶ τὴν πόλιν
so for piously and finely both the-things about the city
καὶ τὰ περὶ σφᾶς αὐτοὺς διῴκησαν, ὥσπερ προσῆκον
and the-things about them- -selves they-managed as befitting
ἦν τοὺς ἀπὸ θεῶν μὲν γεγονότας, πρώτους δὲ καὶ πόλιν
was the-ones from gods indeed born first and also city
οἰκήσαντας καὶ νόμοις χρησαμένους, ἅπαντα δὲ τὸν χρόνον
having-inhabited and laws having-used all and the time
ἠσκηκότας εὐσέβειαν μὲν περὶ τοὺς θεοὺς δικαιοσύνην
having-practiced piety indeed toward the gods justice
δὲ περὶ τοὺς ἀνθρώπους, ὄντας δὲ μήτε μιγάδας μήτ᾽
but toward the men being but neither mixed nor
ἐπήλυδας, ἀλλὰ μόνους αὐτόχθονας τῶν Ἑλλήνων,
immigrants but alone autochthonous of-the Greeks

καὶ ταύτην ἔχοντας τὴν χώραν τροφὸν ἐξ ἧς περ 125
and this having the land as-nurse from which very
ἔφυσαν, καὶ στέργοντας αὐτὴν ὁμοίως ὥσπερ οἱ βέλτιστοι
they-sprang and loving it alike as the best
τοὺς πατέρας καὶ τὰς μητέρας τὰς αὑτῶν, πρὸς δὲ τούτοις
the fathers and the mothers the their-own besides and these
οὕτω θεοφιλεῖς ὄντας, ὥσθ' ὃ δοκεῖ χαλεπώτατον εἶναι
so god-loved being that what seems hardest to-be
καὶ σπανιώτατον, εὑρεῖν τινας τῶν οἴκων τῶν τυραννικῶν
and rarest to-find some of-the houses the tyrannical
καὶ βασιλικῶν ἐπὶ τέτταρας ἢ πέντε γενεὰς διαμείναντας,
and royal for four or five generations having-lasted
καὶ τοῦτο συμβῆναι μόνοις ἐκείνοις. Ἐριχθόνιος μὲν γὰρ 126
and this to-have-happened alone to-those Erichthonius indeed for
ὁ φὺς ἐξ Ἡφαίστου καὶ Γῆς παρὰ Κέκροπος ἄπαιδος
the-one sprung from Hephaestus and Earth from Cecrops childless
ὄντος ἀρρένων παίδων τὸν οἶκον καὶ τὴν βασιλείαν
being of-male children the house and the kingship
παρέλαβεν· ἐντεῦθεν δ' ἀρξάμενοι πάντες οἱ γενόμενοι
received from-there and having-begun all the-ones having-been
μετ' ἐκεῖνον, ὄντες οὐκ ὀλίγοι, τὰς κτήσεις τὰς αὑτῶν καὶ
after him being not few the possessions the their-own and
τὰς δυναστείας τοῖς αὑτῶν παισὶ παρέδοσαν μέχρι Θησέως.
the dominions to-the their-own children handed-down until Theseus
περὶ οὗ πρὸ πολλοῦ ἂν ἐποιησάμην μὴ διειλέχθαι
about whom before much — I-would-have-made not to-have-discoursed
πρότερον περὶ τῆς ἀρετῆς καὶ τῶν πεπραγμένων αὐτῷ·
before about the virtue and the deeds by-him
πολὺ γὰρ ἂν μᾶλλον ἥρμοσεν ἐν τῷ λόγῳ τῷ περὶ
much for — more it-would-have-fitted in the speech the about
τῆς πόλεως διελθεῖν περὶ αὐτῶν. ἀλλὰ γὰρ χαλεπὸν ἦν,
the city to-go-through about them but for hard it-was

127 μᾶλλον δ᾽ ἀδύνατον, τὰ κατ᾽ ἐκεῖνον ἐπελθόντα τὸν
more but impossible the-things in that having-come-upon the
χρόνον εἰς τοῦτον ἀποθέσθαι τὸν καιρόν, ὃν οὐ προῄδειν
time into this to-put-off the occasion which not I-foresaw
ἐσόμενον. ἐκεῖνα μὲν οὖν ἐάσομεν, ἐπειδὴ πρὸς τὸ παρὸν
going-to-be those indeed then we-shall-let-be since for the present
αὐτοῖς κατεχρησάμην, μιᾶς δὲ μόνον μνησθήσομαι πράξεως,
them I-have-used-up one but only I-shall-mention action
ἣ συμβέβηκε μήτ᾽ εἰρῆσθαι πρότερον μήτε πεπρᾶχθαι
which has-happened neither to-have-been-told before nor to-have-been-done
μηδ᾽ ὑφ᾽ ἑνὸς ἄλλου πλὴν ὑπὸ Θησέως, σημεῖον δ᾽ εἶναι
nor by one other except by Theseus sign and to-be
μέγιστον τῆς ἀρετῆς τῆς ἐκείνου καὶ φρονήσεως.
greatest of-the virtue the his and wisdom

128 ἔχων γὰρ βασιλείαν ἀσφαλεστάτην καὶ μεγίστην, ἐν ᾗ
having for kingship safest and greatest in which
πολλὰ καὶ καλὰ διαπεπραγμένος ἦν καὶ κατὰ πόλεμον
many and fine-things having-achieved he-was both in war
καὶ περὶ διοίκησιν τῆς πόλεως, ἅπαντα ταῦθ᾽ ὑπερεῖδεν,
and in administration of-the city all these he-disdained
καὶ μᾶλλον εἵλετο τὴν δόξαν τὴν ἀπὸ τῶν πόνων καὶ
and rather chose the glory the from the toils and
τῶν ἀγώνων εἰς ἅπαντα τὸν χρόνον μνημονευθησομένην
the contests for all the time going-to-be-remembered
ἢ τὴν ῥᾳθυμίαν καὶ τὴν εὐδαιμονίαν τὴν διὰ τὴν
than the ease and the prosperity the through the
βασιλείαν ἐν τῷ παρόντι γιγνομένην.
kingship in the present arising

129 καὶ ταῦτ᾽ ἔπραξεν οὐκ ἐπειδὴ πρεσβύτερος γενόμενος
and these-things he-did not when older having-become
ἀπολελαυκὼς ἦν τῶν ἀγαθῶν τῶν παρόντων, ἀλλ᾽
having-enjoyed he-was the goods the present but

ἀκμάζων, ὡς λέγεται, τὴν μὲν πόλιν διοικεῖν τῷ πλήθει
in-his-prime as it-is-said the indeed city to-govern to-the multitude
παρέδωκεν, αὐτὸς δ' ὑπὲρ ταύτης τε καὶ τῶν ἄλλων
he-handed-over himself but for this both and the other
Ἑλλήνων διετέλει κινδυνεύων.
Greeks continued running-risks
περὶ μὲν οὖν τῆς Θησέως ἀρετῆς νῦν μὲν ὡς οἷόν τ' 130
about indeed then the of-Theseus virtue now indeed as possible —
ἦν ἀνεμνήσαμεν, πρότερον δ' ἁπάσας αὐτοῦ τὰς πράξεις
it-was we-recalled before but all his the deeds
οὐκ ἀμελῶς διήλθομεν· περὶ δὲ τῶν παραλαβόντων τὴν
not carelessly we-went-through about but the-ones having-received the
τῆς πόλεως διοίκησιν, ἣν ἐκεῖνος παρέδωκεν, οὐκ ἔχω
of-the city administration which he handed-over not I-can
τίνας ἐπαίνους εἰπὼν ἀξίους ἂν εἴην εἰρηκὼς τῆς
what praises having-spoken worthy — I-should-be having-spoken of-the
ἐκείνων διανοίας. οἵτινες ἄπειροι πολιτειῶν ὄντες, οὐ
their mind who inexperienced in-constitutions being not
διήμαρτον αἱρούμενοι τῆς ὑπὸ πάντων ἂν ὁμολογηθείσης
missed choosing the-one by all — agreed
οὐ μόνον εἶναι κοινοτάτης καὶ δικαιοτάτης, ἀλλὰ καὶ
not only to-be most-common and most-just but also
συμφορωτάτης ἅπασι καὶ τοῖς χρωμένοις ἡδίστης.
most-advantageous for-all and for-the-ones using most-pleasant
κατεστήσαντο γὰρ δημοκρατίαν οὐ τὴν εἰκῇ 131
they-established for democracy not the-one at-random
πολιτευομένην, καὶ νομίζουσαν τὴν μὲν ἀκολασίαν
governed and thinking the indeed licentiousness
ἐλευθερίαν εἶναι, τὴν δ' ἐξουσίαν ὅ τι βούλεταί τις
freedom to-be the but license what ever wishes anyone
ποιεῖν εὐδαιμονίαν, ἀλλὰ τὴν τοῖς τοιούτοις μὲν ἐπιτιμῶσαν,
to-do happiness but the-one the such indeed censuring

ἀριστοκρατίᾳ δὲ χρωμένην· ἣν οἱ μὲν πολλοὶ χρησιμωτάτην
aristocracy but using which the indeed many most-useful
οὖσαν ὥσπερ τὴν ἀπὸ τῶν τιμημάτων ἐν ταῖς πολιτείαις
being as the from the property-ratings among the constitutions
ἀριθμοῦσιν, οὐ δι᾽ ἀμαθίαν ἀγνοοῦντες, ἀλλὰ διὰ τὸ
count not through ignorance being-unaware but because-of the
μηδὲν πώποτ᾽ αὐτοῖς μελῆσαι τῶν δεόντων.
nothing ever to-them to-have-mattered of-the needful-things
132 ἐγὼ δὲ φημὶ τὰς μὲν ἰδέας τῶν πολιτειῶν τρεῖς εἶναι μόνας,
I but say the indeed forms of-the constitutions three to-be only
ὀλιγαρχίαν, δημοκρατίαν, μοναρχίαν, τῶν δ᾽ ἐν ταύταις
oligarchy democracy monarchy of-the but in these
οἰκούντων ὅσοι μὲν εἰώθασιν ἐπὶ τὰς ἀρχὰς καθιστάναι
dwelling as-many-as indeed are-accustomed over the offices to-set
καὶ τὰς ἄλλας πράξεις τοὺς ἱκανωτάτους τῶν πολιτῶν καὶ
and the other affairs the most-competent of-the citizens and
τοὺς μέλλοντας ἄριστα καὶ δικαιότατα τῶν πραγμάτων
the-ones going best and most-justly the affairs
ἐπιστατήσειν, τούτους μὲν ἐν ἁπάσαις ταῖς πολιτείαις καλῶς
to-direct these indeed in all the constitutions well
οἰκήσειν καὶ πρὸς σφᾶς αὐτοὺς καὶ πρὸς τοὺς ἄλλους·
to-be-going-to-live both toward them- -selves and toward the others

VII · HOW THE OLD DEMOCRACY GOVERNED

Each constitution is ruined by the wicked men who use it for their own greed. Some will find this discourse untimely, but he writes for those who wish to imitate a good constitution. The city's excellence then was owed to its kings, whose wisdom the people did not forget: they chose leaders not at random but the best, and kept from the assembly those whose lives shamed them. Lawgivers wrote laws few and clear, unlike today's confusion, and magistrates were preselected by tribes and demes; office was a burden, not a prize, and those who erred were punished. The people received exemption from such business, the truest democracy. Some will ask how he

knows of events he did not see; he answers that men know more by hearing than by sight. That constitution lasted no less than a thousand years, until Peisistratus, made a popular leader, overthrew the people and became tyrant. He has shown its form and how long it lasted, and turns to the deeds it produced.

τοὺς δὲ τοῖς θρασυτάτοις καὶ πονηροτάτοις ἐπὶ ταῦτα 133
the-ones but the most-insolent and most-wicked for these-things
χρωμένους, καὶ τῶν μὲν τῇ πόλει συμφερόντων μηδὲν
using and for-the indeed for-the city advantageous-things nothing
φροντίζουσιν, ὑπὲρ δὲ τῆς αὑτῶν πλεονεξίας ἑτοίμοις
caring for but their own greed ready
οὖσιν ὁτιοῦν πάσχειν, τὰς δὲ τούτων πόλεις ὁμοίως
being anything to-suffer the and of-these cities alike
οἰκήσεσθαι ταῖς τῶν προεστώτων πονηρίαις· τοὺς
to-be-going-to-be-governed to-the of-the leaders wickednesses the-ones
δὲ μήθ' οὕτω μήθ' ὡς πρότερον εἶπον, ἀλλ' ὅταν μὲν
but neither so nor as before I-said but whenever indeed
θαρρῶσι, τούτους μάλιστα τιμῶντας, τοὺς πρὸς χάριν
they-are-confident these most honoring the-ones for favor
λέγοντας, ὅταν δὲ δείσωσιν, ἐπὶ τοὺς βελτίστους καὶ
speaking whenever but they-fear to the best and
φρονιμωτάτους καταφεύγοντας, τοὺς δὲ τοιούτους ἐναλλὰξ
wisest fleeing the-ones and such alternately
τοτὲ μὲν χεῖρον τοτὲ δὲ βέλτιον πράξειν.
now indeed worse now but better to-be-going-to-fare
αἱ μὲν οὖν φύσεις καὶ δυνάμεις τῶν πολιτειῶν οὕτως 134
the indeed then natures and powers of-the constitutions so
ἔχουσιν, ἡγοῦμαι δὲ ταῦτα μὲν ἑτέροις πολὺ πλείους
are I-think and these indeed for-others much more
λόγους παρέξειν τῶν νῦν εἰρημένων, ἐμοὶ δ'
speeches to-be-going-to-furnish than-the-ones now spoken for-me but

οὐκέτι περὶ ἁπασῶν αὐτῶν εἶναι διαλεκτέον, ἀλλὰ
no-longer about all them to-be must-be-discoursed but
περὶ μόνης τῆς τῶν προγόνων· ταύτην γὰρ ὑπεσχόμην
about only the of-the ancestors this for I-promised
ἐπιδείξειν σπουδαιοτέραν καὶ πλειόνων ἀγαθῶν αἰτίαν
to-be-going-to-show more-excellent and of-more goods cause
οὖσαν τῆς ἐν Σπάρτῃ καθεστηκυίας.
being than-the-one in Sparta established
135 ἔσται δ' ὁ λόγος τοῖς μὲν ἡδέως ἂν ἀκούσασι πολιτείαν
it-will-be and the speech for-the-ones indeed gladly — having-heard constitution
χρηστὴν ἐμοῦ διεξιόντος οὔτ' ὀχληρὸς οὔτ' ἄκαιρος,
good me going-through neither tiresome nor untimely
ἀλλὰ σύμμετρος καὶ προσήκων τοῖς πρότερον εἰρημένοις,
but well-proportioned and fitting to-the before said
τοῖς δὲ μὴ χαίρουσι τοῖς μετὰ πολλῆς σπουδῆς
for-the-ones but not delighting in-the-things with much seriousness
εἰρημένοις, ἀλλὰ τοῖς ἐν ταῖς πανηγύρεσι μάλιστα μὲν
said but in-the-things in the festivals most indeed
λοιδορουμένοις, ἢν δ' ἀπόσχωνται τῆς μανίας ταύτης,
reviled if but they-abstain-from the madness this
ἐγκωμιάζουσιν ἢ τὰ φαυλότατα τῶν ὄντων ἢ τοὺς
eulogizing either the meanest of-the things-that-are or the
παρανομωτάτους τῶν γεγενημένων, τούτοις δ' αὐτὸν
most-lawless of-the-ones having-been to-these and it
οἶμαι δόξειν πολὺ μακρότερον εἶναι τοῦ δέοντος.
I-think to-be-going-to-seem much longer to-be than-the needful
136 ἐμοὶ δὲ τῶν μὲν τοιούτων ἀκροατῶν οὐδὲν πώποτ'
to-me but of-the indeed such hearers nothing ever
ἐμέλησεν, οὐδὲ τοῖς ἄλλοις τοῖς εὖ φρονοῦσιν, ἐκείνων
has-mattered nor to-the others the well thinking of-those
δὲ τῶν ἅ τε προεῖπον πρὸ ἅπαντος τοῦ λόγου
but the-ones what both I-said-before before all the speech

μνημονευσόντων, τῷ τε πλήθει τῶν λεγομένων οὐκ
going-to-remember the both multitude of-the-things said not
ἐπιτιμησόντων, οὐδ' ἢν μυρίων ἐπῶν ᾖ τὸ μῆκος, ἀλλ'
going-to-censure not-even if ten-thousand lines be the length but
ἐφ' αὑτοῖς εἶναι νομιούντων τοσοῦτον ἀναγνῶναι μέρος καὶ
in themselves to-be going-to-think so-much to-read part and
διελθεῖν ὁπόσον ἂν αὐτοὶ βουληθῶσιν, πάντων δὲ μάλιστα
to-go-through as-much-as — themselves they-wish of-all and most
τῶν οὐδενὸς ἂν ἥδιον ἀκουόντων ἢ λόγου διεξιόντος
of-the-ones nothing — more-gladly bearing than a-speech going-through
ἀνδρῶν ἀρετὰς καὶ πόλεως τρόπον καλῶς οἰκουμένης,
of-men virtues and of-a-city way well being-governed
ἅπερ εἰ μιμήσασθαί τινες βουληθεῖεν καὶ δυνηθεῖεν, 137
which-very if to-imitate some should-wish and should-be-able
αὐτοί τ' ἂν ἐν μεγάλῃ δόξῃ τὸν βίον διαγάγοιεν καὶ τὰς
themselves both — in great glory the life would-pass and the
πόλεις τὰς αὑτῶν εὐδαίμονας ποιήσειαν. οἵους μὲν οὖν
cities the their-own prosperous would-make such indeed then
εὐξαίμην ἂν εἶναι τοὺς ἀκουσομένους τῶν ἐμῶν, εἴρηκα,
I-would-pray — to-be the-ones going-to-hear the my-things I-have-said
δέδοικα δὲ μὴ τοιούτων γενομένων πολὺ καταδεέστερον
I-fear and lest such having-been much more-inadequately
εἴπω τῶν πραγμάτων περὶ ὧν μέλλω ποιεῖσθαι τοὺς
I-speak than-the affairs about which I-am-going to-make the
λόγους. ὅμως δ' οὕτως ὅπως ἂν οἷός τ' ὦ πειράσομαι
speech nevertheless but so as — able — I-be I-shall-try
διαλεχθῆναι περὶ αὐτῶν.
to-discourse about them
τοῦ μὲν οὖν διαφερόντως τῶν ἄλλων οἰκεῖσθαι τὴν πόλιν 138
of-the indeed then exceptionally than-the others to-be-governed the city
ἡμῶν κατ' ἐκεῖνον τὸν χρόνον δικαίως ἂν ἐπενέγκοιμεν τὴν
our in that the time justly — we-would-ascribe the

αἰτίαν τοῖς βασιλεύσασιν αὐτῆς, περὶ ὧν ὀλίγῳ πρότερον
cause to-the-ones having-reigned it about whom a-little before
διελέχθην. ἐκεῖνοι γὰρ ἦσαν οἱ παιδεύσαντες τὸ πλῆθος ἐν
I-discoursed they for were the-ones having-educated the multitude in
ἀρετῇ καὶ δικαιοσύνῃ καὶ πολλῇ σωφροσύνῃ, καὶ διδάξαντες
virtue and justice and much temperance and having-taught
ἐξ ὧν διῴκουν, ἅπερ ἐγὼ φανείην ἂν ὕστερον εἰρηκὼς
from what they-governed which-very I would-appear — later having-said
ἢ ἐκεῖνοι πράξαντες, ὅτι πᾶσα πολιτεία ψυχὴ πόλεώς ἐστι,
than those having-done that every constitution soul of-a-city is
τοσαύτην ἔχουσα δύναμιν ὅσην περ ἐν σώματι φρόνησις·
so-great having power as-much very in body wisdom
αὕτη γάρ ἐστιν ἡ βουλευομένη περὶ ἁπάντων, καὶ τὰ
this for is the-one deliberating about all and the
μὲν ἀγαθὰ διαφυλάττουσα, τὰς δὲ συμφορὰς διαφεύγουσα,
indeed goods preserving the but misfortunes escaping
καὶ πάντων αἰτία τῶν ταῖς πόλεσι συμβαινόντων.
and of-all cause of-the-things to-the cities happening
139 ἃ μαθὼν ὁ δῆμος οὐκ ἐπελάθετο διὰ τὴν
which having-learned the people not forgot because-of the
μεταβολήν, ἀλλὰ μᾶλλον τούτῳ προσεῖχεν ἢ τοῖς
change but more to-this attended than to-the
ἄλλοις, ὅπως λήψεται τοὺς ἡγεμόνας δημοκρατίας μὲν
others how it-will-get the leaders democracy indeed
ἐπιθυμοῦντας, τὸ δ' ἦθος τοιοῦτον ἔχοντας οἷόν περ
desiring the but character such having as very
οἱ πρότερον ἐπιστατοῦντες αὐτῶν, καὶ μὴ λήσουσι
the-ones before presiding-over them and not they-will-escape-notice
σφᾶς αὐτοὺς κυρίους ἁπάντων τῶν κοινῶν καταστήσαντες
them- -selves masters of-all the public-things having-made
οἷς οὐδεὶς ἂν οὐδὲν τῶν ἰδίων ἐπιτρέψειεν,
to-whom no-one — any of-the private-things would-entrust

μηδὲ περιόψονται πρὸς τὰ τῆς πόλεως προσιόντας τοὺς 140
nor they-will-overlook to the-things of-the city approaching the-ones
ὁμολογουμένως ὄντας πονηρούς, μηδ' ἀνέξονται τὴν φωνὴν
admittedly being wicked nor they-will-endure the voice
τῶν τὰ μὲν σώματα τὰ σφέτερ' αὐτῶν ἐπονειδίστως
of-the-ones the indeed bodies the their own shamefully
διατιθεμένων, συμβουλεύειν δὲ τοῖς ἄλλοις ἀξιούντων ὃν
treating to-advise but the others thinking-fit in-what
τρόπον τὴν πόλιν διοικοῦντες σωφρονοῖεν ἂν καὶ βέλτιον
way the city administering they-would-be-sensible — and better
πράττοιεν, μηδὲ τῶν ἃ μὲν παρὰ τῶν πατέρων
would-fare nor of-the-ones what indeed from the fathers
παρέλαβον εἰς αἰσχρὰς ἡδονὰς ἀνηλωκότων, ἐκ δὲ τῶν
they-received on shameful pleasures having-spent from and the
κοινῶν ταῖς ἰδίαις ἀπορίαις βοηθεῖν ζητούντων, μηδὲ
public-funds to-the private wants to-help seeking nor
τῶν πρὸς χάριν μὲν ἀεὶ λέγειν γλιχομένων, εἰς πολλὰς
of-the-ones for favor indeed always to-speak eager into many
δ' ἀηδίας καὶ λύπας τοὺς πειθομένους ἐμβαλλόντων,
but unpleasantnesses and pains the obeying throwing
ἀλλὰ τούς τε τοιούτους ἅπαντας ἀπείργειν ἀπὸ τοῦ 141
but the-ones both such all to-shut-out from the
συμβουλεύειν ἕκαστος οἰήσεται δεῖν, καὶ πρὸς τούτοις
to-advise each will-think to-be-necessary and besides these
ἐκείνους, τοὺς τὰ μὲν τῶν ἄλλων κτήματα τῆς πόλεως εἶναι
those the-ones the indeed of-the others possessions of-the city to-be
φάσκοντας, τὰ δὲ ταύτης ἴδια κλέπτειν καὶ διαρπάζειν
claiming the-things but of-this own to-steal and to-plunder
τολμῶντας, καὶ φιλεῖν μὲν τὸν δῆμον προσποιουμένους,
daring and to-love indeed the people pretending

ὑπὸ δὲ τῶν ἄλλων ἁπάντων αὐτὸν μισεῖσθαι ποιοῦντας,
by but the others all it to-be-hated making
καὶ λόγῳ μὲν δεδιότας ὑπὲρ τῶν Ἑλλήνων,
and in-word indeed fearing for the Greeks
142 ἔργῳ δὲ λυμαινομένους καὶ συκοφαντοῦντας καὶ διατιθέντας
in-deed but maltreating and blackmailing and disposing
αὐτοὺς οὕτω πρὸς ἡμᾶς, ὥστε τῶν πόλεων τὰς εἰς
them so toward us that of-the cities the-ones into
τὸν πόλεμον καθισταμένας ἥδιον ἂν καὶ θᾶττον ἐνίας
the war coming more-gladly — and sooner some
εἰσδέξασθαι τοὺς πολιορκοῦντας ἢ τὴν παρ᾽ ἡμῶν
to-admit the besiegers than the from us
βοήθειαν. ἀπείποι δ᾽ ἄν τις γράφων, εἰ πάσας τὰς
help would-give-up and — anyone writing if all the
κακοηθείας καὶ πονηρίας ἐξαριθμεῖν ἐπιχειρήσειεν.
malignities and wickednesses to-enumerate he-should-attempt
143 ἃς ἐκεῖνοι μισήσαντες καὶ τοὺς ἔχοντας αὐτάς, ἐποιοῦντο
which those having-hated also the-ones having them they-made
συμβούλους καὶ προστάτας οὐ τοὺς τυχόντας ἀλλὰ τοὺς
advisers and leaders not the chance-ones but the
βελτίστους καὶ φρονιμωτάτους καὶ κάλλιστα βεβιωκότας,
best and wisest and most-finely having-lived
καὶ τοὺς αὐτοὺς τούτους στρατηγοὺς ᾑροῦντο καὶ πρέσβεις,
and the same these generals they-chose and envoys
εἴ που δεήσειεν, ἔπεμπον, καὶ πάσας τὰς ἡγεμονίας
if anywhere it-should-be-needed they-sent and all the commands
τὰς τῆς πόλεως αὐτοῖς παρεδίδοσαν, νομίζοντες τοὺς
the of-the city to-them they-handed-over thinking the-ones
ἐπὶ τοῦ βήματος βουλομένους καὶ δυναμένους τὰ βέλτιστα
on the platform wishing and able the best
συμβουλεύειν, τούτους καὶ καθ᾽ αὑτοὺς γενομένους ἐν
to-advise these also by themselves having-been in

ἅπασι τοῖς τόποις καὶ περὶ ἁπάσας τὰς πράξεις τὴν
all the places and about all the actions the
αὐτὴν γνώμην ἔξειν· ἅπερ αὐτοῖς συνέβαινεν.
same mind to-be-going-to-have which-very to-them happened
διὰ γὰρ τὸ ταῦτα γιγνώσκειν ἐν ὀλίγαις ἡμέραις ἑώρων 144
because-of for the these-things to-know in few days they-saw
τούς τε νόμους ἀναγεγραμμένους, οὐχ ὁμοίους τοῖς νῦν
the both laws written-up not like to-the now
κειμένοις, οὐδὲ τοσαύτης ταραχῆς καὶ τοσούτων ἐναντιώσεων
established nor of-such confusion and so-many contradictions
μεστοὺς ὥστε μηδὲν ἂν δυνηθῆναι συνιδεῖν μήτε τοὺς
full that nothing — to-be-able to-discern either the
χρησίμους μήτε τοὺς ἀχρήστους αὐτῶν, ἀλλὰ πρῶτον μὲν
useful or the useless of-them but first indeed
ὀλίγους, ἱκανοὺς δὲ τοῖς χρῆσθαι μέλλουσι καὶ ῥᾳδίους
few sufficient but for-the-ones to-use going and easy
συνιδεῖν, ἔπειτα δικαίους καὶ συμφέροντας καὶ σφίσιν αὐτοῖς
to-grasp then just and advantageous and with-them- -selves
ὁμολογουμένους, καὶ μᾶλλον ἐσπουδασμένους τοὺς περὶ τῶν
agreeing and more labored the-ones about the
κοινῶν ἐπιτηδευμάτων ἢ τοὺς περὶ τῶν ἰδίων συμβολαίων,
public pursuits than the-ones about the private contracts
οἵους περ εἶναι χρὴ παρὰ τοῖς καλῶς πολιτευομένοις.
such-as very to-be it-is-necessary among the-ones well governing
περὶ δὲ τοὺς αὐτοὺς χρόνους καθίστασαν ἐπὶ τὰς ἀρχὰς 145
about and the same times they-appointed to the offices
τοὺς προκριθέντας ὑπὸ τῶν φυλετῶν καὶ δημοτῶν, οὐ
the-ones preselected by the tribesmen and demesmen not
περιμαχήτους αὐτὰς ποιήσαντες οὐδ' ἐπιθυμίας ἀξίας, ἀλλὰ
much-fought-for them having-made nor of-desire worthy but
πολὺ μᾶλλον λειτουργίαις ὁμοίας ταῖς ἐνοχλούσαις μὲν
much rather to-public-services like the burdensome indeed

οἷς ἂν προσταχθῶσι, τιμὴν δέ τινα περιτιθείσαις αὐτοῖς·
to-whom — they-are-assigned honor but some conferring on-them
ἔδει γὰρ τοὺς ἄρχειν αἱρεθέντας τῶν τε κτημάτων
it-was-necessary for the-ones to-rule chosen the both possessions
τῶν ἰδίων ἀμελεῖν, καὶ τῶν λημμάτων τῶν εἰθισμένων
the own to-neglect and from-the perquisites the accustomed
δίδοσθαι ταῖς ἀρχαῖς ἀπέχεσθαι μηδὲν ἧττον ἢ τῶν
to-be-given to-the offices to-abstain in-nothing less than from-the
ἱερῶν ἃ τίς ἂν ἐν τοῖς νῦν καθεστῶσιν ὑπομείνειεν;
sacred-things which who — in the now established-things would-endure
146 καὶ τοὺς μὲν ἀκριβεῖς περὶ ταύτας γιγνομένους μετρίως
and the-ones indeed exact about these becoming moderately
ἐπαινεθέντας ἐφ' ἑτέραν ἐπιμέλειαν τάττεσθαι τοιαύτην,
having-been-praised to another charge to-be-assigned such
τοὺς δὲ καὶ μικρὸν παραβάντας ταῖς ἐσχάταις αἰσχύναις
the-ones but even slightly having-transgressed in-the utmost disgraces
καὶ μεγίσταις ζημίαις περιπίπτειν· ὥστε μηδένα τῶν
and greatest penalties to-fall-into so-that no-one of-the
πολιτῶν ὥσπερ νῦν διακεῖσθαι πρὸς τὰς ἀρχάς, ἀλλὰ
citizens as now to-be-disposed toward the offices but
μᾶλλον τότε ταύτας φεύγειν ἢ νῦν διώκειν,
rather then these to-flee than now to-pursue
147 καὶ πάντας νομίζειν μηδέποτ' ἂν γενέσθαι δημοκρατίαν
and all to-think never — to-arise democracy
ἀληθεστέραν μηδὲ βεβαιοτέραν μηδὲ μᾶλλον τῷ πλήθει
truer nor firmer nor more for-the multitude
συμφέρουσαν τῆς τῶν μὲν τοιούτων πραγματειῶν
advantageous than-the-one of-the indeed such businesses
ἀτέλειαν τῷ δήμῳ διδούσης, τοῦ δὲ τὰς ἀρχὰς καταστῆσαι
exemption to-the people giving of-the but the offices to-appoint

καὶ λαβεῖν δίκην παρὰ τῶν ἐξαμαρτόντων κύριον ποιούσης,
and to-exact penalty from the-ones having-erred master making
ἅπερ ὑπάρχει καὶ τῶν τυράννων τοῖς εὐδαιμονεστάτοις.
which-very belong also of-the tyrants to-the most-prosperous
σημεῖον δὲ μέγιστον ὅτι ταῦτ' ἠγάπων μᾶλλον ἢ 'γὼ 148
sign and greatest that these-things they-loved more than I
λέγω· φαίνεται γὰρ ὁ δῆμος ταῖς μὲν ἄλλαις πολιτείαις
say it-appears for the people the indeed other constitutions
ταῖς οὐκ ἀρεσκούσαις μαχόμενος καὶ καταλύων καὶ τοὺς
the not pleasing fighting and overthrowing and the
προεστῶτας αὐτῶν ἀποκτείνων, ταύτῃ δὲ χρώμενος οὐκ
leaders of-them killing this but using not
ἐλάττω χιλίων ἐτῶν, ἀλλ' ἐμμείνας ἀφ' οὗ περ
less than-a-thousand years but having-remained from which very
ἔλαβε μέχρι τῆς Σόλωνος μὲν ἡλικίας Πεισιστράτου
it-got until the of-Solon indeed time of-Peisistratus
δὲ δυναστείας, ὢν δημαγωγὸς γενόμενος καὶ πολλὰ τὴν
but dominion who popular-leader having-become and much the
πόλιν λυμηνάμενος καὶ τοὺς βελτίστους τῶν πολιτῶν ὡς
city having-maltreated and the best of-the citizens as
ὀλιγαρχικοὺς ὄντας ἐκβαλών, τελευτῶν τόν τε δῆμον
oligarchic being having-expelled ending the both people
κατέλυσε καὶ τύραννον αὑτὸν κατέστησεν.
overthrew and tyrant himself made
τάχ' οὖν ἄν τινες ἄτοπον εἶναί με φήσειαν, οὐδὲν γὰρ 149
perhaps then — some strange to-be me would-say nothing for
κωλύει διαλαβεῖν τὸν λόγον, ὅτι τολμῶ λέγειν ὡς ἀκριβῶς
prevents to-interrupt the speech that I-dare to-speak as exactly
εἰδὼς περὶ πραγμάτων οἷς οὐ παρῆν πραττομένοις. ἐγὼ
knowing about affairs at-which not I-was-present being-done I
δ' οὐδὲν τούτων ἄλογον οἶμαι ποιεῖν. εἰ μὲν γὰρ μόνος
but none of-these unreasonable I-think to-do if indeed for alone

ἐπίστευον τοῖς τε λεγομένοις περὶ τῶν παλαιῶν καὶ τοῖς
I-trusted the both things-said about the ancient-times and the
γράμμασι τοῖς ἐξ ἐκείνου τοῦ χρόνου παραδεδομένοις ἡμῖν,
writings the from that the time handed-down to-us
εἰκότως ἂν ἐπιτιμῴμην· νῦν δὲ πολλοὶ καὶ νοῦν ἔχοντες
reasonably — I-would-be-censured now but many even sense having
ταὐτὸν ἐμοὶ φανεῖεν ἂν πεπονθότες. χωρὶς δὲ τούτων,
the-same as-me would-appear — having-experienced apart and of-these
150 εἰ κατασταίην εἰς ἔλεγχον καὶ λόγον, δυνηθείην ἂν
if I-should-be-brought into examination and argument I-could-be-able —
ἐπιδεῖξαι πάντας ἀνθρώπους πλείους ἐπιστήμας ἔχοντας
to-show all men more knowledges having
διὰ τῆς ἀκοῆς ἢ τῆς ὄψεως, καὶ μείζους πράξεις καὶ
through the hearing than the sight and greater deeds and
καλλίους εἰδότας ἃς παρ᾽ ἑτέρων ἀκηκόασιν ἢ ᾽κείνας
finer knowing which from others they-have-heard than those
αἷς αὐτοὶ παραγεγενημένοι τυγχάνουσιν. ἀλλὰ γὰρ οὔτ᾽
which themselves having-been-present they-happen but for neither
ἀμελεῖν καλῶς ἔχει τῶν τοιούτων ὑπολήψεων, τυχὸν γὰρ
to-neglect well is the such suppositions perhaps for
μηδενὸς ἀντειπόντος λυμήναιντ᾽ ἂν τὴν ἀλήθειαν, οὔτ᾽
no-one having-contradicted they-would-corrupt — the truth nor
αὖ πολὺν χρόνον ἀντιλέγοντας διατρίβειν ἐν αὐταῖς, ἀλλ᾽
again much time contradicting to-spend in them but
ὅσον ὑποδείξαντας μόνον τοῖς ἄλλοις ἐξ ὧν ληροῦντας
so-much having-indicated only to-the others from which babbling
ἂν αὐτοὺς ἐπιδείξαιεν, πάλιν ἐπανελθόντας περαίνειν καὶ
— them they-could-show again having-returned to-finish and
λέγειν ὅθεν ἀπέλιπον· ὅπερ ἐγὼ ποιήσω.
to-speak whence I-left-off which-very I shall-do

τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας, καὶ τὸν 151
the indeed then structure of-the then constitution and the
χρόνον ὅσον αὐτῇ χρώμενοι διετέλεσαν, ἐξαρκούντως
time how-long it using they-continued sufficiently
δεδηλώκαμεν· λοιπὸν δ' ἡμῖν τὰς πράξεις τὰς ἐκ τοῦ
we-have-shown remaining and for-us the deeds the from the
καλῶς πολιτεύεσθαι γεγενημένας διελθεῖν. ἐκ τούτων
well to-govern having-arisen to-go-through from these
γὰρ ἔτι μᾶλλον ἔσται καταμαθεῖν ὅτι καὶ τὴν
for still more it-will-be-possible to-learn that both the
πολιτείαν εἶχον ἡμῶν οἱ πρόγονοι βελτίω τῶν ἄλλων καὶ
constitution had our the ancestors better than-the others and
σωφρονεστέραν, καὶ προστάταις καὶ συμβούλοις ἐχρῶντο
more-temperate and leaders and advisers used
τοιούτοις οἵοις χρὴ τοὺς εὖ φρονοῦντας.
such as it-is-necessary the-ones well thinking

VIII · LYCURGUS AND THE WAR DEEDS

Before the deeds he admits that Lycurgus did not invent the Spartan system but imitated the old Athenian constitution, its elders and its election. Then come the ancestors' wars. Athens reconciled the less sick cities by embassies, and from the more factious it led out citizens as colonists, who drove the barbarians from the islands and coasts and made the Greeks better off. Then Adrastus, who had tried to restore Oedipus' son and lost the Argive army, came as a suppliant, and Athens sent envoys to Thebes to ask that the dead be buried. The Thebans, persuaded, gave the city the dead. Isocrates admits that this is the opposite of what he wrote in the Panegyricus, but no sensible reader will blame him for it.

οὐ μὴν οὐδὲ ταῦτά μοι πρότερον λεκτέον ἐστί, πρὶν 152
not however not-even these-things to-me before must-be-said is before
ἂν μικρὰ προείπω περὶ αὐτῶν. ἢν γὰρ ὑπεριδὼν
— small-things I-say-first about them if for having-disregarded

τὰς ἐπιτιμήσεις τὰς τῶν οὐδὲν ἄλλο ποιεῖν ἢ τοῦτο
the censures the of-the-ones nothing other to-do than this
δυναμένων ἐφεξῆς διηγῶμαι περί τε τῶν ἄλλων τῶν
able in-order I-narrate about both the other the
πεπραγμένων καὶ τῶν ἐπιτηδευμάτων τῶν περὶ τὸν πόλεμον,
things-done and the practices the about the war
οἷς οἱ πρόγονοι χρώμενοι τῶν τε βαρβάρων περιεγένοντο
which the ancestors using the both barbarians overcame
καὶ παρὰ τοῖς Ἕλλησιν εὐδοκίμησαν, οὐκ ἔστιν ὅπως οὐ
and among the Greeks were-well-thought-of not it-is how not
φήσουσί τινές με διεξιέναι τοὺς νόμους οὓς Λυκοῦργος
will-say some me to-go-through the laws which Lycurgus
μὲν ἔθηκε, Σπαρτιᾶται δ' αὐτοῖς χρώμενοι τυγχάνουσιν.
indeed laid-down Spartiates but them using happen
153 ἐγὼ δ' ὁμολογῶ μὲν ἐρεῖν πολλὰ τῶν ἐκεῖ
I but agree indeed to-be-going-to-speak many of-the-things there
καθεστώτων, οὐχ ὡς Λυκούργου τι τούτων εὑρόντος
established not as Lycurgus anything of-these having-found
ἢ διανοηθέντος, ἀλλ' ὡς μιμησαμένου τὴν διοίκησιν ὡς
or having-devised but as having-imitated the administration as
δυνατὸν ἄριστα τὴν τῶν προγόνων τῶν ἡμετέρων, καὶ
possible best the of-the ancestors the our and
τήν τε δημοκρατίαν καταστήσαντος παρ' αὐτοῖς τὴν
the both democracy having-established among them the-one
ἀριστοκρατίᾳ μεμιγμένην, ἥπερ ἦν παρ' ἡμῖν, καὶ τὰς
with-aristocracy mixed which-very was among us and the
ἀρχὰς οὐ κληρωτὰς ἀλλ' αἱρετὰς ποιήσαντος,
offices not allotted but elected having-made
154 καὶ τῶν γερόντων αἵρεσιν τῶν ἐπιστατούντων
and of-the elders election of-the-ones presiding-over
ἅπασι τοῖς πράγμασι μετὰ τοσαύτης σπουδῆς ποιεῖσθαι
all the affairs with so-much care to-make

νομοθετήσαντος, μεθ' ὅσης πέρ φασι καὶ τοὺς ἡμετέρους
having-legislated with as-much very they-say also the ours
περὶ τῶν εἰς Ἄρειον πάγον ἀναβήσεσθαι μελλόντων,
about the-ones into Ares' Hill to-go-up going
ἔτι δὲ καὶ τὴν δύναμιν αὐτοῖς περιθέντος τὴν αὐτήν,
further and also the power to-them having-conferred the same
ἥνπερ ᾔδει καὶ τὴν βουλὴν ἔχουσαν τὴν παρ' ἡμῖν.
which-very he-knew also the council having the among us
ὅτι μὲν οὖν τὸν αὐτὸν τρόπον τἀκεῖ καθέστηκεν 155
that indeed then the same way the-things-there are-established
ὥσπερ εἶχε τὸ παλαιὸν καὶ τὰ παρ' ἡμῖν, παρὰ
as was the ancient-times also the-things among us from
πολλῶν ἔσται πυθέσθαι τοῖς εἰδέναι βουλομένοις·
many it-will-be-possible to-learn for-the-ones to-know wishing
ὡς δὲ καὶ τὴν ἐμπειρίαν τὴν περὶ τὸν πόλεμον οὐ
how and also the experience the about the war not
πρότερον ἤσκησαν οὐδ' ἄμεινον ἐχρήσαντο Σπαρτιᾶται
earlier they-practiced nor better used Spartiates
τῶν ἡμετέρων, ἐκ τῶν ἀγώνων καὶ τῶν πολέμων τῶν
than-the ours from the contests and the wars the
ὁμολογουμένων γενέσθαι κατ' ἐκεῖνον τὸν χρόνον οὕτως
agreed to-have-happened in that the time so
οἶμαι σαφῶς ἐπιδείξειν, ὥστε μήτε τοὺς ἀνοήτως
I-think clearly to-be-going-to-show that neither the-ones foolishly
λακωνίζοντας ἀντειπεῖν δυνήσεσθαι τοῖς ῥηθεῖσι,
laconizing to-gainsay to-be-going-to-be-able the-things said
μήτε τοὺς τὰ ἡμέτερα ἅμα τε θαυμάζοντας καὶ
nor the-ones the ours at-the-same-time both admiring and
βασκαίνοντας καὶ μιμεῖσθαι γλιχομένους.
disparaging and to-imitate eager

156 ποιήσομαι δὲ τὴν ἀρχὴν τῶν λεχθησομένων ἀκοῦσαι
I-shall-make and the beginning of-the-things to-be-said to-hear
μὲν ἴσως τισὶν ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον. εἰ γάρ
indeed perhaps to-some unpleasant to-be-said but not disadvantageous if for
τις φαίη τὼ πόλεε τούτω πλείστων ἀγαθῶν αἰτίας
anyone should-say the-two cities these-two of-most goods causes
γεγενῆσθαι τοῖς Ἕλλησι καὶ μεγίστων κακῶν μετὰ τὴν
to-have-been to-the Greeks and of-greatest evils after the
Ξέρξου στρατείαν, οὐκ ἔστιν ὅπως οὐκ ἀληθῆ δόξειεν ἂν
of-Xerxes expedition not it-is how not true-things he-would-seem —
λέγειν τοῖς εἰδόσι τι περὶ τῶν τότε γεγενημένων.
to-say to-the-ones knowing anything about the-things then having-happened
157 ἠγωνίσαντό τε γὰρ ὡς δυνατὸν ἄριστα πρὸς τὴν ἐκείνου
they-contended both for as possible best against the his
δύναμιν, ταῦτά τε πράξασαι, προσῆκον αὐταῖς καὶ περὶ
power these-things and having-done it-befitting them also about
τῶν ἐχομένων βουλεύσασθαι καλῶς, εἰς τοῦτ' ἦλθον οὐκ
the following-things to-deliberate well into this they-came not
ἀνοίας ἀλλὰ μανίας, ὥστε πρὸς μὲν τὸν ἐπιστρατεύσαντα
of-folly but of-madness that toward indeed the-one having-attacked
καὶ βουληθέντα τὼ μὲν πόλεε τούτω παντάπασιν
and having-wished the-two indeed cities these-two altogether
ἀνελεῖν, τοὺς δ' ἄλλους Ἕλληνας καταδουλώσασθαι,
to-destroy the and other Greeks to-enslave
158 πρὸς μὲν τὸν τοιοῦτον, κρατήσασαι ῥᾳδίως ἂν αὐτοῦ
with indeed the such having-prevailed easily — him
καὶ κατὰ γῆν καὶ κατὰ θάλατταν, εἰρήνην εἰς ἅπαντα
both by land and by sea peace for all
συνεγράψαντο τὸν χρόνον ὥσπερ πρὸς εὐεργέτην
they-concluded the time as with benefactor
γεγενημένον, φθονήσασαι δὲ ταῖς ἀρεταῖς ταῖς αὑτῶν, εἰς
having-been having-envied but the virtues the their-own into

πόλεμον καταστᾶσαι πρὸς ἀλλήλας καὶ φιλονεικίαν, οὐ
war having-come with one-another and rivalry not
πρότερον ἐπαύσαντο σφᾶς τε αὐτὰς ἀπολλύουσαι καὶ τοὺς
before they-ceased them- -selves both destroying and the
ἄλλους Ἕλληνας, πρὶν κύριον ἐποίησαν τὸν κοινὸν ἐχθρὸν
other Greeks before master they-made the common enemy
τήν τε πόλιν τὴν ἡμετέραν εἰς τοὺς ἐσχάτους καταστῆσαι
the both city the our into the utmost to-bring
κινδύνους διὰ τῆς δυνάμεως τῆς Λακεδαιμονίων, καὶ
dangers through the power the of-Lacedaemonians and
πάλιν τὴν ἐκείνων διὰ τῆς πόλεως τῆς ἡμετέρας.
again the their through the city the our
καὶ τοσοῦτον ἀπολειφθέντες τῆς τοῦ βαρβάρου φρονήσεως, 159
and so-much having-fallen-short of-the of-the barbarian wisdom
οὔτ' ἐν ἐκείνοις τοῖς χρόνοις ἤλγησαν ἀξίως ὧν ἔπαθον
neither in those the times they-grieved worthily of-what they-suffered
οὐδ' ὡς προσῆκεν αὐτούς, οὔτε νῦν αἱ μέγισται τῶν
nor as befitted them nor now the greatest of-the
Ἑλληνίδων πόλεων αἰσχύνονται διακολακευόμεναι πρὸς τὸν
Greek cities are-ashamed fawning toward the
ἐκείνου πλοῦτον, ἀλλ' ἡ μὲν Ἀργείων καὶ Θηβαίων Αἴγυπτον
his wealth but the indeed of-Argives and of-Thebans Egypt
αὐτῷ συγκατεπολέμησεν, ἵν' ὡς μεγίστην ἔχων δύναμιν
for-him helped-subdue so-that as greatest having power
ἐπιβουλεύῃ τοῖς Ἕλλησιν, ἡμεῖς δὲ καὶ Σπαρτιᾶται,
he-may-plot against-the Greeks we but and Spartiates
συμμαχίας ἡμῖν ὑπαρχούσης, ἀλλοτριώτερον ἔχομεν πρὸς
alliance for-us existing more-estranged are-disposed toward
ἡμᾶς αὐτοὺς ἢ πρὸς οὓς ἑκάτεροι πολεμοῦντες τυγχάνομεν.
us ourselves than toward whom each warring happen

160 σημεῖον δ᾽ οὐ μικρόν· κοινῇ μὲν γὰρ οὐδὲ περὶ
sign and not small in-common indeed for not-even about
ἑνὸς πράγματος βουλευόμεθα, χωρὶς δ᾽ ἑκάτεροι πρέσβεις
one matter we-deliberate separately but each envoys
πέμπομεν ὡς ἐκεῖνον, ἐλπίζοντες, ὁποτέροις ἂν οἰκειότερον
send to him hoping to-whichever — more-friendly
διατεθῇ, κυρίους τούτους γενήσεσθαι τῆς ἐν τοῖς
he-be-disposed masters these to-be-going-to-become of-the among the
Ἕλλησι πλεονεξίας, κακῶς εἰδότες ὡς τοὺς μὲν
Greeks advantage badly knowing that the-ones indeed
θεραπεύοντας αὑτὸν ὑβρίζειν εἴθισται, πρὸς δὲ τοὺς
courting him to-outrage he-is-accustomed toward but the-ones
ἀντιταττομένους καὶ καταφρονοῦντας τῆς ἐκείνου δυνάμεως
opposing and despising the his power
ἐκ παντὸς τρόπου διαλύεσθαι πειρᾶται τὰς διαφοράς.
by every means to-settle he-tries the differences
161 ταῦτα δὲ διῆλθον οὐκ ἀγνοῶν ὅτι λέγειν τινὲς
these-things and I-went-through not being-ignorant that to-say some
τολμήσουσιν ὡς ἔξω τῆς ὑποθέσεως τοῖς λόγοις τούτοις
will-dare that outside the subject the words these
ἐχρησάμην. ἐγὼ δ᾽ οὐδέποτ᾽ ἂν οἶμαι τοῖς προειρημένοις
I-used I but never — I-think to-the said-before
οἰκειοτέρους λόγους ῥηθῆναι τούτων, οὐδ᾽ ἐξ ὧν ἄν τις
more-pertinent words to-be-spoken than-these nor from which — anyone
σαφέστερον ἐπιδείξειε τοὺς προγόνους ἡμῶν φρονιμωτέρους
more-clearly could-show the ancestors our wiser
ὄντας περὶ τὰ μέγιστα τῶν τήν τε πόλιν τὴν
being about the greatest-things than-the-ones the both city the
ἡμετέραν καὶ τὴν Σπαρτιατῶν μετὰ τὸν πόλεμον τὸν
our and the of-Spartiates after the war the
πρὸς Ξέρξην διοικησάντων.
against Xerxes having-administered

αὗται μὲν γὰρ ἂν φανεῖεν ἐν ἐκείνοις τε τοῖς χρόνοις 162
these indeed for — would-appear in those both the times
πρὸς μὲν τοὺς βαρβάρους εἰρήνην ποιησάμεναι, σφᾶς
toward indeed the barbarians peace having-made them-
δ' αὐτὰς καὶ τὰς ἄλλας πόλεις ἀπολλύουσαι νῦν τε
and -selves and the other cities destroying now and
τῶν μὲν Ἑλλήνων ἄρχειν ἀξιοῦσαι, πρὸς δὲ τὸν βασιλέα
of-the indeed Greeks to-rule thinking-fit to but the king
πρέσβεις πέμπουσαι περὶ φιλίας καὶ συμμαχίας· οἱ δὲ
envoys sending about friendship and alliance the-ones but
τότε τὴν πόλιν οἰκοῦντες οὐδὲν τούτων ἔπραττον,
then the city inhabiting nothing of-these did
ἀλλὰ πᾶν τοὐναντίον· τῶν μὲν γὰρ Ἑλληνίδων πόλεων 163
but all the-opposite of-the indeed for Greek cities
οὕτως αὐτοῖς ἀπέχεσθαι σφόδρα δεδογμένον ἦν ὥσπερ τοῖς
so by-them to-keep-off strongly resolved it-was as by-the
εὐσεβέσι τῶν ἐν τοῖς ἱεροῖς ἀνακειμένων, τῶν δὲ πολέμων
pious from-the in the temples dedicated-things of-the but wars
ὑπελάμβανον ἀναγκαιότατον μὲν εἶναι καὶ δικαιότατον
they-supposed most-necessary indeed to-be and most-just
τὸν μετὰ πάντων ἀνθρώπων πρὸς τὴν ἀγριότητα τῶν
the-one with all men against the savagery of-the
θηρίων γιγνόμενον, δεύτερον δὲ τὸν μετὰ τῶν Ἑλλήνων
beasts arising second and the-one with the Greeks
πρὸς τοὺς βαρβάρους τοὺς καὶ φύσει πολεμίους ὄντας
against the barbarians the-ones both by-nature enemies being
καὶ πάντα τὸν χρόνον ἐπιβουλεύοντας ἡμῖν.
and all the time plotting-against us
τοῦτον δ' εἴρηκα τὸν λόγον οὐκ αὐτὸς εὑρών, ἀλλ' 164
this and I-have-spoken the argument not myself having-found but
ἐκ τῶν ἐκείνοις πεπραγμένων συλλογισάμενος. ὁρῶντες
from the-things by-them done having-inferred seeing

γὰρ τὰς μὲν ἄλλας πόλεις ἐν πολλοῖς κακοῖς καὶ
for the indeed other cities in many evils and
πολέμοις καὶ ταραχαῖς οὔσας, τὴν δ᾽ αὑτῶν μόνην καλῶς
wars and turmoils being the but their-own alone well
διοικουμένην, οὐχ ἡγήσαντο δεῖν τοὺς ἄμεινον τῶν
administered not they-thought to-be-necessary the-ones better than-the
ἄλλων φρονοῦντας καὶ πράττοντας ἀμελεῖν οὐδὲ περιορᾶν
others thinking and doing to-neglect nor to-overlook
τὰς τῆς αὐτῆς συγγενείας μετεχούσας ἀπολλυμένας, ἀλλὰ
the-ones of-the same kinship sharing perishing but
σκεπτέον εἶναι καὶ πρακτέον ὅπως ἁπάσας ἀπαλλάξουσι
must-be-considered to-be and must-be-done how all they-will-free
τῶν κακῶν τῶν παρόντων.
from-the evils the present

165 ταῦτα δὲ διανοηθέντες τῶν μὲν ἧττον νοσουσῶν πρεσβείαις
these-things and having-considered the indeed less sick by-embassies
καὶ λόγοις ἐξαιρεῖν ἐπειρῶντο τὰς διαφοράς, εἰς δὲ τὰς
and words to-remove they-tried the differences into but the
μᾶλλον στασιαζούσας ἐξέπεμπον τῶν πολιτῶν τοὺς μεγίστην
more in-faction they-sent of-the citizens the-ones greatest
παρ᾽ αὐτοῖς δόξαν ἔχοντας, οἳ περί τε τῶν παρόντων
among them reputation having who about both the present
πραγμάτων αὐταῖς συνεβούλευον καὶ συγγιγνόμενοι τοῖς
affairs them advised and associating with-the-ones
τε μὴ δυναμένοις ἐν ταῖς αὑτῶν ζῆν καὶ τοῖς χεῖρον
both not able in the their-own to-live and with-the-ones worse
γεγονόσιν ὧν οἱ νόμοι προστάττουσιν, οἵπερ ὡς ἐπὶ
having-been than-what the laws prescribe who-very as for
τὸ πολὺ λυμαίνονται τὰς πόλεις, ἔπειθον μεθ᾽ αὑτῶν
the most-part ruin the cities they-persuaded with themselves
στρατεύεσθαι καὶ βίον ζητεῖν βελτίω τοῦ παρόντος.
to-campaign and livelihood to-seek better than-the present

πολλῶν δὲ γιγνομένων τῶν ταῦτα βουλομένων καὶ 166
many and becoming of-the-ones these-things wishing and
πειθομένων, στρατόπεδα συνιστάντες ἐξ αὐτῶν, τούς
obeying armies forming from them the-ones
τε τὰς νήσους κατέχοντας τῶν βαρβάρων καὶ τοὺς
both the islands holding of-the barbarians and the-ones
ἐφ' ἑκατέρας τῆς ἠπείρου τὴν παραλίαν κατοικοῦντας
on each the mainland the coast inhabiting
καταστρεφόμενοι, καὶ πάντας ἐκβαλόντες, τοὺς μάλιστα
subduing and all having-expelled the-ones most
βίου δεομένους τῶν Ἑλλήνων κατῴκιζον. καὶ ταῦτα
of-livelihood needing of-the Greeks they-settled and these-things
πράττοντες καὶ τοῖς ἄλλοις ὑποδεικνύοντες διετέλουν, ἕως
doing and to-the others showing they-continued until
ἤκουσαν Σπαρτιάτας τὰς πόλεις τὰς ἐν Πελοποννήσῳ
they-heard Spartiates the cities the in Peloponnese
κατοικούσας, ὥσπερ εἶπον, ὑφ' αὑτοῖς πεποιημένους· μετὰ
dwelling as I-said under themselves having-made after
δὲ ταῦτα τοῖς ἰδίοις ἠναγκάζοντο προσέχειν τὸν νοῦν.
and these-things to-the own-affairs they-were-compelled to-turn the mind
τί οὖν ἐστὶ τὸ συμβεβηκὸς ἀγαθὸν ἐκ τοῦ πολέμου 167
what then is the having-resulted good from the war
τοῦ περὶ τὰς ἀποικίας καὶ πραγματείας; τοῦτο γὰρ οἶμαι
the about the colonies and businesses this for I-think
μάλιστα ποθεῖν ἀκοῦσαι τοὺς πολλούς. τοῖς μὲν Ἕλλησιν
most to-long to-hear the many for-the indeed Greeks
εὐπορωτέροις γενέσθαι τὰ περὶ τὸν βίον καὶ μᾶλλον
better-off to-become the-things about the livelihood and more
ὁμονοεῖν τοσούτων τὸ πλῆθος καὶ τοιούτων ἀνθρώπων
to-be-of-one-mind of-so-many in-the number and such men
ἀπαλλαγεῖσι, τοῖς δὲ βαρβάροις ἐκπίπτειν ἐκ τῆς αὑτῶν
having-been-rid for-the but barbarians to-be-expelled from the their-own

καὶ φρονεῖν ἔλαττον ἢ πρότερον, τοῖς δ' αἰτίοις
and to-think less than before for-the but causes
τούτων γεγενημένοις εὐδοκιμεῖν καὶ δοκεῖν διπλασίαν
of-these having-been to-be-well-thought-of and to-seem double
πεποιηκέναι τὴν Ἑλλάδα τῆς ἐξ ἀρχῆς συστάσης.
to-have-made — Greece of-the from beginning established
168 μεῖζον μὲν οὖν εὐεργέτημα τούτου καὶ κοινότερον τοῖς
greater indeed then benefaction than-this and more-common to-the
Ἕλλησι γεγενημένον παρὰ τῶν προγόνων τῶν ἡμετέρων
Greeks having-been from the ancestors the our
οὐκ ἂν δυναίμην ἐξευρεῖν· οἰκειότερον δὲ τῇ περὶ τὸν
not — I-could to-find more-pertinent but to-the about the
πόλεμον ἐπιμελείᾳ καὶ δόξης οὐκ ἐλάττονος ἄξιον καὶ
war care and of-glory not less worthy and
πᾶσι φανερώτερον ἴσως ἔξομεν εἰπεῖν. τίς γὰρ οὐκ οἶδεν,
to-all more-evident perhaps we-shall-have to-name who for not knows
ἢ τίς οὐκ ἀκήκοε τῶν τραγῳδοδιδασκάλων Διονυσίοις,
or who not has-heard from-the tragic-poets at-the-Dionysia
τὰς Ἀδράστῳ γενομένας ἐν Θήβαις συμφοράς,
the to-Adrastus having-happened at Thebes misfortunes
169 ὅτι κατάγειν βουληθεὶς τὸν Οἰδίπου μὲν υἱὸν αὑτοῦ δὲ
that to-restore having-wished the of-Oedipus indeed son his-own but
κηδεστὴν παμπληθεῖς μὲν Ἀργείων ἀπώλεσεν, ἅπαντας δὲ
son-in-law very-many indeed of-Argives he-lost all and
τοὺς λοχαγοὺς ἐπεῖδε διαφθαρέντας, αὐτὸς δ' ἐπονειδίστως
the captains he-saw destroyed himself but shamefully
σωθείς, ἐπειδὴ σπονδῶν οὐχ οἷός τ' ἦν τυχεῖν οὐδ'
saved since a-truce not able — he-was to-obtain nor
ἀνελέσθαι τοὺς τετελευτηκότας, ἱκέτης γενόμενος τῆς
to-take-up the dead suppliant having-become of-the
πόλεως, ἔτι Θησέως αὐτὴν διοικοῦντος, ἐδεῖτο μὴ περιιδεῖν
city still Theseus it governing he-begged not to-overlook

τοιούτους ἄνδρας ἀτάφους γενομένους μηδὲ παλαιὸν ἔθος
such men unburied having-become nor ancient custom
καὶ πάτριον νόμον καταλυόμενον, ᾧ πάντες ἄνθρωποι
and ancestral law being-dissolved which all men
χρώμενοι διατελοῦσιν οὐχ ὡς ὑπ᾽ ἀνθρωπίνης κειμένῳ
using continue not as by human laid-down
φύσεως, ἀλλ᾽ ὡς ὑπὸ δαιμονίας προστεταγμένῳ δυνάμεως;
nature but as by divine ordained power
ὧν ἀκούσας οὐδένα χρόνον ἐπισχὼν ὁ δῆμος 170
which having-heard no time having-delayed the people
ἔπεμψε πρεσβείαν εἰς Θήβας, περί τε τῆς ἀναιρέσεως
sent an-embassy to Thebes about both the taking-up
συμβουλεύσοντας αὐτοῖς ὁσιώτερον βουλεύσασθαι καὶ
going-to-advise them more-piously to-deliberate and
τὴν ἀπόκρισιν νομιμωτέραν ποιήσασθαι τῆς πρότερον
the answer more-lawful to-make than-the before
γενομένης, κἀκεῖνο ὑποδείξοντας, ὡς ἡ πόλις αὐτοῖς οὐκ
having-been and-that going-to-indicate that the city them not
ἐπιτρέψει παραβαίνουσι τὸν νόμον τὸν κοινὸν ἁπάντων
will-permit transgressing the law the common of-all
τῶν Ἑλλήνων.
the Greeks
ὧν ἀκούσαντες οἱ κύριοι τότε Θηβῶν ὄντες οὐχ 171
which having-heard the-ones in-control then of-Thebes being not
ὁμοίως ἔγνωσαν οὔτε ταῖς δόξαις αἷς ἔχουσί τινες περὶ
alike judged either to-the opinions which have some about
αὐτῶν, οὔθ᾽ οἷς ἐβουλεύσαντο πρότερον, ἀλλὰ μετρίως
them or to-what they-had-resolved before but moderately
περὶ αὑτῶν τε διαλεχθέντες καὶ τῶν ἐπιστρατευσάντων
about themselves both having-discoursed and the-ones having-attacked
κατηγορήσαντες ἔδοσαν τῇ πόλει τὴν ἀναίρεσιν.
having-accused they-gave to-the city the taking-up

172 καὶ μηδεὶς οἰέσθω με ἀγνοεῖν ὅτι τἀναντία τυγχάνω λέγων
and no-one let-think me to-be-ignorant that the-opposite I-happen saying
οἷς ἐν τῷ Πανηγυρικῷ λόγῳ φανείην ἂν περὶ τῶν αὐτῶν
to-what in the Panegyric speech I-would-appear — about the same
τούτων γεγραφώς· ἀλλὰ γὰρ οὐδένα νομίζω τῶν ταῦτα
these having-written but for no-one I-think of-the-ones these-things
συνιδεῖν ἂν δυνηθέντων τοσαύτης ἀμαθίας εἶναι καὶ φθόνου
to-perceive — having-been-able of-such ignorance to-be and envy
μεστόν, ὅστις οὐκ ἂν ἐπαινέσειέ με καὶ σωφρονεῖν ἡγήσαιτο
full who not — would-praise me and to-be-sensible would-think
τότε μὲν ἐκείνως νῦν δ' οὕτω διαλεχθέντα περὶ αὐτῶν.
then indeed in-that-way now but so having-discoursed about them

IX · SPARTA'S ORIGINS AND THE OLD WARS

He explains that his two accounts of Adrastus serve different ends. Then he turns to Sparta's origins: when the Dorians invaded the Peloponnese in three groups, those who took Sparta were few, and they reduced the people to perioeci, gave them no share of the honors, and sent them into the worst dangers. Though few, they took the best land and gave the many the worst, and the ephors may put the perioeci to death without trial. Isocrates asks those who approve every Spartan action whether such victories won against justice are not more shameful than defeats. The same argument applies to Thermopylae, a defeat praised above the victories Sparta won unjustly, though the Spartans cared only for seizing others' goods. Of the Greeks' three wars against the barbarians Athens led in all: against Xerxes, in founding the colonies, and the earliest, under the kings, when the Thracians under Eumolpus, son of Poseidon, claimed the city, the Scythians came with the Amazons against Hippolyta, who had followed Theseus, and Eurystheus and the Peloponnesians invaded to seize Heracles' children and were beaten, Eurystheus dying a suppliant.

περὶ μὲν οὖν τούτων οἶδ' ὅτι καλῶς γέγραφα καὶ 173
about indeed then these I-know that well I-have-written and
συμφερόντως· ὅσον δ' ἡ πόλις ἡμῶν διέφερε τὰ περὶ
advantageously how-much and the city our excelled the-things about
τὸν πόλεμον κατ' ἐκεῖνον τὸν χρόνον, τοῦτο γὰρ ἀποδεῖξαι
the war in that the time this for to-demonstrate
βουλόμενος διῆλθον τὰ γενόμενα Θήβῃσιν, ἡγοῦμαι τὴν
wishing I-went-through the-things having-happened at-Thebes I-think the
πρᾶξιν ἐκείνην ἅπασι σαφῶς δηλοῦν, τὴν τὸν μὲν βασιλέα
action that to-all clearly to-make-clear the-one the indeed king
τὸν Ἀργείων ἀναγκάσασαν ἱκέτην γενέσθαι τῆς πόλεως τῆς
the of-Argives having-compelled suppliant to-become of-the city the
ἡμετέρας, τοὺς δὲ κυρίους ὄντας Θηβῶν οὕτω διαθεῖσαν,
our the but masters being of-Thebes so having-disposed
ὥστε ἑλέσθαι μᾶλλον αὐτοὺς ἐμμεῖναι τοῖς λόγοις τοῖς 174
that to-choose rather them to-abide-by the words the
ὑπὸ τῆς πόλεως πεμφθεῖσιν ἢ τοῖς νόμοις τοῖς ὑπὸ τοῦ
by the city sent than by-the laws the by the
δαιμονίου κατασταθεῖσιν· ὧν οὐδὲν ἂν οἷα τ' ἐγένετο
divine established of-which nothing — able — would-have-been
διοικῆσαι κατὰ τρόπον ἡ πόλις ἡμῶν, εἰ μὴ καὶ τῇ
to-manage according-to manner the city our if not both in-the
δόξῃ καὶ τῇ δυνάμει πολὺ διήνεγκε τῶν ἄλλων.
reputation and in-the power much it-excelled the others
ἔχων δὲ πολλὰς καὶ καλὰς πράξεις περὶ τῶν προγόνων 175
having and many and fine deeds about the ancestors
εἰπεῖν, σκοποῦμαι τίνα τρόπον διαλεχθῶ περὶ αὐτῶν.
to-tell I-consider in-what way I-may-discourse about them
μέλει γάρ μοι τούτων μᾶλλον ἢ τῶν ἄλλων· τυγχάνω
it-concerns for me these more than the others I-happen
γὰρ ὢν περὶ τὴν ὑπόθεσιν ἣν ἐποιησάμην τελευταίαν, ἐν
for being about the subject which I-made last in

ᾗ προεῖπον ὡς ἐπιδείξω τοὺς προγόνους ἡμῶν ἐν τοῖς
which I-said-before that I-shall-show the ancestors our in the
πολέμοις καὶ ταῖς μάχαις πλέον διενεγκόντας Σπαρτιατῶν
wars and the battles more having-excelled Spartiates
ἢ τοῖς ἄλλοις ἅπασιν.
than the others all

176 ἔσται δ' ὁ λόγος παράδοξος μὲν τοῖς πολλοῖς, ὁμοίως
it-will-be and the speech paradoxical indeed to-the many alike
δ' ἀληθὴς τοῖς ἄλλοις. ἄρτι μὲν οὖν ἠπόρουν ποτέρων
but true to-the others just indeed then I-was-at-a-loss of-which
διεξίω πρότερον τοὺς κινδύνους καὶ τὰς μάχας, τὰς
I-should-go-through first the dangers and the battles the
Σπαρτιατῶν ἢ τὰς τῶν ἡμετέρων· νῦν δὲ προαιροῦμαι
of-Spartiates or the of-the ours now but I-choose
λέγειν τὰς ἐκείνων, ἵν' ἐν ταῖς καλλίοσι καὶ δικαιοτέραις
to-tell the theirs so-that in the finer and more-just
καταλύω τὸν λόγον τὸν περὶ τούτων.
I-may-end the speech the about these

177 ἐπειδὴ γὰρ Δωριέων οἱ στρατεύσαντες εἰς Πελοπόννησον
when for of-Dorians the-ones having-campaigned into Peloponnese
τρίχα διείλοντο τάς τε πόλεις καὶ τὰς χώρας ἃς
in-three divided the both cities and the lands which
ἀφείλοντο τοὺς δικαίως κεκτημένους, οἱ μὲν Ἄργος
they-took-from the-ones justly having-possessed the-ones indeed Argos
λαχόντες καὶ Μεσσήνην παραπλησίως διῴκουν τὰ σφέτερ'
having-got-by-lot and Messene similarly governed the their
αὐτῶν τοῖς ἄλλοις Ἕλλησι, τὸ δὲ τρίτον μέρος αὐτῶν,
own to-the other Greeks the but third part of-them
οὓς καλοῦμεν νῦν Λακεδαιμονίους, στασιάσαι μέν
whom we-call now Lacedaemonians to-have-been-in-faction indeed
φασιν αὐτοὺς οἱ τἀκείνων ἀκριβοῦντες ὡς οὐδένας
say them the-ones the-things-of-those examining-closely as no

ἄλλους τῶν Ἑλλήνων, περιγενομένους δὲ τοὺς μεῖζον
others of-the Greeks having-prevailed but the-ones greater
τοῦ πλήθους φρονοῦντας οὐδὲν τῶν αὐτῶν βουλεύσασθαι
than-the multitude thinking nothing of-the same to-have-resolved
περὶ τῶν συμβεβηκότων τοῖς τοιαῦτα διαπεπραγμένοις·
about the events as-the-ones such having-done
τοὺς μὲν γὰρ ἄλλους συνοίκους ἔχειν ἐν τῇ πόλει τοὺς 178
the indeed for others fellow-inhabitants to-have in the city the-ones
στασιάσαντας καὶ κοινωνοὺς ἁπάντων πλὴν τῶν ἀρχῶν
having-revolted and sharers of-all except the offices
καὶ τῶν τιμῶν· οὓς οὐκ εὖ φρονεῖν ἡγεῖσθαι Σπαρτιατῶν
and the honors whom not well to-think to-consider of-Spartiates
τοὺς νοῦν ἔχοντας, εἰ νομίζουσιν ἀσφαλῶς πολιτεύεσθαι
the-ones sense having if they-believe safely to-govern
μετὰ τούτων οἰκοῦντες, περὶ οὓς τὰ μέγιστα τυγχάνουσιν
with these living against whom the greatest-things they-happen
ἐξημαρτηκότες· αὐτοὺς δ᾽ οὐδὲν τούτων ποιεῖν, ἀλλὰ παρὰ
having-erred themselves but none of-these to-do but among
σφίσι μὲν αὐτοῖς ἰσονομίαν καταστῆσαι καὶ δημοκρατίαν
them- indeed -selves equality to-establish and democracy
τοιαύτην, οἵαν περ χρὴ τοὺς μέλλοντας ἅπαντα τὸν
such as very it-is-necessary the-ones going all the
χρόνον ὁμονοήσειν, τὸν δὲ δῆμον περιοίκους ποιήσασθαι,
time to-be-of-one-mind the but people perioeci to-make
καταδουλωσαμένους αὐτῶν τὰς ψυχὰς οὐδὲν ἧττον ἢ
having-enslaved their the souls in-nothing less than
τὰς τῶν οἰκετῶν·
the of-the servants
ταῦτα δὲ πράξαντας τῆς χώρας, ἧς προσῆκεν ἴσον ἔχειν 179
these-things and having-done of-the land which it-befitted equal to-have
ἕκαστον, αὐτοὺς μὲν λαβεῖν ὀλίγους ὄντας οὐ μόνον τὴν
each themselves indeed to-take few being not only the

ἀρίστην, ἀλλὰ καὶ τοσαύτην ὅσην οὐδένες τῶν Ἑλλήνων
best but also so-much as-much-as none of-the Greeks
ἔχουσι, τῷ δὲ πλήθει τηλικοῦτον ἀπονεῖμαι μέρος τῆς
have to-the but multitude so-great to-assign part of-the
χειρίστης ὥστ' ἐπιπόνως ἐργαζομένους μόλις ἔχειν τὸ καθ'
worst that laboriously working scarcely to-have the by
ἡμέραν· μετὰ δὲ ταῦτα διελόντας τὸ πλῆθος αὐτῶν ὡς
day after and these-things having-divided the multitude of-them as
οἷόν τ' ἦν εἰς ἐλαχίστους εἰς τόπους κατοικίσαι μικροὺς
possible — it-was into fewest into places to-settle small
καὶ πολλούς, ὀνόμασι μὲν προσαγορευομένους ὡς πόλεις
and many by-names indeed called as cities
οἰκοῦντας, τὴν δὲ δύναμιν ἔχοντας ἐλάττω τῶν δήμων
inhabiting the but power having less than-the demes
τῶν παρ' ἡμῖν·
the among us
180 ἁπάντων δ' ἀποστερήσαντας αὐτοὺς ὧν προσήκει μετέχειν
of-all and having-deprived them which it-befits to-share
τοὺς ἐλευθέρους, τοὺς πλείστους ἐπιθεῖναι τῶν κινδύνων
the free the most to-impose of-the dangers
αὐτοῖς· ἔν τε γὰρ ταῖς στρατείαις, αἷς ἡγεῖται βασιλεύς,
on-them in both for the expeditions which leads king
κατ' ἄνδρα συμπαρατάττεσθαι σφίσιν αὐτοῖς, ἐνίους δὲ
by man to-be-drawn-up-beside them- -selves some and
καὶ τῆς πρώτης τάττειν, ἐάν τέ που δεῆσαν αὐτοὺς
also in-the first-rank to-station if and somewhere it-being-needed them
ἐκπέμψαι βοήθειαν φοβηθῶσιν ἢ τοὺς πόνους ἢ τοὺς
to-send help they-fear either the toils or the
κινδύνους ἢ τὸ πλῆθος τοῦ χρόνου, τούτους ἀποστέλλειν
dangers or the length of-the time these to-send
προκινδυνεύσοντας τῶν ἄλλων.
going-to-run-risks-before the others

καὶ τί δεῖ μακρολογεῖν ἁπάσας διεξιόντα τὰς ὕβρεις 181
and why is-it-necessary to-speak-at-length all going-through the outrages
τὰς περὶ τὸ πλῆθος γιγνομένας, ἀλλὰ μὴ τὸ μέγιστον
the against the multitude happening but not the greatest
εἰπόντα τῶν κακῶν ἀπαλλαγῆναι τῶν ἄλλων; τῶν γὰρ
having-named of-the evils to-be-rid of-the others of-the for
οὕτω μὲν ἐξ ἀρχῆς δεινὰ πεπονθότων, ἐν δὲ τοῖς
so indeed from beginning terrible-things having-suffered in but the
παροῦσι καιροῖς χρησίμων ὄντων, ἔξεστι τοῖς ἐφόροις
present occasions useful being it-is-possible for-the ephors
ἀκρίτους ἀποκτεῖναι τοσούτους ὁπόσους ἂν βουληθῶσιν·
untried to-kill as-many as-many-as — they-wish
ἃ τοῖς ἄλλοις Ἕλλησιν οὐδὲ τοὺς πονηροτάτους τῶν
which for-the other Greeks not-even the wickedest of-the
οἰκετῶν ὅσιόν ἐστι μιαιφονεῖν.
servants holy is to-slay
τούτου δ' ἕνεκα περὶ τῆς οἰκειότητος καὶ τῶν 182
of-this and for-the-sake about the kinship and the
ἡμαρτημένων εἰς αὐτοὺς διὰ πλειόνων διῆλθον, ἵν'
wrongs against them through more I-went-through so-that
ἔρωμαι τοὺς ἀποδεχομένους ἁπάσας τὰς Σπαρτιατῶν
I-may-ask the-ones approving all the of-Spartiates
πράξεις, εἰ καὶ ταύτας ἀποδέχονται, καὶ τὰς μάχας εὐσεβεῖς
actions if also these they-approve and the battles pious
εἶναι νομίζουσι καὶ καλὰς τὰς πρὸς τούτους γεγενημένας.
to-be think and fine the against these having-happened
ἐγὼ μὲν γὰρ ἡγοῦμαι μεγάλας μὲν αὐτὰς γεγενῆσθαι καὶ 183
I indeed for think great indeed them to-have-been and
δεινὰς καὶ πολλῶν αἰτίας τοῖς μὲν ἡττηθεῖσι κακῶν τοῖς
terrible and of-many causes for-the indeed defeated of-evils for-the
δὲ κατορθώσασι λημμάτων, ὧνπερ ἕνεκα πολεμοῦντες
but successful of-gains which-very for-the-sake-of warring

ἅπαντα τὸν χρόνον διατελοῦσιν, οὐ μὴν ὁσίας οὐδὲ καλὰς
all the time they-continue not however holy nor fine
οὐδὲ πρεπούσας τοῖς ἀρετῆς ἀντιποιουμένοις, μὴ τῆς ἐπὶ
nor befitting to-the-ones to-virtue laying-claim not the in
τῶν τεχνῶν ὀνομαζομένης καὶ πολλῶν ἄλλων, ἀλλὰ τῆς τοῖς
the arts named and in-many others but the in-the
καλοῖς κἀγαθοῖς τῶν ἀνδρῶν ἐν ταῖς ψυχαῖς μετ᾽ εὐσεβείας
fine and-good of-the men in the souls with piety
καὶ δικαιοσύνης ἐγγιγνομένης, περὶ ἧς ἅπας ὁ λόγος ἐστίν.
and justice implanted about which all the speech is
184 ἧς ὀλιγωροῦντές τινες ἐγκωμιάζουσι τοὺς πλείω τῶν
which neglecting some eulogize the-ones more than-the
ἄλλων ἡμαρτηκότας, καὶ οὐκ αἰσθάνονται τὰς διανοίας
others having-erred and not perceive the minds
ἐπιδεικνύντες τὰς σφετέρας αὐτῶν, ὅτι κἀκείνους ἂν
showing the their own that also-those —
ἐπαινέσειαν, τοὺς πλείω μὲν κεκτημένους τῶν ἱκανῶν,
they-would-praise the-ones more indeed having-acquired than-the sufficient
ἀποκτεῖναι δ᾽ ἂν τολμήσαντας τοὺς ἀδελφοὺς τοὺς
to-kill but — having-dared the brothers the
ἑαυτῶν καὶ τοὺς ἑταίρους καὶ τοὺς κοινωνοὺς ὥστε καὶ
their-own and the comrades and the partners so-that also
τἀκείνων λαβεῖν· ὅμοια γὰρ τὰ τοιαῦτα τῶν ἔργων
the-things-of-those to-get like for the such of-the deeds
ἐστὶ τοῖς ὑπὸ Σπαρτιατῶν πεπραγμένοις, ἃ τοὺς
are to-the-things by Spartiates done which the-ones
ἀποδεχομένους ἀναγκαῖόν ἐστι καὶ περὶ τῶν εἰρημένων
approving necessary it-is also about the-things said
ἄρτι τὴν αὐτὴν ἔχειν γνώμην.
just-now the same to-have opinion

θαυμάζω δ' εἴ τινες τὰς μάχας καὶ τὰς νίκας τὰς 185
I-wonder and if some the battles and the victories the
παρὰ τὸ δίκαιον γιγνομένας μὴ νομίζουσιν αἰσχίους
contrary-to the just arising not think more-shameful
εἶναι καὶ πλειόνων ὀνειδῶν μεστὰς ἢ τὰς ἥττας τὰς
to-be and of-more reproaches full than the defeats the
ἄνευ κακίας συμβαινούσας, καὶ ταῦτ' εἰδότες ὅτι μεγάλαι
without baseness happening and these-things knowing that great
δυνάμεις πονηραὶ δὲ πολλάκις γίγνονται κρείττους ἀνδρῶν
powers wicked but often become stronger than-men
σπουδαίων καὶ κινδυνεύειν ὑπὲρ τῆς πατρίδος αἱρουμένων.
excellent and to-run-risks for the fatherland choosing
οὓς πολὺ ἂν δικαιότερον ἐπαινοῖμεν ἢ τοὺς περὶ τῶν 186
whom much — more-justly we-would-praise than the-ones for the
ἀλλοτρίων ἑτοίμως ἀποθνήσκειν ἐθέλοντας καὶ τοῖς ξενικοῖς
others' readily to-die willing and to-the mercenary
στρατεύμασιν ὁμοίους ὄντας· ταῦτα μὲν γάρ ἐστιν ἔργα
armies like being these indeed for are works
πονηρῶν ἀνθρώπων, τὸ δὲ τοὺς χρηστοὺς ἐνίοτε χεῖρον
of-wicked men the but the good sometimes worse
ἀγωνίζεσθαι τῶν ἀδικεῖν βουλομένων θεῶν ἄν τις
to-contend than-the-ones to-do-wrong wishing of-gods — anyone
ἀμέλειαν εἶναι φήσειεν.
neglect to-be would-say
ἔχοιμι δ' ἂν τῷ λόγῳ τούτῳ χρήσασθαι καὶ περὶ τῆς 187
I-could and — the argument this to-use also about the
συμφορᾶς τῆς Σπαρτιάταις ἐν Θερμοπύλαις γενομένης, ἣν
disaster the to-Spartiates at Thermopylae having-happened which
ἅπαντες ὅσοι περ ἀκηκόασιν ἐπαινοῦσι καὶ θαυμάζουσι
all as-many-as very have-heard praise and admire
μᾶλλον ἢ τὰς μάχας καὶ τὰς νίκας τὰς κρατησάσας μὲν
more than the battles and the victories the having-prevailed indeed

τῶν ἐναντίων, πρὸς οὓς δ' οὐκ ἐχρῆν γεγενημένας·
over-the opponents against whom but not it-was-right having-arisen
ἃς εὐλογεῖν τινες τολμῶσι, κακῶς εἰδότες ὡς οὐδὲν οὔθ'
which to-eulogize some dare badly knowing that nothing either
ὅσιον οὔτε καλόν ἐστι τῶν μὴ μετὰ δικαιοσύνης καὶ
holy or fine is of-the-things not with justice both
λεγομένων καὶ πραττομένων.
said and done

188 ὧν Σπαρτιάταις μὲν οὐδὲν πώποτ' ἐμέλησεν· βλέπουσι
of-which to-Spartiates indeed nothing ever has-mattered they-look
γὰρ εἰς οὐδὲν ἄλλο πλὴν ὅπως ὡς πλεῖστα τῶν ἀλλοτρίων
for to nothing other except how as most of-the others'-things
κατασχήσουσιν· οἱ δ' ἡμέτεροι περὶ οὐδὲν οὕτω τῶν ὄντων
they-will-seize the but ours about nothing so of-the things-that-are
ἐσπούδαζον ὡς τὸ παρὰ τοῖς Ἕλλησιν εὐδοκιμεῖν· ἡγοῦντο
were-earnest as the among the Greeks to-be-well-thought-of they-thought
γὰρ οὐδεμίαν ἂν γενέσθαι κρίσιν οὔτ' ἀληθεστέραν οὔτε
for no — to-be judgment neither truer nor
δικαιοτέραν τῆς ὑπὸ παντὸς τοῦ γένους γνωσθείσης.
more-just than-the-one by whole the race decided

189 δῆλοι δ' ἦσαν οὕτως ἔχοντες ἔν τε τοῖς ἄλλοις
evident and they-were so being-disposed in both the other-things
οἷς διῴκουν τὴν πόλιν, καὶ τοῖς μεγίστοις τῶν
in-which they-governed the city and in-the greatest of-the
πραγμάτων. τριῶν γὰρ πολέμων γενομένων ἄνευ τοῦ
affairs three for wars having-arisen without the
Τρωικοῦ τοῖς Ἕλλησι πρὸς τοὺς βαρβάρους, ἐν ἅπασι
Trojan for-the Greeks against the barbarians in all
τούτοις πρωτεύουσαν αὐτὴν παρέσχον. ὧν εἷς μὲν ἦν
these foremost it they-furnished of-which one indeed was

ὁ πρὸς Ξέρξην, ἐν ᾧ πλέον διήνεγκαν Λακεδαιμονίων
the-one against Xerxes in which more they-excelled than-Lacedaemonians
ἐν ἅπασι τοῖς κινδύνοις ἢ ἐκεῖνοι τῶν ἄλλων,
in all the dangers than those the others
δεύτερος δ' ὁ περὶ τὴν κτίσιν τῶν ἀποικιῶν, εἰς ὃν 190
second and the-one about the founding of-the colonies into which
Δωριέων μὲν οὐδεὶς ἦλθε συμπολεμήσων, ἡ δὲ πόλις ἡμῶν
of-Dorians indeed no-one came going-to-fight-alongside the but city our
ἡγεμὼν καταστᾶσα τῶν οὐκ εὐπορούντων καὶ τῶν ἄλλων
leader having-become of-the-ones not well-off and of-the others
τῶν βουλομένων τοσοῦτον τὰ πράγματα μετέστησεν, ὥστ'
the-ones wishing so-much the affairs changed that
εἰθισμένων τῶν βαρβάρων τὸν ἄλλον χρόνον τὰς μεγίστας
accustomed the barbarians the other time the greatest
πόλεις τῶν Ἑλληνίδων καταλαμβάνειν ἐποίησε τοὺς
cities of-the Greek to-seize it-made the
Ἕλληνας, ἃ πρότερον ἔπασχον, ταῦτα δύνασθαι ποιεῖν.
Greeks what before they-suffered these-things to-be-able to-do
περὶ μὲν οὖν τοῖν δυοῖν πολέμοιν ἐν τοῖς ἔμπροσθεν 191
about indeed then the two wars in the before
ἱκανῶς εἰρήκαμεν, περὶ δὲ τοῦ τρίτου ποιήσομαι τοὺς
sufficiently we-have-spoken about but the third I-shall-make the
λόγους, ὃς ἐγένετο τῶν μὲν Ἑλληνίδων πόλεων ἄρτι
speech which happened the indeed Greek cities just
κατῳκισμένων, τῆς δ' ἡμετέρας ἔτι βασιλευομένης. ἐφ'
settled the but ours still being-ruled-by-kings in
ὧν καὶ πόλεμοι πλεῖστοι καὶ κίνδυνοι μέγιστοι συνέπεσον,
which both wars most and dangers greatest befell
οὓς ἅπαντας μὲν οὔθ' εὑρεῖν οὔτ' εἰπεῖν ἂν δυνηθείην,
which all indeed neither to-find nor to-tell — I-could

192 παραλιπὼν δὲ τὸν πλεῖστον ὄχλον τῶν ἐν ἐκείνῳ μὲν
having-omitted and the greatest crowd of-the-things in that indeed
τῷ χρόνῳ πραχθέντων ῥηθῆναι δὲ νῦν οὐ κατεπειγόντων,
the time done to-be-told but now not pressing
ὡς ἂν δύνωμαι συντομώτατα πειράσομαι δηλῶσαι τοὺς
as — I-can most-concisely I-shall-try to-make-clear the-ones
τ᾽ ἐπιστρατεύσαντας τῇ πόλει καὶ τὰς μάχας τὰς ἀξίας
both having-attacked the city and the battles the worthy
μνημονευθῆναι καὶ ῥηθῆναι καὶ τοὺς ἡγεμόνας αὐτῶν,
to-be-remembered and to-be-told and the leaders of-them
ἔτι δὲ τὰς προφάσεις ἃς ἔλεγον, καὶ τὴν δύναμιν τῶν
further and the pretexts which they-gave and the power of-the
γενῶν τῶν συνακολουθησάντων αὐτοῖς· ἱκανὰ γὰρ ἔσται
races the having-followed them sufficient for it-will-be
ταῦτ᾽ εἰπεῖν πρὸς οἷς περὶ τῶν ἐναντίων εἰρήκαμεν.
these-things to-say besides what about the opponents we-have-said
193 Θρᾷκες μὲν γὰρ μετ᾽ Εὐμόλπου τοῦ Ποσειδῶνος
Thracians indeed for with Eumolpus the son-of-Poseidon
εἰσέβαλον εἰς τὴν χώραν ἡμῶν, ὃς ἠμφισβήτησεν
invaded into the land our who disputed
Ἐρεχθεῖ τῆς πόλεως, φάσκων Ποσειδῶ πρότερον Ἀθηνᾶς
with-Erechtheus the city claiming Poseidon before Athena
καταλαβεῖν αὐτήν· Σκύθαι δὲ μετ᾽ Ἀμαζόνων τῶν ἐξ
to-have-seized it Scythians and with Amazons the from
Ἄρεως γενομένων, αἳ τὴν στρατείαν ἐφ᾽ Ἱππολύτην
Ares born who the expedition against Hippolyta
ἐποιήσαντο, τήν τε τούς νόμους παραβᾶσαν τοὺς
made the-one the both laws having-transgressed the
παρ᾽ αὐταῖς κειμένους, ἐρασθεῖσάν τε Θησέως καὶ
among them established having-fallen-in-love-with and Theseus and
συνακολουθήσασαν ἐκεῖθεν καὶ συνοικήσασαν αὐτῷ·
having-followed from-there and having-lived-with him

Πελοποννήσιοι δὲ μετ' Εὐρυσθέως, ὃς Ἡρακλεῖ μὲν οὐκ 194
Peloponnesians and with Eurystheus who to-Heracles indeed not
ἔδωκε δίκην ὧν ἡμάρτανεν εἰς αὐτόν, στρατεύσας δ'
paid penalty for-what he-erred against him having-campaigned but
ἐπὶ τοὺς ἡμετέρους προγόνους ὡς ἐκληψόμενος βίᾳ τοὺς
against the our ancestors as going-to-take-out by-force the
ἐκείνου παῖδας, παρ' ἡμῖν γὰρ ἦσαν καταπεφευγότες,
his children with us for they-were having-fled-for-refuge
ἔπαθεν ἃ προσῆκεν αὐτόν. τοσούτου γὰρ ἐδέησε κύριος
he-suffered what befitted him so-far for he-fell-short master
γενέσθαι τῶν ἱκετῶν, ὥστε ἡττηθεὶς μάχῃ καὶ ζωγρηθεὶς
to-become of-the suppliants that defeated in-battle and taken-alive
ὑπὸ τῶν ἡμετέρων, αὐτὸς ἱκέτης γενόμενος τούτων οὓς
by the ours himself suppliant having-become of-these whom
ἐξαιτῶν ἦλθε, τὸν βίον ἐτελεύτησεν.
demanding he-came the life he-ended

X · THE PUPIL'S OBJECTION

After the Persians at Marathon met worse than they hoped, the ancestors kept their characters through all their wars, by governing well. Isocrates had written this far when he read the speech to three or four young pupils and decided to summon a former pupil who admired Sparta. The pupil approved of nothing against Sparta but said that the Spartans deserve gratitude for discovering the finest pursuits. Isocrates answers that the Spartans have lived in the Peloponnese no more than six hundred years, so that if they discovered the finest pursuits, the heroes of many generations before, Minos, Rhadamanthys, Aeacus, and those who fought at Troy, had no share in them, that the Spartans stand further apart from the arts than the barbarians, and that the one thing they love is to teach their children to steal, so that the best thief is praised. The pupil replied that in praising the Spartans' pursuits he had meant not the piety, justice, and wisdom Isocrates had named, but their gymnasia, their concord, and their discipline. Isocrates said he had a graver charge to bring on these matters than the children's thieving.

195 μετὰ δὲ τοῦτον οἱ πεμφθέντες ὑπὸ Δαρείου τὴν Ἑλλάδα
after and him the-ones sent by Darius — Greece
πορθήσοντες, ἀποβάντες εἰς Μαραθῶνα, πλείοσι κακοῖς
going-to-ravage having-landed at Marathon in-more evils
καὶ μείζοσι συμφοραῖς περιπεσόντες ὧν ἤλπισαν τὴν
and greater misfortunes having-fallen than-what they-hoped the
πόλιν ἡμῶν ποιήσειν, ᾤχοντο φεύγοντες ἐξ ἁπάσης
city our to-be-going-to-make were-gone fleeing from all
τῆς Ἑλλάδος.
— Greece

196 τούτους δ' ἅπαντας οὓς διῆλθον, οὐ μετ' ἀλλήλων
these and all whom I-went-through not with one-another
εἰσβαλόντας οὐδὲ κατὰ τοὺς αὐτοὺς χρόνους, ἀλλ' ὡς οἷ
having-invaded nor at the same times but as the
τε καιροὶ καὶ τὸ συμφέρον ἑκάστοις καὶ τὸ βούλεσθαι
both occasions and the advantage for-each and the wishing
συνέπιπτε, μάχῃ νικήσαντες καὶ τῆς ὕβρεως παύσαντες,
fell-together in-battle having-conquered and from-the outrage having-stopped
οὐκ ἐξέστησαν αὑτῶν τηλικαῦτα διαπραξάμενοι τὸ
not departed from-themselves such-things having-achieved in-the
μέγεθος, οὐδ' ἔπαθον ταὐτὸ τοῖς διὰ μὲν τὸ καλῶς
size nor suffered the-same as-the-ones through indeed the well
καὶ φρονίμως βουλεύσασθαι καὶ πλούτους μεγάλους καὶ
and wisely to-have-deliberated both wealth great and
δόξας καλὰς κτησαμένοις, διὰ δὲ τὰς ὑπερβολὰς
reputations fine having-acquired through but the excesses
τὰς τούτων ὑπερηφάνοις γενομένοις καὶ τὴν φρόνησιν
the of-these arrogant having-become and in-the wisdom
διαφθαρεῖσι καὶ κατενεχθεῖσιν εἰς χείρω πράγματα καὶ
corrupted and having-been-brought-down into worse affairs and
ταπεινότερα τῶν πρότερον αὐτοῖς ὑπαρχόντων,
humbler than-the before to-them existing

ἀλλὰ πάντα τὰ τοιαῦτα διαφυγόντες ἐνέμειναν τοῖς ἤθεσιν 197
but all the such-things having-escaped they-abided-by the characters
οἷς εἶχον διὰ τὸ πολιτεύεσθαι καλῶς, μεῖζον φρονοῦντες
which they-had through the to-govern well greater thinking
ἐπὶ τῇ τῆς ψυχῆς ἕξει καὶ ταῖς διανοίαις ταῖς αὑτῶν
on the of-the soul condition and the minds the their-own
ἢ ταῖς μάχαις ταῖς γεγενημέναις, καὶ μᾶλλον ὑπὸ τῶν
than on-the battles the having-taken-place and more by the
ἄλλων θαυμαζόμενοι διὰ τὴν καρτερίαν ταύτην καὶ
others admired because-of the endurance this and
σωφροσύνην ἢ διὰ τὴν ἀνδρίαν τὴν ἐν τοῖς κινδύνοις
temperance than because-of the courage the in the dangers
αὐτοῖς παραγενομένην·
themselves present
ἑώρων γὰρ πάντες τὴν μὲν εὐψυχίαν τὴν πολεμικὴν πολλοὺς 198
they-saw for all the indeed spirit the warlike many
ἔχοντας καὶ τῶν ταῖς κακουργίαις ὑπερβαλλόντων, τῆς
having also of-the-ones in-the crimes surpassing the
δὲ χρησίμης ἐπὶ πᾶσι καὶ πάντας δυναμένης ὠφελεῖν οὐ
but useful in all and all able to-benefit not
κοινωνοῦντας τοὺς πονηρούς, ἀλλὰ μόνοις ἐγγιγνομένην
sharing the wicked but alone implanted
τοῖς καλῶς γεγονόσι καὶ τεθραμμένοις καὶ πεπαιδευμένοις,
in-the-ones well born and reared and educated
ἅπερ προσῆν τοῖς τότε τὴν πόλιν διοικοῦσι καὶ τῶν
which-very belonged to-the-ones then the city governing and of-the
εἰρημένων ἀγαθῶν ἁπάντων αἰτίοις καταστᾶσιν.
said goods all causes having-become
τοὺς μὲν οὖν ἄλλους ὁρῶ περὶ τὰ μέγιστα τῶν ἔργων 199
the indeed then others I-see about the greatest of-the deeds
καὶ μάλιστα μνημονευθησόμενα τοὺς λόγους καταλύοντας,
and most going-to-be-remembered the speeches ending

ἐγὼ δὲ σωφρονεῖν μὲν νομίζω τοὺς ταῦτα γιγνώσκοντας
I but to-be-sensible indeed I-think the-ones these-things judging
καὶ πράττοντας, οὐ μὴν συμβαίνει μοι ταὐτὸ ποιεῖν
and doing not however it-happens for-me the-same to-do
ἐκείνοις, ἀλλ᾽ ἔτι λέγειν ἀναγκάζομαι. τὴν δ᾽ αἰτίαν δι᾽
as-those but still to-speak I-am-compelled the but cause through
ἣν, ὀλίγον ὕστερον ἐρῶ, μικρὰ πάνυ προδιαλεχθείς.
which a-little later I-shall-tell small-things very having-discoursed-first
200 ἐπηνώρθουν μὲν γὰρ τὸν λόγον τὸν μέχρι τῶν
I-was-revising indeed for the speech the up-to the
ἀναγνωσθέντων γεγραμμένον μετὰ μειρακίων τριῶν ἢ
read written with youths three or
τεττάρων τῶν εἰθισμένων μοι συνδιατρίβειν· ἐπειδὴ
four of-the-ones accustomed with-me to-spend-time when
δὲ διεξιοῦσιν ἡμῖν ἐδόκει καλῶς ἔχειν καὶ προσδεῖσθαι
and going-through to-us it-seemed well to-be and to-need-besides
τελευτῆς μόνον, ἔδοξέ μοι μεταπέμψασθαί τινα τῶν
an-end only it-seemed to-me to-send-for one of-the-ones
ἐμοὶ μὲν πεπλησιακότων, ἐν ὀλιγαρχίᾳ δὲ πεπολιτευμένον,
with-me indeed having-associated in oligarchy but having-lived-as-citizen
προῃρημένον δὲ Λακεδαιμονίους ἐπαινεῖν, ἵν᾽ εἴ τι
having-chosen but Lacedaemonians to-praise so-that if anything
παρέλαθεν ἡμᾶς ψεῦδος εἰρημένον, ἐκεῖνος κατιδὼν
escaped us falsehood spoken he having-perceived
δηλώσειεν ἡμῖν.
might-point-out to-us
201 ἐλθὼν δ᾽ ὁ κληθεὶς καὶ διαναγνοὺς τὸν λόγον τὰ
having-come and the-one summoned and having-read-through the speech the-things
γὰρ μεταξὺ τί δεῖ λέγοντα διατρίβειν; ἐδυσχέρανε μὲν
for between why is-it-necessary saying to-spend-time he-was-displeased indeed
ἐπ᾽ οὐδενὶ τῶν γεγραμμένων, ἐπῄνεσε δ᾽ ὡς δυνατὸν
at none of-the-things written he-praised but as possible

μάλιστα, καὶ διελέχθη περὶ ἑκάστου τῶν μερῶν παραπλησίως
most and discoursed about each of-the parts similarly
οἷς ἡμεῖς ἐγιγνώσκομεν· οὐ μὴν ἀλλὰ φανερὸς ἦν οὐχ
to-what we were-judging not however but evident he-was not
ἡδέως ἔχων ἐπὶ τοῖς περὶ Λακεδαιμονίων εἰρημένοις.
pleasantly being-disposed at the-things about Lacedaemonians said
ἐδήλωσε δὲ διὰ ταχέων· ἐτόλμησε γὰρ εἰπεῖν ὡς εἰ καὶ 202
he-showed and through quick he-dared for to-say that if even
μηδὲν ἄλλο πεποιήκασι τοὺς Ἕλληνας ἀγαθόν, ἀλλ᾽ οὖν
nothing other they-have-done the Greeks good but anyway
ἐκεῖνό γε δικαίως ἂν αὐτοῖς ἅπαντες χάριν ἔχοιεν,
that at-least justly — them all gratitude would-have
ὅτι τὰ κάλλιστα τῶν ἐπιτηδευμάτων εὑρόντες αὐτοί τε
that the finest of-the pursuits having-found themselves both
χρῶνται καὶ τοῖς ἄλλοις κατέδειξαν.
use and to-the others have-shown
τοῦτο δὲ ῥηθὲν οὕτω βραχὺ καὶ μικρὸν αἴτιον ἐγένετο 203
this and said so brief and small cause became
τοῦ μήτε καταλῦσαί με τὸν λόγον ἐφ᾽ ὧν ἐβουλήθην,
of-the neither to-end me the speech on what I-wished
ὑπολαβεῖν θ᾽ ὡς αἰσχρὸν ποιήσω καὶ δεινόν, εἰ παρὼν
to-suppose and that shameful-thing I-shall-do and terrible if being-present
περιόψομαί τινα τῶν ἐμοὶ πεπλησιακότων πονηροῖς
I-shall-overlook some of-the-ones with-me having-associated with-wicked
λόγοις χρώμενον. ταῦτα δὲ διανοηθεὶς ἠρόμην αὐτὸν
words dealing these-things and having-considered I-asked him
εἰ μηδὲν φροντίζει τῶν παρόντων, μηδ᾽ αἰσχύνεται λόγον
if nothing he-cares-for of-the present nor is-ashamed a-speech
εἰρηκὼς ἀσεβῆ καὶ ψευδῆ καὶ πολλῶν ἐναντιώσεων μεστόν.
having-spoken impious and false and of-many contradictions full

204 "γνώσει δ' ὡς ἔστι τοιοῦτος, ἢν ἐρωτήσῃς τινὰς
you-will-know and that it-is such if you-ask some
τῶν εὖ φρονούντων ποῖα τῶν ἐπιτηδευμάτων κάλλιστα
of-the-ones well thinking which of-the pursuits finest
νομίζουσιν εἶναι, καὶ μετὰ ταῦτα πόσος χρόνος ἐστὶν ἐξ
they-think to-be and after these-things how-great time is from
οὗ Σπαρτιᾶται τυγχάνουσιν ἐν Πελοποννήσῳ κατοικοῦντες.
which Spartiates happen in Peloponnese dwelling
οὐδεὶς γὰρ ὅστις οὐ τῶν μὲν ἐπιτηδευμάτων προκρινεῖ
no-one for who not of-the indeed pursuits will-prefer
τὴν εὐσέβειαν τὴν περὶ τοὺς θεοὺς καὶ τὴν δικαιοσύνην
the piety the toward the gods and the justice
τὴν περὶ τοὺς ἀνθρώπους καὶ τὴν φρόνησιν τὴν περὶ
the toward the men and the wisdom the about
τὰς ἄλλας πράξεις, Σπαρτιάτας δ' ἐνταῦθα κατοικεῖν οὐ
the other actions Spartiates but here to-dwell not
πλείω φήσουσιν ἐτῶν ἑκτακοσίων.
more they-will-say than-years six-hundred
205 τούτων δ' οὕτως ἐχόντων, εἰ μὲν τυγχάνεις ἀληθῆ
these and so being if indeed you-happen true-things
λέγων τούτους φάσκων εὑρετὰς γεγενῆσθαι τῶν καλλίστων
saying these claiming discoverers to-have-been of-the finest
ἐπιτηδευμάτων, ἀναγκαῖόν ἐστι τοὺς πολλαῖς γενεαῖς
pursuits necessary it-is the-ones by-many generations
πρότερον γεγονότας, πρὶν Σπαρτιάτας ἐνταῦθα κατοικῆσαι,
earlier having-been before Spartiates here to-settle
μὴ μετέχειν αὐτῶν, μήτε τοὺς ἐπὶ Τροίαν στρατευσαμένους
not to-share in-them neither the-ones against Troy having-campaigned
μήτε τοὺς περὶ Ἡρακλέα καὶ Θησέα γεγονότας μήτε
nor the-ones about Heracles and Theseus having-been nor
Μίνω τὸν Διὸς μήτε Ῥαδάμανθυν μήτ' Αἰακὸν μήτε
Minos the son-of-Zeus nor Rhadamanthys nor Aeacus nor

τῶν ἄλλων μηδένα τῶν ὑμνουμένων ἐπὶ ταῖς ἀρεταῖς
of-the others no-one of-the-ones hymned for the virtues
ταύταις, ἀλλὰ ψευδῆ τὴν δόξαν ταύτην ἅπαντας ἔχειν·
these but false the reputation this all to-have
εἰ δὲ σὺ μὲν φλυαρῶν τυγχάνεις,
if but you indeed babbling you-happen
προσήκει δὲ τοὺς ἀπὸ θεῶν γεγονότας καὶ χρῆσθαι 206
it-befits and the-ones from gods born also to-use
ταύταις μᾶλλον τῶν ἄλλων καὶ καταδεῖξαι τοῖς
these more than-the others and to-show to-the-ones
ἐπιγιγνομένοις, οὐκ ἔστιν ὅπως οὐ μαίνεσθαι δόξεις
coming-after not it-is how not to-be-mad you-will-seem
ἅπασι τοῖς ἀκούσασιν, οὕτως εἰκῇ καὶ παρανόμως
to-all the-ones having-heard so at-random and lawlessly
οὗς ἂν τύχῃς ἐπαινῶν. ἔπειτ᾽ εἰ μὲν εὐλόγεις
whomever — you-chance praising then if indeed you-were-eulogizing
αὐτοὺς οὐδὲν ἀκηκοὼς τῶν ἐμῶν, ἐλήρεις μὲν
them nothing having-heard of-the my-things you-would-have-been-babbling indeed
ἄν, οὐ μὴν ἐναντία γε λέγων ἐφαίνου σαυτῷ·
— not however opposite-things at-least saying you-would-appear to-yourself
νῦν δ᾽ ἐπηνεκότι σοι τὸν ἐμὸν λόγον, τὸν ἐπιδεικνύντα 207
now but having-praised you the my speech the-one showing
πολλὰ καὶ δεινὰ Λακεδαιμονίους περί τε τοὺς συγγενεῖς
many and terrible-things Lacedaemonians toward both the kinsmen
τοὺς αὑτῶν καὶ περὶ τοὺς ἄλλους Ἕλληνας διαπεπραγμένους,
the their-own and toward the other Greeks having-done
πῶς οἷόν τ᾽ ἦν ἔτι σοὶ λέγειν τοὺς ἐνόχους ὄντας τούτοις,
how possible — was-it still for-you to-say the-ones liable being to-these
ὡς τῶν καλλίστων ἐπιτηδευμάτων ἡγεμόνες γεγόνασιν;
as of-the finest pursuits leaders they-have-been

208 πρὸς δὲ τούτοις κἀκεῖνό σε λέληθεν, ὅτι τὰ
besides and these that-too you has-escaped that the-things
παραλελειμμένα τῶν ἐπιτηδευμάτων καὶ τῶν τεχνῶν καὶ
left-over of-the pursuits and of-the arts and
τῶν ἄλλων ἁπάντων οὐχ οἱ τυχόντες εὑρίσκουσιν, ἀλλ᾽
of-the other all not the chance-ones find but
οἱ τάς τε φύσεις διαφέροντες καὶ μαθεῖν πλεῖστα τῶν
the-ones in-the both natures excelling and to-learn most of-the
πρότερον εὑρημένων δυνηθέντες καὶ προσέχειν τὸν νοῦν
before found having-been-able and to-turn the mind
τῷ ζητεῖν μᾶλλον τῶν ἄλλων ἐθελήσαντες.
to-the to-seek more than-the others having-been-willing
209 ὧν Λακεδαιμόνιοι πλέον ἀπέχουσι τῶν βαρβάρων· οἱ
from-which Lacedaemonians more stand-apart than-the barbarians they
μὲν γὰρ ἂν φανεῖεν πολλῶν εὑρημάτων καὶ μαθηταὶ καὶ
indeed for — would-appear of-many inventions both pupils and
διδάσκαλοι γεγονότες, οὗτοι δὲ τοσοῦτον ἀπολελειμμένοι
teachers having-been these but so-far left-behind
τῆς κοινῆς παιδείας καὶ φιλοσοφίας εἰσὶν ὥστ᾽ οὐδὲ
of-the common education and philosophy are that not-even
γράμματα μανθάνουσιν, ἃ τηλικαύτην ἔχει δύναμιν
letters they-learn which so-great has power
ὥστε τοὺς ἐπισταμένους καὶ χρωμένους αὐτοῖς μὴ μόνον
that the-ones knowing and using them not only
ἐμπείρους γίγνεσθαι τῶν ἐπὶ τῆς ἡλικίας τῆς αὑτῶν
experienced to-become of-the-things in the age the their-own
πραχθέντων ἀλλὰ καὶ τῶν πώποτε γενομένων.
done but also of-the-things ever having-happened
210 ἀλλ᾽ ὅμως σὺ καὶ τοὺς τῶν τοιούτων ἀμαθεῖς ὄντας
but nevertheless you also the-ones of-the such ignorant being
ἐτόλμησας εἰπεῖν ὡς εὑρεταὶ τῶν καλλίστων ἐπιτηδευμάτων
dared to-say that discoverers of-the finest pursuits

γεγόνασι, καὶ ταῦτ᾽ εἰδὼς ὅτι τοὺς παῖδας τοὺς ἑαυτῶν
they-have-been and these-things knowing that the children the their-own
ἐθίζουσι περὶ τοιαύτας πραγματείας διατρίβειν, ἐξ ὧν
they-accustom in such businesses to-spend-time from which
ἐλπίζουσιν αὐτοὺς οὐκ εὐεργέτας γενήσεσθαι τῶν ἄλλων,
they-hope them not benefactors to-be-going-to-become of-the others
ἀλλὰ κακῶς ποιεῖν μάλιστα δυνήσεσθαι τοὺς Ἕλληνας.
but badly to-treat most to-be-going-to-be-able the Greeks
ἃς πάσας μὲν διεξιὼν πολὺν ὄχλον ἐμαυτῷ τ᾽ ἂν 211
which all indeed going-through great crowd to-myself both —
παράσχοιμι καὶ τοῖς ἀκούουσιν, μίαν δὲ μόνον εἰπών,
I-should-cause and to-the hearers one but only having-named
ἣν ἀγαπῶσι καὶ περὶ ἣν μάλιστα σπουδάζουσιν, οἶμαι
which they-love and about which most they-are-earnest I-think
δηλώσειν ἅπαντα τὸν τρόπον αὐτῶν. ἐκεῖνοι γὰρ καθ᾽
to-be-going-to-make-clear all the character of-them they for by
ἑκάστην τὴν ἡμέραν εὐθὺς ἐξ εὐνῆς ἐκπέμπουσι τοὺς παῖδας,
each the day straight from bed send-out the children
μεθ᾽ ὧν ἂν ἕκαστοι βουληθῶσι, λόγῳ μὲν ἐπὶ θήραν,
with whom — each wish in-word indeed to hunting
ἔργῳ δ᾽ ἐπὶ κλωπείαν τῶν ἐν τοῖς ἀγροῖς κατοικούντων·
in-deed but to stealing of-the-ones in the fields dwelling
ἐν ᾗ συμβαίνει τοὺς μὲν ληφθέντας ἀργύριον ἀποτίνειν 212
in which it-happens the-ones indeed caught money to-pay
καὶ πληγὰς λαμβάνειν, τοὺς δὲ πλεῖστα κακουργήσαντας
and blows to-get the-ones but most having-done-mischief
καὶ λαθεῖν δυνηθέντας ἔν τε τοῖς παισὶν εὐδοκιμεῖν
and to-escape-notice having-been-able among both the children to-be-well-thought-of
μᾶλλον τῶν ἄλλων, ἐπειδὰν δ᾽ εἰς ἄνδρας συντελῶσιν,
more than-the others when and into men they-are-enrolled

ἢν ἐμμείνωσι τοῖς ἤθεσιν οἷς παῖδες ὄντες ἐμελέτησαν,
if they-abide-by the habits which children being they-practiced
ἐγγὺς εἶναι τῶν μεγίστων ἀρχῶν.
near to-be of-the greatest offices
213 καὶ ταύτης ἤν τις ἐπιδείξῃ παιδείαν μᾶλλον ἀγαπωμένην
and than-this if anyone shows education more loved
ἢ σπουδαιοτέραν παρ᾽ αὐτοῖς εἶναι νομιζομένην, ὁμολογῶ
or more-serious among them to-be thought I-agree
μηδὲν ἀληθὲς εἰρηκέναι μηδὲ περὶ ἑνὸς πώποτε πράγματος.
nothing true to-have-said not-even about one ever thing
καίτοι τί τῶν τοιούτων ἔργων καλόν ἐστιν ἢ σεμνόν,
and-yet what of-the such deeds fine is or august
ἀλλ᾽ οὐκ αἰσχύνης ἄξιον; πῶς δ᾽ οὐκ ἀνοήτους χρὴ
but not of-shame worthy how and not foolish it-is-necessary
νομίζειν τοὺς ἐπαινοῦντας τοὺς τοσοῦτον τῶν νόμων
to-think the-ones praising the-ones so-far from-the laws
τῶν κοινῶν ἐξεστηκότας καὶ μηδὲν τῶν αὐτῶν μήτε τοῖς
the common having-departed and nothing of-the same either as-the
Ἕλλησι μήτε τοῖς βαρβάροις γιγνώσκοντας;
Greeks or as-the barbarians judging
214 οἱ μὲν γὰρ ἄλλοι τοὺς κακουργοῦντας καὶ κλέπτοντας
the indeed for others the-ones doing-evil and stealing
πονηροτέρους τῶν οἰκετῶν νομίζουσιν, ἐκεῖνοι δὲ τοὺς ἐν
more-wicked than-the servants think they but the-ones in
τοῖς τοιούτοις τῶν ἔργων πρωτεύοντας βελτίστους εἶναι
the such of-the deeds excelling best to-be
τῶν παίδων ὑπολαμβάνουσι καὶ μάλιστα τιμῶσιν. καίτοι
of-the children suppose and most honor and-yet
τίς ἂν τῶν εὖ φρονούντων οὐκ ἂν τρὶς ἀποθανεῖν
who — of-the-ones well thinking not — thrice to-die

ἕλοιτο μᾶλλον, ἢ διὰ τοιούτων ἐπιτηδευμάτων
would-choose rather than through such pursuits
γνωσθῆναι τὴν ἄσκησιν τῆς ἀρετῆς ποιούμενος;"
to-be-known the practice of-the virtue making
ταῦτ' ἀκούσας θρασέως μὲν οὐδὲ πρὸς ἓν ἀντεῖπε τῶν 215
these-things having-heard boldly indeed not-even against one he-gainsaid of-the-things
εἰρημένων, οὐδ' αὖ παντάπασιν ἀπεσιώπησεν, ἀλλ' ἔλεγεν
said nor again altogether was-he-silent but he-said
ὅτι "σὺ μὲν πεποίησαι τοὺς λόγους" ἐμὲ λέγων "ὡς ἅπαντ'
that you indeed have-made the speech me meaning as all
ἀποδεχομένου μου τἀκεῖ καὶ καλῶς ἔχειν νομίζοντος·
approving me the-things-there and well to-be thinking
ἐμοὶ δὲ δοκεῖς περὶ μὲν τῆς τῶν παίδων αὐτονομίας καὶ
to-me but you-seem about indeed the of-the children license and
περὶ ἄλλων πολλῶν εἰκότως ἐπιτιμᾶν ἐκείνοις,
about other many-things reasonably to-censure them
ἐμοῦ δ' οὐ δικαίως κατηγορεῖν. ἐγὼ γὰρ ἐλυπήθην μὲν 216
me but not justly to-accuse I for was-pained indeed
τὸν λόγον ἀναγιγνώσκων ἐπὶ τοῖς περὶ Λακεδαιμονίων
the speech reading at the-things about Lacedaemonians
εἰρημένοις, οὐ μὴν οὕτως ὡς ἐπὶ τῷ μηδὲν ἀντειπεῖν
said not however so as at the nothing to-gainsay
ὑπὲρ αὐτῶν δύνασθαι τοῖς γεγραμμένοις, εἰθισμένος τὸν
for them to-be-able to-the-things written accustomed the
ἄλλον χρόνον ἐπαινεῖν. εἰς τοιαύτην δ' ἀπορίαν καταστὰς
other time to-praise into such and perplexity having-come
εἶπον ὅπερ ἦν λοιπόν, ὡς εἰ καὶ μηδὲν δι' ἄλλο, διά
I-said what-very was remaining that if even nothing through other through
γ' ἐκεῖνο δικαίως ἂν αὐτοῖς ἅπαντες χάριν ἔχοιμεν, ὅτι
at-least that justly — to-them all gratitude we-should-have that
τοῖς καλλίστοις τῶν ἐπιτηδευμάτων χρώμενοι τυγχάνουσιν.
the finest of-the pursuits using they-happen

217 ταῦτα δ' εἶπον οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν
these-things and I-said not toward the piety nor toward the
δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ
justice nor toward the wisdom having-looked which you
διῆλθες, ἀλλὰ πρὸς τὰ γυμνάσια τἀκεῖ καθεστηκότα
went-through but toward the gymnasia the-ones-there established
καὶ πρὸς τὴν ἄσκησιν τῆς ἀνδρίας καὶ τὴν ὁμόνοιαν καὶ
and toward the training of-the courage and the concord and
συνόλως τὴν περὶ τὸν πόλεμον ἐπιμέλειαν, ἅπερ ἅπαντες ἂν
in-sum the about the war care which all —
ἐπαινοῖεν, καὶ μάλιστ' ἂν αὐτοῖς ἐκείνους χρῆσθαι φήσειαν."
would-praise and most — them those to-use would-say
218 ταῦτα δ' αὐτοῦ διαλεχθέντος ἀπεδεξάμην μέν, οὐχ
these-things and him having-discoursed I-approved indeed not
ὡς διαλυόμενόν τι τῶν κατηγορημένων, ἀλλ' ὡς
as dissolving any of-the charges but as
ἀποκρυπτόμενον τὸ πικρότατον τῶν τότε ῥηθέντων
concealing the bitterest of-the-things then said
οὐκ ἀπαιδεύτως ἀλλὰ νοῦν ἐχόντως, καὶ περὶ τῶν ἄλλων
not uneducatedly but sense havingly also about the other-things
ἀπολελογημένον σωφρονέστερον ἢ τότε παρρησιασάμενον·
having-defended more-temperately than then having-spoken-freely
οὐ μὴν ἀλλ' ἐκεῖν' ἐάσας περὶ αὐτῶν τούτων ἔφασκον
not however but that having-let-go about them these I-said
κατηγορίαν ἔχειν πολὺ δεινοτέραν ἢ περὶ τῆς τῶν
accusation to-have much more-terrible than about the of-the
παίδων κλωπείας.
children thieving

Isocrates replies that by those very pursuits the Spartans ruined their own children and destroyed the Greeks, since their training was used against kinsmen, not barbarians or wrongdoers. Many things, he argues, become harmful or useful according to their use, and concord too can serve injustice, as the Spartans used their concord abroad to bring faction on the other Greeks; the Triballians are the most concordant of peoples. The pupil left humbled, and Isocrates was at first pleased, but three or four days later he grew troubled over what he had said of Sparta, and summoned his pupils in the city to decide whether to burn or publish the speech. The former pupil, called again, heard it read and said that Isocrates had summoned them not as advisers but to test whether they would see how the speech was written: it praises Athens to please the many, while its ambiguous words let him praise Sparta unnoticed.

"ἐκείνοις μὲν γὰρ τοῖς ἐπιτηδεύμασιν ἐλυμαίνοντο τοὺς 219
by-those indeed for the pursuits they-ruined the
αὑτῶν παῖδας, οἷς δ' ὀλίγῳ πρότερον σὺ διῆλθες, τοὺς
their-own children by-which but a-little before you went-through the
Ἕλληνας ἀπώλλυσαν. ῥᾴδιον δ', ὡς οὕτως εἶχε ταῦτα,
Greeks they-destroyed easy and that so were these-things
συνιδεῖν. οἶμαι γὰρ ἅπαντας ἂν ὁμολογῆσαι κακίστους
to-perceive I-think for all — to-agree worst
ἄνδρας εἶναι καὶ μεγίστης ζημίας ἀξίους, ὅσοι τοῖς
men to-be and of-greatest penalty worthy as-many-as the
πράγμασι τοῖς εὑρημένοις ἐπ' ὠφελίᾳ, τούτοις ἐπὶ βλάβῃ
things the found for benefit these for harm
χρώμενοι τυγχάνουσι,
using happen
μὴ πρὸς τοὺς βαρβάρους μηδὲ πρὸς τοὺς ἁμαρτάνοντας 220
not against the barbarians nor against the wrongdoers
μηδὲ πρὸς τοὺς εἰς τὴν αὑτῶν χώραν εἰσβάλλοντας,
nor against the-ones into the their-own land invading

ἀλλὰ πρὸς τοὺς οἰκειοτάτους καὶ τῆς αὐτῆς συγγενείας
but against the nearest and of-the same kinship
μετέχοντας· ἅπερ ἐποίουν Σπαρτιᾶται. καίτοι πῶς ὅσιόν
sharing which-very did Spartiates and-yet how holy
ἐστι φάσκειν καλῶς χρῆσθαι τοῖς περὶ τὸν πόλεμον
is-it to-claim well to-use the about the war
ἐπιτηδεύμασιν, οἵτινες οὓς προσῆκε σώζειν, τούτους
pursuits who whom it-befitted to-save these
ἀπολλύοντες ἅπαντα τὸν χρόνον διετέλεσαν;
destroying all the time continued
221 ἀλλὰ γὰρ οὐ σὺ μόνος ἀγνοεῖς τοὺς καλῶς χρωμένους
but for not you alone are-ignorant-of the-ones well using
τοῖς πράγμασιν, ἀλλὰ σχεδὸν οἱ πλεῖστοι τῶν Ἑλλήνων.
the affairs but nearly the most of-the Greeks
ἐπειδὰν γάρ τινας ἴδωσιν ἢ πύθωνται παρά τινων
when for some they-see or learn from some
ἐπιμελῶς διατρίβοντας περὶ τὰ δοκοῦντ᾽ εἶναι καλὰ τῶν
carefully spending-time about the seeming to-be fine of-the
ἐπιτηδευμάτων, ἐπαινοῦσι καὶ πολλοὺς λόγους ποιοῦνται
pursuits they-praise and many words make
περὶ αὐτῶν, οὐκ εἰδότες τὸ συμβησόμενον.
about them not knowing the going-to-result
222 χρὴ δὲ τοὺς ὀρθῶς δοκιμάζειν βουλομένους περὶ
it-is-necessary and the-ones rightly to-test wishing about
τῶν τοιούτων ἐν ἀρχῇ μὲν ἡσυχίαν ἄγειν καὶ μηδεμίαν
the such in beginning indeed quiet to-keep and no
δόξαν ἔχειν περὶ αὐτῶν, ἐπειδὰν δ᾽ εἰς τὸν χρόνον ἐκεῖνον
opinion to-have about them when but to the time that
ἔλθωσιν, ἐν ᾧ καὶ λέγοντας καὶ πράττοντας αὐτοὺς
they-come in which both speaking and acting them

ὄψονται καὶ περὶ τῶν ἰδίων καὶ περὶ τῶν κοινῶν,
they-will-see both about the private-affairs and about the public
τότε θεωρεῖν ἀκριβῶς ἕκαστον αὐτῶν,
then to-observe exactly each of-them
καὶ τοὺς μὲν νομίμως καὶ καλῶς χρωμένους οἷς 223
and the-ones indeed lawfully and well using what
ἐμελέτησαν ἐπαινεῖν καὶ τιμᾶν, τοὺς δὲ πλημμελοῦντας
they-practiced to-praise and to-honor the-ones but erring
καὶ κακουργοῦντας ψέγειν καὶ μισεῖν καὶ φυλάττεσθαι τὸν
and doing-evil to-blame and to-hate and to-guard-against the
τρόπον αὐτῶν, ἐνθυμουμένους ὡς οὐχ αἱ φύσεις αἱ τῶν
character of-them considering that not the natures the of-the
πραγμάτων οὔτ' ὠφελοῦσιν οὔτε βλάπτουσιν ἡμᾶς, ἀλλ'
things either benefit or harm us but
ὡς αἱ τῶν ἀνθρώπων χρήσεις καὶ πράξεις ἁπάντων ἡμῖν
that the of-the men uses and actions of-all for-us
αἴτιαι τῶν συμβαινόντων εἰσίν.
causes of-the-things happening are
γνοίη δ' ἄν τις ἐκεῖθεν· τὰ γὰρ αὐτὰ πανταχῇ καὶ 224
could-know and — anyone from-there the for same-things everywhere and
μηδαμῇ διαφέροντα τοῖς μὲν ὠφέλιμα τοῖς δὲ βλαβερὰ
in-no-way differing for-the indeed beneficial for-the but harmful
γίγνεται. καίτοι τὴν μὲν φύσιν ἕκαστον τῶν ὄντων τὴν
become and-yet the indeed nature each of-the things-that-are the
ἐναντίαν αὐτὴν αὑτῇ καὶ μὴ αὐτὴν οὐκ εὔκολόν ἐστιν· τὸ
opposite itself to-itself and not itself not easy is the
δὲ μηδὲν τῶν αὐτῶν συμβαίνειν τοῖς ὀρθῶς καὶ δικαίως
but nothing of-the same to-happen to-the-ones rightly and justly
πράττουσι καὶ τοῖς ἀσελγῶς τε καὶ κακῶς, τίνι τῶν
acting and to-the-ones licentiously both and badly to-whom of-the-ones
ὀρθῶς λογιζομένων οὐκ ἂν εἰκότως ταῦτα γίγνεσθαι δόξειεν;
rightly reasoning not — reasonably these-things to-happen would-seem

225 ὁ δ᾽ αὐτὸς οὗτος λόγος καὶ περὶ τὰς ὁμονοίας ἂν ἁρμόσειεν·
the and same this argument also about the concords — would-fit
καὶ γὰρ ἐκεῖναι τὴν φύσιν εἰσὶν οὐκ ἀνόμοιαι τοῖς εἰρημένοις,
and for those the nature are not unlike to-the things-said
ἀλλὰ τὰς μὲν αὐτῶν εὕροιμεν ἂν πλείστων ἀγαθῶν αἰτίας
but the indeed of-them we-would-find — of-most goods causes
γιγνομένας, τὰς δὲ τῶν μεγίστων κακῶν καὶ συμφορῶν.
becoming the but of-the greatest evils and misfortunes
ὧν μίαν εἶναί φημι καὶ τὴν Σπαρτιατῶν· εἰρήσεται
of-which one to-be I-say also the of-Spartiates it-shall-be-said
γὰρ τἀληθές, εἰ καί τισι δόξω λίαν παράδοξα λέγειν.
for the-truth if even to-some I-shall-seem too paradoxical-things to-say
226 οὗτοι γὰρ τῷ ταὐτὰ γιγνώσκειν περὶ τῶν ἔξω
these for by-the the-same-things to-judge about the outside
πραγμάτων ἀλλήλοις στασιάζειν τοὺς Ἕλληνας ὥσπερ
affairs with-one-another to-be-in-faction the Greeks as
τέχνην ἔχοντες, ἐποίουν, καὶ τὸ χαλεπώτατον ταῖς ἄλλαις
an-art having made and the most-grievous to-the other
πόλεσι τῶν κακῶν γιγνόμενον, τοῦθ᾽ αὑτοῖς ἁπάντων
cities of-the evils becoming this for-themselves of-all
συμφορώτατον ἐνόμιζον εἶναι· τὰς γὰρ οὕτω διακειμένας
most-advantageous they-thought to-be the for so disposed
ἐξῆν αὐτοῖς, ὅπως ἠβούλοντο, διοικεῖν. ὥστ᾽ οὐδεὶς
it-was-possible for-them as they-wished to-manage so-that no-one
ἂν αὐτοὺς διά γε τὴν ὁμόνοιαν δικαίως ἐπαινέσειεν,
— them because-of at-least the concord justly would-praise
οὐδὲν μᾶλλον ἢ τοὺς καταποντιστὰς καὶ λῃστὰς καὶ
in-nothing more than the pirates and robbers and
τοὺς περὶ τὰς ἄλλας ἀδικίας ὄντας· καὶ γὰρ ἐκεῖνοι
the-ones about the other injustices being and for those
σφίσιν αὐτοῖς ὁμονοοῦντες τοὺς ἄλλους ἀπολλύουσιν.
with-them- -selves agreeing the others destroy

εἰ δέ τισι δοκῶ τὴν παραβολὴν ἀπρεπῆ πεποιῆσθαι πρὸς 227
if and to-some I-seem the comparison unseemly to-have-made against
τὴν ἐκείνων δόξαν, ταύτην μὲν ἐῶ, λέγω δὲ Τριβαλλούς,
the their reputation this indeed I-let-be I-name but Triballians
οὓς ἅπαντές φασιν ὁμονοεῖν μὲν ὡς οὐδένας ἄλλους
whom all say to-agree indeed as no other
ἀνθρώπους, ἀπολλύναι δ' οὐ μόνον τοὺς ὁμόρους καὶ
men to-destroy but not only the bordering and
τοὺς πλησίον οἰκοῦντας, ἀλλὰ καὶ τοὺς ἄλλους ὅσων
the-ones near dwelling but also the others as-many-as
ἂν ἐφικέσθαι δυνηθῶσιν.
— to-reach they-be-able
οὓς οὐ χρὴ μιμεῖσθαι τοὺς ἀρετῆς ἀντιποιουμένους, 228
whom not it-is-necessary to-imitate the-ones to-virtue laying-claim
ἀλλὰ πολὺ μᾶλλον τὴν τῆς σοφίας καὶ τῆς δικαιοσύνης
but much rather the of-the wisdom and of-the justice
καὶ τῶν ἄλλων ἀρετῶν δύναμιν. αὗται μὲν γὰρ οὐ
and of-the other virtues power these indeed for not
τὰς σφετέρας αὐτῶν φύσεις εὐεργετοῦσιν, ἀλλ' οἷς ἂν
the their own natures benefit but to-whom —
παραγενόμεναι παραμείνωσιν, εὐδαίμονας καὶ μακαρίους
having-come they-stay prosperous and blessed
ποιοῦσιν· Λακεδαιμόνιοι δὲ τοὐναντίον, οἷς μὲν ἂν
they-make Lacedaemonians but the-opposite whom indeed —
πλησιάσωσιν, ἀπολλύουσι, τὰ δὲ τῶν ἄλλων ἀγαθὰ πάντα
they-approach they-destroy the but of-the others goods all
περὶ σφᾶς αὐτοὺς ποιοῦνται."
to them- -selves make
ταῦτ' εἰπὼν κατέσχον πρὸς ὃν τοὺς λόγους ἐποιούμην, 229
these-things having-said I-stopped to whom the speech I-was-making
ἄνδρα δεινὸν καὶ πολλῶν ἔμπειρον καὶ περὶ τὸ λέγειν
a-man clever and of-many experienced and in the to-speak

γεγυμνασμένον οὐδενὸς ἧττον τῶν ἐμοὶ πεπλησιακότων.
trained than-none less of-the-ones with-me having-associated
οὐ μὴν τὰ μειράκια τὰ πᾶσι παραγεγενημένα τούτοις
not however the youths the at-all present these
τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ᾽ ἐμὲ μὲν ἐπῄνεσαν
the same as-me opinion had but me indeed they-praised
ὡς διειλεγμένον τε νεαρωτέρως ἢ προσεδόκησαν
as having-discoursed both more-youthfully than they-expected
ἠγωνισμένον τε καλῶς, ἐκείνου δὲ κατεφρόνησαν, οὐκ
having-contended and well him but they-despised not
ὀρθῶς γιγνώσκοντες,
rightly judging
230 ἀλλὰ διημαρτηκότες ἀμφοτέρων ἡμῶν. ὁ μὲν γὰρ ἀπῄει
but having-missed both of-us he indeed for went-away
φρονιμώτερος γεγενημένος καὶ συνεσταλμένην ἔχων τὴν
wiser having-become and humbled having the
διάνοιαν, ὥσπερ χρὴ τοὺς εὖ φρονοῦντας, καὶ
mind as it-is-necessary the-ones well thinking and
πεπονθὼς τὸ γεγραμμένον ἐν Δελφοῖς, αὑτόν τ᾽ ἐγνωκὼς
having-experienced the written at Delphi himself both having-known
καὶ τὴν Λακεδαιμονίων φύσιν μᾶλλον ἢ πρότερον· ἐγὼ δ᾽
and the of-Lacedaemonians nature more than before I but
ὑπελειπόμην ἐπιτυχῶς μὲν ἴσως διειλεγμένος, ἀνοητότερος δὲ
was-left-behind successfully indeed perhaps having-discoursed more-foolish but
δι᾽ αὐτὸ τοῦτο γεγενημένος, καὶ φρονῶν μεῖζον ἢ προσῆκε
through itself this having-become and thinking greater than befitted
τοὺς τηλικούτους, καὶ ταραχῆς μειρακιώδους μεστὸς ὤν.
the so-old and of-confusion youthful full being
231 δῆλος δ᾽ ἦν οὕτω διακείμενος· ἐπειδὴ γὰρ ἡσυχίας
evident and I-was so disposed when for quiet
ἐπελαβόμην, οὐ πρότερον ἐπαυσάμην πρὶν ὑπέβαλον τῷ
I-got not before I-ceased before I-handed to-the

παιδὶ τὸν λόγον, ὃν ὀλίγῳ μὲν πρότερον μεθ' ἡδονῆς
slave the speech which a-little indeed before with pleasure
διῆλθον, μικρῷ δ' ὕστερον ἤμελλέ με λυπήσειν. τριῶν
I-went-through a-little but later it-was-going me to-pain three
γὰρ ἢ τεττάρων ἡμερῶν διαλειφθεισῶν ἀναγιγνώσκων
for or four days having-intervened reading
αὐτὰ καὶ διεξιών, ἐπὶ μὲν οἷς περὶ τῆς πόλεως
these-things and going-through at indeed what about the city
ἦν εἰρηκώς, οὐκ ἠχθόμην, καλῶς γὰρ καὶ δικαίως ἦν
I-had said not I-was-vexed well for and justly I-had
ἅπαντα περὶ αὐτῆς γεγραφώς,
all about it written
ἐπὶ δὲ τοῖς περὶ Λακεδαιμονίων ἐλυπήθην καὶ βαρέως 232
at but the-things about Lacedaemonians I-was-pained and heavily
ἔφερον· οὐ γὰρ μετρίως ἐδόκουν μοι διαλέχθαι περὶ
bore not for moderately I-seemed to-myself to-have-discoursed about
αὐτῶν οὐδ' ὁμοίως τοῖς ἄλλοις, ἀλλ' ὀλιγώρως καὶ λίαν
them nor alike to-the others but slightingly and very
πικρῶς καὶ παντάπασιν ἀνοήτως· ὥστε πολλάκις ὁρμήσας
bitterly and altogether foolishly so-that often having-set-out
ἐξαλείφειν αὐτὸν ἢ κατακάειν μετεγίγνωσκον, ἐλεῶν τὸ γῆρας
to-erase it or to-burn I-was-repenting pitying the old-age
τοὐμαυτοῦ καὶ τὸν πόνον τὸν περὶ τὸν λόγον γεγενημένον.
my-own and the toil the about the speech having-been
ἐν τοιαύτῃ δέ μοι ταραχῇ καθεστηκότι καὶ μεταβολὰς 233
in such and to-me confusion having-come and changes
ποιουμένῳ πολλὰς ἔδοξε κράτιστον εἶναι παρακαλέσαντι
making many it-seemed best to-be having-summoned
τῶν πεπλησιακότων τοὺς ἐπιδημοῦντας βουλεύσασθαι
of-the-ones having-associated the-ones in-town to-deliberate
μετ' αὐτῶν, πότερον ἀφανιστέος παντάπασίν ἐστιν ἢ
with them whether to-be-destroyed altogether it-is or

διαδοτέος τοῖς βουλομένοις λαμβάνειν, ὁπότερα δ' ἂν
to-be-given-out to-the-ones wishing to-take whichever but —
ἐκείνοις δόξῃ, ταῦτα ποιεῖν. τούτων γνωσθέντων οὐδεμίαν
to-them seems this to-do these having-been-decided no
διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκλητο μὲν οὓς
delay I-made but at-once had-been-summoned indeed the-ones
εἶπον, προειρηκὼς δ' ἦν αὐτοῖς ἐφ' ἃ συνεληλυθότες
I-said having-told-beforehand but I-had them for what having-come-together
ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπῃνημένος δ' ἦν καὶ
they-were had-been-read and the speech praised and it-had-been and
τεθορυβημένος καὶ τετυχηκὼς ὧνπερ οἱ κατορθοῦντες
applauded and having-obtained what-very the-ones succeeding
ἐν ταῖς ἐπιδείξεσιν.
in the displays

234 ἁπάντων δὲ τούτων ἐπιτετελεσμένων οἱ μὲν ἄλλοι
all and these having-been-finished the indeed others
διελέγοντο πρὸς σφᾶς αὐτούς, δῆλον ὅτι περὶ τῶν
were-discoursing to them- -selves clearly that about the-things
ἀναγνωσθέντων· ὃν δ' ἐξ ἀρχῆς μετεπεμψάμεθα
read whom but from beginning we-sent-for
σύμβουλον, τὸν Λακεδαιμονίων ἐπαινέτην, πρὸς ὃν πλείω
as-adviser the of-Lacedaemonians praiser to whom more
διελέχθην τοῦ δέοντος, σιωπὴν ποιησάμενος καὶ πρὸς
I-discoursed than-the needful silence having-made and to
ἐμὲ βλέψας ἀπορεῖν ἔφασκεν ὅ τι χρήσηται τοῖς
me having-looked to-be-at-a-loss he-said what ever he-should-deal-with the
παροῦσιν· οὔτε γὰρ ἀπιστεῖν βούλεσθαι τοῖς ὑπ' ἐμοῦ
present-things neither for to-disbelieve to-wish the-things by me
λεγομένοις, οὔτε πιστεύειν δύνασθαι παντάπασιν αὐτοῖς.
said nor to-believe to-be-able altogether them

“θαυμάζω γὰρ εἴθ’ οὕτως ἐλυπήθης καὶ βαρέως ἔσχες, 235
I-wonder for whether so you-were-pained and heavily took-it
ὥσπερ φῄς, ἐπὶ τοῖς περὶ Λακεδαιμονίων εἰρημένοις,
as you-say at the-things about Lacedaemonians said
οὐδὲν γὰρ ἐν αὐτοῖς ὁρῶ τοιοῦτον γεγραμμένον, εἴτε
nothing for in them I-see such written or
συμβούλοις περὶ τοῦ λόγου χρήσασθαι βουλόμενος ἡμᾶς
as-advisers about the speech to-use wishing us
συνήγαγες, οὓς οἶσθ’ ἀκριβῶς ἅπαν ὅ τι ἂν σὺ
you-assembled whom you-know exactly all what ever — you
λέγῃς ἢ πράττῃς ἐπαινοῦντας. εἰθισμένοι δ’ εἰσὶν οἱ
say or do praising accustomed and are the-ones
νοῦν ἔχοντες ἀνακοινοῦσθαι, περὶ ὧν ἂν σπουδάζωσι,
sense having to-consult about what — they-are-earnest
μάλιστα μὲν τοῖς ἄμεινον αὑτῶν φρονοῦσιν, εἰ δὲ
most indeed with-the-ones better than-themselves thinking if but
μή, τοῖς μέλλουσιν ἀποφαίνεσθαι τὴν αὑτῶν γνώμην·
not with-the-ones going to-declare the their-own opinion
ὧν τἀναντία σὺ πεποίηκας.
of-which the-opposite you have-done
τούτων μὲν οὖν οὐδέτερον ἀποδέχομαι τῶν λόγων, δοκεῖς 236
of-these indeed then neither I-accept of-the reasons you-seem
δέ μοι ποιήσασθαι τήν τε παράκλησιν τὴν ἡμετέραν
and to-me to-have-made the both summons the our
καὶ τὸν ἔπαινον τὸν τῆς πόλεως οὐχ ἁπλῶς, οὐδ’ ὡς
and the praise the of-the city not simply nor as
διείλεξαι πρὸς ἡμᾶς, ἀλλ’ ἡμῶν μὲν πεῖραν λαβεῖν
you-have-discoursed to us but of-us indeed trial to-take
βουλόμενος, εἰ φιλοσοφοῦμεν καὶ μεμνήμεθα τῶν
wishing whether we-philosophize and remember the-things

ἐν ταῖς διατριβαῖς λεγομένων καὶ συνιδεῖν δυνηθεῖμεν ἂν
in the discussions said and to-perceive could-be-able —
ὃν τρόπον ὁ λόγος τυγχάνει γεγραμμένος,
in-what way the speech happens written
237 τὴν δὲ πόλιν ἐπαινεῖν προελέσθαι τὴν σαυτοῦ σωφρονῶν,
the but city to-praise to-have-chosen the your-own being-sensible
ἵνα τῷ τε πλήθει τῷ τῶν πολιτῶν χαρίσῃ καὶ παρὰ
so-that the both multitude the of-the citizens you-may-please and among
τοῖς εὐνοϊκῶς πρὸς ὑμᾶς διακειμένοις εὐδοκιμήσῃς.
the-ones well-disposedly toward you disposed you-may-be-well-thought-of
ταῦτα δὲ γνοὺς ὑπέλαβες ὡς εἰ μὲν περὶ μόνης
these-things and having-recognized you-supposed that if indeed about only
αὐτῆς ποιήσει τοὺς λόγους καὶ τὰ μυθώδη περὶ
it you-will-make the speeches and the mythical-things about
αὐτῆς ἐρεῖς ἃ πάντες θρυλοῦσιν, ὅμοια φανεῖται τὰ
it you-will-tell which all repeat like will-appear the
λεγόμενα τοῖς ὑπὸ τῶν ἄλλων γεγραμμένοις, ἐφ' ᾧ
things-said to-the-things by the others written at which
σὺ μάλιστ' ἂν αἰσχυνθείης καὶ λυπηθείης·
you most — would-be-ashamed and would-be-pained
238 ἐὰν δ' ἐάσας ἐκεῖνα λέγῃς τὰς πράξεις τὰς ὁμολογουμένας
if but having-let-go those-things you-tell the actions the agreed
καὶ πολλῶν ἀγαθῶν αἰτίας τοῖς Ἕλλησι γεγενημένας,
and of-many goods causes to-the Greeks having-been
καὶ παραβάλλῃς αὐτὰς πρὸς τὰς Λακεδαιμονίων, καὶ τὰς
and compare them to the of-Lacedaemonians and the
μὲν τῶν προγόνων ἐπαινῇς, τῶν δ' ἐκείνοις πεπραγμένων
indeed of-the ancestors you-praise of-the but by-those done
κατηγορῇς, ὅ τε λόγος ἐναργέστερος εἶναι δόξει τοῖς
you-accuse the both speech more-vivid to-be will-seem to-the

ἀκούουσι καὶ σὺ μενεῖς ἐν τοῖς αὐτοῖς, ὃ μᾶλλον ἄν
hearers and you will-remain in the same which more —
τινες θαυμάσειαν τῶν τοῖς ἄλλοις γεγραμμένων.
some would-admire than-the-things by-the others written
ἐν ἀρχῇ μὲν οὖν οὕτω μοι φαίνει τάξαι καὶ 239
in beginning indeed then so to-me you-appear to-have-arranged and
βουλεύσασθαι περὶ αὐτῶν, εἰδὼς δὲ σαυτὸν ἐπηνεκότα τὴν
to-have-deliberated about them knowing but yourself having-praised the
Σπαρτιατῶν διοίκησιν ὡς οὐδεὶς ἄλλος, φοβεῖσθαι τοὺς
of-Spartiates administration as no-one other to-fear the-ones
ἀκηκοότας, μὴ δόξῃς ὅμοιος εἶναι τοῖς λέγουσιν ὅ τι
having-heard lest you-seem like to-be to-the-ones saying what ever
ἂν τύχωσι καὶ τούτους νῦν ψέγειν οὓς πρότερον ἐπῄνεις
— they-chance and these now to-blame whom before you-praised
μᾶλλον τῶν ἄλλων· ταῦτ᾽ ἐνθυμηθεὶς σκοπεῖσθαι ποίους
more than-the others these-things having-considered to-consider of-what-sort
τινὰς ἂν ἑκατέρους εἶναι φήσας ἀληθῆ τε λέγειν
some — each to-be having-declared true-things both to-speak
δόξειας περὶ ἀμφοτέρων, ἔχοις τ᾽ ἂν τοὺς μὲν
you-might-seem about both you-might-be-able and — the indeed
προγόνους ἐπαινεῖν, οὕσπερ βούλει, Σπαρτιατῶν δὲ δοκεῖν
ancestors to-praise whom-very you-wish of-Spartiates but to-seem
μὲν κατηγορεῖν τοῖς ἀηδῶς πρὸς αὐτοὺς διακειμένοις,
indeed to-accuse to-the-ones unpleasantly toward them disposed
μηδὲν δὲ ποιεῖν τοιοῦτον ἀλλὰ λανθάνειν ἐπαινῶν αὐτούς·
nothing but to-do such but to-escape-notice praising them
ζητῶν δὲ τὰ τοιαῦτα ῥᾳδίως εὑρεῖν λόγους ἀμφιβόλους 240
seeking and the such-things easily to-find speeches ambiguous
καὶ μηδὲν μᾶλλον μετὰ τῶν ἐπαινούντων ἢ τῶν
and in-nothing more with the-ones praising than the-ones
ψεγόντων ὄντας, ἀλλ᾽ ἐπαμφοτερίζειν δυναμένους καὶ
blaming being but to-equivocate able and

πολλὰς ἀμφισβητήσεις ἔχοντας, οἷς χρῆσθαι περὶ μὲν
many disputes having which to-use about indeed
συμβολαίων καὶ περὶ πλεονεξίας ἀγωνιζόμενον αἰσχρὸν καὶ
contracts and about advantage contending shameful and
πονηρίας οὐ μικρὸν σημεῖον, περὶ δὲ φύσεως ἀνθρώπων
of-wickedness not small sign about but nature of-men
διαλεγόμενον καὶ πραγμάτων καλὸν καὶ φιλόσοφον.
discoursing and of-things fine and philosophical

XII · THE HIDDEN MEANING AND THE END

The pupil continues: the speech praises the Athenians as peaceful and lovers of the Greeks, yet some admire the Spartans' warlike virtue and their greed as true advantage. Isocrates, he says, intended a speech that seems simple to idle readers and hard to those who read it closely, and the wisest Spartans, given a reader, will find in it praise of the Dorians who, no more than two thousand, conquered the Peloponnese, led the Greeks against the barbarians, and never suffered faction, slaughter, or outrage. The pupil, granting that his own wisdom falls short of Isocrates', advises him neither to burn nor to suppress the speech but to correct it, add the discussions, and give it out. The others did not applaud but shouted approval. Isocrates praised the pupil's nature and diligence and said nothing about his interpretation. Then he explains that when he had written half, a disease that kills even the young in three or four days came on him and he has fought it for three years, and that friends who read the part written urged him to finish it. He asks no pardon, but wishes the speech to be judged by those who read it carefully, not by idle critics.

241 οἷός περ ὁ λόγος ὁ διαναγνωσθείς ἐστιν, ἐν ᾧ
such-as very the speech the read-through is in which
πεποίηκας τοὺς μὲν σοὺς προγόνους εἰρηνικοὺς καὶ
you-have-made the indeed your ancestors peaceful and
φιλέλληνας καὶ τῆς ἰσότητος τῆς ἐν ταῖς πολιτείαις
Greek-loving and of-the equality the in the constitutions

ἡγεμόνας, Σπαρτιάτας δ' ὑπεροπτικοὺς καὶ πολεμικοὺς καὶ
leaders Spartiates but arrogant and warlike and
πλεονέκτας, οἵους περ αὐτοὺς εἶναι πάντες ὑπειλήφασιν.
grasping such-as very them to-be all have-supposed
τοιαύτην δ' ἑκατέρων ἐχόντων τὴν φύσιν, τοὺς μὲν ὑπὸ
such but each having the nature the-ones indeed by
πάντων ἐπαινεῖσθαι καὶ δοκεῖν εὔνους εἶναι τῷ πλήθει,
all to-be-praised and to-seem well-disposed to-be to-the multitude
τοῖς δὲ τοὺς μὲν πολλοὺς φθονεῖν καὶ δυσμενῶς ἔχειν,
the-others but the indeed many to-envy and ill to-be-disposed
ἔστι δ' οὓς καὶ ἐπαινεῖν αὐτοὺς καὶ θαυμάζειν, καὶ 242
there-are and whom also to-praise them and to-admire and
τολμᾶν λέγειν ὡς ἀγαθὰ μείζω τυγχάνουσιν ἔχοντες
to-dare to-say that goods greater they-happen having
τῶν τοῖς προγόνοις τοῖς σοῖς προσόντων· τήν τε γὰρ
than-the to-the ancestors the your belonging the both for
ὑπεροψίαν σεμνότητος μετέχειν, εὐδοκίμου πράγματος, καὶ
arrogance of-dignity to-partake a-reputable thing and
δοκεῖν ἅπασι μεγαλοφρονεστέρους εἶναι τοὺς τοιούτους ἢ
to-seem to-all more-high-minded to-be the such than
τοὺς τῆς ἰσότητος προεστῶτας, τούς τε πολεμικοὺς πολὺ
the-ones of-the equality championing the-ones both warlike much
διαφέρειν τῶν εἰρηνικῶν· τοὺς μὲν γὰρ οὔτε κτητικοὺς
to-excel the peaceful the-ones indeed for neither acquisitive
εἶναι τῶν οὐκ ὄντων οὔτε φύλακας δεινοὺς τῶν
to-be of-the-things not existing nor guardians clever of-the
ὑπαρχόντων, τοὺς δ' ἀμφότερα δύνασθαι, καὶ λαμβάνειν
existing the-ones but both to-be-able both to-take
ὧν ἂν ἐπιθυμῶσι καὶ σώζειν ἅπερ ἂν ἅπαξ κατάσχωσιν·
what — they-desire and to-keep what-very — once they-seize
ἃ ποιοῦσιν οἱ τέλειοι δοκοῦντες εἶναι τῶν ἀνδρῶν.
which do the-ones perfect seeming to-be of-the men

243 ἀλλὰ μὴν καὶ περὶ τῆς πλεονεξίας καλλίους ἔχειν οἴονται
but truly also about the advantage finer to-have they-think
λόγους τῶν εἰρημένων· τοὺς μὲν γὰρ ἀποστεροῦντας τὰ
arguments than-the-ones said the-ones indeed for defrauding the
συμβόλαια καὶ τοὺς παρακρουομένους καὶ παραλογιζομένους
contracts and the-ones cheating and cheating-by-false-reckoning
οὐχ ἡγοῦνται δικαίως καλεῖσθαι πλεονεκτικούς, διὰ
not they-think justly to-be-called grasping because-of
γὰρ τὸ πονηρὰν ἔχειν τὴν δόξαν ἐν ἅπασιν αὐτοὺς
for the wicked to-have the reputation in all them
ἐλαττοῦσθαι τοῖς πράγμασι, τὰς δὲ Σπαρτιατῶν πλεονεξίας
to-be-worsted in-the affairs the but of-Spartiates advantages
καὶ τὰς τῶν βασιλέων καὶ τὰς τῶν τυράννων εὐκτὰς
and the of-the kings and the of-the tyrants to-be-prayed-for
μὲν εἶναι, καὶ ἅπαντας αὐτῶν ἐπιθυμεῖν,
indeed to-be and all them to-desire
244 οὐ μὴν ἀλλὰ λοιδορεῖσθαι καὶ καταρᾶσθαι τοῖς τὰς
not however but to-revile and to-curse the-ones the
τηλικαύτας ἔχουσι δυναστείας· οὐδένα δὲ τοιοῦτον εἶναι
such having dominions no-one but such to-be
τὴν φύσιν ὅστις οὐκ ἂν εὔξαιτο τοῖς θεοῖς μάλιστα
in-the nature who not — would-pray to-the gods most
μὲν αὐτὸς τυχεῖν τῆς ἐξουσίας ταύτης, εἰ δὲ μή, τοὺς
indeed himself to-obtain the license this if but not the
οἰκειοτάτους· ᾧ καὶ φανερόν ἐστιν ὅτι μέγιστον τῶν
nearest by-which also evident it-is that greatest of-the
ἀγαθῶν ἅπαντες εἶναι νομίζομεν τὸ πλέον ἔχειν τῶν
goods all to-be we-think the more to-have than-the
ἄλλων. τὴν μὲν οὖν περιβολὴν τοῦ λόγου δοκεῖς μοι
others the indeed then outline of-the speech you-seem to-me
ποιήσασθαι μετὰ τοιαύτης διανοίας.
to-have-made with such mind

εἰ μὲν οὖν ἡγούμην ἀφέξεσθαί σε τῶν εἰρημένων 245
if indeed then I-thought to-be-going-to-keep-off you from-the things-said
καὶ παραλείψειν ἀνεπιτίμητον τὸν λόγον τοῦτον, οὐδ'
and to-be-going-to-leave uncensured the speech this not-even
ἂν αὐτὸς ἔτι λέγειν ἐπεχείρουν· νῦν δ' ὅτι μὲν οὐκ
— myself still to-speak I-would-attempt now but that indeed not
ἀπεφηνάμην περὶ ὧν παρεκλήθην σύμβουλος, οὐδὲν οἶμαί
I-declared about what I-was-summoned adviser nothing I-think
σοι μελήσειν, οὐδὲ γὰρ ὅτε συνῆγες ἡμᾶς,
for-you to-be-going-to-matter not-even for when you-were-gathering us
ἐδόκεις μοι σπουδάζειν περὶ αὐτῶν,
you-seemed to-me to-be-earnest about them
προελόμενον δέ σε συνθεῖναι λόγον μηδὲν ὅμοιον τοῖς 246
having-chosen and you to-compose a-speech nothing like to-the
ἄλλοις, ἀλλὰ τοῖς μὲν ῥᾳθύμως ἀναγιγνώσκουσιν ἁπλοῦν
others but for-the-ones indeed idly reading simple
εἶναι δόξοντα καὶ ῥᾴδιον καταμαθεῖν, τοῖς δ' ἀκριβῶς
to-be going-to-seem and easy to-learn for-the-ones but exactly
διεξιοῦσιν αὐτόν, καὶ πειρωμένοις κατιδεῖν ὃ τοὺς ἄλλους
going-through it and trying to-see-through what the others
λέληθεν, χαλεπὸν φανούμενον καὶ δυσκαταμάθητον καὶ
has-escaped hard going-to-appear and hard-to-learn and
πολλῆς μὲν ἱστορίας γέμοντα καὶ φιλοσοφίας, παντοδαπῆς
of-much indeed history full and of-philosophy various
δὲ μεστὸν ποικιλίας καὶ ψευδολογίας, οὐ τῆς εἰθισμένης
and full of-intricacy and falsehood not of-the accustomed
μετὰ κακίας βλάπτειν τοὺς συμπολιτευομένους, ἀλλὰ τῆς
with malice to-harm the fellow-citizens but of-the
δυναμένης μετὰ παιδιᾶς ὠφελεῖν ἢ τέρπειν τοὺς ἀκούοντας,
able with play to-benefit or to-delight the hearers

247 — ὧν οὐδὲν ἐάσαντά με φήσειν τὸν τρόπον
of-which nothing having-let-go me to-be-going-to-say the way
τοῦτον ἔχειν ὡς ἐβουλεύσω σὺ περὶ αὐτῶν, ἀλλὰ τήν
this to-be as you-planned you about them but the
τε δύναμιν τῶν λεγομένων διδάσκοντα καὶ τὴν
both meaning of-the-things said teaching and the
σὴν διάνοιαν ἐξηγούμενον οὐκ αἰσθάνεσθαι τοσούτῳ τὸν
your mind explaining not to-perceive by-so-much the
λόγον ἀδοξότερον δι᾽ ἐμὲ γιγνόμενον, ὅσῳ περ
speech less-esteemed through me becoming by-as-much very
αὐτὸν φανερώτερον ἐποίουν καὶ γνωριμώτερον τοῖς
it more-evident I-was-making and better-known to-the-ones
ἀναγιγνώσκουσιν· ἐπιστήμην γὰρ τοῖς οὐκ εἰδόσιν
reading knowledge for in-the-ones not knowing
ἐνεργαζόμενον ἔρημον τὸν λόγον με ποιεῖν καὶ τῆς τιμῆς
producing deserted the speech me to-make and of-the honor
ἀποστερεῖν τῆς γιγνομένης ἂν αὐτῷ διὰ τοὺς πονοῦντας
to-deprive the would-come — to-it through the-ones toiling
καὶ πράγματα σφίσιν αὐτοῖς παρέχοντας.
and troubles for-them- -selves causing

248 ἐγὼ δ᾽ ὁμολογῶ μὲν ἀπολελεῖφθαι τὴν ἐμὴν φρόνησιν
I but agree indeed to-have-been-left-behind the my wisdom
τῆς σῆς ὡς δυνατὸν πλεῖστον, οὐ μὴν ἀλλ᾽ ὥσπερ τοῦτ᾽
than-the yours as possible most not however but as this
οἶδα, κἀκεῖνο τυγχάνω γιγνώσκων, ὅτι τῆς πόλεως τῆς
I-know also-that I-happen knowing that the city the
ὑμετέρας βουλευομένης περὶ τῶν μεγίστων οἱ μὲν ἄριστα
your deliberating about the greatest-things the indeed best
φρονεῖν δοκοῦντες ἐνίοτε διαμαρτάνουσι τοῦ συμφέροντος,
to-think seeming sometimes miss the advantage

τῶν δὲ φαύλων νομιζομένων εἶναι καὶ καταφρονουμένων
of-the but mean thought to-be and despised
ἔστιν ὅτε κατώρθωσεν ὁ τυχὼν καὶ βέλτιστα λέγειν ἔδοξεν·
there-is when succeeded the chance-one and best to-speak seemed
ὥστ᾽ οὐδὲν θαυμαστὸν εἰ καὶ περὶ τοῦ νῦν ἐνεστῶτος 249
so-that nothing wonderful if also about the now present
τοιοῦτόν τι συμβέβηκεν, ὅπου σὺ μὲν οἴει μάλιστ᾽
such something has-happened where you indeed think most
εὐδοκιμήσειν, ἧν ὡς πλεῖστον χρόνον διαλάθῃς
to-be-going-to-be-well-thought-of if as longest time you-escape-notice
ἣν ἔχων γνώμην τὰ περὶ τὸν λόγον ἐπραγματεύθης,
which having mind the-things about the speech you-busied-yourself-with
ἐγὼ δ᾽ ἡγοῦμαι βέλτιστά σε πράξειν, ἢν δυνηθῇς τὴν
I but think best you to-be-going-to-fare if you-be-able the
διάνοιαν, ᾗ χρώμενος αὐτὸν συνέθηκας, ὡς τάχιστα
mind with-which using it you-composed as quickly-as-possible
φανερὰν ποιῆσαι τοῖς τ᾽ ἄλλοις ἅπασι καὶ Λακεδαιμονίοις,
evident to-make to-the both others all and to-Lacedaemonians
περὶ ὧν πεποίησαι πολλοὺς λόγους, τοὺς μὲν δικαίους
about whom you-have-made many speeches the indeed just
καὶ σεμνούς, τοὺς δ᾽ ἀσελγεῖς καὶ λίαν φιλαπεχθήμονας.
and dignified the but insolent and too quarrelsome
οὓς εἴ τις ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, 250
which if anyone had-shown to-them before me to-discourse about them
οὐκ ἔστιν ὅπως οὐκ ἂν ἐμίσησαν καὶ δυσκόλως πρὸς σὲ
not it-is how not — they-would-have-hated and ill toward you
διετέθησαν ὡς κατηγορίαν γεγραφότα καθ᾽ αὑτῶν. νῦν
would-have-been-disposed as accusation having-written against them now
δ᾽ οἴομαι τοὺς μὲν πλείστους Σπαρτιατῶν ἐμμενεῖν
but I-think the indeed most of-Spartiates to-be-going-to-abide-by
τοῖς ἤθεσιν οἷσπερ καὶ τὸν ἄλλον χρόνον, τοῖς δὲ λόγοις
the characters which-very also the other time to-the but speeches

τοῖς ἐνθάδε γραφομένοις οὐδὲν μᾶλλον προσέξειν τὸν
the here written nothing more to-be-going-to-turn the
νοῦν ἢ τοῖς ἔξω τῶν Ἡρακλέους στηλῶν λεγομένοις,
mind than to-the-things outside the of-Heracles pillars spoken
251 τοὺς δὲ φρονιμωτάτους αὐτῶν καὶ τῶν λόγων τινὰς
the-ones but wisest of-them and of-the speeches some
ἔχοντας τῶν σῶν καὶ θαυμάζοντας, τούτους, ἢν λάβωσι τὸν
having of-the your and admiring these if they-get the-one
ἀναγνωσόμενον καὶ χρόνον ὥστε συνδιατρῖψαι σφίσιν αὐτοῖς,
going-to-read and time so-as to-spend-time-with them- -selves
οὐδὲν ἀγνοήσειν τῶν λεγομένων, ἀλλὰ καὶ τῶν
nothing to-be-going-to-be-ignorant-of of-the things-said but also of-the
ἐπαίνων αἰσθήσεσθαι τῶν μετ᾽ ἀποδείξεως εἰρημένων περὶ
praises to-be-going-to-perceive of-the with demonstration spoken about
τῆς πόλεως τῆς ἑαυτῶν, καὶ τῶν λοιδοριῶν καταφρονήσειν
the city the their-own and of-the revilings to-be-going-to-despise
τῶν εἰκῇ μὲν τοῖς πράγμασι λεγομένων πικρῶς δὲ τοῖς
of-the at-random indeed to-the facts spoken bitterly but the
ὀνόμασι κεχρημένων, καὶ νομιεῖν τὰς μὲν βλασφημίας
words having-used and to-be-going-to-think the indeed slanders
τὰς ἐνούσας ἐν τῷ βιβλίῳ τὸν φθόνον ὑποβαλεῖν,
the being-in in the book the envy to-have-prompted
252 τὰς δὲ πράξεις καὶ τὰς μάχας, ἐφ᾽ αἷς αὐτοί τε μέγα
the but actions and the battles on which themselves both great
φρονοῦσι καὶ παρὰ τοῖς ἄλλοις εὐδοκιμοῦσι, σὲ γεγραφέναι
think and among the others are-well-thought-of you to-have-written
καὶ μνημονεύεσθαι πεποιηκέναι, συναγαγόντα πάσας αὐτὰς
and to-be-remembered to-have-made having-collected all them
καὶ θέντα παρ᾽ ἀλλήλας, αἴτιον δ᾽ εἶναι καὶ τοῦ πολλοὺς
and having-set beside one-another cause and to-be also of-the many

ποθεῖν ἀναγνῶναι καὶ διελθεῖν αὐτάς, οὐ τὰς ἐκείνων
to-long to-read and to-go-through them not the theirs
ἐπιθυμοῦντας ἀκοῦσαι πράξεις,
desiring to-hear actions
ἀλλὰ πῶς σὺ διείλεξαι περὶ αὐτῶν μαθεῖν βουλομένους. 253
but how you have-discoursed about them to-learn wishing
ταῦτ' ἐνθυμουμένους καὶ διεξιόντας οὐδὲ τῶν παλαιῶν
these-things considering and going-through not-even of-the ancient
ἔργων ἀμνημονήσειν, δι' ὧν ἐγκεκωμίακας τοὺς προγόνους
deeds to-be-going-to-forget through which you-have-eulogized the ancestors
αὐτῶν, ἀλλὰ καὶ πολλάκις διαλέξεσθαι πρὸς σφᾶς αὐτούς,
their but also often to-be-going-to-discourse with them- -selves
πρῶτον μὲν ὅτι Δωριεῖς ὄντες, ἐπειδὴ κατεῖδον τὰς πόλεις
first indeed that Dorians being when they-saw the cities
τὰς ἑαυτῶν ἀδόξους καὶ μικρὰς καὶ πολλῶν ἐνδεεῖς οὔσας,
the their-own inglorious and small and of-many lacking being
ὑπεριδόντες ταύτας ἐστράτευσαν ἐπὶ τὰς ἐν Πελοποννήσῳ
having-disdained these they-campaigned against the in Peloponnese
πρωτευούσας, ἐπ' Ἄργος καὶ Λακεδαίμονα καὶ Μεσσήνην,
foremost against Argos and Lacedaemon and Messene
μάχῃ δὲ νικήσαντες τοὺς μὲν ἡττηθέντας ἔκ τε 254
in-battle and having-conquered the indeed defeated from both
τῶν πόλεων καὶ τῆς χώρας ἐξέβαλον, αὐτοὶ δὲ τὰς
the cities and the land they-expelled themselves but the
κτήσεις ἁπάσας τὰς ἐκείνων τότε κατασχόντες ἔτι καὶ
possessions all the their then having-seized still also
νῦν ἔχουσιν, οὗ μεῖζον ἔργον καὶ θαυμαστότερον
now hold than-which greater deed and more-wonderful
οὐδεὶς ἐπιδείξει κατ' ἐκεῖνον τὸν χρόνον γενόμενον, οὐδὲ
no-one will-show in that the time having-occurred nor
πρᾶξιν εὐτυχεστέραν καὶ θεοφιλεστέραν τῆς τοὺς
action more-fortunate and more-god-loved than-the-one the-ones

χρησαμένους τῆς μὲν οἰκείας ἀπορίας ἀπαλλαξάσης,
having-used from-the indeed own want having-freed
τῆς δ' ἀλλοτρίας εὐδαιμονίας κυρίους ποιησάσης.
of-the but others' prosperity masters having-made
255 καὶ ταῦτα μὲν μετὰ πάντων συστρατευσαμένων ἔπραξαν·
and these-things indeed with all having-campaigned-together they-did
ἐπειδὴ δὲ πρὸς Ἀργείους καὶ Μεσσηνίους τὴν χώραν
when but with Argives and Messenians the land
διείλοντο καὶ καθ' αὑτοὺς ἐν Σπάρτῃ κατῴκησαν, ἐν
they-divided and by themselves in Sparta settled in
τούτοις τοῖς καιροῖς τοσοῦτον φρονῆσαι φῂς αὐτούς,
these the occasions so-much to-have-thought you-say them
ὥστε ὄντας οὐ πλείους τότε δισχιλίων οὐχ ἡγήσασθαι
that being not more then than-two-thousand not to-think
σφᾶς αὐτοὺς ἀξίους εἶναι ζῆν, εἰ μὴ δεσπόται πασῶν
them- -selves worthy to-be to-live if not masters of-all
τῶν ἐν Πελοποννήσῳ πόλεων γενέσθαι δυνηθεῖεν,
the in Peloponnese cities to-become they-should-be-able
256 ταῦτα δὲ διανοηθέντας καὶ πολεμεῖν ἐπιχειρήσαντας οὐκ
these-things and having-considered and to-war having-attempted not
ἀπειπεῖν, ἐν πολλοῖς κακοῖς καὶ κινδύνοις γιγνομένους,
to-give-up in many evils and dangers being
πρὶν ἁπάσας ταύτας ὑφ' αὑτοῖς ἐποιήσαντο πλὴν τῆς
before all these under themselves they-made except the
Ἀργείων πόλεως, ἔχοντας δ' ἤδη καὶ χώραν πλείστην καὶ
of-Argives city having but already both land most and
δύναμιν μεγίστην καὶ δόξαν τοσαύτην ὅσην προσήκει
power greatest and reputation so-great as-much-as befits
τοὺς τηλικαῦτα διαπεπραγμένους οὐχ ἧττον διακεῖσθαι
the-ones such-great-things having-achieved not less to-be-disposed

φιλοτίμως, ὅτι λόγος ὑπῆρχεν αὐτοῖς ἴδιος καὶ καλὸς
ambitiously because an-argument belonged to-them own and fine
μόνοις τῶν Ἑλλήνων·
alone of-the Greeks
ἐξεῖναι γὰρ εἰπεῖν αὐτοῖς ὅτι σφεῖς μὲν ὄντες οὕτως ὀλίγοι 257
to-be-possible for to-say for-them that they indeed being so few
τὸν ἀριθμὸν οὐδεμιᾷ πώποτε τῶν μυριάνδρων πόλεων
in-the number to-none ever of-the ten-thousand-man cities
ἠκολούθησαν οὐδ' ἐποίησαν τὸ προσταττόμενον, ἀλλ'
followed nor did the-thing commanded but
αὐτόνομοι διετέλεσαν ὄντες, αὐτοὶ δ' ἐν τῷ πολέμῳ τῷ πρὸς
autonomous continued being themselves but in the war the against
τοὺς βαρβάρους πάντων τῶν Ἑλλήνων ἡγεμόνες κατέστησαν,
the barbarians of-all the Greeks leaders became
καὶ τῆς τιμῆς ταύτης ἔτυχον οὐκ ἀλόγως, ἀλλὰ διὰ τὸ
and of-the honor this obtained not unreasonably but because-of the
μάχας ποιησάμενοι πλείστας ἀνθρώπων κατ' ἐκεῖνον τὸν
battles having-fought most of-men in that the
χρόνον μηδεμίαν ἡττηθῆναι τούτων ἡγουμένου βασιλέως,
time none to-have-been-defeated of-these leading king
ἀλλὰ νενικηκέναι πάσας, οὗ τεκμήριον οὐδεὶς ἂν δύναιτο 258
but to-have-conquered all of-which proof no-one — could
μεῖζον εἰπεῖν ἀνδρίας καὶ καρτερίας καὶ τῆς πρὸς ἀλλήλους
greater to-name of-courage and endurance and of-the toward one-another
ὁμονοίας, πλὴν ἢ τὸ ῥηθήσεσθαι μέλλον· τοσούτων γὰρ
concord except than the-thing to-be-said going of-so-many for
τὸ πλῆθος τῶν πόλεων τῶν Ἑλληνίδων οὐσῶν, τῶν μὲν
in-the number of-the cities the Greek being of-the indeed
ἄλλων οὐδεμίαν οὐδέν' εἰπεῖν οὐδ' εὑρεῖν, ἥτις οὐ περιπέπτωκε
others none anyone to-name nor to-find which not has-fallen-into
ταῖς συμφοραῖς ταῖς εἰθισμέναις γίγνεσθαι ταῖς πόλεσιν,
the misfortunes the accustomed to-happen to-the cities

259 ἐν δὲ τῇ Σπαρτιατῶν οὐδεὶς ἂν ἐπιδείξειεν οὔτε στάσιν
in but the of-Spartiates no-one — could-show either faction
οὔτε σφαγὰς οὔτε φυγὰς ἀνόμους γεγενημένας, οὐδ'
or slaughters or exiles lawless having-occurred nor
ἁρπαγὰς χρημάτων οὐδ' αἰσχύνας γυναικῶν καὶ παίδων,
plunderings of-money nor outrages of-women and children
ἀλλ' οὐδὲ πολιτείας μεταβολὴν οὐδὲ χρεῶν ἀποκοπὰς
but not-even of-constitution change nor of-debts cancellations
οὐδὲ γῆς ἀναδασμὸν οὐδ' ἄλλ' οὐδὲν τῶν ἀνηκέστων
nor of-land redistribution nor other anything of-the incurable
κακῶν. περὶ ὧν διεξιόντας οὐκ ἔστιν ὅπως οὐ καὶ σοῦ,
evils about which going-through not it-is how not also of-you
τοῦ τ' ἀθροίσαντος καὶ διαλεχθέντος οὕτω καλῶς περὶ
the both having-collected and having-discoursed so finely about
αὐτῶν, μεμνήσεσθαι καὶ πολλὴν χάριν ἕξειν.
them to-be-going-to-remember and much gratitude to-be-going-to-have
260 οὐ τὴν αὐτὴν δὲ γνώμην ἔχω περὶ σοῦ νῦν καὶ πρότερον.
not the same and opinion I-have about you now and before
ἐν μὲν γὰρ τοῖς παρελθοῦσι χρόνοις ἐθαύμαζόν σου τήν τε
in indeed for the past times I-admired your the both
φύσιν καὶ τὴν τοῦ βίου τάξιν καὶ τὴν φιλοπονίαν καὶ μάλιστα
nature and the of-the life order and the industry and most
τὴν ἀλήθειαν τῆς φιλοσοφίας, νῦν δὲ ζηλῶ σε καὶ μακαρίζω
the truth of-the philosophy now but I-envy you and count-blessed
τῆς εὐδαιμονίας· δοκεῖς γάρ μοι ζῶν μὲν λήψεσθαι
for-the happiness you-seem for to-me living indeed to-be-going-to-get
δόξαν οὐ μείζω μὲν ἧς ἄξιος εἶ, χαλεπὸν γάρ, παρὰ
reputation not greater indeed than-what worthy you-are hard for among
πλείοσι δὲ καὶ μᾶλλον ὁμολογουμένην τῆς νῦν ὑπαρχούσης,
more but and more agreed than-the now existing
τελευτήσας δὲ τὸν βίον μεθέξειν ἀθανασίας, οὐ τῆς τοῖς
having-ended but the life to-be-going-to-share immortality not the to-the

θεοῖς παρούσης, ἀλλὰ τῆς τοῖς ἐπιγιγνομένοις περὶ τῶν
gods belonging but the in-the-ones coming-after about the-ones
διενεγκόντων ἐπί τινι τῶν καλῶν ἔργων μνήμην ἐμποιούσης.
having-excelled in some of-the fine deeds memory producing
καὶ δικαίως τεύξει τούτων· ἐπῄνεκας γὰρ τὰς πόλεις 261
and justly you-will-obtain these you-have-praised for the cities
ἀμφοτέρας καλῶς καὶ προσηκόντως, τὴν μὲν κατὰ
both well and fittingly the-one indeed according-to
τὴν δόξαν τὴν τῶν πολλῶν, ἧς οὐδεὶς τῶν ὀνομαστῶν
the opinion the of-the many which no-one of-the renowned
ἀνδρῶν καταπεφρόνηκεν, ἀλλ' ἐπιθυμοῦντες τυχεῖν αὐτῆς
men has-despised but desiring to-obtain it
οὐκ ἔστιν ὅντινα κίνδυνον οὐχ ὑπομένουσι, τὴν δὲ
not there-is what danger not they-endure the-other but
κατὰ τὸν λογισμὸν τῶν πειρωμένων στοχάζεσθαι τῆς
according-to the reckoning of-the-ones trying to-aim-at the
ἀληθείας, παρ' οἷς εὐδοκιμεῖν ἄν τινες ἕλοιντο μᾶλλον
truth among whom to-be-well-thought-of — some would-choose rather
ἢ παρὰ τοῖς ἄλλοις διπλασίοις γενομένοις ἢ νῦν εἰσιν.
than among the others double having-become than now they-are
ἀπλήστως δὲ διακείμενος ἐν τῷ παρόντι πρὸς τὸ λέγειν, 262
insatiably and disposed in the present toward the to-speak
καὶ πόλλ' ἂν εἰπεῖν ἔχων ἔτι καὶ περὶ σοῦ καὶ περὶ τοῖν
and many-things — to-say having still both about you and about the-two
πολέοιν καὶ περὶ τοῦ λόγου, ταῦτα μὲν ἐάσω, περὶ ὧν
cities and about the speech these-things indeed I-shall-let-be about what
δὲ παρακληθῆναί με σὺ φῄς, περὶ τούτων ἀποφανοῦμαι.
but to-have-been-summoned me you say about these I-shall-declare
συμβουλεύω γάρ σοι μήτε κατακάειν τὸν λόγον μήτ'
I-advise for you neither to-burn the speech nor
ἀφανίζειν, ἀλλ' εἴ τινος ἐνδεής ἐστι, διορθώσαντα καὶ
to-destroy but if anything lacking it-is having-corrected and

προσγράψαντα πάσας τὰς διατριβὰς τὰς περὶ αὐτὸν
having-added all the discussions the about it
γεγενημένας διδόναι τοῖς βουλομένοις λαμβάνειν,
having-occurred to-give to-the-ones wishing to-take
263 εἴπερ βούλει χαρίσασθαι μὲν τοῖς ἐπιεικεστάτοις τῶν
if-indeed you-wish to-gratify indeed the most-decent of-the
Ἑλλήνων καὶ τοῖς ὡς ἀληθῶς φιλοσοφοῦσιν ἀλλὰ μὴ
Greeks and the-ones as truly philosophizing but not
προσποιουμένοις, λυπῆσαι δὲ τοὺς θαυμάζοντας μὲν τὰ
pretending to-pain but the-ones admiring indeed the
σὰ μᾶλλον τῶν ἄλλων, λοιδορουμένους δὲ τοῖς λόγοις
your-things more than-the others reviling but the speeches
τοῖς σοῖς ἐν τοῖς ὄχλοις τοῖς πανηγυρικοῖς, ἐν οἷς πλείους
the your in the crowds the festival in which more
εἰσὶν οἱ καθεύδοντες τῶν ἀκροωμένων, καὶ προσδοκῶντας,
are the-ones sleeping of-the hearers and expecting
ἢν παρακρούσωνται τοὺς τοιούτους, ἐναμίλλους τοὺς αὑτῶν
if they-deceive the such rivals the their-own
γενήσεσθαι τοῖς ὑπὸ σοῦ γεγραμμένοις, κακῶς εἰδότας
to-be-going-to-become to-the-things by you written badly knowing
ὅτι πλέον ἀπολελειμμένοι τῶν σῶν εἰσιν ἢ τῆς Ὁμήρου
that more left-behind than-the yours they-are than of-the of-Homer
δόξης οἱ περὶ τὴν αὐτὴν ἐκείνῳ ποίησιν γεγονότες."
glory the-ones about the same as-he poetry having-been
264 ταῦτ' εἰπόντος αὐτοῦ καὶ τοὺς παρόντας ἀξιώσαντος
these-things having-said him and the present having-asked
ἀποφήνασθαι περὶ ὧν παρεκλήθησαν, οὐκ ἐθορύβησαν, ὃ
to-declare about what they-were-summoned not they-applauded which
ποιεῖν εἰώθασιν ἐπὶ τοῖς χαριέντως διειλεγμένοις, ἀλλ'
to-do they-are-accustomed at the-ones gracefully having-discoursed but
ἀνεβόησαν ὡς ὑπερβαλλόντως εἰρηκότος, καὶ περιστάντες
they-shouted as exceedingly having-spoken and having-stood-around

αὐτὸν ἐπῄνουν, ἐζήλουν, ἐμακάριζον, καὶ προσθεῖναι μὲν
him they-praised envied counted-blessed and to-add indeed
οὐδὲν εἶχον τοῖς εἰρημένοις οὐδ' ἀφελεῖν, συναπεφαίνοντο
nothing had to-the things-said nor to-take-away they-joined-in-declaring
δὲ καὶ συνεβούλευόν μοι ποιεῖν ἅπερ ἐκεῖνος παρῄνεσεν.
but and joined-in-advising me to-do what-very he advised
οὐ μὴν οὐδ' ἐγὼ παρεστὼς ἐσιώπων, ἀλλ' ἐπῄνεσα 265
not however not-even I standing-by was-silent but I-praised
τήν τε φύσιν αὐτοῦ καὶ τὴν ἐπιμέλειαν, περὶ δὲ τῶν
the both nature his and the diligence about but the
ἄλλων οὐδὲν ἐφθεγξάμην ὧν εἶπεν, οὔθ' ὡς ἔτυχε ταῖς
others nothing I-uttered of-what he-said either how he-hit-on in-the
ὑπονοίαις τῆς ἐμῆς διανοίας οὔθ' ὡς διήμαρτεν, ἀλλ' εἴων
conjectures of-the my mind or how he-missed but I-let
αὐτὸν οὕτως ἔχειν ὥσπερ αὐτὸς αὑτὸν διέθηκεν.
him so to-be as himself himself disposed
περὶ μὲν οὖν ὧν ὑπεθέμην ἱκανῶς εἰρῆσθαι νομίζω· τὸ 266
about indeed then what I-proposed sufficiently to-have-been-said I-think the
γὰρ ἀναμιμνήσκειν καθ' ἕκαστον τῶν εἰρημένων οὐ πρέπει
for to-recall by each of-the things-said not befits
τοῖς λόγοις τοῖς τοιούτοις· βούλομαι δὲ διαλεχθῆναι περὶ
to-the speeches the such I-wish but to-discourse about
τῶν ἰδίᾳ μοι περὶ τὸν λόγον συμβεβηκότων. ἐγὼ
the-things privately to-me about the speech having-happened I
γὰρ ἐνεστησάμην μὲν αὐτὸν ἔτη γεγονὼς ὅσα περ
for began indeed it years having-become as-many-as very
ἐν ἀρχῇ προεῖπον·
in beginning I-said-before
ἤδη δὲ τῶν ἡμισέων γεγραμμένων ἐπιγενομένου μοι 267
already and of-the half written having-come-upon me
νοσήματος ῥηθῆναι μὲν οὐκ εὐπρεποῦς, δυναμένου δ'
a-disease to-be-spoken indeed not seemly able but

ἀναιρεῖν οὐ μόνον τοὺς πρεσβυτέρους ἐν τρισὶν ἢ τέτταρσιν
to-kill not only the older in three or four
ἡμέραις ἀλλὰ καὶ τῶν ἀκμαζόντων πολλούς, τούτῳ
days but also of-the-ones in-their-prime many with-this
διατελῶ τρεῖ ἔτη μαχόμενος, οὕτω φιλοπόνως ἑκάστην
I-continue three years fighting so industriously each
τὴν ἡμέραν διάγων, ὥστε τοὺς εἰδότας καὶ τοὺς παρὰ
the day spending that the-ones knowing and the-ones from
τούτων πυνθανομένους μᾶλλόν με θαυμάζειν διὰ τὴν
these learning more me to-admire because-of the
καρτερίαν ταύτην ἢ δι' ἃ πρότερον ἐπῃνούμην.
endurance this than because-of what before I-was-praised
268 ἤδη δ' ἀπειρηκότος καὶ διὰ τὴν νόσον καὶ διὰ
already and having-given-up both because-of the disease and because-of
τὸ γῆρας, τῶν ἐπισκοπούντων τινές με καὶ πολλάκις
the old-age of-the-ones visiting some me and often
ἀνεγνωκότων τὸ μέρος τοῦ λόγου τὸ γεγραμμένον, ἐδέοντό
having-read the part of-the speech the written begged
μου καὶ συνεβούλευον μὴ καταλιπεῖν αὐτὸν ἡμιτελῆ μηδ'
me and advised not to-leave it half-finished nor
ἀδιέργαστον, ἀλλὰ πονῆσαι μικρὸν χρόνον καὶ προσέχειν
unfinished but to-toil short time and to-turn
τοῖς λοιποῖς τὸν νοῦν.
to-the remaining-parts the mind
269 οὐχ ὁμοίως δὲ διελέγοντο περὶ τούτων τοῖς ἀφοσιουμένοις,
not alike and they-discoursed about these to-the-ones discharging-a-duty
ἀλλ' ὑπερεπαινοῦντες μὲν τὰ γεγραμμένα, τοιαῦτα
but over-praising indeed the-things written such
δὲ λέγοντες, ὧν εἴ τινες ἤκουον μήτε συνήθεις ἡμῖν
but saying which if some heard neither intimate with-us
ὄντες μήτ' εὔνοιαν μηδεμίαν ἔχοντες, οὐκ ἔστιν ὅπως
being nor goodwill any having not it-is how

οὐκ ἂν ὑπέλαβον τοὺς μὲν φενακίζειν, ἐμὲ δὲ
not — they-would-have-supposed the-ones indeed to-cheat me but
διεφθάρθαι καὶ παντάπασιν εἶναι μωρόν,
to-have-been-corrupted and altogether to-be foolish
εἰ πείσομαι τοῖς λεγομένοις. οὕτω δ' ἔχων ἐφ' οἷς 270
if I-shall-obey the-things said so and being at what
εἰπεῖν ἐτόλμησαν ἐπείσθην τί γὰρ δεῖ μακρολογεῖν;
to-say they-dared I-was-persuaded why for is-it-necessary to-speak-at-length
γενέσθαι πρὸς τῇ τῶν λοιπῶν πραγματείᾳ γεγονὼς
to-become at the of-the remaining-parts labor having-become
μὲν ἔτη τρία μόνον ἀπολείποντα τῶν ἑκατόν, οὕτω
indeed years three only lacking of-the hundred so
δὲ διακείμενος ὡς ἕτερος ἔχων οὐχ ὅπως γράφειν ἂν
but disposed as another having not only to-write —
λόγον ἐπεχείρησεν, ἀλλ' οὐδ' ἄλλου δεικνύοντος καὶ
speech would-have-attempted but not-even another showing and
πονήσαντος ἠθέλησεν ἀκροατὴς γενέσθαι.
having-toiled would-have-wished hearer to-become
τίνος οὖν ἕνεκα ταῦτα διῆλθον; οὐ συγγνώμης τυχεῖν 271
of-what then for-the-sake these-things did-I-go-through not pardon to-obtain
ἀξιῶν ὑπὲρ τῶν εἰρημένων, οὐ γὰρ οὕτως οἶομαι
thinking-fit for the things-said not for so I-think
διειλέχθαι περὶ αὐτῶν, ἀλλὰ δηλῶσαι βουλόμενος τά τε
to-have-discoursed about them but to-make-clear wishing the both
περὶ ἐμὲ γεγενημένα, καὶ τῶν ἀκροατῶν ἐπαινέσαι μὲν
about me having-happened and of-the hearers to-praise indeed
τοὺς τόν τε λόγον ἀποδεχομένους τοῦτον καὶ τῶν ἄλλων
the-ones the both speech approving this and than-the others
σπουδαιοτέρους καὶ φιλοσοφωτέρους εἶναι νομίζοντας τούς τε
more-earnest and more-philosophical to-be thinking the both
διδασκαλικοὺς καὶ τεχνικοὺς τῶν πρὸς τὰς ἐπιδείξεις καὶ τοὺς
didactic and artistic of-the for the displays and the

ἀγῶνας γεγραμμένων, καὶ τοὺς τῆς ἀληθείας στοχαζομένους
contests written and the-ones the truth aiming-at
τῶν τὰς δόξας τῶν ἀκροωμένων παρακρούεσθαι
than-the-ones the opinions of-the hearers to-deceive
ζητούντων, καὶ τοὺς ἐπιπλήττοντας τοῖς ἁμαρτανομένοις καὶ
seeking and the-ones rebuking the errors and
νουθετοῦντας τῶν πρὸς ἡδονὴν καὶ χάριν λεγομένων,
admonishing than-the-ones for pleasure and favor spoken
272 συμβουλεῦσαι δὲ τοῖς τἀναντία τούτων γιγνώσκουσι
to-advise and the-ones the-opposite of-these judging
πρῶτον μὲν μὴ πιστεύειν ταῖς αὑτῶν γνώμαις, μηδὲ
first indeed not to-trust the their-own opinions nor
νομίζειν ἀληθεῖς εἶναι τὰς κρίσεις τὰς ὑπὸ τῶν ῥᾳθυμούντων
to-think true to-be the judgments the by the idle
γιγνομένας, ἔπειτα μὴ προπετῶς ἀποφαίνεσθαι περὶ ὧν
made then not rashly to-declare about what
οὐκ ἴσασιν, ἀλλὰ περιμένειν ἕως ἂν ὁμονοῆσαι δυνηθῶσι
not they-know but to-wait until — to-agree they-be-able
τοῖς τῶν ἐπιδεικνυμένων πολλὴν ἐμπειρίαν ἔχουσιν·
with-the of-the displaying much experience having-ones
τῶν γὰρ οὕτω διοικούντων τὰς ἑαυτῶν διανοίας οὐκ
of-the-ones for so managing the their-own minds not
ἔστιν ὅστις ἂν τοὺς τοιούτους ἀνοήτους εἶναι νομίσειεν.
there-is who — the such foolish to-be would-think

ISOCRATES

ΕΥΑΓΟΡΑΣ

Evagoras

I · THE GIFT OF A SPEECH

Seeing Nicocles honor his father's tomb with offerings, choruses, and contests, Isocrates thought Evagoras, if the dead perceive anything, would welcome most a speech recounting his deeds, since men of honor prefer praise to costly display. No one has yet praised a man in prose, as the poets do in verse; the poets have every ornament, while prose has none, yet he will try. Evagoras' ancestry is the finest: he descends from Zeus through Aeacus, whose son Telamon fought with Heracles against Laomedon while Peleus fought the Centaurs and married Thetis, and from Teucer, son of Telamon, who after Troy sailed to Cyprus, founded Salamis, and left the kingship to his descendants. Later a Phoenician exile was received by the king of Salamis, betrayed him, seized the rule, and handed the island to the Great King, bringing the city into barbarism. In this state Evagoras was born; Isocrates passes over the portents of his birth and speaks only of what is agreed.

ὁρῶν, ὦ Νικόκλεις, τιμῶντά σε τὸν τάφον τοῦ πατρὸς οὐ 1
seeing O Nicocles honoring you the tomb of-the father not
μόνον τῷ πλήθει καὶ τῷ κάλλει τῶν ἐπιφερομένων
only with-the abundance and with-the beauty of-the offerings
ἀλλὰ καὶ χοροῖς καὶ μουσικῇ καὶ γυμνικοῖς ἀγῶσιν, ἔτι
but also with-dances and music and athletic contests further
δὲ πρὸς τούτοις ἵππων τε καὶ τριήρων ἁμίλλαις, καὶ
and besides these of-horses both and of-triremes with-races and
λείποντ' οὐδεμίαν τῶν τοιούτων ὑπερβολήν,
leaving no of-the such excess
ἡγησάμην Εὐαγόραν, εἴ τις ἐστὶν αἴσθησις τοῖς 2
I-thought Evagoras if any is perception for-the
τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, εὐμενῶς
dead about the-things here happening kindly
μὲν ἀποδέχεσθαι καὶ ταῦτα, καὶ χαίρειν ὁρῶντα τήν τε
indeed to-accept also these-things and to-rejoice seeing the both
περὶ αὐτὸν ἐπιμέλειαν καὶ τὴν σὴν μεγαλοπρέπειαν, πολὺ
about him care and the your magnificence much

δ' ἂν ἔτι πλείω χάριν ἔχειν ἢ τοῖς ἄλλοις ἅπασιν, εἴ
but — still more gratitude to-have than to-the others all if
τις δυνηθείη περὶ τῶν ἐπιτηδευμάτων αὐτοῦ καὶ τῶν
anyone could-be-able about the pursuits his and the
κινδύνων ἀξίως διελθεῖν τῶν ἐκείνῳ πεπραγμένων·
dangers worthily to-go-through the by-him done
3 εὑρήσομεν γὰρ τοὺς φιλοτίμους καὶ μεγαλοψύχους
we-shall-find for the ambitious and great-souled
τῶν ἀνδρῶν οὐ μόνον ἀντὶ τῶν τοιούτων ἐπαινεῖσθαι
of-the men not only for the such to-be-praised
βουλομένους ἀλλ' ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς
wishing but instead-of the to-live to-die gloriously
αἱρουμένους, καὶ μᾶλλον περὶ τῆς δόξης ἢ τοῦ βίου
choosing and more about the glory than the life
σπουδάζοντας, καὶ πάντα ποιοῦντας, ὅπως ἀθάνατον τὴν
being-earnest and all-things doing so-that immortal the
περὶ αὐτῶν μνήμην καταλείψουσιν.
about them memory they-may-leave
4 αἱ μὲν οὖν δαπάναι τῶν μὲν τοιούτων οὐδὲν ἐξεργάζονται,
the indeed then expenditures of-the indeed such nothing accomplish
τοῦ δὲ πλούτου σημεῖόν εἰσιν· οἱ δὲ περὶ τὴν μουσικὴν
of-the but wealth sign are the-ones but about the music
καὶ τὰς ἄλλας ἀγωνίας ὄντες, οἱ μὲν τὰς δυνάμεις
and the other contests being the-ones indeed the powers
τὰς αὐτῶν, οἱ δὲ τὰς τέχνας ἐπιδειξάμενοι, σφᾶς
the their the-others but the arts having-displayed them-
αὐτοὺς ἐντιμοτέρους κατέστησαν· ὁ δὲ λόγος εἰ καλῶς
-selves more-honored made the but speech if well
διέλθοι τὰς ἐκείνου πράξεις, ἀείμνηστον ἂν τὴν
it-should-go-through the his actions ever-remembered — the
ἀρετὴν τὴν Εὐαγόρου παρὰ πᾶσιν ἀνθρώποις ποιήσειεν.
virtue the of-Evagoras among all men would-make

ἐχρῆν μὲν οὖν καὶ τοὺς ἄλλους ἐπαινεῖν τοὺς ἐφ᾽ αὑτῶν 5
it-was-right indeed then also the others to-praise the-ones in their-own-time
ἄνδρας ἀγαθοὺς γεγενημένους, ἵν᾽ οἵ τε δυνάμενοι τὰ
men good having-become so-that the-ones both able the
τῶν ἄλλων ἔργα κοσμεῖν ἐν εἰδόσι ποιούμενοι τοὺς
of-the others deeds to-adorn among knowing-people making the
λόγους ταῖς ἀληθείαις ἐχρῶντο περὶ αὐτῶν, οἵ τε νεώτεροι
speeches the truths might-use about them the-ones and younger
φιλοτιμοτέρως διέκειντο πρὸς τὴν ἀρετήν, εἰδότες, ὅτι
more-ambitiously might-be-disposed toward the virtue knowing that
τούτων εὐλογήσονται μᾶλλον ὧν ἂν ἀμείνους σφᾶς
than-these they-will-be-eulogized more than-whom — better them-
αὐτοὺς παράσχωσιν. νῦν δὲ τίς οὐκ ἂν ἀθυμήσειεν,
-selves they-show now but who not — would-lose-heart
ὅταν ὁρᾷ τοὺς μὲν περὶ τὰ Τρωϊκὰ καὶ τοὺς ἐπέκεινα 6
whenever he-sees the-ones indeed about the Trojan-affairs and the-ones beyond
γενομένους ὑμνουμένους καὶ τραγῳδουμένους, αὐτὸν δὲ
having-been hymned and made-into-tragedies himself but
προειδῇ, μηδ᾽ ἂν ὑπερβάλλῃ τὰς ἐκείνων ἀρετάς, μηδέποτε
foresees not-even if he-surpass the of-those virtues never
τοιούτων ἐπαίνων ἀξιωθησόμενον; τούτων δ᾽ αἴτιος ὁ
of-such praises going-to-be-deemed-worthy of-these and cause the
φθόνος, ᾧ τοῦτο μόνον ἀγαθὸν πρόσεστιν, ὅτι μέγιστον
envy to-which this alone good belongs that greatest
κακὸν τοῖς ἔχουσίν ἐστιν. οὕτω γάρ τινες δυσκόλως
evil to-the-ones having it-is so for some ill
πεφύκασιν, ὥσθ᾽ ἥδιον ἂν εὐλογουμένων ἀκούοιεν,
are-by-nature that more-gladly — eulogized they-would-hear-of-men
οὓς οὐκ ἴσασιν εἰ γεγόνασιν, ἢ τούτων, ὑφ᾽ ὧν εὖ
whom not they-know whether they-have-lived than these by whom well
πεπονθότες αὐτοὶ τυγχάνουσιν.
having-been-treated themselves they-happen

7 οὐ μὴν δουλευτέον τοὺς νοῦν ἔχοντας τοῖς οὕτω κακῶς
not however must-be-enslaved the-ones sense having to-the-ones so badly
φρονοῦσιν, ἀλλὰ τῶν μὲν τοιούτων ἀμελητέον, τοὺς δ'
thinking but the indeed such must-be-disregarded the-ones but
ἄλλους ἐθιστέον ἀκούειν, περὶ ὧν καὶ λέγειν δίκαιόν
others must-be-accustomed to-hear about what also to-speak just
ἐστιν, ἄλλως τ' ἐπειδὴ καὶ τὰς ἐπιδόσεις ἴσμεν γιγνομένας
it-is otherwise both since also the advances we-know arising
καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἁπάντων οὐ διὰ τοὺς
both of-the arts and of-the others all not through the-ones
ἐμμένοντας τοῖς καθεστῶσιν ἀλλὰ διὰ τοὺς ἐπανορθοῦντας
abiding-by the established-things but through the-ones correcting
καὶ τολμῶντας ἀεί τι κινεῖν τῶν μὴ καλῶς ἐχόντων.
and daring always something to-move of-the-things not well being
8 οἶδα μὲν οὖν, ὅτι χαλεπόν ἐστιν, ὃ μέλλω ποιεῖν,
I-know indeed then that hard it-is what I-am-going to-do
ἀνδρὸς ἀρετὴν διὰ λόγων ἐγκωμιάζειν. σημεῖον δὲ
of-a-man virtue through speeches to-eulogize sign and
μέγιστον· περὶ μὲν γὰρ ἄλλων πολλῶν καὶ παντοδαπῶν
greatest about indeed for others many and various
λέγειν τολμῶσιν οἱ περὶ τὴν φιλοσοφίαν ὄντες, περὶ
to-speak dare the-ones about the philosophy being about
δὲ τῶν τοιούτων οὐδεὶς πώποτ' αὐτῶν συγγράφειν
but the such no-one ever of-them to-compose
ἐπεχείρησεν. καὶ πολλὴν αὐτοῖς ἔχω συγγνώμην. τοῖς μὲν
attempted and much for-them I-have pardon to-the indeed
γὰρ ποιηταῖς πολλοὶ δέδονται κόσμοι·
for poets many are-given adornments
9 καὶ γὰρ πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις οἷόν
and for consorting the gods with-the men possible
τ' αὐτοῖς ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους
— *for-them to-make both conversing and fighting-alongside*

οἷς ἂν βουληθῶσι, καὶ περὶ τούτων δηλῶσαι μὴ μόνον
whomever — they-wish and about these to-make-clear not only
τοῖς τεταγμένοις ὀνόμασιν, ἀλλὰ τὰ μὲν ξένοις,
with-the established words but the-things indeed with-foreign
τὰ δὲ καινοῖς, τὰ δὲ μεταφοραῖς, καὶ μηδὲν
the-things but with-new the-things but with-metaphors and nothing
παραλιπεῖν ἀλλὰ πᾶσι τοῖς εἴδεσι διαποικῖλαι τὴν ποίησιν·
to-omit but with-all the forms to-embroider the poetry
τοῖς δὲ περὶ τοὺς λόγους οὐδὲν ἔξεστι τῶν τοιούτων, ἀλλ' 10
for-the-ones but about the speeches nothing is-allowed of-the such but
ἀποτόμως καὶ τῶν ὀνομάτων τοῖς πολιτικοῖς μόνον καὶ τῶν
strictly both of-the words the political only and of-the
ἐνθυμημάτων τοῖς περὶ αὐτὰς τὰς πράξεις ἀναγκαῖόν ἐστι
reflections the-ones about themselves the facts necessary it-is
χρῆσθαι. πρὸς δὲ τούτοις οἱ μὲν μετὰ μέτρων καὶ ῥυθμῶν
to-use besides and these the-ones indeed with meters and rhythms
ἅπαντα ποιοῦσιν, οἱ δ' οὐδενὸς τούτων κοινωνοῦσιν·
all-things make the-ones but in-none of-these share
ἃ τοσαύτην ἔχει χάριν, ὥστ' ἂν καὶ τῇ λέξει καὶ τοῖς
which so-much has charm that if both in-the style and in-the
ἐνθυμήμασιν ἔχῃ κακῶς, ὅμως αὐταῖς ταῖς εὐρυθμίαις
reflections it-be badly nevertheless by-the-very the good-rhythms
καὶ ταῖς συμμετρίαις ψυχαγωγοῦσι τοὺς ἀκούοντας.
and the symmetries they-lead-the-souls-of the hearers
γνοίη δ' ἄν τις ἐκεῖθεν τὴν δύναμιν αὐτῶν· ἢν γάρ 11
could-know and — anyone from-there the power of-them if for
τις τῶν ποιημάτων τῶν εὐδοκιμούντων τὰ μὲν ὀνόματα
anyone of-the poems the well-reputed the indeed words
καὶ τὰς διανοίας καταλίπῃ, τὸ δὲ μέτρον διαλύσῃ,
and the thoughts leaves the but meter dissolves
φανήσεται πολὺ καταδεέστερα τῆς δόξης ἧς νῦν ἔχομεν
it-will-appear much inferior than-the reputation which now we-have

περὶ αὐτῶν. ὅμως δὲ καίπερ τοσοῦτον πλεονεκτούσης
about them nevertheless but although so-much having-the-advantage
τῆς ποιήσεως, οὐκ ὀκνητέον ἀλλ᾽ ἀποπειρατέον τῶν
the poetry not one-must-shrink but must-be-attempted of-the
λόγων ἐστίν, εἰ καὶ τοῦτο δυνήσονται, τοὺς ἀγαθοὺς
speeches it-is whether also this they-will-be-able the good
ἄνδρας εὐλογεῖν μηδὲν χεῖρον τῶν ἐν ταῖς ᾠδαῖς
men to-eulogize in-nothing worse than-the-ones in the songs
καὶ τοῖς μέτροις ἐγκωμιαζόντων.
and the meters eulogizing

12 πρῶτον μὲν οὖν περὶ τῆς φύσεως τῆς Εὐαγόρου, καὶ
first indeed then about the nature the of-Evagoras and
τίνων ἦν ἀπόγονος, εἰ καὶ πολλοὶ προεπίστανται,
of-whom he-was descendant if even many know-beforehand
δοκεῖ μοι πρέπειν κἀμὲ τῶν ἄλλων ἕνεκα διελθεῖν
it-seems to-me to-befit me-too of-the others for-the-sake to-go-through
περὶ αὐτῶν, ἵνα πάντες εἰδῶσιν, ὅτι καλλίστων αὐτῷ
about them so-that all may-know that finest for-him
καὶ μεγίστων παραδειγμάτων καταλειφθέντων οὐδὲν
and greatest examples having-been-left in-nothing
καταδεέστερον αὐτὸν ἐκείνων παρέσχεν.
inferior himself than-those he-showed

13 ὁμολογεῖται μὲν γὰρ τοὺς ἀπὸ Διὸς εὐγενεστάτους
it-is-agreed indeed for the-ones from Zeus noblest
τῶν ἡμιθέων εἶναι, τούτων δ᾽ αὐτῶν οὐκ ἔστιν ὅστις
of-the demigods to-be of-these and themselves not there-is who
οὐκ ἂν Αἰακίδας προκρίνειεν· ἐν μὲν γὰρ τοῖς ἄλλοις
not — the-Aeacidae would-prefer in indeed for the other
γένεσιν εὑρήσομεν τοὺς μὲν ὑπερβάλλοντας, τοὺς δὲ
races we-shall-find the-ones indeed surpassing the-ones but

καταδεεστέρους ὄντας, οὗτοι δ' ἅπαντες ὀνομαστότατοι
inferior being these but all most-renowned
τῶν καθ' αὐτοὺς γεγόνασιν.
of-the-ones in their-time have-been
τοῦτο μὲν γὰρ Αἰακὸς ὁ Διὸς μὲν ἔκγονος, τοῦ δὲ 14
this indeed for Aeacus the of-Zeus indeed offspring of-the and
γένους τοῦ Τευκριδῶν πρόγονος, τοσοῦτον διήνεγκεν,
race the of-the-Teucridae ancestor so-much excelled
ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἕλλησι καὶ πολλῶν
that having-occurred droughts among the Greeks and many
ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς
men having-perished when the greatness of-the disaster
ὑπερέβαλλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες
exceeded came the leaders of-the cities supplicating
αὐτόν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐσεβείας
him thinking through the kinship and the piety
τῆς ἐκείνου τάχιστ' ἂν εὑρέσθαι παρὰ τῶν θεῶν τῶν
the his most-quickly — to-obtain from the gods from-the
παρόντων κακῶν ἀπαλλαγήν.
present evils release
σωθέντες δὲ καὶ τυχόντες ὧν ἐδεήθησαν, ἱερὸν ἐν 15
having-been-saved and also having-obtained what they-begged a-temple in
Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὗπερ ἐκεῖνος
Aegina they-established common of-the Greeks where-very he
ἐποιήσατο τὴν εὐχήν. καὶ κατ' ἐκεῖνόν τε τὸν χρόνον, ἕως
made the prayer and in that both the time while
ἦν μετ' ἀνθρώπων, μετὰ καλλίστης ὢν δόξης διετέλεσεν·
he-was among men with finest being reputation he-continued
ἐπειδή τε μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι
when and he-changed the life it-is-said beside Pluto
καὶ Κόρῃ μεγίστας τιμὰς ἔχων παρεδρεύειν ἐκείνοις.
and Kore greatest honors having to-sit-beside them

16 τούτου δὲ παῖδες ἦσαν Τελαμὼν καὶ Πηλεύς, ὧν ὁ μὲν
of-him and sons were Telamon and Peleus of-whom the indeed
ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος
one with Heracles against Laomedon having-campaigned
ἀριστείων ἠξιώθη, Πηλεὺς δ' ἔν τε τῇ μάχῃ τῇ πρὸς
of-the-prize-of-valor was-deemed-worthy Peleus but in both the battle the against
Κενταύρους ἀριστεύσας καὶ κατὰ πολλοὺς ἄλλους κινδύνους
Centaurs having-excelled and in many other dangers
εὐδοκιμήσας Θέτιδι τῇ Νηρέως, θνητὸς ὢν ἀθανάτῃ,
having-been-well-thought-of Thetis the daughter-of-Nereus mortal being immortal
συνῴκησε, καὶ μόνου τούτου φασὶ τῶν προγεγενημένων
married and alone of-him they-say of-the-ones before
ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ᾄσθῆναι.
by gods at the wedding wedding-song to-have-been-sung

17 τούτοιν δ' ἑκατέρου, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος
of-these-two and of-each of-Telamon indeed Ajax and Teucer
ἐγενέσθην, Πηλέως δ' Ἀχιλλεύς, οἳ μέγιστον καὶ
were-born of-Peleus but Achilles who greatest and
σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς· οὐ γὰρ ἐν
clearest proof gave of-the their virtue not for in
ταῖς αὐτῶν πόλεσι μόνον ἐπρώτευσαν, οὐδ' ἐν τοῖς τόποις,
the their cities only they-were-foremost nor in the places
ἐν οἷς κατῴκουν, ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ
in which they-dwelt but expedition for-the Greeks against
τοὺς βαρβάρους γενομένης, καὶ πολλῶν μὲν ἑκατέρων
the barbarians having-arisen and many indeed on-each-side
ἀθροισθέντων,
having-been-gathered

18 οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς
none and of-the renowned having-been-left-out in these the
κινδύνοις Ἀχιλλεὺς μὲν ἁπάντων διήνεγκεν, Αἴας δὲ μετ'
dangers Achilles indeed all excelled Ajax but after

ἐκεῖνον ἠρίστευσε, Τεῦκρος δὲ τῆς τε τούτων συγγενείας
him was-best Teucer but of-the both their kinship
ἄξιος καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ
worthy and of-the others than-none worse having-become when
Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνά
Troy he-helped-take having-come to Cyprus Salamis
τε κατῴκισεν, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ
both he-founded same-named having-made-it of-the formerly his
πατρίδος οὔσης, καὶ τὸ γένος τὸ νῦν βασιλεῦον κατέλιπεν.
fatherland being and the race the now reigning left
τὰ μὲν οὖν ἐξ ἀρχῆς Εὐαγόρᾳ παρὰ τῶν προγόνων 19
the-things indeed then from beginning to-Evagoras from the ancestors
ὑπάρξαντα τηλικαῦτα τὸ μέγεθός ἐστιν. τοῦτον δὲ τὸν
belonging so-great in-the size are this and the
τρόπον τῆς πόλεως κατοικισθείσης κατὰ μὲν ἀρχὰς
way the city having-been-founded at indeed first
οἱ γεγονότες ἀπὸ Τεύκρου τὴν βασιλείαν εἶχον, χρόνῳ
the-ones descended from Teucer the kingship held in-time
δ' ὕστερον ἀφικόμενος ἐκ Φοινίκης ἀνὴρ φυγὰς καὶ
but later having-come from Phoenicia a-man exile and
πιστευθεὶς ὑπὸ τοῦ τότε βασιλεύοντος καὶ μεγάλας
trusted by the then reigning and great
δυναστείας λαβὼν οὐ χάριν ἔσχε τούτων,
dominions having-got not gratitude had for-these
ἀλλὰ κακὸς μὲν γενόμενος περὶ τὸν ὑποδεξάμενον, δεινὸς 20
but base indeed having-become toward the-one having-received-him clever
δὲ πρὸς τὸ πλεονεκτῆσαι, τὸν μὲν εὐεργέτην ἐξέβαλεν,
but for the to-get-the-better the indeed benefactor he-expelled
αὐτὸς δὲ τὴν βασιλείαν κατέσχεν. ἀπιστῶν δὲ τοῖς
himself but the kingship seized distrusting and the
πεπραγμένοις καὶ βουλόμενος ἀσφαλῶς κατασκευάσασθαι
things-done and wishing safely to-establish

τὰ περὶ αὐτὸν τήν τε πόλιν ἐξεβαρβάρωσε καὶ τὴν
the-things about himself the both city he-barbarized and the
νῆσον ὅλην βασιλεῖ τῷ μεγάλῳ κατεδούλωσεν.
island whole to-the-king the great enslaved
21 οὕτω δὲ τῶν πραγμάτων καθεστώτων καὶ τῶν ἐκγόνων
so and the affairs being-established and the descendants
τῶν ἐκείνου τὴν ἀρχὴν ἐχόντων Εὐαγόρας γίγνεται· περὶ
the his the rule holding Evagoras is-born about
οὗ τὰς μὲν φήμας καὶ τὰς μαντείας καὶ τὰς ὄψεις
whom the indeed reports and the prophecies and the visions
τὰς ἐν τοῖς ὕπνοις γενομένας, ἐξ ὧν μειζόνως ἂν
the in the sleep having-occurred from which more-greatly —
φανείη γεγονὼς ἢ κατ' ἄνθρωπον, αἱροῦμαι
he-would-appear having-been-born than according-to man I-choose
παραλιπεῖν, οὐκ ἀπιστῶν τοῖς λεγομένοις, ἀλλ' ἵνα
to-omit not disbelieving the-things said but so-that
πᾶσι ποιήσω φανερόν, ὅτι τοσούτου δέω πλασάμενος
to-all I-may-make evident that so-far I-am-from having-fabricated
εἰπεῖν τι περὶ τῶν ἐκείνῳ πεπραγμένων, ὥστε καὶ
to-say anything about the-things by-him done that even
τῶν ὑπαρχόντων ἀφίημι τὰ τοιαῦτα, περὶ ὧν ὀλίγοι
the existing-things I-let-go the such about which few
τινὲς ἐπίστανται καὶ μὴ πάντες οἱ πολῖται συνίσασιν.
some know and not all the citizens are-aware
ἄρξομαι δ' ἐκ τῶν ὁμολογουμένων λέγειν περὶ αὐτοῦ.
I-shall-begin and from the agreed-things to-speak about him

II · EVAGORAS TAKES THE THRONE

As a boy he excelled in beauty, strength, and temperance, and as a man in courage, wisdom, and justice. The kings feared him and the divine power arranged that another should do the impious deed while he won the throne justly. When one of the powerful murdered the tyrant and sought to seize Evagoras, he fled to Soli in Cilicia, returned with about fifty men, entered the city by night, fought in the palace, and took the kingship. Isocrates sets this deed above all others: Cyrus won his empire with a Persian army, while Evagoras won his with fifty men against the whole city, risking his own life. No mortal, demigod, or immortal won a kingdom more nobly. As king he neither neglected nor improvised his affairs, but spent most of his time inquiring and deliberating, thinking that a well-prepared mind would make a well-ordered kingship.

παῖς μὲν γὰρ ὢν ἔσχε κάλλος καὶ ῥώμην καὶ σωφροσύνην, 22
a-boy indeed for being he-had beauty and strength and temperance
ἅπερ τῶν ἀγαθῶν πρεπωδέστατα τοῖς τηλικούτοις
which-very of-the goods most-fitting to-the so-young
ἐστίν. καὶ τούτων μάρτυρας ἄν τις ποιήσαιτο, τῆς μὲν
are and of-these witnesses — anyone could-make of-the indeed
σωφροσύνης τοὺς συμπαιδευθέντας τῶν πολιτῶν, τοῦ
temperance the-ones schooled-with-him of-the citizens of-the
δὲ κάλλους ἅπαντας τοὺς ἰδόντας, τῆς δὲ ῥώμης τοὺς
but beauty all the-ones having-seen of-the but strength the-ones
θεασαμένους τοὺς ἀγῶνας, ἐν οἷς ἐκεῖνος τῶν ἡλικιωτῶν
having-watched the contests in which he of-the age-mates
ἐκρατίστευσεν.
was-best
ἀνδρὶ δὲ γενομένῳ ταῦτά τε πάντα συνηυξήθη καὶ πρὸς 23
to-the-man and having-become these-things both all were-increased and besides
τούτοις ἀνδρία προσεγένετο καὶ σοφία καὶ δικαιοσύνη,
these courage was-added and wisdom and justice

καὶ ταῦτ᾽ οὐ μέσως οὐδ᾽ ὥσπερ ἑτέροις τισίν, ἀλλ᾽
and these-things not moderately nor as in-others some but
ἕκαστον αὐτῶν εἰς ὑπερβολήν· τοσοῦτον γὰρ καὶ ταῖς
each of-them to excess so-much for both in-the
τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διήνεγκεν,
of-the body and in-the of-the soul virtues he-excelled
24 ὥσθ᾽ ὁπότε μὲν αὐτὸν ὁρῷεν οἱ τότε βασιλεύοντες,
that whenever indeed him saw the then reigning
ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς, ἡγουμένους
to-be-astounded and to-fear about the rule thinking
οὐχ οἷόν τ᾽ εἶναι τὸν τοιοῦτον τὴν φύσιν ἐν ἰδιώτου
not possible — to-be the such in-the nature in of-a-private-man
μέρει διαγαγεῖν, ὁπότε δ᾽ εἰς τοὺς τρόπους ἀποβλέψειαν,
part to-pass-life whenever but to the character they-looked
οὕτω σφόδρα πιστεύειν, ὥστ᾽ εἰ καί τις ἄλλος τολμήῃ
so strongly to-trust that if even anyone other should-dare
περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς
against them to-err to-think Evagoras for-them
ἔσεσθαι βοηθόν.
to-be-going-to-be helper
25 καὶ τοσοῦτον τῆς δόξης παραλλαττούσης οὐδετέρου τούτων
and so-much the opinion varying in-neither of-these
ἐψεύσθησαν· οὔτε γὰρ ἰδιώτης ὢν διετέλεσεν οὔτε περὶ
they-were-deceived neither for private-man being he-continued nor against
ἐκείνους ἐξήμαρτεν, ἀλλὰ τοσαύτην ὁ δαίμων ἔσχεν
those he-erred but such the divinity had
αὐτοῦ πρόνοιαν, ὅπως καλῶς λήψεται τὴν βασιλείαν, ὥσθ᾽
of-him forethought that well he-will-take the kingship that
ὅσα μὲν ἀναγκαῖον ἦν παρασκευασθῆναι δι᾽
as-many-things indeed necessary it-was to-be-prepared through
ἀσεβείας,
impiety

ταῦτα μὲν ἕτερος ἔπραξεν, ἐξ ὧν δ' οἷόν τ' ἦν ὁσίως 26
these-things indeed another did from what but possible — it-was piously
καὶ δικαίως λαβεῖν τὴν ἀρχήν, Εὐαγόρᾳ διεφύλαξεν. εἷς
and justly to-take the rule for-Evagoras it-preserved one
γὰρ τῶν δυναστευόντων ἐπιβουλεύσας τόν τε τύραννον
for of-the-ones in-power having-plotted the both tyrant
ἀπέκτεινε καὶ συλλαβεῖν Εὐαγόραν ἐπεχείρησεν, ἡγούμενος
killed and to-seize Evagoras attempted thinking
οὐ δυνήσεσθαι κατασχεῖν τὴν ἀρχήν, εἰ μὴ κἀκεῖνον
not to-be-going-to-be-able to-hold the rule if not him-too
ἐκποδὼν ποιήσαιτο.
out-of-the-way he-should-put
διαφυγὼν δὲ τὸν κίνδυνον καὶ σωθεὶς εἰς Σόλους 27
having-escaped and the danger and having-been-saved to Soli
τῆς Κιλικίας οὐ τὴν αὐτὴν γνώμην ἔσχε τοῖς ταῖς
— of-Cilicia not the same mind had as-the-ones in-the
τοιαύταις συμφοραῖς περιπίπτουσιν. οἱ μὲν γὰρ ἄλλοι,
such misfortunes falling the indeed for others
κἂν ἐκ τυραννίδος ἐκπέσωσι, διὰ τὰς παρούσας τύχας
even-if from tyranny they-fall because-of the present fortunes
ταπεινοτέρας τὰς ψυχὰς ἔχουσιν· ἐκεῖνος δ' εἰς τοσοῦτον
humbler the souls have he but to so-much
μεγαλοφροσύνης ἦλθεν, ὥστε τὸν ἄλλον χρόνον ἰδιώτης
of-greatness-of-mind came that the other time private-man
ὤν, ἐπειδὴ φεύγειν ἠναγκάσθη,
being when to-be-exiled he-was-compelled
τυραννεῖν ᾠήθη δεῖν. καὶ τοὺς μὲν πλάνους τοὺς 28
to-be-tyrant he-thought to-be-necessary and the indeed wanderings the
φυγαδικοὺς καὶ τὸ δι' ἑτέρων ζητεῖν τὴν κάθοδον καὶ
of-exiles and the through others to-seek the return and
θεραπεύειν αὐτοῦ χείρους ὑπερεῖδεν, λαβὼν δὲ ταύτην
to-court than-himself worse-men he-disdained having-taken and this

ἀφορμήν, ἥνπερ χρὴ τοὺς εὐσεβεῖν βουλομένους,
starting-point which-very it-is-necessary the-ones to-be-pious wishing
ἀμύνεσθαι καὶ μὴ προτέρους ὑπάρχειν, καὶ προελόμενος
to-defend-themselves and not first to-begin and having-chosen
ἢ κατορθώσας τυραννεῖν ἢ διαμαρτὼν ἀποθανεῖν,
either having-succeeded to-be-tyrant or having-failed to-die
παρακαλέσας ἀνθρώπους, ὡς οἱ τοὺς πλείστους
having-summoned men as the-ones the most
λέγοντες, περὶ πεντήκοντα, μετὰ τούτων παρεσκευάζετο
saying about fifty with these he-prepared
ποιεῖσθαι τὴν κάθοδον.
to-make the return

29 ὅθεν καὶ μάλιστ᾽ ἄν τις καὶ τὴν φύσιν τὴν ἐκείνου καὶ τὴν
whence and most — anyone both the nature the his and the
δόξαν, ἣν εἶχε παρὰ τοῖς ἄλλοις, θεωρήσειεν· μέλλοντος
reputation which he-had among the others could-observe being-about
γὰρ πλεῖν μετὰ τοσούτων ἐπὶ τηλικαύτην πρᾶξιν
for to-sail with so-few against such action
τὸ μέγεθος καὶ πάντων τῶν δεινῶν πλησίον ὄντων
in-the size and all the terrible-things near being
οὔτ᾽ ἐκεῖνος ἠθύμησεν οὔτε τῶν παρακληθέντων οὐδεὶς
neither he lost-heart nor of-the-ones summoned anyone
ἀποστῆναι τῶν κινδύνων ἠξίωσεν, ἀλλ᾽ οἱ μὲν ὥσπερ θεῷ
to-stand-off from-the dangers thought-fit but they indeed as a-god
συνακολουθοῦντες ἅπαντες ἐνέμειναν τοῖς ὡμολογημένοις, ὁ
following all abided-by the-things agreed he
δ᾽ ὥσπερ ἢ στρατόπεδον ἔχων κρεῖττον τῶν ἀντιπάλων
but as either an-army having stronger than-the opponents
ἢ προειδὼς τὸ συμβησόμενον οὕτω διέκειτο τὴν γνώμην.
or foreknowing the-thing going-to-happen so was-disposed in-the mind

δῆλον δ' ἐκ τῶν ἔργων· ἀποβὰς γὰρ εἰς τὴν νῆσον 30
clear and from the deeds having-landed for on the island
οὐχ ἡγήσατο δεῖν χωρίον ἐχυρὸν καταλαβὼν καὶ τὸ
not he-thought to-be-necessary place strong having-seized and the
σῶμ' ἐν ἀσφαλείᾳ καταστήσας περιδεῖν, εἴ τινες αὐτῷ
body in safety having-put to-wait-to-see whether some him
τῶν πολιτῶν βοηθήσουσιν· ἀλλ' εὐθύς, ὥσπερ εἶχε, ταύτης
of-the citizens will-help but at-once as he-was in-this
τῆς νυκτὸς διελὼν τοῦ τείχους πυλίδα καὶ ταύτῃ
the night having-broken-through of-the wall a-postern and through-this
τοὺς μεθ' αὐτοῦ διαγαγὼν προσέβαλλε πρὸς τὸ βασίλειον.
the-ones with him having-led he-attacked against the palace
καὶ τοὺς μὲν θορύβους τοὺς ἐν τοῖς τοιούτοις καιροῖς 31
and the indeed tumults the in the such occasions
γιγνομένους καὶ τοὺς φόβους τοὺς τῶν ἄλλων καὶ τὰς
arising and the fears the of-the others and the
παρακελεύσεις τὰς ἐκείνου τί δεῖ λέγοντα διατρίβειν;
exhortations the his why is-it-necessary saying to-spend-time
γενομένων δ' αὐτῷ τῶν μὲν περὶ τὸν τύραννον
having-become and to-him the-ones indeed about the tyrant
ἀνταγωνιστῶν, τῶν δ' ἄλλων πολιτῶν θεατῶν, δεδιότες
opponents the but other citizens spectators fearing
γὰρ τοῦ μὲν τὴν ἀρχήν, τοῦ δὲ τὴν ἀρετὴν
for of-the-one indeed the rule of-the-other but the virtue
ἡσυχίαν εἶχον, οὐ πρότερον ἐπαύσατο μαχόμενος καὶ μόνος 32
quiet kept not before he-ceased fighting and alone
πρὸς πολλοὺς καὶ μετ' ὀλίγων πρὸς ἅπαντας, πρὶν ἑλεῖν τὸ
against many and with few against all before to-take the
βασίλειον, καὶ τούς τ' ἐχθροὺς ἐτιμωρήσατο καὶ τοῖς φίλοις
palace and the both enemies he-punished and the friends

ἐβοήθησεν, ἔτι δὲ τῷ γένει τὰς τιμὰς τὰς πατρίους
he-helped further and for-the family the honors the ancestral
ἐκομίσατο, καὶ τύραννον αὐτὸν τῆς πόλεως κατέστησεν.
he-recovered and tyrant himself of-the city he-made
33 ἡγοῦμαι μὲν οὖν, εἰ καὶ μηδενὸς ἄλλου μνησθείην, ἀλλ'
I-think indeed then if even of-nothing other I-should-make-mention but
ἐνταῦθα καταλίποιμι τὸν λόγον, ῥᾴδιον ἐκ τούτων εἶναι
here should-leave the speech easy from these to-be
γνῶναι τήν τ' ἀρετὴν τὴν Εὐαγόρου καὶ τὸ μέγεθος τῶν
to-know the both virtue the of-Evagoras and the greatness of-the-things
πεπραγμένων· οὐ μὴν ἀλλ' ἔτι γε σαφέστερον περὶ
done not however but still at-least more-clearly about
ἀμφοτέρων τούτων ἐκ τῶν ἐχομένων οἶμαι δηλώσειν.
both these from the-things following I-think to-be-going-to-show
34 τοσούτων γὰρ τυράννων ἐν ἅπαντι τῷ χρόνῳ γεγενημένων
so-many for tyrants in all the time having-been
οὐδεὶς φανήσεται τὴν τιμὴν ταύτην κάλλιον ἐκείνου
no-one will-appear the honor this more-finely than-he
κτησάμενος. εἰ μὲν οὖν πρὸς ἕκαστον αὐτῶν τὰς πράξεις
having-acquired if indeed then with each of-them the actions
τὰς Εὐαγόρου παραβάλλοιμεν, οὔτ' ἂν ὁ λόγος ἴσως
the of-Evagoras we-should-compare neither — the speech perhaps
τοῖς καιροῖς ἁρμόσειεν οὔτ' ἂν ὁ χρόνος τοῖς λεγομένοις
to-the occasions would-suit nor — the time to-the things-said
ἀρκέσειεν· ἢν δὲ προελόμενοι τοὺς εὐδοκιμωτάτους ἐπὶ
would-suffice if but having-chosen the most-reputed over
τούτων σκοπῶμεν, οὐδὲν μὲν χεῖρον ἐξετῶμεν, πολὺ
these we-consider in-nothing indeed worse we-shall-examine much
δὲ συντομώτερον διαλεχθησόμεθα περὶ αὐτῶν.
but more-concisely we-shall-discourse about them

τῶν μὲν οὖν τὰς πατρικὰς βασιλείας παραλαβόντων τίς 35
of-the indeed then the ancestral kingships having-received who
οὐκ ἂν τοὺς Εὐαγόρου κινδύνους προκρίνειεν; οὐδεὶς γάρ
not — the of-Evagoras dangers would-prefer no-one for
ἐστιν οὕτω ῥᾴθυμος, ὅστις ἂν δέξαιτο παρὰ τῶν προγόνων
is so idle who — would-accept from the ancestors
τὴν ἀρχὴν ταύτην παραλαβεῖν μᾶλλον ἢ κτησάμενος
the rule this to-receive rather than having-acquired
ὥσπερ ἐκεῖνος τοῖς παισὶ τοῖς αὐτοῦ καταλιπεῖν.
as he to-the children the his to-leave
καὶ μὴν τῶν γε παλαιῶν καθόδων αὗται μάλιστ' 36
and truly of-the at-least ancient returns these most
εὐδοκιμοῦσιν, ἃς παρὰ τῶν ποιητῶν ἀκούομεν· οὗτοι γὰρ οὐ
are-well-thought-of which from the poets we-hear these for not
μόνον τῶν γεγενημένων τὰς καλλίστας ἡμῖν ἀπαγγέλλουσιν,
only of-the having-happened the finest to-us report
ἀλλὰ καὶ παρ' αὐτῶν καινὰς συντιθέασιν. ἀλλ' ὅμως οὐδεὶς
but also from themselves new compose but nevertheless no-one
αὐτῶν μεμυθολόγηκεν, ὅστις οὕτω δεινοὺς καὶ φοβεροὺς
of-them has-told-in-myth who so terrible and fearful
ποιησάμενος τοὺς κινδύνους εἰς τὴν αὐτοῦ κατῆλθεν· ἀλλ' οἱ
having-made the dangers to the his-own returned but the
μὲν πλεῖστοι πεποίηνται διὰ τύχην λαβόντες τὰς βασιλείας,
indeed most have-represented through fortune having-got the kingships
οἱ δὲ μετὰ δόλου καὶ τέχνης περιγενόμενοι τῶν ἐχθρῶν.
the-others but with guile and craft having-prevailed-over the enemies
ἀλλὰ μὴν τῶν γ' ἐπὶ τάδε γεγενημένων, ἴσως δὲ καὶ 37
but truly of-the at-least on this-side having-been perhaps but also
τῶν ἁπάντων, Κῦρον τὸν Μήδων μὲν ἀφελόμενον τὴν
of-the all Cyrus the-one of-Medes indeed having-taken-away the
ἀρχήν, Πέρσαις δὲ κτησάμενον, καὶ πλεῖστοι καὶ μάλιστα
rule for-Persians but having-acquired both most and most

θαυμάζουσιν. ἀλλ' ὁ μὲν τῷ Περσῶν στρατοπέδῳ τὸ
admire but he indeed with-the of-Persians army the
Μήδων ἐνίκησεν, ὃ πολλοὶ καὶ τῶν Ἑλλήνων καὶ τῶν
of-Medes conquered which many both of-the Greeks and of-the
βαρβάρων ῥᾳδίως ἂν ποιήσειαν· ὁ δὲ διὰ τῆς ψυχῆς
barbarians easily — could-do he but through the soul
τῆς αὐτοῦ καὶ τοῦ σώματος τὰ πλεῖστα φαίνεται τῶν
the his and the body the most appears of-the-things
προειρημένων διαπραξάμενος.
said-before having-accomplished

38 ἔπειτ' ἐκ μὲν τῆς Κύρου στρατηγίας οὔπω δῆλον, ὅτι
then from indeed the of-Cyrus generalship not-yet clear that
καὶ τοὺς Εὐαγόρου κινδύνους ἂν ὑπέμεινεν, ἐκ δὲ
also the of-Evagoras dangers — he-would-have-endured from but
τῶν τούτῳ πεπραγμένων ἅπασι φανερόν, ὅτι ῥᾳδίως
the-things by-this-man done to-all evident that easily
ἂν κἀκείνοις τοῖς ἔργοις ἐπεχείρησεν. πρὸς δὲ τούτοις
— also-those the deeds he-would-have-attempted besides and these
τῷ μὲν ὁσίως καὶ δικαίως ἅπαντα πέπρακται, τῷ
by-the-one indeed piously and justly all-things have-been-done by-the-other
δ' οὐκ εὐσεβῶς ἔνια συμβέβηκεν· ὁ μὲν γὰρ τοὺς
but not reverently some-things have-happened the-one indeed for the
ἐχθροὺς ἀπώλεσε, Κῦρος δὲ τὸν πατέρα τὸν τῆς μητρὸς
enemies destroyed Cyrus but the father the of-the mother
ἀπέκτεινεν. ὥστ' εἴ τινες βούλοιντο μὴ τὸ μέγεθος τῶν
killed so-that if some should-wish not the greatness of-the
συμβάντων ἀλλὰ τὴν ἀρετὴν τὴν ἑκατέρου κρίνειν, δικαίως
events but the virtue the of-each to-judge justly
ἂν Εὐαγόραν καὶ τούτου μᾶλλον ἐπαινέσειαν.
— Evagoras even than-him more would-praise

εἰ δὲ δεῖ συντόμως καὶ μηδὲν ὑποστειλάμενον μηδὲ 39
if and it-is-necessary concisely and nothing having-held-back nor
δείσαντα τὸν φθόνον ἀλλὰ παρρησίᾳ χρησάμενον εἰπεῖν,
having-feared the envy but frankness having-used to-say
οὐδεὶς οὔτε θνητὸς οὔθ' ἡμίθεος οὔτ' ἀθάνατος εὑρεθήσεται
no-one either mortal or demigod or immortal will-be-found
κάλλιον οὐδὲ λαμπρότερον οὐδ' εὐσεβέστερον λαβὼν
more-finely nor more-brilliantly nor more-piously having-taken
ἐκείνου τὴν βασιλείαν. καὶ τούτοις ἐκείνως ἄν τις
than-he the kingship and these in-that-way — anyone
μάλιστα πιστεύσειεν, εἰ σφόδρα τοῖς λεγομένοις ἀπιστήσας
most would-believe if very the things-said having-disbelieved
ἐξετάζειν ἐπιχειρήσειεν, ὅπως ἕκαστος ἐτυράννευσεν.
to-examine he-should-attempt how each was-tyrant
φανήσομαι γὰρ οὐκ ἐκ παντὸς τρόπου μεγάλα λέγειν
I-shall-appear for not from every way great-things to-say
προθυμούμενος ἀλλὰ διὰ τὴν τοῦ πράγματος ἀλήθειαν
being-eager but because-of the of-the matter truth
οὕτω περὶ αὐτοῦ θρασέως εἰρηκώς.
so about him boldly having-spoken
εἰ μὲν οὖν ἐπὶ μικροῖς διήνεγκε, τοιούτων ἂν καὶ τῶν 40
if indeed then in small-things he-excelled of-such — also the
λόγων αὐτῷ προσῆκεν ἀξιοῦσθαι· νῦν δ' ἅπαντες ἂν
speeches him it-would-befit to-be-deemed-worthy now but all —
ὁμολογήσειαν τυραννίδα καὶ τῶν θείων ἀγαθῶν καὶ τῶν
would-agree tyranny both of-the divine goods and of-the
ἀνθρωπίνων μέγιστον καὶ σεμνότατον καὶ περιμαχητότατον
human greatest and most-august and most-fought-over
εἶναι. τὸν δὴ τὸ κάλλιστον τῶν ὄντων κάλλιστα
to-be the-one indeed the finest of-the things-that-are most-finely

κτησάμενον τίς ἂν ἢ ποιητὴς ἢ λόγων εὑρετὴς ἀξίως
having-acquired who — either poet or of-speeches inventor worthily
τῶν πεπραγμένων ἐπαινέσειεν;
of-the-things done could-praise
41 οὐ τοίνυν ἐν τούτοις ὑπερβαλόμενος ἐν τοῖς ἄλλοις
not then in these having-excelled in the others
εὑρεθήσεται καταδεέστερος γενόμενος, ἀλλὰ πρῶτον μὲν
will-be-found inferior having-become but first indeed
εὐφυέστατος ὢν τὴν γνώμην καὶ πλεῖστα κατορθοῦν
most-gifted being the mind and most-things to-succeed
δυνάμενος ὅμως οὐκ ᾠήθη δεῖν ὀλιγωρεῖν οὐδ'
able nevertheless not he-thought to-be-necessary to-neglect nor
αὐτοσχεδιάζειν περὶ τῶν πραγμάτων, ἀλλ' ἐν τῷ ζητεῖν
to-improvise about the affairs but in the to-seek
καὶ φροντίζειν καὶ βουλεύεσθαι τὸν πλεῖστον τοῦ χρόνου
and to-reflect and to-deliberate the most of-the time
διέτριβεν, ἡγούμενος μέν, εἰ καλῶς τὴν αὐτοῦ φρόνησιν
he-spent thinking indeed if well the his wisdom
παρασκευάσειεν, ὁμοίως αὐτῷ καὶ τὴν βασιλείαν ἕξειν,
he-should-prepare alike for-him also the kingship to-be-going-to-be
θαυμάζων δ' ὅσοι τῶν μὲν ἄλλων ἕνεκα τῆς
wondering but how-many the indeed other for-the-sake of-the
ψυχῆς ποιοῦνται τὴν ἐπιμέλειαν, αὐτῆς δὲ ταύτης μηδὲν
soul make the care itself but of-this nothing
τυγχάνουσι φροντίζοντες.
happen caring-for

Evagoras governed by examining everything himself, honoring the good and punishing the wicked by law, never wronging any citizen, and judging each by what he knew himself, not by hearsay. He was gentle and great, the master of his pleasures, and acquainted with every man in the city. He found Salamis barbarous, without harbors or arts, and made it Greek, adding territory, fortifications, and ships, so that those who had despised it came to fear it, the barbarians of the region turned lovers of the Greeks, and many Greeks came to live there. After his misfortune Conon, the first of the Greeks in virtue, chose him above all others and came to Salamis. Together they advised the King's generals to fight Sparta at sea; the Spartans were defeated at sea and lost their empire, and Athens, which regained part of its glory, set up their statues beside that of Zeus the Savior. The King feared them the more for it, and judged Evagoras a harder opponent than Cyrus had been, so that he prepared war against him.

ἔπειτα καὶ περὶ τῶν πραγμάτων τὴν αὐτὴν διάνοιαν εἶχεν· 42
then also about the affairs the same mind he-had
ὁρῶν γὰρ τοὺς ἄριστα τῶν ὄντων ἐπιμελουμένους
seeing for the-ones best the things-that-are managing
ἐλάχιστα λυπουμένους, καὶ τὰς ἀληθινὰς τῶν ῥᾳθυμιῶν
least pained and the true of-the ease
οὐκ ἐν ταῖς ἀργίαις ἀλλ' ἐν ταῖς εὐπραγίαις καὶ καρτερίαις
not in the idlenesses but in the successes and endurances
ἐνούσας, οὐδὲν ἀνεξέταστον παρέλειπεν, ἀλλ' οὕτως
being-in nothing unexamined he-left but so
ἀκριβῶς καὶ τὰς πράξεις ᾔδει καὶ τῶν πολιτῶν ἕκαστον
exactly both the affairs he-knew and of-the citizens each
ἐγίγνωσκεν ὥστε μήτε τοὺς ἐπιβουλεύοντας αὐτῷ φθάνειν
he-recognized that neither the-ones plotting-against him to-anticipate
μήτε τοὺς ἐπιεικεῖς ὄντας λανθάνειν, ἀλλὰ πάντας
nor the-ones decent being to-escape-notice but all
τυγχάνειν τῶν προσηκόντων· οὐ γὰρ ἐξ ὧν ἑτέρων
to-obtain the fitting-things not for from what from-others

ἤκουεν οὔτ᾽ ἐκόλαζεν οὔτ᾽ ἐτίμα τοὺς πολίτας, ἀλλ᾽ ἐξ
he-heard either he-punished or he-honored the citizens but from
ὧν αὐτὸς συνῄδει τὰς κρίσεις ἐποιεῖτο περὶ αὐτῶν.
what himself he-knew the judgments he-made about them
43 ἐν τοιαύταις δ᾽ ἐπιμελείαις αὐτὸν καταστήσας οὐδὲ περὶ
in such and cares himself having-placed not-even about
τῶν κατὰ τὴν ἡμέραν ἑκάστην προσπιπτόντων οὐδὲ
the-things by the day each befalling not-even
περὶ ἓν πεπλανημένως εἶχεν, ἀλλ᾽ οὕτω θεοφιλῶς καὶ
about one at-random he-was but so god-belovedly and
φιλανθρώπως διῴκει τὴν πόλιν ὥστε τοὺς εἰσαφικνουμένους
humanely he-governed the city that the-ones arriving
μὴ μᾶλλον Εὐαγόραν τῆς ἀρχῆς ζηλοῦν ἢ τοὺς ἄλλους τῆς
not more Evagoras for-the rule to-envy than the others for-the
ὑπ᾽ ἐκείνου βασιλείας· ἅπαντα γὰρ τὸν χρόνον διετέλεσεν
by him kingship all for the time he-continued
οὐδένα μὲν ἀδικῶν, τοὺς δὲ χρηστοὺς τιμῶν, καὶ σφόδρα μὲν
no-one indeed wronging the but good honoring and strongly indeed
ἁπάντων ἄρχων, νομίμως δὲ τοὺς ἐξαμαρτόντας κολάζων·
all ruling lawfully but the-ones having-erred punishing
44 οὐδὲν μὲν συμβούλων δεόμενος, ὅμως δὲ τοῖς φίλοις
of-nothing indeed advisers needing nevertheless but with-the friends
συμβουλευόμενος· πολλὰ μὲν τῶν χρωμένων ἡττώμενος,
consulting in-many indeed by-the intimates being-outdone
ἅπαντα δὲ τῶν ἐχθρῶν περιγιγνόμενος· σεμνὸς ὢν οὐ
in-all but the enemies overcoming dignified being not
ταῖς τοῦ προσώπου συναγωγαῖς ἀλλὰ ταῖς τοῦ βίου
by-the of-the face contractions but by-the of-the life
κατασκευαῖς· οὐδὲ πρὸς ἓν ἀτάκτως οὐδ᾽ ἀνωμάλως
arrangements nor toward one-thing disorderly nor unevenly

διακείμενος ἀλλ᾽ ὁμοίως τὰς ἐν τοῖς ἔργοις ὁμολογίας
disposed but alike the in the deeds agreements
ὥσπερ τὰς ἐν τοῖς λόγοις διαφυλάττων·
as the in the words keeping
μέγα φρονῶν οὐκ ἐπὶ τοῖς διὰ τύχην ἀλλ᾽ ἐπὶ τοῖς 45
great thinking not on the-things through fortune but on the-things
δι᾽ αὐτὸν γιγνομένοις· τοὺς μὲν φίλους ταῖς εὐεργεσίαις
through himself arising the indeed friends by-the benefactions
ὑφ᾽ αὑτῷ ποιούμενος, τοὺς δ᾽ ἄλλους τῇ μεγαλοψυχίᾳ
under himself making the but others by-the magnanimity
καταδουλούμενος· φοβερὸς ὢν οὐ τῷ πολλοῖς χαλεπαίνειν
enslaving fearsome being not by-the with-many to-be-angry
ἀλλὰ τῷ πολὺ τὴν τῶν ἄλλων φύσιν ὑπερβάλλειν·
but by-the much the of-the others nature to-surpass
ἡγούμενος τῶν ἡδονῶν ἀλλ᾽ οὐκ ἀγόμενος ὑπ᾽ αὐτῶν·
leading the pleasures but not being-led by them
ὀλίγοις πόνοις πολλὰς ῥᾳστώνας κτώμενος ἀλλ᾽ οὐ διὰ
by-few toils many easings acquiring but not through
μικρὰς ῥᾳθυμίας μεγάλους πόνους ὑπολειπόμενος·
small idlenesses great toils leaving-behind
ὅλως οὐδὲν παραλείπων ὧν προσεῖναι δεῖ τοῖς 46
altogether nothing omitting of-what to-belong it-is-necessary to-the
βασιλεῦσιν, ἀλλ᾽ ἐξ ἑκάστης τῆς πολιτείας ἐξειλεγμένος τὸ
kings but from each the constitution having-selected the
βέλτιστον, καὶ δημοτικὸς μὲν ὢν τῇ τοῦ πλήθους θεραπείᾳ,
best and popular indeed being by-the of-the multitude courting
πολιτικὸς δὲ τῇ τῆς πόλεως ὅλης διοικήσει, στρατηγικὸς
statesmanlike but by-the of-the city whole administration general-like
δὲ τῇ πρὸς τοὺς κινδύνους εὐβουλίᾳ, τυραννικὸς δὲ τῷ
but by-the toward the dangers good-counsel tyrant-like but by-the

πᾶσι τούτοις διαφέρειν. καὶ ταῦθ' ὅτι προσῆν Εὐαγόρᾳ,
in-all these to-excel and these-things that belonged to-Evagoras
καὶ πλείω τούτων, ἐξ αὐτῶν τῶν ἔργων ῥᾴδιον καταμαθεῖν.
and more than-these from themselves the deeds easy to-learn
47 παραλαβὼν γὰρ τὴν πόλιν ἐκβεβαρβαρωμένην καὶ διὰ
having-taken-over for the city barbarized and because-of
τὴν Φοινίκων ἀρχὴν οὔτε τοὺς Ἕλληνας προσδεχομένην
the of-Phoenicians rule neither the Greeks admitting
οὔτε τέχνας ἐπισταμένην οὔτ' ἐμπορίῳ χρωμένην οὔτε λιμένα
nor arts knowing nor market using nor harbor
κεκτημένην ταῦτά τε πάντα διώρθωσε καὶ πρὸς τούτοις καὶ
having-acquired these both all he-corrected and besides these also
χώραν πολλὴν προσεκτήσατο καὶ τείχη προσπεριεβάλετο
land much he-acquired-in-addition and walls he-threw-around
καὶ τριήρεις ἐναυπηγήσατο καὶ ταῖς ἄλλαις κατασκευαῖς
and triremes he-built and with-the other equipments
οὕτως ηὔξησε τὴν πόλιν ὥστε μηδεμιᾶς τῶν Ἑλληνίδων
so increased the city that of-none of-the Greek
ἀπολελεῖφθαι, καὶ δύναμιν τοσαύτην ἐνεποίησεν ὥστε
to-be-left-behind and power so-great he-created that
πολλοὺς φοβεῖσθαι τῶν πρότερον καταφρονούντων αὐτῆς.
many to-fear of-the-ones before despising it
48 καίτοι τηλικαύτας ἐπιδόσεις τὰς πόλεις λαμβάνειν οὐχ
and-yet such advances the cities to-get not
οἷόν τ' ἐστίν, ἢν μή τις αὐτὰς διοικῇ τοιούτοις ἤθεσιν
possible — it-is if not anyone them govern with-such characters
οἵοις Εὐαγόρας μὲν εἶχεν, ἐγὼ δ' ὀλίγῳ πρότερον
as Evagoras indeed had I but a-little before
ἐπειράθην διελθεῖν. ὥστ' οὐ δέδοικα, μὴ φανῶ μείζω
tried to-go-through so-that not I-fear lest I-appear greater-things

λέγων τῶν ἐκείνῳ προσόντων ἀλλὰ μὴ πολὺ λίαν
saying than-the to-him belonging but lest very too
ἀπολειφθῶ τῶν πεπραγμένων αὐτῷ.
I-be-left-behind from-the-things done by-him
τίς γὰρ ἂν ἐφίκοιτο τοιαύτης φύσεως, ὃς οὐ μόνον 49
who for — could-attain such nature who not only
τὴν αὐτοῦ πόλιν πλείονος ἀξίαν ἐποίησεν ἀλλὰ καὶ τὸν
the his city of-more worth made but also the
τόπον ὅλον τὸν περιέχοντα τὴν νῆσον ἐπὶ πραότητα καὶ
region whole the surrounding the island to gentleness and
μετριότητα προήγαγεν; πρὶν μέν γε λαβεῖν Εὐαγόραν
moderation advanced before indeed at-least to-take Evagoras
τὴν ἀρχὴν οὕτως ἀπροσοίστως καὶ χαλεπῶς εἶχον,
the rule so unapproachably and harshly they-were-disposed
ὥστε καὶ τῶν ἀρχόντων τούτους ἐνόμιζον εἶναι βελτίστους,
that also of-the rulers these they-thought to-be best
οἵτινες ὠμότατα πρὸς τοὺς Ἕλληνας διακείμενοι τυγχάνοιεν·
who most-cruelly toward the Greeks disposed happened
νῦν δὲ τοσοῦτον μεταπεπτώκασιν ὥσθ' ἁμιλλᾶσθαι 50
now but so-much they-have-changed that to-vie
μέν, οἵτινες αὐτῶν δόξουσι φιλέλληνες εἶναι μάλιστα,
indeed who of-them will-seem Greek-loving to-be most
παιδοποιεῖσθαι δὲ τοὺς πλείστους αὐτῶν γυναῖκας
to-beget-children but the most of-them wives
λαμβάνοντας παρ' ἡμῶν, χαίρειν δὲ καὶ τοῖς κτήμασι καὶ τοῖς
taking from us to-rejoice and both in-the possessions and in-the
ἐπιτηδεύμασι τοῖς Ἑλληνικοῖς μᾶλλον ἢ τοῖς παρὰ σφίσιν
pursuits the Greek more than in-the-ones among them-
αὐτοῖς, πλείους δὲ καὶ τῶν περὶ τὴν μουσικὴν καὶ τῶν
-selves more and both of-the-ones about the music and of-the-ones
περὶ τὴν ἄλλην παίδευσιν ἐν τούτοις τοῖς τόποις διατρίβειν
about the other education in these the places to-spend-time

ἢ παρ᾽ οἷς πρότερον εἰωθότες ἦσαν. καὶ τούτων ἁπάντων
than among whom before accustomed they-were and of-these all
οὐδεὶς ὅστις οὐκ ἂν Εὐαγόραν αἴτιον εἶναι προσομολογήσειεν.
no-one who not — Evagoras cause to-be would-agree
51 μέγιστον δὲ τεκμήριον καὶ τοῦ τρόπου καὶ τῆς ὁσιότητος
greatest and proof both of-the character and of-the holiness
τῆς ἐκείνου· τῶν γὰρ Ἑλλήνων πολλοὶ καὶ καλοὶ κἀγαθοὶ
the his of-the for Greeks many and fine and-good
τὰς αὐτῶν πατρίδας ἀπολιπόντες ἦλθον εἰς Κύπρον
the their fatherlands having-left came to Cyprus
οἰκήσοντες, ἡγούμενοι κουφοτέραν καὶ νομιμωτέραν εἶναι
going-to-dwell thinking lighter and more-lawful to-be
τὴν Εὐαγόρου βασιλείαν τῶν οἴκοι πολιτειῶν· ὧν τοὺς
the of-Evagoras kingship than-the at-home constitutions of-whom the
μὲν ἄλλους ὀνομαστὶ διελθεῖν πολὺ ἂν ἔργον εἴη·
indeed others by-name to-go-through great — task it-would-be
52 Κόνωνα δὲ τὸν διὰ πλείστας ἀρετὰς πρωτεύσαντα τῶν
Conon and the-one through most virtues having-been-first of-the
Ἑλλήνων τίς οὐκ οἶδεν, ὅτι δυστυχήσας ἐξ ἁπάντων
Greeks who not knows that having-been-unfortunate from all
ἐκλεξάμενος ὡς Εὐαγόραν ἦλθε, νομίσας καὶ τῷ σώματι
having-selected to Evagoras he-came having-thought both for-the body
βεβαιοτάτην εἶναι τὴν παρ᾽ ἐκείνῳ καταφυγὴν καὶ τῇ
most-secure to-be the with him refuge and for-the
πόλει τάχιστ᾽ ἂν αὐτὸν γενέσθαι βοηθόν. καὶ πολλὰ
city most-quickly — him to-become helper and many-things
πρότερον ἤδη κατωρθωκὼς οὐδὲ περὶ ἑνὸς πώποτε
before already having-succeeded not-even about one ever
πράγματος ἔδοξεν ἄμεινον ἢ περὶ τούτου βουλεύσασθαι·
matter he-seemed better than about this to-have-deliberated

συνέβη γὰρ αὐτῷ διὰ τὴν ἄφιξιν τὴν εἰς Κύπρον 53
it-happened for to-him because-of the arrival the to Cyprus
καὶ ποιῆσαι καὶ παθεῖν πλεῖστ᾽ ἀγαθά. πρῶτον μὲν γὰρ
both to-do and to-receive most goods first indeed for
οὐκ ἔφθασαν ἀλλήλοις πλησιάσαντες καὶ περὶ πλείονος
not they-were-sooner one-another having-come-together and of more
ἐποιήσαντο σφᾶς αὐτοὺς ἢ τοὺς πρότερον οἰκείους ὄντας.
made them- -selves than the before intimate being
ἔπειτα περί τε τῶν ἄλλων ὁμονοοῦντες ἅπαντα τὸν
then about both the other-things agreeing all the
χρόνον διετέλεσαν καὶ περὶ τῆς ἡμετέρας πόλεως τὴν
time they-continued and about the our city the
αὐτὴν γνώμην εἶχον.
same opinion they-had
ὁρῶντες γὰρ αὐτὴν ὑπὸ Λακεδαιμονίοις οὖσαν καὶ 54
seeing for it under Lacedaemonians being and
μεγάλῃ μεταβολῇ κεχρημένην λυπηρῶς καὶ βαρέως ἔφερον,
great change having-experienced painfully and heavily bore
ἀμφότεροι προσήκοντα ποιοῦντες· τῷ μὲν γὰρ ἦν φύσει
both befitting-things doing to-the-one indeed for it-was by-nature
πατρίς, τὸν δὲ διὰ πολλὰς καὶ μεγάλας εὐεργεσίας
fatherland the-other but because-of many and great benefactions
νόμῳ πολίτην ἐπεποίηντο. σκοπουμένοις δ᾽ αὐτοῖς, ὅπως
by-law citizen they-had-made considering and them how
τῶν συμφορῶν αὐτὴν ἀπαλλάξουσι, ταχὺν τὸν καιρὸν
from-the misfortunes it they-will-free quick the occasion
Λακεδαιμόνιοι παρεσκεύασαν· ἄρχοντες γὰρ τῶν Ἑλλήνων
Lacedaemonians provided ruling for the Greeks
καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοῦτ᾽ ἀπληστίας
both by land and by sea into this of-insatiability
ἦλθον, ὥστε καὶ τὴν Ἀσίαν κακῶς ποιεῖν ἐπεχείρησαν.
they-came that also — Asia badly to-treat they-attempted

55 λαβόντες δ᾽ ἐκεῖνοι τοῦτον τὸν καιρὸν καὶ τῶν στρατηγῶν
having-taken and they this the occasion and the generals
τῶν βασιλέως ἀπορούντων, ὅ τι χρήσωνται τοῖς
the of-the-king being-at-a-loss what ever they-should-deal-with the
πράγμασιν, ἐδίδασκον αὐτοὺς μὴ κατὰ γῆν ἀλλὰ κατὰ
affairs they-were-teaching them not by land but by
θάλατταν ποιεῖσθαι τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους,
sea to-make the war the against Lacedaemonians
νομίζοντες, εἰ μὲν πεζὸν στρατόπεδον καταστήσαιντο καὶ
thinking if indeed land army they-established and
τούτῳ περιγένοιντο, τὰ περὶ τὴν ἤπειρον μόνον καλῶς
with-this prevailed the-things about the mainland only well
ἕξειν, εἰ δὲ κατὰ θάλατταν κρατήσειαν, ἅπασαν τὴν
to-be-going-to-be if but by sea they-should-conquer all —
Ἑλλάδα τῆς νίκης ταύτης μεθέξειν.
Greece of-the victory this to-be-going-to-share

56 ὅπερ συνέβη· πεισθέντων γὰρ ταῦτα τῶν
which-very happened having-been-persuaded for these-things the
στρατηγῶν καὶ ναυτικοῦ συλλεγέντος Λακεδαιμόνιοι μὲν
generals and a-navy having-been-collected Lacedaemonians indeed
κατεναυμαχήθησαν καὶ τῆς ἀρχῆς ἀπεστερήθησαν, οἱ
were-defeated-at-sea and of-the empire were-deprived the
δ᾽ Ἕλληνες ἠλευθερώθησαν, ἡ δὲ πόλις ἡμῶν τῆς
but Greeks were-freed the and city our of-the
τε παλαιᾶς δόξης μέρος τι πάλιν ἀνέλαβε καὶ τῶν
both ancient glory part some again recovered and of-the
συμμάχων ἡγεμὼν κατέστη. καὶ ταῦτ᾽ ἐπράχθη Κόνωνος
allies leader became and these-things were-done Conon
μὲν στρατηγοῦντος, Εὐαγόρου δὲ τοῦτό τε παρασχόντος
indeed being-general Evagoras but this both having-furnished
καὶ τῆς δυνάμεως τὴν πλείστην παρασκευάσαντος.
and of-the force the most having-prepared

ὑπὲρ ὧν ἡμεῖς μὲν αὐτοὺς ἐτιμήσαμεν ταῖς μεγίσταις 57
for which we indeed them honored with-the greatest
τιμαῖς καὶ τὰς εἰκόνας αὐτῶν ἐστήσαμεν, οὗπερ τὸ τοῦ Διὸς
honors and the statues of-them we-set-up where-very the — of-Zeus
ἄγαλμα τοῦ σωτῆρος, πλησίον ἐκείνου τε καὶ σφῶν αὐτῶν,
statue the Savior near his both and them- -selves
ἀμφοτέρων ὑπόμνημα, καὶ τοῦ μεγέθους τῆς εὐεργεσίας καὶ
of-both memorial both of-the greatness of-the benefaction and
τῆς φιλίας τῆς πρὸς ἀλλήλους. βασιλεὺς δ' οὐ τὴν αὐτὴν
of-the friendship the toward one-another the-king but not the same
γνώμην ἔσχε περὶ αὐτῶν, ἀλλ' ὅσῳ μείζω καὶ πλείονος
mind had about them but by-as-much greater and of-more
ἄξια κατειργάσαντο, τοσούτῳ μᾶλλον ἔδεισεν αὐτούς. περὶ
worth they-accomplished by-so-much more feared them about
μὲν οὖν Κόνωνος ἄλλος ἡμῖν ἔσται λόγος· ὅτι δὲ πρὸς
indeed then Conon other for-us will-be speech that but toward
Εὐαγόραν οὕτως ἔσχεν, οὐδ' αὐτὸς λαθεῖν ἐζήτησεν.
Evagoras so he-was-disposed not-even himself to-escape-notice sought
φαίνεται γὰρ μᾶλλον μὲν σπουδάσας περὶ τὸν ἐν 58
he-appears for more indeed having-been-earnest about the in
Κύπρῳ πόλεμον ἢ περὶ τοὺς ἄλλους ἅπαντας, μείζω
Cyprus war than about the others all greater
δὲ καὶ χαλεπώτερον ἐκεῖνον ἀνταγωνιστὴν νομίσας ἢ
and also harder him opponent having-thought than
Κῦρον τὸν περὶ τῆς βασιλείας ἀμφισβητήσαντα. μέγιστον
Cyrus the-one about the kingship having-disputed greatest
δὲ τεκμήριον· τοῦ μὲν γὰρ ἀκούων τὰς παρασκευὰς
and proof of-the-one indeed for hearing the preparations
τοσοῦτον κατεφρόνησεν, ὥστε διὰ τὸ μὴ φροντίζειν
so-much he-despised that because-of the not to-care
μικροῦ δεῖν ἔλαθεν αὐτὸν ἐπὶ τὸ βασίλειον ἐπιστάς·
by-little to-lack escaped-notice him at the palace having-arrived

πρὸς δὲ τοῦτον οὕτως ἐκ πολλοῦ περιδεῶς ἔσχεν, ὥστε
toward but this-one so from long fearfully he-was-disposed that
μεταξὺ πάσχων εὖ πολεμεῖν πρὸς αὐτὸν ἐπεχείρησε, δίκαια
meanwhile receiving well to-war against him he-attempted just-things
μὲν οὐ ποιῶν, οὐ μὴν παντάπασιν ἀλόγως βουλευσάμενος.
indeed not doing not however altogether unreasonably having-deliberated
59 ἠπίστατο μὲν γὰρ πολλοὺς καὶ τῶν Ἑλλήνων καὶ τῶν
he-knew indeed for many both of-the Greeks and of-the
βαρβάρων ἐκ ταπεινῶν καὶ φαύλων πραγμάτων μεγάλας
barbarians from humble and mean affairs great
δυναστείας κατεργασαμένους, ᾐσθάνετο δὲ τὴν Εὐαγόρου
dominions having-achieved he-perceived and the of-Evagoras
μεγαλοψυχίαν καὶ τὰς ἐπιδόσεις αὐτῷ καὶ τῆς δόξης καὶ τῶν
magnanimity and the advances to-him both of-the glory and of-the
πραγμάτων οὐ κατὰ μικρὸν γιγνομένας ἀλλὰ καὶ τὴν φύσιν
affairs not by little happening but also the nature
ἀνυπέρβλητον ἔχοντα καὶ τὴν τύχην αὐτῷ συναγωνιζομένην·
unsurpassable having and the fortune to-him fighting-alongside

IV · THE WAR WITH THE KING, AND NICOCLES

The Great King, fearing Evagoras' power, made war on him for ten years with all his strength. Evagoras, with one city, held out against the master of Asia and ravaged Phoenicia, took Tyre by storm, and detached Cilicia from the King, and at the end the King made peace leaving him king of Salamis. Isocrates sets him beside the heroes: no mortal surpassed him in fortune, who lived to old age in health, left many children, and never lost his rule. Speeches are finer memorials than statues. So he urges Nicocles to take his own father as example, to train his soul so as to be worthy of his father and ancestors, and to keep to philosophy, as Isocrates and his other friends urge him.

ὥστ᾽ οὐχ ὑπὲρ τῶν γεγενημένων ὀργιζόμενος ἀλλὰ περὶ 60
so-that not for the-things having-happened being-angry but about
τῶν μελλόντων φοβούμενος, οὐδὲ περὶ Κύπρου μόνον
the-things to-come fearing nor about Cyprus only
δεδιὼς ἀλλὰ πολὺ περὶ μειζόνων ἐποιήσατο τὸν πόλεμον πρὸς
afraid but much about greater-things he-made the war against
αὐτόν. οὕτω δ᾽ οὖν ὥρμησεν, ὥστ᾽ εἰς τὴν στρατείαν ταύτην
him so and anyway he-set-out that on the expedition this
πλέον ἢ τάλαντα πεντακισχίλια καὶ μύρια κατηνάλωσεν.
more than talents five-thousand and ten-thousand he-spent
ἀλλ᾽ ὅμως Εὐαγόρας πάσαις ἀπολελειμμένος ταῖς 61
but nevertheless Evagoras in-all left-behind the
δυνάμεσιν, ἀντιτάξας τὴν αὐτοῦ γνώμην πρὸς τὰς οὕτως
forces having-set-against the his mind against the so
ὑπερμεγέθεις παρασκευάς, ἐπέδειξεν αὐτὸν ἐν τούτοις πολὺ
enormous preparations showed himself in these much
θαυμαστότερον ἢ τοῖς ἄλλοις τοῖς προειρημένοις. ὅτε
more-wonderful than in-the other the said-before when
μὲν γὰρ αὐτὸν εἴων εἰρήνην ἄγειν,
indeed for him they-allowed peace to-keep
τὴν αὐτοῦ πόλιν μόνην εἶχεν· ἐπειδὴ δ᾽ ἠναγκάσθη πολεμεῖν, 62
the his city alone he-held when but he-was-compelled to-war
τοιοῦτος ἦν καὶ τοιοῦτον εἶχε Πνυταγόραν τὸν υἱὸν τὸν
such he-was and such he-had Pnytagoras the son the
αὐτοῦ συναγωνιστήν, ὥστε μικροῦ μὲν ἐδέησε Κύπρον
his as-fellow-fighter that by-little indeed he-fell-short Cyprus
ἅπασαν κατασχεῖν, Φοινίκην δ᾽ ἐπόρθησε, Τύρον δὲ κατὰ
all to-seize Phoenicia but he-ravaged Tyre and by
κράτος εἷλε, Κιλικίαν δὲ βασιλέως ἀπέστησε, τοσούτους δὲ
force he-took Cilicia and from-the-king he-detached so-many and

τῶν πολεμίων ἀπώλεσεν ὥστε πολλοὺς Περσῶν πενθοῦντας
of-the enemies he-destroyed that many of-Persians mourning
τὰς αὐτῶν συμφορὰς μεμνῆσθαι τῆς ἀρετῆς τῆς ἐκείνου·
the their misfortunes to-remember the virtue the his
63 τελευτῶν δ' οὕτως ἐνέπλησεν αὐτοὺς τοῦ πολεμεῖν, ὥστ'
ending and so he-filled them of-the to-war that
εἰθισμένων τὸν ἄλλον χρόνον τῶν βασιλέων μὴ διαλλάττεσθαι
accustomed the other time the kings not to-be-reconciled
τοῖς ἀποστᾶσι, πρὶν κύριοι γένοιντο τῶν σωμάτων,
with-the-ones having-revolted before masters they-became of-the bodies
ἄσμενοι τὴν εἰρήνην ἐποιήσαντο, λύσαντες μὲν τὸν νόμον
gladly the peace they-made having-dissolved indeed the custom
τοῦτον, οὐδὲν δὲ κινήσαντες τῆς Εὐαγόρου τυραννίδος.
this nothing but having-disturbed of-the of-Evagoras tyranny
64 καὶ Λακεδαιμονίων μὲν τῶν καὶ δόξαν καὶ δύναμιν
and of-Lacedaemonians indeed the-ones both reputation and power
μεγίστην ἐχόντων κατ' ἐκεῖνον τὸν χρόνον ἐντὸς τριῶν
greatest having in that the time within three
ἐτῶν ἀφείλετο τὴν ἀρχήν, Εὐαγόρᾳ δὲ πολεμήσας ἔτη
years he-took-away the empire with-Evagoras but having-warred years
δέκα τῶν αὐτῶν κύριον αὐτὸν κατέλιπεν, ὥνπερ ἦν καὶ
ten of-the same master him he-left of-which-very he-was also
πρὶν εἰς τὸν πόλεμον εἰσελθεῖν. ὃ δὲ πάντων δεινότατον·
before into the war to-enter what but of-all most-terrible
τὴν γὰρ πόλιν, ἣν Εὐαγόρας ἑτέρου τυραννοῦντος
the for city which Evagoras another being-tyrant
μετὰ πεντήκοντ' ἀνδρῶν εἶλε, ταύτην βασιλεὺς ὁ μέγας
with fifty men took this the-king the great
τοσαύτην δύναμιν ἔχων οὐχ οἷός τ' ἐγένετο χειρώσασθαι.
so-great power having not able — he-was to-subdue

καίτοι πῶς ἄν τις τὴν ἀνδρίαν ἢ τὴν φρόνησιν ἢ σύμπασαν 65
and-yet how — anyone the courage or the wisdom or all-together
τὴν ἀρετὴν τὴν Εὐαγόρου φανερώτερον ἐπιδείξειεν ἢ διὰ
the virtue the of-Evagoras more-evidently could-show than through
τοιούτων ἔργων καὶ κινδύνων; οὐ γὰρ μόνον φανεῖται τοὺς
such deeds and dangers not for only he-will-appear the
ἄλλους πολέμους ἀλλὰ καὶ τὸν τῶν ἡρώων ὑπερβαλόμενος,
other wars but also the-one of-the heroes having-surpassed
τὸν ὑπὸ πάντων ἀνθρώπων ὑμνούμενον. οἱ μὲν γὰρ μεθ'
the-one by all men hymned they indeed for with
ἁπάσης τῆς Ἑλλάδος Τροίαν μόνην εἷλον, ὁ δὲ μίαν πόλιν
all — Greece Troy alone took he but one city
ἔχων πρὸς ἅπασαν τὴν Ἀσίαν ἐπολέμησεν· ὥστ' εἰ τοσοῦτοι
having against all — Asia warred so-that if as-many
τὸ πλῆθος ἐγκωμιάζειν αὐτὸν ἠβουλήθησαν, ὅσοι περ
in-the number to-eulogize him had-wished as-many-as very
ἐκείνους, πολὺ ἂν μείζω καὶ τὴν δόξαν αὐτῶν ἔλαβεν.
those much — greater also the glory than-they he-would-have-got
τίνα γὰρ εὑρήσομεν τῶν τότε γενομένων, εἰ τοὺς 66
whom for shall-we-find of-the-ones then having-been if the
μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα
myths having-let-go the truth we-should-consider such-things
διαπεπραγμένον, ἢ τίνα τοσούτων μεταβολῶν ἐν τοῖς
having-done or whom of-so-many changes in the
πράγμασιν αἴτιον γεγενημένον; ὃς αὐτὸν μὲν ἐξ ἰδιώτου
affairs cause having-been who himself indeed from private-man
τύραννον κατέστησε, τὸ δὲ γένος ἅπαν ἀπεληλαμένον τῆς
tyrant made the but family all driven-out of-the
πολιτείας εἰς τὰς προσηκούσας τιμὰς πάλιν ἐπανήγαγε,
citizenship to the befitting honors again brought-back
τοὺς δὲ πολίτας ἐκ βαρβάρων μὲν Ἕλληνας ἐποίησεν,
the and citizens from barbarians indeed Greeks he-made

67 ἐξ ἀνάνδρων δὲ πολεμικούς, ἐξ ἀδόξων δ' ὀνομαστούς,
from cowardly and warlike from inglorious but renowned
τὸν δὲ τόπον ἄμικτον ὅλον παραλαβὼν καὶ παντάπασιν
the and region unsociable whole having-taken-over and altogether
ἐξηγριωμένον ἡμερώτερον καὶ πραότερον κατέστησεν, ἔτι
having-become-savage tamer and gentler he-made further
δὲ πρὸς τούτοις εἰς ἔχθραν μὲν βασιλεῖ καταστὰς οὕτως
and besides these into enmity indeed with-the-king having-come so
αὐτὸν ἠμύνατο καλῶς ὥστ' ἀείμνηστον γεγενῆσθαι τὸν
him he-repelled well that ever-remembered to-have-been the
πόλεμον τὸν περὶ Κύπρον, ὅτε δ' ἦν αὐτῷ σύμμαχος,
war the about Cyprus when but he-was to-him ally
τοσούτῳ χρησιμώτερον αὐτὸν παρέσχε τῶν ἄλλων
by-so-much more-useful himself he-showed than-the others
68 ὥσθ' ὁμολογουμένως μεγίστην αὐτῷ συμβαλέσθαι δύναμιν
that admittedly greatest to-him to-contribute force
εἰς τὴν ναυμαχίαν τὴν περὶ Κνίδον, ἧς γενομένης βασιλεὺς
to the sea-battle the near Cnidus which having-occurred the-king
μὲν ἁπάσης τῆς Ἀσίας κύριος κατέστη, Λακεδαιμόνιοι δ'
indeed of-all — Asia master became Lacedaemonians but
ἀντὶ τοῦ τὴν ἤπειρον πορθεῖν περὶ τῆς αὐτῶν κινδυνεύειν
instead-of the the mainland to-ravage about the their-own to-run-risks
ἠναγκάσθησαν, οἱ δ' Ἕλληνες ἀντὶ δουλείας αὐτονομίας
were-compelled the and Greeks instead-of slavery autonomy
ἔτυχον, Ἀθηναῖοι δὲ τοσοῦτον ἐπέδοσαν ὥστε τοὺς πρότερον
obtained Athenians and so-much advanced that the-ones before
αὐτῶν ἄρχοντας ἐλθεῖν αὐτοῖς τὴν ἀρχὴν δώσοντας.
them ruling to-come to-them the empire going-to-give
69 ὥστ' εἴ τις ἔροιτό με, τί νομίζω μέγιστον εἶναι τῶν
so-that if anyone should-ask me what I-think greatest to-be of-the-things
Εὐαγόρᾳ πεπραγμένων, πότερον τὰς ἐπιμελείας καὶ τὰς
by-Evagoras done whether the cares and the

παρασκευὰς τὰς πρὸς Λακεδαιμονίους, ἐξ ὧν τὰ
preparations the against Lacedaemonians from which the-things
προειρημένα γέγονεν, ἢ τὸν τελευταῖον πόλεμον, ἢ τὴν
said-before have-happened or the last war or the
κατάληψιν τῆς βασιλείας, ἢ τὴν ὅλην τῶν πραγμάτων
seizure of-the kingship or the whole of-the affairs
διοίκησιν, εἰς πολλὴν ἀπορίαν ἂν κατασταίην· ἀεὶ γάρ
administration into much perplexity — I-would-come always for
μοι δοκεῖ μέγιστον εἶναι καὶ θαυμαστότατον καθ' ὅ τι
to-me seems greatest to-be and most-wonderful at what ever
ἂν αὐτῶν ἐπιστήσω τὴν διάνοιαν.
— of-them I-fix the mind
ὥστ' εἴ τινες τῶν προγεγενημένων δι' ἀρετὴν 70
so-that if some of-the-ones before through virtue
ἀθάνατοι γεγόνασιν, οἶμαι κἀκεῖνον ἠξιῶσθαι
immortal have-become I-think him-too to-have-been-deemed-worthy
ταύτης τῆς δωρεᾶς, σημείοις χρώμενος, ὅτι καὶ τὸν
of-this the gift as-signs using that also the
ἐνθάδε χρόνον εὐτυχέστερον καὶ θεοφιλέστερον ἐκείνων
here time more-fortunately and more-god-belovedly than-those
διαβεβίωκεν. τῶν μὲν γὰρ ἡμιθέων τοὺς πλείστους καὶ
he-has-lived-through of-the indeed for demigods the most and
τοὺς ὀνομαστοτάτους εὑρήσομεν ταῖς μεγίσταις συμφοραῖς
the most-renowned we-shall-find in-the greatest misfortunes
περιπεσόντας, Εὐαγόρας δ' οὐ μόνον θαυμαστότατος ἀλλὰ
having-fallen Evagoras but not only most-wonderful but
καὶ μακαριστότατος ἐξ ἀρχῆς ὢν διετέλεσεν.
also most-blessed from beginning being continued
τί γὰρ ἀπέλιπεν εὐδαιμονίας, ὃς τοιούτων μὲν προγόνων 71
what for did-he-lack of-happiness who such indeed ancestors
ἔτυχεν, οἵων οὐδεὶς ἄλλος, πλὴν εἴ τις ἀπὸ τῶν αὐτῶν
got as no-one other except if anyone from the same

ἐκείνῳ γέγονεν, τοσοῦτον δὲ καὶ τῷ σώματι καὶ τῇ
as-he has-sprung so-much and both in-the body and in-the
γνώμῃ τῶν ἄλλων διήνεγκεν ὥστε μὴ μόνον Σαλαμῖνος
mind than-the others excelled that not only of-Salamis
ἀλλὰ καὶ τῆς Ἀσίας ἁπάσης ἄξιος εἶναι τυραννεῖν,
but also — of-Asia all worthy to-be to-be-tyrant
κάλλιστα δὲ κτησάμενος τὴν βασιλείαν ἐν ταύτῃ τὸν βίον
most-finely and having-acquired the kingship in this the life
διετέλεσε, θνητὸς δὲ γενόμενος ἀθάνατον τὴν περὶ αὐτοῦ
he-continued mortal and having-been-born immortal the about him
μνήμην κατέλιπε, τοσοῦτον δ' ἐβίω χρόνον ὥστε μήτε
memory he-left so-much and he-lived time that neither
τοῦ γήρως ἄμοιρος γενέσθαι μήτε τῶν νόσων μετασχεῖν
of-the old-age without-share to-become nor of-the diseases to-share
τῶν διὰ ταύτην τὴν ἡλικίαν γιγνομένων.
the through this the age arising

72 πρὸς δὲ τούτοις, ὃ δοκεῖ σπανιώτατον εἶναι καὶ
besides and these what seems rarest to-be and
χαλεπώτατον, εὐπαιδίας τυχεῖν ἅμα καὶ πολυπαιδίας,
hardest of-good-children to-obtain at-the-same-time and of-many-children
οὐδὲ τούτου διήμαρτεν, ἀλλὰ καὶ τοῦτ' αὐτῷ συνέπεσεν.
not-even this he-missed but also this to-him fell-out
καὶ τὸ μέγιστον, ὅτι τῶν ἐξ αὐτοῦ γεγονότων οὐδὲν
and the greatest that of-the-ones from him born none
κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ
he-left by-private names called but
τὸν μὲν βασιλέα καλούμενον, τοὺς δ' ἄνακτας, τὰς
the-one indeed king called the-ones but princes the-others
δ' ἀνάσσας. ὥστ' εἴ τινες τῶν ποιητῶν περί τινος τῶν
but princesses so-that if some of-the poets about some of-the-ones
προγεγενημένων ὑπερβολαῖς κέχρηνται, λέγοντες, ὡς ἦν
before with-exaggerations have-used saying that he-was

θεὸς ἐν ἀνθρώποις ἢ δαίμων θνητός, ἅπαντα τὰ τοιαῦτα
a-god among men or a-divinity mortal all the such-things
περὶ τὴν ἐκείνου φύσιν ῥηθῆναι μάλιστ' ἂν ἁρμόσειεν.
about the his nature to-be-spoken most — would-fit
τῶν μὲν οὖν εἰς Εὐαγόραν πολλὰ μὲν οἶμαι 73
of-the-things indeed then toward Evagoras many-things indeed I-think
παραλιπεῖν· ὑστερίζω γὰρ τῆς ἀκμῆς τῆς ἐμαυτοῦ, μεθ'
to-omit I-come-too-late for for-the prime the my-own with
ἧς ἀκριβέστερον καὶ φιλοπονώτερον ἐξειργασάμην ἂν
which more-exactly and more-laboriously I-would-have-worked-out —
τὸν ἔπαινον τοῦτον· οὐ μὴν ἀλλὰ καὶ νῦν, ὅσον κατὰ
the praise this not however but also now as-far-as according-to
τὴν ἐμὴν δύναμιν, οὐκ ἀνεγκωμίαστός ἐστιν. ἐγὼ δ' ὦ
the my power not uneulogized he-is I but O
Νικόκλεις ἡγοῦμαι καλὰ μὲν εἶναι μνημεῖα καὶ τὰς τῶν
Nicocles think fine indeed to-be memorials also the of-the
σωμάτων εἰκόνας, πολὺ μέντοι πλείονος ἀξίας τὰς τῶν
bodies images much however of-more worth the of-the
πράξεων καὶ τῆς διανοίας, ἃς ἐν τοῖς λόγοις ἄν τις
actions and of-the mind which in the speeches — anyone
μόνον τοῖς τεχνικῶς ἔχουσι θεωρήσειεν.
only in-the artistically being could-contemplate
προκρίνω δὲ ταύτας πρῶτον μὲν εἰδὼς τοὺς καλοὺς 74
I-prefer and these first indeed knowing the fine
κἀγαθοὺς τῶν ἀνδρῶν οὐχ οὕτως ἐπὶ τῷ κάλλει τοῦ
and-good of-the men not so on the beauty of-the
σώματος σεμνυνομένους ὡς ἐπὶ τοῖς ἔργοις καὶ τῇ γνώμῃ
body priding-themselves as on the deeds and the mind
φιλοτιμουμένους· ἔπειθ' ὅτι τοὺς μὲν τύπους ἀναγκαῖον
taking-pride then that the indeed figures necessary-it-is
παρὰ τούτοις εἶναι μόνοις, παρ' οἷς ἂν σταθῶσι, τοὺς δὲ
among those to-be alone among whom — they-are-set-up the but

λόγους ἐξενεχθῆναί θ' οἷόν τ' ἐστὶν εἰς τὴν Ἑλλάδα καὶ
speeches to-be-carried-abroad both possible — is into — Greece and
διαδοθέντας ἐν ταῖς τῶν εὖ φρονούντων διατριβαῖς
having-been-distributed in the of-the-ones well thinking discussions
ἀγαπᾶσθαι, παρ' οἷς κρεῖττόν ἐστιν ἢ παρὰ τοῖς ἄλλοις
to-be-loved among whom better it-is than among the others
ἅπασιν εὐδοκιμεῖν·
all to-be-well-thought-of

75 πρὸς δὲ τούτοις ὅτι τοῖς μὲν πεπλασμένοις καὶ τοῖς
besides and these that to-the indeed molded and the
γεγραμμένοις οὐδεὶς ἂν τὴν τοῦ σώματος φύσιν ὁμοιώσειε,
painted no-one — the of-the body nature could-make-like
τοὺς δὲ τρόπους τοὺς ἀλλήλων καὶ τὰς διανοίας τὰς
the but characters the of-one-another and the minds the
ἐν τοῖς λεγομένοις ἐνούσας ῥᾴδιόν ἐστι μιμεῖσθαι τοῖς
in the things-said being-in easy is to-imitate for-the-ones
μὴ ῥᾳθυμεῖν αἱρουμένοις ἀλλὰ χρηστοῖς εἶναι βουλομένοις.
not to-be-idle choosing but good to-be wishing

76 ὧν ἕνεκα καὶ μᾶλλον ἐπεχείρησα γράφειν τὸν λόγον
of-which for-the-sake also more I-attempted to-write the speech
τοῦτον, ἡγούμενος καὶ σοὶ καὶ τοῖς σοῖς παισὶ καὶ
this thinking both for-you and for-the your children and
τοῖς ἄλλοις τοῖς ἀπ' Εὐαγόρου γεγονόσι πολὺ καλλίστην
for-the others the from Evagoras born much finest
ἂν γενέσθαι ταύτην παράκλησιν, εἴ τις ἀθροίσας τὰς
— to-be this exhortation if anyone having-collected the
ἀρετὰς τὰς ἐκείνου καὶ τῷ λόγῳ κοσμήσας παραδοίη
virtues the his and with-the speech having-adorned should-hand-over
θεωρεῖν ὑμῖν καὶ συνδιατρίβειν αὐταῖς.
to-contemplate to-you and to-spend-time-with them

τοὺς μὲν γὰρ ἄλλους προτρέπομεν ἐπὶ τὴν φιλοσοφίαν 77
the indeed for others we-urge to the philosophy
ἑτέρους ἐπαινοῦντες, ἵνα ζηλοῦντες τοὺς εὐλογουμένους τῶν
others praising so-that emulating the-ones eulogized of-the
αὐτῶν ἐκείνοις ἐπιτηδευμάτων ἐπιθυμῶσιν, ἐγὼ δὲ σὲ καὶ τοὺς
same as-those pursuits they-may-desire I but you and the
σοὺς οὐκ ἀλλοτρίοις παραδείγμασι χρώμενος ἀλλ᾽ οἰκείοις
your not foreign examples using but own
παρακαλῶ, καὶ συμβουλεύω προσέχειν τὸν νοῦν, ὅπως καὶ
I-exhort and I-advise to-turn the mind how both
λέγειν καὶ πράττειν μηδενὸς ἧττον δυνήσει τῶν Ἑλλήνων.
to-speak and to-act than-none less you-will-be-able of-the Greeks
καὶ μὴ νόμιζέ με καταγιγνώσκειν, ὡς νῦν ἀμελεῖς, ὅτι 78
and not think me to-condemn that now you-neglect that
πολλάκις σοι διακελεύομαι περὶ τῶν αὐτῶν. οὐ γὰρ οὔτ᾽
often you I-urge about the same-things not for either
ἐμὲ λέληθας οὔτε τοὺς ἄλλους, ὅτι καὶ πρῶτος καὶ
me you-have-escaped or the others that both first and
μόνος τῶν ἐν τυραννίδι καὶ πλούτῳ καὶ τρυφαῖς ὄντων
alone of-the-ones in tyranny and wealth and luxuries being
φιλοσοφεῖν καὶ πονεῖν ἐπικεχείρηκας, οὐδ᾽ ὅτι πολλοὺς
to-philosophize and to-toil you-have-attempted nor that many
τῶν βασιλέων ποιήσεις ζηλώσαντας τὴν σὴν παίδευσιν
of-the kings you-will-make having-emulated the your education
τούτων τῶν διατριβῶν ἐπιθυμεῖν, ἀφεμένους ἐφ᾽ οἷς νῦν
these the pursuits to-desire having-let-go at which now
λίαν χαίρουσιν.
too they-rejoice
ἀλλ᾽ ὅμως ἐγὼ ταῦτ᾽ εἰδὼς οὐδὲν ἧττον καὶ ποιῶ καὶ 79
but nevertheless I these-things knowing in-nothing less both I-do and
ποιήσω ταὐτόν, ὅπερ ἐν τοῖς γυμνικοῖς ἀγῶσιν οἱ θεαταί·
I-shall-do the-same which-very in the athletic contests the spectators

καὶ γὰρ ἐκεῖνοι παρακελεύονται τῶν δρομέων οὐ τοῖς
and for those urge of-the runners not the-ones
ἀπολελειμμένοις ἀλλὰ τοῖς περὶ τῆς νίκης ἁμιλλωμένοις.
left-behind but the-ones for the victory competing
80 ἐμὸν μὲν οὖν ἔργον καὶ τῶν ἄλλων φίλων τοιαῦτα
mine indeed then task and of-the other friends such-things
καὶ λέγειν καὶ γράφειν, ἐξ ὧν μέλλομέν σε παροξύνειν
both to-say and to-write from which we-are-going you to-spur-on
ὀρέγεσθαι τούτων, ὧνπερ καὶ νῦν τυγχάνεις ἐπιθυμῶν· σοὶ
to-reach-for these which-very also now you-happen desiring for-you
δὲ προσήκει μηδὲν ἐλλείπειν ἀλλ' ὥσπερ ἐν τῷ παρόντι καὶ
but it-befits in-nothing to-fall-short but as in the present also
τὸν λοιπὸν χρόνον ἐπιμελεῖσθαι καὶ τὴν ψυχὴν ἀσκεῖν, ὅπως
the remaining time to-take-care and the soul to-train so-that
ἄξιος ἔσει καὶ τοῦ πατρὸς καὶ τῶν ἄλλων προγόνων. ὡς
worthy you-will-be both of-the father and of-the other ancestors as
ἅπασι μὲν προσήκει περὶ πολλοῦ ποιεῖσθαι τὴν φρόνησιν,
for-all indeed it-befits of much to-make the wisdom
μάλιστα δ' ὑμῖν τοῖς πλείστων καὶ μεγίστων κυρίοις οὖσιν.
most but for-you the-ones of-most and greatest masters being
81 χρὴ δ' οὐκ ἀγαπᾶν, εἰ τῶν παρόντων τυγχάνεις ὢν
it-is-necessary and not to-be-content if than-the present you-happen being
ἤδη κρείττων, ἀλλ' ἀγανακτεῖν, εἰ τοιοῦτος μὲν ὢν αὐτὸς
already better but to-be-indignant if such indeed being yourself
τὴν φύσιν, γεγονὼς δὲ τὸ μὲν παλαιὸν ἀπὸ Διός, τὸ
in-the nature having-been-born and the indeed ancient from Zeus the
δ' ὑπογυιότατον ἐξ ἀνδρὸς τοιούτου τὴν ἀρετήν, μὴ πολὺ
but most-recent from a-man such in-the virtue not much
διοίσεις καὶ τῶν ἄλλων καὶ τῶν ἐν ταῖς αὐταῖς σοι
you-will-excel both the others and the-ones in the same as-you
τιμαῖς ὄντων. ἔστι δ' ἐπὶ σοὶ μὴ διαμαρτεῖν τούτων· ἂν
honors being it-is and in you not to-miss these if

γὰρ ἐμμένῃς τῇ φιλοσοφίᾳ καὶ τοσοῦτον ἐπιδιδῷς, ὅσον
for you-abide-by the philosophy and so-much advance as-much
περ νῦν, ταχέως γενήσει τοιοῦτος, οἷόν σε προσήκει.
very now quickly you-will-become such as you befits

ISOCRATES

ΕΛΕΝΗ

Helen

I · AGAINST THE SOPHISTS, AND HELEN'S BIRTH

Some men pride themselves on arguing absurd paradoxes, that courage, wisdom, and justice are one and the same, or that nothing exists, and they waste their pupils' time on eristic and on praising beggars and bumblebees, when they should seek the truth about public affairs. The author of a speech on Helen has erred too, for he wrote a defense rather than a praise of her. Isocrates will praise her as she deserves. Of the many sons of Zeus she was his only daughter, and he cared more for her than for Heracles: he gave Heracles strength and her beauty, which conquers strength itself. Her beauty brought her fame and strife, and Theseus, seeing her still a girl, carried her off.

εἰσί τινες οἳ μέγα φρονοῦσιν, ἢν ὑπόθεσιν ἄτοπον καὶ 1
there-are some who great think if a-subject strange and
παράδοξον ποιησάμενοι περὶ ταύτης ἀνεκτῶς εἰπεῖν δυνηθῶσι·
paradoxical having-made about it tolerably to-speak they-be-able
καὶ καταγεγηράκασιν οἱ μὲν οὐ φάσκοντες οἷόν τ' εἶναι
and have-grown-old the-ones indeed not claiming possible — to-be
ψευδῆ λέγειν οὐδ' ἀντιλέγειν οὐδὲ δύω λόγω περὶ τῶν
false-things to-say nor to-contradict nor two speeches about the
αὐτῶν πραγμάτων ἀντειπεῖν, οἱ δὲ διεξιόντες ὡς ἀνδρία
same affairs to-oppose the-ones but going-through that courage
καὶ σοφία καὶ δικαιοσύνη ταὐτόν ἐστι, καὶ φύσει μὲν οὐδὲν
and wisdom and justice the-same is and by-nature indeed none
αὐτῶν ἔχομεν, μία δ' ἐπιστήμη καθ' ἁπάντων ἐστίν· ἄλλοι
of-them we-have one but knowledge about all is others
δὲ περὶ τὰς ἔριδας διατρίβουσι τὰς οὐδὲν μὲν ὠφελούσας,
but about the disputations spend-time the in-nothing indeed benefiting
πράγματα δὲ παρέχειν τοῖς πλησιάζουσι δυναμένας.
troubles but to-cause for-the associates able

2 ἐγὼ δ᾽ εἰ μὲν ἑώρων νεωστὶ τὴν περιεργίαν ταύτην
I but if indeed I-saw recently the meddlesomeness this
ἐν τοῖς λόγοις ἐγγεγενημένην καὶ τούτους ἐπὶ τῇ
in the speeches having-arisen and these on the
καινότητι τῶν εὑρημένων φιλοτιμουμένους, οὐκ ἂν ὁμοίως
novelty of-the inventions priding-themselves not — alike
ἐθαύμαζον αὐτῶν· νῦν δὲ τίς ἐστιν οὕτως ὀψιμαθής,
I-would-wonder-at them now but who is so late-learning
ὅστις οὐκ οἶδε Πρωταγόραν καὶ τοὺς κατ᾽ ἐκεῖνον τὸν
who not knows Protagoras and the in that the
χρόνον γενομένους σοφιστάς, ὅτι καὶ τοιαῦτα καὶ πολὺ
time having-been sophists that both such-things and much
τούτων πραγματωδέστερα συγγράμματα κατέλιπον ἡμῖν;
than-these more-troublesome writings they-left us
3 πῶς γὰρ ἄν τις ὑπερβάλοιτο Γοργίαν τὸν τολμήσαντα
how for — anyone could-surpass Gorgias the-one having-dared
λέγειν, ὡς οὐδὲν τῶν ὄντων ἔστιν, ἢ Ζήνωνα
to-say that nothing of-the things-that-are is or Zeno
τὸν ταὐτὰ δυνατὰ καὶ πάλιν ἀδύνατα πειρώμενον
the-one the-same-things possible and again impossible trying
ἀποφαίνειν, ἢ Μέλισσον, ὃς ἀπείρων τὸ πλῆθος
to-show or Melissus who infinite in-the number
πεφυκότων τῶν πραγμάτων ὡς ἑνὸς ὄντος τοῦ παντὸς
being-by-nature the things as one being the whole
ἐπεχείρησεν ἀποδείξεις εὑρίσκειν;
attempted proofs to-find
4 ἀλλ᾽ ὅμως οὕτω φανερῶς ἐκείνων ἐπιδειξάντων, ὅτι ῥᾴδιόν
but nevertheless so clearly those having-shown that easy
ἐστι, περὶ ὧν ἄν τις πρόθηται, ψευδῆ μηχανήσασθαι
it-is about what — anyone proposes false to-contrive
λόγον, ἔτι περὶ τὸν τόπον τοῦτον διατρίβουσιν· οὓς
argument still about the topic this they-spend-time whom

ἐχρῆν ἀφεμένους ταύτης τῆς τερθρείας, τῆς ἐν μὲν
it-was-necessary having-let-go this the trickery the in indeed
τοῖς λόγοις ἐξελέγχειν προσποιουμένης, ἐν δὲ τοῖς ἔργοις
the arguments to-refute pretending in but the deeds
πολὺν ἤδη χρόνον ἐξεληλεγμένης, τὴν ἀλήθειαν διώκειν,
long already time refuted the truth to-pursue
καὶ περὶ τὰς πράξεις, ἐν αἷς πολιτευόμεθα,
and about the actions in which we-live-as-citizens
τοὺς συνόντας παιδεύειν, καὶ περὶ τὴν ἐμπειρίαν τὴν 5
the associates to-educate and in the experience the
τούτων γυμνάζειν, ἐνθυμουμένους, ὅτι πολὺ κρεῖττόν ἐστι
of-these to-exercise considering that much better it-is
περὶ τῶν χρησίμων ἐπιεικῶς δοξάζειν ἢ περὶ τῶν
about the useful-things reasonably to-opine than about the
ἀχρήστων ἀκριβῶς ἐπίστασθαι, καὶ μικρὸν προέχειν ἐν
useless-things exactly to-know and little to-excel in
τοῖς μεγάλοις μᾶλλον ἢ πολὺ διαφέρειν ἐν τοῖς μικροῖς
the great-things rather than much to-differ in the small-things
καὶ τοῖς μηδὲν πρὸς τὸν βίον ὠφελοῦσιν.
and the-things nothing toward the life benefiting
ἀλλὰ γὰρ οὐδενὸς αὐτοῖς ἄλλου μέλει πλὴν τοῦ χρηματίζεσθαι 6
but for for-nothing to-them other cares except the to-make-money
παρὰ τῶν νεωτέρων. ἔστι δ' ἡ περὶ τὰς ἔριδας φιλοσοφία
from the younger is and the about the disputations philosophy
δυναμένη τοῦτο ποιεῖν· οἱ γὰρ μήτε τῶν ἰδίων πω
able this to-do the-ones for neither of-the private-things yet
μήτε τῶν κοινῶν φροντίζοντες τούτοις μάλιστα χαίρουσι
nor of-the public caring in-these most delight
τῶν λόγων, οἳ μηδὲ πρὸς ἓν χρήσιμοι τυγχάνουσιν ὄντες.
of-the speeches which not-even for one useful happen being

7 τοῖς μὲν οὖν τηλικούτοις πολλὴ συγγνώμη ταύτην ἔχειν
for-the indeed then so-young much pardon this to-have
τὴν διάνοιαν· ἐπὶ γὰρ ἁπάντων τῶν πραγμάτων πρὸς
the mind in for all the affairs toward
τὰς περιττότητας καὶ τὰς θαυματοποιίας οὕτω διακείμενοι
the extravagances and the jugglery so disposed
διατελοῦσι· τοῖς δὲ παιδεύειν προσποιουμένοις ἄξιον
they-continue the-ones but to-educate pretending worthy
ἐπιτιμᾶν, ὅτι κατηγοροῦσι μὲν τῶν ἐπὶ τοῖς ἰδίοις
to-censure that they-accuse indeed the-ones in the private
συμβολαίοις ἐξαπατώντων καὶ μὴ δικαίως τοῖς λόγοις
contracts deceiving and not justly the speeches
χρωμένων, αὐτοὶ δ' ἐκείνων δεινότερα ποιοῦσιν· οἱ
using themselves but than-those more-terrible-things do they
μὲν γὰρ ἄλλους τινὰς ἐζημίωσαν, οὗτοι δὲ τοὺς συνόντας
indeed for others some harmed these but the associates
μάλιστα βλάπτουσιν.
most harm

8 τοσοῦτον δ' ἐπιδεδωκέναι πεποιήκασι τὸ ψευδολογεῖν,
so-far and to-advance they-have-made the lying
ὥστ' ἤδη τινές, ὁρῶντες τούτους ἐκ τῶν τοιούτων
that already some seeing these from the such-things
ὠφελουμένους, τολμῶσι γράφειν, ὡς ἔστιν ὁ τῶν
benefiting dare to-write that is the of-the
πτωχευόντων καὶ φευγόντων βίος ζηλωτότερος ἢ τῶν
beggars and exiles life more-enviable than of-the
ἄλλων ἀνθρώπων, καὶ ποιοῦνται τεκμήριον, ὡς εἰ περὶ
other men and make proof that if about
πονηρῶν πραγμάτων ἔχουσί τι λέγειν, περί γε τῶν
wicked things they-have something to-say about at-least the
καλῶν κἀγαθῶν ῥᾳδίως εὐπορήσουσιν.
fine and-good easily they-will-be-well-supplied

ἐμοὶ δὲ δοκεῖ πάντων εἶναι καταγελαστότατον τὸ 9
to-me but seems of-all to-be most-ridiculous the
διὰ τούτων τῶν λόγων ζητεῖν πείθειν, ὡς περὶ τῶν
through these the speeches to-seek to-persuade that about the
πολιτικῶν ἐπιστήμην ἔχουσιν, ἐξὸν ἐν αὐτοῖς
political-affairs knowledge they-have it-being-possible in the-very-things
οἷς ἐπαγγέλλονται τὴν ἐπίδειξιν ποιεῖσθαι· τοὺς γὰρ
which they-profess the display to-make the-ones for
ἀμφισβητοῦντας τοῦ φρονεῖν καὶ φάσκοντας εἶναι σοφιστὰς
laying-claim to-the to-think and claiming to-be sophists
οὐκ ἐν τοῖς ἠμελημένοις ὑπὸ τῶν ἄλλων, ἀλλ' ἐν
not in the-things neglected by the others but in
οἷς ἅπαντές εἰσιν ἀνταγωνισταί, προσήκει διαφέρειν καὶ
what all are competitors it-befits to-excel and
κρείττους εἶναι τῶν ἰδιωτῶν.
better to-be than-the laymen
νῦν δὲ παραπλήσιον ποιοῦσιν, ὥσπερ ἂν εἴ τις 10
now but like-thing they-do as — if anyone
προσποιοῖτο κράτιστος εἶναι τῶν ἀθλητῶν ἐνταῦθα
should-pretend strongest to-be of-the athletes there
καταβαίνων, οὗ μηδεὶς ἂν ἄλλος ἀξιώσειεν. τίς γὰρ ἂν
going-down where no-one — other would-think-fit who for —
τῶν εὖ φρονούντων συμφορὰς ἐπαινεῖν ἐπιχειρήσειεν;
of-the-ones well thinking misfortunes to-praise would-attempt
ἀλλὰ δῆλον, ὅτι δι' ἀσθένειαν ἐνταῦθα καταφεύγουσιν.
but clear that through weakness there they-take-refuge
ἔστι γὰρ τῶν μὲν τοιούτων συγγραμμάτων μία τις ὁδός, 11
there-is for of-the indeed such writings one some road
ἣν οὔθ' εὑρεῖν οὔτε μαθεῖν οὔτε μιμήσασθαι δύσκολόν
which neither to-find nor to-learn nor to-imitate hard
ἐστιν· οἱ δὲ κοινοὶ καὶ πιστοὶ καὶ τούτοις ὅμοιοι τῶν
is the-ones but common and trustworthy and to-these like of-the

λόγων διὰ πολλῶν ἰδεῶν καὶ καιρῶν δυσκαταμαθήτων
speeches through many forms and occasions hard-to-learn
εὑρίσκονταί τε καὶ λέγονται, καὶ τοσούτῳ χαλεπωτέραν
are-found both and are-spoken and by-so-much harder
ἔχουσι τὴν σύνθεσιν, ὅσῳ περ τὸ σεμνύνεσθαι τοῦ
have the composition by-as-much very the to-be-dignified than-the
σκώπτειν καὶ τὸ σπουδάζειν τοῦ παίζειν ἐπιπονώτερόν
to-jest and the to-be-serious than-the to-play more-laborious
ἐστιν. σημεῖον δὲ μέγιστον·
is sign and greatest
12 τῶν μὲν γὰρ τοὺς βομβυλιοὺς καὶ τοὺς ἅλας καὶ
of-the-ones indeed for the bumblebees and the salts and
τὰ τοιαῦτα βουληθέντων ἐπαινεῖν οὐδεὶς πώποτε λόγων
the such-things having-wished to-praise no-one ever of-words
ἠπόρησεν, οἱ δὲ περὶ τῶν ὁμολογουμένων ἀγαθῶν ἢ
was-at-a-loss the-ones but about the agreed goods or
καλῶν ἢ τῶν διαφερόντων ἐπ᾽ ἀρετῇ λέγειν ἐπιχειρήσαντες
fine-things or the-ones excelling in virtue to-speak having-attempted
πολὺ καταδεέστερον τῶν ὑπαρχόντων ἅπαντες εἰρήκασιν.
much inferior than-the realities all have-spoken
13 οὐ γὰρ τῆς αὐτῆς γνώμης ἐστὶν ἀξίως εἰπεῖν περὶ
not for of-the same mind it-is worthily to-speak about
ἑκατέρων αὐτῶν, ἀλλὰ τὰ μὲν ῥᾴδιον τοῖς λόγοις
each of-them but the-things indeed easy by-the words
ὑπερβαλέσθαι, τῶν δὲ χαλεπὸν τοῦ μεγέθους ἐφικέσθαι·
to-exceed of-the-things but hard the greatness to-attain
καὶ περὶ μὲν τῶν δόξαν ἐχόντων σπάνιον εὑρεῖν, ἃ
and about indeed the-things reputation having rare to-find what
μηδεὶς πρότερον εἴρηκε, περὶ δὲ τῶν φαύλων καὶ ταπεινῶν
no-one before has-said about but the mean and humble
ὅ τι ἄν τις τύχῃ φθεγξάμενος, ἅπαν ἴδιόν ἐστιν.
what ever — anyone chances having-uttered all peculiar is

διὸ καὶ τὸν γράψαντα περὶ τῆς Ἑλένης ἐπαινῶ 14
therefore also the-one having-written about — Helen I-praise
μάλιστα τῶν εὖ λέγειν τι βουληθέντων, ὅτι περὶ
most of-the-ones well to-say something having-wished that about
τοιαύτης ἐμνήσθη γυναικός, ἣ καὶ τῷ γένει καὶ τῷ
such he-made-mention a-woman who both in-the birth and in-the
κάλλει καὶ τῇ δόξῃ πολὺ διήνεγκεν. οὐ μὴν ἀλλὰ καὶ
beauty and in-the reputation much excelled not however but also
τοῦτον μικρόν τι παρέλαθεν· φησὶ μὲν γὰρ ἐγκώμιον
this-man small something escaped he-says indeed for an-encomium
γεγραφέναι περὶ αὐτῆς, τυγχάνει δ' ἀπολογίαν εἰρηκὼς
to-have-written about her he-happens but a-defense having-spoken
ὑπὲρ τῶν ἐκείνῃ πεπραγμένων.
for the-things by-her done
ἔστι δ' οὐκ ἐκ τῶν αὐτῶν ἰδεῶν οὐδὲ περὶ τῶν αὐτῶν 15
it-is and not from the same forms nor about the same-things
ὁ λόγος, ἀλλὰ πᾶν τοὐναντίον· ἀπολογεῖσθαι μὲν γὰρ
the speech but all the-opposite to-defend indeed for
προσήκει περὶ τῶν ἀδικεῖν αἰτίαν ἐχόντων, ἐπαινεῖν δὲ
it-befits about the-ones to-do-wrong charge having to-praise but
τοὺς ἐπ' ἀγαθῷ τινὶ διαφέροντας. ἵνα δὲ μὴ δοκῶ
the-ones in good something excelling so-that and not I-may-seem
τὸ ῥᾷστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις μηδὲν ἐπιδεικνὺς
the easiest to-do to-censure the others nothing showing
τῶν ἐμαυτοῦ, πειράσομαι περὶ τῆς αὐτῆς ταύτης εἰπεῖν,
of-the my-own I-shall-try about the same this to-speak
παραλιπὼν ἅπαντα τὰ τοῖς ἄλλοις εἰρημένα.
having-omitted all the-things by-the others said
τὴν μὲν οὖν ἀρχὴν τοῦ λόγου ποιήσομαι τὴν ἀρχὴν 16
the indeed then beginning of-the speech I-shall-make the beginning
τοῦ γένους αὐτῆς. πλείστων γὰρ ἡμιθέων ὑπὸ Διὸς
of-the race her of-most for demigods by Zeus

γενηθέντων μόνης ταύτης γυναικὸς πατὴρ ἠξίωσε
begotten of-only this woman father he-thought-fit
κληθῆναι. σπουδάσας δὲ μάλιστα περί τε τὸν ἐξ
to-be-called having-been-earnest and most about both the-one from
Ἀλκμήνης καὶ τοὺς ἐκ Λήδας, τοσούτῳ μᾶλλον Ἑλένην
Alcmene and the-ones from Leda so-much more Helen
Ἡρακλέους προὐτίμησεν, ὥστε τῷ μὲν ἰσχὺν ἔδωκεν,
than-Heracles preferred that to-the-one indeed strength he-gave
ἣ βίᾳ τῶν ἄλλων κρατεῖν δύναται, τῇ δὲ κάλλος
which by-force the others to-master is-able to-the-other but beauty
ἀπένειμεν, ὃ καὶ τῆς ῥώμης αὐτῆς ἄρχειν πέφυκεν.
he-assigned which also the strength itself to-rule is-by-nature
17 εἰδὼς δὲ τὰς ἐπιφανείας καὶ τὰς λαμπρότητας οὐκ ἐκ τῆς
knowing and the distinctions and the brilliances not from the
ἡσυχίας ἀλλ᾽ ἐκ τῶν πολέμων καὶ τῶν ἀγώνων γιγνομένας,
quiet but from the wars and the contests arising
βουλόμενος αὐτῶν μὴ μόνον τὰ σώματ᾽ εἰς θεοὺς ἀναγαγεῖν
wishing of-them not only the bodies into gods to-lead-up
ἀλλὰ καὶ τὰς δόξας ἀειμνήστους καταλιπεῖν, τοῦ μὲν
but also the reputations ever-remembered to-leave of-the-one indeed
ἐπίπονον καὶ φιλοκίνδυνον τὸν βίον κατέστησε, τῆς
laborious and danger-loving the life he-made of-the-other
δὲ περίβλεπτον καὶ περιμάχητον τὴν φύσιν ἐποίησεν.
but admired and fought-over the nature he-made
18 καὶ πρῶτον μὲν Θησεύς, ὁ λεγόμενος μὲν Αἰγέως,
and first indeed Theseus the-one said indeed of-Aegeus
γενόμενος δ᾽ ἐκ Ποσειδῶνος, ἰδὼν αὐτὴν οὔπω μὲν
born but of Poseidon having-seen her not-yet indeed
ἀκμάζουσαν, ἤδη δὲ τῶν ἄλλων διαφέρουσαν, τοσοῦτον
in-her-prime already but the others excelling so-much
ἡττήθη τοῦ κάλλους ὁ κρατεῖν τῶν ἄλλων εἰθισμένος,
was-overcome by-the beauty the-one to-master the others accustomed

ὥσθ᾽ ὑπαρχούσης αὐτῷ καὶ πατρίδος μεγίστης καὶ βασιλείας
that existing to-him both fatherland greatest and kingship
ἀσφαλεστάτης ἡγησάμενος οὐκ ἄξιον εἶναι ζῆν ἐπὶ τοῖς
safest thinking not worthy to-be to-live on the
παροῦσιν ἀγαθοῖς ἄνευ τῆς πρὸς ἐκείνην οἰκειότητος,
present goods without the with her intimacy
ἐπειδὴ παρὰ τῶν κυρίων οὐχ οἷός τ᾽ ἦν αὐτὴν λαβεῖν, ἀλλ᾽ 19
when from the guardians not able — he-was her to-get but
ἐπέμενον τήν τε τῆς παιδὸς ἡλικίαν καὶ τὸν χρησμὸν
they-were-waiting-for the both of-the girl age and the oracle
τὸν παρὰ τῆς Πυθίας, ὑπεριδὼν τὴν ἀρχὴν τὴν Τυνδάρεω
the from the Pythia having-disdained the rule the of-Tyndareus
καὶ καταφρονήσας τῆς ῥώμης τῆς Κάστορος καὶ Πολυδεύκους
and having-despised the strength the of-Castor and Polydeuces
καὶ πάντων τῶν ἐν Λακεδαίμονι δεινῶν ὀλιγωρήσας,
and all the in Lacedaemon terrors having-made-light-of
βίᾳ λαβὼν αὐτὴν εἰς Ἄφιδναν τῆς Ἀττικῆς κατέθετο,
by-force having-taken her to Aphidna — of-Attica he-deposited
καὶ τοσαύτην χάριν ἔσχε Πειρίθῳ τῷ μετασχόντι τῆς 20
and so-great gratitude he-had to-Peirithous the-one having-shared of-the
ἁρπαγῆς, ὥστε βουληθέντος αὐτοῦ μνηστεῦσαι Κόρην
abduction that having-wished him to-woo Kore
τὴν Διὸς καὶ Δήμητρος, καὶ παρακαλοῦντος ἐπὶ τὴν
the of-Zeus and Demeter and summoning to the
εἰς Ἅιδου κατάβασιν, ἐπειδὴ συμβουλεύων οὐχ οἷός τ᾽
into Hades' descent when advising not able —
ἦν ἀποτρέπειν, προδήλου τῆς συμφορᾶς οὔσης ὅμως
he-was to-dissuade evident the disaster being nevertheless
αὐτῷ συνηκολούθησε, νομίζων ὀφείλειν τοῦτον τὸν ἔρανον,
him he-followed thinking to-owe this the contribution

μηδενὸς ἀποστῆναι τῶν ὑπὸ Πειρίθου προσταχθέντων
from-nothing to-stand-off of-the-things by Peirithous ordered
ἀνθ' ὧν ἐκεῖνος αὐτῷ συνεκινδύνευσεν.
in-return-for which he him ran-risks-with

21 εἰ μὲν οὖν ὁ ταῦτα πράξας εἷς ἦν τῶν τυχόντων ἀλλὰ
if indeed then the-one these-things having-done one was of-the chance-ones but
μὴ τῶν πολὺ διενεγκόντων, οὐκ ἄν πω δῆλος ἦν ὁ
not of-the-ones much having-excelled not — yet clear would-be the
λόγος, πότερον Ἑλένης ἔπαινος ἢ κατηγορία Θησέως ἐστίν·
speech whether of-Helen praise or accusation of-Theseus it-is
νῦν δὲ τῶν μὲν ἄλλων τῶν εὐδοκιμησάντων εὑρήσομεν
now but of-the indeed others of-the-ones well-reputed we-shall-find
τὸν μὲν ἀνδρίας, τὸν δὲ σοφίας, τὸν δ' ἄλλου τινὸς
the-one indeed of-courage the-other but of-wisdom the-other but of-other some
τῶν τοιούτων μερῶν ἀπεστερημένον, τοῦτον δὲ μόνον οὐδ'
of-the such parts deprived this-one but alone not-even
ἑνὸς ἐνδεᾶ γενόμενον, ἀλλὰ παντελῆ τὴν ἀρετὴν κτησάμενον.
of-one lacking having-been but complete the virtue having-acquired

22 δοκεῖ δέ μοι πρέπειν περὶ αὐτοῦ καὶ διὰ μακροτέρων
it-seems and to-me to-befit about him also through longer-words
εἰπεῖν· ἡγοῦμαι γὰρ ταύτην μεγίστην εἶναι πίστιν τοῖς
to-speak I-think for this greatest to-be proof for-the-ones
βουλομένοις Ἑλένην ἐπαινεῖν, ἣν ἐπιδείξωμεν τοὺς
wishing Helen to-praise if we-show the-ones
ἀγαπήσαντας καὶ θαυμάσαντας ἐκείνην αὐτοὺς τῶν ἄλλων
having-loved and having-admired her themselves than-the others
θαυμαστοτέρους ὄντας. ὅσα μὲν γὰρ ἐφ' ἡμῶν γέγονεν,
more-admirable being as-much-as indeed for in our-time has-happened
εἰκότως ἂν ταῖς δόξαις ταῖς ἡμετέραις αὐτῶν διακρίνοιμεν,
reasonably — by-the opinions the our own we-might-judge

περὶ δὲ τῶν οὕτω παλαιῶν προσήκει τοῖς κατ᾽ ἐκεῖνον
about but the-things so ancient it-befits with-the-ones in that
τὸν χρόνον εὖ φρονήσασιν ὁμονοοῦντας ἡμᾶς φαίνεσθαι.
the time well having-thought agreeing us to-appear

II · THE PRAISE OF THESEUS

Theseus' judgment is proof of Helen's worth, so Isocrates praises him. He was the son of Aegeus, or of Poseidon, and a rival of Heracles, but where Heracles' labors served Eurystheus, Theseus chose dangers that benefited the Greeks and his own city: he subdued the bull Poseidon had loosed on the land, the centaurs, and the Minotaur, freeing Athens from its tribute of youths. He ruled Athens not by force but by the people's will, gave it a single city from scattered villages, and made the people masters of the constitution, while they chose him alone to rule, so that he was loved rather than plotted against. After so great a man chose Helen, the princes of Greece contended for her hand and swore an oath to defend whoever won her. Alexander, son of Priam, called to judge the goddesses, chose marriage with Helen above every other gift.

κάλλιστον μὲν οὖν ἔχω περὶ Θησέως τοῦτ᾽ εἰπεῖν, ὅτι 23
finest indeed then I-have about Theseus this to-say that
κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος ἐνάμιλλον
at the same time with-Heracles having-been rivaling
τὴν αὐτοῦ δόξαν πρὸς τὴν ἐκείνου κατέστησεν. οὐ γὰρ
the his glory with the his be-made not for
μόνον τοῖς ὅπλοις ἐκοσμήσαντο παραπλησίοις ἀλλὰ καὶ
only with-the arms they-adorned-themselves similar but also
τοῖς ἐπιτηδεύμασιν ἐχρήσαντο τοῖς αὐτοῖς, πρέποντα τῇ
the pursuits they-used the same fitting-things to-the
συγγενείᾳ ποιοῦντες. ἐξ ἀδελφῶν γὰρ γεγονότες, ὁ
kinship doing from brothers for having-been-born the-one
μὲν ἐκ Διός, ὁ δ᾽ ἐκ Ποσειδῶνος, ἀδελφὰς καὶ τὰς
indeed from Zeus the-other but from Poseidon kindred also the

ἐπιθυμίας ἔσχον. μόνοι γὰρ οὗτοι τῶν προγεγενημένων
desires they-had alone for these of-the-ones before
ὑπὲρ τοῦ βίου τοῦ τῶν ἀνθρώπων ἀθληταὶ κατέστησαν.
for the life the of-the men champions became
συνέβη δὲ τὸν μὲν ὀνομαστοτέρους καὶ μείζους,
it-happened but the-one indeed more-renowned and greater
24 τὸν δ' ὠφελιμωτέρους καὶ τοῖς Ἕλλησιν οἰκειοτέρους
the-other but more-useful and to-the Greeks more-intimate
ποιήσασθαι τοὺς κινδύνους. τῷ μὲν γὰρ Εὐρυσθεὺς
to-make the dangers to-the-one indeed for Eurystheus
προσέταττε τάς τε βοῦς τὰς ἐκ τῆς Ἐρυθείας ἀγαγεῖν καὶ
ordered the both cattle the from — Erytheia to-drive and
τὰ μῆλα τὰ τῶν Ἑσπερίδων ἐνεγκεῖν καὶ τὸν Κέρβερον
the apples the of-the Hesperides to-bring and — Cerberus
ἀναγαγεῖν καὶ τοιούτους ἄλλους πόνους, ἐξ ὧν ἤμελλεν
to-bring-up and such other labors from which he-was-going
οὐ τοὺς ἄλλους ὠφελήσειν ἀλλ' αὐτὸς κινδυνεύσειν·
not the others to-benefit but himself to-run-risks
25 ὁ δ' αὐτὸς αὐτοῦ κύριος ὢν τούτους προῃρεῖτο τῶν ἀγώνων,
he but himself of-himself master being these he-chose of-the contests
ἐξ ὧν ἤμελλεν ἢ τῶν Ἑλλήνων ἢ τῆς αὐτοῦ πατρίδος
from which he-was-going either of-the Greeks or of-the his fatherland
εὐεργέτης γενήσεσθαι. καὶ τόν τε ταῦρον τὸν ἀνεθέντα μὲν
benefactor to-become and the both bull the let-loose indeed
ὑπὸ Ποσειδῶνος, τὴν δὲ χώραν λυμαινόμενον, ὃν πάντες
by Poseidon the but land ravaging which all
οὐκ ἐτόλμων ὑπομένειν, μόνος χειρωσάμενος μεγάλου φόβου
not dared to-face alone having-subdued from-great fear
καὶ πολλῆς ἀπορίας τοὺς οἰκοῦντας τὴν πόλιν ἀπήλλαξεν·
and much perplexity the-ones inhabiting the city he-freed

καὶ μετὰ ταῦτα Λαπίθαις σύμμαχος γενόμενος, 26
and after these-things to-Lapiths ally having-become
στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ
having-campaigned against Centaurs the double-natured who both
τάχει καὶ ῥώμῃ καὶ τόλμῃ διενεγκόντες τὰς μὲν ἐπόρθουν,
in-speed and in-strength and in-daring excelling the-ones indeed were-sacking
τὰς δ' ἤμελλον, ταῖς δ' ἠπείλουν τῶν πόλεων, τούτους
the-others but were-about-to the-others but were-threatening of-the cities these
μάχῃ νικήσας εὐθὺς μὲν αὐτῶν τὴν ὕβριν ἔπαυσεν,
in-battle having-conquered at-once indeed their the outrage he-stopped
οὐ πολλῷ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.
not much but later the race from men he-obliterated
περὶ δὲ τοὺς αὐτοὺς χρόνους τὸ τέρας τὸ τραφὲν 27
about and the same times the monster the-one reared
μὲν ἐν Κρήτῃ, γενόμενον δ' ἐκ Πασιφάης τῆς Ἡλίου
indeed in Crete born but from Pasiphae the of-Helios
θυγατρός, ᾧ κατὰ μαντείαν δασμὸν τῆς πόλεως δὶς
daughter to-which according-to oracle as-tribute the city twice
ἑπτὰ παῖδας ἀποστελλούσης, ἰδὼν αὐτοὺς ἀγομένους
seven children sending having-seen them being-led
καὶ πανδημεὶ προπεμπομένους ἐπὶ θάνατον ἄνομον
and by-the-whole-people escorted to death lawless
καὶ προῦπτον καὶ πενθουμένους ἔτι ζῶντας, οὕτως
and foreseen and mourned still living so
ἠγανάκτησεν, ὥσθ' ἡγήσατο κρεῖττον εἶναι τεθνάναι μᾶλλον
he-was-indignant that he-thought better to-be to-be-dead rather
ἢ ζῆν ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς
than to-live ruling of-the city the so pitiful to-the
ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης.
enemies tribute to-pay compelled

28 σύμπλους δὲ γενόμενος, καὶ κρατήσας φύσεως ἐξ ἀνδρὸς
fellow-voyager and having-become and having-mastered a-nature from man
μὲν καὶ ταύρου μεμιγμένης, τὴν δ' ἰσχὺν ἐχούσης,
indeed and bull mixed the but strength having
οἵαν προσήκει τὴν ἐκ τοιούτων σωμάτων συγκειμένην,
such-as befits the from such bodies composed
τοὺς μὲν παῖδας διασώσας τοῖς γονεῦσιν ἀπέδωκε, τὴν
the indeed children having-saved to-the parents he-restored the
δὲ πόλιν οὕτως ἀνόμου καὶ δεινοῦ καὶ δυσαπαλλάκτου
but city so lawless and terrible and hard-to-be-rid-of
προστάγματος ἠλευθέρωσεν.
command he-freed

29 ἀπορῶ δ' ὅ τι χρήσωμαι τοῖς ἐπιλοίποις· ἐπιστὰς
I-am-at-a-loss and what ever I-should-deal-with the remaining-things having-stopped
γὰρ ἐπὶ τὰ Θησέως ἔργα καὶ λέγειν ἀρξάμενος περὶ
for at the of-Theseus deeds and to-speak having-begun about
αὐτῶν ὀκνῶ μὲν μεταξὺ παύσασθαι καὶ παραλιπεῖν τήν
them I-shrink indeed midway to-stop and to-omit the
τε Σκίρωνος καὶ Κερκύονος καὶ τῶν ἄλλων τῶν τοιούτων
both of-Sciron and of-Cercyon and of-the others the such
παρανομίαν, πρὸς οὓς ἀνταγωνιστὴς γενόμενος ἐκεῖνος
lawlessness against whom antagonist having-become he
πολλῶν καὶ μεγάλων συμφορῶν τοὺς Ἕλληνας ἀπήλλαξεν,
from-many and great misfortunes the Greeks freed
αἰσθάνομαι δ' ἐμαυτὸν ἔξω φερόμενον τῶν καιρῶν καὶ
I-perceive but myself outside being-carried of-the proper-limits and
δέδοικα, μή τισι δόξω περὶ τούτου μᾶλλον σπουδάζειν
I-fear lest to-some I-shall-seem about this-man more to-be-earnest
ἢ περὶ ἧς τὴν ἀρχὴν ὑπεθέμην.
than about whom the beginning I-proposed

ἐξ ἀμφοτέρων οὖν τούτων αἱροῦμαι τὰ μὲν πλεῖστα 30
from both then these I-choose the indeed most
παραλιπεῖν διὰ τοὺς δυσκόλως ἀκροωμένους, περὶ
to-omit because-of the-ones impatiently listening about
δὲ τῶν ἄλλων ὡς ἂν δύνωμαι συντομώτατα διελθεῖν,
but the others as — I-can most-concisely to-go-through
ἵνα τὰ μὲν ἐκείνοις, τὰ δ' ἐμαυτῷ χαρίσωμαι, καὶ μὴ
so-that the indeed to-those the but to-myself I-may-gratify and not
παντάπασιν ἡττηθῶ τῶν εἰθισμένων φθονεῖν καὶ τοῖς
altogether I-be-worsted by-the-ones accustomed to-envy and the
λεγομένοις ἅπασιν ἐπιτιμᾶν.
things-said all to-censure
τὴν μὲν οὖν ἀνδρίαν ἐν τούτοις ἐπεδείξατο τοῖς ἔργοις, 31
the indeed then courage in these he-displayed the deeds
ἐν οἷς αὐτὸς καθ' αὑτὸν ἐκινδύνευσε, τὴν δ' ἐπιστήμην,
in which himself by himself ran-risks the but knowledge
ἣν εἶχε πρὸς τὸν πόλεμον, ἐν ταῖς μάχαις, αἷς μεθ'
which he-had for the war in the battles which with
ὅλης τῆς πόλεως ἠγωνίσατο, τὴν δ' εὐσέβειαν τὴν
whole the city he-fought the and piety the
πρὸς τοὺς θεοὺς ἔν τε ταῖς Ἀδράστου καὶ ταῖς τῶν
toward the gods in both the of-Adrastus and the of-the
παίδων τῶν Ἡρακλέους ἱκετείαις, τοὺς μὲν γὰρ μάχῃ
children the of-Heracles supplications the-ones indeed for in-battle
νικήσας Πελοποννησίους διέσωσε, τῷ δὲ τοὺς ὑπὸ
having-conquered Peloponnesians he-saved to-the-other but the-ones under
τῇ Καδμείᾳ τελευτήσαντας βίᾳ Θηβαίων θάψαι παρέδωκε,
— Cadmea having-died by-force of-Thebans to-bury he-handed-over
τὴν δ' ἄλλην ἀρετὴν καὶ τὴν σωφροσύνην ἔν τε τοῖς
the but other virtue and the temperance in both the
προειρημένοις καὶ μάλιστ' ἐν οἷς τὴν πόλιν διῴκησεν.
said-before and most in what the city he-governed

32 ὁρῶν γὰρ τοὺς βίᾳ τῶν πολιτῶν ἄρχειν ζητοῦντας
seeing for the-ones by-force of-the citizens to-rule seeking
ἑτέροις δουλεύοντας καὶ τοὺς ἐπικίνδυνον τὸν βίον
to-others being-slaves and the-ones dangerous the life
τοῖς ἄλλοις καθιστάντας αὐτοὺς περιδεῶς ζῶντας, καὶ
for-the others making themselves fearfully living and
πολεμεῖν ἀναγκαζομένους μετὰ μὲν τῶν πολιτῶν πρὸς
to-war compelled with indeed the citizens against
τοὺς ἐπιστρατευομένους, μετὰ δ' ἄλλων τινῶν πρὸς τοὺς
the invaders with but others some against the
συμπολιτευομένους,
fellow-citizens
33 ἔτι δὲ συλῶντας μὲν τὰ τῶν θεῶν, ἀποκτείνοντας
further and plundering indeed the-things of-the gods killing
δὲ τοὺς βελτίστους τῶν πολιτῶν, ἀπιστοῦντας δὲ τοῖς
but the best of-the citizens distrusting and the
οἰκειοτάτοις, οὐδὲν δὲ ῥᾳθυμότερον ζῶντας τῶν ἐπὶ
nearest in-nothing and more-easily living than-the-ones for
θανάτῳ συνειλημμένων, ἀλλὰ τὰ μὲν ἔξω ζηλουμένους,
death arrested but the-things indeed outside envied
αὐτοὺς δὲ παρ' αὐτοῖς μᾶλλον τῶν ἄλλων λυπουμένους·
themselves but by themselves more than-the others pained
34 τί γάρ ἐστιν ἄλγιον ἢ ζῆν ἀεὶ δεδιότα, μή τις
what for is more-painful than to-live always fearing lest anyone
αὐτὸν τῶν παρεστώτων ἀποκτείνῃ, καὶ μηδὲν ἧττον
him of-the-ones standing-by should-kill and in-nothing less
φοβούμενον τοὺς φυλάττοντας ἢ τοὺς ἐπιβουλεύοντας;
fearing the-ones guarding than the-ones plotting
τούτων ἁπάντων καταφρονήσας καὶ νομίσας οὐκ ἄρχοντας
these all having-despised and having-thought not rulers
ἀλλὰ νοσήματα τῶν πόλεων εἶναι τοὺς τοιούτους, ἐπέδειξεν,
but diseases of-the cities to-be the such he-showed

ὅτι ῥᾴδιόν ἐστιν ἅμα τυραννεῖν καὶ μηδὲν χεῖρον
that easy it-is at-the-same-time to-be-tyrant and in-nothing worse
διακεῖσθαι τῶν ἐξ ἴσου πολιτευομένων.
to-be-disposed than-the-ones on equal-terms living-as-citizens
καὶ πρῶτον μὲν τὴν πόλιν σποράδην καὶ κατὰ κώμας 35
and first indeed the city scattered and in villages
οἰκοῦσαν εἰς ταὐτὸν συναγαγὼν τηλικαύτην ἐποίησεν ὥστ᾽
dwelling into the-same having-brought-together so-great he-made that
ἔτι καὶ νῦν ἀπ᾽ ἐκείνου τοῦ χρόνου μεγίστην τῶν Ἑλληνίδων
still also now from that the time greatest of-the Greek
εἶναι· μετὰ δὲ ταῦτα κοινὴν τὴν πατρίδα καταστήσας καὶ
to-be after and these-things common the fatherland having-made and
τὰς ψυχὰς τῶν συμπολιτευομένων ἐλευθερώσας ἐξ ἴσου
the souls of-the fellow-citizens having-freed on equal-terms
τὴν ἅμιλλαν αὐτοῖς περὶ τῆς ἀρετῆς ἐποίησε, πιστεύων μὲν
the rivalry for-them about the virtue he-made trusting indeed
ὁμοίως αὐτῶν προέξειν ἀσκούντων ὥσπερ ἀμελούντων,
alike them to-be-going-to-excel practicing as neglecting
εἰδὼς δὲ τὰς τιμὰς ἡδίους οὔσας τὰς παρὰ τῶν μέγα
knowing but the honors more-pleasant being the from the-ones great
φρονούντων ἢ τὰς παρὰ τῶν δουλευόντων.
thinking than the from the-ones being-slaves
τοσούτου δ᾽ ἐδέησεν ἀκόντων τι ποιεῖν τῶν πολιτῶν, 36
so-far and he-fell-short unwilling anything to-do the citizens
ὥσθ᾽ ὁ μὲν τὸν δῆμον καθίστη κύριον τῆς πολιτείας,
that he indeed the people made master of-the constitution
οἱ δὲ μόνον αὐτὸν ἄρχειν ἠξίουν, ἡγούμενοι πιστοτέραν
they but alone him to-rule thought-fit thinking more-trustworthy
καὶ κοινοτέραν εἶναι τὴν ἐκείνου μοναρχίαν τῆς αὐτῶν
and more-common to-be the his monarchy than-the their
δημοκρατίας. οὐ γὰρ ὥσπερ ἕτεροι τοὺς μὲν πόνους
democracy not for as others the indeed toils

ἄλλοις προσέταττε, τῶν δ' ἡδονῶν αὐτὸς μόνος ἀπέλαυεν,
to-others he-assigned of-the but pleasures himself alone enjoyed
ἀλλὰ τοὺς μὲν κινδύνους ἰδίους ἐποιεῖτο, τὰς δ' ὠφελείας
but the indeed dangers own he-made the but benefits
ἅπασιν εἰς τὸ κοινὸν ἀπεδίδου.
to-all into the common he-gave

37 καὶ γάρ τοι διετέλεσε τὸν βίον οὐκ ἐπιβουλευόμενος ἀλλ'
and for indeed he-continued the life not being-plotted-against but
ἀγαπώμενος, οὐδ' ἐπακτῷ δυνάμει τὴν ἀρχὴν διαφυλάττων
being-loved nor with-imported force the rule guarding
ἀλλὰ τῇ τῶν πολιτῶν εὐνοίᾳ δορυφορούμενος, τῇ μὲν
but by-the of-the citizens goodwill being-guarded by-the indeed
ἐξουσίᾳ τυραννῶν, ταῖς δ' εὐεργεσίαις δημαγωγῶν· οὕτω γὰρ
power ruling-as-tyrant by-the but benefactions leading-the-people so for
νομίμως καὶ καλῶς διῴκει τὴν πόλιν ὥστ' ἔτι καὶ νῦν ἴχνος
lawfully and finely he-governed the city that still also now a-trace
τῆς ἐκείνου πραότητος ἐν τοῖς ἤθεσιν ἡμῶν καταλελεῖφθαι.
of-the his gentleness in the characters our to-have-been-left

38 τὴν δὴ γεννηθεῖσαν μὲν ὑπὸ Διός, κρατήσασαν δὲ
the-one indeed begotten indeed by Zeus having-mastered but
τοιαύτης ἀρετῆς καὶ σωφροσύνης, πῶς οὐκ ἐπαινεῖν
such virtue and temperance how not to-praise
χρὴ καὶ τιμᾶν καὶ νομίζειν πολὺ τῶν πώποτε
it-is-necessary and to-honor and to-think much than-the-ones ever
γενομένων διενεγκεῖν; οὐ γὰρ δὴ μάρτυρά γε πιστότερον
having-been to-have-excelled not for indeed witness at-least more-trustworthy
οὐδὲ κριτὴν ἱκανώτερον ἕξομεν ἐπαγαγέσθαι περὶ τῶν
nor judge more-competent we-shall-have to-bring about the
Ἑλένῃ προσόντων ἀγαθῶν τῆς Θησέως διανοίας. ἵνα δὲ
to-Helen belonging goods than-the of-Theseus mind so-that and
μὴ δοκῶ δι' ἀπορίαν περὶ τὸν αὐτὸν τόπον διατρίβειν,
not I-may-seem through perplexity about the same topic to-spend-time

μηδ᾽ ἀνδρὸς ἑνὸς δόξῃ καταχρώμενος ἐπαινεῖν
nor of-a-man one with-the-reputation making-full-use to-praise
αὐτήν, βούλομαι καὶ περὶ τῶν ἐχομένων διελθεῖν.
her I-wish also about the-things following to-go-through
μετὰ γὰρ τὴν Θησέως εἰς Ἅιδου κατάβασιν ἐπανελθούσης 39
after for the of-Theseus into Hades' descent she-having-returned
αὖθις εἰς Λακεδαίμονα καὶ πρὸς τὸ μνηστεύεσθαι λαβούσης
again to Lacedaemon and for the to-be-wooed having-got
ἡλικίαν ἅπαντες οἱ τότε βασιλεύοντες καὶ δυναστεύοντες
age all the-ones then reigning and holding-power
τὴν αὐτὴν γνώμην ἔσχον περὶ αὐτῆς· ἐξὸν γὰρ αὐτοῖς
the same opinion had about her it-being-possible for to-them
λαμβάνειν ἐν ταῖς αὐτῶν πόλεσι γυναῖκας τὰς πρωτευούσας,
to-take in the their cities wives the foremost
ὑπεριδόντες τοὺς οἴκοι γάμους ἦλθον ἐκείνην μνηστεύσοντες.
having-disdained the at-home marriages they-came her going-to-woo
οὔπω δὲ κεκριμένου τοῦ μέλλοντος αὐτῇ συνοικήσειν 40
not-yet and having-been-decided the-one going her to-marry
ἀλλ᾽ ἔτι κοινῆς τῆς τύχης οὔσης οὕτω πρόδηλος ἦν
but still common the fortune being so evident she-was
ἅπασιν ἐσομένη περιμάχητος, ὥστε συνελθόντες πίστεις
to-all going-to-be fought-over that having-come-together pledges
ἔδοσαν ἀλλήλοις ἦ μὴν βοηθήσειν, εἴ τις ἀποστεροίη
they-gave to-one-another surely indeed to-be-going-to-help if anyone should-deprive
τὸν ἀξιωθέντα λαβεῖν αὐτήν, νομίζων ἕκαστος τὴν
the-one deemed-worthy to-take her thinking each the
ἐπικουρίαν ταύτην αὐτῷ παρασκευάζειν.
aid this for-himself to-prepare
τῆς μὲν οὖν ἰδίας ἐλπίδος πλὴν ἑνὸς ἀνδρὸς ἅπαντες 41
of-the indeed then private hope except one man all
ἐψεύσθησαν, τῆς δὲ κοινῆς δόξης ἧς ἔσχον περὶ ἐκείνης
were-deceived of-the but common opinion which they-had about her

οὐδεὶς αὐτῶν διήμαρτεν. οὐ πολλοῦ γὰρ χρόνου διελθόντος,
no-one of-them missed not much for time having-passed
γενομένης ἐν θεοῖς περὶ κάλλους ἔριδος, ἧς Ἀλέξανδρος
having-arisen among gods about beauty a-dispute of-which Alexander
ὁ Πριάμου κατέστη κριτής, καὶ διδούσης Ἥρας μὲν
the son-of-Priam became judge and offering Hera indeed
ἁπάσης αὐτῷ τῆς Ἀσίας βασιλεύειν, Ἀθηνᾶς δὲ κρατεῖν
of-all for-him — Asia to-reign Athena but to-prevail
ἐν τοῖς πολέμοις,
in the wars
42 Ἀφροδίτης δὲ τὸν γάμον τὸν Ἑλένης, τῶν μὲν σωμάτων
Aphrodite but the marriage the of-Helen of-the indeed bodies
οὐ δυνηθεὶς λαβεῖν διάγνωσιν ἀλλ' ἡττηθεὶς τῆς
not having-been-able to-get discernment but having-been-overcome by-the
τῶν θεῶν ὄψεως, τῶν δὲ δωρεῶν ἀναγκασθεὶς γενέσθαι
of-the gods sight of-the but gifts having-been-compelled to-become
κριτής, εἵλετο τὴν οἰκειότητα τὴν Ἑλένης ἀντὶ τῶν
judge he-chose the alliance the of-Helen instead-of the
ἄλλων ἁπάντων, οὐ πρὸς τὰς ἡδονὰς ἀποβλέψας, — καίτοι
others all not to the pleasures having-looked and-yet
καὶ τοῦτο τοῖς εὖ φρονοῦσι πολλῶν αἱρετώτερόν ἐστιν,
also this for-the-ones well thinking than-many more-choiceworthy is
43 ἀλλ' ὅμως οὐκ ἐπὶ τοῦθ' ὥρμησεν, ἀλλ' ἐπεθύμησε
but nevertheless not for this he-set-out but he-desired
Διὸς γενέσθαι κηδεστής, νομίζων πολὺ μείζω καὶ καλλίω
of-Zeus to-become son-in-law thinking much greater and finer
ταύτην εἶναι τὴν τιμὴν ἢ τὴν τῆς Ἀσίας βασιλείαν,
this to-be the honor than the — of-Asia kingship
καὶ μεγάλας μὲν ἀρχὰς καὶ δυναστείας καὶ φαύλοις
and great indeed rules and dominions also to-mean
ἀνθρώποις ποτὲ παραγίγνεσθαι, τοιαύτης δὲ γυναικὸς
men sometimes to-come of-such but woman

οὐδένα τῶν ἐπιγιγνομένων ἀξιωθήσεσθαι, πρὸς δὲ
no-one of-the-ones after to-be-going-to-be-deemed-worthy besides and
τούτοις οὐδὲν ἂν κτῆμα κάλλιον καταλιπεῖν τοῖς παισὶν
these no — possession finer to-leave to-the children
ἢ παρασκευάσας αὐτοῖς, ὅπως μὴ μόνον πρὸς πατρὸς
than having-provided them that not only on father's-side
ἀλλὰ καὶ πρὸς μητρὸς ἀπὸ Διὸς ἔσονται γεγονότες.
but also on mother's-side from Zeus they-will-be descended

III · THE WAR AND HER POWER

Alexander's choice was wise, since kinship with Zeus was a prize greater than any kingdom. When Alexander took her, the Greeks went to war as if Greece itself had been robbed, and the Trojans let their cities be uprooted and their land ravaged rather than give her up; the gods themselves fought and allowed their own sons to die for her. Such was the power of her beauty, which is the most august and honored of things, and men give their lives for it. Helen was made immortal, she brought her brothers to the gods, and Stesichorus, who blasphemed her, was blinded until he wrote his palinode, while Homer, some say, wrote his poem at her bidding. At Therapne the Spartans still sacrifice to her and to Menelaus as gods. Through her the Greeks first united against the barbarians and set up a trophy of Europe over Asia, so that, where barbarians had once ruled Greek cities, after that war the Greeks took great cities and much land from the barbarians. Isocrates leaves much unsaid for others to tell.

ἠπίστατο γὰρ τὰς μὲν ἄλλας εὐτυχίας ταχέως 44
he-knew for the indeed other good-fortunes quickly
μεταπιπτούσας, τὴν δ' εὐγένειαν ἀεὶ τοῖς αὐτοῖς
changing the but nobility always with-the same
παραμένουσαν, ὥστε ταύτην μὲν τὴν αἵρεσιν ὑπὲρ
remaining so-that this indeed the choice for

ἅπαντος τοῦ γένους ἔσεσθαι, τὰς δ' ἑτέρας δωρεὰς
all the race to-be-going-to-be the but other gifts
ὑπὲρ τοῦ χρόνου μόνον τοῦ καθ' αὐτόν.
for the time only the in his-own-day
45 τῶν μὲν οὖν εὖ φρονούντων οὐδεὶς ἂν τοῖς λογισμοῖς
of-the indeed then well thinking no-one — the reckonings
τούτοις ἐπιτιμήσειεν, τῶν δὲ μηδὲν πρὸ τοῦ πράγματος
these would-censure of-the-ones but nothing before the matter
ἐνθυμουμένων ἀλλὰ τὸ συμβαῖνον μόνον σκοπουμένων
considering but the outcome only examining
ἤδη τινὲς ἐλοιδόρησαν αὐτόν· ὧν τὴν ἄνοιαν ἐξ ὧν
already some have-reviled him whose the folly from what
ἐβλασφήμησαν περὶ ἐκείνου ῥᾴδιον ἅπασι καταμαθεῖν.
they-slandered about him easy for-all to-perceive
46 πῶς γὰρ οὐ καταγέλαστον πεπόνθασιν, εἰ τὴν αὐτῶν
how for not ridiculous have-they-experienced if the their
φύσιν ἱκανωτέραν εἶναι νομίζουσι τῆς ὑπὸ τῶν θεῶν
nature more-competent to-be they-think than-the-one by the gods
προκριθείσης; οὐ γὰρ δή που περὶ ὧν εἰς τοσαύτην
preferred not for indeed surely about what into such
ἔριν κατέστησαν τὸν τυχόντα διαγνῶναι κύριον ἐποίησαν,
strife they-came the chance-one to-decide master they-made
ἀλλὰ δῆλον, ὅτι τοσαύτην ἔσχον σπουδὴν ἐκλέξασθαι
but clear that so-much they-had zeal to-choose
κριτὴν τὸν βέλτιστον, ὅσηνπερ περὶ αὐτοῦ τοῦ πράγματος
judge the best as-much-very about itself the matter
ἐπιμέλειαν ἐποιήσαντο.
care they-made
47 χρὴ δὲ σκοπεῖν, ὁποῖός τις ἦν, καὶ δοκιμάζειν
it-is-necessary and to-consider of-what-sort some he-was and to-test
αὐτὸν οὐκ ἐκ τῆς ὀργῆς τῆς τῶν ἀποτυχουσῶν, ἀλλ'
him not from the anger the of-the-ones having-failed but

ἐξ ὧν ἅπασαι βουλευσάμεναι προείλοντο τὴν ἐκείνου
from what all having-deliberated chose the his
διάνοιαν. κακῶς μὲν γὰρ παθεῖν ὑπὸ τῶν κρειττόνων
mind badly indeed for to-suffer by the stronger
οὐδὲν κωλύει καὶ τοὺς μηδὲν ἐξημαρτηκότας· τοιαύτης
nothing prevents also the-ones nothing having-erred such
δὲ τιμῆς τυχεῖν ὥστε θνητὸν ὄντα θεῶν γενέσθαι κριτὴν,
but honor to-obtain that mortal being of-gods to-become judge
οὐχ οἷόν τε μὴ οὐ τὸν πολὺ τῇ γνώμῃ διαφέροντα.
not possible — not not the-one much in-the mind excelling
θαυμάζω δ' εἴ τις οἴεται κακῶς βεβουλεῦσθαι τὸν μετὰ 48
I-wonder and if anyone thinks badly to-have-deliberated the-one with
ταύτης ζῆν ἑλόμενον, ἧς ἕνεκα πολλοὶ τῶν ἡμιθέων
her to-live having-chosen whom for-the-sake-of many of-the demigods
ἀποθνήσκειν ἠθέλησαν. πῶς δ' οὐκ ἂν ἦν ἀνόητος,
to-die were-willing how but not — would-he-have-been foolish
εἰ τοὺς θεοὺς εἰδὼς περὶ κάλλους φιλονικοῦντας αὐτὸς
if the gods knowing about beauty contending himself
κάλλους κατεφρόνησε, καὶ μὴ ταύτην ἐνόμισε μεγίστην εἶναι
beauty had-despised and not this had-thought greatest to-be
τῶν δωρεῶν, περὶ ἧς κἀκείνας ἑώρα μάλιστα σπουδαζούσας;
of-the gifts about which also-those he-saw most being-earnest
τίς δ' ἂν τὸν γάμον τὸν Ἑλένης ὑπερεῖδεν, ἧς 49
who but — the marriage the of-Helen would-have-disdained whom
ἁρπασθείσης οἱ μὲν Ἕλληνες οὕτως ἠγανάκτησαν ὥσπερ
having-been-carried-off the indeed Greeks so were-indignant as
ὅλης τῆς Ἑλλάδος πεπορθημένης, οἱ δὲ βάρβαροι τοσοῦτον
whole — Greece having-been-sacked the but barbarians so-much
ἐφρόνησαν, ὅσον περ ἂν εἰ πάντων ἡμῶν ἐκράτησαν. δῆλον
were-proud as-much very — if all us they-had-conquered clear
δ' ὡς ἑκάτεροι διετέθησαν· πολλῶν γὰρ αὐτοῖς πρότερον
and how each were-disposed many for to-them before

ἐγκλημάτων γενομένων περὶ μὲν τῶν ἄλλων ἡσυχίαν ἦγον,
grievances having-arisen about indeed the others quiet they-kept
ὑπὲρ δὲ ταύτης τηλικοῦτον συνεστήσαντο πόλεμον οὐ μόνον
for but her such they-organized war not only
τῷ μεγέθει τῆς ὀργῆς ἀλλὰ καὶ τῷ μήκει τοῦ χρόνου καὶ
in-the greatness of-the anger but also in-the length of-the time and
τῷ πλήθει τῶν παρασκευῶν, ὅσος οὐδεὶς πώποτε γέγονεν.
in-the number of-the preparations as no-one ever has-been
50 ἐξὸν δὲ τοῖς μὲν ἀποδοῦσιν Ἑλένην ἀπηλλάχθαι
it-being-possible and for-the-ones indeed having-given-back Helen to-be-rid
τῶν παρόντων κακῶν, τοῖς δ' ἀμελήσασιν ἐκείνης ἀδεῶς
of-the present evils for-the-others but having-neglected her fearlessly
οἰκεῖν τὸν ἐπίλοιπον χρόνον, οὐδέτεροι ταῦτ' ἠθέλησαν· ἀλλ'
to-dwell the remaining time neither these-things were-willing but
οἱ μὲν περιεώρων καὶ πόλεις ἀναστάτους γιγνομένας καὶ
the-ones indeed overlooked both cities uprooted becoming and
τὴν χώραν πορθουμένην, ὥστε μὴ προέσθαι τοῖς Ἕλλησιν
the land being-ravaged so-as not to-give-up to-the Greeks
αὐτήν, οἱ δ' ᾑροῦντο μένοντες ἐπὶ τῆς ἀλλοτρίας
her the-others but chose remaining in the foreign-land
καταγηράσκειν καὶ μηδέποτε τοὺς αὐτῶν ἰδεῖν μᾶλλον ἢ
to-grow-old and never the their-own to-see rather than
ἐκείνην καταλιπόντες εἰς τὰς αὐτῶν πατρίδας ἀπελθεῖν.
her having-abandoned to the their fatherlands to-go-away
51 καὶ ταῦτ' ἐποίουν οὐχ ὑπὲρ Ἀλεξάνδρου καὶ Μενελάου
and these-things they-were-doing not for Alexander and Menelaus
φιλονικοῦντες, ἀλλ' οἱ μὲν ὑπὲρ τῆς Ἀσίας, οἱ δ' ὑπὲρ
contending but the-ones indeed for — Asia the-ones but for
τῆς Εὐρώπης, νομίζοντες, ἐν ὁποτέρᾳ τὸ σῶμα τοὐκείνης
— Europe thinking in whichever the body hers
κατοικήσειε, ταύτην εὐδαιμονεστέραν τὴν χώραν ἔσεσθαι.
should-dwell this more-prosperous the land to-be-going-to-be

τοσοῦτος δ᾽ ἔρως ἐνέπεσε τῶν πόνων καὶ τῆς στρατείας 52
so-great and a-passion fell-upon for-the toils and the expedition
ἐκείνης οὐ μόνον τοῖς Ἕλλησι καὶ τοῖς βαρβάροις ἀλλὰ
that not only the Greeks and the barbarians but
καὶ τοῖς θεοῖς, ὥστ᾽ οὐδὲ τοὺς ἐξ αὐτῶν γεγονότας
also the gods that not-even the-ones from them born
ἀπέτρεψαν τῶν ἀγώνων τῶν περὶ Τροίαν, ἀλλὰ Ζεὺς
they-turned-away from-the contests the about Troy but Zeus
μὲν προειδὼς τὴν Σαρπηδόνος εἱμαρμένην, Ἠὼς δὲ
indeed foreknowing the of-Sarpedon fate Eos but
τὴν Μέμνονος, Ποσειδῶν δὲ τὴν Κύκνου, Θέτις δὲ τὴν
the of-Memnon Poseidon but the of-Cycnus Thetis but the
Ἀχιλλέως, ὅμως αὐτοὺς συνεξώρμησαν καὶ συνεξέπεμψαν,
of-Achilles nevertheless them they-urged-on and sent-forth
ἡγούμενοι κάλλιον αὐτοῖς εἶναι τεθνάναι μαχομένοις περὶ 53
thinking finer for-them to-be to-be-dead fighting for
τῆς Διὸς θυγατρὸς μᾶλλον ἢ ζῆν ἀπολειφθεῖσι τῶν
the of-Zeus daughter rather than to-live having-been-left-out from-the
περὶ ἐκείνης κινδύνων. καὶ τί δεῖ θαυμάζειν, ἃ
about her dangers and why is-it-necessary to-wonder-at what
περὶ τῶν παίδων διενοήθησαν; αὐτοὶ γὰρ πολὺ μείζω καὶ
about the children they-intended themselves for much greater and
δεινοτέραν ἐποιήσαντο παράταξιν τῆς πρὸς Γίγαντας
more-terrible made battle than-the-one against Giants
αὐτοῖς γενομένης· πρὸς μὲν γὰρ ἐκείνους μετ᾽ ἀλλήλων
to-them having-been against indeed for those with one-another
ἐμαχέσαντο, περὶ δὲ ταύτης πρὸς σφᾶς αὐτοὺς ἐπολέμησαν.
they-fought about but her against them- -selves they-warred
εὐλόγως δὲ κἀκεῖνοι ταῦτ᾽ ἔγνωσαν, κἀγὼ τηλικαύταις 54
reasonably and those-too these-things judged and-I such
ὑπερβολαῖς ἔχω χρήσασθαι περὶ αὐτῆς· κάλλους γὰρ
exaggerations can use about her of-beauty for

πλεῖστον μέρος μετέσχεν, ὃ σεμνότατον καὶ τιμιώτατον
most part she-shared which most-august and most-honored
καὶ θειότατον τῶν ὄντων ἐστίν. ῥᾴδιον δὲ γνῶναι
and most-divine of-the things-that-are is easy and to-know
τὴν δύναμιν αὐτοῦ· τῶν μὲν γὰρ ἀνδρίας ἢ σοφίας ἢ
the power of-it of-the indeed for courage or wisdom or
δικαιοσύνης μὴ μετεχόντων πολλὰ φανήσεται τιμώμενα
justice not sharing many-things will-appear honored
μᾶλλον ἢ τούτων ἕκαστον, τῶν δὲ κάλλους ἀπεστερημένων
more than of-these each of-the but beauty deprived
οὐδὲν εὑρήσομεν ἀγαπώμενον ἀλλὰ πάντα καταφρονούμενα,
nothing we-shall-find loved but all despised
πλὴν ὅσα ταύτης τῆς ἰδέας κεκοινώνηκε, καὶ τὴν
except as-many-as of-this the form have-shared and the
ἀρετὴν διὰ τοῦτο μάλιστ᾽ εὐδοκιμοῦσαν, ὅτι κάλλιστον
virtue because-of this most well-reputed that finest
τῶν ἐπιτηδευμάτων ἐστίν.
of-the pursuits it-is
55 γνοίη δ᾽ ἄν τις κἀκεῖθεν, ὅσον διαφέρει τῶν ὄντων,
could-know and — anyone from-there-too how-much it-excels of-the things-that-are
ἐξ ὧν αὐτοὶ διατιθέμεθα πρὸς ἕκαστον αὐτῶν. τῶν μὲν
from what ourselves we-are-disposed toward each of-them of-the indeed
γὰρ ἄλλων, ὧν ἂν ἐν χρείᾳ γενώμεθα, τυχεῖν μόνον
for other-things of-which — in need we-come to-obtain only
βουλόμεθα, περαιτέρω δὲ περὶ αὐτῶν οὐδὲν τῇ ψυχῇ
we-wish further but about them nothing in-the soul
προσπεπόνθαμεν· τῶν δὲ καλῶν ἔρως ἡμῖν ἐγγίγνεται,
we-have-felt-besides for-the but fine passion in-us arises
τοσούτῳ μείζω τοῦ βούλεσθαι ῥώμην ἔχων, ὅσῳ περ
by-so-much greater than-the to-wish strength having by-as-much very
καὶ τὸ πρᾶγμα κρεῖττόν ἐστιν.
also the thing more-excellent is

καὶ τοῖς μὲν κατὰ σύνεσιν ἢ κατ᾽ ἄλλο τι 56
and the-ones indeed in understanding or in other something
προέχουσι φθονοῦμεν, ἢν μὴ τῷ ποιεῖν ἡμᾶς εὖ καθ᾽
excelling we-envy if not by-the to-do us good by
ἑκάστην τὴν ἡμέραν προσαγάγωνται καὶ στέργειν σφᾶς
each the day they-win-over and to-love them-
αὐτοὺς ἀναγκάσωσι· τοῖς δὲ καλοῖς εὐθὺς ἰδόντες εὖνοι
-selves they-compel the but beautiful at-once having-seen well-disposed
γιγνόμεθα, καὶ μόνους αὐτοὺς ὥσπερ τοὺς θεοὺς οὐκ
we-become and alone them as the gods not
ἀπαγορεύομεν θεραπεύοντες,
we-tire-of serving
ἀλλ᾽ ἥδιον δουλεύομεν τοῖς τοιούτοις ἢ τῶν 57
but more-gladly we-serve the such than the
ἄλλων ἄρχομεν, πλείω χάριν ἔχοντες τοῖς πολλὰ
others we-rule more gratitude having to-the-ones many-things
προστάττουσιν ἢ τοῖς μηδὲν ἐπαγγέλλουσιν. καὶ τοὺς
commanding than to-the-ones nothing demanding and the-ones
μὲν ὑπ᾽ ἄλλῃ τινὶ δυνάμει γιγνομένους λοιδοροῦμεν καὶ
indeed under other some power coming we-revile and
κόλακας ἀποκαλοῦμεν, τοὺς δὲ τῷ κάλλει λατρεύοντας
flatterers we-call the-ones but to-the beauty serving
φιλοκάλους καὶ φιλοπόνους εἶναι νομίζομεν.
lovers-of-beauty and lovers-of-toil to-be we-think
τοσαύτῃ δ᾽ εὐσεβείᾳ καὶ προνοίᾳ χρώμεθα περὶ τὴν ἰδέαν 58
with-such and piety and forethought we-deal about the form
τὴν τοιαύτην, ὥστε καὶ τῶν ἐχόντων τὸ κάλλος τοὺς
the such that also of-the-ones having the beauty the-ones
μὲν μισθαρνήσαντας καὶ κακῶς βουλευσαμένους περὶ
indeed having-hired-themselves-out and badly having-deliberated about
τῆς αὐτῶν ἡλικίας μᾶλλον ἀτιμάζομεν ἢ τοὺς εἰς
the their youth more we-dishonor than the-ones against

τὰ τῶν ἄλλων σώματ᾽ ἐξαμαρτόντας· ὅσοι δ᾽ ἂν τὴν
the of-the others bodies having-erred as-many-as but — the
αὐτῶν ὥραν διαφυλάξωσιν ἄβατον τοῖς πονηροῖς ὥσπερ
their bloom they-guard inaccessible to-the wicked as
ἱερὸν ποιήσαντες, τούτους εἰς τὸν ἐπίλοιπον χρόνον
a-sanctuary having-made these for the remaining time
ὁμοίως τιμῶμεν ὥσπερ τοὺς ὅλην τὴν πόλιν ἀγαθόν
alike we-honor as the-ones whole the city good
τι ποιήσαντας.
something having-done

59 καὶ τί δεῖ τὰς ἀνθρωπίνας δόξας λέγοντα διατρίβειν;
and why is-it-necessary the human opinions saying to-spend-time
ἀλλὰ Ζεὺς ὁ κρατῶν πάντων ἐν μὲν τοῖς ἄλλοις
but Zeus the-one ruling all in indeed the others
τὴν αὐτοῦ δύναμιν ἐνδείκνυται, πρὸς δὲ τὸ κάλλος
the his power displays toward but the beauty
ταπεινὸς γιγνόμενος ἀξιοῖ πλησιάζειν. Ἀμφιτρύωνι μὲν
humble becoming thinks-fit to-approach to-Amphitryon indeed
γὰρ εἰκασθεὶς ὡς Ἀλκμήνην ἦλθε, χρυσὸς δὲ ῥυεὶς
for having-been-likened to Alcmene he-came gold and having-flowed
Δανάῃ συνεγένετο, κύκνος δὲ γενόμενος εἰς τοὺς Νεμέσεως
with-Danae he-lay swan and having-become into the of-Nemesis
κόλπους κατέφυγε, τούτῳ δὲ πάλιν ὁμοιωθεὶς Λήδαν
bosom he-fled to-this and again having-been-made-like Leda
ἐνύμφευσεν· ἀεὶ δὲ μετὰ τέχνης ἀλλ᾽ οὐ μετὰ βίας
he-wed always but with craft but not with force
θηρώμενος φαίνεται τὴν φύσιν τὴν τοιαύτην.
hunting he-appears the nature the such

60 τοσούτῳ δὲ μᾶλλον προτετίμηται τὸ κάλλος παρ᾽ ἐκείνοις
so-much and more has-been-honored the beauty among them
ἢ παρ᾽ ἡμῖν, ὥστε καὶ ταῖς γυναιξὶ ταῖς αὐτῶν ὑπὸ
than among us that also to-the wives the their by

τούτου κρατουμέναις συγγνώμην ἔχουσι, καὶ πολλὰς
this overcome pardon they-have and many
ἄν τις ἐπιδείξειε τῶν ἀθανάτων, αἳ θνητοῦ κάλλους
— anyone could-show of-the immortals who by-mortal beauty
ἡττήθησαν, ὧν οὐδεμία λαθεῖν τὸ γεγενημένον ὡς
were-overcome of-whom none to-hide the-thing having-happened as
αἰσχύνην ἔχον ἐζήτησεν, ἀλλ᾽ ὡς καλῶν ὄντων τῶν
shame having sought but as fine being of-the-things
πεπραγμένων ὑμνεῖσθαι μᾶλλον ἢ σιωπᾶσθαι περὶ αὐτῶν
done to-be-hymned rather than to-be-kept-silent about them
ἠβουλήθησαν. μέγιστον δὲ τῶν εἰρημένων· πλείους γὰρ
they-wished greatest and of-the-things said more for
ἂν εὕροιμεν διὰ τὸ κάλλος ἀθανάτους γεγενημένους
— we-would-find because-of the beauty immortal having-become
ἢ διὰ τὰς ἄλλας ἀρετὰς ἁπάσας.
than because-of the other virtues all
ὧν Ἑλένη τοσούτῳ πλέον ἔσχεν, ὅσῳ περ καὶ τὴν 61
of-which Helen by-so-much more had by-as-much very also the
ὄψιν αὐτῶν διήνεγκεν. οὐ γὰρ μόνον ἀθανασίας ἔτυχεν,
appearance than-them she-excelled not for only immortality she-obtained
ἀλλὰ καὶ τὴν δύναμιν ἰσόθεον λαβοῦσα πρῶτον μὲν
but also the power godlike having-got first indeed
τοὺς ἀδελφοὺς ἤδη κατεχομένους ὑπὸ τῆς πεπρωμένης
the brothers already held by the fate
εἰς θεοὺς ἀνήγαγε, βουλομένη δὲ πιστὴν ποιῆσαι τὴν
into gods she-raised wishing and credible to-make the
μεταβολὴν οὕτως αὐτοῖς τὰς τιμὰς ἐναργεῖς ἔδωκεν ὥσθ᾽
change so to-them the honors manifest she-gave that
ὁρωμένους ὑπὸ τῶν ἐν τῇ θαλάττῃ κινδυνευόντων σώζειν,
seen by the-ones in the sea being-in-danger to-save
οἵτινες ἂν αὐτοὺς εὐσεβῶς κατακαλέσωνται.
whoever — them piously call-upon

62 μετὰ δὲ ταῦτα τοσαύτην Μενελάῳ χάριν ἀπέδωκεν
after and these-things such to-Menelaus gratitude she-repaid
ὑπὲρ τῶν πόνων καὶ τῶν κινδύνων, οὓς δι᾽ ἐκείνην
for the toils and the dangers which because-of her
ὑπέμεινεν, ὥστε τοῦ γένους ἅπαντος τοῦ Πελοπιδῶν
he-endured that of-the race all of-the Pelopidae
διαφθαρέντος καὶ κακοῖς ἀνηκέστοις περιπεσόντος οὐ
having-been-destroyed and in-evils incurable having-fallen not
μόνον αὐτὸν τῶν συμφορῶν τούτων ἀπήλλαξεν ἀλλὰ καὶ
only him from-the misfortunes these she-freed but also
θεὸν ἀντὶ θνητοῦ ποιήσασα σύνοικον αὐτῇ καὶ πάρεδρον
god instead-of mortal having-made consort to-her and assessor
εἰς ἅπαντα τὸν αἰῶνα κατεστήσατο.
for all the age she-established

63 καὶ τούτοις ἔχω τὴν πόλιν τὴν Σπαρτιατῶν τὴν μάλιστα
and to-these I-can the city the of-Spartiates the-one most
τὰ παλαιὰ διασώζουσαν ἔργῳ παρασχέσθαι μαρτυροῦσαν·
the ancient-things preserving in-deed to-furnish bearing-witness
ἔτι γὰρ καὶ νῦν ἐν Θεράπναις τῆς Λακωνικῆς θυσίας
still for even now in Therapnae of-the Laconia sacrifices
αὐτοῖς ἁγίας καὶ πατρίας ἀποτελοῦσιν οὐχ ὡς ἥρωσιν
to-them holy and ancestral they-perform not as to-heroes
ἀλλ᾽ ὡς θεοῖς ἀμφοτέροις οὖσιν.
but as to-gods both being

64 ἐνεδείξατο δὲ καὶ Στησιχόρῳ τῷ ποιητῇ τὴν αὑτῆς
she-displayed and also to-Stesichorus the poet the her-own
δύναμιν· ὅτε μὲν γὰρ ἀρχόμενος τῆς ᾠδῆς ἐβλασφήμησέ
power when indeed for beginning of-the ode he-blasphemed
τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν ἐστερημένος,
something about her he-stood-up of-the eyes deprived
ἐπειδὴ δὲ γνοὺς τὴν αἰτίαν τῆς συμφορᾶς τὴν
when but having-recognized the cause of-the misfortune the

καλουμένην παλινῳδίαν ἐποίησε, πάλιν αὐτὸν εἰς τὴν
so-called palinode he-made again him to the
αὐτὴν φύσιν κατέστησεν.
same nature she-restored
λέγουσι δέ τινες καὶ τῶν Ὁμηριδῶν, ὡς ἐπιστᾶσα 65
say and some also of-the Homeridae that having-appeared
τῆς νυκτὸς Ὁμήρῳ προσέταξε ποιεῖν περὶ τῶν
by-the night to-Homer she-commanded to-compose about the-ones
στρατευσαμένων ἐπὶ Τροίαν, βουλομένη τὸν ἐκείνων
having-campaigned against Troy wishing the their
θάνατον ζηλωτότερον ἢ τὸν βίον τὸν τῶν ἄλλων
death more-enviable than the life the of-the others
καταστῆσαι· καὶ μέρος μέν τι καὶ διὰ τὴν Ὁμήρου
to-make and part indeed some also through the of-Homer
τέχνην, μάλιστα δὲ διὰ ταύτην οὕτως ἐπαφρόδιτον καὶ
art most but through her so charming and
παρὰ πᾶσιν ὀνομαστὴν αὐτοῦ γενέσθαι τὴν ποίησιν.
among all renowned his to-have-become the poetry
ὡς οὖν καὶ δίκην λαβεῖν καὶ χάριν ἀποδοῦναι δυναμένην, 66
as then both penalty to-exact and gratitude to-repay able
τοὺς μὲν τοῖς χρήμασι προέχοντας ἀναθήμασι καὶ θυσίαις
the-ones indeed in-the wealth excelling with-offerings and sacrifices
καὶ ταῖς ἄλλαις προσόδοις ἱλάσκεσθαι καὶ τιμᾶν αὐτὴν
and the other approaches to-propitiate and to-honor her
χρή, τοὺς δὲ φιλοσόφους πειρᾶσθαί τι λέγειν
it-is-necessary the-ones but philosophers to-try something to-say
περὶ αὐτῆς ἄξιον τῶν ὑπαρχόντων ἐκείνῃ· τοῖς γὰρ
about her worthy of-the-things belonging to-her to-the for
πεπαιδευμένοις πρέπει τοιαύτας ποιεῖσθαι τὰς ἀπαρχάς.
educated it-befits such to-make the first-fruits

67 πολὺ δὲ πλείω τὰ παραλελειμμένα τῶν εἰρημένων
much and more the-things omitted than-the-things said
ἐστίν. χωρὶς γὰρ τεχνῶν καὶ φιλοσοφιῶν καὶ τῶν ἄλλων
are apart for from-arts and philosophies and the other
ὠφελειῶν, ἃς ἔχοι τις ἂν εἰς ἐκείνην καὶ τὸν πόλεμον τὸν
benefits which could anyone — to her and the war the
Τρωϊκὸν ἀνενεγκεῖν, δικαίως ἂν καὶ τοῦ μὴ δουλεύειν ἡμᾶς
Trojan to-refer justly — also of-the not to-be-slaves us
τοῖς βαρβάροις Ἑλένην αἰτίαν εἶναι νομίζοιμεν. εὑρήσομεν
to-the barbarians Helen cause to-be we-might-think we-shall-find
γὰρ τοὺς Ἕλληνας δι' αὐτὴν ὁμονοήσαντας καὶ
for the Greeks because-of her having-become-of-one-mind and
κοινὴν στρατείαν ἐπὶ τοὺς βαρβάρους ποιησαμένους, καὶ
common expedition against the barbarians having-made and
τότε πρῶτον τὴν Εὐρώπην τῆς Ἀσίας τρόπαιον στήσασαν·
then first — Europe — over-Asia trophy having-set-up
68 ἐξ ὧν τοσαύτης μεταβολῆς ἐτύχομεν, ὥστε τὸν μὲν
from which so-great change we-obtained that the indeed
ἐπέκεινα χρόνον οἱ δυστυχοῦντες ἐν τοῖς βαρβάροις
former time the-ones unfortunate among the barbarians
τῶν Ἑλληνίδων πόλεων ἄρχειν ἠξίουν, καὶ Δαναὸς μὲν
of-the Greek cities to-rule thought-fit and Danaus indeed
ἐξ Αἰγύπτου φυγὼν Ἄργος κατέσχε, Κάδμος δὲ Σιδώνιος
from Egypt having-fled Argos occupied Cadmus and Sidonian
Θηβῶν ἐβασίλευσε, Κᾶρες δὲ τὰς νήσους κατῴκουν,
of-Thebes was-king Carians and the islands inhabited
Πελοποννήσου δὲ συμπάσης ὁ Ταντάλου Πέλοψ ἐκράτησεν,
of-Peloponnese and all the of-Tantalus Pelops mastered
μετὰ δ' ἐκεῖνον τὸν πόλεμον τοσαύτην ἐπίδοσιν τὸ γένος
after and that the war such advance the race

ἡμῶν ἔλαβεν ὥστε καὶ πόλεις μεγάλας καὶ χώραν πολλὴν
our got that both cities great and land much
ἀφελέσθαι τῶν βαρβάρων.
to-take-away from-the barbarians
ἢν οὖν τινὲς βούλωνται ταῦτα διεργάζεσθαι καὶ μηκύνειν, 69
if then some wish these-things to-elaborate and to-lengthen
οὐκ ἀπορήσουσιν ἀφορμῆς, ὅθεν Ἑλένην ἔξω τῶν
not they-will-be-at-a-loss of-starting-point whence Helen beyond the
εἰρημένων ἔξουσιν ἐπαινεῖν, ἀλλὰ πολλοῖς καὶ καινοῖς
things-said they-will-be-able to-praise but many and new
λόγοις ἐντεύξονται περὶ αὐτῆς.
arguments they-will-come-upon about her

ISOCRATES

ΒΟΥΣΙΡΙΣ

Busiris

I · BUSIRIS' LAND AND LAWS

Isocrates writes to Polycrates, who has undeservedly fallen on hard times and been forced to make a living by teaching, to point out the faults in his Defense of Busiris and his Accusation of Socrates. Polycrates meant to praise Busiris but charged him with sacrificing strangers and even eating them, and in accusing Socrates he made Alcibiades his pupil, which praises Socrates. Isocrates will show how the subject should be treated. Busiris was the son of Poseidon and of Libya, daughter of Epaphus, son of Zeus; he ruled in Egypt, a land walled by the Nile, which gives it protection and food. He divided the people into priests, craftsmen, and warriors, each holding to one work, so that Egypt became the most prosperous of lands; the Spartans imitate part of his order. He gave the priests abundance, temperance, and leisure, with which they discovered medicine and philosophy.

τὴν μὲν ἐπιείκειαν τὴν σήν, ὦ Πολύκρατες, καὶ τὴν τοῦ 1
the indeed fairness the your O Polycrates and the of-the
βίου μεταβολὴν παρ᾽ ἄλλων πυνθανόμενος οἶδα· τῶν δὲ
life change from others learning I-know of-the and
λόγων τινάς, ὧν γέγραφας, αὐτὸς ἀνεγνωκὼς ἥδιστα
speeches some which you-have-written myself having-read most-gladly
μὲν ἄν σοι περὶ ὅλης ἐπαρρησιασάμην τῆς παιδεύσεως,
indeed — to-you about whole I-would-have-spoken-frankly the education
περὶ ἣν ἠνάγκασαι διατρίβειν· ἡγοῦμαι γὰρ τοῖς
about which you-have-been-compelled to-spend-time I-think for for-the-ones
ἀναξίως μὲν δυστυχοῦσιν, ἐκ δὲ φιλοσοφίας χρηματίζεσθαι
undeservedly indeed being-unfortunate from but philosophy to-make-money
ζητοῦσιν ἅπαντας τοὺς πλείω πεπραγματευμένους καὶ
seeking all the-ones more having-labored and
μᾶλλον ἀπηκριβωμένους προσήκειν ἐθελοντὰς τοῦτον
more having-become-exact to-befit voluntarily this
εἰσφέρειν τὸν ἔρανον·
to-contribute the contribution

2 ἐπειδὴ δ᾽ οὔπω περιτετυχήκαμεν ἀλλήλοις, περὶ μὲν τῶν
since but not-yet we-have-met one-another about indeed the
ἄλλων, ἤν ποτ᾽ εἰς ταὐτὸν ἔλθωμεν, τόθ᾽ ἡμῖν ἐξέσται
other-things if ever into the-same we-come then for-us it-will-be-possible
διὰ πλειόνων ποιήσασθαι τὴν συνουσίαν, ἃ δ᾽ ἐν τῷ
through more to-make the conversation what but in the
παρόντι δυναίμην ἂν εὐεργετῆσαί σε, ταῦτα δ᾽ ᾠήθην
present I-could — to-benefit you these-things but I-thought
χρῆναι σοὶ μὲν ἐπιστεῖλαι, πρὸς δὲ τοὺς ἄλλους ὡς
to-be-necessary to-you indeed to-send to but the others as
οἷόν τε μάλιστ᾽ ἀποκρύψασθαι.
possible — most to-conceal

3 γιγνώσκω μὲν οὖν, ὅτι τοῖς πλείστοις τῶν νουθετουμένων
I-know indeed then that to-the most of-the-ones admonished
ἔμφυτόν ἐστι μὴ πρὸς τὰς ὠφελείας ἀποβλέπειν, ἀλλὰ
inborn it-is not to the benefits to-look but
τοσούτῳ χαλεπώτερον ἀκούειν τῶν λεγομένων, ὅσῳ περ
by-so-much more-harshly to-hear the things-said by-as-much very
ἂν αὐτῶν τις ἀκριβέστερον ἐξετάζῃ τὰς ἁμαρτίας· ὅμως
— of-them anyone more-exactly examines the errors nevertheless
δ᾽ οὐκ ὀκνητέον ὑπομένειν τὴν ἀπέχθειαν ταύτην τοῖς
but not one-must-shrink to-endure the dislike this for-the-ones
εὐνοϊκῶς πρός τινας ἔχουσιν, ἀλλὰ πειρατέον μεθιστάναι τὴν
well-disposedly toward some being but one-must-try to-change the
δόξαν τῶν οὕτω πρὸς τοὺς συμβουλεύοντας διακειμένων.
opinion of-the-ones so toward the advisers disposed

4 αἰσθόμενος οὖν οὐχ ἥκιστά σε μεγαλαυχούμενον ἐπί τε
having-perceived then not least you priding-yourself on both
τῇ Βουσίριδος ἀπολογίᾳ καὶ τῇ Σωκράτους κατηγορίᾳ,
the of-Busiris defense and the of-Socrates accusation
πειράσομαί σοι ποιῆσαι καταφανές, ὅτι πολὺ τοῦ δέοντος
I-shall-try for-you to-make evident that much than-the needful

ἐν ἀμφοτέροις τοῖς λόγοις διήμαρτες. ἁπάντων γὰρ εἰδότων,
in both the speeches you-erred of-all for knowing
ὅτι δεῖ τοὺς μὲν εὐλογεῖν τινὰς βουλομένους πλείω
that it-is-necessary the-ones indeed to-eulogize some wishing more
τῶν ὑπαρχόντων ἀγαθῶν αὐτοῖς προσόντ᾽ ἀποφαίνειν,
than-the existing goods to-them belonging to-show
τοὺς δὲ κατηγοροῦντας τἀναντία τούτων ποιεῖν,
the-ones but accusing the-opposite of-these to-do
τοσούτου δεῖς οὕτω κεχρῆσθαι τοῖς λόγοις, ὥσθ᾽ ὑπὲρ 5
so-far you-fall-short so to-have-used the speeches that for
μὲν Βουσίριδος ἀπολογήσασθαι φάσκων οὐχ ὅπως τῆς
indeed Busiris to-defend claiming not only from-the
ὑπαρχούσης αὐτὸν διαβολῆς ἀπήλλαξας ἀλλὰ καὶ τηλικαύτην
existing him slander you-freed but also so-great
αὐτῷ τὸ μέγεθος παρανομίαν προσῆψας, ἧς οὐκ ἔσθ᾽
on-him in-the size lawlessness you-fastened than-which not it-is
ὅπως ἄν τις δεινοτέραν ἐξευρεῖν δυνηθείη· τῶν γὰρ ἄλλων
how — anyone more-terrible to-find could-be-able of-the for others
τῶν ἐπιχειρησάντων ἐκεῖνον λοιδορεῖν τοσοῦτον μόνον
of-the-ones having-attempted him to-revile so-much only
περὶ αὐτοῦ βλασφημούντων, ὡς ἔθυε τῶν ξένων τοὺς
about him slandering that he-sacrificed of-the strangers the-ones
ἀφικνουμένους, σὺ καὶ κατεσθίειν αὐτὸν τοὺς ἀνθρώπους
arriving you even to-devour him the men
ᾐτιάσω· Σωκράτους δὲ κατηγορεῖν ἐπιχειρήσας, ὥσπερ
accused of-Socrates and to-accuse having-attempted as-if
ἐγκωμιάσαι βουλόμενος Ἀλκιβιάδην ἔδωκας αὐτῷ μαθητήν,
to-eulogize wishing Alcibiades you-gave him as-pupil
ὃν ὑπ᾽ ἐκείνου μὲν οὐδεὶς ᾔσθετο παιδευόμενον, ὅτι δὲ
whom by him indeed no-one perceived being-educated that but
πολὺ διήνεγκε τῶν ἄλλων, ἅπαντες ἂν ὁμολογήσειαν.
much he-excelled the others all — would-agree

6 τοιγαροῦν εἰ γένοιτ᾽ ἐξουσία τοῖς τετελευτηκόσι
therefore if there-should-be license for-the dead
βουλεύσασθαι περὶ τῶν εἰρημένων, ὁ μὲν ἄν σοι
to-deliberate about the-things said the-one indeed — to-you
τοσαύτην ἔχοι χάριν ὑπὲρ τῆς κατηγορίας, ὅσην
so-great would-have gratitude for the accusation as-much-as
οὐδενὶ τῶν ἐπαινεῖν αὐτὸν εἰθισμένων, ὁ δ᾽ εἰ καὶ
to-none of-the-ones to-praise him accustomed the-other but if even
περὶ τοὺς ἄλλους πραότατος ἦν, ἀλλ᾽ οὖν ἐπί γε τοῖς
toward the others gentlest he-was but anyway at least the-things
ὑπὸ σοῦ λεγομένοις οὕτως ἂν ἀγανακτήσειεν ὥστε μηδεμιᾶς
by you said so — would-be-indignant that from-no
ἀποσχέσθαι τιμωρίας. καίτοι πῶς οὐκ αἰσχύνεσθαι μᾶλλον
to-abstain vengeance and-yet how not to-be-ashamed rather
ἢ σεμνύνεσθαι προσήκει τὸν παρὰ τοῖς λοιδορουμένοις ὑφ᾽
than to-pride-oneself it-befits the-one by the-ones reviled by
αὐτοῦ μᾶλλον ἀγαπώμενον ἢ παρὰ τοῖς ἐγκωμιαζομένοις;
him more loved than by the-ones eulogized
7 οὕτω δ᾽ ἠμέλησας, εἰ μηδὲν ὁμολογούμενον ἐρεῖς,
so and you-neglected whether nothing consistent you-will-say
ὥστε φὴς μὲν αὐτὸν τὴν Αἰόλου καὶ τὴν Ὀρφέως
that you-say indeed him the of-Aeolus and the of-Orpheus
ζηλῶσαι δόξαν, ἀποφαίνεις δ᾽ οὐδὲν τῶν αὐτῶν
to-have-emulated glory you-show but nothing of-the same-things
ἐκείνοις ἐπιτηδεύσαντα. πότερα γὰρ τοῖς περὶ Αἰόλου
as-those having-practiced whether for to-the-things about Aeolus
λεγομένοις αὐτὸν παρατάξωμεν; ἀλλ᾽ ἐκεῖνος μὲν τῶν
said him should-we-set-beside but he indeed of-the
ξένων τοὺς ἐπὶ τὴν χώραν ἐκπίπτοντας εἰς τὰς αὐτῶν
strangers the-ones on the land cast-ashore to the their

πατρίδας ἀπέστελλεν, ὁ δ' εἰ χρὴ τοῖς ὑπὸ σοῦ
fatherlands sent-back he but if it-is-necessary the-things by you
λεγομένοις πιστεύειν, θύσας κατήσθιεν.
said to-believe having-sacrificed devoured
ἢ τοῖς Ὀρφέως ἔργοις ὁμοιώσωμεν; ἀλλ' ὁ μὲν ἐξ Ἅιδου 8
or to-the of-Orpheus deeds should-we-liken-him but the-one indeed from Hades
τοὺς τεθνεῶτας ἀνῆγεν, ὁ δὲ πρὸ μοίρας τοὺς ζῶντας
the dead led-up the-other but before fate the living
ἀπώλλυεν. ὥσθ' ἡδέως ἂν εἰδείην, τί ποτ' ἂν ἐποίησεν,
destroyed so-that gladly — I-would-know what ever — he-would-have-done
εἰ καταφρονῶν αὐτῶν ἐτύγχανεν, ὃς θαυμάζων τὴν ἀρετὴν
if despising them he-had-happened who admiring the virtue
τὴν ἐκείνων ἅπαντα φαίνεται τἀναντία διαπραττόμενος.
the their all appears the-opposite-things doing
ὃ δὲ πάντων ἀτοπώτατον, ὅτι περὶ τὰς γενεαλογίας
what but of-all most-absurd that about the genealogies
ἐσπουδακὼς ἐτόλμησας εἰπεῖν, ὡς τούτους ἐζήλωσεν, ὧν
having-been-earnest you-dared to-say that these he-emulated of-whom
οὐδ' οἱ πατέρες πω κατ' ἐκεῖνον τὸν χρόνον γεγονότες ἦσαν.
not-even the fathers yet in that the time born were
ἵνα δὲ μὴ δοκῶ τὸ προχειρότατον ποιεῖν, ἐπιλαμβάνεσθαι 9
so-that and not I-may-seem the readiest to-do to-lay-hold-of
τῶν εἰρημένων, πειράσομαί σοι διὰ βραχέων δηλῶσαι
the things-said I-shall-try to-you in brief to-show
περὶ τὴν αὐτὴν ὑπόθεσιν, καίπερ οὐ σπουδαίαν οὖσαν
about the same subject although not serious being
οὐδὲ σεμνοὺς λόγους ἔχουσαν, ἐξ ὧν ἔδει καὶ τὸν
nor dignified speeches having from which it-was-necessary both the
ἔπαινον καὶ τὴν ἀπολογίαν ποιήσασθαι.
praise and the defense to-make

10 περὶ μὲν οὖν τῆς Βουσίριδος εὐγενείας τίς οὐκ ἂν δυνηθείη
about indeed then the of-Busiris noble-birth who not — could-be-able
ῥᾳδίως εἰπεῖν; ὃς πατρὸς μὲν ἦν Ποσειδῶνος, μητρὸς
easily to-tell who of-father indeed was Poseidon of-mother
δὲ Λιβύης τῆς Ἐπάφου τοῦ Διός, ἣν φασι πρώτην
but Libya the daughter-of-Epaphus the son-of-Zeus who they-say first
γυναῖκα βασιλεύσασαν ὁμώνυμον αὐτῇ τὴν χώραν
woman having-reigned same-named with-herself the land
καταστῆσαι. τυχὼν δὲ τοιούτων προγόνων οὐκ ἐπὶ τούτοις
to-have-made having-got and such ancestors not on these
μόνοις μέγ' ἐφρόνησεν, ἀλλ' ᾠήθη δεῖν καὶ τῆς ἀρετῆς
only great he-thought but he-thought to-be-necessary also of-the virtue
τῆς αὐτοῦ μνημεῖον εἰς ἅπαντα τὸν χρόνον καταλιπεῖν.
the his-own memorial for all the time to-leave

11 τὴν μὲν οὖν μητρῴαν ἀρχὴν ὑπερεῖδεν ἐλάττω νομίσας
the indeed then maternal rule he-disdained smaller having-thought
ἢ κατὰ τὴν αὐτοῦ φύσιν εἶναι, πλείστους δὲ
than according-to the his nature to-be most but
καταστρεψάμενος καὶ μεγίστην δύναμιν κτησάμενος ἐν
having-subdued and greatest power having-acquired in
Αἰγύπτῳ κατεστήσατο τὴν βασιλείαν, οὐκ ἐκ τῶν
Egypt he-established the kingship not from the
παρουσῶν μόνον ἀλλ' ἐξ ἁπασῶν προκρίνας τὴν ἐκεῖ
present only but from all having-preferred the there
πολὺ διαφέρειν οἴκησιν.
much to-excel dwelling

12 ἑώρα γὰρ τοὺς μὲν ἄλλους τόπους οὐκ εὐκαίρως οὐδ'
he-saw for the indeed other places not conveniently nor
εὐαρμόστως πρὸς τὴν τοῦ σύμπαντος φύσιν ἔχοντας,
harmoniously toward the of-the universe nature being
ἀλλὰ τοὺς μὲν ὑπ' ὄμβρων κατακλυζομένους, τοὺς δ'
but the-ones indeed by rains being-flooded the-others but

ὑπὸ καυμάτων διαφθειρομένους, ταύτην δὲ τὴν χώραν
by heats being-destroyed this but the land
ἐν καλλίστῳ μὲν τοῦ κόσμου κειμένην, πλεῖστα δὲ καὶ
in finest indeed of-the world lying most and also
παντοδαπώτατα φέρειν δυναμένην, ἀθανάτῳ δὲ τείχει τῷ
most-various to-bear able with-immortal and wall the
Νείλῳ τετειχισμένην,
Nile walled
ὃς οὐ μόνον φυλακὴν ἀλλὰ καὶ τροφὴν ἱκανὴν αὐτῇ 13
which not only protection but also nourishment sufficient to-it
παρέχειν πέφυκεν, ἀνάλωτος μὲν ὢν καὶ δύσμαχος
to-provide is-by-nature impregnable indeed being and hard-to-fight
τοῖς ἐπιβουλεύουσιν, εὐαγωγὸς δὲ καὶ πρὸς πολλὰ
for-the-ones plotting easily-navigable but and for many-things
χρήσιμος τοῖς ἐντὸς αὐτοῦ κατοικοῦσιν. πρὸς γὰρ τοῖς
useful for-the-ones within it dwelling besides for the
προειρημένοις καὶ τὴν δύναμιν αὐτῶν πρὸς τὴν τῆς γῆς
said-before also the power their for the of-the earth
ἐργασίαν ἰσόθεον πεποίηκεν· τῶν γὰρ ὄμβρων καὶ τῶν
cultivation godlike it-has-made of-the for rains and of-the
αὐχμῶν τοῖς μὲν ἄλλοις ὁ Ζεὺς ταμίας ἐστίν, ἐκείνων δ'
droughts for-the indeed others — Zeus dispenser is of-those but
ἕκαστος ἀμφοτέρων τούτων αὐτὸς αὐτῷ κύριος καθέστηκεν.
each of-both these himself for-himself master has-become
εἰς τοσαύτην δ' ὑπερβολὴν εὐδαιμονίας ἥκουσιν, ὥστε 14
to such and excess of-prosperity they-have-come that
τῇ μὲν ἀρετῇ καὶ τῇ φύσει τῆς χώρας καὶ τῷ πλήθει
by-the indeed excellence and by-the nature of-the land and by-the size
τῶν πεδίων ἤπειρον καρποῦνται, τῇ δὲ τῶν περιόντων
of-the plains a-mainland they-enjoy by-the but of-the surpluses
διαθέσει καὶ τῇ τῶν ἐλλειπόντων κομιδῇ διὰ τὴν
disposal and by-the of-the lacks import because-of the

τοῦ ποταμοῦ δύναμιν νῆσον οἰκοῦσιν· κύκλῳ γὰρ αὐτὴν
of-the river power an-island they-inhabit round for it
περιέχων καὶ πᾶσαν διαρρέων πολλὴν αὐτοῖς εὐπορίαν
encircling and all flowing-through much for-them abundance
ἀμφοτέρων τούτων πεποίηκεν.
of-both these it-has-made
15 ἤρξατο μὲν οὖν ἐντεῦθεν, ὅθεν περ χρὴ τοὺς εὖ
he-began indeed then from-there whence very it-is-necessary the-ones well
φρονοῦντας, ἅμα τόν τε τόπον ὡς κάλλιστον
thinking at-the-same-time the both place as finest
καταλαβεῖν καὶ τροφὴν ἱκανὴν τοῖς περὶ αὐτὸν ἐξευρεῖν.
to-occupy and nourishment sufficient for-the-ones about him to-find
μετὰ δὲ ταῦτα διελόμενος χωρὶς ἑκάστους τοὺς μὲν ἐπὶ
after and these-things having-divided separately each the-ones indeed over
τὰς ἱερωσύνας κατέστησε, τοὺς δ' ἐπὶ τὰς τέχνας ἔτρεψε,
the priesthoods he-set the-ones but to the arts he-turned
τοὺς δὲ τὰ περὶ τὸν πόλεμον μελετᾶν ἠνάγκασεν,
the-ones but the-things about the war to-practice he-compelled
ἡγούμενος τὰ μὲν ἀναγκαῖα καὶ τὰς περιουσίας ἔκ τε
thinking the indeed necessities and the surpluses from both
τῆς χώρας καὶ τῶν τεχνῶν δεῖν ὑπάρχειν, τούτων
the land and the arts to-be-necessary to-exist of-these
δ' εἶναι φυλακὴν ἀσφαλεστάτην τήν τε περὶ τὸν πόλεμον
but to-be protection safest the both about the war
ἐπιμέλειαν καὶ τὴν πρὸς τοὺς θεοὺς εὐσέβειαν.
care and the toward the gods piety
16 ἅπαντας δὲ τοὺς ἀριθμοὺς περιλαβών, ἐξ ὧν ἄριστ'
all and the numbers having-included from which best
ἄν τις τὰ κοινὰ διοικήσειεν, ἀεὶ τοῖς αὐτοῖς τὰς
— anyone the public-affairs could-administer always the same the
αὐτὰς πράξεις μεταχειρίζεσθαι προσέταξεν, εἰδὼς τοὺς
same actions to-handle he-ordered knowing the-ones

μὲν μεταβαλλομένους τὰς ἐργασίας οὐδὲ πρὸς ἓν τῶν
indeed changing the occupations not-even for one of-the
ἔργων ἀκριβῶς ἔχοντας, τοὺς δ' ἐπὶ ταῖς αὐταῖς πράξεσι
works exactly being the-ones but in the same actions
συνεχῶς διαμένοντας εἰς ὑπερβολὴν ἕκαστον ἀποτελοῦντας.
continuously remaining to excellence each accomplishing
τοιγαροῦν καὶ πρὸς τὰς τέχνας εὑρήσομεν αὐτοὺς πλέον 17
therefore both in the arts we-shall-find them more
διαφέροντας τῶν περὶ τὰς αὐτὰς ἐπιστήμας ἢ τοὺς
excelling the-ones in the same skills than the
ἄλλους δημιουργοὺς τῶν ἰδιωτῶν, καὶ πρὸς τὴν σύνταξιν,
other craftsmen the laymen and in the organization
δι' ἧς τήν τε βασιλείαν καὶ τὴν ἄλλην πολιτείαν
through which the both kingship and the other constitution
διαφυλάττουσιν, οὕτω καλῶς ἔχοντας ὥστε καὶ τῶν
they-preserve so well being that also of-the
φιλοσόφων τοὺς ὑπὲρ τῶν τοιούτων λέγειν ἐπιχειροῦντας
philosophers the-ones about the such to-speak attempting
καὶ μάλιστ' εὐδοκιμοῦντας τὴν ἐν Αἰγύπτῳ προαιρεῖσθαι
and most well-reputed the in Egypt to-prefer
πολιτείαν, καὶ Λακεδαιμονίους μέρος τι τῶν ἐκεῖθεν
constitution and Lacedaemonians part some of-the-things from-there
μιμουμένους ἄριστα διοικεῖν τὴν αὐτῶν πόλιν.
imitating best to-govern the their city
καὶ γὰρ τὸ μηδένα τῶν μαχίμων ἄνευ τῆς τῶν ἀρχόντων 18
and for the no-one of-the fighting-men without the of-the rulers
γνώμης ἀποδημεῖν καὶ τὰ συσσίτια καὶ τὴν τῶν σωμάτων
consent to-go-abroad and the common-meals and the of-the bodies
ἄσκησιν, ἔτι δὲ τὸ μηδενὸς τῶν ἀναγκαίων ἀποροῦντας
training further and the of-nothing of-the necessities lacking
τῶν κοινῶν προσταγμάτων ἀμελεῖν, μηδ' ἐπὶ ταῖς ἄλλαις
the public commands to-neglect nor in the other

τέχναις διατρίβειν, ἀλλὰ τοῖς ὅπλοις καὶ ταῖς στρατείαις
arts to-spend-time but to-the arms and the expeditions
προσέχειν τὸν νοῦν, ἐκεῖθεν ἅπαντα ταῦτ᾽ εἰλήφασιν.
to-turn the mind from-there all these-things they-have-taken
19 τοσούτῳ δὲ χεῖρον κέχρηνται τούτοις τοῖς ἐπιτηδεύμασιν,
by-so-much and worse they-have-used these the pursuits
ὅσον οὗτοι μὲν ἅπαντες στρατιῶται καταστάντες
as-much-as these indeed all soldiers having-become
βίᾳ τὰ τῶν ἄλλων λαμβάνειν ἀξιοῦσιν, ἐκεῖνοι δ᾽
by-force the-things of-the others to-take think-fit they but
οὕτως οἰκοῦσιν, ὥσπερ χρὴ τοὺς μήτε τῶν ἰδίων
so live as it-is-necessary the-ones neither the own-things
ἀμελοῦντας μήτε τοῖς ἀλλοτρίοις ἐπιβουλεύοντας. γνοίη
neglecting nor the others' plotting-against could-know
δ᾽ ἄν τις ἐνθένδε τὸ διάφορον ἑκατέρας τῆς πολιτείας.
and — anyone from-here the difference of-each the constitution
20 εἰ μὲν γὰρ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων
if indeed for all we-should-imitate the of-Lacedaemonians
ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα καὶ διὰ
idleness and greed at-once — we-would-perish both because-of
τὴν ἔνδειαν τῶν καθ᾽ ἡμέραν καὶ διὰ τὸν πόλεμον
the want of-the-things by day and because-of the war
τὸν πρὸς ἡμᾶς αὐτούς· εἰ δὲ τοῖς Αἰγυπτίων νόμοις
the against us ourselves if but the of-Egyptians laws
χρῆσθαι βουληθεῖμεν, καὶ τοῖς μὲν ἐργάζεσθαι, τοῖς
to-use we-should-wish and for-the-ones indeed to-work for-the-ones
δὲ τὰ τούτων σῴζειν δόξειεν, ἕκαστοι τὴν αὐτῶν
but the-things of-these to-protect it-should-seem each the their-own
ἔχοντες εὐδαιμόνως ἂν τὸν βίον διατελοῖμεν.
having prosperously — the life we-would-pass

καὶ μὲν δὴ καὶ τῆς περὶ τὴν φρόνησιν ἐπιμελείας εἰκότως ἄν 21
and indeed now also of-the about the wisdom care reasonably —
τις ἐκεῖνον αἴτιον νομίσειεν. τοῖς γὰρ ἱερεῦσι παρεσκεύασεν
anyone him cause would-think for-the for priests he-provided
εὐπορίαν μὲν ταῖς ἐκ τῶν ἱερῶν προσόδοις, σωφροσύνην δὲ
abundance indeed by-the from the sacred revenues temperance but
ταῖς ἁγνείαις ταῖς ὑπὸ τῶν νόμων προστεταγμέναις, σχολὴν
by-the purifications the by the laws prescribed leisure
δὲ ταῖς τῶν κινδύνων καὶ τῶν ἄλλων ἔργων ἀτελείαις·
but by-the from-the dangers and the other works exemptions
μεθ' ὧν ἐκεῖνοι βιοτεύοντες τοῖς μὲν σώμασιν ἰατρικὴν 22
with which they living for-the indeed bodies medical
ἐξεῦρον ἐπικουρίαν, οὐ διακεκινδυνευμένοις φαρμάκοις
discovered aid not risky drugs
χρωμένην ἀλλὰ τοιούτοις, ἃ τὴν μὲν ἀσφάλειαν ὁμοίαν
using but such which the indeed safety like
ἔχει τῇ τροφῇ τῇ καθ' ἡμέραν, τὰς δ' ὠφελείας
have to-the food the by day the but benefits
τηλικαύτας ὥστ' ἐκείνους ὁμολογουμένως ὑγιεινοτάτους
so-great that they admittedly healthiest
εἶναι καὶ μακροβιωτάτους, ταῖς δὲ ψυχαῖς φιλοσοφίας
to-be and longest-lived for-the but souls of-philosophy
ἄσκησιν κατέδειξαν, ἣ καὶ νομοθετῆσαι καὶ τὴν φύσιν
training they-showed which both to-legislate and the nature
τῶν ὄντων ζητῆσαι δύναται.
of-the things-that-are to-investigate is-able
καὶ τοὺς μὲν πρεσβυτέρους ἐπὶ τὰ μέγιστα τῶν 23
and the indeed older over the greatest of-the
πραγμάτων ἔταξεν, τοὺς δὲ νεωτέρους ἀμελήσαντας τῶν
affairs he-set the but younger having-neglected the
ἡδονῶν ἐπ' ἀστρολογίᾳ καὶ λογισμοῖς καὶ γεωμετρίᾳ
pleasures on astronomy and calculations and geometry

διατρίβειν ἔπεισεν, ὧν τὰς δυνάμεις οἱ μὲν ὡς
to-spend-time he-persuaded of-which the powers the-ones indeed as
πρὸς ἔνια χρησίμους ἐπαινοῦσιν, οἱ δ' ὡς πλεῖστα
for some-things useful praise the-ones but as most
πρὸς ἀρετὴν συμβαλλομένας ἀποφαίνειν ἐπιχειροῦσιν.
toward virtue contributing to-show attempt

II · EGYPT'S PIETY AND POLYCRATES' FAULTS

The Egyptians are most admired for their piety: their oaths are trusted and their penalties sure, and Busiris made them worship animals to accustom the crowd to obedience and to test their reverence. Pythagoras learned philosophy from them and brought it to Greece. If Polycrates objects that Isocrates offers no proof, his own speech offered none for its monstrous charges. Isocrates attributes to Busiris laws and a constitution; Polycrates made him a cannibal, a deed of beasts, not of men. Chronology alone refutes his slanderers, since Heracles, said to have killed Busiris, was four generations after Perseus, while Busiris was more than two hundred years older. Polycrates followed the poets, who slander the gods and their sons and paid for it, Orpheus torn apart. Isocrates urges him to choose better subjects so as not to harm philosophy.

24 μάλιστα δ' ἄξιον ἐπαινεῖν καὶ θαυμάζειν τὴν εὐσέβειαν
most and worthy to-praise and to-admire the piety
αὐτῶν καὶ τὴν περὶ τοὺς θεοὺς θεραπείαν. ὅσοι μὲν
their and the toward the gods worship as-many-as indeed
γὰρ σφᾶς αὐτοὺς οὕτω κατεσχημάτισαν ὥστ' ἢ κατὰ
for them- -selves so have-posed that either in
σοφίαν ἢ κατ' ἄλλην τιν' ἀρετὴν ὑπολαμβάνεσθαι μειζόνως
wisdom or in other some virtue to-be-supposed more-greatly
ἢ κατὰ τὴν ἀξίαν, οὗτοι μὲν βλάπτουσι τοὺς
than according-to the worth these indeed harm the-ones
ἐξαπατηθέντας· ὅσοι δὲ τῶν θείων πραγμάτων οὕτω
deceived as-many-as but of-the divine affairs so

προέστησαν ὥστε καὶ τὰς ἐπιμελείας καὶ τὰς τιμωρίας
have-presided that both the cares and the punishments
εἶναι δοκεῖν ἀκριβεστέρας τῶν συμβαινόντων, οἱ δὲ
to-be to-seem more-exact than-the realities they but
τοιοῦτοι πλεῖστα τὸν βίον τὸν τῶν ἀνθρώπων ὠφελοῦσιν.
such most the life the of-the men benefit
καὶ γὰρ τὴν ἀρχὴν οἱ τὸν φόβον ἡμῖν ἐνεργασάμενοι 25
and for the beginning the-ones the fear in-us having-produced
τοῦτον αἴτιοι γεγόνασι τοῦ μὴ παντάπασι θηριωδῶς
this causes have-been of-the not altogether brutishly
διακεῖσθαι πρὸς ἀλλήλους. ἐκεῖνοι τοίνυν οὕτως ἁγίως
to-be-disposed toward one-another they then so holily
περὶ ταῦτα καὶ σεμνῶς ἔχουσιν ὥστε καὶ τοὺς ὅρκους
about these-things and august are-disposed that also the oaths
πιστοτέρους εἶναι τοὺς ἐν τοῖς ἐκείνων ἱεροῖς ἢ τοὺς
more-trustworthy to-be the-ones in the their sanctuaries than the-ones
παρὰ τοῖς ἄλλοις καθεστῶτας, καὶ τῶν ἁμαρτημάτων
among the others established and of-the errors
ἕκαστον οἴεσθαι παραχρῆμα δώσειν δίκην, ἀλλ᾽ οὐ
each to-think at-once to-be-going-to-pay penalty but not
διαλήσειν τὸν παρόντα χρόνον, οὐδ᾽ εἰς τοὺς
to-be-going-to-escape-notice the present time nor onto the
παῖδας ἀναβληθήσεσθαι τὰς τιμωρίας.
children to-be-going-to-be-deferred the punishments
καὶ ταῦτ᾽ εἰκότως δοξάζουσιν· πολλὰς γὰρ αὐτοῖς καὶ 26
and these-things reasonably they-believe many for for-them and
παντοδαπὰς ἀσκήσεις τῆς ὁσιότητος ἐκεῖνος κατέστησεν,
various exercises of-the holiness he established
ὅστις καὶ τῶν ζώων τῶν παρ᾽ ἡμῖν καταφρονουμένων
who also of-the animals the among us despised
ἔστιν ἃ σέβεσθαι καὶ τιμᾶν ἐνομοθέτησεν, οὐκ ἀγνοῶν
there-are which to-revere and to-honor he-legislated not being-ignorant-of

τὴν δύναμιν αὐτῶν, ἀλλ' ἅμα μὲν ἐθίζειν οἰόμενος
the power of-them but at-the-same-time indeed to-accustom thinking
δεῖν τὸν ὄχλον ἐμμένειν ἅπασι τοῖς ὑπὸ τῶν
to-be-necessary the crowd to-abide-by all the-things by the
ἀρχόντων παραγγελλομένοις,
rulers enjoined
27 ἅμα δὲ βουλόμενος πεῖραν λαμβάνειν ἐν τοῖς
at-the-same-time and wishing a-test to-take in the
φανεροῖς, ἥντινα περὶ τῶν ἀφανῶν διάνοιαν ἔχουσιν.
visible-things what about the invisible-things mind they-have
ἐνόμιζε γὰρ τοὺς μὲν τούτων ὀλιγωροῦντας τυχὸν καὶ
he-thought for the-ones indeed these neglecting perhaps also
τῶν μειζόνων καταφρονήσειν, τοὺς δ' ἐπὶ πάντων ὁμοίως
the greater-things to-be-going-to-despise the-ones but in all alike
ἐμμένοντας τῇ τάξει βεβαίως ἔσεσθαι τὴν αὐτῶν
abiding-by the order firmly to-be-going-to-be the their
εὐσέβειαν ἐπιδεδειγμένους.
piety having-displayed
28 ἔχοι δ' ἄν τις μὴ σπεύδειν ὡρμημένος πολλὰ καὶ θαυμαστὰ
could and — anyone not hastening having-set-out many and wonderful-things
περὶ τῆς ὁσιότητος αὐτῶν διελθεῖν, ἣν οὔτε μόνος οὔτε
about the holiness their to-go-through which neither alone nor
πρῶτος ἐγὼ τυγχάνω καθεωρακώς, ἀλλὰ πολλοὶ καὶ τῶν
first I happen having-observed but many both of-the-ones
ὄντων καὶ τῶν προγεγενημένων, ὧν καὶ Πυθαγόρας
living and of-the-ones having-lived-before of-whom also Pythagoras
ὁ Σάμιός ἐστιν· ὃς ἀφικόμενος εἰς Αἴγυπτον καὶ μαθητὴς
the Samian is who having-arrived in Egypt and pupil
ἐκείνων γενόμενος τήν τ' ἄλλην φιλοσοφίαν πρῶτος εἰς
of-them having-become the both other philosophy first to
τοὺς Ἕλληνας ἐκόμισε, καὶ τὰ περὶ τὰς θυσίας καὶ τὰς
the Greeks brought and the-things about the sacrifices and the

ἁγιστείας τὰς ἐν τοῖς ἱεροῖς ἐπιφανέστερον τῶν ἄλλων
rituals the in the sanctuaries more-conspicuously than-the others
ἐσπούδασεν, ἡγούμενος, εἰ καὶ μηδὲν αὐτῷ διὰ ταῦτα
was-zealous thinking if even nothing to-him because-of these-things
πλέον γίγνοιτο παρὰ τῶν θεῶν, ἀλλ᾽ οὖν παρά γε
more should-come from the gods but anyway among at-least
τοῖς ἀνθρώποις ἐκ τούτων μάλιστ᾽ εὐδοκιμήσειν.
the men from these most to-be-going-to-be-well-thought-of
ὅπερ αὐτῷ καὶ συνέβη· τοσοῦτον γὰρ εὐδοξίᾳ τοὺς 29
which-very to-him also happened so-much for in-good-repute the
ἄλλους ὑπερέβαλεν, ὥστε καὶ τοὺς νεωτέρους ἅπαντας
others he-surpassed that both the younger all
ἐπιθυμεῖν αὐτοῦ μαθητὰς εἶναι, καὶ τοὺς πρεσβυτέρους
to-desire his pupils to-be and the older
ἥδιον ὁρᾶν τοὺς παῖδας τοὺς αὐτῶν ἐκείνῳ συγγιγνομένους
more-gladly to-see the children the their with-him associating
ἢ τῶν οἰκείων ἐπιμελουμένους. καὶ τούτοις οὐχ οἷόν τ᾽
than of-the household taking-care and these not possible —
ἀπιστεῖν· ἔτι γὰρ καὶ νῦν τοὺς προσποιουμένους ἐκείνου
to-disbelieve still for even now the-ones claiming his
μαθητὰς εἶναι μᾶλλον σιγῶντας θαυμάζουσιν ἢ τοὺς ἐπὶ
pupils to-be more being-silent they-admire than the-ones for
τῷ λέγειν μεγίστην δόξαν ἔχοντας.
the to-speak greatest reputation having
ἴσως ἂν οὖν τοῖς εἰρημένοις ἀπαντήσειας, ὅτι τὴν μὲν 30
perhaps — then to-the things-said you-might-reply that the indeed
χώραν καὶ τοὺς νόμους καὶ τὴν εὐσέβειαν, ἔτι δὲ τὴν
land and the laws and the piety further and the
φιλοσοφίαν ἐπαινῶ τὴν Αἰγυπτίων, ὡς δὲ τούτων αἴτιος
philosophy I-praise the of-Egyptians that but of-these cause
ἦν, ὃν ὑπεθέμην, οὐδεμίαν ἔχω λέγειν ἀπόδειξιν.
was the-one-whom I-proposed no I-have to-name proof

ἐγὼ δ᾽ εἰ μὲν ἄλλος τίς μοι τὸν τρόπον τοῦτον
I but if indeed another anyone me the way this
ἐπέπληττεν, ἡγούμην ἂν αὐτὸν πεπαιδευμένως ἐπιτιμᾶν·
rebuked I-would-think — him learnedly to-censure
σοὶ δ᾽ οὐ προσήκει ταύτην ποιεῖσθαι τὴν ἐπίληψιν.
for-you but not it-befits this to-make the objection
31 βουληθεὶς γὰρ Βούσιριν εὐλογεῖν προείλου λέγειν, ὡς
having-wished for Busiris to-eulogize you-chose to-say that
τόν τε Νεῖλον περὶ τὴν χώραν περιέρρηξε καὶ τῶν
the both Nile around the land he-broke and of-the
ξένων τοὺς ἀφικνουμένους θύων κατήσθιεν· ὡς δὲ
strangers the-ones arriving sacrificing he-devoured that but
ταῦτ᾽ ἐποίησεν οὐδεμίαν πίστιν εἴρηκας. καίτοι πῶς
these-things he-did no proof you-have-stated and-yet how
οὐ καταγέλαστόν ἐστι ταῦτα παρὰ τῶν ἄλλων ἀπαιτεῖν,
not ridiculous is these-things from the others to-demand
οἷς αὐτὸς μηδὲ κατὰ μικρὸν τυγχάνεις κεχρημένος;
which yourself not-even in small you-happen having-used
32 ἀλλὰ τοσούτῳ πλέον ἡμῶν ἀπέχεις τοῦ πιστὰ λέγειν,
but by-so-much more than-we you-are-far from-the credible-things to-say
ὅσον ἐγὼ μὲν οὐδενὸς αὐτὸν αἰτιῶμαι τῶν ἀδυνάτων
as-much-as I indeed of-none him accuse of-the impossible-things
ἀλλὰ νόμων καὶ πολιτείας, αἵπερ εἰσὶ πράξεις τῶν
but of-laws and of-constitution which-very are works of-the
ἀνδρῶν τῶν καλῶν κἀγαθῶν· σὺ δὲ τοιούτων δημιουργὸν
men the fine and-good you but of-such author
ἀποφαίνεις, ὧν οὐδέτερον οὐδεὶς ἂν ἀνθρώπων ποιήσειεν,
show of-which neither no-one — of-men would-do
ἀλλὰ τὸ μὲν τῆς τῶν θηρίων ὠμότητος, τὸ δὲ τῆς
but the-one indeed of-the of-the beasts cruelty the-other but of-the
τῶν θεῶν δυνάμεως ἔργον ἐστίν.
of-the gods power work is

ἔπειτ᾽ εἰ καὶ τυγχάνομεν ἀμφότεροι ψευδῆ λέγοντες, ἀλλ᾽ 33
then if even we-happen both false-things saying but
οὖν ἐγὼ μὲν κέχρημαι τούτοις τοῖς λόγοις, οἵσπερ χρὴ
anyway I indeed have-used these the arguments which-very it-is-necessary
τοὺς ἐπαινοῦντας, σὺ δ᾽ οἷς προσήκει τοὺς λοιδοροῦντας·
the-ones praising you but which befits the-ones reviling
ὥστ᾽ οὐ μόνον τῆς ἀληθείας αὐτῶν ἀλλὰ καὶ τῆς ἰδέας
so-that not only of-the truth of-them but also of-the form
ὅλης, δι᾽ ἧς εὐλογεῖν δεῖ, φαίνει διημαρτηκώς.
whole through which to-eulogize it-is-necessary you-appear having-missed
χωρὶς δὲ τούτων εἰ δεῖ τῶν σῶν ἀπαλλαγέντα τὸν 34
apart and of-these if it-is-necessary from-the yours having-got-free the
ἐμὸν λόγον ἐξετάζειν, οὐδεὶς ἂν αὐτῷ δικαίως ἐπιπλήξειεν.
my speech to-examine no-one — it justly would-rebuke
εἰ μὲν γὰρ ἄλλος τις ἦν φανερὸς ὁ ταῦτα πράξας,
if indeed for another anyone was evident the-one these-things having-done
ἀγώ φημι γεγενῆσθαι δι᾽ ἐκεῖνον, ὁμολογῶ λίαν εἶναι
which-I say to-have-arisen through him I-agree too to-be
τολμηρός, εἰ περὶ ὧν ἅπαντες ἐπίστανται,
bold if about what all know
περὶ τούτων μεταπείθειν ἐπιχειρῶ. νῦν δ᾽ ἐν κοινῷ 35
about these to-persuade-otherwise I-attempt now but in common
τῶν πραγμάτων ὄντων καὶ δοξάσαι δέον περὶ
the affairs being and to-form-opinion it-being-necessary about
αὐτῶν, τίν᾽ ἄν τις τῶν ἐκεῖ καθεστώτων ἐκ τῶν
them whom — anyone of-the-things there established from the
εἰκότων σκοπούμενος αἰτιώτερον εἶναι νομίσειεν ἢ τὸν
probabilities considering more-responsible to-be would-think than the-one
ἐκ Ποσειδῶνος μὲν γεγονότα, πρὸς δὲ μητρὸς ἀπὸ Διὸς
from Poseidon indeed born on but mother's-side from Zeus
ὄντα, μεγίστην δὲ δύναμιν τῶν καθ᾽ αὐτὸν κτησάμενον
being greatest and power of-the-ones in his-time having-acquired

καὶ παρὰ τοῖς ἄλλοις ὀνομαστότατον γεγενημένον; οὐ γὰρ
and among the others most-renowned having-become not for
δή που τοὺς ἁπάντων τούτων ἀπολελειμμένους προσήκει
indeed surely the-ones from-all these left-behind it-befits
μᾶλλον ἢ ’κεῖνον τηλικούτων ἀγαθῶν εὑρετὰς γενέσθαι.
more than him of-such goods discoverers to-become
36 καὶ μὲν δὴ καὶ τοῖς χρόνοις ῥᾳδίως ἄν τις τοὺς
and indeed now also by-the chronology easily — anyone the
λόγους τοὺς τῶν λοιδορούντων ἐκεῖνον ψευδεῖς ὄντας
speeches the of-the-ones reviling him false being
ἐπιδείξειεν. οἱ γὰρ αὐτοὶ τῆς τε Βουσίριδος ξενοφονίας
could-show the same for of-the both of-Busiris stranger-killing
κατηγοροῦσι καί φασιν αὐτὸν ὑφ’ Ἡρακλέους ἀποθανεῖν·
accuse and say him by Heracles to-have-died
37 ὁμολογεῖται δὲ παρὰ πάντων τῶν λογοποιῶν Περσέως
it-is-agreed and by all the chroniclers of-Perseus
τοῦ Διὸς καὶ Δανάης Ἡρακλέα μὲν εἶναι τέτταρσι
the son-of-Zeus and Danae Heracles indeed to-be by-four
γενεαῖς νεώτερον, Βούσιριν δὲ πλέον ἢ διακοσίοις ἔτεσι
generations younger Busiris but by-more than two-hundred years
πρεσβύτερον. καίτοι τὸν βουλόμενον ἀπολύσασθαι τὴν
older and-yet the-one wishing to-clear-away the
ὑπὲρ ἐκείνου διαβολὴν πῶς οὐκ ἄτοπόν ἐστι ταύτην τὴν
about him slander how not strange is-it this the
πίστιν παραλιπεῖν, τὴν οὕτως ἐναργῆ καὶ τηλικαύτην
proof to-omit the so plain and so-great
δύναμιν ἔχουσαν;
power having
38 ἀλλὰ γὰρ οὐδέν σοι τῆς ἀληθείας ἐμέλησεν, ἀλλὰ ταῖς
but for nothing to-you of-the truth mattered but the
τῶν ποιητῶν βλασφημίαις ἐπηκολούθησας, οἳ δεινότερα
of-the poets slanders you-followed who more-terrible-things

μὲν πεποιηκότας καὶ πεπονθότας ἀποφαίνουσι τοὺς ἐκ
indeed having-done and having-suffered show the-ones from
τῶν ἀθανάτων γεγονότας ἢ τοὺς ἐκ τῶν ἀνθρώπων
the immortals born than the-ones from the men
τῶν ἀνοσιωτάτων, τοιούτους δὲ λόγους περὶ αὐτῶν τῶν
the most-impious such and words about themselves the
θεῶν εἰρήκασιν, οἵους οὐδεὶς ἂν περὶ τῶν ἐχθρῶν εἰπεῖν
gods they-have-spoken as no-one — about the enemies to-say
τολμήσειεν· οὐ γὰρ μόνον κλοπὰς καὶ μοιχείας καὶ παρ᾽
would-dare not for only thefts and adulteries and among
ἀνθρώποις θητείας αὐτοῖς ὠνείδισαν ἀλλὰ καὶ παίδων
men servitudes to-them they-imputed but also of-children
βρώσεις καὶ πατέρων ἐκτομὰς καὶ μητέρων δεσμοὺς καὶ
eatings and of-fathers castrations and of-mothers bindings and
πολλὰς ἄλλας ἀνομίας κατ᾽ αὐτῶν ἐλογοποίησαν.
many other lawlessnesses against them they-made-up
ὑπὲρ ὧν τὴν μὲν ἀξίαν δίκην οὐκ ἔδοσαν, οὐ μὴν 39
for which the indeed worthy penalty not they-paid not however
ἀτιμώρητοί γε διέφυγον, ἀλλ᾽ οἱ μὲν αὐτῶν ἀλῆται
unpunished at-least they-escaped but the-ones indeed of-them wanderers
καὶ τῶν καθ᾽ ἡμέραν ἐνδεεῖς κατέστησαν, οἱ δ᾽
and of-the by day in-want became the-others but
ἐτυφλώθησαν, ἄλλος δὲ φεύγων τὴν πατρίδα καὶ τοῖς
were-blinded another and fleeing the fatherland and with-the
οἰκειοτάτοις πολεμῶν ἅπαντα τὸν χρόνον διετέλεσεν,
nearest-kin warring all the time continued
Ὀρφεὺς δ᾽ ὁ μάλιστα τούτων τῶν λόγων ἁψάμενος,
Orpheus but the-one most of-these the stories having-touched
διασπασθεὶς τὸν βίον ἐτελεύτησεν· ὥστ᾽ ἢν σωφρονῶμεν,
torn-apart the life ended so-that if we-be-sensible

40 οὐ μιμησόμεθα τοὺς λόγους τοὺς ἐκείνων, οὐδὲ περὶ μὲν
not we-shall-imitate the stories the their nor about indeed
τῆς πρὸς ἀλλήλους κακηγορίας νομοθετήσομεν, τῆς δ' εἰς
the against one-another slander we-shall-legislate the but against
τοὺς θεοὺς παρρησίας ὀλιγωρήσομεν, ἀλλὰ φυλαξόμεθα
the gods license we-shall-neglect but we-shall-guard-against
καὶ νομιοῦμεν ὁμοίως ἀσεβεῖν τούς τε λέγοντας τὰ
and we-shall-think alike to-be-impious the-ones both saying the
τοιαῦτα καὶ τοὺς πιστεύοντας αὐτοῖς.
such-things and the-ones believing them
41 ἐγὼ μὲν οὖν οὐχ ὅπως τοὺς θεούς, ἀλλ' οὐδὲ τοὺς
I indeed then not only the gods but not-even the-ones
ἐξ ἐκείνων γεγονότας οὐδεμιᾶς ἡγοῦμαι κακίας μετασχεῖν,
from them born of-any I-think vice to-have-shared
ἀλλ' αὐτούς τε πάσας ἔχοντας τὰς ἀρετὰς φῦναι
but themselves both all having the virtues to-have-been-born
καὶ τοῖς ἄλλοις τῶν καλλίστων ἐπιτηδευμάτων ἡγεμόνας
and to-the others of-the finest pursuits leaders
καὶ διδασκάλους γεγενῆσθαι. καὶ γὰρ ἄλογον, εἰ τῆς μὲν
and teachers to-have-been and for unreasonable if of-the indeed
ἡμετέρας εὐπαιδίας εἰς τοὺς θεοὺς τὴν αἰτίαν ἀναφέρομεν,
our good-children to the gods the cause we-refer
τῆς δὲ σφετέρας αὐτῶν μηδὲν αὐτοὺς φροντίζειν νομίζοιμεν.
of-the but their own nothing them to-care we-should-think
42 ἀλλ' εἰ μὲν ἡμῶν τις τῆς τῶν ἀνθρώπων φύσεως
but if indeed of-us anyone of-the of-the men nature
κατασταίη κύριος, οὐδ' ἂν τοὺς οἰκέτας ἐάσειεν εἶναι
should-become master not-even — the servants would-allow to-be
πονηρούς· ἐκείνων δὲ καταγιγνώσκομεν, ὡς καὶ τοὺς ἐξ
wicked of-them but we-condemn that also the-ones from
αὐτῶν γεγονότας περιεῖδον οὕτως ἀσεβεῖς καὶ παρανόμους
them born they-overlooked so impious and lawless

ὄντας. καὶ σὺ μὲν οἴει καὶ τοὺς μηδὲν προσήκοντας,
being and you indeed think also the-ones nothing related
ἤν σοι πλησιάσωσι, βελτίους ποιήσειν, τοὺς δὲ θεοὺς
if you they-approach better to-be-going-to-make the but gods
οὐδεμίαν ἡγεῖ τῆς τῶν παίδων ἀρετῆς ἔχειν ἐπιμέλειαν.
no you-think of-the of-the children virtue to-have care
καίτοι κατὰ τὸν σὸν λόγον δυοῖν τοῖν αἰσχίστοιν 43
and-yet according-to the your argument of-the-two the most-shameful
οὐ διαμαρτάνουσιν· εἰ μὲν γὰρ μηδὲν δέονται χρηστοὺς
not they-miss if indeed for not they-wish good
αὐτοὺς εἶναι, χείρους εἰσὶ τῶν ἀνθρώπων τὴν διάνοιαν,
them to-be worse they-are than-the men in-the mind
εἰ δὲ βούλονται μέν, ἀποροῦσι δ' ὅπως ποιήσωσιν, ἐλάττω
if but they-wish indeed are-at-a-loss but how they-may-make less
τῶν σοφιστῶν τὴν δύναμιν ἔχουσιν.
than-the sophists the power they-have
πολλῶν δ' ἐνόντων εἰπεῖν, ἐξ ὧν ἄν τις καὶ τὸν ἔπαινον 44
many and being-possible to-say from which — anyone both the praise
καὶ τὴν ἀπολογίαν μηκύνειεν, οὐχ ἡγοῦμαι δεῖν
and the defense could-lengthen not I-think to-be-necessary
μακρολογεῖν· οὐ γὰρ ἐπίδειξιν τοῖς ἄλλοις ποιούμενος ἀλλ'
to-speak-at-length not for display to-the others making but
ὑποδεῖξαί σοι βουλόμενος, ὡς χρὴ τούτων ἑκάτερον
to-indicate to-you wishing how it-is-necessary of-these each
ποιεῖν, διείλεγμαι περὶ αὐτῶν, ἐπεὶ τόν γε λόγον, ὃν σὺ
to-make I-have-discoursed about them since the at-least speech which you
γέγραφας, οὐκ ἀπολογίαν ὑπὲρ Βουσίριδος ἀλλ' ὁμολογίαν
have-written not defense for Busiris but admission
τῶν ἐπικαλουμένων δικαίως ἄν τις εἶναι νομίσειεν.
of-the-things charged justly — anyone to-be would-think

45 οὐ γὰρ ἀπολύεις αὐτὸν τῶν αἰτιῶν ἀλλ᾽ ἀποφαίνεις, ὡς
not for you-acquit him of-the charges but you-show that
καὶ τῶν ἄλλων τινὲς ταὐτὰ πεποιήκασι, ῥᾳθυμοτάτην
also of-the others some the-same-things have-done most-easy
τοῖς ἁμαρτάνουσιν εὑρίσκων καταφυγήν. εἰ γὰρ τῶν
for-the-ones erring finding refuge if for of-the
μὲν ἀδικημάτων μὴ ῥᾴδιον εὑρεῖν, ὃ μήπω τυγχάνει
indeed crimes not easy to-find which not-yet happens
γεγενημένον, τοὺς δ᾽ ἐφ᾽ ἑκάστοις αὐτῶν ἁλισκομένους
having-occurred the-ones but in each of-them convicted
μηδὲν ἡγοίμεθα δεινὸν ποιεῖν, ὅταν ἕτεροι ταὐτὰ
nothing we-should-think terrible to-do whenever others the-same-things
φαίνωνται διαπεπραγμένοι, πῶς οὐκ ἂν καὶ τὰς ἀπολογίας
appear having-done how not — also the defenses
ἅπασι ῥᾳδίας ποιήσαιμεν, καὶ τοῖς βουλομένοις εἶναι
for-all easy we-would-make and for-the-ones wishing to-be
πονηροῖς πολλὴν ἐξουσίαν παρασκευάσαιμεν;
wicked much license we-would-provide

46 μάλιστα δ᾽ ἂν κατίδοις τὴν εὐήθειαν τῶν εἰρημένων ἐπὶ
most and — you-would-perceive the silliness of-the things-said on
σαυτοῦ θεωρήσας. ἐνθυμήθητι γάρ· εἰ μεγάλων καὶ δεινῶν
yourself having-examined consider for if great and terrible
αἰτιῶν περὶ σὲ γεγονυιῶν τοῦτόν τις τὸν τρόπον σοι
charges against you having-arisen this anyone the way for-you
συνείποι, πῶς ἂν διατεθείης; ἐγὼ μὲν γὰρ οἶδ᾽ ὅτι μᾶλλον
should-plead how — would-you-be-disposed I indeed for know that more
ἂν αὐτὸν μισήσειας ἢ τοὺς κατηγοροῦντας. καίτοι πῶς οὐκ
— him you-would-hate than the-ones accusing and-yet how not
αἰσχρὸν τοιαύτας ὑπὲρ τῶν ἄλλων ποιεῖσθαι τὰς ἀπολογίας,
shameful such for the others to-make the defenses
ἐφ᾽ αἷς ὑπὲρ σαυτοῦ λεγομέναις μάλιστ᾽ ἂν ὀργισθείης;
at which for yourself spoken most — you-would-be-angered

σκέψαι δὲ κἀκεῖνο καὶ διέλθε πρὸς αὐτόν. εἴ τις τῶν 47
consider and that-too and go-through to yourself if anyone of-the-ones
σοι συνόντων ἐπαρθείη ποιεῖν, ἃ σὺ τυγχάνεις
with-you associating should-be-incited to-do what you happen
εὐλογῶν, πῶς οὐκ ἂν ἀθλιώτατος εἴη καὶ τῶν νῦν
eulogizing how not — most-wretched would-be-be both of-the-ones now
ὄντων καὶ τῶν πώποτε γεγενημένων; ἆρ' οὖν χρὴ
being and of-the-ones ever having-been then therefore it-is-necessary
τοιούτους λόγους γράφειν, οἷς τοῦτο προσέσται μέγιστον
such speeches to-write to-which this will-belong greatest
ἀγαθόν, ἢν μηδένα πεῖσαι τῶν ἀκουσάντων δυνηθῶσιν;
good if no-one to-persuade of-the hearers they-be-able
ἀλλὰ γὰρ ἴσως ἂν εἴποις, ὡς οὐδὲ σὲ τοῦτο παρέλαθεν, 48
but for perhaps — you-might-say that not-even you this escaped
ἀλλ' ἠβουλήθης τοῖς φιλοσόφοις παράδειγμα καταλιπεῖν,
but you-wished for-the philosophers example to-leave
ὡς χρὴ περὶ τῶν αἰσχρῶν αἰτιῶν καὶ δυσχερῶν
how it-is-necessary about the shameful charges and difficult
πραγμάτων ποιεῖσθαι τὰς ἀπολογίας. ἀλλ' εἰ καὶ πρότερον
affairs to-make the defenses but if even before
ἠγνόεις, οἶμαί σοι νῦν γεγενῆσθαι φανερόν, ὅτι πολὺ
you-were-ignorant I-think to-you now to-have-become evident that much
θᾶττον ἄν τις σωθείη μηδὲν φθεγξάμενος ἢ τοῦτον
sooner — anyone would-be-saved nothing having-uttered than this
τὸν τρόπον ἀπολογησάμενος.
the way having-defended
καὶ μὲν δὴ καὶ τοῦτο δῆλον, ὅτι τῆς φιλοσοφίας ἐπικήρως 49
and indeed now also this clear that the philosophy perilously
διακειμένης καὶ φθονουμένης διὰ τοὺς τοιούτους τῶν
being-situated and envied because-of the such of-the
λόγων ἔτι μᾶλλον αὐτὴν μισήσουσιν. ἢν οὖν ἐμοὶ πείθῃ,
speeches still more it they-will-hate if then me you-obey

μάλιστα μὲν οὐ ποιήσει τοῦ λοιποῦ πονηρὰς ὑποθέσεις,
most indeed not you-will-make for-the future wicked subjects
εἰ δὲ μή, τοιαῦτα ζητήσεις λέγειν, ἐξ ὧν μήτ᾽ αὐτὸς
if but not such-things you-will-seek to-say from which neither yourself
χείρων εἶναι δόξεις μήτε τοὺς μιμουμένους λυμανεῖ
worse to-be you-will-seem nor the-ones imitating you-will-ruin
μήτε τὴν περὶ τοὺς λόγους παίδευσιν διαβαλεῖς.
nor the about the speeches education you-will-slander
50 καὶ μὴ θαυμάσῃς, εἰ νεώτερος ὢν καὶ μηδέν σοι
and not wonder if younger being and nothing to-you
προσήκων οὕτω προχείρως ἐπιχειρῶ σε νουθετεῖν· ἡγοῦμαι
related so readily I-attempt you to-admonish I-think
γὰρ οὐ τῶν πρεσβυτάτων οὐδὲ τῶν οἰκειοτάτων ἀλλὰ
for not of-the oldest nor of-the nearest-kin but
τῶν πλεῖστ᾽ εἰδότων καὶ βουλομένων ὠφελεῖν ἔργον
of-the-ones most knowing and wishing to-benefit task
εἶναι περὶ τῶν τοιούτων συμβουλεύειν.
to-be about the such to-advise

ISOCRATES

ΠΡΟΣ ΝΙΚΟΚΛΕΑ

To Nicocles

Isocrates offers Nicocles a gift of advice, finer than garments and gold, since kings lack the education that private men receive from want, the laws, and frank friends, and their courtiers only flatter. The task of a king is to end a city's misfortune, preserve its prosperity, and make it great, so he must train his mind as an athlete his body, associate with the wisest, and hear the poets and the sophists. He must love the people and rule them graciously, honor the best and protect the rest, make wise laws and quick judgments, govern the city like his father's house, and be magnificent in useful things. He must honor the gods by being just, guard himself with his friends' virtue and his citizens' goodwill, keep his word more than others keep their oaths, remove fear from the innocent, and be warlike in preparation but peaceful in seeking nothing unjust.

οἱ μὲν εἰωθότες, ὦ Νικόκλεις, τοῖς βασιλεῦσιν ὑμῖν 1
the-ones indeed accustomed O Nicocles to-the kings to-you
ἐσθῆτας ἄγειν ἢ χαλκὸν ἢ χρυσὸν εἰργασμένον ἢ τῶν ἄλλων
garments to-bring or bronze or gold worked or of-the other
τι τῶν τοιούτων κτημάτων, ὧν αὐτοὶ μὲν ἐνδεεῖς
anything of-the such possessions of-which themselves indeed lacking
εἰσιν ὑμεῖς δὲ πλουτεῖτε, λίαν ἔδοξαν εἶναί μοι καταφανεῖς
are you but are-rich too seemed to-be to-me evident
οὐ δόσιν ἀλλ' ἐμπορίαν ποιούμενοι, καὶ πολὺ τεχνικώτερον
not a-gift but trade making and much more-artfully
αὐτὰ πωλοῦντες τῶν ὁμολογούντων καπηλεύειν·
them selling than-the-ones admitting to-be-retailers
ἡγησάμην δ' ἂν γενέσθαι ταύτην καλλίστην δωρεὰν καὶ 2
I-thought and — to-be this finest gift and
χρησιμωτάτην καὶ μάλιστα πρέπουσαν ἐμοί τε δοῦναι καὶ
most-useful and most fitting for-me both to-give and
σοὶ λαβεῖν, εἰ δυνηθείην ὁρίσαι ποίων ἐπιτηδευμάτων
for-you to-receive if I-could-be-able to-define what-sort-of pursuits

ὀρεγόμενος καὶ τίνων ἀπεχόμενος ἄριστ᾽ ἂν καὶ τὴν
reaching-for and from-which abstaining best — both the
πόλιν καὶ τὴν βασιλείαν διοικοίης.
city and the kingship you-would-administer
τοὺς μὲν γὰρ ἰδιώτας ἐστὶ πολλὰ τὰ παιδεύοντα,
the indeed for private-men are many the-things educating
μάλιστα μὲν τὸ μὴ τρυφᾶν ἀλλ᾽ ἀναγκάζεσθαι περὶ
most indeed the not to-live-in-luxury but to-be-compelled about
τοῦ βίου καθ᾽ ἑκάστην τὴν ἡμέραν βουλεύεσθαι,
the livelihood by each the day to-deliberate
3 ἔπειθ᾽ οἱ νόμοι καθ᾽ οὓς ἕκαστοι πολιτευόμενοι τυγχάνουσιν,
then the laws under which each living-as-citizens happen
ἔτι δ᾽ ἡ παρρησία καὶ τὸ φανερῶς ἐξεῖναι τοῖς τε
further and the frankness and the openly to-be-allowed the both
φίλοις ἐπιπλῆξαι καὶ τοῖς ἐχθροῖς ἐπιθέσθαι ταῖς ἀλλήλων
friends to-rebuke and the enemies to-attack the of-one-another
ἁμαρτίαις· πρὸς δὲ τούτοις καὶ τῶν ποιητῶν τινες τῶν
errors besides and these also of-the poets some of-the-ones
προγεγενημένων ὑποθήκας ὡς χρὴ ζῆν καταλελοίπασιν·
before precepts how it-is-necessary to-live have-left
ὥστ᾽ ἐξ ἁπάντων τούτων εἰκὸς αὐτοὺς βελτίους γίγνεσθαι.
so-that from all these likely them better to-become
4 τοῖς δὲ τυράννοις οὐδὲν ὑπάρχει τοιοῦτον, ἀλλ᾽ οὓς
for-the but tyrants nothing belongs such but whom
ἔδει παιδεύεσθαι μᾶλλον τῶν ἄλλων, ἐπειδὰν εἰς
it-was-necessary to-be-educated more than-the others when into
τὴν ἀρχὴν καταστῶσιν, ἀνουθέτητοι διατελοῦσιν· οἱ μὲν
the rule they-come unadmonished they-continue the indeed
γὰρ πλεῖστοι τῶν ἀνθρώπων αὐτοῖς οὐ πλησιάζουσιν,
for most of-the men them not approach
οἱ δὲ συνόντες πρὸς χάριν ὁμιλοῦσι. καὶ γάρ τοι
the-ones but associating for favor consort and for indeed

κύριοι γιγνόμενοι καὶ χρημάτων πλείστων καὶ πραγμάτων
masters becoming both of-money most and of-affairs
μεγίστων, διὰ τὸ μὴ καλῶς χρῆσθαι ταύταις ταῖς
greatest because-of the not well to-use these the
ἀφορμαῖς πεποιήκασιν ὥστε πολλοὺς ἀμφισβητεῖν, πότερόν
resources they-have-made that many to-dispute whether
ἐστιν ἄξιον ἑλέσθαι τὸν βίον τὸν τῶν ἰδιωτευόντων μὲν
it-is worthy to-choose the life the of-the-ones living-privately indeed
ἐπιεικῶς δὲ πραττόντων, ἢ τὸν τῶν τυραννευόντων.
reasonably but faring or the of-the-ones ruling-as-tyrants
ὅταν μὲν γὰρ ἀποβλέψωσιν εἰς τὰς τιμὰς καὶ τοὺς 5
whenever indeed for they-look at the honors and the
πλούτους καὶ τὰς δυναστείας, ἰσοθέους ἅπαντες νομίζουσι
riches and the dominions godlike all think
τοὺς ἐν ταῖς μοναρχίαις ὄντας· ἐπειδὰν δ' ἐνθυμηθῶσι
the-ones in the monarchies being when but they-consider
τοὺς φόβους καὶ τοὺς κινδύνους, καὶ διεξιόντες ὁρῶσι τοὺς
the fears and the dangers and going-through see the-ones
μὲν ὑφ' ὧν ἥκιστα χρὴν διεφθαρμένους, τοὺς δ'
indeed by whom least it-should-have destroyed the-ones but
εἰς τοὺς οἰκειοτάτους ἐξαμαρτεῖν ἠναγκασμένους, τοῖς
against the nearest-kin to-err compelled to-the-ones
δ' ἀμφότερα ταῦτα συμβεβηκότα, πάλιν ὁπωσοῦν ζῆν
but both these having-happened again in-any-way-whatever to-live
ἡγοῦνται λυσιτελεῖν μᾶλλον ἢ μετὰ τοιούτων συμφορῶν
they-think to-profit more than with such misfortunes
ἁπάσης τῆς Ἀσίας βασιλεύειν.
of-all — Asia to-be-king
ταύτης δὲ τῆς ἀνωμαλίας καὶ τῆς ταραχῆς αἴτιόν ἐστιν, 6
of-this and the inconsistency and the confusion cause is
ὅτι τὴν βασιλείαν ὥσπερ ἱερωσύνην παντὸς ἀνδρὸς εἶναι
that the kingship as a-priesthood of-every man to-be

νομίζουσιν, ὃ τῶν ἀνθρωπίνων πραγμάτων μέγιστόν
they-think which of-the human affairs greatest
ἐστι καὶ πλείστης προνοίας δεόμενον.
is and of-most forethought needing
καθ' ἑκάστην μὲν οὖν τὴν πρᾶξιν, ἐξ ὧν ἄν τις
by each indeed then the action from which — anyone
μάλιστα δύναιτο κατὰ τρόπον διοικεῖν καὶ τὰ μὲν
most could-be-able according-to manner to-administer and the indeed
ἀγαθὰ διαφυλάττειν τὰς δὲ συμφορὰς διαφεύγειν, τῶν
goods to-preserve the but misfortunes to-escape of-the-ones
ἀεὶ παρόντων ἔργον ἐστὶ συμβουλεύειν· καθ' ὅλων δὲ
always present task it-is to-advise about whole but
τῶν ἐπιτηδευμάτων, ὧν χρὴ στοχάζεσθαι καὶ περὶ
the pursuits which it-is-necessary to-aim-at and about
ἃ δεῖ διατρίβειν, ἐγὼ πειράσομαι διελθεῖν.
what it-is-necessary to-spend-time I shall-try to-go-through
7 εἰ μὲν οὖν ἔσται τὸ δῶρον ἐξεργασθὲν ἄξιον
whether indeed then will-be the gift worked-out worthy
τῆς ὑποθέσεως, χαλεπὸν ἀπὸ τῆς ἀρχῆς συνιδεῖν·
of-the subject hard from the beginning to-see
πολλὰ γὰρ καὶ τῶν μετὰ μέτρου ποιημάτων καὶ τῶν
many for both of-the with meter poems and of-the
καταλογάδην συγγραμμάτων ἔτι μὲν ἐν ταῖς διανοίαις
in-prose writings still indeed in the minds
ὄντα τῶν συντιθέντων μεγάλας τὰς προσδοκίας παρέσχεν,
being of-the composers great the expectations provided
ἐπιτελεσθέντα δὲ καὶ τοῖς ἄλλοις ἐπιδειχθέντα πολὺ
completed but and to-the others shown much
καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβεν.
inferior the reputation than-the hope got

οὐ μὴν ἀλλὰ τό γ' ἐπιχείρημα καλῶς ἔχει, τὸ ζητεῖν 8
not however but the at-least undertaking well is the to-seek
τὰ παραλελειμμένα καὶ νομοθετεῖν ταῖς μοναρχίαις·
the-things omitted and to-legislate for-the monarchies
οἱ μὲν γὰρ τοὺς ἰδιώτας παιδεύοντες ἐκείνους μόνον
the-ones indeed for the private-men educating those only
ὠφελοῦσιν· εἰ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ'
benefit if but anyone the-ones ruling of-the multitude to
ἀρετὴν προτρέψειεν, ἀμφοτέρους ἂν ὀνήσειε, καὶ τοὺς
virtue should-urge both — would-benefit both the-ones
τὰς δυναστείας ἔχοντας καὶ τοὺς ὑπ' αὐτοῖς ὄντας·
the dominions holding and the-ones under them being
τοῖς μὲν γὰρ ἂν τὰς ἀρχὰς ἀσφαλεστέρας, τοῖς
for-the-ones indeed for — the rules safer for-the-others
δὲ τὰς πολιτείας πραοτέρας ποιήσειεν.
but the constitutions gentler he-would-make
πρῶτον μὲν οὖν σκεπτέον τί τῶν βασιλευόντων 9
first indeed then must-be-considered what of-the-ones reigning
ἔργον ἐστίν· ἂν γὰρ ἐν κεφαλαίοις τὴν δύναμιν ὅλου
task is if for in headings the power of-whole
τοῦ πράγματος καλῶς περιλάβωμεν, ἐνταῦθ' ἀποβλέποντες
the matter well we-grasp there looking
ἄμεινον καὶ περὶ τῶν μερῶν ἐροῦμεν. οἶμαι δὴ πάντας
better also about the parts we-shall-speak I-think then all
ἂν ὁμολογῆσαι προσήκειν αὐτοῖς πόλιν δυστυχοῦσαν
— to-agree to-befit them a-city being-unfortunate
παῦσαι καὶ καλῶς πράττουσαν διαφυλάξαι καὶ μεγάλην
to-stop and well faring to-preserve and great
ἐκ μικρᾶς ποιῆσαι· τὰ γὰρ ἄλλα τὰ συμπίπτοντα
from small to-make the for other-things the happening
κατὰ τὴν ἡμέραν ἑκάστην τούτων ἕνεκα πρακτέον ἐστί.
by the day each of-these for-the-sake must-be-done is

10 καὶ μὴν ἐκεῖνό γε φανερόν, ὅτι δεῖ τοὺς ταῦτα
and truly that at-least evident that it-is-necessary the-ones these-things
δυνησομένους καὶ περὶ τηλικούτων βουλευομένους μὴ ῥᾳθυμεῖν
going-to-be-able and about such-great deliberating not to-be-idle
μηδ᾽ ἀμελεῖν, ἀλλὰ σκοπεῖν ὅπως φρονιμώτερον διακείσονται
nor to-neglect but to-consider how more-wisely they-will-be-disposed
τῶν ἄλλων· δέδεικται γὰρ ὅτι τοιαύτας τὰς βασιλείας
than-the others it-has-been-shown for that such the kingships
ἕξουσιν, οἵας ἂν τὰς ἑαυτῶν γνώμας παρασκευάσωσιν.
they-will-have as — the their minds they-prepare
11 ὥστε οὐδενὶ τῶν ἀσκητῶν οὕτω προσήκει τὸ σῶμα
so-that to-none of-the athletes so befits the body
γυμνάζειν, ὡς τοῖς βασιλεῦσι τὴν ψυχὴν τὴν ἑαυτῶν·
to-exercise as to-the kings the soul the their-own
ἅπασαι γὰρ αἱ πανηγύρεις οὐδὲν μέρος τιθέασιν τούτων τῶν
all for the festivals no part set of-these the
ἄθλων, περὶ ὧν ὑμεῖς καθ᾽ ἑκάστην τὴν ἡμέραν ἀγωνίζεσθε.
prizes about which you by each the day contend
ὧν ἐνθυμούμενον χρὴ προσέχειν τὸν νοῦν, ὅπως
which considering it-is-necessary to-turn the mind how
ὅσον περ ταῖς τιμαῖς τῶν ἄλλων προέχεις, τοσοῦτον
by-as-much very in-the honors than-the others you-excel by-so-much
καὶ ταῖς ἀρεταῖς αὐτῶν διοίσεις.
also in-the virtues than-them you-will-differ
12 καὶ μὴ νόμιζε τὴν ἐπιμέλειαν ἐν μὲν τοῖς ἄλλοις
and not think the care in indeed the other
πράγμασι χρησίμην εἶναι, πρὸς δὲ τὸ βελτίους ἡμᾶς καὶ
affairs useful to-be toward but the better us and
φρονιμωτέρους γίγνεσθαι μηδεμίαν δύναμιν ἔχειν· μηδὲ
wiser to-become no power to-have nor
καταγνῷς τῶν ἀνθρώπων τοσαύτην δυστυχίαν, ὡς περὶ
condemn-of the men such misfortune that toward

μὲν τὰ θηρία τέχνας εὑρήκαμεν αἷς αὐτῶν τὰς ψυχὰς
indeed the beasts arts we-have-found with-which their the souls
ἡμεροῦμεν καὶ πλείονος ἀξίας ποιοῦμεν, ἡμᾶς δ᾽ αὐτοὺς
we-tame and of-more worth make us but ourselves
οὐδὲν ἂν πρὸς ἀρετὴν ὠφελήσαιμεν. ἀλλ᾽ ὡς καὶ τῆς
in-nothing — toward virtue we-could-benefit but as both of-the
παιδεύσεως καὶ τῆς ἐπιμελείας μάλιστα δυναμένης τὴν
education and of-the care most able the
ἡμετέραν φύσιν εὐεργετεῖν, οὕτω διάκεισο τὴν γνώμην,
our nature to-benefit so be-disposed in-the mind
καὶ τῶν τε παρόντων τοῖς φρονιμωτάτοις πλησίαζε καὶ 13
and the both present-ones the wisest associate-with and
τῶν ἄλλων οὓς ἂν δύνῃ μεταπέμπου, καὶ μήτε τῶν
of-the others whom — you-can send-for and neither of-the
ποιητῶν τῶν εὐδοκιμούντων μήτε τῶν σοφιστῶν μηδενὸς
poets the well-reputed nor of-the sophists any
οἴου δεῖν ἀπείρως ἔχειν, ἀλλὰ τῶν μὲν ἀκροατὴς
think to-be-necessary inexperienced to-be but of-the-ones indeed hearer
γίγνου τῶν δὲ μαθητής, καὶ παρασκεύαζε σεαυτὸν
become of-the-others but pupil and prepare yourself
τῶν μὲν ἐλαττόνων κριτὴν τῶν δὲ μειζόνων ἀγωνιστήν·
of-the indeed smaller-things judge of-the but greater competitor
διὰ γὰρ τούτων τῶν γυμνασίων τάχιστ᾽ ἂν γένοιο
through for these the exercises most-quickly — you-would-become
τοιοῦτος, οἷον ὑπεθέμεθα δεῖν εἶναι τὸν ὀρθῶς
such as we-proposed to-be-necessary to-be the-one rightly
βασιλεύσοντα καὶ τὴν πόλιν ὡς χρὴ διοικήσοντα.
going-to-reign and the city as it-is-necessary going-to-administer
μάλιστα δ᾽ ἂν αὐτὸς ὑπὸ σαυτοῦ παρακληθείης,
most and — yourself by yourself you-would-be-urged

14 εἰ δεινὸν ἡγήσαιο τοὺς χείρους τῶν βελτιόνων ἄρχειν
if terrible you-should-think the worse the better to-rule
καὶ τοὺς ἀνοητοτέρους τοῖς φρονιμωτέροις προστάττειν·
and the more-foolish the wiser to-command
ὅσῳ γὰρ ἂν ἐρρωμενεστέρως τὴν τῶν ἄλλων ἄνοιαν
by-as-much for — more-strongly the of-the others folly
ἀτιμάσῃς, τοσούτῳ μᾶλλον τὴν αὑτοῦ διάνοιαν ἀσκήσεις.
you-scorn by-so-much more the your-own mind you-will-train
15 ἄρχεσθαι μὲν οὖν ἐντεῦθεν χρὴ τοὺς μέλλοντάς τι
to-begin indeed then from-here it-is-necessary the-ones going anything
τῶν δεόντων ποιήσειν, πρὸς δὲ τούτοις φιλάνθρωπον
of-the needful-things to-do besides and these humane
εἶναι δεῖ καὶ φιλόπολιν· οὔτε γὰρ ἵππων οὔτε κυνῶν
to-be it-is-necessary and patriotic neither for horses nor dogs
οὔτ' ἄλλου πράγματος οὐδενὸς οἷόν τε καλῶς ἄρχειν, ἂν
nor other matter any possible — well to-rule if
μή τις χαίρῃ τούτοις ὧν αὐτὸν δεῖ ποιεῖσθαι τὴν
not anyone delight in-these of-which himself it-is-necessary to-take the
ἐπιμέλειαν. μελέτω σοι τοῦ πλήθους, καὶ περὶ παντὸς
care let-it-concern you the multitude and above all
ποιοῦ κεχαρισμένως αὐτοῖς ἄρχειν,
make-it graciously them to-rule
16 γιγνώσκων ὅτι καὶ τῶν ὀλιγαρχιῶν καὶ τῶν ἄλλων
knowing that both of-the oligarchies and of-the other
πολιτειῶν αὗται πλεῖστον χρόνον διαμένουσιν, αἵ τινες ἂν
constitutions these longest time last which ever —
ἄριστα τὸ πλῆθος θεραπεύωσιν. καλῶς δὲ δημαγωγήσεις,
best the multitude court well and you-will-lead-the-people
ἐὰν μήθ' ὑβρίζειν τὸν ὄχλον ἐᾷς μήθ' ὑβριζόμενον
if neither to-outrage the crowd you-allow nor being-outraged
περιορᾷς, ἀλλὰ σκοπῇς ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς
overlook but consider how the best indeed the honors

ἕξουσιν, οἱ δ' ἄλλοι μηδὲν ἀδικήσονται· ταῦτα γὰρ
will-have the but others in-nothing will-be-wronged these for
στοιχεῖα πρῶτα καὶ μέγιστα χρηστῆς πολιτείας ἐστίν.
elements first and greatest of-good constitution are
τῶν προσταγμάτων καὶ τῶν ἐπιτηδευμάτων κίνει καὶ 17
of-the commands and of-the practices move and
μετατίθει τὰ μὴ καλῶς καθεστῶτα, καὶ μάλιστα μὲν
change the-things not well established and most indeed
εὑρετὴς γίγνου τῶν βελτίστων, εἰ δὲ μή, μιμοῦ τὰ
inventor become of-the best if but not imitate the-things
παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα. ζήτει νόμους τὸ μὲν
among the others rightly being seek laws the indeed
σύμπαν δικαίους καὶ συμφέροντας καὶ σφίσιν αὐτοῖς
all just and advantageous and with-them- -selves
ὁμολογουμένους, πρὸς δὲ τούτοις οἵ τινες τὰς μὲν
agreeing besides and these which ever the indeed
ἀμφισβητήσεις ὡς ἐλαχίστας τὰς δὲ διαλύσεις ὡς οἷόν
disputes as fewest the but settlements as possible
τε ταχίστας τοῖς πολίταις ποιοῦσι· ταῦτα γὰρ ἅπαντα
— quickest for-the citizens make these for all
προσεῖναι δεῖ τοῖς καλῶς κειμένοις νόμοις.
to-belong it-is-necessary to-the well established laws
τὰς μὲν ἐργασίας αὐτοῖς καθίστη κερδαλέας, τὰς δὲ 18
the indeed occupations for-them make profitable the but
πραγματείας ἐπιζημίους, ἵνα τὰς μὲν φεύγωσι, πρὸς
litigations costly so-that the-ones indeed they-may-flee toward
δὲ τὰς προθυμότερον ἔχωσιν. τὰς κρίσεις ποιοῦ περὶ
but the-others more-eagerly they-may-be the judgments make about
ὧν ἂν πρὸς ἀλλήλους ἀμφισβητῶσι, μὴ πρὸς χάριν
what — toward one-another they-dispute not for favor
μηδ' ἐναντίας ἀλλήλαις, ἀλλ' ἀεὶ ταὐτὰ περὶ τῶν
nor contrary to-one-another but always the-same-things about the

αὐτῶν γίγνωσκε· καὶ γὰρ πρέπει καὶ συμφέρει τὴν
same-things judge and for it-befits and it-is-advantageous the
τῶν βασιλέων γνώμην ἀκινήτως ἔχειν περὶ τῶν δικαίων,
of-the kings mind unmovably to-be about the just-things
ὥσπερ τοὺς νόμους τοὺς καλῶς κειμένους. οἴκει τὴν
as the laws the well established administer the
πόλιν ὁμοίως ὥσπερ τὸν πατρῷον οἶκον,
city alike as the paternal house
19 ταῖς μὲν κατασκευαῖς λαμπρῶς καὶ βασιλικῶς, ταῖς δὲ
in-the indeed equipments splendidly and royally in-the but
πράξεσιν ἀκριβῶς, ἵν' εὐδοκιμῇς ἅμα καὶ
transactions exactly so-that you-may-be-well-thought-of at-the-same-time and
διαρκῇς. τὴν μεγαλοπρέπειαν ἐπιδείκνυσο μηδ' ἐν μιᾷ
may-suffice the magnificence display not-even in one
τῶν πολυτελειῶν τῶν εὐθὺς ἀφανιζομένων, ἀλλ' ἔν τε
of-the extravagances of-the at-once vanishing but in both
τοῖς προειρημένοις καὶ τῷ κάλλει τῶν κτημάτων καὶ ταῖς
the said-before and in-the beauty of-the possessions and in-the
τῶν φίλων εὐεργεσίαις· τὰ γὰρ τοιαῦτα τῶν ἀναλωμάτων
of-the friends benefactions the for such of-the expenditures
αὐτῷ τε σοὶ παραμενεῖ, καὶ τοῖς ἐπιγιγνομένοις
for-yourself both you will-remain and to-the-ones coming-after
πλείονος ἄξια τῶν δεδαπανημένων καταλείψεις.
of-more worth than-the-things spent you-will-leave
20 τὰ μὲν πρὸς τοὺς θεοὺς ποίει μὲν ὡς οἱ πρόγονοι
the-things indeed toward the gods do indeed as the ancestors
κατέδειξαν, ἡγοῦ δὲ θῦμα τοῦτο κάλλιστον εἶναι καὶ
showed think but sacrifice this finest to-be and
θεραπείαν μεγίστην, ἂν ὡς βέλτιστον καὶ δικαιότατον
service greatest if as best and most-just
σαυτὸν παρέχῃς· μᾶλλον γὰρ ἐλπὶς τοὺς τοιούτους ἢ
yourself you-show more for hope the such than

τοὺς ἱερεῖα πολλὰ καταβάλλοντας πράξειν τι παρὰ
the-ones victims many throwing-down to-be-going-to-get something from
τῶν θεῶν ἀγαθόν. τίμα ταῖς μὲν ἀρχαῖς τῶν φίλων τοὺς
the gods good honor with-the indeed offices of-the friends the
οἰκειοτάτους, ταῖς δ' ἀληθείαις αὐταῖς τοὺς εὐνουστάτους.
nearest with-the but truths themselves the best-disposed
φυλακὴν ἀσφαλεστάτην ἡγοῦ τοῦ σώματος εἶναι τήν τε 21
guard safest think of-the body to-be the both
τῶν φίλων ἀρετὴν καὶ τὴν τῶν πολιτῶν εὔνοιαν καὶ
of-the friends virtue and the of-the citizens goodwill and
τὴν σαυτοῦ φρόνησιν· διὰ γὰρ τούτων καὶ κτᾶσθαι καὶ
the your-own wisdom through for these both to-acquire and
σώζειν τὰς τυραννίδας μάλιστ' ἄν τις δύναιτο. κήδου τῶν
to-preserve the tyrannies most — anyone could-be-able care-for the
οἴκων τῶν πολιτικῶν, καὶ νόμιζε καὶ τοὺς δαπανῶντας
houses the of-the-citizens and think both the-ones spending
ἀπὸ τῶν σῶν ἀναλίσκειν καὶ τοὺς ἐργαζομένους τὰ σὰ
from the yours to-be-spending and the-ones working the yours
πλείω ποιεῖν· ἅπαντα γὰρ τὰ τῶν οἰκούντων τὴν
more to-make all for the-things of-the-ones inhabiting the
πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἐστί.
city own of-the-ones well reigning are
διὰ παντὸς τοῦ χρόνου τὴν ἀλήθειαν οὕτω φαίνου 22
through all the time the truth so appear
προτιμῶν, ὥστε πιστοτέρους εἶναι τοὺς σοὺς λόγους
preferring that more-trustworthy to-be the your words
μᾶλλον ἢ τοὺς τῶν ἄλλων ὅρκους. ἅπασι μὲν τοῖς
rather than the of-the others oaths to-all indeed the
ξένοις ἀσφαλῆ τὴν πόλιν πάρεχε καὶ πρὸς τὰ συμβόλαια
strangers safe the city provide and toward the contracts
νόμιμον, περὶ πλείστου δὲ ποιοῦ τῶν ἀφικνουμένων
lawful about most and make of-the-ones arriving

μὴ τοὺς σοὶ δωρεὰς ἄγοντας, ἀλλὰ τοὺς παρὰ σοῦ
not the-ones to-you gifts bringing but the-ones from you
λαμβάνειν ἀξιοῦντας· τιμῶν γὰρ τοὺς τοιούτους μᾶλλον
to-receive thinking-fit honoring for the such more
παρὰ τοῖς ἄλλοις εὐδοκιμήσεις.
among the others you-will-be-well-thought-of
23 τοὺς πολλοὺς φόβους ἐξαίρει τῶν πολιτῶν, καὶ μὴ βούλου
the many fears remove of-the citizens and not wish
περιδεεῖς εἶναι τοὺς μηδὲν ἀδικοῦντας· ὅπως γὰρ ἂν
fearful to-be the-ones nothing wronging as for —
τοὺς ἄλλους πρὸς σαυτὸν διαθῇς, οὕτω καὶ σὺ πρὸς
the others toward yourself you-dispose so also you toward
ἐκείνους ἕξεις. ποίει μὲν μηδὲν μετ᾽ ὀργῆς, δόκει δὲ τοῖς
them will-be do indeed nothing with anger seem but to-the
ἄλλοις, ὅταν σοι καιρὸς ᾖ. δεινὸς μὲν φαίνου τῷ
others whenever for-you occasion be terrible indeed appear by-the
μηδέν σε λανθάνειν τῶν γιγνομένων, πρᾶος δὲ τῷ
nothing you to-escape-notice of-the-things happening gentle but by-the
τὰς τιμωρίας ἐλάττους ποιεῖσθαι τῶν ἁμαρτανομένων.
the punishments smaller to-make than-the errors
24 ἀρχικὸς εἶναι βούλου μὴ χαλεπότητι μηδὲ τῷ σφόδρα
ruler-like to-be wish not by-harshness nor by-the very
κολάζειν, ἀλλὰ τῷ πάντας ἡττᾶσθαι τῆς σῆς διανοίας
to-punish but by-the all to-be-overcome by-the your mind
καὶ νομίζειν ὑπὲρ τῆς αὑτῶν σωτηρίας ἄμεινον ἑαυτῶν
and to-think for the their safety better than-themselves
σὲ βουλεύεσθαι. πολεμικὸς μὲν ἴσθι ταῖς ἐπιστήμαις καὶ
you to-deliberate warlike indeed be in-the knowledges and
ταῖς παρασκευαῖς, εἰρηνικὸς δὲ τῷ μηδὲν παρὰ τὸ
in-the preparations peaceful but by-the nothing contrary-to the

δίκαιον πλεονεκτεῖν. οὕτως ὁμίλει τῶν πόλεων πρὸς τὰς
just to-get-the-better so associate of-the cities with the
ἥττους, ὥσπερ ἂν τὰς κρείττους πρὸς ἑαυτὸν ἀξιώσειας.
weaker as — the stronger toward yourself you-would-think-fit

II · PRECEPTS AND THE GIFT DEFENDED

A king should contend only for what profits him, choose friends worthy of his nature, distrust flatterers, give the wise frank speech, and punish slanderers like wrongdoers. He must rule himself before others, seek honor in virtue, set an example of temperance, prefer good fame to great wealth for his children, and join dignity with urbanity. Since his body is mortal, he should leave an immortal memory of his soul. Isocrates then defends his precepts: many are familiar, but in such discourses one should look for the best collection, not novelty. Men praise counsel and seek pleasure; they praise Hesiod, Theognis, and Phocylides and prefer comedy, so writers who wish to please choose myth and contest, as Homer and the first tragedians did. A king should not judge by pleasure but test his advisers by their usefulness, and Nicocles should urge others to bring him such gifts.

φιλονείκει μὴ περὶ πάντων, ἀλλὰ περὶ ὧν ἂν κρατήσαντί 25
contend not about all-things but about which — having-prevailed
σοι μέλλῃ συνοίσειν. φαύλους ἡγοῦ μὴ τοὺς συμφερόντως
for-you is-going to-be-advantageous base think not the-ones advantageously
ἡττωμένους, ἀλλὰ τοὺς μετὰ βλάβης περιγιγνομένους.
defeated but the-ones with harm prevailing
μεγαλόφρονας νόμιζε μὴ τοὺς μείζω περιβαλλομένους
great-minded think not the-ones greater-things embracing
ὧν οἷοί τ' εἰσὶ κατασχεῖν, ἀλλὰ τοὺς καλῶν μὲν
than-which able — are to-hold but the-ones fine-things indeed
ἐφιεμένους, ἐξεργάζεσθαι δὲ δυναμένους οἷς ἂν ἐπιχειρῶσιν.
aiming-at to-accomplish but able what — they-attempt

26 ζήλου μὴ τοὺς μεγίστην ἀρχὴν κτησαμένους, ἀλλὰ τοὺς
emulate not the-ones greatest rule having-acquired but the-ones
ἄριστα τῇ παρούσῃ χρησαμένους, καὶ νόμιζε τελέως
best the present having-used and think perfectly
εὐδαιμονήσειν οὐκ ἐὰν πάντων ἀνθρώπων μετὰ φόβων
to-be-going-to-be-happy not if all men with fears
καὶ κινδύνων καὶ κακίας ἄρξῃς, ἀλλ' ἂν τοιοῦτος ὢν οἷον
and dangers and wickedness you-rule but if such being as
χρὴ καὶ πράττων ὥσπερ ἐν τῷ παρόντι μετρίων
it-is-necessary and faring as in the present moderate-things
ἐπιθυμῇς καὶ μηδενὸς τούτων ἀτυχῇς.
you-desire and of-none of-these you-fail

27 φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς
friends acquire not all the-ones wishing but the-ones
τῆς σῆς φύσεως ἀξίους ὄντας, μηδὲ μεθ' ὧν ἥδιστα
of-the your nature worthy being nor with whom most-pleasantly
συνδιατρίψεις, ἀλλὰ μεθ' ὧν ἄριστα τὴν πόλιν διοικήσεις.
you-will-spend-time but with whom best the city you-will-administer
ἀκριβεῖς ποιοῦ τὰς δοκιμασίας τῶν συνόντων, εἰδὼς ὅτι
exact make the scrutinies of-the associates knowing that
πάντες οἱ μή σοι πλησιάσαντες ὅμοιόν σε τοῖς
all the-ones not you having-approached like you to-the-ones
χρωμένοις εἶναι νομιοῦσιν. τοιούτους ἐφίστη τοῖς πράγμασι
consorting to-be will-think such set-over the affairs
τοῖς μὴ διὰ σοῦ γιγνομένοις, ὡς αὐτὸς τὰς αἰτίας
the not through you happening as yourself the blame
ἕξων ὧν ἂν ἐκεῖνοι πράξωσιν.
going-to-have of-what — they do

28 πιστοὺς ἡγοῦ μὴ τοὺς ἅπαν ὅ τι ἂν λέγῃς ἢ ποιῇς
faithful think not the-ones everything what ever — you-say or do
ἐπαινοῦντας, ἀλλὰ τοὺς τοῖς ἁμαρτανομένοις ἐπιτιμῶντας.
praising but the-ones the errors censuring

δίδου παρρησίαν τοῖς εὖ φρονοῦσιν, ἵνα περὶ ὧν ἂν
give frankness to-the-ones well thinking so-that about what —
ἀμφιγνοῇς, ἔχῃς τοὺς συνδοκιμάσοντας. διόρα καὶ τοὺς
you-are-in-doubt you-may-have the-ones going-to-help-judge distinguish both the-ones
τέχνῃ κολακεύοντας καὶ τοὺς μετ' εὐνοίας θεραπεύοντας,
with-art flattering and the-ones with goodwill serving
ἵνα μὴ πλέον οἱ πονηροὶ τῶν χρηστῶν ἔχωσιν. ἄκουε τοὺς
so-that not more the wicked than-the good may-have listen-to the
λόγους τοὺς περὶ ἀλλήλων, καὶ πειρῶ γνωρίζειν ἅμα τούς
words the about one-another and try to-recognize at-once the
τε λέγοντας, ὁποῖοί τινές εἰσι, καὶ περὶ ὧν ἂν λέγωσιν.
both speakers of-what-sort some are and about what — they-speak
ταῖς αὐταῖς κόλαζε ζημίαις τοὺς ψευδῶς διαβάλλοντας, 29
with-the same punish penalties the-ones falsely slandering
αἷσπερ τοὺς ἐξαμαρτάνοντας.
with-which-very the-ones erring
ἄρχε σαυτοῦ μηδὲν ἧττον ἢ τῶν ἄλλων, καὶ τοῦθ' ἡγοῦ
rule yourself nothing less than the others and this think
βασιλικώτατον, ἂν μηδεμιᾷ δουλεύῃς τῶν ἡδονῶν, ἀλλὰ
most-kingly if to-no you-be-slave of-the pleasures but
κρατῇς τῶν ἐπιθυμιῶν μᾶλλον ἢ τῶν πολιτῶν. μηδεμίαν
you-master the desires more than the citizens no
συνουσίαν εἰκῇ προσδέχου μηδ' ἀλογίστως, ἀλλ' ἐπ'
association at-random accept nor unreasoningly but in
ἐκείναις ταῖς διατριβαῖς ἔθιζε σαυτὸν χαίρειν, ἐξ ὧν
those the pastimes accustom yourself to-delight from which
αὐτός τ' ἐπιδώσεις καὶ τοῖς ἄλλοις βελτίων εἶναι δόξεις.
yourself both you-will-advance and to-the others better to-be you-will-seem
μὴ φαίνου φιλοτιμούμενος ἐπὶ τοῖς τοιούτοις ἃ καὶ τοῖς 30
not appear being-ambitious for the such-things which even for-the
κακοῖς διαπράξασθαι δυνατόν ἐστιν, ἀλλ' ἐπ' ἀρετῇ μέγα
bad to-accomplish possible is but in virtue great

φρονῶν, ἧς οὐδὲν μέρος τοῖς πονηροῖς μέτεστιν. νόμιζε
thinking of-which no part to-the wicked belongs think
τῶν τιμῶν ἀληθεστάτας εἶναι μὴ τὰς ἐν τῷ φανερῷ
of-the honors truest to-be not the-ones in the open
μετὰ δέους γιγνομένας, ἀλλ᾽ ὅταν αὐτοὶ παρ᾽ αὑτοῖς
with fear happening but whenever themselves by themselves
ὄντες μᾶλλόν σου τὴν γνώμην ἢ τὴν τύχην θαυμάζωσιν.
being more your the judgment than the fortune they-admire
λάνθανε μέν, ἢν ἐπί τῳ σοι συμβῇ τῶν φαύλων χαίρειν,
escape-notice indeed if in any to-you it-happen of-the base-things to-delight
ἐνδείκνυσο δὲ περὶ τὰ μέγιστα σπουδάζων.
show but about the greatest-things being-serious

31 μὴ τοὺς μὲν ἄλλους ἀξίου κοσμίως ζῆν τοὺς δὲ βασιλεῖς
not the indeed others think-fit decently to-live the but kings
ἀτάκτως, ἀλλὰ τὴν σαυτοῦ σωφροσύνην παράδειγμα τοῖς
disorderly but the your-own temperance example to-the
ἄλλοις καθίστη, γιγνώσκων ὅτι τὸ τῆς πόλεως ὅλης
others set knowing that the of-the city whole
ἦθος ὁμοιοῦται τοῖς ἄρχουσιν. σημεῖον ἔστω σοι τοῦ
character becomes-like the rulers sign let-it-be to-you of-the
καλῶς βασιλεύειν, ἂν τοὺς ἀρχομένους ὁρᾷς εὐπορωτέρους
well to-reign if the-ones ruled you-see more-prosperous
καὶ σωφρονεστέρους γιγνομένους διὰ τὴν σὴν ἐπιμέλειαν.
and more-temperate becoming through the your care

32 περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς
about more make reputation fine than wealth great to-the
παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητός, ἡ δ᾽ ἀθάνατος,
children to-leave the-one indeed for mortal the-other but immortal
καὶ δόξῃ μὲν χρήματα κτητά, δόξα δὲ χρημάτων
and with-reputation indeed money acquirable reputation but with-money
οὐκ ὠνητή, καὶ τὰ μὲν καὶ φαύλοις παραγίγνεται, τὴν
not purchasable and the-ones indeed even to-base-men comes the-other

δ᾽ οὐχ οἷόν τε ἀλλ᾽ ἢ τοὺς διενεγκόντας κτήσασθαι.
but not possible — but than the-ones excelling to-acquire
τρύφα μὲν ἐν ταῖς ἐσθῆσι καὶ τοῖς περὶ τὸ σῶμα κόσμοις,
be-luxurious indeed in the garments and in-the about the body adornments
καρτέρει δὲ ὡς χρὴ τοὺς βασιλεύοντας ἐν τοῖς ἄλλοις
be-hardy but as it-is-necessary the-ones reigning in the other
ἐπιτηδεύμασιν, ἵν᾽ οἱ μὲν ὁρῶντες διὰ τὴν ὄψιν
pursuits so-that the-ones indeed seeing through the appearance
ἄξιόν σε τῆς ἀρχῆς εἶναι νομίζωσιν, οἱ δὲ συνόντες διὰ
worthy you of-the rule to-be may-think the-ones but associating through
τὴν τῆς ψυχῆς ῥώμην τὴν αὐτὴν ἐκείνοις γνώμην ἔχωσιν.
the of-the soul strength the same as-they mind may-have
ἐπισκόπει τοὺς λόγους ἀεὶ τοὺς σαυτοῦ καὶ τὰς 33
examine the words always the your-own and the
πράξεις, ἵν᾽ ὡς ἐλαχίστοις ἁμαρτήμασι περιπίπτῃς.
actions so-that as fewest errors you-may-fall-into
κράτιστον μὲν τῆς ἀκμῆς τῶν καιρῶν τυγχάνειν, ἐπειδὴ
best indeed of-the height of-the occasions to-hit since
δὲ δυσκαταμαθήτως ἔχουσιν, ἐλλείπειν αἱροῦ καὶ μὴ
but hard-to-discern they-are to-fall-short choose and not
πλεονάζειν· αἱ γὰρ μετριότητες μᾶλλον ἐν ταῖς ἐνδείαις
to-exceed the for moderations more in the deficiencies
ἢ ταῖς ὑπερβολαῖς ἔνεισιν.
than the excesses are-present
ἀστεῖος εἶναι πειρῶ καὶ σεμνός· τὸ μὲν γὰρ τῇ τυραννίδι 34
urbane to-be try and dignified the-one indeed for to-the tyranny
πρέπει, τὸ δὲ πρὸς τὰς συνουσίας ἁρμόττει. χαλεπώτατον
befits the-other but toward the associations suits hardest
δὲ τοῦτο πάντων ἐστὶ τῶν προσταγμάτων· εὑρήσεις γὰρ
and this of-all is of-the precepts you-will-find for
ὡς ἐπὶ τὸ πολὺ τοὺς μὲν σεμνυνομένους ψυχροὺς ὄντας,
as for the most-part the-ones indeed being-dignified cold being

τοὺς δὲ βουλομένους ἀστείους εἶναι ταπεινοὺς φαινομένους.
the-ones but wishing urbane to-be abject appearing
δεῖ δὲ χρῆσθαι μὲν ἀμφοτέραις ταῖς ἰδέαις ταύταις,
it-is-necessary but to-use indeed both the forms these
τὴν δὲ συμφορὰν τὴν ἑκατέρᾳ προσοῦσαν διαφεύγειν.
the but misfortune the to-each belonging to-escape
35 ὅ τι ἂν ἀκριβῶσαι βουληθῇς ὧν ἐπίστασθαι προσήκει
what ever — to-master-exactly you-wish of-what to-know befits
τοὺς βασιλεῖς, ἐμπειρίᾳ μέτιθι καὶ φιλοσοφίᾳ· τὸ μὲν γὰρ
the kings by-experience pursue and by-philosophy the indeed for
φιλοσοφεῖν τὰς ὁδούς σοι δείξει, τὸ δ' ἐπ' αὐτῶν τῶν ἔργων
to-philosophize the ways to-you will-show the but on very the deeds
γυμνάζεσθαι δύνασθαί σε χρῆσθαι τοῖς πράγμασι ποιήσει.
to-be-exercised to-be-able you to-use the affairs will-make
θεώρει τὰ γιγνόμενα καὶ τὰ συμπίπτοντα καὶ τοῖς
observe the-things happening and the-things befalling both the
ἰδιώταις καὶ τοῖς τυράννοις· ἂν γὰρ τὰ παρεληλυθότα
private-men and the tyrants if for the-things past
μνημονεύῃς, ἄμεινον περὶ τῶν μελλόντων βουλεύσει.
you-remember better about the-things future you-will-deliberate
36 δεινὸν ἡγοῦ τῶν μὲν ἰδιωτῶν τινας ἐθέλειν ἀποθνήσκειν,
terrible think of-the indeed private-men some to-be-willing to-die
ἵνα τελευτήσαντες ἐπαινεθῶσι, τοὺς δὲ βασιλεῖς μὴ
so-that having-died they-may-be-praised the but kings not
τολμᾶν χρῆσθαι τοῖς ἐπιτηδεύμασι τούτοις, ἐξ ὧν
to-dare to-use the pursuits these from which
ζῶντες εὐδοκιμήσουσιν. βούλου τὰς εἰκόνας τῆς ἀρετῆς
living they-will-be-well-thought-of wish the images of-the virtue
ὑπόμνημα μᾶλλον ἢ τοῦ σώματος καταλιπεῖν. μάλιστα
memorial rather than of-the body to-leave most
μὲν πειρῶ τὴν ἀσφάλειαν καὶ σαυτῷ καὶ τῇ πόλει
indeed try the safety both for-yourself and for-the city

διαφυλάττειν· ἐὰν δ' ἀναγκασθῇς κινδυνεύειν, αἱροῦ καλῶς
to-preserve if but you-are-compelled to-run-risk choose nobly
τεθνάναι μᾶλλον ἢ ζῆν αἰσχρῶς.
to-be-dead rather than to-live shamefully
ἐν πᾶσι τοῖς ἔργοις μέμνησο τῆς βασιλείας, καὶ φρόντιζε 37
in all the deeds remember the kingship and take-thought
ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις. μὴ
how nothing unworthy of-the honor this you-will-do not
περιίδῃς τὴν σαυτοῦ φύσιν ἅπασαν ἅμα διαλυθεῖσαν·
overlook the your-own nature all at-once dissolved
ἀλλ' ἐπειδὴ θνητοῦ σώματος ἔτυχες, πειρῶ τῆς ψυχῆς
but since mortal body you-got try of-the soul
ἀθάνατον τὴν μνήμην καταλιπεῖν.
immortal the memory to-leave
μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα 38
practice about fine pursuits to-speak so-that
συνεθισθῇς ὅμοια τοῖς εἰρημένοις φρονεῖν. ἅττ' ἄν
you-may-be-accustomed like-things to-the things-said to-think whatever —
σοι λογιζομένῳ φαίνηται βέλτιστα, ταῦτα τοῖς ἔργοις
to-you reasoning appear best these by-the deeds
ἐπιτέλει. ὧν τὰς δόξας ζηλοῖς, μιμοῦ τὰς πράξεις.
accomplish of-whom the reputations you-emulate imitate the actions
ἃ τοῖς αὑτοῦ παισὶν ἂν συμβουλεύσειας, τούτοις αὐτὸς
what to-the your-own children — you-would-advise these yourself
ἐμμένειν ἀξίου. χρῶ τοῖς εἰρημένοις ἢ ζήτει βελτίω τούτων.
to-abide-by think-fit use the things-said or seek better than-these
σοφοὺς νόμιζε μὴ τοὺς ἀκριβῶς περὶ μικρῶν ἐρίζοντας, 39
wise think not the-ones precisely about small-things wrangling
ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας, μηδὲ τοὺς
but the-ones well about the greatest-things speaking nor the-ones
τοῖς μὲν ἄλλοις εὐδαιμονίαν ὑπισχνουμένους, αὐτοὺς δ'
to-the indeed others happiness promising themselves but

ἐν πολλαῖς ἀπορίαις ὄντας, ἀλλὰ τοὺς μέτρια μὲν
in many perplexities being but the-ones moderate-things indeed
περὶ αὑτῶν λέγοντας, ὁμιλεῖν δὲ καὶ τοῖς πράγμασι καὶ
about themselves saying to-deal but both with-the affairs and
τοῖς ἀνθρώποις δυναμένους, καὶ μὴ διαταραττομένους ἐν
with-the men able and not being-thrown-into-confusion in
ταῖς τοῦ βίου μεταβολαῖς, ἀλλὰ καλῶς καὶ μετρίως καὶ
the of-the life changes but nobly and moderately both
τὰς συμφορὰς καὶ τὰς εὐτυχίας φέρειν ἐπισταμένους.
the misfortunes and the good-fortunes to-bear knowing-how
40 καὶ μὴ θαυμάσῃς, εἰ πολλὰ τῶν λεγομένων ἐστὶν
and not wonder if many of-the-things said are
ἃ καὶ σὺ γιγνώσκεις· οὐδὲ γὰρ ἐμὲ τοῦτο παρέλαθεν,
which also you know not-even for me this escaped
ἀλλ᾽ ἠπιστάμην ὅτι τοσούτων ὄντων τὸ πλῆθος καὶ
but I-knew that so-many being the multitude both
τῶν ἄλλων καὶ τῶν ἀρχόντων οἱ μέν τι τούτων
of-the others and of-the rulers the-ones indeed something of-these
εἰρήκασιν, οἱ δ᾽ ἀκηκόασιν, οἱ δ᾽ ἑτέρους ποιοῦντας
have-said the-ones but have-heard the-ones but others doing
ἑωράκασιν, οἱ δ᾽ αὐτοὶ τυγχάνουσιν ἐπιτηδεύοντες.
have-seen the-ones but themselves happen practicing
41 ἀλλὰ γὰρ οὐκ ἐν τοῖς λόγοις χρὴ τούτοις ζητεῖν
but for not in the speeches it-is-necessary these to-seek
τὰς καινότητας, ἐν οἷς οὔτε παράδοξον οὔτ᾽ ἄπιστον οὔτ᾽
the novelties in which neither paradoxical nor incredible nor
ἔξω τῶν νομιζομένων οὐδὲν ἔξεστιν εἰπεῖν, ἀλλ᾽ ἡγεῖσθαι
outside the accepted-things anything it-is-possible to-say but to-think
τοῦτον χαριέστατον, ὃς ἂν τῶν διεσπαρμένων ἐν ταῖς
this most-accomplished who — of-the-things scattered in the

τῶν ἄλλων διανοίαις ἀθροῖσαι τὰ πλεῖστα δυνηθῇ καὶ
of-the others minds to-gather the most can and
φράσαι κάλλιστα περὶ αὐτῶν.
to-express most-finely about them
ἐπεὶ κἀκεῖνό μοι πρόδηλον ἦν, ὅτι τὰ συμβουλεύοντα καὶ 42
since that-too to-me evident was that the advising-ones both
τῶν ποιημάτων καὶ τῶν συγγραμμάτων χρησιμώτατα μὲν
of-the poems and of-the writings most-useful indeed
ἅπαντες νομίζουσιν, οὐ μὴν ἥδιστά γ' αὐτῶν ἀκούουσιν,
all think not however most-gladly at-least them they-hear
ἀλλὰ πεπόνθασιν ὅπερ πρὸς τοὺς νουθετοῦντας· καὶ
but they-have-felt which-very toward the admonishers also
γὰρ ἐκείνους ἐπαινοῦσι μέν, πλησιάζειν δὲ βούλονται τοῖς
for those they-praise indeed to-approach but they-wish the-ones
συνεξαμαρτάνουσιν ἀλλ' οὐ τοῖς ἀποτρέπουσιν.
erring-with-them but not the-ones dissuading
σημεῖον δ' ἄν τις ποιήσαιτο τὴν Ἡσιόδου καὶ Θεόγνιδος 43
sign and — anyone could-make the of-Hesiod and of-Theognis
καὶ Φωκυλίδου ποίησιν· καὶ γὰρ τούτους φασὶ μὲν
and of-Phocylides poetry also for these they-say indeed
ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν
best to-have-been advisers for-the life the of-the
ἀνθρώπων, ταῦτα δὲ λέγοντες αἱροῦνται συνδιατρίβειν
men these-things but saying they-choose to-spend-time-with
ταῖς ἀλλήλων ἀνοίαις μᾶλλον ἢ ταῖς ἐκείνων ὑποθήκαις.
the of-one-another follies rather than the their precepts
ἔτι δ' εἴ τις ἐκλέξειε τῶν προεχόντων ποιητῶν τὰς 44
further and if anyone should-pick-out of-the eminent poets the
καλουμένας γνώμας, ἐφ' αἷς ἐκεῖνοι μάλιστ' ἐσπούδασαν,
so-called maxims on which they most were-serious
ὁμοίως ἂν καὶ πρὸς ταύτας διατεθεῖεν· ἥδιον γὰρ
alike — also toward these they-would-be-disposed more-gladly for

ἂν κωμῳδίας τῆς φαυλοτάτης ἢ τῶν οὕτω τεχνικῶς
— to-comedy the basest than to-the-things so artfully
πεποιημένων ἀκούσαιεν.
made they-would-listen
καὶ τί δεῖ καθ' ἓν ἕκαστον λέγοντα διατρίβειν;
and why is-it-necessary by one each saying to-spend-time
45 ὅλως γὰρ εἰ ᾽θέλοιμεν σκοπεῖν τὰς φύσεις τὰς τῶν
wholly for if we-should-wish to-consider the natures the of-the
ἀνθρώπων, εὑρήσομεν τοὺς πολλοὺς αὐτῶν οὔτε τῶν σιτίων
men we-shall-find the many of-them neither the foods
χαίροντας τοῖς ὑγιεινοτάτοις οὔτε τῶν ἐπιτηδευμάτων τοῖς
delighting-in the most-wholesome nor of-the pursuits the
καλλίστοις οὔτε τῶν πραγμάτων τοῖς βελτίστοις οὔτε τῶν
finest nor of-the affairs the best nor of-the
θρεμμάτων τοῖς ὠφελιμωτάτοις, ἀλλὰ παντάπασιν ἐναντίας
livestock the most-useful but altogether contrary
τῷ συμφέροντι τὰς ἡδονὰς ἔχοντας, καὶ δοκοῦντας
to-the advantageous the pleasures having and thinking
καρτερικοὺς καὶ φιλοπόνους εἶναι τοὺς τῶν δεόντων
hardy and industrious to-be the-ones of-the needful-things
τι ποιοῦντας·
anything doing
46 ὥστε πῶς ἄν τις τοῖς τοιούτοις ἢ παραινῶν ἢ διδάσκων
so-that how — anyone the such either exhorting or teaching
ἢ χρήσιμόν τι λέγων ἀρέσειεν; οἳ πρὸς τοῖς εἰρημένοις
or useful anything saying could-please who besides the things-said
φθονοῦσι μὲν τοῖς εὖ φρονοῦσιν, ἁπλοῦς δ' ἡγοῦνται
envy indeed the-ones well thinking simple and think
τοὺς νοῦν οὐκ ἔχοντας, οὕτω δὲ τὰς ἀληθείας τῶν
the-ones sense not having so and the truths of-the
πραγμάτων φεύγουσιν, ὥστ' οὐδὲ τὰ σφέτερ' αὐτῶν
affairs they-flee that not-even the-things their own

ἴσασιν, ἀλλὰ λυποῦνται μὲν περὶ τῶν ἰδίων λογιζόμενοι,
they-know but they-are-grieved indeed about the private-things reasoning
χαίρουσι δὲ περὶ τῶν ἀλλοτρίων διαλεγόμενοι, βούλοιντο
they-delight but about the-things others' conversing would-wish
δ' ἂν τῷ σώματι κακοπαθῆσαι μᾶλλον ἢ τῇ ψυχῇ
and — with-the body to-suffer-hardship rather than with-the soul
πονῆσαι καὶ σκέψασθαι περί τινος τῶν ἀναγκαίων.
to-toil and to-consider about some of-the necessary-things
εὕροι δ' ἄν τις αὐτοὺς ἐν μὲν ταῖς πρὸς ἀλλήλους 47
could-find and — anyone them in indeed the toward one-another
συνουσίαις ἢ λοιδοροῦντας ἢ λοιδορουμένους, ἐν δὲ ταῖς
associations either reviling or being-reviled in but the
ἐρημίαις οὐ βουλευομένους ἀλλ' εὐχομένους. λέγω δ' οὐ καθ'
solitudes not deliberating but praying I-speak but not against
ἁπάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὄντων.
all but against the-ones liable to-the things-said being
ἐκεῖνο δ' οὖν φανερόν, ὅτι δεῖ τοὺς βουλομένους 48
that but anyway evident that it-is-necessary the-ones wishing
ἢ ποιεῖν ἢ γράφειν τι κεχαρισμένον τοῖς πολλοῖς
either to-compose or to-write something pleasing to-the many
μὴ τοὺς ὠφελιμωτάτους τῶν λόγων ζητεῖν, ἀλλὰ τοὺς
not the most-useful of-the speeches to-seek but the-ones
μυθωδεστάτους· ἀκούοντες μὲν γὰρ τῶν τοιούτων χαίρουσι,
most-fabulous hearing indeed for the such they-delight
θεωροῦντες δὲ τοὺς ἀγῶνας καὶ τὰς ἁμίλλας. διὸ
watching but the contests and the rivalries wherefore
καὶ τὴν Ὁμήρου ποίησιν καὶ τοὺς πρώτους εὑρόντας
also the of-Homer poetry and the-ones first having-invented
τραγῳδίαν ἄξιον θαυμάζειν, ὅτι κατιδόντες τὴν φύσιν
tragedy worthy to-admire that having-perceived the nature

τὴν τῶν ἀνθρώπων ἀμφοτέραις ταῖς ἰδέαις ταύταις
the of-the men both the forms these
κατεχρήσαντο πρὸς τὴν ποίησιν.
they-used-to-the-full for the poetry
49 ὁ μὲν γὰρ τοὺς ἀγῶνας καὶ τοὺς πολέμους τοὺς
the-one indeed for the contests and the wars the
τῶν ἡμιθέων ἐμυθολόγησεν, οἱ δὲ τοὺς μύθους
of-the demigods told-as-myth the-others but the myths
εἰς ἀγῶνας καὶ πράξεις κατέστησαν, ὥστε μὴ μόνον
into contests and actions turned so-that not only
ἀκουστοὺς ἡμῖν ἀλλὰ καὶ θεατοὺς γενέσθαι. τοιούτων οὖν
heard by-us but also seen to-become such then
παραδειγμάτων ὑπαρχόντων, δέδεικται τοῖς ἐπιθυμοῦσι
examples existing it-has-been-shown to-the-ones desiring
τοὺς ἀκροωμένους ψυχαγωγεῖν, ὅτι τοῦ μὲν νουθετεῖν
the hearers to-beguile that from-the indeed admonishing
καὶ συμβουλεύειν ἀφεκτέον, τὰ δὲ τοιαῦτα λεκτέον
and advising must-abstain the-things but such must-be-said
οἷς ὁρῶσι τοὺς ὄχλους μάλιστα χαίροντας.
in-which they-see the crowds most delighting
50 ταῦτα δὲ διῆλθον ἡγούμενος σὲ δεῖν, τὸν οὐχ
these-things and I-went-through thinking you to-be-necessary the-one not
ἕνα τῶν πολλῶν ἀλλὰ πολλῶν βασιλεύοντα, μὴ τὴν
one of-the many but many reigning not the
αὐτὴν γνώμην ἔχειν τοῖς ἄλλοις, μηδὲ τὰ σπουδαῖα τῶν
same mind to-have as-the others nor the serious-things of-the
πραγμάτων μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων
affairs nor the-ones well thinking of-the men
ταῖς ἡδοναῖς κρίνειν, ἀλλ᾽ ἐπὶ τῶν πράξεων τῶν χρησίμων
by-the pleasures to-judge but on the actions the useful
αὐτοὺς δοκιμάζειν,
them to-test

ἄλλως τ᾽ ἐπειδὴ περὶ μὲν τῶν γυμνασίων τῶν τῆς ψυχῆς 51
otherwise both since about indeed the exercises the of-the soul
ἀμφισβητοῦσιν οἱ περὶ τὴν φιλοσοφίαν ὄντες, καί φασιν
dispute the-ones about the philosophy being and say
οἱ μὲν διὰ τῶν ἐριστικῶν λόγων οἱ δὲ διὰ τῶν
the-ones indeed through the eristic arguments the-ones but through the
πολιτικῶν οἱ δὲ δι᾽ ἄλλων τινῶν φρονιμωτέρους
political the-ones but through other some wiser
ἔσεσθαι τοὺς αὐτοῖς πλησιάζοντας, ἐκεῖνο δὲ πάντες
to-be-going-to-be the-ones them approaching that but all
ὁμολογοῦσιν, ὅτι δεῖ τὸν καλῶς πεπαιδευμένον ἐξ
agree that it-is-necessary the-one well educated from
ἑκάστου τούτων φαίνεσθαι βουλεύεσθαι δυνάμενον.
each of-these to-appear to-deliberate able
χρὴ τοίνυν ἀφέμενον τῶν ἀμφισβητουμένων ἐπὶ 52
it-is-necessary then having-let-go the-things disputed on
τοῦ συνομολογουμένου λαμβάνειν αὐτῶν τὸν ἔλεγχον, καὶ
the agreed to-take of-them the test and
μάλιστα μὲν ἐπὶ τῶν καιρῶν θεωρεῖν συμβουλεύοντας,
most indeed on the occasions to-watch advising
εἰ δὲ μή, καὶ καθ᾽ ὅλων τῶν πραγμάτων λέγοντας. καὶ
if but not also about whole the affairs speaking and
τοὺς μὲν μηδὲν γιγνώσκοντας τῶν δεόντων ἀποδοκίμαζε
the-ones indeed nothing knowing of-the needful-things reject
(δῆλον γὰρ ὡς ὁ μηδὲν ὢν αὐτὸς χρήσιμος οὐδ᾽
evident for that the-one nothing being himself useful not-even
ἂν ἄλλον φρόνιμον ποιήσειεν),
— another wise could-make
τοὺς δὲ νοῦν ἔχοντας καὶ δυναμένους ὁρᾶν πλέον τι 53
the-ones but sense having and able to-see more something
τῶν ἄλλων περὶ πολλοῦ ποιοῦ καὶ θεράπευε, γιγνώσκων
than-the others about much make and court knowing

ὅτι σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον
that adviser good most-useful and most-princely
ἁπάντων τῶν κτημάτων ἐστίν. ἡγοῦ δὲ τούτους μεγίστην
of-all the possessions is think and these greatest
σοι ποιεῖν τὴν βασιλείαν, οἵ τινες ἂν τὴν διάνοιαν τὴν
for-you to-make the kingship who ever — the mind the
σὴν πλεῖστ' ὠφελῆσαι δυνηθῶσιν.
your most to-benefit can

54 ἐγὼ μὲν οὖν ἅ τε γιγνώσκω παρῄνεκα, καὶ τιμῶ
I indeed then what both I-know I-have-advised and honor
σε τούτοις οἷς τυγχάνω δυνάμενος· βούλου δὲ καὶ τοὺς
you with-these which I-happen being-able wish and also the
ἄλλους, ὅπερ εἶπον ἀρχόμενος, μὴ τὰς εἰθισμένας ἄγειν
others as-very I-said beginning not the customary to-bring
σοι δωρεάς, ἃς ὑμεῖς πολὺ πλείονος ἀγοράζετε παρὰ
to-you gifts which you much of-more buy from
τῶν διδόντων ἢ παρὰ τῶν πωλούντων, ἀλλὰ τοιαύτας,
the givers than from the sellers but such
αἷς κἂν σφόδρα χρῇ καὶ μηδεμίαν ἡμέραν διαλείπῃς, οὐ
which even-if very you-use and no day you-omit not
κατατρίψεις, ἀλλὰ μείζους καὶ πλείονος ἀξίας ποιήσεις.
you-will-wear-out but greater and of-more worth you-will-make

ISOCRATES

ΝΙΚΟΚΛΗΣ Η ΚΥΠΡΙΟΙ

Nicocles

Some men blame those who study eloquence as seeking gain rather than virtue, but they do not blame wealth or strength for the men who misuse them. Speech, Nicocles says, is the cause of our greatest goods: by persuading one another we left the life of beasts, founded cities, made laws, and found the arts; it praises the good, convicts the bad, and is the image of a good soul. He accepts every useful discourse, but values most those on conduct and constitutions. Isocrates told the king how to rule; Nicocles will tell his subjects how to obey. First he will show that monarchy is the best constitution, then that he holds his rule justly, then what he asks of them. Monarchy gives each his due by merit, sees men's natures, attends to one mind, and its rulers learn by long experience.

εἰσί τινες οἳ δυσκόλως ἔχουσι πρὸς τοὺς λόγους καὶ 1
there-are some who ill-disposed are toward the speeches and
διαμέμφονται τοὺς φιλοσοφοῦντας, καί φασιν αὐτοὺς
find-fault-with the-ones philosophizing and say them
οὐκ ἀρετῆς ἀλλὰ πλεονεξίας ἕνεκα ποιεῖσθαι τὰς
not of-virtue but of-greed for-the-sake to-make the
τοιαύτας διατριβάς. ἡδέως ἂν οὖν πυθοίμην τῶν οὕτω
such pursuits gladly — then I-would-learn from-the-ones so
διακειμένων, διὰ τί τοὺς μὲν εὖ λέγειν ἐπιθυμοῦντας
disposed for what the-ones indeed well to-speak desiring
ψέγουσι, τοὺς δ' ὀρθῶς πράττειν βουλομένους ἐπαινοῦσιν·
they-blame the-ones but rightly to-act wishing they-praise
εἰ γὰρ αἱ πλεονεξίαι λυποῦσιν αὐτούς, πλείους καὶ μείζους
if for the greeds pain them more and greater
ἐκ τῶν ἔργων ἢ τῶν λόγων εὑρήσομεν γιγνομένας.
from the deeds than the words we-shall-find happening
ἔπειτα κἀκεῖν' ἄτοπον εἰ λέληθεν αὐτούς, ὅτι τὰ περὶ 2
then that-too strange if has-escaped them that the-things toward
τοὺς θεοὺς εὐσεβοῦμεν καὶ τὴν δικαιοσύνην ἀσκοῦμεν καὶ τὰς
the gods we-are-pious and the justice we-practice and the

ἄλλας ἀρετὰς ἐπιτηδεύομεν οὐχ ἵνα τῶν ἄλλων ἔλαττον
other virtues we-pursue not so-that than-the others less
ἔχωμεν, ἀλλ᾽ ὅπως ἂν ὡς μετὰ πλείστων ἀγαθῶν τὸν βίον
we-may-have but so-that — as with most goods the life
διάγωμεν. ὥστ᾽ οὐ κατηγορητέον τῶν πραγμάτων τούτων
we-may-pass so-that not must-be-accused the things these
ἐστί, δι᾽ ὧν ἄν τις μετ᾽ ἀρετῆς πλεονεκτήσειεν, ἀλλὰ
is through which — anyone with virtue could-gain-advantage but
τῶν ἀνθρώπων τῶν περὶ τὰς πράξεις ἐξαμαρτανόντων ἢ
the men the in the actions erring or
τοῖς λόγοις ἐξαπατώντων καὶ μὴ δικαίως χρωμένων αὐτοῖς.
with-the words deceiving and not justly using them
3 θαυμάζω δὲ τῶν ταύτην τὴν γνώμην ἐχόντων, ὅπως οὐ
I-wonder and at-the-ones this the opinion having how not
καὶ τὸν πλοῦτον καὶ τὴν ῥώμην καὶ τὴν ἀνδρίαν κακῶς
also the wealth and the strength and the courage badly
λέγουσιν. εἴπερ γὰρ διὰ τοὺς ἐξαμαρτάνοντας καὶ
they-speak if-indeed for because-of the-ones erring and
τοὺς ψευδομένους πρὸς τοὺς λόγους χαλεπῶς ἔχουσι,
the-ones lying toward the speeches harshly they-are-disposed
προσήκει καὶ τοῖς ἄλλοις ἀγαθοῖς αὐτοὺς ἐπιτιμᾶν·
it-befits also the other goods them to-censure
φανήσονται γάρ τινες καὶ τῶν ταῦτα κεκτημένων
they-will-appear for some also of-the-ones these-things having-acquired
ἐξαμαρτάνοντες καὶ πολλοὺς διὰ τούτων κακῶς ποιοῦντες.
erring and many through these badly treating
4 ἀλλὰ γὰρ οὐ δίκαιον, οὔτ᾽ εἴ τινες τοὺς ἀπαντῶντας
but for not just neither if some the-ones meeting
τύπτουσι, τῆς ῥώμης κατηγορεῖν, οὔτε διὰ τοὺς
strike the strength to-accuse nor because-of the-ones
ἀποκτείνοντας οὓς οὐ δεῖ τὴν ἀνδρίαν λοιδορεῖν,
killing whom not it-is-necessary the courage to-revile

οὔθ' ὅλως τὴν τῶν ἀνθρώπων πονηρίαν ἐπὶ τὰ πράγματα
nor at-all the of-the men wickedness onto the things
μεταφέρειν, ἀλλ' αὐτοὺς ἐκείνους ψέγειν, ὅσοι τοῖς
to-transfer but themselves those to-blame as-many-as the
ἀγαθοῖς κακῶς χρῶνται καὶ τοῖς ὠφελεῖν δυναμένοις,
goods badly use and with-the-things to-benefit able
τούτοις βλάπτειν τοὺς συμπολιτευομένους ἐπιχειροῦσι.
with-these to-harm the fellow-citizens attempt
νῦν δ' ἀμελήσαντες τοῦτον τὸν τρόπον περὶ ἑκάστου 5
now but having-neglected this the way about each
διορίζεσθαι πρὸς ἅπαντας τοὺς λόγους δυσκόλως διάκεινται,
to-distinguish toward all the speeches ill are-disposed
καὶ τοσοῦτον διημαρτήκασιν ὥστ' οὐκ αἴσθονται τοιούτῳ
and so-much they-have-erred that not they-perceive toward-such
πράγματι δυσμενῶς ἔχοντες, ὃ πάντων τῶν ἐνόντων
a-thing hostilely being-disposed which of-all the-things present
ἐν τῇ τῶν ἀνθρώπων φύσει πλείστων ἀγαθῶν αἴτιόν ἐστι.
in the of-the men nature most goods cause is
τοῖς μὲν γὰρ ἄλλοις οἷς ἔχομεν οὐδὲν τῶν ἄλλων ζῴων
in-the indeed for other-things which we-have in-nothing from-the other animals
διαφέρομεν, ἀλλὰ πολλῶν καὶ τῷ τάχει καὶ τῇ ῥώμῃ
we-differ but than-many both in-the speed and in-the strength
καὶ ταῖς ἄλλαις εὐπορίαις καταδεέστεροι τυγχάνομεν ὄντες·
and in-the other resources inferior we-happen being
ἐγγενομένου δ' ἡμῖν τοῦ πείθειν ἀλλήλους καὶ δηλοῦν 6
having-been-implanted but in-us the to-persuade one-another and to-make-clear
πρὸς ἡμᾶς αὐτοὺς περὶ ὧν ἂν βουληθῶμεν, οὐ μόνον
to us ourselves about what — we-wish not only
τοῦ θηριωδῶς ζῆν ἀπηλλάγημεν, ἀλλὰ καὶ συνελθόντες
from-the brutishly to-live we-were-freed but also having-come-together
πόλεις ᾠκίσαμεν καὶ νόμους ἐθέμεθα καὶ τέχνας εὕρομεν,
cities we-founded and laws we-laid-down and arts we-discovered

καὶ σχεδὸν ἅπαντα τὰ δι᾽ ἡμῶν μεμηχανημένα
and almost all the-things through us contrived
λόγος ἡμῖν ἐστιν ὁ συγκατασκευάσας.
speech for-us is the-one having-helped-establish
7 οὗτος γὰρ περὶ τῶν δικαίων καὶ τῶν ἀδίκων καὶ τῶν
this for about the just-things and the unjust-things and the
αἰσχρῶν καὶ τῶν καλῶν ἐνομοθέτησεν· ὧν μὴ διαταχθέντων
shameful-things and the fine-things legislated which not having-been-ordained
οὐκ ἂν οἷοί τ᾽ ἦμεν οἰκεῖν μετ᾽ ἀλλήλων. τούτῳ καὶ τοὺς
not — able — we-were to-dwell with one-another by-this both the
κακοὺς ἐξελέγχομεν καὶ τοὺς ἀγαθοὺς ἐγκωμιάζομεν. διὰ
bad we-convict and the good we-praise through
τούτου τούς τ᾽ ἀνοήτους παιδεύομεν καὶ τοὺς φρονίμους
this the both foolish we-educate and the wise
δοκιμάζομεν· τὸ γὰρ λέγειν ὡς δεῖ τοῦ φρονεῖν εὖ
we-test the for to-speak as it-is-necessary of-the to-think well
μέγιστον σημεῖον ποιούμεθα, καὶ λόγος ἀληθὴς καὶ νόμιμος
greatest sign we-make and speech true and lawful
καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἴδωλόν ἐστιν.
and just of-soul good and faithful image is
8 μετὰ τούτου καὶ περὶ τῶν ἀμφισβητησίμων ἀγωνιζόμεθα
with this both about the disputable-things we-contend
καὶ περὶ τῶν ἀγνοουμένων σκοπούμεθα· ταῖς γὰρ
and about the-things unknown we-inquire the for
πίστεσιν αἷς τοὺς ἄλλους λέγοντες πείθομεν, ταῖς
proofs with-which the others speaking we-persuade the
αὐταῖς ταύταις βουλευόμενοι χρώμεθα, καὶ ῥητορικοὺς μὲν
same these deliberating we-use and rhetorical indeed
καλοῦμεν τοὺς ἐν τῷ πλήθει δυναμένους λέγειν, εὐβούλους
we-call the-ones in the multitude able to-speak well-counseled

δὲ νομίζομεν οἵτινες ἂν αὐτοὶ πρὸς αὑτοὺς ἄριστα περὶ
but we-think whoever — themselves to themselves best about
τῶν πραγμάτων διαλεχθῶσιν.
the affairs reason
εἰ δὲ δεῖ συλλήβδην περὶ τῆς δυνάμεως ταύτης 9
if but it-is-necessary in-sum about the power this
εἰπεῖν, οὐδὲν τῶν φρονίμως πραττομένων εὑρήσομεν
to-speak nothing of-the-things wisely done we-shall-find
ἀλόγως γιγνόμενον, ἀλλὰ καὶ τῶν ἔργων καὶ τῶν
without-speech happening but both of-the deeds and of-the
διανοημάτων ἁπάντων ἡγεμόνα λόγον ὄντα, καὶ μάλιστα
thoughts all leader speech being and most
χρωμένους αὐτῷ τοὺς πλεῖστον νοῦν ἔχοντας· ὥστε
using it the-ones most sense having so-that
τοὺς τολμῶντας βλασφημεῖν περὶ τῶν παιδευόντων καὶ
the-ones daring to-blaspheme about the-ones educating and
φιλοσοφούντων ὁμοίως ἄξιον μισεῖν ὥσπερ τοὺς εἰς
philosophizing alike worthy to-hate as the-ones against
τὰ τῶν θεῶν ἐξαμαρτάνοντας.
the-things of-the gods erring
ἐγὼ δ' ἀποδέχομαι μὲν ἅπαντας τοὺς λόγους τοὺς καὶ 10
I and accept indeed all the speeches the-ones even
κατὰ μικρὸν ἡμᾶς ὠφελεῖν δυναμένους, οὐ μὴν ἀλλὰ
in small us to-benefit able not however but
καλλίστους ἡγοῦμαι καὶ βασιλικωτάτους καὶ μάλιστα
finest I-think and most-kingly and most
πρέποντας ἐμοὶ τοὺς περὶ τῶν ἐπιτηδευμάτων καὶ τῶν
fitting for-me the-ones about the pursuits and the
πολιτειῶν παραινοῦντας, καὶ τούτων αὐτῶν ὅσοι
constitutions exhorting and of-these themselves as-many-as
διδάσκουσι τούς τε δυναστεύοντας ὡς δεῖ τῷ
teach the both ruling how it-is-necessary the

πλήθει χρῆσθαι, καὶ τοὺς ἰδιώτας ὡς χρὴ πρὸς τοὺς
multitude to-treat and the private-men how it-is-necessary toward the
ἄρχοντας διακεῖσθαι· διὰ γὰρ τούτων ὁρῶ τὰς πόλεις
rulers to-be-disposed through for these I-see the cities
εὐδαιμονεστάτας καὶ μεγίστας γιγνομένας.
most-prosperous and greatest becoming

11 τὸν μὲν οὖν ἕτερον, ὡς χρὴ τυραννεῖν, Ἰσοκράτους
the indeed then one how one-must to-rule-as-tyrant from-Isocrates
ἠκούσατε, τὸν δ' ἐχόμενον, ἃ δεῖ ποιεῖν τοὺς
you-heard the but next what it-is-necessary to-do the-ones
ἀρχομένους, ἐγὼ πειράσομαι διελθεῖν, οὐχ ὡς ἐκεῖνον
ruled I shall-try to-go-through not as him
ὑπερβαλούμενος, ἀλλ' ὡς προσῆκόν μοι περὶ τούτων
going-to-surpass but as it-befitting me about these
μάλιστα διαλεχθῆναι πρὸς ὑμᾶς. εἰ μὲν γὰρ ἐμοῦ μὴ
most to-discourse to you if indeed for me not
δηλώσαντος ἃ βούλομαι ποιεῖν ὑμᾶς διαμάρτοιτε τῆς
having-made-clear what I-wish to-do you you-should-mistake the
ἐμῆς γνώμης, οὐκ ἂν εἰκότως ὑμῖν ὀργιζοίμην· εἰ δὲ
my mind not — reasonably with-you I-would-be-angry if but
προειπόντος ἐμοῦ μηδὲν γίγνοιτο τούτων, δικαίως ἂν
having-said-beforehand me nothing should-happen of-these justly —
ἤδη τοῖς μὴ πειθομένοις μεμφοίμην.
already the-ones not obeying I-would-blame

12 ἡγοῦμαι δ' οὕτως ἂν μάλιστα παρακαλέσαι καὶ προτρέψαι
I-think and so — most to-exhort and to-urge
πρὸς τὸ μνημονεύειν ὑμᾶς τὰ ῥηθέντα καὶ πειθαρχεῖν
toward the to-remember you the-things spoken and to-obey
αὐτοῖς, οὐκ εἰ περὶ τὸ συμβουλεύειν μόνον γενοίμην καὶ
them not if about the advising only I-should-be and
ταῦτ' ἀπαριθμήσας ἀπαλλαγείην, ἀλλ' εἰ προεπιδείξαιμι
these-things having-enumerated should-be-done but if I-should-first-show

πρῶτον μὲν τὴν πολιτείαν τὴν παροῦσαν ὡς ἄξιόν
first indeed the constitution the present that worthy
ἐστιν ἀγαπᾶν οὐ μόνον διὰ τὴν ἀνάγκην, οὐδ'
it-is to-be-content-with not only because-of the necessity nor
ὅτι πάντα τὸν χρόνον μετὰ ταύτης οἰκοῦμεν, ἀλλ' ὅτι
because all the time with this we-live but because
βελτίστη τῶν πολιτειῶν ἐστιν,
best of-the constitutions it-is
ἔπειθ' ὡς ἐγὼ ταύτην ἔχω τὴν ἀρχὴν οὐ παρανόμως 13
then that I this have the rule not unlawfully
οὐδ' ἀλλοτρίαν, ἀλλ' ὁσίως καὶ δικαίως καὶ διὰ τοὺς
nor another's but piously and justly and because-of the
ἐξ ἀρχῆς προγόνους καὶ διὰ τὸν πατέρα καὶ δι'
from beginning ancestors and because-of the father and because-of
ἐμαυτόν. τούτων γὰρ προαποδειχθέντων τίς οὐκ αὐτὸς
myself of-these for shown-first who not himself
αὑτοῦ καταγνώσεται τὴν μεγίστην ζημίαν, ἂν μὴ πειθαρχῇ
himself will-condemn-of the greatest penalty if not he-obey
τοῖς ὑπ' ἐμοῦ συμβουλευθεῖσι καὶ προσταχθεῖσιν;
the-things by me advised and enjoined
περὶ μὲν οὖν τῶν πολιτειῶν (ἐντεῦθεν γὰρ ὑποτιθέμενος 14
about indeed then the constitutions from-here for proposing
ἠρξάμην) οἶμαι πᾶσι δοκεῖν δεινότατον μὲν εἶναι τὸ τῶν
I-began I-think to-all to-seem most-terrible indeed to-be the the
αὐτῶν ἀξιοῦσθαι τοὺς χρηστοὺς καὶ τοὺς πονηρούς,
same-things to-be-thought-worthy the good and the wicked
δικαιότατον δὲ τὸ διωρίσθαι περὶ τούτων καὶ μὴ
most-just but the to-have-been-distinguished about these and not
τοὺς ἀνομοίους τῶν ὁμοίων τυγχάνειν, ἀλλὰ καὶ πράττειν
the unlike the like-things to-obtain but both to-fare
καὶ τιμᾶσθαι κατὰ τὴν ἀξίαν ἑκάστους.
and to-be-honored according-to the worth each

15 αἱ μὲν τοίνυν ὀλιγαρχίαι καὶ δημοκρατίαι τὰς ἰσότητας
the indeed then oligarchies and democracies the equalities
τοῖς μετέχουσι τῶν πολιτειῶν ζητοῦσι, καὶ τοῦτ᾽ εὐδοκιμεῖ
for-the-ones sharing in-the constitutions seek and this is-approved
παρ᾽ αὐταῖς, ἢν μηδὲν ἕτερος ἑτέρου δύνηται πλέον
among them if in-nothing one than-another can more
ἔχειν· ὃ τοῖς πονηροῖς συμφέρον ἐστίν· αἱ δὲ μοναρχίαι
to-have which for-the wicked advantageous is the but monarchies
πλεῖστον μὲν νέμουσι τῷ βελτίστῳ, δεύτερον δὲ τῷ
most indeed assign to-the best second and to-the-one
μετ᾽ ἐκεῖνον, τρίτον δὲ καὶ τέταρτον τοῖς ἄλλοις κατὰ
after him third and also fourth to-the others according-to
τὸν αὐτὸν λόγον. καὶ ταῦτ᾽ εἰ μὴ πανταχοῦ καθέστηκεν,
the same ratio and these-things if not everywhere is-established
ἀλλὰ τό γε βούλημα τῆς πολιτείας τοιοῦτόν ἐστιν.
but the at-least intention of-the constitution such is
16 καὶ μὲν δὴ διορᾶν καὶ τὰς φύσεις τῶν ἀνθρώπων καὶ τὰς
and indeed now to-discern both the natures of-the men and the
πράξεις ἅπαντες ἂν τὰς τυραννίδας μᾶλλον ὁμολογήσαιεν.
actions all — the tyrannies more would-agree
καίτοι τίς οὐκ ἂν δέξαιτο τῶν εὖ φρονούντων τοιαύτης
and-yet who not — would-accept of-the-ones well thinking such
πολιτείας μετέχειν ἐν ᾗ μὴ διαλήσει χρηστὸς ὤν,
constitution to-share in which not he-will-escape-notice good being
μᾶλλον ἢ φέρεσθαι μετὰ τοῦ πλήθους μὴ γιγνωσκόμενος
rather than to-be-carried with the multitude not being-recognized
ὁποῖός τίς ἐστιν; ἀλλὰ μὴν καὶ πραοτέραν τοσούτῳ
of-what-sort some he-is but truly also gentler by-so-much
δικαίως ἂν αὐτὴν εἶναι κρίνοιμεν, ὅσῳ περ ῥᾷόν ἐστιν
justly — it to-be we-would-judge by-as-much very easier it-is

ἑνὸς ἀνδρὸς γνώμῃ προσέχειν τὸν νοῦν μᾶλλον ἢ
of-one man to-mind to-turn the attention rather than
πολλαῖς καὶ παντοδαπαῖς διανοίαις ζητεῖν ἀρέσκειν.
many and various minds to-seek to-please
ὅτι μὲν οὖν ἡδίων ἐστὶ καὶ πραοτέρα καὶ δικαιοτέρα, διὰ 17
that indeed then pleasanter it-is and gentler and more-just through
πλειόνων μὲν ἄν τις ἀποδείξειεν, οὐ μὴν ἀλλὰ καὶ διὰ
more indeed — anyone could-show not however but also through
τούτων συνιδεῖν ῥᾴδιόν ἐστι· περὶ δὲ τῶν λοιπῶν, ὅσον
these to-see easy it-is about but the remaining how-much
αἱ μοναρχίαι πρὸς τὸ βουλεύεσθαι καὶ πρᾶξαί τι τῶν
the monarchies for the to-deliberate and to-do anything of-the
δεόντων διαφέρουσιν, οὕτως ἂν κάλλιστα θεωρήσαιμεν, εἰ
needful-things differ so — finest we-would-observe if
τὰς μεγίστας τῶν πράξεων παρ᾽ ἀλλήλας τιθέντες ἐξετάζειν
the greatest of-the actions beside one-another setting to-examine
ἐπιχειρήσαιμεν αὐτάς. οἱ μὲν τοίνυν κατ᾽ ἐνιαυτὸν εἰς τὰς
we-should-attempt them the-ones indeed then by year into the
ἀρχὰς εἰσιόντες πρότερον ἰδιῶται γίγνονται, πρὶν αἰσθέσθαι
offices entering sooner private-men become before to-perceive
τι τῶν τῆς πόλεως καὶ λαβεῖν ἐμπειρίαν αὐτῶν·
anything of-the-things of-the city and to-take experience of-them
οἱ δ᾽ ἀεὶ τοῖς αὐτοῖς ἐπιστατοῦντες, ἢν καὶ τὴν φύσιν 18
the-ones but always over-the same presiding if even the nature
καταδεεστέραν ἔχωσιν, ἀλλ᾽ οὖν ταῖς γ᾽ ἐμπειρίαις
inferior they-have but anyway in-the at-least experiences
πολὺ τῶν ἄλλων προέχουσιν. ἔπειθ᾽ οἱ μὲν πολλῶν
much than-the others excel then the-ones indeed many-things
καταμελοῦσιν εἰς ἀλλήλους ἀποβλέποντες, οἱ δ᾽ οὐδενὸς
neglect to one-another looking the-ones but nothing
ὀλιγωροῦσιν, εἰδότες ὅτι πάντα δεῖ δι᾽ αὑτῶν
slight knowing that all-things it-is-necessary through themselves

γίγνεσθαι. πρὸς δὲ τούτοις οἱ μὲν ἐν ταῖς ὀλιγαρχίαις
to-happen besides and these the-ones indeed in the oligarchies
καὶ ταῖς δημοκρατίαις διὰ τὰς πρὸς σφᾶς αὐτοὺς
and the democracies because-of the toward them- -selves
φιλοτιμίας λυμαίνονται τοῖς κοινοῖς· οἱ δ' ἐν ταῖς
rivalries damage the common-things the-ones but in the
μοναρχίαις ὄντες, οὐκ ἔχοντες ὅτῳ φθονήσουσι, πάντων,
monarchies being not having whom they-will-envy all-things
ὡς οἷόν τ' ἐστί, βέλτιστα πράττουσιν.
as possible — it-is best do

19 ἔπειθ' οἱ μὲν ὑστερίζουσι τῶν πραγμάτων· τὸν μὲν γὰρ
then the-ones indeed are-behind the affairs the indeed for
πλεῖστον χρόνον ἐπὶ τοῖς ἰδίοις διατρίβουσιν, ἐπειδὰν
most time on the private-things spend when
δ' εἰς τὰ συνέδρια συνέλθωσιν, πλεονάκις ἄν τις αὐτοὺς
but into the councils they-come-together more-often — anyone them
εὕροι διαφερομένους ἢ κοινῇ βουλευομένους· οἱ
would-find quarreling than in-common deliberating the-ones
δ' οὔτε συνεδρίων οὔτε χρόνων αὐτοῖς ἀποδεδειγμένων,
but neither councils nor times for-them appointed
ἀλλὰ καὶ τὰς ἡμέρας καὶ τὰς νύκτας ἐπὶ ταῖς πράξεσιν
but both the days and the nights at the affairs
ὄντες οὐκ ἀπολείπονται τῶν καιρῶν, ἀλλ' ἕκαστον ἐν τῷ
being not are-left-behind of-the occasions but each in the
δέοντι πράττουσιν.
needful do

20 ἔτι δ' οἱ μὲν δυσμενῶς ἔχουσι, καὶ βούλοιντ' ἂν
further and the-ones indeed hostilely are-disposed and would-wish —
καὶ τοὺς πρὸ αὑτῶν ἄρχοντας καὶ τοὺς ἐφ' αὑτοῖς ὡς
both the-ones before themselves rulers and the-ones after themselves as
κάκιστα διοικῆσαι τὴν πόλιν, ἵν' ὡς μεγίστην δόξαν
worst to-administer the city so-that as greatest reputation

αὐτοὶ λάβωσιν· οἱ δὲ διὰ παντὸς τοῦ βίου κύριοι
themselves they-may-take the-ones but through all the life masters
τῶν πραγμάτων ὄντες εἰς ἅπαντα τὸν χρόνον καὶ τὰς
of-the affairs being for all the time also the
εὐνοίας ἔχουσιν.
goodwills have

II · HIS TITLE, JUSTICE, AND TEMPERANCE

In monarchies the best men are chosen as advisers, and in war the tyrannies have every advantage of secrecy and speed. The Persian power grew by honoring the kingship; Dionysius saved Syracuse; Carthage and Sparta are oligarchies at home but kings in war; even Athens succeeds with one general. The gods themselves are said to be ruled by Zeus. Nicocles holds his throne lawfully: Teucer, his ancestor, founded Salamis, and Evagoras, his father, regained it from the Phoenicians. He has been just, for he found the treasury empty and the affairs in confusion, yet confiscated no one's property and exiled or killed no one; he settled most of the debts and claims left by the war, and calmed both the hostile islanders and the king, and took no land offered him. He has been temperate: since taking the throne he has approached no woman but his wife, to set an example and because he thought it wicked to wrong her.

τὸ δὲ μέγιστον· τοῖς γὰρ κοινοῖς οἱ μὲν ὡς 21
the but greatest to-the for common-affairs the-ones indeed as
ἀλλοτρίοις, οἱ δ' ὡς ἰδίοις προσέχουσι τὸν νοῦν, καὶ
to-others' the-ones but as to-their-own turn the mind and
συμβούλοις χρῶνται περὶ αὐτῶν οἱ μὲν τῶν ἀστῶν
advisers use about them the-ones indeed of-the townsmen
τοῖς τολμηροτάτοις, οἱ δ' ἐξ ἁπάντων ἐκλεξάμενοι
the most-reckless the-ones but from all having-selected
τοῖς φρονιμωτάτοις, καὶ τιμῶσιν οἱ μὲν τοὺς ἐν τοῖς
the wisest and honor the-ones indeed the-ones in the

ὄχλοις εἰπεῖν δυναμένους, οἱ δὲ τοὺς χρῆσθαι τοῖς
crowds to-speak able the-ones but the-ones to-handle the
πράγμασιν ἐπισταμένους.
affairs knowing-how

22 οὐ μόνον δ' ἐν τοῖς ἐγκυκλίοις καὶ τοῖς κατὰ τὴν ἡμέραν
not only and in the routine-things and the-things by the day
ἑκάστην γιγνομένοις αἱ μοναρχίαι διαφέρουσιν, ἀλλὰ καὶ
each happening the monarchies differ but also
τὰς ἐν τῷ πολέμῳ πλεονεξίας ἁπάσας περιειλήφασιν. καὶ
the in the war advantages all have-embraced and
γὰρ παρασκευάσασθαι δυνάμεις καὶ χρήσασθαι ταύταις,
for to-prepare forces and to-use these
ὥστε καὶ λαθεῖν καὶ φθῆναι, καὶ τοὺς μὲν πεῖσαι,
so-as both to-escape-notice and to-anticipate and the-ones indeed to-persuade
τοὺς δὲ βιάσασθαι, παρὰ δὲ τῶν ἐκπρίασθαι, τοὺς δὲ ταῖς
the-ones but to-force from but these to-buy-off the-ones but with-the
ἄλλαις θεραπείαις προσαγαγέσθαι, μᾶλλον αἱ τυραννίδες
other attentions to-win-over more the tyrannies
τῶν ἄλλων πολιτειῶν οἷαί τ' εἰσίν. καὶ ταῦτ' ἐκ τῶν
than-the other constitutions able — are and these-things from the
ἔργων ἄν τις οὐχ ἧττον ἢ τῶν λόγων πιστεύσειεν.
deeds — anyone not less than the words could-believe

23 τοῦτο μὲν γὰρ τὴν τῶν Περσῶν δύναμιν ἅπαντες
on-the-one-hand indeed for the of-the Persians power all
ἴσμεν τηλικαύτην τὸ μέγεθος γεγενημένην οὐ διὰ τὴν
we-know so-great in-the size having-become not because-of the
τῶν ἀνδρῶν φρόνησιν, ἀλλ' ὅτι μᾶλλον τῶν ἄλλων
of-the men wisdom but because more than-the others
τὴν βασιλείαν τιμῶσι· τοῦτο δὲ Διονύσιον τὸν τύραννον,
the kingship they-honor on-the-other but Dionysius the tyrant
ὅτι παραλαβὼν τὴν μὲν ἄλλην Σικελίαν ἀνάστατον
that having-taken-over the indeed other Sicily devastated

γεγενημένην, τὴν δ' αὑτοῦ πατρίδα πολιορκουμένην, οὐ
having-become the but his-own fatherland besieged not
μόνον αὐτὴν τῶν παρόντων κινδύνων ἀπήλλαξεν, ἀλλὰ
only it from-the present dangers freed but
καὶ μεγίστην τῶν Ἑλληνίδων πόλεων ἐποίησεν· ἔτι δὲ
also greatest of-the Greek cities made further and
Καρχηδονίους καὶ Λακεδαιμονίους,
Carthaginians and Lacedaemonians
τοὺς ἄριστα τῶν ἄλλων πολιτευομένους, οἴκοι μὲν 24
the-ones best of-the others governing at-home indeed
ὀλιγαρχουμένους, παρὰ δὲ τὸν πόλεμον βασιλευομένους.
being-ruled-by-oligarchy in but the war being-ruled-by-kings
ἔχοι δ' ἄν τις ἐπιδεῖξαι καὶ τὴν πόλιν, τὴν μάλιστα
could and — anyone show also the city the most
τὰς τυραννίδας μισοῦσαν, ὅταν μὲν πολλοὺς ἐκπέμψῃ
the tyrannies hating when indeed many it-sends-out
στρατηγούς, ἀτυχοῦσαν, ὅταν δὲ δι' ἑνὸς ποιήσηται
generals failing when but through one it-makes
τοὺς κινδύνους, κατορθοῦσαν.
the dangers succeeding
καίτοι πῶς ἄν τις σαφέστερον ἐπιδείξειεν ἢ διὰ 25
and-yet how — anyone more-clearly could-show than through
τοιούτων παραδειγμάτων πλείστου τὰς μοναρχίας ἀξίας
such examples of-most the monarchies worth
οὔσας; φαίνονται γὰρ οἵ τε διὰ τέλους τυραννευόμενοι
being they-appear for the-ones both through end ruled-by-tyrants
μεγίστας δυνάμεις ἔχοντες, οἵ τε καλῶς ὀλιγαρχούμενοι,
greatest powers having the-ones and well ruled-by-oligarchy
περὶ ἃ μάλιστα σπουδάζουσιν, οἱ μὲν ἕνα μόνον
about what most they-are-serious the-ones indeed one only
στρατηγὸν οἱ δὲ βασιλέα τῶν στρατοπέδων κύριον
general the-others but king of-the armies master

καθιστάντες, οἵ τε μισοῦντες τὰς τυραννίδας, ὁπόταν
appointing the-ones and hating the tyrannies whenever
πολλοὺς ἄρχοντας ἐκπέμψωσιν,
many commanders they-send-out
26 οὐδὲν τῶν δεόντων πράττοντες. εἰ δὲ δεῖ τι καὶ
nothing of-the needful-things doing if but it-is-necessary something also
τῶν ἀρχαίων εἰπεῖν, λέγεται καὶ τοὺς θεοὺς ὑπὸ Διὸς
of-the ancient-things to-say it-is-said also the gods by Zeus
βασιλεύεσθαι. περὶ ὧν εἰ μὲν ἀληθὴς ὁ λόγος ἐστί, δῆλον
to-be-ruled-by-a-king about whom if indeed true the account is clear
ὅτι κἀκεῖνοι ταύτην τὴν κατάστασιν προκρίνουσιν, εἰ δὲ τὸ
that they-too this the arrangement prefer if but the
μὲν σαφὲς μηδεὶς οἶδεν, αὐτοὶ δ' εἰκάζοντες οὕτω περὶ
indeed clear-thing no-one knows ourselves but conjecturing so about
αὐτῶν ὑπειλήφαμεν, σημεῖον ὅτι πάντες τὴν μοναρχίαν
them have-supposed sign that all the monarchy
προτιμῶμεν· οὐ γὰρ ἄν ποτ' αὐτῇ χρῆσθαι τοὺς θεοὺς
prefer not for — ever it to-use the gods
ἔφαμεν, εἰ μὴ πολὺ τῶν ἄλλων αὐτὴν προέχειν ἐνομίζομεν.
we-would-say if not much than-the others it to-excel we-thought
27 περὶ μὲν οὖν τῶν πολιτειῶν, ὅσον ἀλλήλων
about indeed then the constitutions how-much from-one-another
διαφέρουσιν, ἅπαντα μὲν οὔθ' εὑρεῖν οὔτ' εἰπεῖν δυνατόν
they-differ all-things indeed neither to-find nor to-say possible
ἐστιν· οὐ μὴν ἀλλὰ πρός γε τὸ παρὸν ἀποχρώντως
is not however but for at-least the present sufficiently
καὶ νῦν εἴρηται περὶ αὐτῶν. ὡς δὲ προσηκόντως τὴν
also now has-been-said about them that but fittingly the
ἀρχὴν ἡμεῖς ἔχομεν, πολὺ τούτου συντομώτερος καὶ
rule we have much than-this more-concise and
μᾶλλον ὁμολογούμενος ὁ λόγος ἐστίν.
more agreed the argument is

τίς γὰρ οὐκ οἶδεν ὅτι Τεῦκρος μὲν ὁ τοῦ γένους ἡμῶν 28
who for not knows that Teucer indeed the of-the race our
ἀρχηγός, παραλαβὼν τοὺς τῶν ἄλλων πολιτῶν προγόνους,
founder having-taken the of-the other citizens ancestors
πλεύσας δεῦρο καὶ τὴν πόλιν αὐτοῖς ἔκτισε καὶ τὴν χώραν
having-sailed here both the city for-them founded and the land
κατένειμεν, ὁ δὲ πατὴρ Εὐαγόρας ἀπολεσάντων ἑτέρων
distributed the but father Evagoras having-lost others
τὴν ἀρχὴν πάλιν ἀνέλαβεν, ὑποστὰς τοὺς μεγίστους
the rule again took-back having-undergone the greatest
κινδύνους, καὶ τοσοῦτον μετέστησεν ὥστε μηκέτι Φοίνικας
dangers and so-much changed that no-longer Phoenicians
Σαλαμινίων τυραννεῖν, ἀλλ' ὥνπερ ἦν τὴν ἀρχήν,
over-Salaminians to-rule-as-tyrants but whose-very it-was the beginning
τούτους καὶ νῦν ἔχειν τὴν βασιλείαν;
these also now to-have the kingship
λοιπὸν οὖν ἐστιν ὧν προεθέμην περὶ ἐμαυτοῦ διελθεῖν 29
remaining then it-is of-what I-proposed about myself to-go-through
ἵν' ἐπίστησθ' ὅτι τοιοῦτός ἐστιν ὑμῶν ὁ βασιλεύων, ὃς
so-that you-may-know that such is your the-one reigning who
οὐ μόνον διὰ τοὺς προγόνους ἀλλὰ καὶ δι' ἐμαυτὸν
not only because-of the ancestors but also because-of myself
δικαίως ἂν καὶ μείζονος τιμῆς ἢ τηλικαύτης ἠξιώθην.
justly — even of-greater honor than so-great was-thought-worthy
οἶμαι γὰρ ἐγὼ πάντας ἂν ὁμολογῆσαι πλείστου τῶν ἀρετῶν
I-think for I all — to-agree of-most of-the virtues
ἀξίας εἶναι τήν τε σωφροσύνην καὶ τὴν δικαιοσύνην.
worth to-be the both temperance and the justice
οὐ γὰρ μόνον ἡμᾶς τὸ καθ' αὑτὰς ὠφελοῦσιν, ἀλλ' 30
not for only us the in themselves they-benefit but
εἰ 'θέλοιμεν σκοπεῖν καὶ τὰς φύσεις καὶ τὰς δυνάμεις
if we-should-wish to-consider both the natures and the powers

καὶ τὰς χρήσεις τῶν πραγμάτων, εὑρήσομεν τὰς μὲν
and the uses of-the things we-shall-find the-ones indeed
μὴ μετεχούσας τούτων τῶν ἰδεῶν μεγάλων κακῶν
not sharing-in these the forms of-great evils
αἰτίας οὔσας, τὰς δὲ μετὰ δικαιοσύνης καὶ σωφροσύνης
causes being the-ones but with justice and temperance
γιγνομένας πολλὰ τὸν βίον τὸν τῶν ἀνθρώπων ὠφελούσας.
happening greatly the life the of-the men benefiting
εἰ δή τινες τῶν προγεγενημένων ἐπὶ ταύταις ταῖς
if indeed some of-the-ones before for these the
ἀρεταῖς εὐδοκίμησαν, ἡγοῦμαι κἀμοὶ προσήκειν τῆς αὐτῆς
virtues were-well-thought-of I-think for-me-too to-befit the same
δόξης ἐκείνοις τυγχάνειν.
reputation as-they to-obtain

31 τὴν μὲν οὖν δικαιοσύνην ἐκεῖθεν ἂν μάλιστα κατίδοιτε.
the indeed then justice from-there — most you-would-perceive
παραλαβὼν γάρ, ὅτ' εἰς τὴν ἀρχὴν καθιστάμην, τὰ μὲν
having-taken-over for when into the rule I-was-established the indeed
βασίλεια χρημάτων κενὰ καὶ πάντα κατηναλωμένα, τὰ δὲ
palace of-money empty and all spent the but
πράγματα ταραχῆς μεστὰ καὶ πολλῆς ἐπιμελείας δεόμενα
affairs of-confusion full and of-much care needing
καὶ φυλακῆς καὶ δαπάνης, εἰδὼς ἑτέρους ἐν τοῖς τοιούτοις
and of-guard and of-expense knowing others in the such
καιροῖς ἐκ παντὸς τρόπου τὰ σφέτερ' αὐτῶν διορθουμένους
crises by every way the their own setting-right
καὶ πολλὰ παρὰ τὴν φύσιν τὴν αὑτῶν πράττειν
and many-things contrary-to the nature the their-own to-do
ἀναγκαζομένους, ὅμως οὐδ' ὑφ' ἑνὸς τούτων διεφθάρην,
compelled nevertheless not-even by one of-these I-was-corrupted

ἀλλ᾽ ὁσίως καὶ καλῶς ἐπεμελήθην τῶν πραγμάτων, ὥστε 32
but piously and finely I-took-care-of the affairs so-that
μηδὲν ἐλλείπειν ἐξ ὧν οἷόν τ᾽ ἦν αὐξηθῆναι καὶ
nothing to-be-lacking from which possible — it-was to-be-increased and
πρὸς εὐδαιμονίαν ἐπιδοῦναι τὴν πόλιν. πρός τε γὰρ τοὺς
toward prosperity to-advance the city toward both for the
πολίτας μετὰ τοιαύτης πραότητος προσηνέχθην, ὥστε
citizens with such gentleness I-behaved that
μήτε φυγὰς μήτε θανάτους μήτε χρημάτων ἀποβολὰς
neither exiles nor deaths nor of-property confiscations
μήτ᾽ ἄλλην μηδεμίαν τοιαύτην συμφορὰν ἐπὶ τῆς ἐμῆς
nor other no such misfortune in the my
γεγενῆσθαι βασιλείας.
to-have-happened reign
ἀβάτου δὲ τῆς Ἑλλάδος ἡμῖν οὔσης διὰ τὸν πόλεμον 33
impassable and — Greece to-us being because-of the war
τὸν γεγενημένον, καὶ πανταχοῦ συλωμένων ἡμῶν, τὰ
the having-occurred and everywhere being-plundered us the
πλεῖστα τούτων διέλυσα, τοῖς μὲν ἅπαντ᾽ ἀποτίνων,
most of-these I-settled to-the-ones indeed all-things paying-back
τοῖς δὲ μέρη, τῶν δ᾽ ἀναβαλέσθαι δεόμενος,
to-the-ones but parts the-others but to-defer asking
πρὸς δὲ τοὺς ὅπως ἠδυνάμην περὶ τῶν ἐγκλημάτων
toward and the-others as I-could about the charges
διαλλαττόμενος. ἔτι δὲ καὶ τῶν νῆσον οἰκούντων
being-reconciled further and also of-the-ones island inhabiting
δυσκόλως πρὸς ἡμᾶς διακειμένων, καὶ βασιλέως τῷ μὲν
ill toward us disposed and of-the-king in-the indeed
λόγῳ διηλλαγμένου τῇ δ᾽ ἀληθείᾳ τραχέως ἔχοντος,
word reconciled in-the but truth harshly being-disposed

34 ἀμφότερα ταῦτα κατεπράϋνα, τῷ μὲν προθύμως
both these I-appeased the-one indeed eagerly
ὑπηρετῶν, πρὸς δὲ τοὺς δίκαιον ἐμαυτὸν παρέχων.
serving toward but the-others just myself showing
τοσούτου γὰρ δέω τῶν ἀλλοτρίων ἐπιθυμεῖν, ὥσθ' ἕτεροι
so-much for I-lack the others'-things to-desire that others
μέν, ἢν καὶ μικρῷ μείζω τῶν ὁμόρων δύναμιν ἔχωσιν,
indeed if even a-little greater than-the neighbors power they-have
ἀποτέμνονται τῆς γῆς καὶ πλεονεκτεῖν ζητοῦσιν, ἐγὼ δ'
cut-off of-the land and to-gain-advantage seek I but
οὐδὲ τὴν διδομένην χώραν ἠξίωσα λαβεῖν, ἀλλ' αἱροῦμαι
not-even the offered land thought-fit to-take but I-choose
μετὰ δικαιοσύνης τὴν ἐμαυτοῦ μόνον ἔχειν μᾶλλον ἢ
with justice the my-own only to-have rather than
μετὰ κακίας πολλαπλασίαν τῆς ὑπαρχούσης κτήσασθαι.
with wickedness many-times-greater than-the existing to-acquire
35 καὶ τί δεῖ καθ' ἓν ἕκαστον λέγοντα διατρίβειν,
and why is-it-necessary by one each saying to-spend-time
ἄλλως τε καὶ συντόμως ἔχοντα δηλῶσαι περὶ ἐμαυτοῦ;
otherwise both and briefly being-able to-make-clear about myself
φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας, πλείους δὲ
I-shall-appear for no-one indeed ever having-wronged more but
καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων εὖ πεποιηκὼς
both of-the citizens and of-the other Greeks well having-treated
καὶ μείζους δωρεὰς ἑκατέροις δεδωκὼς ἢ σύμπαντες
and greater gifts to-each having-given than all-together
οἱ πρὸ ἐμοῦ βασιλεύσαντες. καίτοι χρὴ τοὺς μέγα
the-ones before me having-reigned and-yet it-is-necessary the-ones great
φρονοῦντας ἐπὶ δικαιοσύνῃ καὶ προσποιουμένους χρημάτων
thinking on justice and claiming of-money
εἶναι κρείττους τοιαύτας ὑπερβολὰς ἔχειν εἰπεῖν περὶ αὑτῶν.
to-be superior such superiorities to-have to-say about themselves

καὶ μὲν δὴ καὶ περὶ σωφροσύνης ἔτι μείζω τούτων 36
and indeed now also about temperance still greater-things than-these
ἔχω διελθεῖν. εἰδὼς γὰρ ἅπαντας ἀνθρώπους περὶ πλείστου
I-have to-go-through knowing for all men about most
ποιουμένους τοὺς παῖδας τοὺς αὑτῶν καὶ τὰς γυναῖκας,
making the children the their-own and the wives
καὶ μάλιστ᾽ ὀργιζομένους τοῖς εἰς ταῦτ᾽ ἐξαμαρτάνουσι,
and most being-angry at-the-ones against these erring
καὶ τὴν ὕβριν τὴν περὶ ταῦτα μεγίστων κακῶν αἰτίαν
and the outrage the about these of-greatest evils cause
γιγνομένην, καὶ πολλοὺς ἤδη καὶ τῶν ἰδιωτῶν καὶ τῶν
becoming and many already both of-the private-men and of-the-ones
δυναστευσάντων διὰ ταύτην ἀπολομένους, οὕτως ἔφυγον
having-held-power because-of this having-perished so I-fled
τὰς αἰτίας ταύτας, ὥστ᾽ ἐξ οὗ τὴν βασιλείαν ἔλαβον, οὐδενὶ
the charges these that from when the kingship I-took to-no
φανήσομαι σώματι πεπλησιακὼς πλὴν τῆς ἐμαυτοῦ γυναικός,
I-shall-appear body having-approached except the my-own wife
οὐκ ἀγνοῶν ὅτι κἀκεῖνοι παρὰ τοῖς πολλοῖς εὐδοκιμοῦσιν, 37
not being-ignorant that those-too among the many are-well-thought-of
ὅσοι περὶ μὲν τὰ τῶν πολιτῶν δίκαιοι τυγχάνουσιν
as-many-as about indeed the-things of-the citizens just happen
ὄντες, ἄλλοθεν δέ ποθεν αὐτοῖς ἐπορίσαντο τὰς
being from-elsewhere but somewhere for-themselves procured the
ἡδονάς, ἀλλὰ βουλόμενος ἅμα μὲν ἐμαυτὸν ὡς
pleasures but wishing at-the-same-time indeed myself as
πορρωτάτω ποιῆσαι τῶν τοιούτων ὑποψιῶν, ἅμα
farthest to-put from-the such suspicions at-the-same-time
δὲ παράδειγμα καταστῆσαι τὸν τρόπον τὸν ἐμαυτοῦ
and example to-set the way the my-own
τοῖς ἄλλοις πολίταις, γιγνώσκων ὅτι φιλεῖ τὸ πλῆθος ἐν
for-the other citizens knowing that is-wont the multitude in

τούτοις τοῖς ἐπιτηδεύμασι τὸν βίον διάγειν, ἐν οἷς ἂν
these the pursuits the life to-pass in which —
τοὺς ἄρχοντας τοὺς αὑτῶν ὁρῶσι διατρίβοντας.
the rulers the their-own they-see spending-time
38 ἔπειτα καὶ προσήκειν ἡγησάμην τοσούτῳ τοὺς βασιλεῖς
then also to-befit I-thought by-so-much the kings
βελτίους εἶναι τῶν ἰδιωτῶν, ὅσῳ περ καὶ τὰς τιμὰς
better to-be than-the private-men by-as-much very also the honors
μείζους αὐτῶν ἔχουσι, καὶ δεινὰ ποιεῖν ὅσοι τοὺς
greater than-them they-have and terrible-things to-do as-many-as the-ones
μὲν ἄλλους κοσμίως ζῆν ἀναγκάζουσιν, αὐτοὶ δ' αὑτοὺς
indeed others decently to-live compel themselves but themselves
μὴ σωφρονεστέρους τῶν ἀρχομένων παρέχουσιν.
not more-temperate than-the ruled show
39 πρὸς δὲ τούτοις τῶν μὲν ἄλλων πράξεων ἑώρων
besides and these of-the indeed other actions I-saw
ἐγκρατεῖς τοὺς πολλοὺς γιγνομένους, τῶν δ' ἐπιθυμιῶν τῶν
masters the many becoming by-the but desires the
περὶ τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τοὺς βελτίστους
about the boys and the women also the best
ἡττωμένους· ἐβουλήθην οὖν ἐν τούτοις ἐμαυτὸν ἐπιδεῖξαι
being-overcome I-wished then in these myself to-show
καρτερεῖν δυνάμενον, ἐν οἷς ἔμελλον οὐ μόνον τῶν ἄλλων
to-endure able in which I-was-going not only than-the others
διοίσειν, ἀλλὰ καὶ τῶν ἐπ' ἀρετῇ μέγα φρονούντων.
to-differ but also than-the-ones on virtue greatly priding-themselves
40 ἔτι δὲ καὶ τῶν τοιούτων πολλὴν κακίαν κατεγίγνωσκον,
further and also of-the such much wickedness I-condemned
ὅσοι γυναῖκας λαβόντες καὶ κοινωνίαν ποιησάμενοι
as-many-as wives having-taken and partnership having-made
παντὸς τοῦ βίου μὴ στέργουσιν οἷς ἔπραξαν, ἀλλὰ
of-all the life not are-content with-what they-did but

ταῖς αὑτῶν ἡδοναῖς λυποῦσι ταύτας ὑφ᾽ ὧν αὐτοὶ μηδὲν
by-the their-own pleasures grieve these by whom themselves in-nothing
ἀξιοῦσι λυπεῖσθαι, καὶ περὶ μὲν ἄλλας τινὰς κοινωνίας
think-fit to-be-grieved and about indeed other some partnerships
ἐπιεικεῖς σφᾶς αὐτοὺς παρέχουσιν, ἐν δὲ ταῖς πρὸς τὰς
reasonable them- -selves show in but the toward the
γυναῖκας ἐξαμαρτάνουσιν· ἃς ἔδει τοσούτῳ μᾶλλον
wives they-err whom it-was-necessary by-so-much more
διαφυλάττειν, ὅσῳ περ οἰκειότεραι καὶ μείζους οὖσαι
to-guard by-as-much very more-intimate and greater being
τῶν ἄλλων τυγχάνουσιν.
than-the others they-happen

III · WHAT THE KING ASKS OF HIS SUBJECTS

A king should keep his house free of strife, and Nicocles begot no children of humbler mothers, so that all trace their line to Evagoras, the Aeacids, and Zeus. Justice and temperance are the virtues the bad cannot share, and each is tested in its own circumstances, so Nicocles has proved his in want, in power, and in youth. Now he tells his subjects what to do: perform their duties carefully, care for his affairs as their own, abstain from others' goods, prefer good repute to riches, hide nothing, expose the wicked, form no clubs, desire no change, and trust in their own virtue rather than his gentleness. They should teach their children to obey, value his goodwill as the best inheritance, envy no one honored by him, and take his words as laws. If they do so, they will see their lives improve, his rule grow, and the city become prosperous.

εἶτα λανθάνουσιν ἔνδον ἐν τοῖς βασιλείοις στάσεις καὶ 41
then they-escape-notice within in the palaces factions and
διαφορὰς αὑτοῖς ἐγκαταλείποντες. καίτοι χρὴ τοὺς
quarrels for-themselves leaving-behind and-yet it-is-necessary the-ones
ὀρθῶς βασιλεύοντας μὴ μόνον τὰς πόλεις ἐν ὁμονοίᾳ
rightly reigning not only the cities in concord

πειρᾶσθαι διάγειν, ὧν ἂν ἄρχωσιν, ἀλλὰ καὶ τοὺς οἴκους
to-try to-keep which — they-rule but also the houses
τοὺς ἰδίους καὶ τοὺς τόπους ἐν οἷς ἂν κατοικῶσιν· ἅπαντα
the own and the places in which — they-dwell all
γὰρ ταῦτα σωφροσύνης ἔργα καὶ δικαιοσύνης ἐστίν.
for these of-temperance works and of-justice are
42 οὐ τὴν αὐτὴν δὲ γνώμην ἔσχον οὐδὲ περὶ τῆς παιδοποιίας
not the same and mind I-had nor about the begetting-of-children
τοῖς πλείστοις τῶν βασιλέων, οὐδ' ᾠήθην δεῖν τοὺς
as-the most of-the kings nor I-thought to-be-necessary the-ones
μὲν ἐκ ταπεινοτέρας ποιήσασθαι τῶν παίδων τοὺς δ'
indeed from a-humbler to-beget of-the children the-others but
ἐκ σεμνοτέρας, οὐδὲ τοὺς μὲν νόθους αὐτῶν τοὺς δὲ
from a-more-dignified nor the-ones indeed bastards of-them the-others but
γνησίους καταλιπεῖν, ἀλλὰ πάντας ἔχειν τὴν αὐτὴν φύσιν
legitimate to-leave but all to-have the same nature
καὶ πρὸς πατρὸς καὶ πρὸς μητρὸς ἀνενεγκεῖν, τῶν μὲν
both on father's-side and on mother's-side to-trace-back of-the indeed
θνητῶν εἰς Εὐαγόραν τὸν πατέρα, τῶν δ' ἡμιθέων εἰς
mortals to Evagoras the father of-the but demigods to
Αἰακίδας, τῶν δὲ θεῶν εἰς Δία, καὶ μηδένα τῶν ἐξ
Aeacids of-the but gods to Zeus and no-one of-the-ones from
ἐμοῦ γενομένων ἀποστερηθῆναι ταύτης τῆς εὐγενείας.
me born to-be-deprived of-this the noble-birth
43 πολλῶν δέ με προτρεπόντων ἐμμένειν τοῖς ἐπιτηδεύμασι
many but me urging to-abide-by the pursuits
τούτοις, οὐχ ἥκιστα κἀκεῖνο παρεκάλεσεν, ὅτι τῆς
these not least that-too exhorted that of-the
μὲν ἀνδρίας καὶ τῆς δεινότητος καὶ τῶν ἄλλων τῶν
indeed courage and of-the cleverness and of-the others the
εὐδοκιμούντων ἑώρων καὶ τῶν κακῶν ἀνδρῶν πολλοὺς
well-reputed I-saw also of-the bad men many

μετέχοντας, τὴν δὲ δικαιοσύνην καὶ σωφροσύνην ἴδια κτήματα
sharing the but justice and temperance own possessions
τῶν καλῶν κἀγαθῶν ὄντα. κάλλιστον οὖν ὑπέλαβον, εἴ τις
of-the fine and-good being finest then I-supposed if anyone
δύναιτο ταύταις ταῖς ἀρεταῖς προέχειν τῶν ἄλλων, ὧν
could-be-able in-these the virtues to-excel the others of-which
οὐδὲν μέρος τοῖς πονηροῖς μέτεστιν, ἀλλὰ γνησιώταται καὶ
no part to-the wicked belongs but most-genuine and
βεβαιόταται καὶ μεγίστων ἐπαίνων ἄξιαι τυγχάνουσιν οὖσαι.
most-firm and of-greatest praises worthy they-happen being
τούτων ἕνεκα καὶ ταῦτα διανοηθεὶς περιττοτέρως τῶν 44
of-these for-the-sake and these-things having-considered more-extraordinarily than-the
ἄλλων ἤσκησα τὴν σωφροσύνην καὶ προειλόμην τῶν ἡδονῶν
others I-practiced the temperance and I-preferred of-the pleasures
οὐ τὰς ἐπὶ τοῖς ἔργοις τοῖς μηδεμίαν τιμὴν ἔχουσιν,
not the-ones on the deeds the-ones no honor having
ἀλλὰ τὰς ἐπὶ ταῖς δόξαις ταῖς δι' ἀνδραγαθίαν
but the-ones on the reputations the-ones through manly-virtue
γιγνομέναις. χρὴ δὲ δοκιμάζειν τὰς ἀρετὰς οὐκ ἐν
arising it-is-necessary and to-test the virtues not in
ταῖς αὐταῖς ἰδέαις ἁπάσας, ἀλλὰ τὴν μὲν δικαιοσύνην ἐν
the same forms all but the indeed justice in
ταῖς ἀπορίαις, τὴν δὲ σωφροσύνην ἐν ταῖς δυναστείαις,
the want the but temperance in the dominions
τὴν δ' ἐγκράτειαν ἐν ταῖς τῶν νεωτέρων ἡλικίαις.
the but self-mastery in the of-the younger ages
ἐγὼ τοίνυν ἐν πᾶσι τοῖς καιροῖς φανήσομαι πεῖραν τῆς 45
I then in all the occasions shall-appear proof of-the
ἐμαυτοῦ φύσεως δεδωκώς. ἐνδεὴς μέν γε χρημάτων
my-own nature having-given lacking indeed at-least of-money
καταλειφθεὶς οὕτω δίκαιον ἐμαυτὸν παρέσχον ὥστε μηδένα
left so just myself I-showed that no-one

λυπῆσαι τῶν πολιτῶν· λαβὼν δ' ἐξουσίαν ὥστε ποιεῖν ὅ
to-grieve of-the citizens having-got but license so-as to-do what
τι ἂν βούλωμαι, σωφρονέστερος τῶν ἰδιωτῶν ἐγενόμην·
ever — I-wish more-temperate than-the private-men I-became
τούτων δ' ἀμφοτέρων ἐκράτησα ταύτην ἔχων τὴν ἡλικίαν,
these but both I-mastered this having the age
ἐν ᾗ τοὺς πλείστους ἂν εὕροιμεν πλεῖστα περὶ τὰς
in which the most — we-would-find most about the
πράξεις ἐξαμαρτάνοντας.
actions erring

46 καὶ ταῦτ' ἐν ἑτέροις μὲν ἴσως ἂν ὤκνουν εἰπεῖν, οὐχ
and these-things in others indeed perhaps — I-would-shrink to-say not
ὡς οὐ φιλοτιμούμενος ἐπὶ τοῖς πεπραγμένοις, ἀλλ' ὡς
as not being-ambitious on the-things done but as
οὐκ ἂν πιστευθεὶς ἐκ τῶν λεγομένων· ὑμεῖς δ' αὐτοί
not — being-believed from the-things said you but yourselves
μοι μάρτυρές ἐστε πάντων τῶν εἰρημένων· ἄξιον μὲν
to-me witnesses are of-all the-things said worthy indeed
οὖν καὶ τοὺς φύσει κοσμίους ὄντας ἐπαινεῖν καὶ θαυμάζειν,
then also the-ones by-nature orderly being to-praise and to-admire
ἔτι δὲ μᾶλλον καὶ τοὺς μετὰ λογισμοῦ τοιούτους ὄντας·
still and more also the-ones with reasoning such being

47 οἱ μὲν γὰρ τύχῃ καὶ μὴ γνώμῃ σωφρονοῦντες τυχὸν
the-ones indeed for by-chance and not by-judgment being-temperate perhaps
ἂν καὶ μεταπεισθεῖεν· οἱ δὲ πρὸς τῷ πεφυκέναι
— also might-be-persuaded-otherwise the-ones but besides the to-be-by-nature
καὶ διεγνωκότες ὅτι μέγιστόν ἐστι τῶν ἀγαθῶν ἀρετή,
also having-decided that greatest is of-the goods virtue
δῆλον ὅτι πάντα τὸν βίον ἐν ταύτῃ τῇ τάξει διαμενοῦσιν.
clear that all the life in this the station will-remain

διὰ τοῦτο δὲ πλείους ἐποιησάμην τοὺς λόγους καὶ
because-of this and more I-made the speeches both
περὶ ἐμαυτοῦ καὶ περὶ τῶν ἄλλων τῶν προειρημένων,
about myself and about the others the said-before
ἵνα μηδεμίαν ὑπολίπω πρόφασιν ὡς οὐ δεῖ ποιεῖν
so-that no I-may-leave pretext that not it-is-necessary to-do
ὑμᾶς ἑκόντας καὶ προθύμως, ἅττ' ἂν ἐγὼ συμβουλεύσω
you willing and eagerly whatever — I shall-advise
καὶ προστάξω.
and shall-enjoin
φημὶ δὲ χρῆναι πράττειν ἕκαστον ὑμῶν, ἐφ' οἷς ἐφέστηκεν, 48
I-say and to-be-necessary to-do each of-you over what he-has-been-set
ἐπιμελῶς καὶ δικαίως· καθ' ὁπότερον γὰρ ἂν ἐλλείπητε
carefully and justly in whichever for — you-fall-short
τούτων, ἀνάγκη κακῶς σχεῖν ταύτῃ τὰς πράξεις. μηδενὸς
of-these necessity badly to-fare in-this-respect the affairs nothing
ὀλιγωρεῖτε μηδὲ καταφρονεῖτε τῶν προστεταγμένων,
neglect nor despise of-the-things enjoined
ὑπολαμβάνοντες ὡς οὐ παρὰ τοῦτ' ἐστίν, ἀλλ' ὡς παρ'
supposing that not on this it-depends but that on
ἕκαστον τῶν μερῶν ἢ καλῶς ἢ κακῶς τὸ σύμπαν ἔξον,
each of-the parts either well or badly the whole going-to-fare
οὕτω σπουδάζετε περὶ αὐτῶν. κήδεσθε μηδὲν ἧττον τῶν 49
so be-serious about them care nothing less for-the
ἐμῶν ἢ τῶν ὑμετέρων αὐτῶν, καὶ μὴ νομίζετε μικρὸν
mine than for-the your own and not think small
ἀγαθὸν εἶναι τὰς τιμὰς ἃς ἔχουσιν οἱ καλῶς τῶν
good to-be the honors which have the-ones well over-the
ἡμετέρων ἐπιστατοῦντες. ἀπέχεσθε τῶν ἀλλοτρίων, ἵν'
our-things presiding abstain from-the others'-things so-that
ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῆσθε.
more-safely the houses the your own you-may-possess

τοιούτους εἶναι χρὴ περὶ τοὺς ἄλλους, οἷόν περ ἐμὲ
such to-be it-is-necessary toward the others as very me
περὶ ὑμᾶς ἀξιοῦτε γίγνεσθαι.
toward you you-think-fit to-become

50 μὴ σπεύδετε πλουτεῖν μᾶλλον ἢ χρηστοὶ δοκεῖν εἶναι,
not hasten to-be-rich more than good to-seem to-be
γιγνώσκοντες ὅτι καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων
knowing that both of-the Greeks and of-the barbarians
οἱ μεγίστας ἐπ᾽ ἀρετῇ δόξας ἔχοντες πλείστων ἀγαθῶν
the-ones greatest for virtue reputations having of-most goods
δεσπόται καθίστανται. τοὺς χρηματισμοὺς τοὺς παρὰ τὸ
masters become the money-makings the contrary-to the
δίκαιον γιγνομένους ἡγεῖσθε μὴ πλοῦτον ἀλλὰ κίνδυνον
just happening think not wealth but danger
ποιήσειν. μὴ τὸ μὲν λαβεῖν κέρδος εἶναι νομίζετε,
to-be-going-to-produce not the indeed to-take gain to-be think
τὸ δ᾽ ἀναλῶσαι ζημίαν· οὐδέτερον γὰρ τούτων ἀεὶ τὴν
the but to-spend loss neither for of-these always the
αὐτὴν ἔχει δύναμιν, ἀλλ᾽ ὁπότερον ἂν ἐν καιρῷ καὶ μετ᾽
same has power but whichever — in season and with
ἀρετῆς γίγνηται, τοῦτ᾽ ὠφελεῖ τοὺς ποιοῦντας.
virtue happens this benefits the-ones doing

51 μηδὲ πρὸς ἓν χαλεπῶς ἔχετε τῶν ὑπ᾽ ἐμοῦ
nor toward one harshly be-disposed of-the-things by me
προσταττομένων· ὅσοι γὰρ ἂν ὑμῶν περὶ πλεῖστα
enjoined as-many-as for — of-you about most
τῶν ἐμῶν χρησίμους αὑτοὺς παράσχωσιν, οὗτοι πλεῖστα
of-the mine useful themselves show these most
τοὺς οἴκους τοὺς αὑτῶν ὠφελήσουσιν. ὅ τι ἂν
the houses the their-own will-benefit what ever —
ὑμῶν ἕκαστος αὐτὸς αὑτῷ τύχῃ συνειδώς, ἡγείσθω
of-you each himself to-himself happens conscious-of let-him-think

μηδ' ἐμὲ λήσειν, ἀλλ' ἐὰν καὶ τὸ σῶμα
not-even me to-be-going-to-escape-notice but if even the body
μὴ παρῇ, τὴν διάνοιαν τὴν ἐμὴν οἰέσθω τοῖς
not be-present the mind the my let-him-think to-the-things
γιγνομένοις παρεστάναι· ταύτην γὰρ τὴν γνώμην ἔχοντες,
happening to-be-present this for the opinion having
σωφρονέστερον βουλεύσεσθε περὶ ἁπάντων.
more-temperately you-will-deliberate about all-things
μηδὲν ἀποκρύπτεσθε μήθ' ὧν κέκτησθε μήθ' ὧν 52
nothing conceal either of-what you-possess or of-what
ποιεῖτε μήθ' ὧν μέλλετε πράττειν, εἰδότες ὅτι περὶ
you-do or of-what you-are-going to-do knowing that about
τὰ κεκρυμμένα τῶν πραγμάτων ἀναγκαῖόν ἐστι πολλοὺς
the hidden-things of-the affairs necessary it-is many
φόβους γίγνεσθαι. μὴ τεχνικῶς ζητεῖτε πολιτεύεσθαι μηδ'
fears to-arise not artfully seek to-be-citizens nor
ἀφανῶς, ἀλλ' οὕτως ἁπλῶς καὶ φανερῶς ὥστε μηδ' ἄν
obscurely but so simply and openly that not-even if
τις βούληται ῥᾴδιον ὑμᾶς εἶναι διαβαλεῖν. δοκιμάζετε τὰς
anyone should-wish easy you to-be to-slander test the
πράξεις, καὶ νομίζετε πονηρὰς μὲν ἃς πράττοντες
actions and think wicked indeed the-ones-which doing
λανθάνειν ἐμὲ βούλεσθε, χρηστὰς δὲ περὶ ὧν ἐγὼ μέλλω
to-escape-notice me you-wish good but about which I am-going
πυθόμενος βελτίους ὑμᾶς νομιεῖν.
having-learned better you to-think
μὴ κατασιωπᾶτε, ἄν τινας ὁρᾶτε περὶ τὴν ἀρχὴν τὴν 53
not keep-silent if some you-see about the rule the
ἐμὴν πονηροὺς ὄντας, ἀλλ' ἐξελέγχετε, καὶ νομίζετε τῆς
my wicked being but convict and think of-the
αὐτῆς ζημίας ἀξίους εἶναι τοὺς συγκρύπτοντας τοῖς
same penalty worthy to-be the-ones concealing-with the-ones

ἁμαρτάνουσιν. εὐτυχεῖν νομίζετε μὴ τοὺς λανθάνοντας, ἐάν
erring to-be-fortunate think not the-ones escaping-notice if
τι κακὸν ποιήσωσιν, ἀλλὰ τοὺς μηδὲν ἐξαμαρτάνοντας·
anything bad they-do but the-ones nothing erring
τοὺς μὲν γὰρ εἰκὸς τοιαῦτα παθεῖν, οἷά περ αὐτοὶ ποιοῦσι,
the-ones indeed for likely such-things to-suffer as very themselves do
τοὺς δὲ χάριν ἀπολαβεῖν, ἧς ἄξιοι τυγχάνουσιν ὄντες.
the-ones but gratitude to-receive of-which worthy they-happen being
54 ἑταιρείας μὴ ποιεῖσθε μηδὲ συνόδους ἄνευ τῆς ἐμῆς γνώμης·
clubs not make nor assemblies without the my judgment
αἱ γὰρ τοιαῦται συστάσεις ἐν μὲν ταῖς ἄλλαις πολιτείαις
the for such combinations in indeed the other constitutions
πλεονεκτοῦσιν, ἐν δὲ ταῖς μοναρχίαις κινδυνεύουσιν. μὴ
gain-advantage in but the monarchies run-risks not
μόνον ἀπέχεσθε τῶν ἁμαρτημάτων, ἀλλὰ καὶ τῶν
only abstain from-the errors but also from-the
ἐπιτηδευμάτων τῶν τοιούτων ἐν οἷς ἀναγκαῖόν ἐστιν ὑποψίαν
practices the such in which necessary it-is suspicion
ἐγγίγνεσθαι. τὴν ἐμὴν φιλίαν ἀσφαλεστάτην καὶ βεβαιοτάτην
to-arise the my friendship safest and most-firm
εἶναι νομίζετε. διαφυλάττετε τὴν παροῦσαν κατάστασιν,
to-be think preserve the present arrangement
55 καὶ μηδεμιᾶς ἐπιθυμεῖτε μεταβολῆς, εἰδότες ὅτι διὰ τὰς
and no desire change knowing that because-of the
ταραχὰς ἀναγκαῖόν ἐστι καὶ τὰς πόλεις ἀπόλλυσθαι καὶ
disturbances necessary it-is both the cities to-perish and
τοὺς οἴκους τοὺς ἰδίους ἀναστάτους γίγνεσθαι. μὴ μόνον τὰς
the houses the private devastated to-become not only the
φύσεις αἰτίας νομίζετε τοῦ χαλεποὺς ἢ πράους εἶναι τοὺς
natures causes think of-the harsh or gentle to-be the
τυράννους, ἀλλὰ καὶ τὸν τρόπον τὸν τῶν πολιτῶν· πολλοὶ
tyrants but also the character the of-the citizens many

γὰρ ἤδη διὰ τὴν τῶν ἀρχομένων κακίαν τραχύτερον
for already because-of the of-the ruled wickedness more-harshly
ἢ κατὰ τὴν αὑτῶν γνώμην ἄρχειν ἠναγκάσθησαν.
than according-to the their-own judgment to-rule were-compelled
θαρρεῖτε μὴ μᾶλλον διὰ τὴν πραότητα τὴν ἐμὴν ἢ διὰ 56
take-courage not more through the gentleness the my than through
τὴν ὑμετέραν αὐτῶν ἀρετήν. τὴν ἐμὴν ἀσφάλειαν ἄδειαν
the your own virtue the my safety security
ὑμῖν αὐτοῖς εἶναι νομίζετε· καλῶς γὰρ τῶν περὶ ἐμὲ
for-you yourselves to-be think well for of-the-things about me
καθεστώτων τὸν αὐτὸν τρόπον καὶ τὰ περὶ ὑμᾶς ἕξει.
established the same way also the-things about you will-be
ταπεινοὺς μὲν εἶναι χρὴ πρὸς τὴν ἀρχὴν τὴν ἐμήν,
humble indeed to-be it-is-necessary toward the rule the my
ἐμμένοντας τοῖς ἔθεσι καὶ διαφυλάττοντας τοὺς νόμους
abiding-by the customs and preserving the laws
τοὺς βασιλικούς, λαμπροὺς δ' ἐν ταῖς ὑπὲρ τῆς πόλεως
the royal splendid but in the for the city
λειτουργίαις καὶ τοῖς ἄλλοις τοῖς ὑπ' ἐμοῦ προσταττομένοις.
public-services and the other-things the by me enjoined
προτρέπετε τοὺς νεωτέρους ἐπ' ἀρετὴν μὴ μόνον 57
urge the younger to virtue not only
παραινοῦντες, ἀλλὰ καὶ περὶ τὰς πράξεις ὑποδεικνύοντες
exhorting but also in the actions showing
αὐτοῖς οἵους εἶναι χρὴ τοὺς ἄνδρας τοὺς ἀγαθούς.
them what-sort to-be it-is-necessary the men the good
διδάσκετε τοὺς παῖδας τοὺς ὑμετέρους αὐτῶν πειθαρχεῖν,
teach the children the your own to-obey
καὶ περὶ τὴν παίδευσιν τὴν εἰρημένην ἐθίζετ' αὐτοὺς
and about the education the said accustom them
ὡς μάλιστα διατρίβειν· ἢν γὰρ καλῶς ἄρχεσθαι μάθωσι,
as most to-spend-time if for well to-be-ruled they-learn

πολλῶν ἄρχειν δυνήσονται, καὶ πιστοὶ μὲν ὄντες καὶ
many to-rule they-will-be-able and faithful indeed being and
δίκαιοι μεθέξουσι τῶν ἡμετέρων ἀγαθῶν, κακοὶ δὲ
just they-will-share of-the our goods bad but
γενόμενοι κινδυνεύσουσι περὶ τῶν ὑπαρχόντων.
having-become they-will-run-risk about the-things existing
58 μέγιστον ἡγεῖσθε καὶ βεβαιότατον τοῖς παισὶ πλοῦτον
greatest think and most-firm to-the children wealth
παραδώσειν, ἢν αὐτοῖς δύνησθε τὴν ἡμετέραν εὔνοιαν
to-be-going-to-hand-down if to-them you-can the our goodwill
καταλείπειν. ἀθλιωτάτους ἡγεῖσθε καὶ δυστυχεστάτους,
to-leave most-wretched think and most-unfortunate
ὅσοι περὶ τοὺς πιστεύοντας ἄπιστοι γεγόνασιν· ἀνάγκη
as-many-as toward the-ones trusting faithless have-become necessity
γὰρ τοὺς τοιούτους ἀθύμως ἔχοντας καὶ φοβουμένους
for the such disheartened being and fearing
ἅπαντα καὶ μηδὲν μᾶλλον πιστεύοντας τοῖς φίλοις ἢ
all-things and in-nothing more trusting the friends than
τοῖς ἐχθροῖς τὸν ἐπίλοιπον χρόνον διάγειν.
the enemies the remaining time to-pass
59 ζηλοῦτε μὴ τοὺς πλεῖστα κεκτημένους, ἀλλὰ τοὺς μηδὲν
emulate not the-ones most having-acquired but the-ones nothing
κακὸν σφίσιν αὐτοῖς συνειδότας· μετὰ γὰρ τοιαύτης ψυχῆς
bad with-them- -selves being-conscious-of with for such soul
ἥδιστ' ἄν τις δύναιτο τὸν βίον διαγαγεῖν. μὴ τὴν
most-pleasantly — anyone could the life to-pass not the
κακίαν οἴεσθε δύνασθαι μὲν πλείω τῆς ἀρετῆς ὠφελεῖν,
wickedness think to-be-able indeed more than-the virtue to-benefit
τὸ δ' ὄνομα δυσχερέστερον ἔχειν, ἀλλ' οἵων περ
the but name more-disagreeable to-have but of-what-sort very

ὀνομάτων ἕκαστον τῶν πραγμάτων τετύχηκε, τοιαύτας
names each of-the things has-got such
ἡγεῖσθε καὶ τὰς δυνάμεις αὐτῶν εἶναι.
think also the powers their to-be
μὴ φθονεῖτε τοῖς παρ᾽ ἐμοὶ πρωτεύουσιν ἀλλ᾽ ἁμιλλᾶσθε, 60
not envy the-ones with me holding-first-place but vie
καὶ πειρᾶσθε χρηστοὺς ὑμᾶς αὐτοὺς παρέχοντες ἐξισοῦσθαι
and try good you yourselves showing to-equal
τοῖς προέχουσιν. φιλεῖν οἴεσθε δεῖν καὶ τιμᾶν οὕσπερ
the-ones excelling to-love think to-be-necessary and to-honor whomever
ἂν καὶ ὁ βασιλεύς, ἵνα καὶ παρ᾽ ἐμοῦ τυγχάνητε τῶν
— also the king so-that also from me you-may-obtain the
αὐτῶν τούτων. οἷά περ παρόντος μου λέγετε, τοιαῦτα
same these what very present me you-say such-things
καὶ περὶ ἀπόντος φρονεῖτε.
also about absent think
τὴν εὔνοιαν τὴν πρὸς ἡμᾶς ἐν τοῖς ἔργοις ἐνδείκνυσθε μᾶλλον 61
the goodwill the toward us in the deeds display more
ἢ ἐν τοῖς λόγοις. ἃ πάσχοντες ὑφ᾽ ἑτέρων ὀργίζεσθε,
than in the words what suffering by others you-are-angered
ταῦτα τοὺς ἄλλους μὴ ποιεῖτε. περὶ ὧν ἂν ἐν τοῖς λόγοις
these-things to-the others not do about what — in the words
κατηγορῆτε, μηδὲν τούτων ἐν τοῖς ἔργοις ἐπιτηδεύετε.
you-accuse nothing of-these in the deeds practice
τοιαῦτα προσδοκᾶτε πράξειν, οἷ᾽ ἂν περὶ ἡμῶν διανοῆσθε.
such-things expect to-be-going-to-fare as — about us you-intend
μὴ μόνον ἐπαινεῖτε τοὺς ἀγαθοὺς ἀλλὰ καὶ μιμεῖσθε.
not only praise the good but also imitate
τοὺς λόγους τοὺς ἐμοὺς νόμους εἶναι νομίζοντες πειρᾶσθε 62
the words the my laws to-be thinking try
τούτοις ἐμμένειν, εἰδότες ὅτι τοῖς μάλιστα ποιοῦσιν ὑμῶν
these to-abide-by knowing that to-the-ones most doing of-you

ἁγὼ βούλομαι, τάχιστα τούτοις ἐξέσται ζῆν ὡς αὐτοὶ
what-I wish quickest to-these it-will-be-possible to-live as themselves
βούλονται. κεφάλαιον δὲ τῶν εἰρημένων· οἵους περ τοὺς ὑφ'
wish the-sum and of-the things-said such-as very the-ones by
ὑμῶν ἀρχομένους οἴεσθε δεῖν περὶ ὑμᾶς εἶναι, τοιούτους
you ruled you-think to-be-necessary toward you to-be such
χρὴ καὶ περὶ τὴν ἀρχὴν τὴν ἐμὴν ὑμᾶς γίγνεσθαι.
it-is-necessary also toward the rule the my you to-become
63 καὶ ταῦτ' ἂν ποιῆτε, τί δεῖ περὶ τῶν
and these-things if you-do why is-it-necessary about the-things
συμβησομένων μακρολογεῖν; ἦν γὰρ ἐγώ τε παρέχω
going-to-result to-speak-at-length if for I both show
τοιοῦτον ἐμαυτὸν οἷόν περ ἐν τῷ παρελθόντι χρόνῳ, καὶ
such myself as very in the past time and
τὰ παρ' ὑμῶν ὑπηρετῆται, ταχέως ὄψεσθε καὶ τὸν
the-things from you be-served quickly you-will-see both the
βίον τὸν ὑμέτερον αὐτῶν ἐπιδεδωκότα καὶ τὴν ἀρχὴν τὴν
life the your own having-advanced and the rule the
ἐμὴν ηὐξημένην καὶ τὴν πόλιν εὐδαίμονα γεγενημένην.
my increased and the city prosperous having-become
64 ἄξιον μὲν οὖν τηλικούτων ἀγαθῶν ἕνεκα μηδὲν ἐλλείπειν,
worthy indeed then of-such goods for-the-sake in-nothing to-fall-short
ἀλλὰ καὶ πόνους καὶ κινδύνους οὑστινασοῦν ὑπενεγκεῖν·
but even toils and dangers whatsoever to-undergo
ὑμῖν δ' ἔξεστι μηδὲν ταλαιπωρηθεῖσιν, ἀλλὰ πιστοῖς
for-you but it-is-possible in-nothing having-suffered-hardship but faithful
μόνον καὶ δικαίοις οὖσιν, ἅπαντα ταῦτα διαπράξασθαι.
only and just being all these-things to-accomplish

ISOCRATES

ΠΡΟΣ ΔΗΜΟΝΙΚΟΝ

To Demonicus

Good men differ from bad most in their friendships, which last even in absence, so Isocrates sends Demonicus this discourse as a sign of his goodwill and of his friendship with Hipponicus, Demonicus' father. It is advice, not exhortation: how the young should live, whom to associate with, and what to avoid. Virtue is the only possession that grows old with a man, as Heracles and Theseus show, and his father Hipponicus is a model at home: he exercised his body, endured danger, used his wealth wisely, and loved his friends. Then the precepts: be pious and keep your oaths, treat your parents as you would wish your children to treat you, exercise for health, avoid rash laughter and boldness, cultivate modesty and justice, love learning, travel to hear good teachers, be courteous, master your passions, keep confidences, accept an imposed oath only to clear yourself or to save friends, never for money, and test your friends before trusting them.

ἐν πολλοῖς μέν, ὦ Δημόνικε, πολὺ διεστώσας εὑρήσομεν τάς 1
in many-things indeed O Demonicus far differing we-shall-find the
τε τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας·
both of-the serious opinions and the of-the base thoughts
πολὺ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς
by-far but greatest difference they-have-got in the toward
ἀλλήλους συνηθείαις· οἱ μὲν γὰρ τοὺς φίλους παρόντας
one-another intimacies the-ones indeed for the friends present
μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι· καὶ
only honor the-others but even far absent love and
τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, τὰς
the indeed of-the base intimacies little time dissolved the
δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν.
but of-the serious friendships not-even — the whole age could-blot-out
ἡγούμενος οὖν πρέπειν τοὺς δόξης ὀρεγομένους καὶ παιδείας 2
thinking then to-befit the-ones reputation reaching-for and education
ἀντιποιουμένους τῶν σπουδαίων ἀλλὰ μὴ τῶν φαύλων
laying-claim-to of-the serious but not of-the base

εἶναι μιμητάς, ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον,
to-be imitators I-have-sent to-you this the discourse gift
τεκμήριον μὲν τῆς πρὸς ὑμᾶς εὐνοίας, σημεῖον δὲ τῆς πρὸς
evidence indeed of-the toward you goodwill sign but of-the toward
Ἱππόνικον συνηθείας· πρέπει γὰρ τοὺς παῖδας, ὥσπερ τῆς
Hipponicus intimacy it-befits for the sons as of-the
οὐσίας, οὕτω καὶ τῆς φιλίας τῆς πατρικῆς κληρονομεῖν.
property so also of-the friendship the paternal to-inherit
3 ὁρῶ δὲ καὶ τὴν τύχην ἡμῖν συλλαμβάνουσαν καὶ τὸν
I-see and also the fortune us helping and the
παρόντα καιρὸν συναγωνιζόμενον· σὺ μὲν γὰρ παιδείας
present occasion contending-with-us you indeed for education
ἐπιθυμεῖς, ἐγὼ δὲ παιδεύειν ἄλλους ἐπιχειρῶ, καὶ σοὶ μὲν
desire I but to-educate others attempt and for-you indeed
ἀκμὴ φιλοσοφεῖν, ἐγὼ δὲ τοὺς φιλοσοφοῦντας ἐπανορθῶ.
prime to-philosophize I but the-ones philosophizing correct
ὅσοι μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς
as-many-as indeed then for the their-own friends the
προτρεπτικοὺς λόγους συγγράφουσι, καλὸν μὲν ἔργον
exhortatory discourses compose fine indeed work
ἐπιχειροῦσιν,
attempt
4 οὐ μὴν περί γε τὸ κράτιστον τῆς φιλοσοφίας
not however about at-least the best of-the philosophy
διατρίβουσιν· ὅσοι δὲ τοῖς νεωτέροις εἰσηγοῦνται μὴ
spend-time as-many-as but to-the younger introduce not
δι' ὧν τὴν δεινότητα τὴν ἐν τοῖς λόγοις ἀσκήσουσιν,
through what the cleverness the in the speeches they-will-practice
ἀλλ' ὅπως τὰ τῶν τρόπων ἤθη σπουδαῖοι πεφυκέναι
but how the of-the manners characters serious by-nature-to-be
δόξουσι, τοσούτῳ μᾶλλον ἐκείνων τοὺς ἀκούοντας
they-will-seem by-so-much more than-those the hearers

ὠφελοῦσιν, ὅσον οἱ μὲν ἐπὶ λόγον παρακαλοῦσιν,
they-benefit by-as-much the-ones indeed to speech summon
οἱ δὲ τὸν τρόπον αὐτῶν ἐπανορθοῦσι.
the-others but the character their correct
διόπερ ἡμεῖς οὐ παράκλησιν εὑρόντες ἀλλὰ παραίνεσιν 5
wherefore we not exhortation having-found but advice
γράψαντες, μέλλομέν σοι συμβουλεύειν ὧν χρὴ
having-written are-going to-you to-counsel what it-is-necessary
τοὺς νεωτέρους ὀρέγεσθαι καὶ τίνων ἔργων ἀπέχεσθαι
the younger to-reach-for and from-what deeds to-abstain
καὶ ποίοις τισὶν ἀνθρώποις ὁμιλεῖν καὶ πῶς τὸν
and with-what-sort-of some men to-associate and how the
ἑαυτῶν βίον οἰκονομεῖν. ὅσοι γὰρ τοῦ βίου ταύτην
their-own life to-manage as-many-as for of-the life this
τὴν ὁδὸν ἐπορεύθησαν, οὗτοι μόνοι τῆς ἀρετῆς ἐφικέσθαι
the road traveled these alone the virtue to-attain
γνησίως ἠδυνήθησαν, ἧς οὐδὲν κτῆμα σεμνότερον οὐδὲ
genuinely were-able than-which no possession more-august nor
βεβαιότερόν ἐστι.
more-firm is
κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανε· 6
beauty indeed for either time spent or disease withered
πλοῦτος δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρέτης
wealth and of-wickedness rather than of-nobility servant
ἐστίν, ἐξουσίαν μὲν τῇ ῥᾳθυμίᾳ παρασκευάζων, ἐπὶ
is license indeed to-the idleness providing to
δὲ τὰς ἡδονὰς τοὺς νέους παρακαλῶν· ῥώμη δὲ μετὰ
and the pleasures the young summoning strength but with
μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς
indeed wisdom benefited without but this more the-ones

ἔχοντας ἔβλαψε, καὶ τὰ μὲν σώματα τῶν ἀσκούντων
having harmed and the indeed bodies of-the-ones training
ἐκόσμησε, ταῖς δὲ τῆς ψυχῆς ἐπιμελείαις ἐπεσκότησεν.
adorned the but of-the soul cares darkened
7 ἡ δὲ τῆς ἀρετῆς κτῆσις, οἷς ἂν ἀκιβδήλως ταῖς
the but of-the virtue possession in-whom — sincerely with-the
διανοίαις συναυξηθῇ, μόνη μὲν συγγηράσκει, πλούτου δὲ
minds it-grows-up-with alone indeed grows-old-with than-wealth and
κρείττων, χρησιμωτέρα δὲ εὐγενείας ἐστί, τὰ μὲν
stronger more-useful and than-noble-birth is the-things indeed
τοῖς ἄλλοις ἀδύνατα δυνατὰ καθιστᾶσα, τὰ δὲ τῷ
for-the others impossible possible rendering the-things but to-the
πλήθει φοβερὰ θαρσαλέως ὑπομένουσα, καὶ τὸν μὲν
multitude fearful boldly enduring and the indeed
ὄκνον ψόγον, τὸν δὲ πόνον ἔπαινον ἡγουμένη.
hesitation reproach the but toil praise considering
8 ῥᾴδιον δὲ τοῦτο καταμαθεῖν ἐστιν ἔκ τε τῶν Ἡρακλέους
easy and this to-learn is from both the of-Heracles
ἄθλων καὶ τῶν Θησέως ἔργων, οἷς ἡ τῶν τρόπων
labors and the of-Theseus deeds on-whom the of-the manners
ἀρετὴ τηλικοῦτον εὐδοξίας χαρακτῆρα τοῖς ἔργοις
virtue so-great of-good-repute stamp on-the deeds
ἐπέβαλεν, ὥστε μηδὲ τὸν ἅπαντα χρόνον δύνασθαι
set that not-even the all time to-be-able
λήθην ἐμποιῆσαι τῶν ἐκείνοις πεπραγμένων.
forgetfulness to-produce of-the-things by-them done
9 οὐ μὴν ἀλλὰ καὶ τὰς τοῦ πατρὸς προαιρέσεις ἀναμνησθεὶς
not however but also the of-the father principles having-recalled
οἰκεῖον καὶ καλὸν ἕξεις παράδειγμα τῶν ὑπ᾽ ἐμοῦ
own and fine you-will-have example of-the-things by me
σοι λεγομένων. οὐ γὰρ ὀλιγωρῶν τῆς ἀρετῆς οὐδὲ
to-you said not for neglecting the virtue nor

ῥᾳθυμῶν διετέλεσε τὸν βίον, ἀλλὰ τὸ μὲν σῶμα τοῖς
being-idle he-passed the life but the indeed body with-the
πόνοις ἐγύμναζε, τῇ δὲ ψυχῇ τοὺς κινδύνους ὑπέμενεν.
toils he-exercised with-the but soul the dangers he-endured
οὐδὲ τὸν πλοῦτον παρακαίρως ἠγάπα, ἀλλ' ἀπέλαυε μὲν
nor the wealth unseasonably loved but he-enjoyed indeed
τῶν παρόντων ἀγαθῶν ὡς θνητός, ἐπεμελεῖτο δὲ τῶν
the present goods as mortal he-cared-for but the-things
ὑπαρχόντων ὡς ἀθάνατος.
existing as immortal
οὐδὲ ταπεινῶς διῴκει τὸν αὑτοῦ βίον, ἀλλὰ φιλόκαλος 10
nor meanly managed the his-own life but beauty-loving
ἦν καὶ μεγαλοπρεπὴς καὶ τοῖς φίλοις κοινός, καὶ μᾶλλον
he-was and magnificent and to-the friends sharing and more
ἐθαύμαζε τοὺς περὶ αὑτὸν σπουδάζοντας ἢ τοὺς γένει
admired the-ones about himself being-zealous than the-ones by-race
προσήκοντας· ἡγεῖτο γὰρ εἶναι πρὸς ἑταιρίαν πολλῷ
related he-thought for to-be for companionship much
κρείττω φύσιν νόμου καὶ τρόπον γένους καὶ προαίρεσιν
stronger nature than-law and character than-kin and choice
ἀνάγκης.
than-necessity
ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου 11
would-fail and — us the whole time if all the his
πράξεις καταριθμησαίμεθα. ἀλλὰ τὸ μὲν ἀκριβὲς αὐτῶν
actions we-should-enumerate but the indeed exact-account of-them
ἐν ἑτέροις καιροῖς δηλώσομεν, δεῖγμα δὲ τῆς Ἱππονίκου
in other occasions we-shall-show sample but of-the of-Hipponicus
φύσεως νῦν ἐξενηνόχαμεν, πρὸς ὃν δεῖ ζῆν σε
nature now we-have-brought-out to whom it-is-necessary to-live you
ὥσπερ πρὸς παράδειγμα, νόμον μὲν τὸν ἐκείνου τρόπον
as to example law indeed the his character

ἡγησάμενον, μιμητὴν δὲ καὶ ζηλωτὴν τῆς πατρῴας ἀρετῆς
having-considered imitator and also emulator of-the paternal virtue
γιγνόμενον· αἰσχρὸν γὰρ τοὺς μὲν γραφεῖς ἀπεικάζειν
becoming shameful for the indeed painters to-represent
τὰ καλὰ τῶν ζῴων, τοὺς δὲ παῖδας μὴ μιμεῖσθαι τοὺς
the fine-things of-the animals the but children not to-imitate the
σπουδαίους τῶν γονέων.
serious of-the parents

12 ἡγοῦ δὲ μηδενὶ τῶν ἀθλητῶν οὕτω προσήκειν ἐπὶ τοὺς
think and to-none of-the athletes so to-befit against the
ἀνταγωνιστὰς ἀσκεῖν, ὡς σοὶ σκοπεῖν ὅπως ἐφάμιλλος
opponents to-train as for-you to-consider how a-rival
γενήσει τοῖς τοῦ πατρὸς ἐπιτηδεύμασιν. οὕτω δὲ τὴν
you-will-become to-the of-the father pursuits so but the
γνώμην οὐ δυνατὸν διατεθῆναι τὸν μὴ πολλῶν καὶ
mind not possible to-be-disposed the-one not of-many and
καλῶν ἀκουσμάτων πεπληρωμένον· τὰ μὲν γὰρ σώματα
fine hearings filled the indeed for bodies
τοῖς συμμέτροις πόνοις, ἡ δὲ ψυχὴ τοῖς σπουδαίοις λόγοις
by-the moderate toils the but soul by-the serious words
αὔξεσθαι πέφυκε. διόπερ ἐγώ σοι πειράσομαι συντόμως
to-grow is-by-nature wherefore I to-you shall-try concisely
ὑποθέσθαι, δι᾽ ὧν ἄν μοι δοκεῖς ἐπιτηδευμάτων πλεῖστον
to-suggest through what — to-me you-seem pursuits most
πρὸς ἀρετὴν ἐπιδοῦναι καὶ παρὰ τοῖς ἄλλοις ἅπασιν
toward virtue to-advance and among the other all
ἀνθρώποις εὐδοκιμῆσαι.
men to-be-well-thought-of

13 πρῶτον μὲν οὖν εὐσέβει τὰ πρὸς τοὺς θεούς, μὴ μόνον
first indeed then be-pious-in the-things toward the gods not only
θύων, ἀλλὰ καὶ τοῖς ὅρκοις ἐμμένων· ἐκεῖνο μὲν γὰρ
sacrificing but also by-the oaths abiding that indeed for

τῆς τῶν χρημάτων εὐπορίας σημεῖον, τοῦτο δὲ τῆς τῶν
of-the of-the money abundance sign this but of-the of-the
τρόπων καλοκαγαθίας τεκμήριον. τίμα τὸ δαιμόνιον ἀεὶ
manners nobility proof honor the divinity always
μέν, μάλιστα δὲ μετὰ τῆς πόλεως· οὕτω γὰρ δόξεις
indeed most but with the city so for you-will-seem
ἅμα τε τοῖς θεοῖς θύειν καὶ τοῖς νόμοις ἐμμένειν.
at-the-same-time both to-the gods to-sacrifice and by-the laws to-abide
τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἵους ἂν εὔξαιο περὶ 14
such become toward the parents as — you-would-pray toward
σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας.
yourself to-become the your-own children
ἄσκει τῶν περὶ τὸ σῶμα γυμνασίων μὴ τὰ πρὸς
practice of-the about the body exercises not the-ones for
τὴν ῥώμην ἀλλὰ τὰ πρὸς τὴν ὑγίειαν· τούτου δ' ἂν
the strength but the-ones for the health of-this and —
ἐπιτύχοις, εἰ λήγοις τῶν πόνων ἔτι πονεῖν δυνάμενος.
you-would-attain if you-should-cease from-the toils still to-toil able
μήτε γέλωτα προπετῆ στέργε, μήτε λόγον μετὰ θράσους 15
neither laughter headlong cherish nor speech with boldness
ἀποδέχου· τὸ μὲν γὰρ ἀνόητον, τὸ δὲ μανικόν.
accept the-one indeed for foolish the-other but mad
ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι
what to-do shameful these think not-even to-say to-be
καλόν. ἔθιζε σεαυτὸν εἶναι μὴ σκυθρωπὸν ἀλλὰ σύννουν·
fine accustom yourself to-be not sullen but thoughtful
δι' ἐκεῖνο μὲν γὰρ αὐθάδης, διὰ δὲ τοῦτο φρόνιμος
through that indeed for self-willed through but this sensible
εἶναι δόξεις. ἡγοῦ μάλιστα σεαυτῷ πρέπειν κόσμον,
to-be you-will-seem think most for-yourself to-befit decorum

αἰσχύνην δικαιοσύνην σωφροσύνην· τούτοις γὰρ ἅπασι
modesty justice temperance by-these for all
δοκεῖ κρατεῖσθαι τὸ τῶν νεωτέρων ἦθος.
seems to-be-ruled the of-the younger character
16 μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν·
never anything shameful having-done hope to-be-going-to-escape-notice
καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σεαυτῷ συνειδήσεις.
even for if the others you-escape-notice yourself you-will-be-conscious
τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ
the indeed gods fear the but parents honor the but
φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.
friends respect the but laws obey
τὰς ἡδονὰς θήρευε τὰς μετὰ δόξης· τέρψις γὰρ σὺν τῷ
the pleasures hunt the-ones with reputation delight for with the
καλῷ μὲν ἄριστον, ἄνευ δὲ τούτου κάκιστον.
fine indeed best without but this worst
17 εὐλαβοῦ τὰς διαβολάς, κἂν ψευδεῖς ὦσιν· οἱ γὰρ
beware-of the slanders even-if false they-be the for
πολλοὶ τὴν μὲν ἀλήθειαν ἀγνοοῦσι, πρὸς δὲ τὴν δόξαν
many the indeed truth are-ignorant-of to but the opinion
ἀποβλέπουσιν. ἅπαντα δόκει ποιεῖν ὡς μηδένα λήσων·
look all-things suppose to-do as no-one going-to-escape-notice
καὶ γὰρ ἃ παραυτίκα κρύψῃς, ὕστερον ὀφθήσει.
and for what for-the-moment you-hide later you-will-be-seen
μάλιστα δ' ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα
most but — you-would-be-well-thought-of if you-should-appear these-things
μὴ πράττων, ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῴης.
not doing which the others — doing you-would-censure
18 ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής. ἃ μὲν ἐπίστασαι,
if you-be fond-of-learning you-will-be much-learned what indeed you-know
ταῦτα διαφύλαττε ταῖς μελέταις, ἃ δὲ μὴ μεμάθηκας,
these preserve by-the practices what but not you-have-learned

προσλάμβανε ταῖς ἐπιστήμαις· ὁμοίως γὰρ αἰσχρὸν
acquire-besides by-the knowledges alike for shameful
ἀκούσαντα χρήσιμον λόγον μὴ μαθεῖν καὶ διδόμενόν τι
having-heard useful speech not to-learn and being-given something
ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν. κατανάλισκε τὴν ἐν
good from the friends not to-take spend the in
τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοΐαν· οὕτω γὰρ
the life leisure on the of-the speeches love-of-listening so for
τὰ τοῖς ἄλλοις χαλεπῶς εὑρημένα συμβήσεταί σοι
the-things by-the others with-difficulty found will-happen to-you
ῥᾳδίως μανθάνειν.
easily to-learn
ἡγοῦ τῶν ἀκουσμάτων πολλὰ πολλῶν εἶναι χρημάτων 19
think of-the hearings many than-much to-be money
κρείττω· τὰ μὲν γὰρ ταχέως ἀπολείπει, τὰ δὲ
better the-ones indeed for quickly leave the-others but
πάντα τὸν χρόνον παραμένει· σοφία γὰρ μόνον τῶν
all the time remain wisdom for alone of-the
κτημάτων ἀθάνατον. μὴ κατόκνει μακρὰν ὁδὸν πορεύεσθαι
possessions immortal not shrink long road to-travel
πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους·
to the-ones to-teach something useful professing
αἰσχρὸν γὰρ τοὺς μὲν ἐμπόρους τηλικαῦτα πελάγη
shameful for the indeed merchants such-great seas
διαπερᾶν ἕνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν
to-cross for-the-sake of-the more to-make the existing
οὐσίαν, τοὺς δὲ νεωτέρους μηδὲ τὰς κατὰ γῆν πορείας
property the but younger not-even the by land journeys
ὑπομένειν ἐπὶ τῷ βελτίω καταστῆσαι τὴν αὑτῶν διάνοιαν.
to-endure for the better to-make the their-own mind

20 τῷ μὲν τρόπῳ γίγνου φιλοπροσήγορος, τῷ δὲ
in-the indeed manner become friendly-of-greeting in-the but
λόγῳ εὐπροσήγορος. ἔστι δὲ φιλοπροσηγορίας μὲν τὸ
speech pleasant-of-address is and of-friendliness indeed the
προσφωνεῖν τοὺς ἀπαντῶντας, εὐπροσηγορίας δὲ τὸ τοῖς
to-address the-ones meeting of-pleasant-address but the with-the
λόγοις αὐτοῖς οἰκείως ἐντυγχάνειν. ἡδέως μὲν ἔχε
words them familiarly to-converse pleasantly indeed be-disposed
πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις· οὕτω γὰρ τοῖς
toward all use but the best so for to-the-ones
μὲν οὐκ ἀπεχθὴς ἔσει, τοῖς δὲ φίλος γενήσει.
indeed not hateful you-will-be to-the-others but friend you-will-become
τὰς ἐντεύξεις μὴ ποιοῦ πυκνὰς τοῖς αὐτοῖς, μηδὲ μακρὰς
the meetings not make frequent with-the same nor long
περὶ τῶν αὐτῶν· πλησμονὴ γὰρ ἁπάντων.
about the same-things surfeit for of-all-things

21 γύμναζε σεαυτὸν πόνοις ἑκουσίοις, ὅπως ἂν δύνῃ καὶ τοὺς
exercise yourself with-toils voluntary so-that — you-can also the
ἀκουσίους ὑπομένειν. ὑφ' ὧν κρατεῖσθαι τὴν ψυχὴν αἰσχρόν,
involuntary to-endure by which to-be-ruled the soul shameful
τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς,
of-these self-mastery practice of-all of-gain of-anger of-pleasure
λύπης. ἔσει δὲ τοιοῦτος, ἐὰν κέρδη μὲν εἶναι νομίζῃς
of-pain you-will-be and such if gains indeed to-be you-think
δι' ὧν εὐδοκιμήσεις ἀλλὰ μὴ δι' ὧν εὐπορήσεις,
through which you-will-be-well-thought-of but not through which you-will-be-well-off
τῇ δὲ ὀργῇ παραπλησίως ἔχῃς πρὸς τοὺς
with-the and anger similarly you-be-disposed toward the-ones
ἁμαρτάνοντας ὥσπερ ἂν πρὸς ἑαυτὸν ἁμαρτάνοντα καὶ
erring as — toward yourself erring also
τοὺς ἄλλους ἔχειν ἀξιώσειας, ἐν δὲ τοῖς τερπνοῖς, ἐὰν
the others to-be-disposed you-would-think-fit in but the delights if

αἰσχρὸν ὑπολάβῃς τῶν μὲν οἰκετῶν ἄρχειν ταῖς δ' ἡδοναῖς
shameful you-suppose the indeed servants to-rule the but pleasures
δουλεύειν, ἐν δὲ τοῖς πονηροῖς, ἐὰν τὰς τῶν ἄλλων ἀτυχίας
to-serve in but the hardships if the of-the others misfortunes
ἐπιβλέπῃς καὶ αὑτὸν ὡς ἄνθρωπος ὢν ὑπομιμνήσκῃς.
you-look-upon and yourself that human being you-remind
μᾶλλον τήρει τὰς τῶν λόγων ἢ τὰς τῶν χρημάτων 22
more keep the of-the words than the of-the money
παρακαταθήκας· δεῖ γὰρ τοὺς ἀγαθοὺς ἄνδρας τρόπον
deposits it-is-necessary for the good men a-character
ὅρκου πιστότερον φαίνεσθαι παρεχομένους. προσήκειν ἡγοῦ
than-oath more-trustworthy to-appear presenting to-befit think
τοῖς πονηροῖς ἀπιστεῖν, ὥσπερ τοῖς χρηστοῖς πιστεύειν.
for-the wicked to-distrust as for-the good to-trust
περὶ τῶν ἀπορρήτων μηδενὶ λέγε, πλὴν ἐὰν ὁμοίως
about the secrets to-no-one speak except if alike
συμφέρῃ τὰς πράξεις σιωπᾶσθαι σοί τε τῷ λέγοντι
it-be-advantageous the affairs to-be-kept-silent for-you both the speaking
κἀκείνοις τοῖς ἀκούουσιν.
and-for-those the hearing
ὅρκον ἐπακτὸν προσδέχου διὰ δύο προφάσεις, ἢ σεαυτὸν 23
oath imposed accept for two reasons either yourself
αἰτίας αἰσχρᾶς ἀπολύων, ἢ φίλους ἐκ μεγάλων κινδύνων
of-a-charge shameful clearing or friends from great dangers
διασώζων. ἕνεκα δὲ χρημάτων μηδένα θεῶν ὀμόσῃς,
saving for-the-sake but of-money no-one of-gods swear-by
μηδ' ἂν εὐορκεῖν μέλλῃς· δόξεις γὰρ τοῖς μὲν
not-even if to-swear-truly you-be-going you-will-seem for to-the-ones indeed
ἐπιορκεῖν, τοῖς δὲ φιλοχρημάτως ἔχειν.
to-swear-falsely to-the-others but avariciously to-be-disposed

24 μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς
no-one friend make before — you-examine how he-has-treated the
πρότερον φίλοις· ἔλπιζε γὰρ αὐτὸν καὶ περὶ σὲ γενέσθαι
former friends expect for him also toward you to-become
τοιοῦτον, οἷος καὶ περὶ ἐκείνους γέγονε. βραδέως μὲν
such as also toward them he-has-become slowly indeed
φίλος γίγνου, γενόμενος δὲ πειρῶ διαμένειν· ὁμοίως
friend become having-become but try to-remain alike
γὰρ αἰσχρὸν μηδένα φίλον ἔχειν καὶ πολλοὺς ἑταίρους
for shameful no-one friend to-have and many companions
μεταλλάττειν. μήτε μετὰ βλάβης πειρῶ τῶν φίλων, μήτ᾽
to-change neither with harm test the friends nor
ἄπειρος εἶναι τῶν ἑταίρων θέλε. τοῦτο δὲ ποιήσεις, ἐὰν
inexperienced to-be of-the companions wish this and you-will-do if
μὴ δεόμενος τὸ δεῖσθαι προσποιῇ.
not needing the to-need you-pretend

25 περὶ τῶν ῥητῶν ὡς ἀπορρήτων ἀνακοινοῦ· μὴ τυχὼν
about the-things speakable as unspeakable communicate not having-succeeded
μὲν γὰρ οὐδὲν βλαβήσει, τυχὼν δὲ μᾶλλον αὐτῶν
indeed for in-nothing you-will-be-harmed having-succeeded but more their
τὸν τρόπον ἐπιστήσει. δοκίμαζε τοὺς φίλους ἔκ τε τῆς
the character you-will-know test the friends from both the
περὶ τὸν βίον ἀτυχίας καὶ τῆς ἐν τοῖς κινδύνοις κοινωνίας·
in the life misfortune and the in the dangers partnership
τὸ μὲν γὰρ χρυσίον ἐν τῷ πυρὶ βασανίζομεν, τοὺς δὲ
the indeed for gold in the fire we-test the but
φίλους ἐν ταῖς ἀτυχίαις διαγιγνώσκομεν. οὕτως ἄριστα
friends in the misfortunes we-discern so best
χρήσει τοῖς φίλοις, ἐὰν μὴ προσμένῃς τὰς παρ᾽ ἐκείνων
you-will-use the friends if not you-wait-for the from them
δεήσεις, ἀλλ᾽ αὐτεπάγγελτος αὐτοῖς ἐν τοῖς καιροῖς βοηθῇς.
requests but unbidden them in the crises you-help

Be ashamed to be outdone by friends in kindness or by enemies in harm, and accept friends who rejoice in your good fortune. Be elegant, not foppish; use wealth rather than hoard it; reproach no one with misfortune; do good to the good, since kindness to the bad is like feeding a stranger's dogs; hate flatterers; be sociable rather than proud; leave drinking parties early; consider education a greater good than its lack; take the past as an example in deliberation; imitate the kings; prefer just poverty to unjust wealth; train your mind; and think before speaking. In danger seek safety with honor, since death is the lot of all and a noble death the privilege of the good. Zeus made Heracles immortal for his virtue and punished Tantalus for his wickedness. Isocrates says some precepts suit a later age, and urges Demonicus to gather the best from the poets and others, as the bee takes from every flower.

ὁμοίως αἰσχρὸν εἶναι νόμιζε τῶν ἐχθρῶν νικᾶσθαι ταῖς 26
alike shameful to-be think by-the enemies to-be-conquered in-the
κακοποιίαις καὶ τῶν φίλων ἡττᾶσθαι ταῖς εὐεργεσίαις.
evil-doings and by-the friends to-be-outdone in-the benefactions
ἀποδέχου τῶν ἑταίρων μὴ μόνον τοὺς ἐπὶ τοῖς κακοῖς
accept of-the companions not only the-ones at the evils
δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ
being-vexed but also the-ones at the goods not
φθονοῦντας· πολλοὶ γὰρ ἀτυχοῦσι μὲν τοῖς φίλοις
envying many for being-unfortunate indeed with-the friends
συνάχθονται, καλῶς δὲ πράττουσι φθονοῦσι. τῶν ἀπόντων
grieve-with well but faring they-envy the absent
φίλων μέμνησο πρὸς τοὺς παρόντας, ἵνα δοκῇς μηδὲ
friends remember before the present so-that you-may-seem not-even
τούτων ἀπόντων ὀλιγωρεῖν.
these absent to-neglect

27 εἶναι βούλου τὰ περὶ τὴν ἐσθῆτα φιλόκαλος, ἀλλὰ μὴ
to-be wish the-things about the dress elegant but not
καλλωπιστής. ἔστι δὲ φιλοκάλου μὲν τὸ μεγαλοπρεπές,
a-dandy is and of-elegant indeed the magnificent
καλλωπιστοῦ δὲ τὸ περίεργον.
of-dandy but the overdone
ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν μὴ τὴν ὑπερβάλλουσαν
love of-the existing goods not the excessive
κτῆσιν ἀλλὰ τὴν μετρίαν ἀπόλαυσιν. καταφρόνει τῶν
acquisition but the moderate enjoyment despise the-ones
περὶ τὸν πλοῦτον σπουδαζόντων μέν, χρῆσθαι δὲ τοῖς
about the wealth being-zealous indeed to-use but the
ὑπάρχουσι μὴ δυναμένων· παραπλήσιον γὰρ οἱ τοιοῦτοι
existing not able like for the such
πάσχουσιν, ὥσπερ ἂν εἴ τις ἵππον κτήσαιτο καλὸν
suffer as — if anyone horse should-acquire fine
κακῶς ἱππεύειν ἐπιστάμενος.
badly to-ride knowing-how
28 πειρῶ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν. ἔστι
try the wealth money and possessions to-make is
δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα
and money indeed for-the-ones to-enjoy knowing-how possessions
δὲ τοῖς κτᾶσθαι δυναμένοις. τίμα τὴν ὑπάρχουσαν οὐσίαν
but for-the-ones to-acquire able honor the existing property
δυοῖν ἕνεκεν, τοῦ τε ζημίαν μεγάλην ἐκτῖσαι δύνασθαι, καὶ
of-two for-the-sake-of the both penalty great to-pay to-be-able and
τοῦ φίλῳ σπουδαίῳ δυστυχοῦντι βοηθῆσαι· πρὸς δὲ τὸν ἄλλον
the a-friend good being-unfortunate to-help for but the other
βίον μηδὲν ὑπερβαλλόντως ἀλλὰ μετρίως αὐτὴν ἀγάπα.
life nothing excessively but moderately it love
29 στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.
cherish indeed the-things present seek but the better-things

μηδενὶ συμφορὰν ὀνειδίσῃς· κοινὴ γὰρ ἡ τύχη καὶ τὸ
to-no-one misfortune reproach common for the fortune and the
μέλλον ἀόρατον.
future unseen
τοὺς ἀγαθοὺς εὖ ποίει· καλὸς γὰρ θησαυρὸς παρ᾽ ἀνδρὶ
the good well treat fine for treasure with man
σπουδαίῳ χάρις ὀφειλομένη. τοὺς κακοὺς εὖ ποιῶν ὅμοια
good gratitude owed the bad well treating like-things
πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν· ἐκεῖναί τε
you-will-suffer to-the-ones the others' dogs feeding they both
γὰρ τοὺς διδόντας ὥσπερ τοὺς τυχόντας ὑλακτοῦσιν, οἵ τε
for the-ones giving as the-ones chance-met bark-at the and
κακοὶ τοὺς ὠφελοῦντας ὥσπερ τοὺς βλάπτοντας ἀδικοῦσι.
bad the-ones benefiting as the-ones harming wrong
μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατῶντας· 30
hate the-ones flattering as the-ones deceiving
ἀμφότεροι γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν.
both for having-been-trusted the-ones having-trusted wrong
ἐὰν ἀποδέχῃ τῶν φίλων τοὺς πρὸς τὸ φαυλότατον
if you-accept of-the friends the-ones toward the basest
χαριζομένους, οὐχ ἕξεις ἐν τῷ βίῳ τοὺς πρὸς τὸ
gratifying not you-will-have in the life the-ones for the
βέλτιστον ἀπεχθανομένους.
best incurring-hatred
γίγνου πρὸς τοὺς πλησιάζοντας ὁμιλητικός, ἀλλὰ μὴ
be toward the-ones approaching sociable but not
σεμνός· τὸν μὲν γὰρ τῶν ὑπεροπτικῶν ὄγκον μόλις ἂν
haughty the indeed for of-the arrogant pomp scarcely —
οἱ δοῦλοι καρτερήσειαν, τὸν δὲ τῶν ὁμιλητικῶν τρόπον
the slaves could-endure the but of-the sociable character
ἅπαντες ἡδέως ὑποφέρουσιν.
all gladly bear

31 ὁμιλητικὸς δ’ ἔσει μὴ δύσερις ὢν μηδὲ δυσάρεστος
sociable and you-will-be not contentious being nor hard-to-please
μηδὲ πρὸς πάντας φιλόνικος, μηδὲ πρὸς τὰς τῶν
nor toward all fond-of-strife nor toward the of-the-ones
πλησιαζόντων ὀργὰς τραχέως ἀπαντῶν, μηδ’ ἂν ἀδίκως
approaching angers harshly meeting not-even if unjustly
ὀργιζόμενοι τυγχάνωσιν, ἀλλὰ θυμουμένοις μὲν αὐτοῖς
being-angry they-happen but being-enraged indeed to-them
εἴκων, πεπαυμένοις δὲ τῆς ὀργῆς ἐπιπλήττων· μηδὲ
yielding having-ceased but from-the anger rebuking nor
παρὰ τὰ γελοῖα σπουδάζων, μηδὲ παρὰ τὰ σπουδαῖα τοῖς
amid the jests being-serious nor amid the serious-things in-the
γελοίοις χαίρων (τὸ γὰρ ἄκαιρον πανταχοῦ λυπηρόν)·
jests delighting the for unseasonable everywhere painful
μηδὲ τὰς χάριτας ἀχαρίστως χαριζόμενος, ὅπερ
nor the favors ungraciously granting which-very
πάσχουσιν οἱ πολλοί, ποιοῦντες μέν, ἀηδῶς δὲ τοῖς
suffer the many doing indeed unpleasantly but to-the
φίλοις ὑπουργοῦντες· μηδὲ φιλαίτιος ὤν, βαρὺ γάρ, μηδὲ
friends rendering-service nor fault-finding being grievous for nor
φιλεπιτιμητής, παροξυντικὸν γάρ.
censorious provoking for

32 μάλιστα μὲν εὐλαβοῦ τὰς ἐν τοῖς πότοις συνουσίας·
most indeed beware-of the in the drinking-parties gatherings
ἐὰν δέ ποτέ σοι συμπέσῃ καιρός, ἐξανίστασο πρὸ μέθης.
if but ever to-you it-befall occasion rise-and-leave before drunkenness
ὅταν γὰρ ὁ νοῦς ὑπὸ οἴνου διαφθαρῇ, ταὐτὰ πάσχει
when for the mind by wine is-corrupted the-same-things it-suffers
τοῖς ἅρμασι τοῖς τοὺς ἡνιόχους ἀποβαλοῦσιν· ἐκεῖνά τε
as-the chariots the-ones the drivers having-thrown those both

γὰρ ἀτάκτως φέρεται διαμαρτόντα τῶν εὐθυνούντων, ἥ
for disorderly are-carried having-lost the guiders the
τε ψυχὴ πολλὰ σφάλλεται διαφθαρείσης τῆς διανοίας.
and soul much stumbles corrupted the mind
ἀθάνατα μὲν φρόνει τῷ μεγαλόψυχος εἶναι, θνητὰ
immortal-things indeed think by-the great-souled to-be mortal-things
δὲ τῷ συμμέτρως τῶν ὑπαρχόντων ἀπολαύειν.
but by-the moderately the existing to-enjoy
ἡγοῦ τὴν παιδείαν τοσούτῳ μεῖζον ἀγαθὸν εἶναι τῆς 33
think the education by-so-much greater good to-be than-the
ἀπαιδευσίας, ὅσῳ τὰ μὲν ἄλλα μοχθηρὰ πάντες
lack-of-education by-as-much-as the indeed other wicked-things all
κερδαίνοντες πράττουσιν, αὕτη δὲ μόνη καὶ προσεζημίωσε
gaining do this but alone also further-penalized
τοὺς ἔχοντας· πολλάκις γάρ, ὧν τοῖς λόγοις ἐλύπησαν,
the-ones having often for for-what with-the words they-pained
τούτων τοῖς ἔργοις τὴν τιμωρίαν ἔδοσαν.
for-these with-the deeds the penalty they-paid
οὓς ἂν βούλῃ ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ
whom — you-wish to-make friends good something say about
αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας· ἀρχὴ γὰρ φιλίας
them to the-ones reporting beginning for of-friendship
μὲν ἔπαινος, ἔχθρας δὲ ψόγος.
indeed praise of-enmity but blame
βουλευόμενος παραδείγματα ποιοῦ τὰ παρεληλυθότα τῶν 34
deliberating examples make the past-things for-the
μελλόντων· τὸ γὰρ ἀφανὲς ἐκ τοῦ φανεροῦ ταχίστην
future-things the for unseen from the seen quickest
ἔχει τὴν διάγνωσιν. βουλεύου μὲν βραδέως, ἐπιτέλει δὲ
has the discernment deliberate indeed slowly accomplish but
ταχέως τὰ δόξαντα. ἡγοῦ κράτιστον εἶναι παρὰ μὲν
quickly the-things resolved think best to-be from indeed

τῶν θεῶν εὐτυχίαν, παρὰ δ' ἡμῶν αὐτῶν εὐβουλίαν.
the gods good-fortune from but us ourselves good-counsel
περὶ ὧν ἂν αἰσχύνῃ παρρησιάσασθαι, βούλῃ δέ τισι
about what — you-are-ashamed to-speak-freely you-wish but to-some
τῶν φίλων ἀνακοινώσασθαι, χρῶ τοῖς λόγοις ὡς περὶ
of-the friends to-communicate use the words as about
ἀλλοτρίου τοῦ πράγματος· οὕτω γὰρ τὴν ἐκείνων τε
another's the affair so for the their both
γνῶσιν αἰσθήσει, καὶ σεαυτὸν οὐ καταφανῆ ποιήσεις.
judgment you-will-perceive and yourself not evident you-will-make
35 ὅταν ὑπὲρ σεαυτοῦ μέλλῃς τινὶ συμβούλῳ χρῆσθαι,
whenever for yourself you-are-going some adviser to-use
σκόπει πρῶτον πῶς τὰ ἑαυτοῦ διῴκησεν· ὁ γὰρ κακῶς
consider first how the his-own-things he-managed the-one for badly
διανοηθεὶς περὶ τῶν οἰκείων οὐδέποτε καλῶς βουλεύσεται
having-thought about the own-things never well will-deliberate
περὶ τῶν ἀλλοτρίων. οὕτω δ' ἂν μάλιστα βουλεύεσθαι
about the others'-things so and — most to-deliberate
παροξυνθείης, εἰ τὰς συμφορὰς τὰς ἐκ τῆς ἀβουλίας
you-would-be-spurred if the misfortunes the from the ill-counsel
ἐπιβλέψειας· καὶ γὰρ τῆς ὑγιείας πλείστην ἐπιμέλειαν ἔχομεν,
you-should-look-at and for of-the health most care we-have
ὅταν τὰς λύπας τὰς ἐκ τῆς ἀρρωστίας ἀναμνησθῶμεν.
when the pains the from the sickness we-recall
36 μιμοῦ τὰ τῶν βασιλέων ἤθη καὶ δίωκε τὰ ἐκείνων
imitate the of-the kings characters and pursue the their
ἐπιτηδεύματα· δόξεις γὰρ αὐτοὺς ἀποδέχεσθαι καὶ
pursuits you-will-seem for them to-approve and
ζηλοῦν, ὥστε σοι συμβήσεται παρά τε τῷ πλήθει μᾶλλον
to-emulate so-that for-you it-will-happen among both the multitude more
εὐδοκιμεῖν καὶ τὴν παρ' ἐκείνων εὔνοιαν βεβαιοτέραν
to-be-well-thought-of and the from them goodwill firmer

ἔχειν. πείθου μὲν καὶ τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων
to-have obey indeed also the laws the by the kings
κειμένοις, ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων
laid-down strongest however law think the their
τρόπον. ὥσπερ γὰρ τὸν ἐν δημοκρατίᾳ πολιτευόμενον τὸ
character as for the-one in democracy living-as-citizen the
πλῆθος δεῖ θεραπεύειν, οὕτω καὶ τὸν ἐν μοναρχίᾳ
multitude it-is-necessary to-court so also the-one in monarchy
κατοικοῦντα τὸν βασιλέα προσήκει θαυμάζειν.
dwelling the king it-befits to-admire
εἰς ἀρχὴν κατασταθεὶς μηδενὶ χρῶ πονηρῷ πρὸς τὰς 37
into office having-been-appointed no-one use wicked for the
διοικήσεις· ὧν γὰρ ἂν ἐκεῖνος ἁμάρτῃ, σοὶ τὰς αἰτίας
administrations of-what for — he errs to-you the blames
ἀναθήσουσιν. ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου μὴ
they-will-attach from the public cares depart not
πλουσιώτερος ἀλλ' ἐνδοξότερος· πολλῶν γὰρ χρημάτων
richer but more-renowned than-much for money
κρειττων ὁ παρὰ τοῦ πλήθους ἔπαινος.
better the from the multitude praise
μηδενὶ πονηρῷ πράγματι μήτε παρίστασο μήτε συνηγόρει·
to-no wicked deed neither stand-by nor plead-for
δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν, οἷά περ ἂν
you-will-seem for also yourself such-things to-do as very —
τοῖς ἄλλοις πράττουσι βοηθῇς.
the others doing you-help
παρασκεύαζε σεαυτὸν πλεονεκτεῖν μὲν δύνασθαι, ἀνέχου 38
prepare yourself to-gain-advantage indeed to-be-able endure
δὲ τὸ ἴσον ἔχων, ἵνα δοκῇς ὀρέγεσθαι τῆς δικαιοσύνης
but the equal having so-that you-may-seem to-reach-for the justice
μὴ δι' ἀσθένειαν ἀλλὰ δι' ἐπιείκειαν. μᾶλλον ἀποδέχου
not through weakness but through fairness rather accept

δικαίαν πενίαν ἢ πλοῦτον ἄδικον· τοσούτῳ γὰρ κρείττων
just poverty than wealth unjust by-so-much for better
δικαιοσύνη χρημάτων, ὅσῳ τὰ μὲν ζῶντας μόνον
justice than-money by-as-much-as the-ones indeed living only
ὠφελεῖ, τὸ δὲ καὶ τελευτήσασι δόξαν παρασκευάζει,
benefits the-other but also having-died reputation provides
κἀκείνων μὲν τοῖς φαύλοις μέτεστι, τούτου δὲ τοῖς
and-of-those indeed the base share of-this but for-the
μοχθηροῖς ἀδύνατον μεταλαβεῖν.
wicked impossible to-partake
39 μηδένα ζήλου τῶν ἐξ ἀδικίας κερδαινόντων, ἀλλὰ
no-one emulate of-the-ones from injustice gaining but
μᾶλλον ἀποδέχου τοὺς μετὰ δικαιοσύνης ζημιωθέντας· οἱ
rather accept the-ones with justice having-lost the
γὰρ δίκαιοι τῶν ἀδίκων εἰ μηδὲν ἄλλο πλεονεκτοῦσιν,
for just than-the unjust if nothing else they-gain-advantage
ἀλλ᾽ οὖν ἐλπίσι γε σπουδαίαις ὑπερέχουσιν.
but anyway in-hopes at-least serious they-excel
40 πάντων μὲν ἐπιμελοῦ τῶν περὶ τὸν βίον, μάλιστα δὲ
all-things indeed care-for the-things about the life most but
τὴν σαυτοῦ φρόνησιν ἄσκει· μέγιστον γὰρ ἐν ἐλαχίστῳ
the your-own wisdom practice greatest for in least
νοῦς ἀγαθὸς ἐν ἀνθρώπου σώματι. πειρῶ τῷ μὲν
mind good in man's body try with-the indeed
σώματι εἶναι φιλόπονος, τῇ δὲ ψυχῇ φιλόσοφος, ἵνα
body to-be toil-loving with-the but soul wisdom-loving so-that
τῷ μὲν ἐπιτελεῖν δύνῃ τὰ δόξαντα, τῇ
with-the-one indeed to-accomplish you-may-be-able the-things resolved with-the-other
δὲ προορᾶν ἐπίστῃ τὰ συμφέροντα.
but to-foresee you-may-know-how the advantageous-things

πᾶν ὅ τι ἂν μέλλῃς ἐρεῖν, πρότερον ἐπισκόπει τῇ 41
everything what ever — you-are-going to-say first examine with-the
γνώμῃ· πολλοῖς γὰρ ἡ γλῶττα προτρέχει τῆς διανοίας. δύο
mind for-many for the tongue runs-ahead of-the thought two
ποιοῦ καιροὺς τοῦ λέγειν, ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ
make occasions of-the to-speak either about what you-know clearly or about
ὧν ἀναγκαῖον εἰπεῖν. ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς
what necessary to-speak in these for alone the speech than-the
σιγῆς κρείττων, ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾶν ἢ λέγειν.
silence better in but the others better to-be-silent than to-speak
νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον· οὕτω γὰρ 42
think nothing to-be of-the human-things firm so for
οὔτ' εὐτυχῶν ἔσει περιχαρὴς οὔτε δυστυχῶν περίλυπος.
neither faring-well you-will-be overjoyed nor faring-ill overgrieved
χαῖρε μὲν ἐπὶ τοῖς συμβαίνουσι τῶν ἀγαθῶν, λυποῦ δὲ
rejoice indeed at the-ones befalling of-the goods grieve but
μετρίως ἐπὶ τοῖς γιγνομένοις τῶν κακῶν, γίγνου δὲ τοῖς
moderately at the-ones happening of-the evils be and to-the
ἄλλοις μηδ' ἐν ἑτέροις ὢν κατάδηλος· ἄτοπον γὰρ τὴν
others not-even in others being evident strange for the
μὲν οὐσίαν ἐν ταῖς οἰκίαις ἀποκρύπτειν, τὴν δὲ διάνοιαν
indeed property in the houses to-hide the but mind
φανερὰν ἔχοντα περιπατεῖν.
visible having to-walk-about
μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον· δεῖ γὰρ εἶναι 43
more beware-of blame than danger it-is-necessary for to-be
φοβερὰν τοῖς μὲν φαύλοις τὴν τοῦ βίου τελευτήν, τοῖς
fearful to-the indeed base the of-the life end to-the
δὲ σπουδαίοις τὴν ἐν τῷ ζῆν ἀδοξίαν. μάλιστα μὲν
but serious the in the to-live disrepute most indeed
πειρῶ ζῆν κατὰ τὴν ἀσφάλειαν· ἐὰν δέ ποτέ σοι
try to-live according-to the safety if but ever to-you

συμβῇ κινδυνεύειν, ζήτει τὴν ἐκ τοῦ πολέμου σωτηρίαν
it-befall to-run-risk seek the from the war safety
μετὰ καλῆς δόξης, ἀλλὰ μὴ μετ᾽ αἰσχρᾶς φήμης· τὸ μὲν
with fine reputation but not with shameful report the indeed
γὰρ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινε, τὸ δὲ
for to-die of-all the destiny decreed the but
καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἀπένειμεν.
nobly to-die as-own to-the serious it-allotted
44 καὶ μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει
and not wonder if many of-the-things said not befit
σοι πρὸς τὴν νῦν παροῦσαν ἡλικίαν. οὐδὲ γὰρ ἐμὲ τοῦτο
you for the now present age not-even for me this
διέλαθεν· ἀλλὰ προειλόμην διὰ τῆς αὐτῆς πραγματείας
escaped but I-chose through the same treatise
ἅμα τοῦ τε παρόντος βίου συμβουλίαν ἐξενεγκεῖν
at-the-same-time of-the both present life counsel to-bring-out
καὶ τοῦ μέλλοντος χρόνου παράγγελμα καταλιπεῖν. τὴν
and of-the future time precept to-leave the
μὲν γὰρ τούτων χρείαν ῥᾳδίως εἰδήσεις, τὸν δὲ μετ᾽
indeed for of-these use easily you-will-know the-one but with
εὐνοίας συμβουλεύοντα χαλεπῶς εὑρήσεις. ὅπως οὖν
goodwill advising with-difficulty you-will-find so-that then
μὴ παρ᾽ ἑτέρου τὰ λοιπὰ ζητῇς, ἀλλ᾽ ἐντεῦθεν
not from another the remaining-things you-may-seek but from-here
ὥσπερ ἐκ ταμιείου προφέρῃς, ᾠήθην δεῖν μηδὲν
as from storehouse you-may-bring-forth I-thought to-be-necessary nothing
παραλιπεῖν ὧν ἔχω σοι συμβουλεύειν.
to-omit of-what I-have for-you to-advise
45 πολλὴν δ᾽ ἂν τοῖς θεοῖς χάριν σχοίην, εἰ μὴ
much and — to-the gods gratitude I-would-have if not
διαμάρτοιμι τῆς δόξης ἧς ἔχων περὶ σοῦ τυγχάνω.
I-should-be-disappointed of-the opinion which having about you I-happen

τῶν μὲν γὰρ ἄλλων τοὺς πλείστους εὑρήσομεν, ὥσπερ
of-the indeed for others the most we-shall-find as
τῶν σιτίων τοῖς ἡδίστοις μᾶλλον ἢ τοῖς ὑγιεινοτάτοις
of-the foods in-the sweetest rather than in-the most-wholesome
χαίροντας, οὕτω καὶ τῶν φίλων τοῖς συνεξαμαρτάνουσι
delighting so also of-the friends the-ones erring-with-them
πλησιάζοντας, ἀλλ᾽ οὐ τοῖς νουθετοῦσι. σὲ δὲ νομίζω
approaching but not the-ones admonishing you but I-think
τοὐναντίον τούτων ἐγνωκέναι, τεκμηρίῳ χρώμενος τῇ
the-opposite of-these to-have-resolved as-evidence using the
περὶ τὴν ἄλλην παιδείαν φιλοπονίᾳ· τὸν γὰρ αὑτῷ τὰ
about the other education industry the-one for himself the
βέλτιστα πράττειν ἐπιτάττοντα, τοῦτον εἰκὸς καὶ τῶν
best-things to-do enjoining this likely also of-the
ἄλλων τοὺς ἐπὶ τὴν ἀρετὴν παρακαλοῦντας ἀποδέχεσθαι.
others the-ones to the virtue summoning to-accept
μάλιστα δ᾽ ἂν παροξυνθείης ὀρέγεσθαι τῶν καλῶν ἔργων, εἰ 46
most and — you-would-be-spurred to-reach-for the fine deeds if
καταμάθοις ὅτι καὶ τὰς ἡδονὰς ἐκ τούτων μάλιστα γνησίως
you-should-learn that also the pleasures from these most genuinely
ἔχομεν. ἐν μὲν γὰρ τῷ ῥᾳθυμεῖν καὶ τὰς πλησμονὰς ἀγαπᾶν
we-have in indeed for the to-be-idle and the surfeits to-love
εὐθὺς αἱ λῦπαι ταῖς ἡδοναῖς παραπεπήγασι, τὸ δὲ περὶ τὴν
at-once the pains to-the pleasures are-fixed-beside the but about the
ἀρετὴν φιλοπονεῖν καὶ σωφρόνως τὸν αὑτοῦ βίον οἰκονομεῖν
virtue to-toil and temperately the his-own life to-manage
ἀεὶ τὰς τέρψεις εἰλικρινεῖς καὶ βεβαιοτέρας ἀποδίδωσι·
always the delights pure and firmer renders
κἀκεῖ μὲν πρότερον ἡσθέντες ὕστερον ἐλυπήθημεν, 47
and-there indeed first having-been-pleased later we-were-pained
ἐνταῦθα δὲ μετὰ τὰς λύπας τὰς ἡδονὰς ἔχομεν. ἐν πᾶσι
here but after the pains the pleasures we-have in all

δὲ τοῖς ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύομεν, ὡς τῆς
and the deeds not so the beginning we-remember as the
τελευτῆς αἴσθησιν λαμβάνομεν· τὰ γὰρ πλεῖστα τῶν
end perception we-take the for most of-the-things
περὶ τὸν βίον οὐ δι' αὐτὰ τὰ πράγματα ποιοῦμεν,
about the life not for-the-sake-of themselves the things we-do
ἀλλὰ τῶν ἀποβαινόντων ἕνεκεν διαπονοῦμεν.
but of-the outcomes for-the-sake we-labor
48 ἐνθυμοῦ δ' ὅτι τοῖς μὲν φαύλοις ἐνδέχεται τὰ τυχόντα
consider and that for-the indeed base it-is-allowed the-things chance
πράττειν· εὐθὺς γὰρ τοῦ βίου τοιαύτην πεποίηνται τὴν
to-do at-once for of-the life such they-have-made the
ὑπόθεσιν· τοῖς δὲ σπουδαίοις οὐχ οἷόν τε τῆς ἀρετῆς ἀμελεῖν
foundation for-the but serious not possible — the virtue to-neglect
διὰ τὸ πολλοὺς ἔχειν τοὺς ἐπιπλήττοντας. πάντες γὰρ
because-of the many to-have the-ones rebuking all for
μισοῦσιν οὐχ οὕτω τοὺς ἐξαμαρτάνοντας ὡς τοὺς ἐπιεικεῖς
hate not so the-ones erring as the-ones reasonable
μὲν φήσαντας εἶναι, μηδὲν δὲ τῶν τυχόντων διαφέροντας,
indeed having-claimed to-be in-nothing but than-the chance-ones differing
49 εἰκότως· ὅπου γὰρ τοὺς τῷ λόγῳ μόνον ψευδομένους
reasonably where for the-ones in-the word only lying
ἀποδοκιμάζομεν, ἦ πού γε τοὺς τῷ βίῳ παντὶ
we-reject surely somehow at-least the-ones in-the life whole
ἐλαττουμένους οὐ φαύλους εἶναι φήσομεν; δικαίως δ' ἂν τοὺς
falling-short not base to-be shall-we-say justly and — the
τοιούτους ὑπολάβοιμεν μὴ μόνον εἰς αὑτοὺς ἁμαρτάνειν,
such we-would-suppose not only against themselves to-err
ἀλλὰ καὶ τῆς τύχης εἶναι προδότας· ἡ μὲν γὰρ αὐτοῖς
but also of-the fortune to-be betrayers she indeed for to-them

χρήματα καὶ δόξαν καὶ φίλους ἐνεχείρισεν, οἱ δὲ σφᾶς
money and reputation and friends entrusted they but them-
αὐτοὺς ἀναξίους τῆς ὑπαρχούσης εὐδαιμονίας κατέστησαν.
-selves unworthy of-the existing happiness made
εἰ δὲ δεῖ θνητὸν ὄντα τῆς τῶν θεῶν στοχάσασθαι 50
if but it-is-necessary mortal being the of-the gods to-guess
διανοίας, ἡγοῦμαι κἀκείνους ἐπὶ τοῖς οἰκειοτάτοις μάλιστα
mind I-think they-too in the most-intimate most
δηλῶσαι πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς
to-have-shown how they-are-disposed toward the base and the
σπουδαίους τῶν ἀνθρώπων. Ζεὺς γὰρ Ἡρακλέα καὶ Τάνταλον
serious of-the men Zeus for Heracles and Tantalus
γεννήσας, ὡς οἱ μῦθοι λέγουσι καὶ πάντες πιστεύουσι,
having-begotten as the myths say and all believe
τὸν μὲν διὰ τὴν ἀρετὴν ἀθάνατον ἐποίησε, τὸν δὲ
the-one indeed because-of the virtue immortal made the-other but
διὰ τὴν κακίαν ταῖς μεγίσταις τιμωρίαις ἐκόλασεν.
because-of the wickedness with-the greatest punishments punished
οἷς δεῖ παραδείγμασι χρωμένους ὀρέγεσθαι τῆς 51
which it-is-necessary examples using to-reach-for the
καλοκαγαθίας, καὶ μὴ μόνον τοῖς ὑφ' ἡμῶν εἰρημένοις
nobility and not only by-the-things by us said
ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτιστα μανθάνειν,
to-abide but also of-the poets the best-things to-learn
καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν,
and of-the other sophists if anything useful they-have-said
ἀναγιγνώσκειν. ὥσπερ γὰρ τὴν μέλιτταν ὁρῶμεν ἐφ' ἅπαντα 52
to-read as for the bee we-see on all
μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἑκάστου δὲ τὰ
indeed the shoots settling from each but the
βέλτιστα λαμβάνουσαν, οὕτω δεῖ καὶ τοὺς παιδείας
best-things taking so it-is-necessary also the-ones education

ὀρεγομένους μηδενὸς μὲν ἀπείρως ἔχειν, πανταχόθεν δὲ
reaching-for of-nothing indeed inexperienced to-be from-everywhere but
τὰ χρήσιμα συλλέγειν. μόλις γὰρ ἄν τις ἐκ ταύτης
the useful-things to-gather with-difficulty for — anyone from this
τῆς ἐπιμελείας τὰς τῆς φύσεως ἁμαρτίας ἐπικρατήσειεν.
the care the of-the nature faults could-overcome
