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ΔΗΜΟΣΘΕΝΟΥΣ Ο ΠΕΡΙ ΤΗΣ
ΠΑΡΑΠΡΕΣΒΕΙΑΣ ΛΟΓΟΣ.

DEMOSTHENIS

DE

FALSA LEGATIONE.

BY

RICHARD SHILLETTO, M.A.

FELLOW OF PETERHOUSE, CAMBRIDGE.

FOURTH EDITION, CAREFULLY REVISED.

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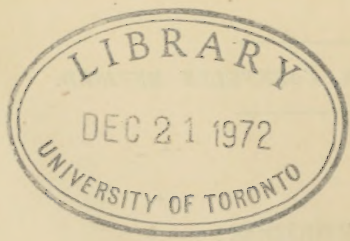
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TO THE
REVEREND R. W. EVANS, M.A.

VICAR OF HEVERSHAM, WESTMORELAND,
FORMERLY FELLOW AND TUTOR OF TRINITY COLLEGE, CAMBRIDGE.

MY DEAR SIR,

I am highly gratified in being permitted to dedicate this Volume to you, one of the most distinguished Pupils of our common Master, Samuel, sometime Lord Bishop of Lichfield.

I had the good fortune to commence my academical career under your Tuition before higher duties called you from Trinity College. My recollections of that period, and more enlarged experience since, assure me that I cannot usher this Edition into the world under more favourable auspices than the sanction of your name: and I most gladly embrace the opportunity now afforded me of expressing at once the high esteem which, in common with all, I entertain towards you, and my grateful sense of your unvaried kindness.

Believe me to remain,

My dear Sir,

Ever yours most faithfully,

RICHARD SHILLETO.

CAMBRIDGE,

November 28, 1844.

P R E F A C E.

AMONG many arbitrary laws enjoined by prescription, is the obligation of writing a Preface. I obey it the more willingly in the present instance, as I wish to give some explanation of a seeming inconsistency in writing notes in two languages.

I have long convinced myself that the affinity between the Greek tongue and our own is so much closer than that which the Latin bears to either, that I have frequently wondered why so few Scholars have broken through the usage of their forefathers, that a vast majority still continue to explain the Greek idioms and structure through a medium no longer necessary even for foreign readers. And surely one would hope it is from no fear of the cuckoo cry of some *δοκησίσοφοι*, that English note-writing produces slipshod and slovenly Scholars. If this charge has any foundation, it will equally apply to oral lectures in English, and Lexicons in English, and Grammars in English. Neither, one would fain believe, do they apprehend with the same worthies, that the cultivation of the Latin language is thereby neglected, as though we learnt our Latin style from the traditionary language of heavy and ponderous

Critics, and not from the sources of Classical authors, the well of Latin undefiled. Arnold in England and Heindorf¹ in Germany, either a host in himself, have, amongst others, broken through the trammels of writing commentaries in a hybrid dialect of a dead language. After forming the above expressed opinion, which I came to not without mature reflection, I proceeded some years ago to test it practically by writing notes to a once contemplated edition of a Greek Tragedy. Here I confess I was often perplexed: not that I found myself unable to express my thoughts clearly in my own language upon grammatical and otherwise exegetical matter: but I was sadly at fault on any point purely critical for words of a *technical* nature, if I may use the phrase, where the traditionary Latin of Scholars had created in a manner a vocabulary of its own. I accordingly, on some hundred lines of the Tragedy alluded to, wrote notes in both English and Latin: and the result to which after this process I came, was a deliberate persuasion that explanatory notes ought to be written in one's own language, critical in the Latin. How far I have accurately drawn the line between the two classes of notes in the edition now placed before the public, I will not venture to determine: but I can add that several of the notes written originally in Latin were, on second thoughts, rewritten in English, and *vice versa*. My time too has been far more limited than I could have wished. I was applied to

¹ In his admirable edition of Horace's Satires.

by Messrs Deighton to undertake this edition in the last week of June, and placed myself under an obligation, notwithstanding the most pressing and constant demands upon my time, to bring it out before the end of November, perfectly unconscious, being a complete tyro in publishing, of the arduous work I had before me. This may probably, with candid readers, excuse any mistakes of hurry and oversight: fundamental mistakes I have no right to ask forgiveness for: rather I desire strict enquiry, and fair, but unsparing criticism.

I have no time to enter into the merits of the several MSS. on which the text of Demosthenes is based¹. It is well known that the Parisian MS. S. (or Σ.) is acknowledged on all hands to be the best: and Bekker (according to the Zurich Editors) has corrected more than 3,000 passages in Demosthenes on its authority. With all deference to the Coryphæus of Critics, I have some misgivings whether he has not himself deferred to its unsupported authority sometimes too hastily, and I am not sure that I ought not more frequently to have, on such occasions, departed from his text. But the Zurich Editors would seem to have extended their regard for this MS. beyond the rational and calm esteem of unimpassioned Critics, and to have hugged it to their bosoms with the "prodigal devotedness" of a tender passion². It omits a word, and to their eye the word

¹ An explanation of the *symbols* used in recording various readings is given below.

² I transcribe the first para-

graph of their Preface: "Quæ Demosthenis vivi pectus adversum gravissimis vulneribus percutere non destiterat, fortuna

becomes at once an interpolation: it presents a new reading, and forthwith the old is condemned¹: grammar and sense may be violated by the novelty, but “Codex Parisiensis Σ.” is *unus instar omnium*.

Now I am not myself prepared to say: “Malo cum Codice Parisiensi Σ. errare quam, &c.” The MS. was undoubtedly transcribed by a learned, acute, and careful copyist: but I shrewdly suspect that his very learning and acuteness had led him occasionally to meddle with the text² (precisely as a modern Critic would do), and in other respects he shares in the common lot of humanity, and has not escaped oversights and slips of the pen. After the reader has perused the Critical Annotation of this edition, I shall feel mortified if he does not fall in with my opinion. I have invariably given (or at least in-

mortui memoriam pie coluit et illustravit. Demosthenis enim exemplum patriæ, libertatis, sanctissimorum omnium vindices generosissimi ad hunc usque diem admirabundi intuentur. Demosthenem quisquis eloquentiæ perfectæ formam animo comprehensam habet imitando exprimere studet, Demosthenis orationes etiam nunc fere omnes extant, Demosthenis denique superest Codex Parisiensis Σ.” So pure a specimen of bathos, one which will hardly be paralleled in the 19th century, surely must have sprung from the “seething brains” and “shaping fantasies” of the most romantic and chivalrous affection, which “sees Helen’s beauty in a brow of Egypt.”

¹ With the exception of such confusions as are found in all

MSS., e. g. $\bar{\alpha}\iota$ for $\bar{\epsilon}$, $\bar{\eta}$ for $\bar{\iota}$, and so forth.

² This opinion is held also by Professor W. Dindorf. [i. e. in the smaller Edition: “Quamquam caute illo libro utendum est, quippe doctas indoctasque grammaticorum manus non uno in loco experto.” (Praef. p. 1.) His general opinion of this MS. has been somewhat modified: for in his Oxford Edition (Praef. p. ix.) he writes: “Non dubitavi ad hujus potissimum Codicis auctoritatem oratoris verba exigere, et severiore quidem lege quam in Editione minore ante hos duodeviginti annos alio consilio suscepta feceram: quamquam cavendum ab altera parte fuit ne quæ huic Codici fides merito habetur in nimiam admirationem verteret.”]

tended to give) the readings of this MS.¹, and I venture to anticipate that I have reduced it from the giant dimensions, which the Zurich Editors have invested it with, to the ordinary proportions of full-grown stature.

The argument for the overwhelming ascendancy of this MS. is of course entirely drawn from internal evidence. Now that obviously is to be determined by critical judgment, and I leave the reader to draw his own opinion from my list of various readings in the *Annotatio Critica*. The Zurich Editors appear to lay some stress on the fact that this MS. records the number of lines² in which each oration was originally written, and hence infer that the speeches of Demosthenes were interpolated by the early grammarians, as the numbers do not tally with the received text of Demosthenes. But granting that the speeches have been interpolated (which by the way is not proved from this, unless we accede also to the obelisks of Aristarchus and others in commenting upon Homer), what follows? Certainly it is not a consequence that the copyist of the "Cod. Σ." has detected all the glosses, however "keen and finenosed" he was at hunting them out: for after my investigation of the MS. I am persuaded that I am no more begging the question when I affirm that the copyist acted on the emendatory principle in transcribing, than the Zurich Editors, who maintain that he transcribed from an older copy, not as yet adulterated.

¹ As also the various readings of Bekker's and the Zurich Editions.

² See p. 275 of this edition.

rated by the grammarians. Besides, the numbers are found in other MSS., as themselves bear witness, which MSS. however abound with the (supposed) interpolations.

Certain points on which I differ from Bekker (to whose text I have adhered as closely as possible) I proceed to enumerate. I have invariably written *αὐτῶν*, whenever the word referred either to the primary or secondary subject of the sentence. I have also written *τᾶλλα* (not *τᾶλλα*, which I do not understand), and in the termination of the infinitive of verbs in *-άω*, and in adverbs ending in *-ῆ* (as *πανταχῆ*), I have omitted *ī subscriptum*. On all these points I conceive I have good warrant.

The figures on the outer margin denote Reiske's pages; those on the inner the sections of Bekker's Oxford Edition. I have retained the latter, mainly because they are always quoted in Thirlwall's History of Greece, and should have cited passages from the other Orators in the same manner, had I not preferred to add to the paging of Stephens Reiske's¹ also, which, though omitted in the editions of Bekker and Dindorf, are generally referred to by German writers, e.g. Boeckh's Public Economy.

I have cited passages from the Tragedians and Aristophanes, according to Dindorf's *Poetae Scenici*.

The following "Elenchus Codicum" is taken from Bekker's and Reiske's editions. I have also received

¹ With the single exception of Isocrates [whom Reiske did not edit.]

some help from the Zurich edition, and I have adopted its *symbols* in noting down the various readings from the Parisian MSS. collated by Morell, and subsequently (but with less industry) by Lambinus.

ELENCHUS CODICUM¹.

F. Cod. Marcianus 416., membranaceus, forma maxima. Lectiones hujus Codicis proxime ad B. accedunt².

S. [Σ. Ed. Turic.] Parisiensis Regius 2934. (olim 125. et 2137.), membranaceus, forma maxima.

Y. (Υ. Ed. Turic.) Parisiensis Regius 2935. (olim 2819.), membranaceus, forma maxima.

Q. (Φ. Ed. Turic.), Marcianus 418., membranaceus, forma quadrata.

O. (Ω. Ed. Turic.) 43. Societatis Jesu Antverpiae, chartaceus, forma maxima. "Lectio (ait Bekk.) proxime accedit ad S."

k. Parisiensis Regius 2998. (olim 264. et 2766.), bombycinus, forma quadrata. Proxime accedit ad A¹.

r. Parisiensis Regius 2936. (olim 380. et 2118., inter Colbertinos 2796., in Catalogo Codicum Graecorum Nicolai Rodulphi Cardinalis 17.), membranaceus, forma maxima.

s. Parisiensis Regius 2940., bombycinus, forma quadrata. Eundem esse credunt quem *α*^m. appellamus, quanquam aliam Lambinus aliam Bekkerus nonnullis in locis lectionem enotarunt. Ceterum saepenumero cum k. et A¹. consentit.

t. Parisiensis Regius 2294., membranaceus.

¹ "Primae quidem classis unus superest Parisinus S.; secundae princeps est Marcianus Venetus (F) ejusque vel simillimi ei Codicis apographum in Bibliotheca Regia Monacensi asservatum (B); tertiae nullus

dum innotuit aut antiquior aut melior quam alius ejusdem Bibliothecae, olim Augustanus (A)." Dind. Praef. nov. Ed. [Oxon. MDCCCXLVI.] p. vi.

² Vid. Dind. ubi supr.

u. Parisiensis Coislinianus 324., chartaceus, forma maxima.

v. Parisiensis Coislinianus 339., membranaceus.

Hi a Bekkero collati sunt, q. v. Demosth. T. I. iii.—v.

A Reiskio collati sunt duo Augustani Codices, unus Bavaricus.

A¹. Augustanus primus, nunc Monacensis 483., “paene quadratus, spissus, totus membranaceus... exaratus saeculo, ut mihi videtur, X. aut XI. literis majoribus.” Reisk. T. I. p. LV. (Ed. *Schaeff.*).

A². Augustanus secundus, nunc Monacensis 441., chartaceus, forma maxima.

B. Bavaricus, nunc Monacensis 85., bombycinus, forma maxima. [Vid. ad F.]

Praeterea Lambinus contulit 8. Codices Parisienses: quos exemplum Ed. Turic. secuti α^m . β^m . γ^m . δ^m . ϵ^m . ζ^m . η^m . θ^m . nominavimus (m . notat *Morelium*, dum in vivis erat, typographum Editionis Lutetianae).

α^m .	Parisiensis Regius 2940. ¹	(Vid. ad s.)
β^m.	.....	2993.
γ^m.	.....	2938.
δ^m.	.....	2996.
ϵ^m.	.....	3000.
ζ^m.	.....	3001.
η^m.	.....	2999.
θ^m.	.....	3937.

¹ Teste Augero. Vid. Ed. Turic. Praef. Demosth. VII. nam aliter Taylori aetate dispositi sunt. Vid. App. Crit. T. I. p. 99. Quos ipse Taylor contulit,

quos ab aliis collatos memorat, quoniam negligentias scribit, ad ipsum ibidem 100—102. lectorem relego.

AS in preparing for the press my second issue of *Demosthenis de Falsa Legatione* I had before me Dindorf's Oxford Edition of our orator, so I have in revising the present had access to Bekker's stereotyped Edition¹, and to Voemel's *Orationes Demosthenis contra Aeschinem de Corona et de Falsa Legatione*, and have set down mainly, if not completely, the points of difference between these Editors and myself. Bekker follows more closely than he formerly did, but by no means blindly, the text as given by the Codex S., while Voemel scarcely ever departs from it². With due deference to these Critics, I confess I see no cause to modify my originally pronounced judgment of the Parisian Manuscript. I have not introduced much additional matter, my aim rather having been to carefully revise the former editions. I hope that I have so far been successful as to leave no considerable amount of corrigenda.

¹ Denoted BEKK. st.

² Voemel (p. 556) reminds me, with some degree of smartness, "Codices sunt non nume-

randi, sed ponderandi." I presume that I have weighed the MS. in an even balance, and occasionally found it wanting.

CAMBRIDGE,

October 26, 1864.

I HAVE very little to say in introducing this fourth edition. It contains a few fresh notes added sparingly, and somewhat enlarged indices. It gives on the outer margin beside Reiske's paging the sections of Bekker's stereotyped edition. It uses the same sections, when reference is made to passages cited from (other than this) speeches of Demosthenes. In quotations from the rest of the Orators—except Isocrates—it adds to the paging of Stephanus and Reiske the sections found in modern editions.

Several of these sheets had been struck off, when Mr Paley very kindly put into my hands his collation of a MS. found in the library bequeathed by the late Mr Kerrich to the University. Of this MS. Mr Paley has given already, in *Journal of Philology*, Vol. v., p. 28—31, a brief but by no means incomplete account. The only fact not mentioned that I think noteworthy is the copyist's love of unelided vowels. The instances of this are more numerous even than the instances of transposition of words. To Mr Paley's citation of variants I add one, which struck me much, *καιρὸν προεῖνται* for *καιροὶ προεῖνται* § 8. If this be taken, *προεῖνται* is

middle. But as at present Demosthenes is addressing Aeschines solely, the oratorical point, if meant, would be lost without the addition of οὐτοι. Though I hardly think so highly of the value of the MS. as Mr Paley does, I am sure he would oblige the critical world by publishing in the *Journal* a complete collation.

Some readers may naturally ask why on occasion of this re-issue I have once—and once only—noticed an edition of the Speech, which followed the publication of my third. To this question I have a straightforward answer.

I had been told that a considerable part of the volume alluded to was to be found in my own notes. I had no care to inquire into this matter. But when asked by my publishers to undertake the revision of my work in its present form, I became possessor of a copy of this contribution to the “*Catena Classicorum*.” My examination of the first sheet seemed to support the rumour which had reached me; and I confess that I thought it a work of supererogation to add to my other occupations the necessity of reading throughout a new English edition of a Speech on which I had spent—more or less—thirty years’ labour.

PETERHOUSE,

April 27, 1874.

Ο ΠΕΡΙ ΤΗΣ

ΠΑΡΑΠΡΕΣΒΕΙΑΣ

ΛΟΓΟΣ.

ΛΙΒΑΝΙΟΥ ὙΠΟΘΕΣΙΣ.

ΑΙΣΧΙΝΗΣ ἦν ἀνὴρ Ἀθηναῖος, υἱὸς Ἀτρομήτου καὶ Γλαυκοθέας, ἀμφοτέρων ἀδόξων, ὡς φησι Δημοσθένης· τὸν μὲν γὰρ γράμματα διδάσκοντα, τὴν δὲ καθαίρουσαν καὶ τελετάς τινας οὐ σπουδαίας τελουσάν φησι διαζῆν¹. παραδέδοται δὲ καὶ αὐτὸς ὁ Αἰσχίνης τραγωδιῶν τε ὑποκριτῆς γενόμενος καὶ γραμματεὺς τῆς πόλεως, ἣτις ἦν εὐτελής ὑπηρεσία. ὕστερον μέντοι τῶν ῥητόρων εἰς ἐγένετο, καὶ περὶ τῆς εἰρήνης πρὸς Φίλιππον ἐπρέσβευσεν. πολεμοῦντες γὰρ Ἀθηναῖοι Φιλίππῳ περὶ Ἀμφιπόλεως καὶ πολλὰ μὲν αὐτοὶ δεινὰ πάσχοντες δρῶντες δὲ οὐδὲν ἄξιον λόγου, ἐπέισθησαν ὑπὲρ εἰρήνης πρεσβεύσασθαι πρὸς Φίλιππον· πέμπουσι δὴ πρέσβεις δέκα τὸν ἀριθμὸν, ἐν οἷς Αἰσχίνης τε καὶ Δημοσθένης ἦσαν. δεξαμένου δὲ Φιλίππου τὰς διαλύσεις, πάλιν οἱ αὐτοὶ πρεσβεύουσι δεύτερον, ὅπως οἱ περὶ τῆς εἰρήνης ὅρκοι γένοιτο. περὶ δὲ

333. (1) ζῆν Cod. F. Sed illud valet "to get a living by." Soph. Philoct. 535, Arist. Avib. 1434, Plut. 906, Plat. III. de Legg. 679 Ἀ νομῆς γὰρ οὐκ ἦν σπάνις...

ἦ δὴ τὸ πλείστον διέζων ἐν τῷ τότε χρόνῳ. Quem locum exscripsi propter rariorem usum dativi, quum ἀφ' ἧς in more usurpetur.

ταῦτα τὰ πράγματα κατηγορεῖ ὁ Δημοσθένης Αἰσχίνου τρία· ὅτι Φιλοκράτους αἰσχρὰν καὶ ἀσύμφορον εἰρήνην γράφοντος συνεῖπεν αὐτῷ· ὅτι τοὺς χρόνους κατανόλωσε, παρ' ὃ συνέβη τὰ ἐν Θράκῃ διαφθαρῆναι· ὅτι ψευδῆ πρὸς Ἀθηναίους ἀπήγγειλε, παρ' ὃ συνέβη Φωκεῖς ἀπολέσθαι· εἶπε γάρ, φησὶν, ὅτι Φωκέας οὐκ ἀναιρήσει Φιλίππος, καὶ ἡμεῖς τοῦτω πιστεύσαντες 334 οὐκ ἐβοηθήσατε | τοῖς ἀνδράσιν. φησὶ δὲ ταῦτα πάντα ἐπὶ μισθῷ καὶ δώροις τὸν Αἰσχίνην κεκακουρηκέναι. ἢ στάσις περὶ οὐσίας, καὶ στοχαστική· ἢ δὲ κινήσις τῆς ἔχθρας λέγεται διὰ Τίμαρχον τὸν φίλον Δημοσθένους, ὃν ἠτίμωσεν Αἰσχίνης κατηγορήσας ὡς κακοῦ βίου, διότι πρὸς Πιπτάλακον τὸν ὀρνιθίαν, φησὶν, εἰσῆει εὐμορφος ὢν, ἐπὶ τῷ θεᾶσθαι τὰς μάχας τῶν ὀρνίθων, διαφθειρόμενον καὶ διαφθείροντα.

ἜΤΕΡΑ ὙΠΟΘΕΣΙΣ¹.

ΠΟΛΕΜΟΣ συνειστήκει Φιλίππῳ καὶ Ἀθηναίοις μακρός², ἐξ οὐπερ παραβὰς τὰς πρὸς αὐτοὺς συνθήκας ἔλαβε παρ' Ὀλυνθίων Ἀμφίπολιν, οὐσαν κτῆμα τῆς πόλεως· καὶ ἦν ὑπ' Ὀλυνθίοις καθ' ὃν καιρὸν ἀπέστησαν καὶ οἱ σίμμαχοι. συνειστήκει δὲ καὶ ἕτερος Φωκεῦσι πρὸς Θετταλοὺς καὶ Θηβαίους, τοῦτο μὲν περὶ τοῦ ἱεροῦ τοῦ Πυθοῦ πρὸς Θετταλοὺς, τοῦτο δὲ ὑπὲρ Ὀρχομενοῦ καὶ Κορωνείας πρὸς τοὺς Θηβαίους· εὐδῆλον γὰρ ἐκ τῆς ἱστορίας ὅτι τῶν μὲν παρείλοντο

334. (2) "The question (*status*) (Quintil. III. 6. 1) turns on the fact (*utrum sit necne*) and is conjectural." Vid. Ernest. Lex. Tech. Graec. in οὐσία, στοχασμός, στάσις. Cf. Argum. alt. p. 340, 15.—Exstat Hermogenis

liber περὶ στάσεων et singulare caput περὶ στοχασμοῦ.

334. (1) "Hoc argumento carent codices a Reiskio et Bekkero tractati. Habent alii, ab Taylora inspecti." DIND. (2) μικρὸς Codd. ad unum praeter

τὰς δύο πόλεις γειτνιώσας αὐτοῖς, Θετταλοὺς δὲ παρω-
 σάμενοι³ τὴν Ἀμφικτυονίαν, ἅτε ἐν μέσῃ Φωκίδι τῶν
 ἐν Δελφοῖς ἱερῶν ἰδρυμένων⁴. ἐπεὶ δὲ πολὺν χρόνον
 ἐπολέμησαν πρὸς ἑαυτοὺς Ἀθηναῖοι καὶ Φίλιππος, τῷ
 χρόνῳ τὴν εἰρήνην ἐκάτεροι ποιεῖν ἐβούλοντο, ἀλλ'
 ὁπότερος ταῦτα προβάλλοιτο, αἰσχύνην ἔχειν ἐνόμιζον.
 Ἀριστόδημος δὲ καὶ Νεοπτόλεμος | ὑποκριταὶ τρα- 335
 γωδίας ἐτύγχανον, οὗτοι διὰ τὴν οἰκείαν τέχνην ἄδειαν
 εἶχον ἀπιέναι, ὅπου⁵ ἂν βούλωνται, ἀλλὰ δὴ καὶ πρὸς
 πολεμίους. ἀπελθόντες οὖν οὗτοι εἰς τὴν Μακεδονίαν
 ἐπεδειξάντο τὴν οἰκείαν τέχνην, καὶ οὕτω φιλοφρόνως
 αὐτοὺς ἐδέξατο Φίλιππος, ὥστε πρὸς τοῖς ἄλλοις χρή-
 μασι καὶ ἄλλα ἐκ τῶν οἰκείων παρέιχεν αὐτοῖς. αἰσθό-
 μενος δὲ μελλόντων πρεσβεύεσθαι πρὸς αὐτὸν Φωκέων
 καὶ Θετταλῶν καὶ Θηβαίων, ἐβουλήθη τοὺς Ἀθηναίους
 ἐξαπατηῆσαι. καὶ ταύτης τῆς προφάσεως δραξάμενος
 Φίλιππος, ἀπολύων Ἀριστόδημον καὶ Νεοπτόλεμον,
 ἔλεγεν αὐτοῖς ὅτι φίλος εἰμὶ Ἀθηναίσις. συνέβη δὲ
 πάλιν τι τοιοῦτον γενέσθαι. Φρύνων τις Ἀθηναῖος
 ἀπιὼν Ὀλυμπίασι⁶ ἀγωνισόμενος ἢ θεασόμενος, ἐκρά-
 τήθη ὑπὸ τινῶν στρατιωτῶν τοῦ Φιλίππου ἐν ἱερο-
 μηνίᾳ, καὶ ἀφηρέθη πάντα τὰ αὐτοῦ. καὶ ἔλθων εἰς
 Ἀθήνας παρεκάλει τοὺς Ἀθηναίους, ἵνα χειροτονη-
 σωσιν αὐτὸν πρέσβευτήν, ὅπως ἀπελθὼν πρὸς Φίλιπ-
 πον λάβῃ ἅπερ ἀφηρέθη· καὶ πεισθέντες Ἀθηναῖοι
 ἐχειροτόνησαν αὐτὸν καὶ Κτησιφῶντα· καὶ ἐλθόντων
 αὐτῶν εἰς Μακεδονίαν φιλοφρόνως αὐτοὺς ἐδέξατο ὁ
 Φίλιππος, ὥστε καὶ τὰ ἀφαιρεθέντα ὑπὸ τῶν στρατιω-
 τῶν πάντα ἀποδοῦναι αὐτῷ καὶ ἐκ τῶν οἰκείων ἄλλα

a^m. Emendavit BEKK. (3)
 SCHAEFER laudat Demosth. III.
 Philipp. p. 119, 17 § 32. (4)
 ἰδρυμένην vulg. ante BEKK. "In-
 telligē quidquid sacrorum lo-

corum Delphis fuit," SCHAEFER.
 335. (5) "Rectius ὅποι"
 SCHAEF. (6) Ὀλυμπίασι BEKK.
 Ὀλυμπίασι BEKK. st.

ἐπιδούναι, καὶ ἀπολογεῖσθαι ὅτι ἡγνόνουν οἱ στρατιῶται ὅτι ἱερομηνία ἐστί. καὶ τούτοις πάλιν ὁμοίως ἔλεγεν ὡς φίλος εἰμὶ Ἀθηναίους. καὶ ἐλθόντες εἰς τὴν Ἀττικὴν τὰ αὐτὰ τοῖς ἄλλοις ἀπήγγειλαν. ταῦτα ἀκούσαντες Ἀθηναῖοι ἐβούλοντο μαθεῖν εἰ μετ' ἀληθείας εἰρήνην ἄγειν βούλεται Φίλιππος. καὶ δὴ χειροτο-
 336 νοῦσι | δέκα πρέσβεις. εἰσὶ δ' οὗτοι Κτησιφῶν, Ἀριστόδημος, Ἰατροκλῆς, Κίμων, Ναυσικλῆς, Δέρκυλλος⁷, Φρύνων, Φιλοκράτης, Αἰσχίνης, Δημοσθένης. πέμπουσι δὲ τούτους εἰς Μακεδονίαν, ἵνα μάθωσιν εἰ μετ' ἀληθείας βούλεται εἰρήνην ἄγειν ὁ Φίλιππος· καὶ εἰ ἀληθές ἐστιν, ἐνέγκαι παρ' αὐτοῦ πρέσβεις τοὺς ληψομένους τοὺς ὅρκους. ἀπελθόντων οὖν τῶν δέκα πρέσβειων, ὧν ἦν καὶ Δημοσθένης, ἤγαγον ἀπὸ τοῦ Φιλίππου τρεῖς πρέσβεις, Ἀντίπατρον Παρμενίωνα καὶ Εὐρύλοχον, ἰφείλουτας λαβεῖν τοὺς ὅρκους. συναγομένων δὲ τῶν συμμαχῶν τῶν Ἀθηναίων ἐπὶ τῷ παρασχεῖν τοὺς ὅρκους χρόνος παρήρχετο. καὶ γινώσκων τὴν φύσιν τοῦ Φιλίππου ὁ Δημοσθένης, ὡς αἰεὶ καταστρεφόμενος καὶ ἐπηρεάζοντας, λέγει τοῖς Ἀθηναίοις ταχέως δοῦναι τοὺς ὅρκους, καὶ μὴ παρόντος Κερσοβλέπτου ἔλεγε γὰρ ὅτι εἰς τὴν Θράκην ἀπερχομένων ἡμῶν παρέξει τοὺς ὅρκους ὁ Κερσοβλέπτης. ἰστέον δὲ ὅτι Δημοσθένης ἀπῆλθεν⁸ ἐν τῇ δευτέρᾳ πρεσβείᾳ διὰ τοιαύτην πρόφασιν· ἀπελθὼν γὰρ εἰς τὴν πρώτην πρεσβείαν εὗρεν ἐν Μακεδονίᾳ τινὰς τῶν Ἀθηναίων αἰχμαλώτους, καὶ ὑπέσχετο φέρειν ἐκ τῶν ἰδίων χρημάτων καὶ ῥύσασθαι αὐτούς, οὐκ ἐδύνατο δὲ τοῦτο ποιῆσαι, εἰ μὴ ἐν προσχήματι πρεσβευτοῦ. ἔλεγε δὲ τὴν πρεσβείαν ἀπελθεῖν πλῶν διὰ τὸ⁹ αὐτοὺς ταχέως

336. (7) "Immo Δέρκυλλος"
 Ed. Turic. Dem. 396 § 193
 ubi 2 Codd. Δέρκυλλος. Vid.
 Aristoph. Vesp. 78. (8) οὐκ ἀπ.

constanter Codd. Probabiliter
 SEAGER. οὐκ ἂν ἀπ. ἐν τῇ δ. π.
 εἰ μὴ διὰ τ. π. (9) διὰ τὸ. "for
 the sake of their...i.e. to the

ἀπελθεῖν· καὶ ὅπου ἂν ὄντα πύθωνται Φίλιππον, δεῖ αὐτοὺς ἀπελθεῖν καὶ ἐκεῖσε¹⁰ τοὺς ὄρκους λαβεῖν. οἱ δὲ μὴ¹¹ πεισθέντες πεζῇ ἀπήλθον, καὶ εἰς Μακεδονίαν ἀπελθόντες ἐκάθισαν ὅλους τρεῖς μῆνας, | ἕως οὐ πολλά 337 τῶν Ἀθηναίων χωρία καταστρέψας ὑπέστρεφε Φίλιππος, ἐν οἷς καὶ Κερσοβλέπτης. καὶ ἐλθὼν οὐκ εὐθὺς παρέσχεν αὐτοῖς τοὺς ὄρκους, ἀλλ' εἴλκυσεν¹² αὐτούς, ἕως ἠντρέπισε τὴν ἐπὶ Φωκέας στρατείαν, καί-τοι πρεσβευσαμένων πρὸς αὐτὸν Φωκέων περὶ διαλύσεως τοῦ πολέμου. καὶ ἐξελθόντος αὐτοῦ ἐπὶ τοὺς Φωκέας, ἀντὶ τοῦ παρασχεῖν ἐν ἱερῷ τοὺς ὄρκους ἐν πανδοχείῳ¹³ παρέσχε λέγων οὕτω “σπένδομαι Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμάχοις χωρὶς Ἀλέων¹⁴ καὶ Φωκέων.” ἔλεγε γὰρ ὅτι οἱ Ἀλεῖς ἐχθροὶ ἦσαν τῶν φίλων μου, τῶν Φαρσαλίων· Φωκεῦσι δὲ οὐ σπένδομαι, ἐπειδήπερ ἠσέβησαν εἰς τὸ ἱερόν. ἐλθούσης οὖν τῆς δευτέρας πρεσβείας εἰς τὴν Ἀττικὴν ὁ Δημοσθένης ἐστασίαζε, λέγων ὅτι οὐκ ἀρέσκει μοι τὰ ὑπὸ Φιλίππου δεδογμένα. ὁ δὲ Αἰσχίνης ἔλεγεν ὅτι ταῦτα εἶπε Φίλιππος ἐν τῷ φανερῷ ἐμοὶ δὲ εἶπεν εἰς τὸ οὖς ὅτι “πλὴν Ἀλέων καὶ Φωκέων εἶπον, ἵνα μὴ μαθόντες Θηβαῖοι παραφυλάξωνται· αὐτοὺς γὰρ εἰσερχόμενος ἀπολέσω, τούτους δὲ σώσω.” οἱ δὲ Ἀθηναῖοι πεισθέντες Αἰσχίνῃ ἐχειροτόνησαν τρίτην πρεσβείαν, βουλόμενοι μαθεῖν εἰ φυλάττει Φίλιππος τὰ ὑπ' Αἰσχίνου λεχθέντα. καὶ ἐξωμόσατο Δημοσθένης μήτε πρεσβεῦσαι μήτε κοινωνεῖν, εἴτε καλῶς εἴτε κακῶς πράξει ἢ

end that they might...” quae significatio praepositionis non abhorret a puriore saeculo. (10) Vix necesse est rescribas ἐκεῖσε καὶ in hujusmodi scriptore. (11) μὴ sequioris est Graecitatis (quae οὐ participio conjunctum fastidiose contemnit) ut καίτοι

(pro καίτερ) paullo infra.

337. (12) “distulit,” vid. SCHAEF. (13) Ἀττικὴ πανδοκεῖον ut Dem. p. 396 §175. Vid. Lob. ad Phryn. p. 307. (14) Ἀλέων et Ἀλεῖς ВЕКК. [et st.] qui in ipsa oratione spiritum asperum servat.

πρεσβεία. καὶ τότε φοβηθεῖς ὁ Αἰσχίνης, μήποτε
 μένων ὁ Δημοσθένης πέμψαι πείσει τὸν δῆμον τοῖς
 Φωκεῦσι βοήθειαν, προσεποιήσατο, ὡς λέγει Δημο-
 σθένης, ἀρρωστεῖν. καὶ τότε ὁ ἀδελφὸς αὐτοῦ Εὐνομος
 338 ἦλθεν ἔχων ἰατρὸν καὶ ὁμνῶν ὅτι ἀρρωστεῖ | Αἰσχί-
 νης. καὶ αὐτὸν τὸν Εὐνομον ἀντὶ τούτου ἐχειροτόνησεν
 ὁ δῆμος πρεσβευτήν. καὶ ἀπελθόντων τούτων τῶν
 πρέσβεων, ὡς κατέλαβον Εὐβοίαν, ἤκουσαν, ὅτι Φω-
 κέας κατεστρέψατο ὁ Φίλιππος, καὶ μετ' αἰσχίνης
 ὑπέστρεψαν. ἐλθούσης δὲ τῆς τρίτης πρεσβείας εἰς
 τὴν Ἀττικὴν Αἰσχίνης αὐτοχειροτόνητος πρεσβευτῆς
 ἀπῆλθε πρὸς Φίλιππον, ὡς λέγει Δημοσθένης.

Ἰστέον δὲ ἔτι μετὰ τὴν πρεσβείαν ἕκαστος τῶν
 πρέσβεων εὐθύνας ἐδίδου. καὶ ἡ μὲν πρώτη πρεσβεία
 παρέσχεν εὐθύνας οὕτω καλῶς, ὥστε τὸν Δημοσθένην
 γράψαι καλέσαι αὐτοὺς ἐπ' ἄριστον· ἔθος γὰρ ἦν τοῖς
 καλῶς πρεσβευσαμένους¹⁵ εἰς δημόσιον ἄριστον καλεῖ-
 σθαι. ἀποροῦσι δὲ τινες ὅτι¹⁶, εἰ ἡπίστατο Δημοσθένης
 ὅτι προδόται ἦσαν, διὰ τί ἐποίησεν αὐτοὺς κληθῆναι
 εἰς δημόσιον ἄριστον· καὶ λέγομεν ὅτι μετὰ τὸ ἄριστον
 ἔγνω τὸν σκοπὸν αὐτῶν. τῶν δὲ τῆς δευτέρας πρεσ-
 βείας μόνος ὁ Δημοσθένης δέδωκεν εὐθύνας. μέλλοντος
 δὲ τοῦ Αἰσχίνου παρέχειν ἐπέστη Τιμαρχος καὶ Δη-
 μοσθένης κατηγορήσοντες τούτου. καὶ ἤτησεν Αἰσχί-
 νης ἀνάκρισιν γενέσθαι, καὶ γενομένης ἀνακρίσεως
 ἔδειξε Τιμαρχον ἡταιρηκότα, καὶ ἐξέβαλον αὐτὸν·
 νόμος γὰρ ἦν τὸν ἡταιρηκότα μὴ πολιτεύεσθαι. εἶτα
 ἐπέστη κατηγορήσων ὁ Δημοσθένης. καὶ λέγουσί
 τινες, πῶς ἐνταῦθα μέμνηται τῆς τρίτης πρεσβείας;
 λέγομεν δ' ὅτι μετὰ τρία ἔτη τῆς γραφῆς εἰσῆλθεν

338. (15) "Debebat scribere
 πρεσβεύοντας" SCHARF. (16)
 Nota rariorem verborum struc-

turam ὅτι...διὰ τί. BEKK. [et
 st.] post ἄριστον interrogandi
 signum ponit.

ἔχων τὴν κατηγορίαν. γενομένης γὰρ τῆς δευτέρας πρεσβείας, μαθόντες οἱ Ἀθηναῖοι τὴν τῶν Φωκέων ἀπώλειαν, ἐσκευαγώγουν ἐκ τῶν ἀγρῶν καὶ ἐν | πολλῶ 339
 θορύβῳ ἦσαν· καὶ μετὰ τρία ἔτη εἰσῆλθεν ὁ Δημοσθένης κατηγορήσων Αἰσχίνου. καὶ κρίνει αὐτὸν διὰ δύο ἐγκλήματα, διὰ τὴν ἀπώλειαν τῶν Φωκέων καὶ διὰ δωροδοκίαν. ἰστέον δὲ ὅτι προηγούμενόν ἐστιν ἐγκλημα, ὅτι Φωκεῖς ἀπολώλασιν. πρὸς σύστασιν τούτου δεύτερον ἐνέκυψε ζήτημα, ὅτι ἐπὶ χρήμασιν Αἰσχίνῃ τοῦτο τετόλμηται, ὡς σύστασιν γίνεσθαι τοῦ προτέρου ἐγκλήματος τοῦ κατὰ Φωκέας. τεκμήρια ἐστὶ τοῦ πάλαι ταῦτα ἐσκευωρῆσθαι καὶ κατεσκευάσθαι, δι' ὧν ἅμα καὶ προαναιρεῖ τὸ χρῶμα¹⁷ Αἰσχίνου, καταφεύγοντος ἐπὶ ἄγνοίαν καὶ συγγνώμην. καὶ τούτων τὰ μὲν ἐκ τῶν παρειμένων εἴληφε, τὰ δὲ ἐκ τῶν πεπραγμένων. συνείπε γὰρ Φιλοκράτει ἄνευ Φωκέων γράφοντι τὴν εἰρήνην. οὐκ ἔλαβεν ὄρκους παρὰ Θεταλῶν συμμαχοῦντων Φιλίππῳ, οὐδ' οὐκ ἂν συνεστράτευσαν ἐπὶ Φωκέας, εἴπερ δεδωκότες ἦσαν τοὺς ὄρκους. ἐνέδωκε Φιλίππῳ χρόνον¹⁸ παρασκευάσασθαι τὴν ἐπὶ Φωκέας στρατείαν· διέτριψε γὰρ ἐκεῖνος τοὺς χρόνους ἐξεπίτηδες ἀναλίσκων, ἵνα μὴ περιπλεύσας ὁ δῆμος κλείσῃ τὰς Πύλας. ἐξηπάτησε τὴν πόλιν ἐπανελθῶν ἐπίτηδες διτταῖς ἐλπίσι, μιᾷ μὲν ὅτι ἀπολούνται Θηβαῖοι¹⁹, ἑτέρα δὲ ὅτι Φωκεῖς σωθήσονται, ὥστε μὴ ἐγγενέσθαι βουλεύεσθαι τι δεξιὸν ὑπὲρ Φωκέων· εἶπε γὰρ δεῖν Φιλίππῳ πιστεύειν· σώσειν γὰρ αὐτοὺς τῇ πόλει ἐπηγγεῖλατο. καὶ τοῦ μὲν προτέρου ταῦτα τεκμήρια· τοῦ δὲ δευτέρου τοῦ περὶ τῶν δώρων, ἐν ᾧ δαίκενται ὅτι χρήματα εἴληφεν Αἰσχίνης, ταῦτα τεκμή-

339. (17) τὸ χρῶμα (*color s. pigmentum* Quintil.) "colour, varnish, embellishment, colourable excuse." Vid. Ern. Lex.

Techn. Gr. (18) χρόνον emendant. (19) Θηβαῖαι om. Codd. praeter a^m.

ρια, ὧν ὁμοίως τὰ μὲν ἐκ τῶν παρειμένων ἐστί, τὰ δὲ ἐκ τῶν πεπραγμένων. οὐ μισεῖ Φίλιππον, καίπερ |
 340 ἔξαπατηθεὶς ἰπ' αὐτοῦ, ὡς φησι. συνεῖπε Φιλίππου γενέσθαι Ἀμφικτύονα, πρεσβευσαμένων περὶ αὐτοῦ τῶν Ἀμφικτυόνων. σύνεστιν ἀεὶ Φιλοκράτει χρήματα εἰληφότε. καλούμενος ἐπὶ μαρτυρίαν, ἠνίκα Ὑπερείδης εἰσήγγειλε Φιλοκράτην, παρῶν οὐκ ἐφθέγγετο. χειροτονηθεὶς πρεσβευτῆς ἐπὶ τὴν Φωκίδα πρὸς Φίλιππον ἐπὶ ταῖς ὑποσχέσεσιν ἀρρώστειν προσεποιήσατο. ἀλόντων Φωκέων μετὰ²⁰ τὴν ἐξωμοσίαν ἀχειροτόνητος πορεύεται, ὅτε καὶ φυλάξασθαι αὐτὸν ἐχρήν. ταῦτα τὰ τεκμήρια τοῦ δευτέρου λόγου. ἔστι δὲ τούτων τὸ ἰσχυρότατον, καὶ οὐ μάλιστα ἀντέχεται, ἢ ἐπαγγελία καὶ ἢ ὑπόσχεσις Αἰσχίνου ἢ περὶ Θηβαίων καὶ Φωκέων.

Ἡ μὲν ὑπόθεσις τοῦ λόγου στοχαστική· οὐ γὰρ συντρέχει τοῖς ἐγκαλουμένοις Αἰσχίνης, ἀλλ' ἀρνεῖται παντάπασι. τὸ δὲ εἶδος οἱ μὲν ἀπλοῦν²¹ νενομίκασιν, ὕλης πολλῆς ὡς ἐν ἀληθείᾳ συνδραμούσης²², οἱ δὲ συγκατασκευαζόμενον²³, δύο λαβόντες ἐγκλήματα, τὸ κατὰ Φωκέας καὶ Θράκην. Μένανδρος δὲ ἐμπίπτουτ'²⁴

340. (20) ἐπὶ libri et BEKK. μετὰ H. WOLF. BEKK. st. (21) ἀπλοῦν (sc. λόγον s. στοχασμὸν, neutiquam εἶδος, propter ἐμπίπτοντα) simplicem "quando factum disceptatur unicum et unica persona" G. LAUR. ad Hermog. de Stat. p. 30. (22) Vertit SCHAEF. "materia multa vere conspirante ut ἀπλοῦν haberi possit." (23) Hermog. de Stat. p. 37 συγκατασκευαζόμενος δὲ γίγνεται ὅταν τὰ σημεῖα τοῦ πράγματος δι' ἀλλήλων κατεσκευάζεται (immo κατασκευάζεται). "Quando copulantur casus sive controversiae mutuo se comprobantes, quarum altera ad alterius confirma-

tionem multum confert, corroborat, commonet et commovet." G. LAUR. (24) ἐμπίπτοντα. Vertunt "incidentia." Sed ad στοχασμὸν s. λόγον refertur. Hermog. p. 36 ὁ μὲν ἐμπίπτων (στοχασμὸς) γίγνεται ὅταν ἐν τῇ μεταθέσει τῆς αἰτίας ὀλόκληρόν τι ζήτημα ἐμπέση, καὶ ἀναγκαῖον γένηται καὶ αὐτὸ διελεῖν τελείως, h. e. "incidens interveniens, interposita in medio argumentationis," ut Ernesti Lexic. Techn. Graec. p. 319 qui parum recte συγκατασκευαζόμενος intelligit. — De Menandro ita Suid. Μένανδρος Λαοδικεὺς τῆς παρὰ Αἰκύφ τῷ ποταμῷ, σοφιστῆς. ἔγρα-

φησιν. εἴληπται δὲ ἐκ διαβολῆς τὸ προοίμιον δι' ὧν γὰρ αὐτὸν δεδιότα ποιεῖ καὶ δεόμενον, διὰ τούτων δείκνυσιν οὐ πᾶν τοῖς δικαίοις τεθαρρηκότα. καὶ ἅμα συγκρουστικὸν²⁵ ἂν εἴη τὸ νόημα ἐκ διαβολῆς τοῦ τε ἀντιδίκου καὶ τῶν συνηγέρων αὐτοῦ, οἷον τοῦ Εὐβούλου καὶ τῶν περὶ αὐτόν· αἰεὶ γὰρ ὁ Εὐβουλος ἐπολέμει τῷ Δημοσθένει ἀπὸ τῆς αἰτίας τῆς κατὰ Ἀρίσταρχον, ὡς ἔγνωμεν ἐν τῷ κατὰ Μειδίου.

ψεν ὑπομνήματα εἰς τὴν Ἑρμογένους τέχνην, καὶ Μινουκιανοῦ Προγυμνάσματα. Vixit exeunte saeculo tertio. Vid. Walz. Rhet. Graec. T. ix. p. xiv. seq. (25) συγκρουστικόν. "The design is to excite odium." Ita passim

συγκρούειν. Ceterum finis hujus argumenti nova manu scriptus videtur: cum eadem habeat Ulpianus (ad Prooem. Orationis), Codicis Augustani Scholium, et Cod. Bavar. Schol. ab ἡ ὑπόθεσις ...usque ad τὸ νόημα.

341

"Ὄση μὲν ὧ ἄνδρες Ἀθηναῖοι σπουδῇ περὶ τουτοῦ τὸν ἀγῶνα καὶ παραγγελία γέγονε, σχεδὸν οἶμαι πάντας ἡμῶς ἠσθῆσθαι ἑωρακότας ἄρτι τοὺς ὅτε ἐκληροῖσθε ἐνοχλοῦντας καὶ προσιόντας ἡμῖν. δεῖσομαι δὲ πάντων ἡμῶν, ἃ καὶ τοῖς μὴ δεηθεῖσι δίκαιόν ἐστιν ὑπάρχειν, μηδεμίαν μῆτε χάριν μῆτ' ἄνδρα ποιεῖσθαι

§ 1. ἑωρακότας libri. εω | ...αι (i. e. ἑωρακέναι) diserte Hyper. Euxen. col. 19. l. 25. ἑορακότας Y. DIND. VOEM. (quemadmodum certe scribunt Comici. Vid. Tyrwhitt. apud Kidd. ad Dawes. Misc. Crit. p. 379, 380). Μοχ προίοντας S. ἰδίων ante πλεονεξιῶν om. pr. S. Y. et Ed. TURIC. VOEM. Equidem duxi retinendum propter praeced. ὀλης τῆς πόλεως. συνῆγον pr. S. VOEMEL. nam "imperfectum aptius est de re solita." Itaque vertit *convocabant*. Sed *convocant* i. q. *convocare solent* (συνάγουσιν), aut *convocarunt* (συνήγαγον), locus flagitat.

The name by which this speech is known, DE FALSA LEGATIONE, is found in Cicer. Orat. 31, 111 'Multae sunt ejus orationes — variae, ut contra Aeschinem, *falsae legationis*.' It is usually cited by the Grammarians under the title ὁ κατ' Αἰσχίνου λόγος.

341. § 1. παραγγελία...ἐνοχλοῦντας.] Comp. Mid. p. 515 § 4 ὄσω πλείοσιν οὗτος ἡνὼ χληκε (*has bothered, teased, solicited*) καὶ παρήγγελκεν (*has canvassed*), where Bekk. Dind. and Ed. Turic. περιήγγελκεν from the Cod. S. and other MSS., but Buttm. and Schaef. retain παρήγγελκεν. The latter (besides this passage) refers to Dem. Prooem. 55 μὴ πάνυ δ' οἶοι τ' ἐνοχλεῖν καὶ παραγγέλλειν. See also παραγγελία p.

432 § 324. It may be added, that *παραγγέλλειν* does not occur in Demosthenes.—τοὺς... ἐνοχλοῦντας.] The separation of the article from the participle (the intervening words serving as a sort of epithet; comp. τῆς ὅπου βούλεσθε ὀλιγαρχίας Androt. p. 609 § 52, infr. § 30) is more remarkable in II. Philipp. p. 72 § 29 τοὺς, ὄτ' ἐγὼ γεγονυῖας ἤδη τῆς εἰρήνης ἀπὸ τῆς ὑστέρας ἤκων πρεσβείας τῆς ἐπὶ τοὺς ὄρκους, αἰσθόμενος φενακίζομένην τὴν πόλιν, προῦλεγον καὶ διεμαρτυρόμην καὶ οὐκ εἶων προέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας ὡς ἐγὼ μὲν ὑδὼρ πίνων εἰκότως δύσκολος καὶ δύστροπός εἰμι τις ἄνθρωπος.—μῆτε χάριν.] So in Mid. p. 515 § 3 πολλὰς δὲ δεήσεις καὶ χάριτας...ὑπομείνας. Comp. Mid. p. 586 § 225 μῆτε λειτουρ-

περὶ πλείονος ἢ τὸ δίκαιον καὶ τὸν ὄρκον ὃν εἰσελήλυθεν ὑμῶν ἕκαστος ὁμωμοκῶς, ἐνθυμουμένους ὅτι ταῦτα μὲν ἐστὶν ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως, αἱ δὲ τῶν παρακλήτων αὐταὶ δεήσεις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν ἕνεκα γίνονται, ἃς ἵνα κωλύθῃ οἱ νόμοι
 2 συνήγαγον ὑμᾶς, οὐχ ἵνα κυρίας τοῖς ἀδικούσι ποιῆτε. τοὺς μὲν οὖν ἄλλους, ὅσοι πρὸς τὰ κοινὰ δικαίως προσέρχονται, καὶ δεδωκίτες ὧσιν εὐθύνας, τὴν ἀειλογίαν ὀρώ προτεινομένους, τουτοῦ δ' Αἰσχίνην πολὺ τάναντία τοῦτου· πρὶν γὰρ εἰσελθεῖν εἰς ὑμᾶς καὶ λόγον δοῦναι τῶν πεπραγμένων τὸν μὲν ἀνήρηκε τῶν ἐπὶ τὰς εὐθύνας ἐλθόντων, τοῖς δ' ἀπειλεῖ περιουῶν, δεινότατον πάντων ἔθος εἰς τὴν πολιτείαν εἰσάγων καὶ ἀσυμφωτάτου ὑμῖν· εἰ γὰρ ὁ πράξας τι τῶν κοινῶν καὶ διοικήσας τῷ καθ' ἑαυτὸν φόβῳ καὶ μὴ τῷ δικαίῳ κατα-

§ 2. τοῦτου S.F.Y.r. τοῦτων vulg. et S. marg. Utravis lectio gen. neutr. est. αὐτοῦ post κατήγορον BEKK. DIND. [αὐτοῦ BEKK. st.].

γίας μὴτ' ἔλεον μὴτ' ἀνδρα μηδένα μὴτε τέχνην μηδεμίαν εὐρῆσθαι.—παρακλήτων.] Lat. *advocati*. Comp. de Coron. p. 275 § 143 οἱ ἐκ παρακλήσεως συγκαθήμενοι. Aeschin. F. L. § 183 p. 52 St. = 346 R. παρακαλῶ δὲ Εὐβουλον...συνήγορον.—*ἃς ἵνα κωλύθῃ...συνήγαγον.*] Observe the conjunctive after the aorist. Buttman's remarks on Plat. Crito, init. are applicable to this passage: "conjunctivum post praeterita poni, si res quae significatur eo adhuc durat." Translate: "in order to the prevention whereof the laws brought you together here."

§ 2. πρὸς τὰ κοινὰ προσέρχονται.] Compare Androt. p. 615 § 69 (or Timocr. p. 755 § 176), where I conceive Schaefer is wrong in considering προσέρχομαι = προσφέρομαι. Rather προσελήλυθε πρὸς ὑμᾶς = πεπολί-

τευται in the preceding sentence. So below p. 373 § 114 προσέλθη.—ἀειλογίαν.] i.e. τὸ ἀεὶ διδόναι λόγον, "the duty of always giving an answer when called to question, a perpetual responsibility." The word occurs in Eubulid. p. 1306 § 27 (and in this sense perhaps no where else) τὴν ἀειλογίαν παρέχειν.—τὸν μὲν ἀνήρηκε.] Timarchus, who had lost his franchise (*ἡτιμώθη*), having been prosecuted by Aeschines for unnatural crimes (*ἑταιρήσεως γραφή*).—ἀνήρηκε, "has put out of the way." The expression does not certainly warrant the idea that Timarchus had been put to death. See Mid. p. 548 § 105 ἐξόριστον ἀνηρῆσθαι, and below p. 432 § 325.—τῷ καθ' ἑαυτὸν φόβῳ.] Dobree refers to Mid. p. 555 § 124 οὐ δὴ δεῖ παροῦν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείρ-

342 σκευάσει μηδένα | εἶναι κατήγορον αὐτοῦ, παντάπασι
ἄκυροι πάντων ὑμεῖς γενήσεσθε.

Τὸ μὲν οὖν ἐξελέγχειν πολλὰ καὶ δεινὰ πεποη- 3
κότα τουτουὶ καὶ τῆς ἐσχάτης ὄντα τιμωρίας ἄξιον
θαρρῶ καὶ πᾶν πιστεύω· ὃ δὲ καίπερ ὑπειληφῶς
ταῦτα φοβοῦμαι, φράσω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύ-
ψομαι, ὅτι μοι δοκοῦσιν ἅπαντες οἱ παρ' ὑμῖν ἀγῶνες
οὐχ ἡττον ὢ ἄνδρες Ἀθηναῖοι τῶν καιρῶν ἢ τῶν πραγ-
μάτων εἶναι, καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν
πρεσβείαν πολὺν δέδοικα, μὴ τινα λήθην ἢ συνήθειαν
τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκειν. ὡς δὴ μοι δοκεῖτ' 4
ἂν ὅμως ἐκ τούτων καὶ γινῶναι τὰ δίκαια καὶ δικάσαι
νυνί, τοῖθ' ὑμῖν λέξω· εἰ σκέψασθε παρ' ὑμῖν αὐτοῖς,
ὢ ἄνδρες δικασταί, καὶ λογίσασθε τίνων προσήκει
τῇ πόλει λόγον παρὰ πρεσβευτοῦ λαβεῖν. πρῶτον μὲν
τοίνυν ὧν ἀπήγγειλε, δεῦτερον δὲ ὧν ἔπεισε, τρίτον δὲ

§ 3. ἐξελέγχειν vulg. ante BEKK. ἐξελέγξειν S. Q. ἐξελέγχειν
F. t. et B. Utra sane potior lectio difficilis est optio: quamquam
male me habet θαρρῶ τὸ ἐξελέγξειν. Cf. tamen Aphob. p. 844 § 2
τῷ ἐξελέγξειν πιστεύων, ubi ἐξελέγχειν pr. S. ἐμπεποιήκειν scripsi
post Markland. et Elmsl. ad Soph. Ajac. 278. (Mus. Crit. T. i. p.
356.) [Vid. App. A.] Vulg. ἐμπεποιήκει s. -κῆ· πεποιήκη pr. S. se-
quente (ut assolet) Ed. Turic.

§ 4. δοκοῖτ' multi Codd. solenni errore. Mox λέξω· σκέψασθε.....
καὶ λογίσασθε Ed. Turic. Speciosa sane lectio: cum praeter α^m
ε^m ζ^m σκέψασθε et λογίσασθαι (sic) praebeat S. quamquam fateor
nescio quid abrupti inesse locutioni nec constat ei in Cod. S. omis-
sum. [“εἰ σκέψασθε pr. S. pallido atramento, ἰ insertum est post
α.” VOEM.]

γοντα δέει καὶ φόβῳ τὸ δίκην ὧν
ἂν ἀδικηθῆ τις λαμβάνειν παρ'
αὐτοῦ ἄλλο τι χρὴ νομίζειν ποιεῖν
ἢ τὰς τῆς ἰσηγορίας καὶ τὰς τῆς
ἐλευθερίας ἡμῶν μετουσίας ἀφαι-
ρεῖσθαι.

342. § 3. “It strikes me
that all actions tried before you
pertain equally to times and
seasons as to facts, and that a
length of time has elapsed since
the embassy, I am afraid has
produced within you a forgetful-

ness of or a familiarity with his
crimes.” For the second em-
bassy left Athens April 346 B.C.
and this action was not brought
till August 343 B.C.

§ 4. ὅμως ἐκ τούτων.] “not-
withstanding, after all this.”
Comp. Eur. Med. 458 ὅμως δὲ
κάκ τῶνδ'. Soph. Trach. 1109
χειρώσομαι κάκ τῶνδε. Aesch.
Choeph. 340.—πρῶτον μὲν τοί-
νυν, κ.τ.λ.] An ambassador is
responsible (1.) for his reports

ὧν προσετάξατε αὐτῷ, μετὰ ταῦτα τῶν χρόνων, ἐφ'
 ἅπασι δὲ τούτοις, εἰ ἀδωροδοκῆτως ἢ μὴ πάντα ταῦτα
 5 πέπρακται. τί δὴ ποτε τούτων; ὅτι ἐκ μὲν τῶν ἀπαγ-
 γελιῶν τὸ βουλευσασθαι περὶ τῶν πραγμάτων ὑμῖν
 ἐστίν· ἂν μὲν οὖν ὧσιν ἀληθεῖς, τὰ δέοντα ἔγνωτε, ἂν
 δὲ μὴ τοιαῦται, τὰναντία. τὰς δὲ συμβουλίας πιστο-
 τέρας ὑπολαμβάνειν εἶναι τὰς τῶν πρέσβευων· ὡς γὰρ
 εἰδότες περὶ ὧν ἐπέμφθησαν ἀκούετε· οὐδὲν οὖν ἐξε-
 6 ἀσύμφορον ὑμῖν συμβεβουλευκώς. καὶ μὴν περὶ ὧν
 γε προσετάξατ' εἰπεῖν ἢ πρᾶξαι καὶ διαβρῆδην ἐψηφί-
 σασθε ποιῆσαι, προσήκει διωκτικῆν. εἶεν· τῶν δὲ
 δὴ χρόνων διὰ τί; ὅτι | πολλάκις ὧ ἄνδρες Ἀθηναῖοι 343
 συμβαίνει πολλῶν πραγμάτων καὶ μεγάλων καιρὸν ἐν
 βραχεῖ χρόνῳ γίνεσθαι, ὃν εἰάν τις ἐκὼν καθυφῆ τοῖς
 ἐναντίοις καὶ προδῶ, οὐδ' ἂν ὅτιοῦν ποιῆ πάλιν οἰός
 7 τ' ἔσται σῶσαι. ἀλλὰ μὴν ὑπὲρ γε τοῦ προῖκα ἢ μὴ,

§ 5. Inter ὁ et πρεσβευτῆς “in S. tres literae (aei, ut videtur) erasae. In marg. a m. sec. γρ. δίκαιός ἐστιν ὁ πρ.” DIND.

§ 6. “Supra ὧν in S. signum positum est ad quod refertur ἐπέμφθησαν, quod in marg. scriptum est. Tum post γε a m. antiqua insertum ἦ.” DIND. γ' ἢ VOEM. αὖ pro εἰάν S. et ED. TURIC. VOEMEL. BEKE. st.

upon his return from the embassy: (2.) for the advice he gives you and induces you to follow in consequence of his reports (συμβουλίας below): (3.) for his attention to your instructions: (4.) for the times and opportunities which he has wasted or improved: (5.) to crown all, for his corruption or integrity during his embassy.—*εἰ...πέπρακται.*] “if incorruptly or not all this has been done.” *πέπρακται* is not and cannot be active.

§ 5. τί δὴ ποτε τούτων;] i. e. προσήκει λόγου λαβεῖν.

§ 6. διαβρῆδην ἐψηφίσασθε.]

“You have expressly passed a resolution to that effect, you have set down in so many words in his written instructions.” Hence the common expression *παρὰ τὸ ψήφισμα πρεσβεῖεν*. I cannot conceive, after reading this speech, how it could have struck any one that the ambassadors had received no precise instructions.

343. § 7. ὑπὲρ γε τοῦ προῖκα ἢ μὴ.] “Moreover touching his having gone on the embassy with or without receiving a bribe.” About this use of *περὶ* or *ὑπὲρ* consult Bremi on I. Olynth. p. 14 § 19. (Schaeff. App. Crit. T. i.

τὸ μὲν ἐκ τούτων λαμβάνειν, ἐξ ὧν ἡ πόλις βλάπτεται, πάντες οἶδ' ὅτι φήσαιτ' ἂν εἶναι δεινὸν καὶ πολλῆς ὀργῆς ἄξιον. ὁ μὲντοι τὸν νόμον τιθεὶς οὐ διώρισε τοῦτο, ἀλλ' ἀπλῶς εἶπε μηδαμῶς δῶρα λαμβάνειν, ἠγούμενος, ὡς ἐμοὶ δοκεῖ, τὸν ἕπαξ λαβόντα καὶ διαφθαρέντα ὑπὸ χρημάτων οὐδὲ κριτῆν ἔτι τῶν συμφερόντων ἀσφαλῆ μένειν τῇ πόλει. ἂν μὲν τοίνυν ἐξ- 8
ελέγξω καὶ δείξω σαφῶς Αἰσχίνην τουτουὶ καὶ μηδὲν ἀληθὲς ἀπηγγεγκότα καὶ κεκωλυκότα ἐμοῦ τὸν δῆμον ἀκούσαι τἀληθῆ, καὶ πάντα τὰναντία τῶν συμφερόντων ὑμῖν συμβεβουλευκότα, καὶ μηδὲν ἂν προσετάξατε ἐν τῇ πρεσβείᾳ πεποικηκότα, καὶ ἀνηλωκότα τοῖς χρόνους ἐν οἷς πολλῶν καὶ μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει, καὶ πάντων τούτων δῶρα καὶ μισθοὺς εἰληφότα μετὰ Φιλοκράτους, καταψηφίσασθε αὐτοῦ καὶ δίκην ἀξίαν τῶν ἀδικημάτων λάβετε· ἂν δὲ μὴ δείξω ταῦτα ἢ μὴ πάντα, ἐμὲ μὲν φαῦλον ἠγείσθε, τουτουὶ δὲ ἄφετε.

Πολλὰ δὲ καὶ δεινὰ κατηγορεῖν ἔχων ἔτι πρὸς 9

§ 7. Pro εἶπε, ἀπέειπεν γρ. S. Y. Q. quod haud scio an reponendum.

§ 8. Post συμφερόντων om. ὑμῖν S. k. s. Ed. TURIC. VOEM. BEKK. st. ποιήσαντα S. Y. quod nemo opinor praeter Ed. TURIC. temere recepturus sit inter tot perfecta ἀπηγγεγκότα.....κεκωλυκότα.....συμβεβουλευκότα.....ἀνηλωκότα.....εἰληφότα. [Receperunt tamen VOEM. BEKK. st.] τοῦτον ult. lin. S. Y. Ed. TURIC. VOEM. DIND. BEKK. st.

p. 210.)—ἐκ τούτων...ἐξ ὧν neuter.

§ 8. ἂν δὲ μὴ δείξω...] "If I shall not prove these five points, or if I shall not prove every one of them, &c." Reiske, who enclosed ἢ μὴ in brackets, wonderfully lost sight of the force of the passage.

§ 9. Observe κατηγορεῖν used absolutely without a genitive. "Having yet many monstrous

charges to bring."—Dobr. Adv. I. i. p. 247 "quaero exemplum constructionis κατηγορεῖν cum accus. rei sine genit. personae," quoting however Arist. Ran. 996 δεινὰ γὰρ κατηγορήκεν. So Dem. Timocr. p. 765 § 212 ἐπειδὴ τὰλλα κατηγορήσεν, Andoc. Myst. § 7 p. 1 St.=3 R. πολλὰ καὶ δεινὰ κατηγορήσαντες. Auct. Alcib. i. 105 Α ἕτερα αὖ κατηγορήσω διανοήματα σὰ πρὸς αὐτὸν

τούτοις ἕτερα, ὧ ἀνδρες Ἀθηναῖοι, ἐξ ὧν οὐκ ἔσθ' ὅστις
 ἂν οὐκ εἰκότως μισήσειεν αὐτόν, βούλομαι πρὸ πάντων
 ὧν μέλλω λέγειν μνημονεύοντας ὑμῶν οἷδ' ὅτι τοὺς
 πολλοὺς ὑπομνήσαι εἰς τίνα τάξιν ἑαυτὸν ἔταξεν Αἰσ-
 χίνης ἐν τῇ πολιτείᾳ τὸ πρῶτον καὶ τίνας λόγους κατὰ
 τοῦ Φιλίππου δημηγορεῖν ᾤετο | δεῖν, ἵν' εἰδῆθ' ὅτι 344
 τοῖς ὑφ' ἑαυτοῦ πεπραγμένοις καὶ δεδημηγορημένοις ἐν
 10 ἀρχῇ μάλιστα ἐξελεγχθήσεται δῶρα ἔχων. ἔστι τοίνυν

§ 9. εἰς (post ὑπομνήσαι) om. S. VOEM. BEKK. st. Utrumque
 probum. Post ἐν ἀρχῇ vulg. τούτοις μάλιστα πάντων sed τούτοις
 om. F. S. [“τούτοις a m. sec. in marg. habet S.” DIND.] Y. Q. t. u.
 πάντων om. F. S. Y. Q. O. s.

σέ. It is curious to observe a
 difficulty which Heindorf felt
 on a passage (not altogether dis-
 similar) in Plat. Theaet. 206 E
 μὴ τοίνυν ῥαδίως καταγιγνώσκω-
 μεν τὸ μηδὲν εἰρηκέναι τὸν ἀπο-
 φηνάμενον ἐπιστήμην δ νῦν σκοπ-
 οῦμεν. His note is, “In his aut
 τοῦ μηδὲν εἰρηκέναι (this is palpa-
 bly wrong) aut τοῦ ἀποφηνάμενου
 scribendum putabo, donec cer-
 tum aliquod aliunde exemplum
 structuræ hujus καταγιγνώσκειν
 τινά τι prolatum videro.” Trans-
 late: “Let us not be too ready
 to pronounce this judgement,
 that the man who defined ἐπι-
 στήμη to be what we are now
 considering has talked idly.”
 —βούλομαι.] “I wish before
 all that I am going to say,
 though the majority of you I
 am certain (οἷδ' ὅτι, see Mat-
 thiae, § 624) remember it, to re-
 mind you under what party in
 politics Aeschines in his early
 career ranked himself.” For
 this sense of πολιτεία, compare
 particularly Dem. de Coron. p.
 257 § 93 ἢ προαίρεσις ἢ ἐμὴ καὶ
 ἡ πολιτεία.

344. § 9. ὑφ' ἑαυτοῦ.] This
 construction is found §§ 29, 109,
 127, 173, 331 (where obviously

τῶν ὑμῖν πεπιστευμένων would
 have been obscure). The more
 usual construction after passive
perfects is the *dative*, “quod in
 Tironum gratiam dictum velim.”
 —ἐν ἀρχῇ is to be joined with
 the preceding participles, “his
 actions and speeches in the out-
 set of his political life.”

§ 10. “He then [τοίνυν an-
 swering to our *enclitic* “then,”
 or *colloquial* “well then,” whence
 its two distinct usages as a par-
 ticle of *inference* (*therefore*) or
continuation (*moreover, further-
 more*) depend] was the man who
 first...and who taking with him
 Ischander...came before the
 Boule...and induced you to send
 ...and reported subsequently on
 his return from Arcadia...and
 made a long story (διεξιῶν), &c.”
 That this is the connection of
 the members of this sentence is
 so obvious, that there is great
 room for wonder how Reiske
 could possibly wish to omit καὶ
 before ἀπαγγέλλων.—“[Ισχαν-
 δρον.] “Ischander son of Neop-
 tolemus.” Dobr. Adv. Vol. i. p.
 543 “Ischander of Neoptole-
 mus’ company.” I am not per-
 suaded of the ellipse, nor does
 it appear necessarily from the

οὗτος ὁ πρῶτος Ἀθηναίων αἰσθόμενος Φίλιππον, ὡς τότε δημηγορῶν ἔφη, ἐπιβουλεύοντα τοῖς Ἑλλησι καὶ διαφθειρόντά τινας τῶν ἐν Ἀρκαδίᾳ προεστηκότων, καὶ ἔχων Ἰσχανδρον τὸν Νεοπτολέμου δευτεραγωνιστὴν προσιῶν μὲν τῇ βουλῇ προσιῶν δὲ τῷ δήμῳ περὶ τούτων, καὶ πείσας ὑμᾶς πανταχοῖ πρέσβεις πέμψαι τοὺς συνάξοντας δεῦρο τοὺς βουλευσομένους περὶ τοῦ πρὸς Φίλιππον πολέμου, καὶ ἀπαγγέλλων μετὰ ταύθ' ἠῶν ἐξ Ἀρκαδίας τοὺς καλοὺς ἐκείνους καὶ μακροὺς λόγους, οὓς ἐν τοῖς μυρίοις ἐν Μεγάλῃ πόλει πρὸς Ἱερώνυμον τὸν ὑπὲρ Φιλίππου λέγοντα ὑπὲρ ὑμῶν ἔφη δεδημηγορηκέσθαι, καὶ διεξιᾶν ἡλίκα τὴν Ἑλλάδα πᾶσαν, οὐχὶ τὰς ἰδίας ἀδικοῦσι μόνον πατρίδας οἱ δωροδοκοῦντες καὶ χρήματα λαμβάνοντες παρὰ Φιλίππου. ἐπειδὴ τοίνυν ταῦτα πολιτευομένου τούτου τότε καὶ τοῦτο τὸ δεῖγμα ἐξενηνοχότος περὶ αὐτοῦ, τοὺς περὶ

§ 10. πανταχοῖ. Ita S. πανταχοῦ F. Y. Q. t. v. πανταχῆ α^m et A¹ seq. REISK. lectio haud temere repudianda: quae ut ipsa satis aptum sensum praebet (in every direction) ita haud scio an pedestris oratio maluerit πανταχόσε, οὐδαμόσε, &c., prae altera forma quae in -οῖ exit.

§ 11. ἐξιῶν pr. S. ΔΙ facile omisso post ΑΙ. καὶ χρήματα λαμβάνοντες delet Cobet. Var. Lect. p. 347, et ad Hyperid. Funebr. p. 39 "insulsum additamentum" "futile interpretamentum." Credat ipse, non ego.

word δευτεραγωνιστὴν that Ischander was himself a player, though Photius: Ἰσχανδρος: τραγικός ὑποκριτής. See Thirlw. v. 326, where Grysar's punctuation Ἰσχανδρον, τὸν Νεοπτ. δευτεραγωνιστὴν, is mentioned with disapprobation. [Thirlwall's note is rewritten in the 8vo. edition. See on § 346.] Ischander had been sent by the Attic party in Arcadia. See p. 438 § 346.— πείσας, κ.τ.λ.] Eubulus proposed this measure, p. 438 § 347. The embassy was sent about the time of the capture of Olynthus, at

the close of 347 B.C. See the story of Aeschines' return p. 439.

§ 11. Ἱερώνυμον.] Mentioned in the list of Arcadian traitors by Dem. de Coron. p. 324 § 295. Harpocrat. Ἱερώνυμος Μεγαλοπολίτης, οὗ μνημονεύει Δημοσθένης ἐν τῷ κατ' Αἰσχίνου. ὅτι δ' οὗτος ἦν τῶν Μακεδονιζόντων μάλιστα καὶ Θεόπομπος εἶρηκεν ἐν τῇ πεντηκοστῇ πρώτῃ.

§ 12. τὸ δεῖγμα κ.τ.λ.] The same expression occurs frequently in Demosthenes, e.g. Mid. p. 573 § 183. So τηλικαύτας μαρ-

τῆς εἰρήνης πρέσβεις πέμπειν ὡς Φίλιππον ἐπέισθητε ὑπ' Ἀριστοδήμου καὶ Νεοπτολέμου καὶ Κτησιφῶντος καὶ τῶν ἄλλων τῶν ἐκεῖθεν ἀπαγγελλόντων οὐδ' ὀτιοῦν ἰγίες, γίγνεται τῶν πρέσβειων τούτων εἰς καὶ οὗτος, οὐχ ὡς τῶν ἀποδωσομένων τὰ ὑμέτερα οὐδ' ὡς τῶν πεπιστευκότων τῷ Φιλίππῳ, ἀλλ' ὡς τῶν φυλαξόντων τοὺς ἄλλους· διὰ γὰρ τοὺς προειρημένους λόγους καὶ τὴν πρὸς τὸν Φίλιππον ἀπέχθειαν ταύτην εἰκότως
 13 περὶ αὐτοῦ πάντες εἴχετε τὴν δόξαν. προσελθὼν τοίνυν ἐμοὶ μετὰ ταῦτα συνετάττετο κοινῇ | πρεσβεύειν, καὶ 345 ὅπως τὸν μιαρὸν καὶ ἀναιδῆ φυλάξομεν ἀμφότεροι, τὸν Φιλοκράτην, πολλὰ παρεκελεύσατο. καὶ μέχρι τοῦ δεῦρ' ἐπανελθεῖν ἀπὸ τῆς πρώτης πρεσβείας ἐμὲ γοῦν, ᾧ ἄνδρες Ἀθηναῖοι, διεφθαρμένος καὶ πεπρακῶς
 14 ἑαυτὸν ἐλάνθανεν. χωρὶς γὰρ τῶν ἄλλων ὦν, ὅπερ εἶπον, εἰρήκει πρότερον, ἀναστὰς τῇ προτέρᾳ τῶν ἐκ-

§ 14. ὦπερ S. ["sed ὦν ὅπερ a m. sec." DIND.] Q. scilicet litera a omissa. — "προειρήκει margo Q. et a m. tertia S." DIND. — Lectionem haudquaquam spernendam praebent S. Y. Q. O. r. t. u. v. et correctus k. προτεραιά. Constat enim hodie προτεραιά ἐκκλησία Graece dici, cum Thucyd. v. 46 diserte τῇ ὑστεραία ἐκκλησίᾳ. [Negat pro solita arrogantia Cobet. var. lect. p. 246.] Interpretare his "concione quae crastino die habetur." Itaque haud cunctanter

τυρίας ἐξενηνοχῶς I. contr. Stephan. p. 1125 § 80. — Ἀριστοδήμου] Demosthenes, it is said (Aeschin. p. 30 St. = 200 ... 203 R. Cp. the entire passage for its straightforward historic sketch, and see Thirlw. v. p. 333), himself proposed as βουλευτής to crown Aristodemus for his services, and to send envoys to the cities where he was engaged to act, to obtain release from the penalties under which he was bound to appear on the stage. — οὐχ ὡς τῶν ἀποδωσομένων] "not with the idea that he was one of the party who

would sell your interests, or had put confidence in Philip, but who would watch the rest." This first embassy, called also ἡ περὶ τῆς εἰρήνης, set out in Febr. 346 B.C. The rapidity of their journey is graphically described p. 392 §§ 180, 181. Aeschines has detailed the proceedings of this embassy circumstantially, ubi supr.

345. § 14. I do not understand Voemel's note. He states that I defend "vulgatum" (?). I was explaining a supposed reading, τῇ προτεραιά ἐκκλησίᾳ. He appears to agree with my

κλησιῶν, ἐν αἷς περὶ τῆς εἰρήνης ἐβουλευέσθε, ἤρξατο ἀρχὴν, ἣν ἐγὼ καὶ τοῖς ῥήμασιν οἶμαι τοῖς αὐτοῖς οἷσπερ οὗτος εἶπεν ἐν ὑμῖν ἀπομνημονεύσειν. “εἰ πάνυ πολὺν” 15
 (Bekk. e. l. st.) ἔφη “χρόνου ἐσκόπει Φιλοκράτης, ὧ ἄνδρες Ἀθηναῖοι, πῶς ἂν ἄριστα ἐναντιωθῆῃ τῇ εἰρήνῃ, οὐκ ἂν αὐτὸν ἄμεινον εὐρεῖν οἶμαι ἢ τοιαῦτα γράφοντα. ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται, οἰδέποτ’ ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει, εἰρήνην μέντοι φημὶ δεῖν ποιεῖσθαι.” καὶ τοιούτους 15
 15 τινὰς εἶπε βραχεῖς καὶ μετρίους λόγους. ἑ δὲ ταῦτ’ 16 εἰπὼν τῇ προτεραίᾳ πάντων ἀκούοιτων ὑμῶν, εἰς τὴν ὑστεραίαν, ἐν ἣ τὴν εἰρήνην ἔδει κυροῦσθαι, ἐμοῦ τῶ

reposuerim τῇ προτεραίᾳ ἐκκλησίᾳ (προτέρα ἐκκλησία a^m) si var. lect. ἐν ἡ Codd. bonae notae praeberent: τῇ προτεραίᾳ τῶν ἐκκ. laud item: quam lectionem aliud quid sonare nisi “pridie quam duae conciones haberentur,” vix ausim dicere. Id vero hujus loci non est. Ceterum vid. ad § 16.

§ 15. ἂν post πῶς om. pr. S. quod recte se habet si in *directa oratione* πῶς ἐναντιωθῶ cogitetur. Ceterum πῶς non nisi S. Q. Vulg. ὅπως.

§ 16. προτεραι (sic) S. [“προτεραία a m. tert.” DIND.] et Aug.

rendering “concio quae crastino die habetur.” He shews that the two assemblies were held on consecutive days. Why then, if the Court is reminded of “the former of two assemblies,” may the Court not be reminded of “the assembly held on the former of the two days”?—ἀπομνημονεύσειν usually in the sense of “remembering a grudge against one.” So Aeschin. Timarch. § 111 p. 15 St.=129 R. and de Coron. § 208 p. 83 St.=600 R. Aristot. Nic. Ethic. iv. 8, = 3 § 30 says of the high-minded man: οὐδὲ μνησικακος· οὐ γὰρ μεγαλοψύχου τὸ ἀπομνημονεύειν, ἄλλως τε καὶ κακά. For the other signification “to repeat by memory,” comp. Aesch. de Coron. § 16 p.

56=403, and § 57 p. 61=444.

§ 15. ταύτην τὴν εἰρ.] “This peace, this which Philocrates advises, such a peace as this.” τὴν τοιαύτην might have been used with very slight difference of meaning. For this use of οὗτος comp. Dem. de Coron. p. 285 § 173, p. 320 § 282 (where some MSS. read τοιούτος). So τίς is used as ποῖος. Soph. Trach. 307, Dem. Pantaenet. p. 982 § 54 λέγε δὴ μοι τὰς μαρτυρίας, τίς ἐγὼ... ἄνθρωπος... εἰμὶ. Τοιοῦτος... ἐγὼ, κ.τ.λ. and adv. Boeot. de Nomin. p. 1002 § 25 τίς ἦν χρηματιστής ὁ πατήρ, “what sort of an economist.”—συμβουλεύσαιμι τῇ πόλει are to be joined.—μετρίους: ἡγουν ἐπιεικεῖς, φιλανθρώπους. ULPIAN. See § 117.

§ 16. τῶ τῶν συμμαχῶν δόγ-

τῶν συμμάχων συνηγοροῦντος δόγματι καὶ τὴν εἰρήνην
 ὅπως ἴση καὶ δικαία γένηται πράττοντος, καὶ ὑμῶν
 βουλομένων ταῦτα καὶ οὐδὲ φωνὴν ἐθελόντων ἀκούειν
 τοῦ καταπτύστου Φιλοκράτους, ἀναστὰς ἐδημηγόρει
 17 καὶ συνηγόρει ἐκείνῳ πολλῶν ἀξίους, ὃ Ζεῦ καὶ πάντες 16
 θεοί, θανάτων λόγους, ὡς οὔτε τῶν προγόνων ὑμᾶς
 μεμνήσθαι δέοι οὔτε τῶν τὰ τρόπαια καὶ τὰς ναυμαχίας
 λεγόντων ἀνέχεσθαι, νόμον τε θήσειν καὶ γράψειν
 μηδενὶ τῶν Ἑλλήνων ὑμᾶς βοηθεῖν, ὃς ἂν μὴ πρότερος
 βεβοηθηκῶς ὑμῖν ᾗ. | καὶ ταῦθ' ὁ σχέτλιος καὶ ἀναιδής 346

(teste TAYLOR. nam tacet REISK.) Vid. ad § 14. προτέρα VOEM. προτεραία recte recentiores in Andocid. p. 33 St.=127 R. Thucyd. I. 44 γενομένης καὶ δις ἐκκλησίας...τῇ μὲν προτέρα...τῇ δὲ ὑστεραία.—γενήσεται F. Q. r. et vulg. ante BEKK. usitatio sane locutio. κείνῳ contra libros VOEM. "Secum habeat." κείνῳ potuit Orator Atticus dicere.

§ 17. τούτου τότε F. Q. O. t. u. v. et a m. sec. S.

ματι.] What were the terms of this resolution (called also δόγμα συνέδρων, i. e. of the delegates from the several allied states present at Athens) may be gathered from Aeschines, § 60 p. 35 St.=240 R. They proposed to wait till the arrival of the ambassadors whom Athens had sent for from the allies, and then to negotiate respecting peace with Philip. Yet Demosthenes, we are informed (§ 61 p. 36 St.=241 R. foll.), not only refused to wait, but introduced a ψήφισμα treating of alliance as well as peace with Philip. "The proceedings of the two assemblies on the 18th and 19th (Elaphebolion) are so distorted by the contradictory statements of the rival orators, that it is hardly possible to discover the real course of the debates, or the precise nature of the questions which were agitated—each represents himself as support-

ing, and the other as opposing, the proposition of the allies. The truth evidently lies between them, but apparently more on the side of Aeschines." Thirlw. v. 353, 354. Schaefer's translation of συμμ. δόγμα (on 385, 25), decretum de sociis, is obviously wrong.

§ 17. According to his own statement, which bears internal evidence of truth, Aeschines has been greatly misrepresented. He advised his countrymen to remember their forefathers' achievements at Marathon, Salamis, and Plataea, but at the same time warned them against imitating their errors, and that ill-timed love of strife (τὰ ἀμαρτήματα καὶ τὴν ἀκαιρον φιλονεικίαν), which led them to the fatal Sicilian expedition in aid of the Leontines. See § 74 foll. p. 37, 38 St.=253, 254 R. That Aeschines speaks the truth may be inferred from the words of

οὗτος ἔτολμα λέγειν ἐφεστηκότων τῶν πρέσβειων καὶ ἀκούοντων, οὓς ἀπὸ τῶν Ἑλλήνων μετεπέμψασθε ὑπὸ τοῦτου πεισθέντες, ὅτ' οὐπω πεπρακὸς αὐτὸν ἦν.

- 17 Ὀν μὲν οὖν τρόπον, ὧ ἄνδρες Ἀθηναῖοι, χειροτο- 18
νησάντων ὑμῶν ἐπὶ τοὺς ὄρκους αὐτὸν πάλιν τοὺς τε
χρόνους κατέτριψε καὶ τὰ πράγματα πόντ' ἔλυμήνατο
τὰ τῆς πόλεως, καὶ ὕσαι περὶ τούτων ἐμοὶ πρὸς τοῦτον
ἀπέχθεται συνέβησαν βουλομένῳ κωλύειν, ἀντίκα ἀκού-
σεσθε. ἀλλ' ἐπειδὴ πάλιν ἤκομεν ἐκ τῆς πρεσβείας 19
ταύτης τῆς ἐπὶ τοὺς ὄρκους, ἥσπερ εἰσὶν αἱ νῦν εὐθῦναι,

§ 18. τὰ ante τῆς πόλεως om. S. Y. et Ed. TURIC. BEKK. st. male. — ἀντίκα δὴ μάλα γρ. S. Q. Sane frequentior locutio, quanquam altera occurrit ap. Nostr. p. 240 § 42; p. 500 § 143; p. 723 § 72; p. 1104 § 11, alibi. Notatu dignius quod haec oratio bis praebet ἀντίκα δὴ, p. 378 § 131 (ubi δὴ μάλα γρ. S. Q. probante SCHAEF.), p. 394 § 188. ἀντίκα μάλα Timocr. p. 735 § 111 (ubi ἀντίκα δὴ μάλα F. v.), Plat. Protag. 318 B (ubi μάλα om. pauci libri), Xen. Oecon. xv. 7.

§ 19. εὐθῦναι Ed. TURIC. DIND. VOEM. BEKK. st. sc. ex singulari εὐθῦνα. Sed ex εὐθύνη recte formatur εὐθῦναι, εὐθῦνα autem et

Demosthenes, μηδεὶ τῶν Ἑλλήνων βοηθεῖν ὅς ἂν μὴ πρότερος βεβωηθηκὼς ὑμῶν ᾗ.

346. § 17. ἐφεστ. τῶν πρ.] There appears good ground for doubting this assertion. See Aesch. § 59 p. 35 St. = 238 R. and Demosthenes himself de Coron. 233 § 23 οὔτε γὰρ ἦν πρεσβεία πρὸς οὐδένας ἀπεσταλή- μένη τότε τῶν Ἑλλήνων. "Scilicet eo tempore, quo de pace ineunda Athenienses ex altero Philocratis psephismate deliberabant, nulla legatio ad Graecos missa est, sed paulo ante, hieme ejusdem anni, cujus vere prima ad Philippum legatio abiit. Demosthenes igitur in egregio illo loco sophisticè abutitur veritate." Boehnecke's *Forschungen*, p. 379, n. 3. Whether Aeschines spoke at all on the second day

is questionable. See Aeschin. p. 36 St. = 242-245 R. who affirms that according to the decree of Demosthenes, *no speaking was allowed, but only voting*. See Thirlw. v. 355, n. 1.

§ 18. χειροτονησάντων ἐπὶ τοῖς ὄρκους] i.e. the second embassy sent to receive the ratification of the treaty from Philip and his allies. The peace of Philocrates was debated and passed during the two assemblies held on Elaphebolion 18th and 19th (March 19th and 20th) and the second embassy left Athens on Munychion 3rd (April 2nd), and returned in a little more than two months.

§ 19. εὐθῦναι.] In most instances public officers had to render their accounts within thirty days after the expiration

οὔτε μικρὸν οὔτε μέγα οἶδ' ὅτιοῦν εὐρημένοι τῶν ὄτε
 τὴν εἰρήνην ἐποιεῖσθε λεχθέντων καὶ προσδοκηθέντων,
 ἀλλὰ πάντ' ἐξηπατημένοι, καὶ τούτων ἕτερ' αὐθις αὐ
 πεπραχότων καὶ παρ' αὐτὸ τὸ ψήφισμα πεπρεσβευ-
 κότων, προσῆμεν τῇ βουλῇ. καὶ ταυτὶ πολλοὶ συνί- 18
 σασιν, ἃ μέλλω λέγειν· τὸ γὰρ βουλευτήριον μεστὸν
 20 ἦν ἰδιωτῶν. παρελθὼν δ' ἐγὼ πάντα τὰληθῆ πρὸς τὴν
 βουλὴν ἀπήγγειλα, καὶ κατηγορήσα τούτων, καὶ ἀνη-
 ριθμησάμην ἀπὸ τῶν πρώτων ἐλπίδων ἐκείνων ὧν ὁ

εὐθύνη promisee videntur Graeci usurpasse. Vid. Schaefer. App. Crit. ad p. 17. 15, 717, 20, et J. Wordsw. *Philol. Mus.* Vol. i. p. 222, 253. [*εὐθύνη* Aeschin. § 17, p. 56 St. = 405 R. *εὐθύνην* Lys. xxv. p. 174 § 30 St. = 781 R. In Aristot. *Rhet.* iii. 10 § 7 ad extr. tres Bekkeriani Codd. dant *εὐθύνη*, unus *εὐθυνα*.] Ceterum vulg. ante ΒΕΚΚ. *εὐθύναι* quod nihili est. — *ἐξηπατηθέντων* (facili errore propter praec. *προσδοκηθέντων*) S. ["Vulgatum a m. sec. in marg. S." DIND.] Simili lapsu idem Cod. § 20 Ἀριστοφῶν superscr. tamen *Κτησιφῶν*. Μοχ παρὰ τὸ ψ. ΒΕΚΚ. DIND. cum Codd. F. Q. t. u. v. § 20. καὶ om. ED. TURIC. VOEM. sed in γρ. habet etiam S. Μοχ προήκασι γρ. S. Q. (*συνήκας* libri in *Fragm. Diphili* ap. Athen.

of office. In the case of ambassadors, it is obvious that this limit of time must generally require extension; for how could it be ascertained, till subsequent results had proved it, whether their conduct had been beneficial or disadvantageous to their country? On *εὐθύνη*, see *Dict. Antiq.* p. 401. — *εὐρημένοι* (not, *having found*, but) *having earned*, as in the common phrases, *εὐρίσκεσθαι ἀτέλειαν, ὄνομα, δόξαν*. — *τούτων* Aeschines and his colleagues on the embassy. — *συνίσασιν* "have been eye-witnesses, know it from their own personal observation." See Reiske or Wolf on *Leptin.* 461, 2 οὔτε οἶδα οὔτε σύννοιδα (I have neither heard nor seen). *Comp. Dem. Mid.* p. 559 § 136 *τις ὑμῶν ἐμοί τι σύννοιδε τοιοῦτον; τίς ὑμῶν ἐμέ ταῦθ' ἐώρακε*

ποιούντα; consult also Buttm. *Ind.* — *ἰδιωτῶν* of course "spectators," persons not *βουλευταί*. Aeschin. de *Coron.* § 125 p. 71 St. = 516 R. *μεταστησάμενος τοὺς ἰδιώτας* (*having ordered strangers to withdraw*). How Voemel (*Prol. ad Orat. de Pace* p. 267 quoted by Thirlw. v. 363) could translate these words *referta imperitis senatoribus*, I cannot understand. No doubt *ιδιώτης* is frequently opposed to *δεινὸς λέγειν* (e. g. *Andr.* p. 604 § 37); but here is no opposition of the kind. ὙΛPIAN. *τὴν ἐπιθυμίαν αἰνίττεται τοῦ μαθεῖν· οὐ γὰρ ἀνέμειναν τὴν ἐκκλησίαν κατὰ τὸ ἔθος, ἀλλ' ἀνεμίχθησαν οἱ ἰδιῶται τοῖς βουλευταῖς*.

§ 20. *ἐλπίδων ὧν ἀπήγγειλαν*] "The hopes which they created by their reports." — *ἀναρτωμέ-*

Κτησίφων καὶ ὁ Ἀριστόδημος ἀπήγγειλαν πρὸς ὑμᾶς, καὶ μετὰ ταῦθ', ὅτε τὴν εἰρήνην ἐποιεῖσθε, ἃ οὗτος ἐδημηγόρησε, καὶ εἰς ἃ προήχασι τὴν πόλιν, καὶ περὶ τῶν ἵπολοιπῶν (ταῦτα δ' ἦν Φωκεῖς καὶ Πύλαι) μὴ προέσθαι συνεβούλευον μηδὲ ταῦτ' ἀπαρτῶμένους ἐλπίσιν ἐξ ἐλπίδων καὶ ὑποσχέσεσιν εἰς
 19 τοῦσχατον ἐλθεῖν τὰ πράγματ' εἶσαι. καὶ ἔπεισα
 347 ταῦτα τὴν βουλὴν. | ἐπειδὴ δὲ ἦκεν ἡ ἐκκλησία καὶ 21 πρὸς ὑμᾶς ἔδει λέγειν, παρελθὼν Λίσχίνης οὕτοσι πρῶτος ἡμῶν ἀπάντων (καὶ πρὸς Διὸς καὶ θεῶν πειρῶσθε συνδιαμνημονεύειν, ἂν ἀληθῆ λέγω· τὰ γὰρ πάντα τὰ πράγματα λυμηνάμενα ὑμῶν καὶ διαφθείραντα ὅλως ταῦτ' ἐστὶν ἤδη) τοῦ μὲν ἀπαγγέλλειν τι τῶν πεπερσεβευμένων ἢ περὶ τῶν ἐν τῇ βουλῇ ῥηθέντων, εἰ ἄρα ἡμφισβήτει μὴ ἀληθῆ λέγειν ἐμέ, μνησθῆναι πάμπληθες ἀπέσχευ, εἶπε δὲ τοιοῦτους λόγους καὶ τηλικαῦτα καὶ τοιαῦτ' ἔχοντας ἀγαθὰ, ὥσθ' ἅπαντας ὑμᾶς λαβὼν
 20 ὄχρητο. ἔφη γὰρ ἦκεν πεπεικῶς Φίλιππον ἅπανθ' ὅσα 22

VI. p. 228 B.) Raro reperias aut ἀγήσοχα (Epist. [Phil.] ap. Dem. pro Ctesiph. p. 238 § 39, et Psephism. p. 249 § 73) aut ἦχα (Auct. Aristog. I. p. 772 § 8) συνῆχας Xen. Memor. iv. 2, 8. Vid. Buttm. *Irr. Verbs*, p. 7. *Transl.* Phrynich. p. 121, et ibi Lobeck. Post ἐλπίσιν tres literae erasae in S.

§ 21. εἰ ἐ^m A² glossa manifesta. Schaefer. vertit *num.* Intelligere potius *an* ut in locutionibus *dubito an, haud scio an*, de qua re alibi dicturus sum. τὰ post πράγματα (repetita se. ult. syll.) S. Y. O. — ἡμφισβήτει VOEMEL. ἡμφισβ. libri. [Vid. Cobet. *Nov. Lect.* p. 157, p. 430.] τοιαῦτ' S. Y. Q. k. s. A¹. A². Vulg. ante ΒΕΚΚ. τοσαῦτα. Utrumque satis recte dici probat haec Oratio exemplis multis quae enumerare supersedeo.

νοὺς ἐλπίσιν, κ.τ.λ. "hanging upon hopes after hopes and promises."

347. § 21. ταῦτ' ἐστὶν ἤδη] The collocation of ἤδη is striking: "For that which has ruined all your affairs and entirely destroyed them, that we have now at length arrived at."—

πάμπληθες: παντελῶς, ὅλως. ULIAN. "Raro dicitur adverbialiter." SCHAEFER.

§ 22. Comp. Aeschin. p. 43, 44 St. = 289—293 R. — Aeschines somewhat trips in this point of his defence, endeavouring to shew that he had held out no promises, but merely acted the

συμφέρεϊ τῇ πόλει, καὶ περὶ τῶν ἐν Ἀμφικτύοι καὶ περὶ τῶν ἄλλων ὑπάντων, καὶ διεξῆλθε λόγον μακρὸν ὑμῶν, ὃν κατὰ Θηβαίων εἰπεῖν πρὸς Φίλιππον ἔφη, καὶ τὰ κεφάλαια ἀπήγγειλε πρὸς ὑμᾶς, καὶ ἀπελογίζετο ἐκ τῶν ἑαυτῷ πεπρεσβευμένων δυοῖν ἢ τριῶν ἡμέρων ὑμᾶς, μένοντας οἴκοι καὶ οὐ στρατευομένους οὐδ' ἐνοχλουμένους, Θήβας μὲν πολιορκουμένας αὐτὰς καθ' αὐτὰς χωρὶς τῆς ἄλλης Βοιωτίας ἀκούσεσθαι, Θεσπιάς 21
 23 δὲ καὶ Πλαταιὰς οἰκίζομένας, τῷ θεῷ δὲ τὰ χρήματα εἰσπραττόμενα οὐ παρὰ Φωκῶν ἀλλὰ παρὰ Θηβαίων τῶν βουλευσάντων τὴν κατάληψιν τοῦ ἱεροῦ διδάσκειν γὰρ αὐτὸς ἔφη τὸν Φίλιππον ὅτι οὐδὲν ἦπτον ἡσεβήκασιν οἱ βεβουλευκότες τῶν ταῖς χερσὶ πραξάντων, καὶ διὰ ταῦτα χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκη-
 24 ρυχένας. ἀκούειν δὲ καὶ τῶν Εὐβοέων ἐνίων ἔφη 22

§ 22. ἀπήγγελλε S. Y. ED. TURIC. DIND. VOEMEL. BEKK. st. Sed aorist. opinor melior. — δεῖν BEKK. quanquam δυοῖν S. Y. O. k. t. u. v. α^m. B. [δυοῖν BEKK. st.]

part of a faithful ambassador in relating all reports which he had heard from others. ταῦτα οὐκ ἀπαγγεῖλαι ἀλλ' ὑποσχέσθαι μέ φησιν... ταῦτα οὐ διηγῆσασθαί με φησίν, ἀλλ' ἐπηγγέλλεται τὴν Εὐβοίαν παραδώσειν, ἐγὼ δὲ ὑπελήφειν δεῖν τὴν πόλιν τὴν ὑπὲρ τῶν ὄλων μέλλουσαν βουλεύεσθαι μηδεὸς λόγου Ἑλληνικοῦ ἀνήκοον εἶναι. See Thirlw. v. 363, 364. The substance of the speech delivered by Aeschines at Philip's court is found in p. 43 St. = 283-288 R.

§ 23. βουλευσάντων τὴν κ.] Aeschines can hardly have charged the Thebans with plotting the seizure of the temple, though they had no doubt subsequently used the sacred treasures: neither is any mention of this in the abstract which Aeschines gives of his speech. Demosthenes, it would seem, is

here guilty of misrepresentation. — διδάσκειν.] In the *direct. orat.* Aeschines would have said διδάσκω τὸν Φ. and in the next paragraph ἀκούω τῶν Εὐβοέων. So SCHAEFER. ἀκούειν however is less singular than διδάσκειν, for it is constantly used where we might expect ἀκήκοα, e. g. Plat. Gorg. 470 D ΠΩΛ. Ἀρχέλαον δῆπου τοῦτον τὸν Περδίκκου ὄρα's ἄρχοντα Μακεδονίας; ΣΩΚΡ. εἰ δὲ μή, ἀλλ' ἀκούω γε—(Have you ever seen . . . No, but I have heard of him). Comp. 503 C Θεμιστοκλέα οὐκ ἀκούεις (with Heindorf's note). Comp. *audire* in Latin. Liv. xxi. 20, Tacit. Ann. iii. 16. [Madv. ad Cicer. de Fin. iv. 22, 61.]

§ 24. τῶν Εὐβοέων ἐνίων] Cleocharēs of Chalcis. See Aeschin. § 120 p. 44 St. = 290 R. — πεφοβημένων καὶ τεταραγμένων.]

πεφοβημένων καὶ τεταραγμένων τὴν πρὸς τὴν πόλιν
οἰκειότητα Φιλίππῳ γεγενημένην, ὅτι “οὐ λελήθατε
348 ἡμᾶς, ὦ ἄνδρες | πρέσβεις, ἐφ’ οἷς πεποιήσθε τὴν εἰρή-
νην πρὸς Φίλιππον, οὐδ’ ἀγνοοῦμεν ὅτι ὑμεῖς μὲν
Ἀμφίπολιν δεδώκατ’ ἐκείνῳ, Φίλιππος δ’ ὑμῶν Εὐβοίαν
ἠμολόγηκε παραδώσειν.” εἶναι μέντοι τι καὶ ἄλλο 25
διωκόμενον αὐτῷ, οὐ μὴν πῶ τοῦτο βούλεσθαι λέγειν
καὶ γὰρ οὐκ ἐβουλεύετο τινὰς αὐτῷ τῶν συμπρέσβεων.
23 ὑπηνίττετο δ’ οὔτω καὶ παρεδήλου τὸν Ὠρωπὸν. εὐδο-
κιμῶν δ’ ἐπὶ τοῖσις εἰκίτως, καὶ δοκῶν καὶ ῥήτωρ
ἄριστος εἶναι καὶ ἀνὴρ θαυμαστός, κατέβη μάλα σεμ-
νῶς. ἀναστὰς δ’ ἐγὼ ταῦτά τε οἶκ’ ἔφην εἶδέναι, καὶ 26
ἐπειρώμην τι λέγειν τούτων ὧν εἰς τὴν βουλὴν ἀπήγ-

§ 24. καὶ λεγόντων ante ὅτι add. vulg. ante BEKK.—“orationem gravant intolerabiliter” SCHAEF. qui recte monet proximum ὅτι pendere ab infinitivo ἀκούειν. Mox ἐφ’ οἷς om. S. sed habet in marg. Si al. libr. astipularentur, ut in abrupto genere sermonis, haud magnopere desideres quanquam οὐ δ’ (pro οὐκ) ἀγνοοῦμεν ὅτι videtur ob stare.

348. § 25. Post μέντοι, τι om. S. Y. O. t. u. v. VOEM. Pro μὴν praebent μὲν S. Y. Solet S. alibi Ionismis indulgere, e.g. συνιστιάθη § 210, ἰστία (sic) § 260. Boeot. de Nom. p. 996 § 7 ἰστιάτορα (sic). Boeot. de Dot. p. 1026 § 59 ἰστιασαι (sic.) Lept. p. 463 § 21 ἰστιάτορες pr. S.—οὐ μὴν πῶ. “Saepius οὐπῶ sic dirimunt. Imprimis notabile quod legitur p. 230, 27 οὐ γὰρ δὴ ἔγωγε ἐπολιτεύμην πῶ τότε.” SCHAEF. Cf. Plat. Theaet. 200 D οὐ γὰρ πῶ ἀπεροῦμέν γέ πῶ, ubi Heind. “Mirum est duplex hoc πῶ. In promptu foret corrigere οὐ γὰρ πῶ ἀπ. γέ πῶ, nisi tum particula πῶ nimis remota videretur a praegressa negatione.” Vid. Eur. Ion. 546 οὐ γὰρ ἔσπερον γέ πῶ, quamquam et hic et in Plat. loco γέ πῶ reponendum censeo. Ar. Ran. 565 solus Cod. Ven. γέ πῶ, ubi vulg. γέ πῶ. Supr. αὐτῷ BEKK. [αὐτῷ BEKK. st.]

“Afraid of and disturbed at the intimacy which had been cemented between Philip and the city.” The accus. is naturally governed of the idea implied in τεταραγμένων. Consult the note on p. 366 § 92, and Aeschyl. Ag. 1316 quoted on § 27.

§ 25. ὑπηνίττετο κ.τ.λ.] “And in this he alluded to and hint-

ed at Oropus.” Phil. ii. p. 73 § 30 Εὐβοίαν δὲ καὶ τὸν Ὠρωπὸν ἀντ’ Ἀμφιπόλεως ὑμῶν ἀποδώσει. Comp. p. 449 § 374.—παρεδήλου, oblique, tecte significare Reisk. Ind. SCHAEFER compares Plut. Moral. T. i. p. 33. Wyt. (De lib. Educ. T. ii. p. 9 D Xylandr.) αἰνιττόμενοι καὶ παραδελούστες.

γεια. καὶ παραστὰς ὁ μὲν ἔνθεν ὁ δ' ἔνθεν, οἷτοσὶ καὶ Φιλοκράτης, ἐβόων, ἐξέκρουόν με, τελευτῶντες ἐχλεύαζον. ὑμεῖς δ' ἐγελᾶτε, καὶ οὐτ' ἀκούειν ἠθέλετε οὔτε πιστεύειν ἐβούλεσθε ἄλλα πλὴν ἂ οὗτος ἀπηγ-
 27 γέλκει. καὶ νῆ τοὺς θεοὺς εἰκός τι παθεῖν ἔμοιγε 24
 δοκεῖτε· τίς γὰρ ἂν ἠνέσχετο, τηλικαῦτα καὶ τοσαῦτα ἔσεσθαι προσδοκῶν ἀγαθὰ, ἢ ταυθ' ὡς οὐκ ἔσται λέγοντός τινος, ἢ κατηγοροῦντος τῶν πεπραγμένων τούτοις; πάντα γὰρ τᾶλλ', οἶμαι, τότε δεύτερα ἦν τῶν ὑποκειμένων προσδοκιῶν καὶ τῶν ἐλπίδων, οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο,

§ 26. με post ἐξέκρουον nisi servarent omnes Codd. fortasse omittendum. Ita fortior evadit oratio.—ἐβούλεσθε S. A¹. Nunc reposui. Idem fecit BEKK. st. Paulo infr. ἀπήγγελκε S. Q. non Ed. TURIC. quod miror.

§ 26. ἐβόων, ἐξέκρουόν με] “Kept shouting, kept interrupting me.” Comp. Arist. Acharn. 38 βοᾶν ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας· where the Scholiast τὸ ὑποκρούειν ἐπὶ τῶν θορυβούντων λέγεται ὅπερ ἡμεῖς φημὲν ἐκκρούειν καὶ κωλύειν. “Interpellans” Elmsl. who compares Eccles. 256, 588, 596. SCHAEFER however considers it equivalent to ἐξέκλειον λόγου τυγχάνειν, p. 349 § 29. I think, causelessly. For another sense of ἐκκρούειν (*to elude, evade, put off*), see below p. 385 § 157 and cons. Buttm. Ind. Mid.—ἠθέλετε...ἐβούλεσθε] “Nihil inter se differre hic locus vel maxime ostendit. Vid. not. ad p. 24, 3.” SCHAEFER. I do not agree. In that passage translate: “If the Gods *be willing* and you *wish* it.” Here “you were not *willing* to hear nor were you *wishful* to believe.” Comp. Leptin. p. 490 § 111 (where again Schaefer will not allow any distinction). This, I am inclined to think, is the

proper distinction between βούλομαι (which implies a *positive wish*) and ἐθέλω (which expresses the mere *negative idea of willingness—having no objection*), at least in *Attic* writers. [Saupp. takes the same view on p. 24, 3.] For Homeric usage consult Buttmann. *Lexilog.* Art. 35.

§ 27. ὄχλος ἄλλως] “*Mere bother.*” The proper sense of ὄχλος. Comp. de Coron. p. 299 § 214 μάτα ἰον ὄχλον τοὺς περὶ τούτων λόγους νομίσητε. Eur. Ion, 635 ὄχλον μέτριον (εἶχον). Herod. i. 86 ὄχλον παρεχόντων (in both instances πράγματα is more frequent). SCHAEFER quotes Bekk. Anecd. p. 53, 26 ὄχλος ἄλλως: ἐνόχλησις. Δημοσθένης. Thom. Mag. p. 667 ὄχλος καὶ τὸ πλήθος καὶ ὄχλησις· λέγε οὖν ὄχλον, καὶ μὴ ὄχλησιν, quoting the above passage from Herodotus. See Moeris, p. 289 Ammon. in πλήθος. δι' ὄχλου εἶναι τιμὴ (to be *irksome* to another) Thuc. i. 73. — ἄλλως strictly in another way, then

ταῦτα δὲ θανμάσι ἤλικα καὶ συμφέροντ' ἐδόκει πε-
πραχθαι τῇ πόλει.

25 Τοῦ χάριν δὴ ταῦθ' ὑπέμνησα πρῶτα νῦν ἱμᾶς καὶ 28
διεξήληθον τούτους τοὺς λόγους; ἐνὸς μὲν, ὧ ἄνδρες
'Αθηναῖοι, μάλιστα καὶ πρῶτου, ἵνα μηδεὶς ὑμῶν, ἐπει-

§ 28. Post χάριν, δὴ om. ED. TURIC. nullam aliam ob causam quam quod ignorat pr. S. ["sed δὴ ab eadem m. inserto" DIND.] Μοχ εἶτα τί τότε TAYLOR. "Concinnius sane" DOBR. Nihil opus. Cf. Eur. Bacch. 1207 κᾶτα κομπάζειν χρεῶν | καὶ λοχχοποιῶν ὄργανα κτᾶσθαι μάτην; ubi injuria Herm. signum interrogandi sustulit. Andr. 917 (893) κᾶπειτα τοῦ γέροντος ἡσσήθη χερσί; ubi κᾶπειτα πῶς frustra conj. Herm. Cf. etiam Nost. de Coron. p. 266 § 117, ubi διὰ τί pauciorum librorum supplementum hodie repudiatum est, p. 269 § 124. Similiter in Latinis scriptoribus e.g. Plaut. Epid. III. 2, 6 Sed ego hinc migrare cesso? Linguae nostrae proprietates "quid ego" postulat. εἶτα... ἡμᾶς, interpungit VOEM.

"in another way than is good, sound, or sensible" (compare the use of ἔτερος = κακός, i. e. "idly, foolishly, vainly, merely." See Ruhnk. on Timae. Lexic. Plat. under οὐκ ἄλλως (which Timaeus explains οὐ μάτην. See μάταιος ὄχλος above). Arnold's difficulty (on Thucyd. viii. 78) would not have occurred, if he had observed that ἄλλως can only be used in the sense of *merely*, where an idea of *depreciation* or *disparagement* is conveyed. No one would translate, *in mere spite*, ἄλλως ἔχθρα: but *mere terror*, *mere fables*, and the like, are justly so rendered, since the secondary notion of *idly*, *vainly*, there prevails. [See Index II. ἄλλως.] Matth. Gramm. § 597 just reverses the fact: ἄλλως also means *nothing but*, *nil nisi*. Hence ἄλλως λέγειν, *to do nothing but speak*, *to speak in vain*, *idly*. By the way in Aesch. Agam. 1316 οὔτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ | ἄλλως, Peile is more right in translating "in affright and to no purpose," than in his explanation

of θάμνον ὡς ὄρνις, which words are wonderfully illustrated by Shaksp. *Rape of Lucrece* "Birds never limed no secret bushes fear," and III. Henr. VI. Act. v. Sc. 6 "The bird that hath been limed in a bush With trembling wings misdoubteth every bush."

§ 28. ἐνὸς καὶ πρῶτου] See Dobr. Adv. — εἶτα κ.τ.λ.] "What then, did you not then at the very time set about informing and instructing of this?" — θανμάζη in the pregnant sense, "express with surprise," "ask in astonishment the question." Cf. III. Philipp. p. 127 § 63, Eur. Electr. 516, Ion. 44. In Aristoph. Equit. 512 πῶς is most felicitously restored by Cobet (*Var. Lect.* p. 109), καὶ βασανίζειν intervening proves this. In itself θανμάζειν ὡς... αἰτολεῖ is right, as in Plat. Gorg. 481 E θανμάζου ὡς ἀποπᾶ ἐστιν (*say with surprise*), Lys. c. Frument. init. πολλοὶ μοι προσεληλύθασιν... θανμάζοντες ὅτι ἐγὼ τῶν σιτοπωλῶν ἐν τῇ βουλήῃ κατηγοροῦν.

δάν τι λέγοντος ἀκούη μου | τῶν πεπραγμένων καὶ 349
δοκῆ δεινὸν αὐτῷ καὶ ὑπερβάλλον εἶναι, “εἶτα τὸτ’ οὐκ
29 ἔλεγες παραχρῆμα ταῦτα οὐδ’ ἐδίδασκες ἡμᾶς;” θαν- 26
μάξῃ, ἀλλὰ μεμνημένοι τὰς ὑποσχέσεις τὰς τούτων, ἃς
ἐφ’ ἐκάστων ποιούμενοι τῶν καιρῶν ἐξέκλειον λόγου
τυγχάνειν τοὺς ἄλλους, καὶ τὴν ἐπαγγελίαν τὴν τούτου
ταύτην τὴν καλήν, εἰδῆθ’ ἵτι πρὸς ἅπασιν τοῖς ἄλλοις
καὶ τοῦτο ἠδίκησθε ὑπ’ αὐτοῦ, ὅτι τὰληθῆ παραχρῆμα
καὶ ἠνίκ’ ἔδει πυνθάνεσθαι διεκωλίθητε ἐλπίσι καὶ
30 φενακισμοῖς καὶ ὑποσχέσεσιν ἐξαπατώμενοι. πρώτου 27
μὲν τούτου καὶ μάλισθ’, οὐπερ εἶπον, ἔνεκα ταῦτα
διεξήλθον, δευτέρου δὲ τίνος; καὶ οὐδὲν ἐλάττωνος ἢ
τούτου, ἵνα τὴν ὅτ’ ἀδωροδόκητος ὑπῆρχε προαίρεσιν

§ 29. ἐξέκρουον β^m. marg. B. et γρ. F. S. Q.—al. ἐξέβαλον s.—
βαλλον. ἐξέκρουον aridet SCHAEFERO. Cf. § 26.—Mox ἐξαπατώ-
μενοι om. ED. TURIC. VOEM. quem male habet φενακισμοῖς ἐξαπα-
τᾶσθαι. Si Aristoph. (Equit. 633) καὶ τοῖς φενακισμοῖσιν ἐξαπατωμέ-
νην recte dixit, quidni Demosthenes? Sed et γρ. S. agnoscit. [“in
γρ. marg. antiq.” VOEM.]

349. § 29. τὴν ἐπ. τὴν τούτου
ταύτην τὴν καλήν] For the repe-
tition of the article (the first
τὴν belongs to τούτου, the second
to καλήν) comp. Mid. p. 563
§ 149 τὰς ἀπορρήτους...τὰς τού-
του γονάς (where Bekker cause-
lessly [τὰς] τούτου). Thuc. i.
23 ἢ οὐχ ἠκιστα βλάβασα.....ἢ
λοιμώδης νόσος (where also Ed.
1. Bekk. [ἢ] οὐχ. The article
here could not be omitted). I.
126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ
ἐορτῇ. Herod. vi. 46 τῶν ἐκ
Σκαπτῆς Ἰλλης τῶν χρυσεῶν με-
τάλλων. Dobree quotes Plat.
Gorg. 502 A ἢ σεμνὴ αὐτῆ καὶ
θανμαστὴ ἢ τῆς τραγωδίας ποίη-
σις (where see Stallb.).

§ 30. καὶ οὐδὲν ἐλάττωνος] “καὶ
mallem omissum” SCHAEFER.
Translate: “Why even no less
a matter than this.” καὶ has

often rashly been ejected. I
think it may be retained in Plat.
Protagor. 309 D καὶ σοφωτάτῳ
μὲν οὖν...if καὶ be closely joined
with the superlative, “Nay you
should say (not σοφῶ but) even
the wisest.” Nor is μὲν οὖν
(immo vero) an obstacle. Comp.
Ar. Av. 823 καὶ λῶστον μὲν οὖν
| τὸ Φλέγρας πεδίον (unless any
one hazards the conjecture κάλ-
λιστον, which I for one do not
venture upon). [I am inclined
to defend Aesch. Pers. 1030 καὶ
πλέον ἢ παπαῖ μὲν οὖν, answer-
ing to (1020) οἰστοδέγμονα. Por-
son I think has gone too far in
banishing from the Tragedians
οἰστός (Med. 634) ἀτσω and
ἄσσω, αἰστώ and ἄστώ are
acknowledged, why not οἰστός
and οιστός? The metres are
also more congruous.] This epi-

αὐτοῦ τῆς πολιτείας ἀναμνησθέντες, ὡς προβεβλημένη
καὶ ἄπιστος ἦν πρὸς τὸν Φίλιππον, τὴν μετὰ ταῦτ'
28 ἑξαίφνης γεγυῖαν πίστιν καὶ φιλίαν σκέψησθε, εἴτ' 31
εἰ μὲν ἐκβεβηκεν ὅσ' ἀπήγγειλε πρὸς ὑμᾶς οὗτος καὶ
καλῶς ἔχει τὰ πεπραγμένα, διὰ τὴν ἀλήθειαν καὶ τὸ
συμφέρον τῇ πόλει γεγενῆσθαι νομίσητε, εἰ δὲ πάντα
τὰναντία ἂν οὗτος εἶπε πέπρακται, καὶ πολλὴν αἰσχύ-
νην καὶ μεγάλους κινδύνους ταῦτ' ἔχει τῇ πόλει, διὰ
τὴν αἰσχροκέρδειαν τὴν ἑαυτοῦ καὶ τὸ χρημάτων ἀπο-
δόσθαι τάληθῆ μεταβεβλημένον αὐτὸν εἰδῆτε.

29 Βούλομαι δ', ἐπειδήπερ εἰς τούτους προήχθην τοὺς 32
λόγους, ὃν τρόπον τὰ περὶ τοὺς Φωκέας πράγμαθ' ὑμῶν
παρείλοντο πρῶτον εἰπεῖν ἀπάντων. δεῖ δὲ μηδένα
350 ὑμῶν, ὃ ἄνδρες δικασταί, εἰς τὸ τῶν | πραγμάτων
μέγεθος ἀποβλέψαντα μείζους τὰς κατηγορίας καὶ

§ 31. αἰσχροκερδίαν F. S. ["pr. recens mutavit ε in ει" VOEM.]
Y. Q. s. quod notabile est. Receptit VOEM.

§ 32. βλέψαντα S. Y. ED. TURIC. DIND. VOEM. BEKK. st.

tatic force is found in *καὶ μάλα, καὶ πολὺ, καὶ λίαν*, and so forth. ——*προβεβλημένη*] *guarded*, as we say, employing the same metaphor.

§ 31. "Then, if indeed all has resulted that he reported to you, and if what has occurred is well, you may *fancy* [observe the contrast between *νομίσητε* and *εἰδῆτε*, and lament the impossibility of exhibiting, in our language, the beautiful artifice in reserving either word to the end of its clause] it was owing to truth and the interests of the state that this confidence and friendship have sprung up, but if quite the contrary to what the defendant told you has occurred, and if this contains great ignominy and no ordinary dangers to the state, you may

know it was owing to his own base love of gain and his having sold the truth for money, that he has changed his policy." As an instance of the wonderful *δεινότης* of Demosthenes in *antithesis*, comp. *Leptin.* p. 465 § 26 *παρὰ μὲν γὰρ τὰς ἐπὶ τῶν χορηγιῶν δαπάνας μικρὸν ἡμέρας μέρος ἢ χάρις τοῖς θεωμένοις ἡμῶν, παρα δὲ τὰς τῶν εἰς τὸν πόλεμον παρασκευῶν ἀφθοῖας πάντα τὸν χρόνον ἢ σωτηρία πάσῃ τῇ πόλει.* Comp. also *Mid.* p. 525 § 33 and *Lept.* p. 461 § 14 *δμοιον γενέσθαι δοκεῖν... ὁμοίαν εἶναι.*

§ 32. *τῆς τούτου δόξης*] "Than the reputation of the defendant," "the *calibre* of such a person as Aeschines." This might have been expressed (perhaps more clearly) *ἢ κατὰ τὴν τούτου δόξαν.* *δόξα* is a word of

- 33 τὰς αἰτίας τῆς τούτου δόξης νομίσαι, ἀλλ' ἐκεῖν' ὀρᾶν, ὅτι ὄντιν' ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε καὶ τῶν συμβάντων καιρῶν ἐποιήσατε κύριον, οὗτος, εἶπερ ὡσπερ οὗτος ἐβουλήθη μισθώσας αὐτὸν ἐξαπατᾶν ὑμᾶς καὶ φενακίζειν, τῶν ἴσων ἂν αἴτιος ἦν κακῶν ὅσων περ καὶ οὗτος· οὐ γὰρ εἰ φαύλοισι χρῆσθ' ὑμεῖς εἰς τὰ κοινὰ πολλάκις ἀνθρώποις, καὶ τὰ πράγματ' ἐστὶ φαῦλα ὧν ἡ πόλις ἀξιούται
- 34 παρὰ τοῖς ἄλλοις, οὐδὲ πολλοῦ δεῖ· εἶτα καὶ Φωκέας ὑπολώλεκε μὲν, οἶμαι, Φίλιππος, συνηγωνίσαντο δὲ

§ 33. ὅτι εἰ καὶ ὄντιν' ἂν vulg. ante Bekk. ὅτι ὄντιν' ἂν S. Y. — αἴτιος ἦν ἂν S. Y. ED. TURIC. DIND. VOEM. BEKK. st.

§ 34. ἀπώλεσεν ἂν vulg. ante BEKK. qui om. quanquam ser-

neutral signification. Leptin. p. 460 § 10 οὗτος ὁ νόμος ταύτην (sc. δόξαν) ἀντὶ καλῆς αἰσχρὰν τῇ πόλει περιάπτει, and Thucyd. II. 11 μεγίστην δόξαν (the most momentous reputation whether for good or evil...) ἐπ' ἀμφοτέρα ἐκ τῶν ἀποβαινόντων. Compare a similar passage de Coron. p. 275 § 142 ἐκείνο φοβοῦμαι, μὴ τῶν εἰργασμένων αὐτῷ κακῶν ὑποληφθῆ ἑλάττων οὗτος· ὅπερ πρότερον συνέβη, ὅτε τοὺς ταλαιπώρους Φωκέας ἐποίησεν ἀπολέσθαι τὰ ψευδῆ δεῦρ' ἀπαγγείλας.

§ 33. "Whomsoever you might have placed (even a sorrier creature than Aeschines) in this post and given him supreme influence over the events which have occurred, such a one (οὗτος) had he like the defendant hired out of his services and purposed to impose on you and deceive you, - would have caused the like evils that he has caused: for it does not follow, because you frequently employ mean and sorry bunglers for public duties, that the undertakings are consequently mean

and unimportant, which our state is thought competent to in the estimation of all the world. No: far from it." I agree with SCHAEFER (see his note on p. 100, 10) as to the interpunctuation οὐδὲ πολλοῦ δεῖ. We cannot with others point this constantly recurring phrase (see Dobree, Advers.) οὐδέ. πολλοῦ δεῖ, for it seems certain that an Attic Orator would have written οὐ· πολλοῦ γε καὶ δεῖ. Still however οὐδὲ does not negative what follows, but repeats the previous negation, being closely pronounced with what follows. The passage which Schaefer quotes from Eur. Phoen. 1640 οὐκ ἂν προδοίην, οὐδέπερ πράσσων καλῶς is decisive on this head: for who would dream of οὐδέ, περ π. κ.? Two passages in Homer. Odys. μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες IV. 684, μὴ τεχνήσαιτο μηδ' ἄλλο τι τεχνήσαιτο XI. 613, have been rightly explained on this principle by Herm. on Viger. n. 262. Comp. also οὐ μὴν οὐδέ.

§ 34. "Philip then, I take it,

οὔτοι. τοῦτο δὴ δεῖ σκοπεῖν καὶ ὄραν, εἰ ὅσα τῆς Φωκέων σωτηρίας ἐπὶ τὴν πρεσβείαν ἦκε, ταῖθ' ὕπαντ' ἀπώλεσαν οὔτοι καὶ διέφθειραν ἐκιντες, οὐχ ὡς ὕδε Φωκέας ἀπώλεσε καθ' ἑαυτόν. πόθεν;

31 Δὸς δέ μοι τὸ προβούλευμα ὃ πρὸς τὴν ἐμὴν ἀπαγ- 35
γελίαν ἐψηφίσαθ' ἢ βουλή, καὶ τὴν μαρτυρίαν τὴν τοῦ γράψαντος αὐτὸ τότε, ἵν' εἰδῆθ' ὅτι ἐγὼ μὲν οὐ τότε σιγήσας νῦν ἀφίσταμαι τῶν πεπραγμένων, ἀλλ' εὐθύς κατηγοροῦν καὶ προεώρων τὰ μέλλοντα, ἢ βουλή δὲ ἢ μὴ κωλυθεῖσα ἀκούσαι τάλθηθ' παρ' ἐμοῦ οὔτ' ἐπήνεσε

vant F. Y. Q. O. t. u. v. ἀν νοφμ. (qui ὅδε ad Aeschinē referendum esse vidit). Servandum censet SCHAEFER. "Hoc enim dicitur: *Philippum Phocenses solum per se (etiam non adjutum ab his) perditurum fuisse.*" Vid. not.

§ 35. ἐπαγγελίαν F. Y. Q. O. t. u. v. sollemni confusione. Μοχ ἐφίσταμαι S. Q. Inter προεώρων, προεωράμην, et προωρήμην libri fluctuant.—φῆσει BEKK. [φῆσι BEKK. st.] post REISK. Sed

has ruined the Phocians, but this party co-operated with him: this then is what you are to look to and fix your eye upon, whether all points touching the preservation of the Phocians that devolved upon the ambassadors, whether all these they have ruined and purposely destroyed, not that Aeschines ruined the Phocians by himself. Of course he did not. (πόθεν;)" In my first edition, deferring too much to Schaefer's authority, I understood ὅδε to mean Philip. But surely Demosthenes would then have used ἐκεῖνος. οὔτος (or ὅδε) is either the speaker's opponent or his friend in whose behalf he is speaking, e.g. in Dem. de Coron. οὔτος (or ὅδε) is either Aeschines or Ctesiphon; in pro Phorm. either Apollodorus or Phormio; the Greek language not possessing (or rather not heeding; see Donalds. *New Cratylus*, pp. 253,

254 Ed. 3, modified by the statement in his *Gr. Gram.* pp. 379, 380) the nicety of discrimination which is noticeable in the Latin, *iste* ("your client," e.g. Cicero in the Verrine Orations addressing the opposite counsel Hortensius), *hic* ("my client"). Sometimes οὔτος (or ὅδε) will of course refer to one recently mentioned; and in the speech adv. Stephan. I. more than once refers to Phormio, who is not immediately connected with the action, but is in that speech as well as pro Phorm. the main object of the speaker's attack. [C. R. Kennedy takes ὅδε as I do.]

§ 35. προβούλευμα] "The preliminary resolution of the Boule," without which no measure could legally come before the ἐκκλησία. See Schoemann *de Comit.* Book I. Chap. ix. —ἐπήνεσε] "Gave the customary vote of thanks." The

τούτους οὐτ' εἰς τὸ πρυτανεῖον ἤξιωσε καλέσαι. καί-
τοι τοῦτ', ἀφ' οὗ γέγονεν ἡ πόλις, οὐδείς πώποτε φησι
παθεῖν οὐδένας πρέσβεις, οὐδὲ Τιμαγόραν, οὐ θάνατον
κατεχειροτόνησεν ὁ δῆμος. ἀλλ' οὗτοι πεπόνθασιν.

36 Λέγε δ' αὐτοῖς πρῶτον μὲν τὴν μαρτυρίαν, εἶτα τὸ 36
προβούλευμα.

| ΜΑΡΤΥΡΙΑ. ΠΡΟΒΟΤΛΕΤΜΑ.

351

Ἐνταῦθ' οὐτ' ἔπαινος οὔτε κληῖσις εἰς τὸ πρυτα-
νεῖον ἐστὶ τῶν πρέσβεων ὑπὸ τῆς βουλῆς. εἰ δέ φησιν
οὗτος, δειξάτω καὶ παρασχέσθω, καὶ γὰρ καταβαίνω.
ἀλλ' οὐκ ἔστιν. εἰ μὲν τοίνυν ταῦθ' ἅπαντες ἐπρεσ-
βεύομεν, δικαίως οὐδένα ἐπήνεσεν ἡ βουλή· δεινὰ γὰρ

φησι S. F. Y. Q. O. r. t. u. v. quod recepi propter locum simillimum in Mid. p. 520 § 16 καίτοι τοῦτό γ' [καίτοι τοιοῦτον ED. TURIC. quoniam καὶ τοιοῦτον S. et alii Codd. sed quid est hoc nisi καίτοι [τ]οῦτό γ' ? Cf. sim. loc. Lept. p. 492 § 117] οὐδείς πώποτε οὐδένα φησὶν ἀκηκόεσθαι τολμήσαντα οὐδὲ ποιήσαντα ἐν τῇ πόλει. De φησὶ et φήσει vid. infr. § 106.

§ 36. ἅπαντες ED. TURIC. S. BEKK. st. Fort. ταῦθ' ἅπαντες. Nunc cum VOEM. reposui.—ὡς ἀληθῶς om. S. k. s. δ^m. A¹. ED. TUR. DIND. VOEM. BEKK. st.—οἱ μὲν...οἱ δὲ BEKK. st.

word constantly recurs in the Orators. So ἐπηνέθη Thucyd. II. 25 of Brasidas, who was the first of the Spartans in the Peloponnesian war that received the thanks of his countrymen.—Τιμαγόραν] See Xenoph. Hellen. VII. 1. When Pelopidas went on an embassy to the court of Susa 367 B.C., the Athenian envoys Timagoras and Leon met him there. The former was on his return accused by his colleague ὡς οὔτε συσκηνοῦν ἐθέλει ἐαυτῷ, μετὰ τε Πελοπίδου πάντα βουλευοίτο (Xenoph. § 28 where see Schneider) and put to death. See also below p. 383 § 150, p. 400 § 211, and Thirlw. v. p. 123, 124. Such

offences were referred before the people by a formal complaint (προβολή). Hence κατεχειροτόνησεν. Anecd. Bekk. 268, 25 καταχειροτομία: τὸ τὸν δῆμον ἐπινεύσαι. προβολή γὰρ ἐν τῷ δήμῳ ἐγένετο κατὰ τῶν ἀρχόντων καὶ στρατηγῶν καὶ συκοφαντῶν καὶ τῶν περὶ τὰ μυστήρια (Mid. p. 571 § 175) καὶ Διονύσια (Mid. passim) ἀδικούντων. καὶ εἰ μὲν καταχειροτονήσειεν ὁ δῆμος, οὗτος εἰσήγετο εἰς τὸ δικαστήριον· εἰ δὲ μὴ καταχειροτονήσειεν, οὐκ εἰσήγετο. — οὐδένας. See on § 74.

351. § 36. παρασχέσθω] i. e. μάρτυρας. See note on § 260. — εἰ μὲν τοίνυν, κ.τ.λ.] "Callide occurritur objectioni ipsum De-

ὡς ἀληθῶς τὰ πεπραγμένα πᾶσιν εἰ δ' οἱ μὲν τὰ δίκαια ἔπραττον ἡμῶν, οἱ δὲ τάναντία, διὰ τοὺς πεπονηρευμένους, ὡς ἔοικε, τοῖς ἐπιεικέσι συμβεβηκὸς ἂν
 33 εἴη ταύτης τῆς ἀτιμίας μετεσχηκέσθαι. πῶς οὖν ῥαδίως 37
 πάντες εἴσεσθε τίς ποτ' ἔσθ' ὁ πονηρός; ἀναμνήσθητε παρ' ὑμῖν αὐτοῖς τίς ἐσθ' ὁ κατηγορῶν τῶν πεπραγμένων ἐξ ἀρχῆς. δῆλον γὰρ ὅτι τῷ μὲν ἡδίκηκότι σιγᾶν ἐξήρκει καὶ διακρουσαμένῳ τὸν παρόντα χρόνον μηκέτ' εἰς λόγον περὶ τῶν πεπραγμένων ἑαυτὸν καθίσταται, τῷ δὲ μηδὲν ἑαυτῷ συνειδῶτι δεινὸν εἰσῆει, εἰ δειῶν καὶ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι. εἰμὶ τοίνυν ὁ κατηγορῶν ἐξ ἀρχῆς ἐγὼ τούτων, τούτων δ' οὐδεὶς ἐμοῦ.

34 Ἡ μὲν τοίνυν βουλή ταῦτα προβεβουλευκεί· τῆς 38
 δ' ἐκκλησίας γιγνομένης καὶ τοῦ Φιλίππου παρόντος ἐν Πύλαις ἤδη—ἦν γὰρ τοῦτο πρῶτον ἀπάντων τῶν

§ 37. ἂν ante ἀναμνήσθητε (sc. ἀναμνησθήτε) dubitanter addit vult DOBER. Neque h. l. opus est addita particula, neque supr. § 4 deleta.—δεινὸν εἰσῆει εἰ] Ita BEKK. loc. reflexit ad Codd. S. Q. r. s. A¹. εἰσῆει sine el A². Ceteri libri ei σιγῶν. Locus emendaticione manu etiammune videtur desiderare, quod arguit etiam cum transp. πονηρῶν καὶ δειῶν F. Q. O. r. t. u. v. cum quod al. libri δόξα s. δόξαι. [An τι δεινὸν?]

§ 38. προβεβουλευκεί VOEM.—Ab ἦν ad τοῦτοις [τούτοις ex conj.] signis parentheses inclusit REISK. [ab ἦν ad ἀδικημάτων VOEM.] Idem. om. καὶ et post ἀκούειν add. σιωπῆ quod hab. A². et marg. rec. O. et supr. versum rec. k.—χρῆν BEKK. sed χρῆ

mosthenem pariter caruisse honore τοῦ τε ἐπαίνου καὶ τῆς κλήσεως." SCHAEFER.

§ 37. διακρουσαμένῳ κ.τ.λ.] Comp. a similar passage in Mid. p. 523 § 27 φεύγοντος μὲν γὰρ οἶμαι καὶ ἡδίκηκότος ἐστὶ τὸ τὸν παρόντα τρέπον τοῦ μὴ δοῦναι δίκην διακρουόμενον κ.τ.λ.—τῷ δὲ μηδέν.....] "But one who was conscious of no wrong it struck as monstrous, if he should lie under the imputation of being an accomplice

in shameful and wicked crimes by his silence." If the text is right δεινὸν does not belong to συνειδῶτι. See below p. 408 § 237 ἐκ τοῦ μηδὲν ἑμαυτῷ συνειδέναι (so Bekker, omitting δειῶν).

§ 38. τὸ τὸν Φίλιππον.....] "That they should set Philip on a sudden at the head of affairs, and, when it was for your advantage...—at one and the same moment you should hear of Philip's arrival, and it

ἀδικημάτων, τὸ τὸν Φίλιππον ἐπιστήσαι τοῖς πρά-
 γμασι τούτοις, καὶ δέον ὑμᾶς ἀκοῦσαι περὶ τῶν πραγμά-
 των, εἶτα βουλεύσασθαι, μετὰ ταῦτα δὲ πράττειν ὅ τι
 δόξαι, ἅμα ἀκούειν καὶ κείνον παρεῖναι καὶ μηδ' ὅ τι
 39 χρῆ ποιεῖν ῥάδιον εἰπεῖν εἶναι—πρὸς δὲ τούτοις τοῦτο 35
 μὲν οὐδεὶς ἀνέγνω τῷ δήμῳ τὸ προβούλευμα, οὐδ'
 ἤκουσεν | ὁ δῆμος, ἀναστὰς δ' οὗτος ἐδημηγόρει ταῦθ' 352
 ἃ διεξῆλθον ἄρτι πρὸς ὑμᾶς ἐγώ, τὰ πολλὰ καὶ μεγάλα
 ἀγαθὰ, ἃ πεπεικῶς ἔφη τὸν Φίλιππον ἤκειν καὶ διὰ
 τοῦτο χρέμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι.
 ὥσθ' ὑμᾶς ἐκπεπληγμένους τῇ παρουσίᾳ τὸ πρῶτον τῇ
 τοῦ Φιλίππου, καὶ τούτοις ὀργιζομένους ἐπὶ τῷ μὴ
 προηγγελκέναι, πραοτέρους γενέσθαι τινός, πάνθ' ἴσ'
 ἐβούλεσθ' ὑμῖν ἔσσεσθαι προσδοκῆσαντας, καὶ μηδὲ

S. Y. r. A¹. A². χρῆ s. χρῆ recepi cum DIND. et ED. TURIC.
 "Fortasse legendum χρείη" BEKK. Omnino χρείη aut χρῆ. In
 Plat. Apol. init. reponend. χρῆ q. habent Bekkeri tres Codd. (unus
 ex corr.) [χρῆ VOEM. BEKK. st.]

§ 39. τοῦτο S. Y. vulgo ταῦτα. προσηγγελκέναι. S. t. u. v. B.

Mox pro τινός certatim corrigunt τινάς. τινός O. τινάς r. Vid.
 not.

should not be any easy matter,
 &c."—ἐπιστήσαι] Consult note
 on p. 444 § 371, and comp. de
 Coron. p. 236 § 32.

§ 39. πρὸς δὲ τούτοις would
 have been omitted but for the
 preceding abrupt parenthesis,
 the original connection of the
 passage being this: τῆς δ' ἑκκ.
 γ. καὶ τοῦ Φ. παρ. τοῦτο μὲν κ.τ.λ.
 (Comp. Thucyd. iv. 132 ἐτύγ-
 χανε γάρ... ὃ δὲ Περδίκκας.) Voe-
 mel's "infinitivus exclamati-
 vus" (fancy their putting Philip
 at the head of affairs...fancy
 your hearing...fancy it not be-
 ing easy...) seems to me sin-
 gularly out of place here.

352. § 39. πραοτέρους.....τι-
 νός] "More mild than any-
 thing." I do not remember a

precisely parallel phrase. "More
 than any thing" is usually ren-
 dered in Greek by ἤττον οὐδενός
 (less than nothing) and so in
 the case of similar expressions.
 Thucyd. vii. 29 has a singularly
 worded sentence: καὶ ξυμφορὰ
 τῇ πόλει πάση οὐδεμιᾶς ἥσσω
 μᾶλλον ἐτέρας ἀδόκητός τε
 ἐπέπεσεν αὐτῇ καὶ δεινῇ. Here
 one would imagine μᾶλλον ἐτέ-
 ras to be a gloss: but we again
 find i. 138 ἦν γὰρ ὁ Θεμιστοκλῆς
 βεβαιότατα δὴ φύσεως ἰσχὺν δη-
 λώσας, καὶ διαφερόντως τι ἐς
 αὐτὸ μᾶλλον ἐτέρου ἀξίος θαυ-
 μάσαι, and iv. 3 τῷ δὲ διάφορόν
 τι ἐδόκει εἶναι τοῦτο τὸ χωρίον
 ἐτέρου μᾶλλον. Comp. also
 Dem. Mid. p. 536 § 66 ἀμεινον
 ...τινός, and Thucyd. vi. 16 εἰ

36 φωνὴν ἐθέλειν ἀκούειν ἐμοῦ μῆδ' ἄλλου μηδεὶός. καὶ 40
 μετὰ ταῦτ' ἀνεγινγνώσκετο ἢ ἐπιστολὴ ἢ παρὰ τοῦ
 Φιλίππου, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, ἀντι-
 κρυσ οὕτως καὶ διαρρήδην ἀπολογία γεγραμμένη τῶν
 τούτοις ἡμαρτημένων. καὶ γὰρ ὡς αὐτὸς κατεκάλυπεν
 αὐτοὺς βουλομένους ἐπὶ τὰς πόλεις ἰέναι καὶ τοὺς
 ὄρκους ἀπολαμβάνειν, ἔνεστι, καὶ ὡς ἵνα συνδιαλλάτ-
 τωσιν αὐτῶ τοῖς Ἀλέας πρὸς τοὺς Φαρσαλίους κατέ-
 37 σχεν αὐτούς· καὶ πάντα ἀναδεχόμενος καὶ εἰς αὐτὸν 41
 ποιούμενος τὰ τούτων ἁμαρτήματά ἐστιν. ὑπὲρ δὲ
 Φωκέων ἢ Θεσπιδέων ἢ ἄν οὗτος ἀπήγγειλε πρὸς ἡμᾶς
 ἀλλ' οὐδὲ μικρόν. καὶ τοῦτο οὐκ ἀπὸ ταῖτομάτου τοῦ-

§ 40. οὕτως S. ED. TURIC. DIND. VOEM. BEKK. st. Saltem οὕτω mallet Demosthenes.—[Ἀλέας nunc reposui. Idem facit VOEM.]

§ 41. Εἰσοῶν supra § 24 et hic Θεσπιῶν scribi oportuit si Cobetio credimus. Vid. quae Vir doctissimus passim monuit, e.g. Var. Lect. p. 326, Nov. Lect. p. 116, ad Hyperid. Or. Funeb. p. 43 seq. Equidem ἐπέχω.—ἀπήγγελλεν S. Y. ἀπήγγελλε β^m. et ED. TURIC. DIND. VOEM. BEKK. st. An librarius Cod. S., indagator

του χείρου μεταχειρίζω. This at least teaches us to be wary of rashly altering *πρασιτέρους* τινός.

§ 40. Comp. below p. 396 § 193, with the reply of Aeschines p. 44, 45 St. = 294—297 R. For instances of οὕτως or οὕτως consult Dobree and Buttm. Ind. Mid. — ἀντικρυσ, see below p. 381 § 142. Thucyd. i. 122 ἀντικρυσ δουλεία “direct, downright slavery,” viii. 92 ἀντικρυσ δῆμον “a downright democracy,” for this word, as ἄλλως (see § 27), is joined also with substantives.

§ 41. ἀλλ' οὐδὲ μικρόν] “Nay not even ever so little, sc. ἔνεστιν ἐν τῇ ἐπιστολῇ.” Comp. I. Aphob. p. 821 § 24 λήμμα... οὐδὲν ἐμοὶ γεγενημένον ἀποφαίνουσιν ἀλλ' οὐδὲ μικρόν. So ἀλλ' οὐδ' ὅτι οὖν Mid. p. 551 § 114 (where Spalding “non modo

parum, sed ne minimum quidem”), Auct. I. Aristog. p. 771 § 5 ἀλλ' οὐδὲ τὸ μικρότατον, Prooem. p. 1455, Aristoph. Nub. 1396 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν | ἀλλ' οὐδ' ἐρεβίνθου, where Porson (Aristophanic. p. 52) quotes this passage and Diphil. Athenae. p. 236 C. See Dobr. Addend. p. (122) whose observation the passages in Demosthenes, with the exception of Prooem., have escaped, though he quotes that from I. Aphob. in his Adversaria.—ἐκδέχεται τὴν αἰτίαν] There appears to be this distinction between ἐκδέχασθαι and ἀναδέχασθαι above, that the latter signifies to take on one's back or shoulder the burden of a thing, to bear the brunt (see Andr. p. 613 § 64), the former to take in succession from

τον ἐπράχθη τὸν τρόπον, ἀλλ' ὑπὲρ μὲν ὧν παρὰ τούτων ὑμᾶς ἔδει δίκην λαμβάνειν οὐ πεποιηκότων οὐδὲ διωκηκότων οὐδὲν ὧν ὑμεῖς προσετάξατε ἐν τῷ ψηφίσματι, ἐκεῖνος ἐκδέχεται τὴν αἰτίαν καὶ φησιν αὐτὸς αἴτιος γεγενῆσθαι, ὃν οὐκ ἐμέλλεθ' ὑμεῖς οἶμαι δυνήσασθαι κολάσαι, ἀ δ' ἐκεῖνος ἐξαπατήσαι καὶ προλαβείν τῆς πόλεως ἐβούλετο, οὗτος ἀπήγγειλεν, ἵνα μὴδ' ἐγκαλέσαι μὴδὲ | μέμψασθαι μὴδὲν ὕστερον ὑμεῖς ἔχοιτε Φιλίππῳ, μὴτ' ἐν ἐπιστολῇ μὴτ' ἄλλοθι μηδαμῶ τῶν παρ' ἐκείνου τούτων ἐνόντων. λέγε δ' αὐτοῖς αὐτὴν τὴν ἐπιστολήν, ἣν ἔγραψε μὲν οὗτος, ἔπεμψε δ' ἐκεῖνος· καὶ σκοπεῖθ' ὅτι τοῦτον ἔχει τὸν τρόπον, ὃν διεξελήλυθ' ἐγώ. λέγε.

ΕΠΙΣΤΟΛΗ.

43 Ἀκούετε ὦ ἄνδρες Ἀθηναῖοι τῆς ἐπιστολῆς, ὡς 39 καλὴ καὶ φιλόφρων, περὶ δὲ Φωκέων ἢ Θηβαίων ἢ τῶν ἄλλων ὧν οὗτος ἀπήγγειλε πρὸς ὑμᾶς, οὐδὲ γρῦ. ταύτης τοίνυν οὐδ' ὀτιοῦν ἐσθ' ὑγιές. καὶ τοῦτ' αὐτίκα δὴ μάλα ὑμεῖς ὄψεσθε. οἱ μὲν γὰρ Ἀλεῖς, οὓς ἵνα συνδιαλλάττωσι κατασχέειν φησὶ τοίτους, τοιαύτης

ille 'quidem glossarum sagacissimus, injuriam inferre τῷ πρὸς ὑμᾶς voluerit (cf. § 43) peritiores viderint. Certe ἀπήγγειλεν, ἀλλ' sonat mollius quam ἀπήγγειλε, οὐδέ § 43.

§ 42. ἄλλοτε S. quod ne ipsos quidem ED. TURIC. recepturos fuisse putabam. Μοx τῶν om. S. Y. ED. TURIC. VOEM. BEKK. st. Variant libri inter τοῖς, τῶν, et ἐν τοῖς. ὄντων vulg. ante REISK. ἐνόντων S. A¹. alii.

§ 43. πρὸς ὑμᾶς post ἀπήγγειλε om. S. DIND. ED. TURIC. VOEM. [πρὸς ὑμᾶς] BEKK. [Om. BEKK. st.] Quidni servandum? Cf. § 31, § 41.

another. See below p. 371 § 108, compared with de Coron. p. 232 § 21.

353. § 43. ἵνα συνδιαλλάτ-

τωσι] the very words of the Letter: therefore the conjunctive is right. See also § 40.—τούτους Aeschines and his colleagues.

τετυχήκασι διαλλαγῆς ὥστ' ἐξελέλανται καὶ ἀνάστα- 44
 τος ἢ πόλις αὐτῶν γέγονεν· τοὺς δ' αἰχμαλώτους ὁ
 σκοπῶν τί ἂν ποιῶν ὑμῖν χαρίσαιτο οὐδ' ἐνθυμηθῆναι
 40 φησι λύσασθαι. μεμαρτύρηται δὲ δῆπουθεν ὑμῖν ἐν
 τῷ δήμῳ πολλάκις ὡς ἐγὼ τάλαντον ἔχων ἐπ' αὐτοὺς

§ 44. ἀνάσπαστος Y. et fortasse al. Vid. not.—ποιῶν om. S. Y. s. et Ed. TURIC. VOEM. BEKK. st. Sed iterum recurrit § 45, § 46, § 53. Elegantior fortasse esset locutio si omitteretur. [Sed Arist. Pac. 358 ἀλλ' ὁ τι μάλιστα χαριούμεθα ποιούντες.] Quod

§ 44. ἀνάσπαστος ἢ πόλις] “Their country has been rendered desolate.” Compare below p. 446 § 375 ἐξελέλανται καὶ ἀνάσπαστος αὐτῶν ἢ χώρα γέγονεν. Thuc. vi. 5 καὶ αἰθῆς ὑπὸ Γέλωνος ἀνάσπαστος γενομένη (ἢ γῆ ἢ Καμαριναίων s. Καμάρινα). The people of Halus were delivered up to the Pharsalians. See Dem. ad Phil. Epist. init. Hence Valesius on Harpoer. (notes on Maussac. adnotat. p. 212=415 Ed. Lips.) prefers ἀνάσπαστος “neque enim verum est Halum eversam fuisse, cum tradita sit Pharsaliis. ἀνάσπαστος autem recte dicitur, quia ejus incolae omnes abducti et in servitutem redacti.” He proves this use of ἀνάσπαστος from Herodotus [see Schw. Lexic.] and other writers. But it has been truly remarked that as ἐξελέλανται refers to the inhabitants, so πόλις by contrast must here mean χώρα, and Taylor acutely observes, “optaverim adductum esse vel unicum saltem locum, ubi πόλις urbs ipsa aut χώρα ἀνάσπαστος dicitur.”—λύσασθαι] Schaefer: “Philippus gratis potuit dimittere eos, qui ipsius mancipia essent: qui essent aliorum, si vellet liberare, a dominis redimere debuit pretio soluto. Illos igitur ἔλυσεν, hos ἐλύσατο. Om-

nem tollit dubitationem quod legitur p. 323, 13” § 183, where we are expressly told that Demosthenes urges upon Philip to employ the money and presents which he was offering as ξένια to himself and his colleagues in effecting the ransom of the captives. Φίλιππον ἀξιούν, ὧν ἡμῖν ἐδίδου ξενίων, τοὺτους (i. e. τοὺς αἰχμαλώτους) λύσασθαι. It is strange after citing this passage (where surely Φίλιππον is the subject to λύσασθαι) how Boehnecke *Forschungen* p. 405 could fancy that Philip's letter was worded τοὺς δ' αἰχμαλώτους ὑμᾶς αὐτοὺς λύσασθαι οὐδ' ἐνεθυμήθη. It is very easy to conceive that Philip gave up his own prisoners without ransom, and so Aeschines § 100 p. 41 St.=274 R. informs us, but he could hardly expect that his allies and others should follow his example. He had therefore made a promise that he would not only set free gratuitously (λύσαι) his own prisoners, but would contribute to the ransom of such as were in other hands. Com. § 185 ἐπειδὴ ταῦτ' (sc. ξένια) εἰς τοὺς αἰχμαλώτους ἤξιον αὐτὸν ἀναλίσκειν ἐγὼ...οὔτε φυγεῖν τὸ ἀνάλωμα (καλῶς εἶχεν)· ὡμολόγησε μὲν δὴ, διεκρούσατο δὲ εἰς τὰ Παναθηναία φήσας ἀποπέμψειν. (ἀποπ. what? surely τὰ λύτρα.)

ῶχόμην, καὶ νῦν μαρτυρηθήσεται· διὸ καὶ τὴν ἐμὴν
 φιλοτιμίαν οὗτος ἀφαιρούμενος τοῦτ' ἔπεισεν ἐκείνον
 45 ἐγγράψαι. ὁ τοίνυν μέγιστον ἀπάντων ὁ γὰρ εἰς τὴν
 προτέραν γραφῆς ἐπιστολὴν, ἣν ἠνέγκαμεν ἡμεῖς, ὅτι
 “ἔγραφον δ' ἂν καὶ διαρρήδην ἡλίκα ὑμᾶς εὖ ποιήσω,
 εἰ εὖ ἤδεις καὶ τὴν συμμαχίαν μοι γενησομένην,” γε-
 γουσίας τῆς συμμαχίας οὐ φησιν εἰδέναί τι ἂν ποιῶν
 χαρίσαιτο, οὐδ' ὁ αὐτὸς ὑπέσχετο· τοῦτο γὰρ ἤδει δη-
 λουσίτι, εἴπερ μὴ ἐφενάκιζεν. ἀλλὰ μὴν ὅτι ταῦθ' οὕτω
 τὸτ' | ἔγραψε, λέγε μοι λαβὼν ἐκ τῆς προτέρας ἐπι- 354
 στολῆς αὐτὸ τοῦτο, ἐνθένδε. λέγε.

ΕΞ ΕΠΙΣΤΟΛΗΣ.

46 Οὐκοῦν πρὶν μὲν εἰρήνης τυχεῖν, εἰ καὶ συμμαχία 41
 προσγένοιτ' αὐτῷ, γράψειν ὁμολόγει ἡλίκα τὴν πόλιν
 εὖ ποιήσει· ἐπειδὴ δ' ἀμφότερ' αὐτῷ γέγονεν, οὐκ εἰδέ-

ipsum sensisse puto hominem haudquaquam ineptum qui Cod. S. exaravit. Itaque festinantius h. l. ποιῶν induxit, idem mox facturum nisi sero demum innotuisset in Philippi Epistola diserte ποιῶν scribi.

§ 45. ἡλίκα (pro ἡλίκα) S. sc. ν̄ et λ̄ confus. Sed § 163 ἡλίκα recte S. Infra ὑμῶν χαρίσαιτο γρ. S. F. Q.—Pro ἐκ τῆς habet ἐκείνης S. (“inserto ante ἐκείνης a m. quarta δ' ἐκ.” DIND. [“ἐκ τῆς (non δ' ἐκ) add. antiq.” VOEM.]) Itaque “Fort. ἐκείνης τῆς” ED. TURIC. Non displicet.

Comp. also § 186 εαυτοῦς...λύ-
 σασθαι καὶ μηδεμίαν τούτου χάριν
 ἔχειν τῷ Φιλίππῳ and § 187
 ὁμολόγησεν ὁ Φίλιππος τοὺς λοιπί-
 οὺς λύσασθαι.—τάλαντον ἔχων]
 Aeschines laughs at this ubi
 supra. τάλαντον φέρων, ἐνὸς ἀν-
 δρός, οὐδέ τούτου λίαν εὐπόρου,
 ἱκανὰ λύτρα, of course using
 rhetorical exaggeration.—τὴν
 ἐμὴν φιλοτιμίαν ἀφαιρούμενος]
 “Endeavouring to debar me
 from displaying my public spirit
 and munificence,” viz. by Philip's

throwing cold water on the pro-
 ject. ἀπεστέρημαι τῶν ἰδίων φι-
 λοτιμιῶν, below p. 410 § 247 in
 a somewhat different sense.

§ 45. οὐδ' ὁ αὐτὸς ὑπέσχετο
 κ.τ.λ.] “Not even his own pro-
 mise (i.e. about the ransom of
 the captives), for he certainly
 knew this, if he did not want
 to impose on you.” Why Schae-
 fer wishes to insert ἂν after ἤδει
 I do not understand, for evi-
 dently Philip did know it.

354. § 46. ποιήσειν] From

ναι φησὶ τί ἂν ποιῶν χάρισαιτο, ἐὰν δ' ὑμεῖς λέγητε, ποιήσῃν ἂ μὴτ' αἰσχύνῃν μὴτ' ἀδοξίαν αὐτῷ φέροι, εἰς ταύτας τὰς προφάσεις καταφεύγων, κἂν ἄρα εἶπητέ τι καὶ προαχθῆθ' ὑμεῖς ἐπαγγείλασθαι, ἀναχωρησὶν ἐαυτῷ καταλείπων.

42 Ταῦτα τοίνυν καὶ πόλλ' ἕτερα ἐνῆν παραχρῆμα 47
τότ' εὐθὺς ἐξελέγχειν καὶ διδάσκειν ὑμᾶς καὶ μὴ προέ-
σθαι τὰ πρᾶγματ' ἐᾶν, εἰ μὴ Θεσπιαὶ καὶ Πλαταιαὶ
καὶ τὸ Θηβαίους αὐτίκα δὴ μάλα δάσειν δίκην ἀφεί-
λετο τὴν ἀλήθειαν. καίτοι ταῦτα εἰ μὲν ἀκοῦσαι μόνον
ἔδει καὶ φενακισθῆναι τὴν πόλιν, ὀρθῶς ἐλέγετο, εἰ δὲ
πραχθῆναι τῷ ἔντι, σιωπᾶσθαι συνέφερον. εἰ μὲν
γὰρ ἐνταῦθ' ἦν ἤδη τὰ πρᾶγματα ὥστε μηδ' αἰσ-
θόμενοις τοῖς Θηβαίοις πλέον εἶναι μηδέν, τί οὐ

§ 46. ἂν (pro ἐᾶν) S. α^m. A¹. Ed. TURIC. DIND. VOEM. BEKK. st.
—δ S. Y. s. Ed. TURIC. DIND. VOEM. BEKK. st., placet etiam
SCHAEFFERO. Sed alia est ratio τοῦ δ § 45, ibi enim sequitur τοῦτο.
Mihī quidem hic pluralis longe melior videtur. ἴνα, κἂν.....κατα-
λείπη vulg. ante BEKK. qui Cod. S. egregiam scripturam reposuit.

§ 47. Pro μόνον, μὲν S. et φενακισθῆναι δὲ (pro καὶ φ.) S. k. s. A¹.
unde Ed. TURIC. [et VOEM.] sic refinxit: εἰ μὲν ἀκοῦσαι μὲν ἔδει
φενακισθῆναι δὲ τὴν πόλιν. Sed audi SCHAEFERUM sobrie dispu-
tantem: "Varietatis origo non est obscura. Cum enim μόνον,
scribendi compendio (v. Bast. ad Gregor. Corinth. p. 331) non in-
tellecto, transisset in μὲν, ut membrum sequens antecedenti apte
responderet, et καὶ deleverunt et δὲ addiderunt post φενακισθῆναι."
Plane absonum est et deforme alterum μὲν, nisi cui aures aut oculi
obtusiores sint. Μοχ προαίσθῃσθαι S.

οὐ φησιν before we must repeat
φησιν. Precisely in the same
manner in Latin, *negat se scire*
...sed *facturum* (i.e. *ait*). See
§ 93.—ἐπαγγείλασθαι] in the
rarer sense of "to ask a fa-
vour," as below p. 401 § 213.
Harporation: λέγεται...τὸ ἐπαγγ-
γέλλεσθαι καὶ ἀντὶ τοῦ προστάτ-
τειν ἢ αἰτεῖσθαι, ὡς παρὰ.....
Δημοσθένει ἐν τῷ περὶ τῆς παρα-
προσβείας. Bekk. Anecd. 29, 4
ἀναχώρησις: ἢ ἀποφυγή. Δημο-

σθένης ἐν τῷ παραπροσβείας.

§ 47. Θεσπιαὶ καὶ Πλαταιαὶ]
"i.e. τὸ Θεσπιάς καὶ Πλαταιάς
οἰκισθῆσθαι. Vid. p. 347, 20.
s." SCHAEFER.—εἰ μὲν γὰρ
ἐνταῦθ' κ.τ.λ.] "For if affairs
had already arrived at that
position, were so matured, that
even if the Thebans gained an
inkling of it, it was of no ad-
vantage to them, why has it not
been fulfilled: but if it has been
thwarted owing to their pre-

γέγονεν; εἰ δὲ παρὰ τὸ προαισθέσθαι κεκώλυται, τίς ὁ
 48 ἐκλαλήσας; οὐχ οὗτος; ἀλλ' οὐτ' ἔμελλεν οὐτ' ἐβου- 43
 λήθη ταύτ' οὐτ' ἤλπισεν οὗτος, ὥστε τοῦ γ' ἐκλελα-
 ληκέναι μηδ' αἰτίαν ἐχέτω· ἀλλὰ φενακισθῆναι τοῖς
 λόγοις τούτοις ὑμᾶς ἔδει, καὶ ἐμοῦ τάληθῆ μὴ ἐβελῆσαι
 ἀκοῦσαι, καὶ αὐτοὺς οἴκοι καταμεῖναι, καὶ ψήφισμα
 νικῆσαι τοιοῦτο δι' οὗ Φωκεῖς ἀπολοῦνται. διὰ ταύτ'
 ἐσπαθῆτο ταῦτα καὶ διὰ | ταύτ' ἐδημηγορεῖτο. 355

§ 48. “Malim οὐδ' ἤλπισεν” BEKK. probante SCHAEFER. Re-
 ceperunt ED. TURIC. DIND. BEKK. st. Si quid video, οὗτος ad
 ἐβουλήθη pariter atque ἤλπισεν pertinet: quae si vera ratio, praestat
 οὐτ'. Vid. not. Μοχ καὶ ante αὐτοῦς om. S. Y. O. t. u. v. ED.
 TURIC. VOEM. Nolle factum, quum scabrior sit oratio, KAI
 autem facile post CAI excidere potuerit.

viously finding it out, who is
 the party that has blabbed? is
 it not Aeschines?”

§ 48. ἀλλ' οὐτ' ἔμελλεν κ.τ.λ.]
 “But neither was this on the
 eve of taking place, nor did
 Aeschines wish for this to take
 place, or expect it.” If ἤλπισεν
 alone referred to οὗτος, or if the
 collocation had been οὐτ' ἐβου-
 λήθη ταύθ' οὗτος, I should prefer
 Bekker's conjecture: but the
 subject is evidently changed
 after ἐμελλεν. The abruptness
 of this change is not uncom-
 mon. Comp. Arist. Rhet. II. 3
 § 14 καὶ ἐὰν ἐλεῶσιν (sc. οἱ ὀργι-
 ζόμενοι, καὶ ἐὰν μείζον κακὸν πε-
 πονθότος ὦσιν (sc. οἷς ὀργίζονται),
 19 § 20 καὶ εἰ ἔμελλε γίγνεσθαι
 (sc. τὸ πρᾶγμα) καὶ ποιεῖν (sc.
 ὁ πράττων ἐμελλεν) εἰκὸς γὰρ τὸν
 μέλλοντα καὶ ποιῆσαι, which are
 still more striking.—ὥστε τοῦ
 γ' ἐκλελαληκέναι] “Wherefore
 neither let him lie under the
 imputation of having blabbed
 at least.” ἐκλαλεῖν to divulge,
 let out a secret, occurs I. Olynth.
 p. 16 § 26, Eurip. Antiope. Fr.
 XL. Dind. and Menandr. Frag.
 Inc. (σρχνι Meineke) so beau-

tifully corrected by Porson on
 Orest. 228.—ψήφισμα νικῆσαι]
 either “that they should carry
 such a psephism,” or “that
 such a psephism should pre-
 vail,” as ταῦτα ἐνίκα (these mea-
 sures prevailed, were carried)
 Aesch. de Coron. 72 p. 64 St.
 = 462 R. and ἦν γὰρ Περικλέους
 γνώμη πρότερον νενικηκυῖα Thu-
 cyd. II. 12, ἐκράτησε ἡ τοῦ Διοδό-
 του (γνώμη) III. 49, Plat. VII.
 Legg. 801 A νικᾷ πάσαισι ταῖς
 ψήφοις οὗτος ὁ νόμος, IX. 856 C
 ψήφον τὴν πλῆθει νικῶσαν, Gorg.
 487 C ἐνίκα ἐν ὑμῖν τοιάδε τις
 δόξα, Eur. Med. 912 τήννικῶσαν...
 βουλήν. So in Latin: e.g. Liv. XXI.
 6 haec sententia vicit. Still I
 think νικῶ ψήφισμα more usual
 than ψήφισμα νικᾷ: nor is there
 any obstacle in the change of
 subject. See above.—ἐσπα-
 θᾶτο] Reiske, tam praecipitanter
 et inconsulte consuebantur ista,
 which is certainly wrong. Schae-
 fer with better ground follows
 Ulpian's explanation, texeban-
 tur, struebantur. (So Liddell
 and Scott.) It is however strange
 that we find no other literal
 usage of σπαθᾶν, except in A.

44 Ἀκούων τοίνυν ἐγὼ τηλικαῦτα καὶ τοιαῦτα ἐπαγ- 49
 γελλομένου τούτου τότε, καὶ ἀκριβῶς εἰδὼς ὅτι ψεύ-
 δεται—καὶ ὅθεν, φράσω πρὸς ὑμῖν· πρῶτον μὲν ἐκ
 τοῦ, ὅτε τοὺς ὄρκους ἔμελλε Φίλιππος ὀμνύναι τοῖς
 περὶ τῆς εἰρήνης, ἐκσπόνδους ἀποφανθῆναι τοὺς Φω-
 κέας ὑπὸ τούτων, ὃ σιωπᾶν καὶ εἶν εἰκὸς ἦν, εἶπερ

§ 49. τότε post τούτου om. S. Y. ED. TURIC. DIND. VOEM. BEKK.
 st. "Malim deletum" SCHAEF. Injuria. Cf. § 52 ἄς οὗτος ὑπε-
 σχνέτο τότε.—τὴν Φιλίππου ED. TURIC. DIND. VOEM. BEKK.
 st. quum τοῦ om. S. Y. Equidem ita ommitterem si omitteretur
 in praec. lin. Nunc servandum duxi. Post τούτου plene inter-
 pungit BEKK.

ristoph. Nub. 53, 55 where there is a play on the original and the derived sense. See Diphil. Athen. vii. 292 C = p. 395 Meineke, μεῖράκιον ἐρῶν πάλιν | τὰ πατρῶα βρῦκει καὶ σπαθᾶ, Plutarch. Vit. Pericl. T. i. p. 160 F τῶν ῥητόρων καταβωῶτων τοῦ Περικλέους ὡς σπαθῶντος τὰ χρήματα, Lucian. in Prom. § 19 T. i. p. 202 ἢ κάκεινον (sc. τὸν ἥλιον) αἰτιάσθε, ὡς σπαθῶντα ἡμῶν τὸ κτήμα; in Somn. § 29 T. ii. p. 748 ὅλως τὰμὰ οὗτοι σπαθῶσι τοῦ κακοδαίμονος, de Luct. § 17 p. 930 οὐδὲ σπαθήσεις ἐπὶ τούτῳ δις ἢ τρίς τῆς ἡμέρας. I conceive that a steady perusal of these passages will lead us to adopt the secondary meaning of "to squander, prodigally waste," in the sense in which ἀναλίσκειν so frequently occurs. Had Demosthenes intended to say, "This was the reason why they were wearing this web," why did he not use ὑφαίνετο?

355. § 49. In the original draught of the psephism, Philocrates had attempted to introduce the clause πλὴν Ἀλέων καὶ Φωκέων, but the Athenians would not hear of this exclusion and compelled Philocrates ταῦ-

τα μὲν ἀπαλεῖψαι, γράψαι δ' ἄντικρυς, Ἀθηναίους καὶ τοὺς Ἀθηναίων συμμάχους p. 391 § 176. See also p. 395 § 192 in which passage the envoys are still further charged with the grave offence of erasing the words of the psephism, and substituting others (εἶτα τὸ ψήφισμα ἐπεχείρησαν κινεῖν καὶ μεταίρειν) and, in addition to Halus and Phocis, of having declared Cersobleptes also ἐκσπονδός. But "it appears there was ground for a question whether Cersobleptes was entitled to be considered an ally of Athens," Thirlw. v. 356. See the somewhat prolix reply of Aeschines, p. 38—40 St. = 258—269 R. Yet Auct. IV. Philipp. p. 133 § 8 expressly calls Cersobleptes an ally: Κερσοβλέπτην, σύμμαχον ὄντα ὑμῶν.—ὃ σιωπᾶν καὶ εἶν κ.τ.λ.] "which fact (i. e. if they had been excluded from the alliance) it would have been natural they should have held their peace upon and passed over in silence, had they wanted them not to be destroyed." See the strange mistranslation of Mitford commented upon by Thirlw. v. 361, n. 2.

ἔμελλον σώζεσθαι ἔπειτα ἐκ τοῦ μὴ τοὺς παρὰ τοῦ
 Φιλίππου πρέσβεις ταῦτα λέγειν μηδὲ τὴν ἐπιστολὴν
 50 τὴν τοῦ Φιλίππου, ἀλλὰ τοῦτον—ἐκ τούτων οὖν τε- 45
 κμαιρόμενος, ἀναστὰς καὶ παρελθὼν ἐπειρώμην μὲν
 ἀντιλέγειν, ὡς δ' ἀκούειν οὐκ ἐθέλετε, ἡσυχίαν ἔσχον,
 τοσοῦτο μόνον διαμαρτυράμενος (καὶ πρὸς Διὸς καὶ
 θεῶν ἀναμιμνήσκεσθε) ὅτι ταῦτα οὐτ' οἶδα οὔτε κοι-
 νωνῶ, προσέθηκα δὲ ὡς οὐδὲ προσδοκῶ. τραχέως δ'
 ὑμῶν τῷ μηδὲ προσδοκᾶν σχόντων, καὶ ὅπως γε, ὦ
 ἄνδρες Ἀθηναῖοι, ἔφη, ἂν τι τούτων γίγνηται, τού-
 τους ἐπαινέσεσθε καὶ τιμῆσετε καὶ στεφανώσετε, ἐμὲ
 δὲ μή· καὶ μέντοι κἂν τι τῶν ἐναντίων, ὅπως τούτοις
 51 ὀργιείσθε· ἐγὼ δὲ ἀφίσταμαι. μὴ νῦν, ὑπολαβὼν ἔφη 46
 Αἰσχίνης οὕτως, μὴ νῦν ἀφίστασο, ἀλλ' ὅπως τότε

§ 50. ἐπὶ τῷ BEKK. sed om. ἐπὶ S. Y. k. A¹. A². B. ED. TURIC. DIND. (q. v. Praef. VII.) VOEM. BEKK. st. De Coron. p. 323 § 291 ἐπὶ τοῖς γεγενημένοις ἀνιαροῖς οὐδὲν ὁμοίως ἔσχε τοῖς ἄλλοις edidit BEKK. post REISK. Sed praeos. habent nonnisi s. ζ^m. Aequo bene dicitur τραχέως ἔχειν τινί atque ἐπὶ τιμ. Eadem est ratio τοῦ χαλεπῶς φέρειν. Vid. Mid. p. 550 § 103 ἐνηροχῶς χαλεπῶς ἐφ' οἷς.....ὑβρίσθην.....χαλεπώτερον.....τούτοις τοῖς μετὰ ταῦτα ἐνήνοχα. Itaque propter consensum tot Codd. omisi. Μοχ ἐπαι- νέσεσθε tantum non ex omnibus libris restituit BEKK. Vulg. ἐπαινέσετε quae futuri forma haud scio an ad poetas solos pertineat. Vid. Elmsl. ad Eur. Bacch. 1193. Aliter judicat Stallb. ad Plat. Symp. 214 E. (Sed ibi Bekker. ἐπαιπέσει.) Bornemann. ad Xen. Anab. I. 4 § 16.—μὲν ἐπαιν. DIND. cum A¹. B². k. v. s.

§ 50. The natural connection of this and the preceding section is "Hearing then such grand promises and knowing for certain that he is lying (and I will tell you why, &c.), drawing my conclusions then from this, I rose and came forward." I have therefore placed a (—) after τοῦτον, instead of a period, for I see no *anacoluthon* in the sentence. (And so Voemel.)—τραχέως δ' ὑμῶν σχόντων κ.τ.λ.] "And you having become exasperated (*σχόντων*, not *ἐχόντων*)

at my not even expecting it, I likewise said, Mind you, men of Athens, if any of these promises turn out true, you vote thanks to my colleagues...however, if the contrary, mind you have a grudge against *them*: and I wash my hands of the matter." Comp. de Pace p. 59 § 10 ταῦτα οὔτε οἶδα οὔτε προσδοκῶ, νομίζω δὲ τὸν λέγοντα ληρέειν.—For ἀφίσταμαι, comp. p. 350 § 35.

§ 51. "Not now (cried Aeschines, interrupting me), do not now wash your hands of it, but

μη̄ προσποιήσει. νῆ Δία, ἡ̄ ἀδικήσω γ', ἔφην. ἐπαναστὰς δ' ὁ Φιλοκράτης μάλα ὑβριστικῶς "οὐδέν" ἔφη "θαυμαστόν, ὦ ἄνδρες Ἀθηναῖοι, μη̄ ταῦτὰ ἐμοὶ καὶ Δημοσθένει δοκεῖν οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δὲ οἶνον πίνω." καὶ ὑμεῖς ἐγελάτε.

47 Σκέψασθε δὴ τὸ ψήφισμα, ὃ δίδωσι γράψας μετὰ ταῦτα ὁ Φιλοκράτης. ἀκοῦσαι μὲν γὰρ οὕτωςι παγ-

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§ 51. Vulg. ante BEKK. Νῆ Δία, ἀδικήσω γ'. ἡ̄ add. S. sine dubio recte. — Pro μη̄ habent εἰ μη̄ Q. r. cum pr. F. et γρ. S. mox etiam δοκεῖ γρ. S. εἰ μη̄ δοκεῖ post θαυμαστόν satis proba lectio, quanquam altera non ideo posthabenda.

mind you do not *then* (i. e. when these expectations are fulfilled) lay claim to any merit (in producing the result). Certainly I shall mind, I replied, else I shall act unfairly." This translation seems so natural and the sort of parody in ὅπως μη̄ προσποιήσει, after the preceding ὅπως ἐπαινεσθε, ὅπως ὀργισθε, so obvious, that I am quite at a loss to find out the cause of Schaefer's blunder. I transcribe his note. *Ne nunc—a communiōne te sejungas nisi sic (hac conditione) ut ne tunc (quando res bene ceciderint) tibi quidquam arroges.* Idem παραφράζων sic dicas: Μὴ νῦν ἀφίστασο ἄλλως ἢ ἐφ' ὧτε τότε μη̄ προσποιήσθαι." Is it possible that ἀλλά or ὅπως would have been so used by Demosthenes? However Schaefer is not the only critic who has stumbled over this (to me so clear) passage. — οὗτος μὲν γὰρ ὕδωρ κ.τ.λ.] See II. Philipp. p. 73 § 30 (quoted above in note on p. 341 § 1), from which it is evident that the jest of Philocrates implied this: Can you expect any thing generous or sanguine from a water-drinker? See Arist. Equit. 85—96, and Falstaff's

most amusing soliloquy in Shaksp. II. K. Henry IV. Act iv. Sc. 3. For the abstemious habits of Demosthenes comp. the well-known joke of Demades in Lucian. Dem. Encom. § 15 Tom. III. p. 502 τὸν Δημάδην παῖξαι φασιν εἰς ταύτην τὴν ὑδροποσίαν, ὡς εἰ μὲν ἄλλοι πρὸς ὕδωρ λέγοιεν (sc. the κλεψύδρα) τὸν Δημοσθένην δὲ πρὸς ὕδωρ γράφειν. Hence (as Seager quoted by Schaefer observes) Gay was under a mistake in his praise of wine: "thou with eloquence profound, And arguments convictive, didst enforce Fam'd Tully, and Demosthenes profound." Rare Ben Jonson (Cynthia's Revels, i. 4) rather disputes Lucian's authority, but under the person of Amorphus.

§ 52. δίδωσι γράψας] "After committing it to writing delivers the psephism over to the γραμματεῖς." So REISKE. Or to the προἔδρι. δίδωσιν ἀναγνῶναι ψήφισμα τοῖς προέδροις Aeschin. de F. L. § 83 p. 39 St. = 260 R. διδόναι γνώμην occurs in a somewhat different sense Timocrat. p. 704 § 13 "to deliver an opinion, to make a proposal" (as *sententiam dare* in Latin, e.g. Liv. VIII. 20.)—

κάλως ἔχει· ἐπειδὴν δὲ τοὺς καιροὺς συλλογίσηται τις ἐφ' ὧν | ἐγγράφη καὶ τὰς ὑποσχέσεις ἅς οὗτος ὑπι- 356
σχεῖτο τότε, οὐδὲν ἄλλο φανήσονται πλὴν παραδόντες
Φιλίππῳ καὶ Θηβαίοις Φωκέας, μόνον οὐκ ὀπίσω τῷ
χεῖρε δήσαντες. Λέγε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

Ὅρατε ὦ ἄνδρες Ἀθηναῖοι τὸ ψήφισμα, ὅσων 48
ἐπαίνων καὶ ὄσης εὐφημίας μεστόν ἐστι, καὶ τὴν εἰρή-
νην εἶναι τὴν αὐτὴν ἥπερ Φιλίππῳ καὶ τοῖς ἐγγύνοις,
καὶ τὴν συμμαχίαν, καὶ ἐπαινεῖσαι δὲ Φίλιππον ὅτι
ἐπαγγέλλεται τὰ δίκαια ποιήσειν. ἀλλ' οὐδὲν ἐκεῖνός
γε ἐπηγγέλλετο, ἀλλὰ τοσούτου ἔδει ἐπαγγέλλεσθαι
ὥστ' οὐδ' εἰδέναι φησὶ τί ἂν ποιῶν ὑμῖν χαρίσαιτο.

§ 53. ἐγγόνοις et hic et semper ED. TURIC. Mira constantia in iis qui Cod. S. tam serviliter (absit verbo invidia) jurare in verba soleant. Nam ex sex locis quos laudaturi sumus *ter* Cod S. ἐγγόνοις, *ter* ἐκγόνοις. Ceterum hic ἐγγόνοις

Q. k. r. s. δ^m. ε^m. A¹. A². ἐγγόνοις (ut constanter) F. Citatur haec clausula infr. p. 358 § 61, § 63, (utrobique ut hic ἐγγ. S.) p. 368 § 98, p. 440 § 355, II. Philipp. p. 73 § 31. Sane tradunt Grammatici, e.g. Thom. Mag. 849, ἐκγονος de filio ἐγγονος de nepote usurpari: quae regula in *citerioris Graecitatis* scriptoribus obtinet (e.g. Dion Cass.), in *antiquis* an obtineat parum perspectum est. Certe omnes libri in Plat. II. Republ. 364 E servant ἐγγόνων. Fortasse hoc discrimen interest ut ἐκγονος *proprie* (nam latius aliquoties usurpatur Thuc. I. 9; vid. Klausen ad Aesch. Agam. 348) verti debeat a son: ἐγγονος a descendant. Itaque vulg. servandum duxi. [ἐκγόνοις DIND. VOEM. BEKK. st.]

ἀκοῦσαι μὲν γὰρ οὕτωςί] “Mere-ly to the ear:” “si sic obiter audias nec simul diligenter perpendas τὰς περιστάσεις,” SCHAEFER. Leptin. p. 462 § 18 ἔστι δὲ τοῦτο οὕτωςί μὲν ἀκοῦσαι λόγον τιν' ἔχον.

356 § 53. εὐφημίας] a synonym of the prec. ἐπαίνων. Schaefer refers to Pollux. v. 117 παί-

νος, εὐφημία, εὐλογία, ἐγκώμιον. Transl. *courteous complimentary language*. Aesch. Timarch. § 169 p. 24 St. = 166 R.—καὶ τὴν εἰρήνην κ.τ.λ.] “And (observe this clause) that the peace which you are making with Philip shall *likewise* (τὴν αὐτὴν) be extended to his descendants also.”

49 ἀλλ' οὗτος ἦν ὁ λέγων ὑπὲρ αὐτοῦ καὶ ὑπισχνούμενος. 54
 πρὸς δὲ τοὺς παρὰ τούτου λόγους ἄρμηκίτας λαβὼν
 ὑμᾶς ὁ Φιλοκράτης, ἐγγράφει τούτ' εἰς τὸ ψήφισμα·
 ἐὰν δὲ μὴ ποιῶσι Φωκεῖς ἅ δεῖ καὶ παραδιδῶσι τοῖς
 Ἀμφικτύοσι τὸ ἱερόν, ὅτι βοηθήσει ὁ δῆμος ὁ Ἀθη-
 50 ναίων ἐπὶ τοὺς διακωλύοντας ταῦτα γίγνεσθαι. οὐκ- 55
 οὔν, ὧ ἄνδρες Ἀθηναῖοι, μενόντων μὲν ὑμῶν οἴκοι καὶ
 οὐκ ἐξεληλυθότων, ἀπεληλυθότων δὲ τῶν Λακεδαιμο-
 νίων καὶ προησθημένων τὴν ἀπάτην, οὐδενὸς δ' ἄλλου
 παρόντος τῶν Ἀμφικτυόνων πλὴν Θετταλῶν καὶ Θη-
 βαίων, εὐφημότατ' ἀνθρώπων τούτοις παραδοῦναι γέ-
 γραφε τὸ ἱερόν γράψας τοῖς Ἀμφικτύοσι παραδοῦναι
 (ποίοις; οὐ γὰρ ἦσαν αὐτόθι πλὴν Θηβαῖοι καὶ Θετ- 56

§ 54. ἐὰν μὴ ποιῶσι S. Y. ED. TURIC. DINB. VOEM. (qui "om. pr. Σ add. antiq.") male. Cf. § 56 ἀλλ' οὐ συγκαλέσαι δέ, ubi itidem fraudi fuit conjunctio librariis et quod mireris Schaefero. p. 360 § 69 παραδοῦναι δέ, p. 398 § 201 ἀποδοῦναι δέ, supr. p. 353 § 45 ἔγραφον δ' ἄν, alibi. Vid. DOBR. ad 356, 26.

§ 55. ὧ om. S. VOEM.

§ 55. "As you then remained at home and had not taken the field, and the Lacedaemonians had retired and had found out Philip's treachery, and no member of the Amphictyonic council was present except the Thesalians and the Thebans, he has proposed (has he not?) in the most complimentary and bland language in the world that the Phocians should deliver the temple to these (Thess. and Theb.) when he thus worded it, 'they are to deliver the temple to the Amphictyons,' and not 'and we are to convene the Amphictyonic council,' &c. &c." See *Annot. Crit.* See below p. 365 § 87 ἐπειδὴ δὲ ἦκεν εἰς Πύλας (sc. Philip) οἱ Λακεδαιμόνιοι δὲ (whom Philip had sent for) αἰσθόμενοι τὴν ἐν-

ἔδραν ὑπεχώρησαν. And again in same section, Λακεδαιμονίους καὶ Φωκέας ἐξηπάτησε Φίλιππος. According to Aeschines, § 133 p. 45 St. = 303 R., Archidamus retired from disgust with the Phocians, who refused to listen to his advice to garrison the frontier towns which guarded the pass of Thermopylae, adding the churlish answer, "Look to your own dangers." (ἀπεκρίναντο αὐτῷ τὰ τῆς Σπάρτης δεινὰ δεδιέναι καὶ μὴ [τᾶ] παρ' αὐτοῖς "they told him in answer to fear Sparta's dangers, and not theirs." This is unquestionably the least forced translation of the words. See also Thirlw. v. 367, n. 1, who however need not have resorted to an ellipse. Yet Boehnecke too *Forsch.* p. 381 understands them otherwise.)

ταλοί), ἀλλ' οὐ συγκαλέσαι δὲ τοῖς Ἀμφικτύονας, εὐδ' ἐπισχεῖν ἕως ἂν συλληγῶσιν, οὐδὲ βοηθεῖν Πρόξενον εἰς Φωκέας, οὐδ' ἐξιέναι Ἀθηναίους, οὐδὲ τοιοῦτ' οὐδέν. καίτοι καὶ | ἐπιστολὰς ἔπεμψεν ὁ Φίλιππος δύο κα-
 λούσας ὑμᾶς οὐχ ἵν' ἐξέλθητε πώμαλα· οὐ γὰρ ἂν

51
357

§ 56. ἀλλ' οὐδὲ συγκαλέσαι τοὺς Ἀ. Vulg. ante REISK. qui satis inepte a paucis libris ἔδει infersit. At enim ait SCHAEFERUS “ἀλλ' οὐ.....δὲ non memini legere.” Esto: verum ita illustrato loco γέγραφε “τὸ ἱερὸν τοῖς Ἀμφικτύοσι παραδοῦναι,” ἀλλ' οὐ “συγκαλέσαι δὲ τοὺς Ἀ.” quid est quod haereas? Vid. ad § 54. Veram lectionem reposuit BEKK. ex S. s. A¹. οὐ habet etiam pr. k. —Μοχ ἐξέλθοιτε ex conj. BEKK. DIND. ED. TURIC. BEKK. st. Equidem scripturam ἐξέλθητε quam praeter omnes Codd. praebet etiam Harpoer. (et Suid.) in πώμαλα et h. l. Ulpian. religioni habui mutare. Vid. § 57, § 58. Habet enim puto quo se defendat. Nam ut praeteream hujusmodi locos quales 1. Aphob. p. 834 § 65 προσλαβόντες ἵνα.....ἐπιτροπεύσωσι, II. Aphob. p. 836 § 1 οὐκ ἐβούλετο μισθωθῆναι ἵνα μὴ κινδυνεύσῃ (neutrobi Cod. ullus praebet *optativ.*) quoties enim in *orationem rectam* subito fiat mutatio, quisnam ignorat? sed ut praeteream, alia me ratio impulit. Verissime enim Hermannus ad Viger. n. 350 “antiquos et diligentes scriptores *optativum praesentibus jungere, ubi finem indicant hunc esse, non ut quid fiat sed ut quid possit fieri: eandem differentiam conjunctivi et optativi in oratione historica etiam post praeteritum*

357 § 56. “And yet I grant Philip sent you two letters giving you an invitation; not designing that you should take the field: certainly not; for else ...but with this intent, that you, fancying you should succeed in getting all you wished for, might pass no decree prejudicial to his interests; and that the Phocians might not continue to defend themselves, nor hold out, buoyed up by your promises; but might in utter despair deliver themselves into his hands.” ἵνα ψηφίσῃσθε “that you might pass no decree” (*which he took for granted, he confidently expected, and therefore the conjunctive*), “and that the Phocians might possibly not hold out” (*which was more contingent as depending on other*

circumstances as well as your determination, and therefore the optative). See Hermann on Viger, n. 350, and the passages quoted in Arnold's note on Thucyd. III. 22. Arnold's own idea (that “the *subjunctive mood* indicates the *immediate* and the *optative* the *remote* consequence of the action contained in the principal verb, the second being a consequence upon the first”), adopted also by Donaldson, *New Cratylus*, p. 627 § 396, would very well suit this passage of Demosthenes: but I cannot understand on what philosophical interpretation of the nature of the two moods this distinction depends. Matthiae, Gr. Gr. § 518, 4 is, I think, decidedly wrong.—πώμαλα] See Annot. Crit. πόθεν;

ποτε τοὺς χρόνους ἀνελῶν, ἐν οἷς ἐδυνήθητ' ἂν ἐξελθεῖν τηνικαυτ' ἐκάλει· οὐδ' ἂν ἐμέ, ἡνίκα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυνεν· οὐδὲ τοιαῦτα λέγειν τούτῳ προσέταπτεν, ἐξ ὧν ἦκισθ' ὑμεῖς ἐμέλλετ' ἐξιέναι· ἀλλ' ἵνα, ἂ ἐβούλεσθε, οἴομενοι πράξειν αὐτὸν μηδὲν 57

esse" collat. Herod. viii. 76, ix. 51. Vid. not.—πῶμαλα vox rarior. Utitur tamen Aristoph. in Plut. 66, in Coccal. Fragm. 126 *Dind.*, Lysias ap. Suid. (si id est Lysiae) etiam in media oratione. Saepius Comicos veteres usurpasse testatur Harpocr. Poeticum appellat Thom. Mag. qui h. l. respicit. Ceterum si habenda fides Grammaticis (Apollon. Alexandr. in Bekk. Anecd. p. 604, 3—15, cf. p. 622, 623, unde ceteri mutuati sunt Etym. M. 698, 40 s. Orion Theb. Etymol. 137, 12 s. alii. Vid. Koen. et Bast. ad Gregor. Cor. p. 141—144, et Bast. ad p. 877, 878) formatur a πῶ, quod dialectus Dorica pro πόθεν supponat, addito μάλα quod παρέλκει. Quod ad μάλα attinet, satis inepte Grammatici; id quod docet tum οὐ μάλα (uti Hesych. Harpocr. Suid. alii, ipsi explicant) tum τί μάλιστα; πῆνικα μάλιστα; de quibus consul. Butim. Ind. Platon. Neque de πῶ a πόθεν formato possum quin dubitem. Saltem in Theocr. xi. 14 αὐτῶ non αὐτόθεν valet sed αὐτοῦ (*ibi*), v. 45 τουτῶ (al. τουτεῖ) valet, ἐνθάδε non ἐνθένδε, τῆνῶθεν (non τῆνῶ) dicit ἀνὴρ Μεγαρικὸς (Arist. Acharn. 754, τῆνῶθε Theocr. iii. 10, τουτῶθεν iv. 48. Itaque Dorice πῶ idem valet quod Attice ποῦ. In Aeschyl. Agam. 1507 πῶ; (sc. ἀναίτιος εἰ σὺ) intelligendum ut ποῦ in locis ap. Porson. ad Orest. 792 laudatis, quibus add. Eur. Heracl. 510, Ion. 528, Soph. Aj. 1100, Oed. T. 390, et e pedestr. orat. Dem. de Coron. p. 269, § 128, Pantaen. p. 978 § 41 de Steph. Trierarch. p. 1231 § 11. ποῦ δὴ Thuc. viii. 27. (In Prom. v. 576 corruptum puto πῶ πῶ πῶ.) Enimvero in huiusmodi locis ποῦ i. q. οὐδαμοῦ. quoniam loco tu insons es? nullo loco tu insons es. Sed redeo ad πῶμαλα. Interrog. signum ponunt SCHAEF. et VOEM. [quem quod ego scripsi id non perspexisse miror. In fragm. Lysiae, quod nunc lectori commendo, γενναίως γὰρ αἱ γυναῖκες πῶμαλα ἔφασαν ὀρχεῖσθαι αὐτάς, δέον οὐδὲ πειούσας ἀπῆλλάχθαι τοῦ συμποσίου, editurusne est Vir doctus πῶμαλα;] Recte, si ad originem spectamus, sed cum Grammatici constanter tradant ἐφ' ἐν ἀναγιγνωσκέσθαι, simul propter fragm. Lysiae equidem ἐπέχω. Longiorem claudant adnotationem quae ad loc. ULPAN. ἔνομα δὲ ἐστὶν ἐφ' ἐν ἀναγιγνωσκόμενον, ὡς μὲν τινὲς φασὶ Σικελῶν, κοιμισάντων τῆς (leg. τῶν) ut MS. Leid. Etym. Magn. qui eadem praebet) ἐκεῖθεν φηγάδων. Quod Peilii in gratiam (ad Agam. ubi supr.) praeter morem faceti exseripsimus. Μοχ ἐδυνήθητ' Ο. (teste VOEM.) ἐμέλλετ'..... ἐβούλεσθε S. ED. TERIC. VOEM. BEKK. st. Nunc reposui, posthac iuvitis Codd. repositurus has *augmenti* formas.

e.g. § 34, or πόθεν; πολλοῦ γε καὶ δεῖ, or simply πολλοῦ γε καὶ δεῖ, or οὐδὲ πολλοῦ δεῖ (§ 33) is

usually found in this strong mode of expressing the negative.

ἐναντίον ψηφίσθησθε αὐτῷ μηδ' ἀμύνονται μηδ' ἑντέ-
 χοιεν οἱ Φωκεῖς ἐπὶ ταῖς παρ' ὑμῶν ἐπανέχοντες
 ἐλπίσιν, ἀλλ' ἀπογνόντες ἅπαντα ἑαυτοὺς ἐγχειρίσασθαι.
 Λέγε δ' αὐτὰς τὰς ἐπιστολὰς τὰς τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΑΙ.

58 Αἱ μὲν τοίνυν ἐπιστολαὶ καλοῦσιν αὐται, καὶ νῆ 52
 Δία ἤδη γε· τούτοις δ', εἴπερ ἦν ὑγιές τι τούτων, τί
 ἄλλο προσῆκεν ἢ συνειπεῖν ὅπως ἐξέλθητε ὑμεῖς, καὶ
 τὸν Πρόξενον, ὃν περὶ τοὺς τόπους ἤδεσαν ὄντα, γρά-
 φειν εὐθὺς βοηθεῖν; πάντα τοίνυν τὰναντία τούτων

§ 57. οἰμενοι S. “sic οἰμένους idem p. 1228, 16.” DIND.
 ψηφίσασθε BEKK. DIND. ED. TURIC. VOEM. BEKK. st. ψηφίσασθε S.
 “superscripto a m. sec. η” DIND. ψηφίσθησθε Q. k. r. s. A¹. A². ε^m. η^m.
 Quod recepi. Vid. § 56.—αὐτῷ BEKK. DIND. ED. TURIC. VOEM.
 BEKK. st. Μοχ ἀμύνονται S. Y. O. u. v. ED. TURIC. DIND. BEKK. st.
 Praesens ut in re quae durat ego non posthabuerim, et ita ἀμύ-
 νεσθαι § 61. Vid. infr. § 93.—ἐπέχοντες F. Y. Q. O. t. u. v. B.
 ED. TURIC. ὑπέχοντες S. DIND. Vid. not. Μοχ αὐτοὺς S. DIND.
 VOEM. BEKK. st.

§ 58. ἐξέλθοιτε BEKK. [et st.] DIND. ED. TURIC. Sed ἐξέλθητε
 S. Y. k. r. et (teste TAYLORO) Harl. Ital. Vid. § 56. ἐξέλθηθ' VOEM.
 Vulg. ante BEKK. ἐπέξελθοιτε quod et nihili est [Vid. not.] et nulla
 fere auctoritate Codd. munitur.

§ 57. ἐπανέχοντες] Reiske ex-
 plains in *Ind.* “feeding upon,”
 in his note “anchoring upon,”
 The latter is probably near the
 the mark. See Herod. viii. 8
 ὄς ἐς τὴν θάλασσαν οὐ πρότερον
 ἀνέσχε. In Soph. Oed. Tyr. 174
 ἰητῶν καμάτων ἀνέχουσι, I believe
 the metaphor is “keep their
 heads above,” and in Thucyd.
 vi. 86 ἀνέχοντας τὴν Σικελίαν,
 “keeping Sicily’s head above
 water, preventing her from be-
 ing sunk under the Syracusans”
 (where it is used *actively*). I
 think the interpretation given
 on § 56 suits this passage. Lite-
 rally, “keeping their heads up

(ἐπὶ) above water (ἀνά) in con-
 sequence of their hopes in you.”
 I confess however there is some
 difficulty about the reading.

§ 58. εἴπερ ἦν ὑγιές κ.τ.λ.]
 “What else was the duty of the
 ambassadors, if there were any-
 thing sound in this (i.e. in
 Philip’s invitation), than to ad-
 vocate the plan ‘that you take
 the field,’ [I am truly sorry to
 have compelled VOEM. to prove
 the existence of ἐπεξέρχομαι. I
 really meant it was “nihili”
 here. In Thuc. v. 9, 2 (transl.
 (not “take the field,” but)
 “sally out from the city,”] and
 to propose a psephism that Pro-

φαίνονται πεποηκότες. εικότως οὐ γὰρ οἷς ἐπέστελλε
 προσεῖχον τὸν νοῦν, ἀλλ' ἂ φροινῶν ταυτ' ἔγραφε συνή-
 δεσαν τοῖτοις οὖν συνέπραττον καὶ τούτοις συνηγοῖ-
 53 ζοντο. οἱ μὲν τοῖνυν Φωκεῖς, ὡς τὰ παρ' ὑμῶν ἐπί- 59
 θοντο ἐκ τῆς ἐκκλησίας καὶ τό τε ψήφισμα τοῦτ'
 ἔλαβον τὸ τοῦ Φιλοκράτους καὶ τὴν ἀπαγγελίαν
 ἐπίθοντο τὴν τούτου καὶ τὰς ὑποσχέσεις, κατὰ πάντας
 τοὺς τρόπους ἀπάλουντο. σκοπεῖτε γάρ. ἴσαν ἀπι- 60
 στοῦντές τιες αὐτόθι τῷ Φιλίππῳ καὶ νοῦν ἔχοντες
 οὗτοι πιστεύειν ὑπήχθησαν. διὰ τί; ὅτι ἠγοῦντο, οὐδ'
 358 εἰ δεκάκις Φίλιππος αὐτοὺς | ἐξήπάτα, οὐδέποτ' ἄν
 τοὺς γε Ἀθηναίων πρέσβεις Ἀθηναίους ἐξαπατῶν
 πολμῆσαι, ἀλλ' εἶναι ταυτ' ἀληθῆ ἂ οὔτος ἀπήγγειλε
 πρὸς ὑμᾶς, καὶ τοῖς Θηβαίοις ἤκειν οὐχ αὐτοῖς ἔλε-

§ 59. Speciosam lectionem ἐπαγγελίαν habent F. Q. O. r. s. t. u. v. et pr. S. qui d m. rec. habet: nam sequitur καὶ τὰς ὑποσχέσεις. Sed fere iidem Cold. supr. § 35 eandem script. praebent, ubi mendosissima est. Et Phocenses ideo metu perculti sunt, quod Aeschines falsis narrationibus Atheniensibus imposuerat. Sic diserte § 60 ἠγοῦντο εἶναι ταυτ' ἀληθῆ ἂ οὔτος ἀπήγγειλε.— κατὰ πάντας τρόπους maluisse videtur Dorr. Dixisset orator πάντα τρόπον vel παντὶ τρόπῳ. Ejusdem generis non est 411, 7 § 248. Recte Voemel. "notos modos quibus perierunt."

§ 60. eis ante Ἀθηναίους S. ult. syll. τοῦ πρέσβεις incuriose duplicata. Mox ἀπήγγειλε S. ED. TURIC. DIND. VOEM. BEKK. st. οὐκ αὐτοῖς F. S. Y. O. r. t. u. v. ED. TURIC. VOEM.

xenus, who they knew was on duty about the spot, should at once join forces with Philip?" Proxenus was stationed at Oreus in Euboea.—οὐ γὰρ οἷς ἐπέστελλε κ.τ.λ.] "The wording of the letters they were never attending to, but the *animus* with which Philip wrote them: *this* they were aiding, *this* they were co-operating with."

§ 60...§ 63. There were three parties amongst the Phocians. One consisted of sensible men who put no belief in Philip's

word: they could not imagine Athenian ambassadors would dare to deceive Athenians: they believed that Philip *was* coming to punish the Thebans: they delivered themselves into Philip's hands. There was a *second* party who had made up their minds to fight it out to the uttermost: even they were worked upon: they were persuaded that Philip *was their friend*, and that you, whose help they were looking for, would turn against them, if they did not yield. A

61 θρον. ἦσαν ἄλλοι τινὲς οἱ πάσχειν ὅτιοῦν καὶ ἀμύ- 54
νεσθαι δεῖν ᾤοντο· ἀλλὰ καὶ τούτους μαλακοὺς ἐποίησε
τὸ τὸν Φίλιππον ὑπάρχειν αὐτοῖς πεισθῆναι, καὶ τὸ
ταῦτ' εἰ μὴ ποιήσουσιν ὑμᾶς ἐπ' αὐτοὺς ἤξειν, οὓς
βοηθήσειν αὐτοῖς ἠλπίζον ἐκείνοι. ἀλλὰ καὶ μετα-
μέλειν ὑμῖν ᾤοντό τινες πεπονημένοις τὴν πρὸς Φίλιπ-
που εἰρήνην· τούτοις ὅτι καὶ τοῖς ἐγγόνοις τὴν αὐτὴν
ἐψηφίσασθ' ἐπέδειξαν, ὥστε πανταχῆ τὰ παρ' ὑμῶν
ἀπογνωσθῆναι. διόπερ ἅπαντα ταῦτα εἰς ἓν ψήφισμα
62 συσκευάσαν. ὃ καὶ μέγιστον ἔμοιγε δοκοῦσιν ἀπάν- 55
των ὑμᾶς ἠδικηκεῖναι· τὸ γὰρ πρὸς ἄνδρα θνητὸν καὶ
διὰ καιροῦς τινὰς ἰσχύοντα γράφοντας εἰρήνην ἀθάνα-
του συνθέσθαι τὴν κατὰ τῆς πόλεως αἰσχύνην, καὶ
ἀποστερηῆσαι μὴ μόνον τῶν ἄλλων ἀλλὰ καὶ τῶν παρὰ
τῆς τύχης εὐεργεσιῶν τὴν πόλιν, καὶ τοσαύτη περι-
ουσία χρήσασθαι πονηρίας ὥστε μὴ μόνον τοὺς ὄντας
Ἀθηναίους ἀλλὰ καὶ τοὺς ὕστερέν ποτε μέλλοντας

§ 61. ἀμύνασθαι O. t. u. v. Vid. § 57.—ἐγγόνοις F. ἐκγόνοις
Ed. TURIC. DIND. BEKK. st. Vid. § 53.—Post τὴν αὐτὴν, εἶναι
addi mavult DOBR. Nihil opus. ψήφισμα οὗτοι F. Q. O. t. u. v.
et a m. sec. S.

§ 62. Frustra DOBR. ὃ δὲ καὶ μέγ. Nam ὃ ad praec. spectat;
sed illa formula locum habet in transitu orationis, “porro (s. jam
vero) id quod maximum.”

third party thought you were sorry for having made the peace with Philip: they hear that you have extended it to Philip's descendants, and are thrown into perfect despair of your assistance. Such is the general meaning of the passage.

358. § 61. ὑπάρχειν αὐτοῖς] “favoured them.” Comp. Xenoph. Anab. i. i. 4 Παρύσατις ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. See below p. 377. § 128, p. 384 § 153.—διόπερ... συσκευάσαν] “Wherefore they packed this up all together into one psephism.” That

this is the metaphor in συσκευάζειν (*convasare* in Latin, which Bentl. too hastily altered in Ter. Phorm. i. 4, 13) is clear from Plat. Theaetet. 175 Εστρωματόδεσμον μὴ ἐπιστάμενος συσκευάσασθαι. The active and middle are equally used, and found frequently in the Orators. See p. 438 § 346 συσκευάζεσθαι τὴν Ἑλλάδα.

§ 62. εἰρήνην ἀθάνατον κ.τ.λ.] ἀθάνατον appears to belong equally to εἰρήνην and αἰσχύνην. Observe the forcible antitheses in this sentence.

- ἔσσεσθαι πάντας ἡδίκηκένοι, πῶς οὐχὶ πίνδειόν ἐστι;
 56 τοῦτο τοίνυν οἰδέποθ' ὑμεῖς ὑπεμείνατ' ἂν ὕστερον 63
 προσγράψαι πρὸς τὴν εἰρήνην, τὸ καὶ τοῖς ἐγγό-
 νοις, εἰ μὴ ταῖς παρ' Αἰσχίνου ῥηθείσαις ὑποσχέσεσι
 τίτ' ἐπιστεῦσατε. αἴσπερ οἱ Φωκεῖς πιστεύσαντες
 ἀπώλοντο. καὶ γὰρ τοὶ παραδόντες αὐτοὺς Φιλίππῳ
 359 καὶ ἐκόντες ἐγχειρίσαντες ἐκείνῳ τὰς | πόλεις ἀπάν-
 των τῶν ἐναντίων, ὧν πρὸς ὑμᾶς οὗτος ἀπήγγειλεν,
 ἔτυχον.
- 57 "Ἴνα δ' εἰδῆτε σαφῶς ὅτι ταῖθ' οὕτω καὶ διὰ τοῦ- 64
 τους ἀπόλωλε, τοὺς χρόνους ἱμῖν λογιούμαι καθ' οὓς
 ἐγίγμεθ' ἕκαστα. περὶ ὧν δ' ἂν τις ἀντιλέγῃ τούτων
 ἀναστὰς ἐν τῷ ἔμῳ ὕδατι εἰπάτω. ἡ μὲν τοίνυν εἰρήνη
 ἐλαφροβουλῆτος ἐνάτῃ ἐπὶ δέκα ἐγένετο, ἀπεδημήσαμεν
 δ' ἡμεῖς ἐπὶ τοῖς ὕρκους τρεῖς μῆνας ὅλους· καὶ τοῦτον 65
 58 ἄπαιτα τὸν χρόνον ἦσαν οἱ Φωκεῖς σῶσι. ἤκμεν

§ 63. ἐκγονοῖς F. ἐκγόνοις Ed. TURIC. DIND. BEKK. st. et (hic)
 VOEM. Vid. § 53. ἐγχειρήσαντες S. Q.

§ 63. τὸ "καὶ τοῖς ἐγγόνοις"]
 "The clause to his descendants
 also."—ταῖς παρ' Αἰσ. ῥηθεί-
 σαις] I have observed elsewhere
 παρὰ with the genitive after
 λέγεσθαι, ῥηθῆναι, εἰρησθαι. Lept.
 p. 483 § 88 λέγεται παρ' ἡμῶν, de
 Coron. p. 237 § 35 οἱ παρὰ τούτων
 λόγοι τότε ῥηθέντες. Simonid. ap.
 Plat. Protagor. 339 C σοφοῦ παρὰ
 φωτὸς εἰρημένον. On the general
 construction of the subject after
 the passive voice, I shall probably
 hereafter take occasion to speak.

§ 64. τας...τούτων] These words
 are to be joined. "Any one of
 the party; Aeschines and his
 colleagues."—ἐν τῷ ἔμῳ ὕδατι]
 "During the time allotted to
 me for my speech." ἐπὶ τῷ ἔμῳ
 ὕδατι de Coron. p. 274 § 139
 (where read ἐν). Always called

τὸ ὕδωρ, being measured by the
 κλεψύδρα.— τρεῖς μῆνας ὅλους]
 So also de Coron. p. 235 § 30.
 But the statement must be taken
 with some limitation. The whole
 time of absence was from Mu-
 nychion 3rd (April 2nd) to Sei-
 rophorion 13th (June 10). The
 latter date is furnished by
 Demosthenes; and Aeschines
 gives the former as the day on
 which the βουλὴ passed a vote
 that the envoys should set out,
 § 92 p. 43 St.=268 R. For the
 part of the time wasted at home
 Demosthenes was as much an-
 swerable as any other of his
 colleagues, as he was a *proëdrus*
 in the Assembly on Eiaophebolion
 24th, five days after the peace
 was voted. See Aesch. p. 39, 40
 St.=260, 268 R.

δὲ δεῦρο ἀπὸ τῆς πρεσβείας τῆς ἐπὶ τοὺς ἔρκους ἤριτη
 ἐπὶ δέκα τοῦ σκιροφοριῶνος μηνός, καὶ παρῆν ὁ Φί-
 λιππος ἐν Πύλαις ἤδη καὶ τοῖς Φωκεῦσιν ἐπηγγέλλετο
 ὧν οὐδὲν ἐπίστευον ἐκεῖνοι. σημεῖον δὲ οὐ γὰρ ἂν
 δευρὶ ἦκον ὡς ὑμᾶς. ἢ δ' ἐκκλησίᾳ μετὰ ταῦτα, ἐν ᾗ
 πάντα τὰ πράγματ' ἀπώλεσαν οὗτοι ψευδάμενοι καὶ
 φενακίσαντες ὑμᾶς, τῇ ἕκτῃ ἐπὶ δέκα ἐγίγνετο τοῦ
 66 σκιροφοριῶνος. ἀπὸ τοίνυν ταύτης πεμπταῖα λογίζο- 59
 μαι τὰ παρ' ὑμῶν ἐν τοῖς Φωκεῦσι γενέσθαι· παρῆσαν
 γὰρ οἱ τῶν Φωκέων πρέσβεις ἐνθάδε, καὶ ἦν αὐτοῖς καὶ
 τί ἀπαγγελοῦσιν οὗτοι καὶ τί ψηφιεῖσθ' ὑμεῖς ἐπιμελὲς
 εἰδέναί. οὐκοῦν εἰκάς, ἢ τίθεμεν πυθέσθαι τοὺς Φω-
 κέας τὰ παρ' ὑμῶν ἀπὸ γὰρ τῆς ἕκτης εἰς ταύτην

§ 65. τριτηπερικατάκη (sic) S. teste VOEM. δεκατῆ Y. O. t. u. et γρ. F. Q. Eadem inconstantia in libris § 64, et infr.—τοῦ ἀντὶ σκιρ. om. S. Y. r. δεκάτῃ τοῦ O. teste VOEM.—ἢ δ' ἐκκ. ἢ μετὰ ταῦτα DOBR. sine causa.

§ 66. ἀπαγγέλλουσιν S. Q. k. s. A¹. ED. TURIC. BEKK. st. sed statim occurrit ψηφιεῖσθε. Μοχ εἰδέναί in γρ. S. om. ED. TURIC. VOEM. BEKK. st. “εἰδέναί om. MS. A. (?) Vide Herod. v 12 bis.

§ 65. ἐπηγγέλλετο κ.τ.λ.] “And was making those promises to them, none of which were they inclined to believe, as you may infer from this, that they would not else have come here to you.” Reiske's hasty conjecture ἀπηγγέλλετο scarce deserves a passing notice.

§ 66. “From this day then I compute that your decision would reach the Phocians on the fifth day,” i.e. the 20th (as he says), the Greek calculation always being inclusive. Those who are here spoken of as πρέσβεις, Aeschin. 130 p. 45 St. = 299 R. calls δρομοκλήρυκες, courriers, who would naturally travel at a faster rate than ambassadors, and therefore the computation of Demosthenes is rather

above than below the mark, notwithstanding the sneer of Aeschines.—ἀπὸ γὰρ τῆς ἕκτης...] Literally, “For from the 16th (ἕκτης ἐπὶ δέκα) to this day is the fifth day.” πέμπτη however is not necessarily a predicate, comp. δεκάτῃ, ἐνάτῃ, ὀγδόῃ, (to which words φθίνοντος are to be supplied: the 21st, 22nd, 23rd), which are all *anarthrous*: and we may translate “For the fifth day from the 16th falls upon this (εἰκάς),” and I think the words in the next section, αὐτὸ συμβαίνει εἰς ταύτην εἶναι πέμπτην, are more fitly rendered “of itself it results (i.e. without any trouble of computation) that the fifth day falls upon this.” ὑστέρᾳ δεκάτῃ is δεκάτῃ φθίνοντος, Schoem. de Com:

πέμπτη γίγνεται. ἑστέρα τοίνυν δεκάτη, ἐνάτη, ὕγδοη.
 ταύτη ἐγίγνουθ' αἱ σπονδαί, καὶ πάντα τὰ κεῖ πράγματ'
 60 ἀπολώλει καὶ τέλος εἶχεν. τῷ τούτο δῆλον; τῇ τε 67
 360 ραιεῖ περὶ τῶν ἐν τοῖς νεωρίοις, ἦκε δὲ | Δερκύλος ἐκ
 Χαλκίδος, καὶ ἀπήγγειλεν ὑμῖν ὅτι πάντα τὰ πράγματ'
 ἐγκεχειρίκε Θηβαίοις ὁ Φίλιππος, καὶ πέμπτην εἶναι
 ταύτην ἡμέραν ἐλογίζετ' ἀφ' οὗ γεγόνασιν αἱ σπονδαί.
 ὕγδοη τοίνυν, ἐβδόμη, ἕκτη, πέμπτη, τετράς· αὐτὸ συμ-

Comicus (Athenaei, ut puto) οὐδὲν ἐστὶν ἐπιμελὲς τῶν σῶν λόγων. Per se rectissimum est εἰδέναι, ut Thucyd. i. 5. iv. 67, v. 66 fin. τὸ ἐπιμελὲς τοῦ δρωμένου." Donn. — ἀπολώλει F. Y. s. VOEM. Sed augm. in ὑπερσυντελικῶς perinde est addas an omittas. Supr. § 38 προβεβουλεύκει omnes. Quod si aequè βεβουλεύκει atque ἐβεβουλεύκει patitur dialectus Attica (Vid. Matth. Gr. Gr. § 165 Obs. 2) nullam causam video quare δάλειν pariter atque ψάλλειν non patiatur. Quanquam aliter opinor iudicasse SCHAEFER. (Arrar. Crit. ad p. 114, 21.) Citat enim Etym. M. 330, 4 τὰ Ἄττικὰ τὰ ἀπὸ βραχέος (a brevī vocali) ἀσχόμενα ἐν τῷ Ἄττικῷ ὑπερσυντελικῷ (sic. vid. ad Greg. Cor. p. 121, 256) χρονικῶς μεγεθύνονται, οἶον ὀρώριχα, ὠρωρύχειν. Vid. ejus notam. Sed ἀπολώλειτε (s. -late sollenni mutatione) omnes libri de Coron. p. 243 § 49, ἀπολώλει tantum non omnes Aristocr. p. 655 § 104, ἀπολώλεις plurimi Boeot. de Nom. p. 1004 § 33. Contra ἀπολώλει optimi Leptin. p. 481 § 80, ἀπολώλει plerique Thucyd. iv. 133, vii. 27. Vid. infr. § 112, 137, 295.

§ 67. ἐκκλησιάζετε vulg. ante Bekk. qui ἡκκλ. et hic et de Coron. p. 315 § 265 ex melioribus libris restituit. ἐξεκκλησίασαν Mid. p. 577 § 193 (cum var. lect.) Vid. ibi Buttin. In Lys. c. Erastosth. § 73 p. 126 St. = 430 R. repone ἡκκλ. aut potius ἐξεκκλ. quod bis restituit ex opt. Cod. C. Bekk. c. Agor. § 73 p. 136 St. = 493 R. et § 76 p. 137 = 496. (Utrobique Col. x. ἐξεκκλ.) In Thucyd. viii. 93 non nisi unus Cod. ἐξεκκλσ. quae haud dubie vera lectio. Duplicem formam augmenti praebent et alia verba quae a praep. incipiunt cum tamen altera pars compositi non extet nisi in compositis. Velut ἐγγυᾶν ejus imperf. ἐνεγά Dem. p. 1029

p. 36 not. 12, who remarks "δεκάτη φθίνοντος mensis Scirophorionis, qui cavus fuit, numeratur a Demosthene." But in the year 347—346 Scirophorion was (not a *cavus* but) a *plenus* mensis. See Ideler, Das Kalenderwesen der Griechen,

Zweite Tafel p. 33, Dritte Tafel b. p. 35, appended to Passow's Handwörterbuch Vol. II.

360. § 67. ἦκε δὲ Δερκύλος] ἦκε (not simply came, but) returned: for Dercylus was one of the envoys. Comp. p. 379 § 137 καὶ ὁ Δ. ἐκ τῆς X. ἦκεν

βαίνει εἰς ταύτην εἶναι πέμπτην. οὐκοῦν τοῖς χρόνοις, οἷς ἀπήγγελλον, οἷς ἔγραφον, πᾶσιν, ἐξελέγχονται συνηγωνισμένοι Φιλίππῳ καὶ συναίτιοι γεγονότες τοῦ
 68 τῶν Φωκέων ὀλέθρου. ἔτι τοίνυν τὸ μηδεμίαν τῶν δι
 πόλεων τῶν ἐν Φωκεύσιν ἀλῶναι πολιορκία μὴδ' ἐκ προσβολῆς κατὰ κράτος, ἀλλ' ἐκ τοῦ σπείσασθαι πάντας ἄρδην ἀπολέσθαι, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ὡς ὑπὸ τοῦ Φιλίππου σωθήσονται ταῦτα παθεῖν· οὐ γὰρ ἐκεῖνόν γε ἠγνόουν. φέρε δὴ μοι καὶ τὴν συμμαχίαν τὴν τῶν Φωκέων καὶ τὰ δόγματα, ὑφ' ὧν καθείλον αὐτῶν τὰ τεῖχη, ἵν' εἰδῆτε οἷων ὑπαρχόντων αἰτοῖς παρ' ὑμῶν οἷων ἔτυχον διὰ τουτουσὶ τοὺς θεοὺς ἐχθροὺς. Λέγε.

§ 6, p. 1032 § 16, (cum. var. lect. ἐνηγγύα et ἐνεγγύα) aorist. ἠγγύησεν p. 858 § 47 (ἐνεγγύησεν unus Cod.) Si plura vis, adi sis Matth. Gr. Gr. § 170.—ἀπήγγελλον F. S. Y. et γρ. Q. ED. TURIC. DIND. VOEM. BEKK. st.

§ 68. κατὰ κράτος, si Cobetio credimus, “nil nisi interpretamentum est verborum quae praecedunt, ἐκ προσβολῆς, ut tu vides” (Nov. Lect. 511). Ego non video. Μοχ καθείλεν vulg. καθείλον S. Μοχ ὧν ὑπαρχόντων S. Y. ED. TURIC. VOEM. [DIND. οἷων...ὧν typographi fortasse incuria]. τουτουσὶ a m. antiqua correctus S. Itaque τούτους DIND. VOEM.

ἀναστρέψας.—οὐκοῦν τοῖς χρόνοις κ.τ.λ.] “Are they not then by dates, by their reports, by their psephisms, by all, convicted of having been Philip’s coadjutors and joint authors with him of the ruin of the Phocians?” After πᾶσιν, I have added a comma for the sake of greater distinctness.

§ 68. πολιορκία “obsidione,” by blockade: ἐκ προσβολῆς “orgnigatione,” by storm.—καθ-

είλον, I think, covertly includes the Athenian ambassadors, “They and Philip.” SCHAEF. refers it to the *factio* τῶν Φιλιππιζόντων within Phocis. In that case we should read afterwards αὐτῶν.—τὰ δόγματα, ὑφ' ὧν.] Cp. Aristocr. p. 667 § 143 ἐξεδίδοτ' ἂν ὑπὸ τοῦ ὑμετέρου ψηφίσματος. I formerly understood τὰ δ. τούτων (the Amphictyonic council) ὑφ' ὧν, but this is too harsh.

ΣΥΜΜΑΧΙΑ ΦΩΚΕΩΝ ΚΑΙ ΑΘΗΝΑΙΩΝ.

62 Ἄ μὲν τοίνυν ὑπῆρχε παρ' ὑμῶν αὐτοῖς, ταῦτ' ἐστὶ, 69
 φιλία συμμαχία βοήθεια· ἂν δ' ἔτυχον διὰ τοῦτον τὸν
 βοηθῆσαι κωλύσαντα ὑμᾶς, ἀκούσατε. λέγε.

ΟΜΟΛΟΓΙΑ ΦΙΛΙΠΠΟΥ ΚΑΙ ΦΩΚΕΩΝ.

Ἄκούετε, ὦ ἄνδρες Ἀθηναῖοι. ὁμολογία Φιλίππου
 καὶ Φωκέων, φησὶν, οὐχὶ Θηβαίων καὶ Φωκέων, οὐδὲ
 Θετταλῶν καὶ Φωκέων, οὐδὲ Λοκρῶν, οὐδὲ ἄλλου τῶν
 παρόντων οὐδενός· καὶ πάλιν παραδοῦναι δὲ τὰς πόλεις
 361 Φωκέας φησὶ Φιλίππῳ οὐχὶ Θηβαίοις | οὐδὲ Θεττα-
 63 λοις οὐδὲ ἄλλῳ οὐδενί. διὰ τί; ἕτι Φίλιππος ἀπηγγ- 70
 γέλλετο πρὸς ὑμᾶς ὑπὸ τούτου ἐπὶ τῇ τῶν Φωκέων
 σωτηρίᾳ παρεληλυθέναι. τούτῳ δὴ πάντ' ἐπίστευον,
 καὶ πρὸς τοῦτον πάντ' ἐσκόπουν, πρὸς τοῦτον ἐποιοῦντο
 τὴν εἰρήνην. λέγε δὴ τὰπίλοιπα. καὶ σκοπεῖτε, τί
 πιστεύσαντες τί ἔπαθον. ἄρά γε ὅμοια ἢ παραπλήσια
 οἷς οὗτος ἀπήγγειλε; λέγε.

§ 69. "Post μὲν in S. legitur *ον* punctis notatum, ab alia m. in *ων* mutatum" DIND. Μοκ κωλύσανθ' S. DIND. VOEM. BEKK. st.

§ 70. τίνα πιστεύσαντες τί ἔπασχον S. ED. TURIC., DIND. VOEM. cf. I. Phil. p. 50 § 36 τί λαβόντα τί δεῖ ποιεῖν (τίνα λ. S. ED. TURIC. DIND.). Memorabilis in libris varietas h. l. observatur. τίνα etiam A². Y. r. et γρ. Q. οἶα.....οἶα A¹. k. s. et γρ. S. Hoc paene reposueram. "Malim τίνα πιστεύσαντες τίνα ἔπαθον ex MSS. Vel hoc, vel οἶα, ob sequentia requiritur. [Sed τί ἦν τὰ λέχθεντα, τί ἦν ἃ ἔλεγον, similia, notissima sunt.] De τίνα pro τί me vide ad Aesch. Ctes. p. 77, 28." DOER.—ἀπήγγελλον F. S. Y. Q. r. t. u. v.

§ 69. ὑπῆρχε] "Was ready for them beforehand, what they had to start with." The constant use of ὑπάρχειν.—φησὶν and φησὶ belong to ἡ ὁμολογία.

361. § 70. τούτῳ...τούτον...

τούτον] I cannot persuade myself that the pronoun here refers to Philip. I am convinced that Aeschines is meant: not only because τούτου in the preceding and οὗτος in the following paragraph evidently belong

ΔΟΓΜΑΤΑ ΑΜΦΙΚΤΤΟΝΩΝ.

71 Τούτων ὦ ἄνδρες Ἀθηναῖοι δεινότερα οὐ γέγονεν 64
οὐδὲ μείζω πράγματ' ἐφ' ἡμῶν ἐν τοῖς Ἑλλησιν, οἶμαι
δ' οὐδ' ἐν τῷ πρόσθεν χρόνῳ. τηλικούτων μέντοι καὶ
τοιούτων πραγμάτων κύριος εἰς ἀνὴρ Φίλιππος γέγονε
διὰ τούτους, οὔσης τῆς Ἀθηναίων πόλεως, ἣ προεστάναι
τῶν Ἑλλήνων πάτριον καὶ μηδὲν τοιοῦτον περιορᾶν
γιγνόμενον. ὃν μὲν τοίνυν τρόπον οἱ ταλαίπωροι Φω-
κεῖς ἀπολώλασιν, οὐ μόνον ἐκ τῶν δογμάτων τούτων
72 ἔστιν ἰδεῖν, ἀλλὰ καὶ ἐκ τῶν ἔργων ἄπέπρακται, θέαμα 65

ED. TURIC. DIND. VOEM. BEKK. st.—PRO ΔΟΓΜΑ quod BEKK. retinuit, recte opinor ΔΟΓΜΑΤΑ MARKL. coll. p. 360, 15 (§ 68) 361, 17 (§ 71). SCHAEFER. Cum autem praebeant O. u. v. non dubitavi recipere. Receipt VOEM.

to the latter, not only because the repetition and emphatic collocation of the pronoun would else be idle, but in Philip the Phocians are described as placing no confidence, their trust was only in the Athenians, and in Aeschines as an Athenian envoy. This the whole tenour of the speech appears to me to confirm. "It was in Aeschines then that they placed their whole confidence, it was to Aeschines they entirely looked, it was with Aeschines they were making the peace." The last clause of course contains a rhetorical exaggeration, but one natural enough in the excitement into which the Orator throws himself with the view of stirring up the vindictive passions of his audience. Comp. de Coron. p. 280 §§ 158, 159. Moreover, in this sentence *ἐκείνῳ* would have been more fitly used of Philip, as § 68 *μέγιστόν ἐστι σημεῖον τοῦ διὰ*

τούτους πεισθέντας αὐτοὺς ὡς ἐπὶ τοῦ Φιλίππου σωθήσονται ταῦτα παθεῖν οὐ γὰρ ἐκείνῳ ἔν γε ἡγνύου. SCHAEFER however evidently adopts the other opinion: "Paullisper hic insistit Orator, quo magis appareat, quam flagitiose Philippus fidem a Phocensibus sibi habitam frustratus sit." As if Demosthenes did not design that the *flagitium* of the deed should fall on the head of Aeschines much more than on Philip's. In what follows he dwells on this most forcibly. § 71 *κύριος εἰς ἀνὴρ Φίλιππος γέγονε διὰ τούτους* (observe the emphatic position, as again § 74), § 73 *περὶ τῶν αἰτίων* (who? surely not Philip; the Athenians could not by any figure of hyperbole be supposed likely to stone Philip) *τοῦ τούτων ὀλέθρου*, and § 74 *τίς οὖν ὁ τούτων αἴτιος; τίς ὁ ταῦτα φενακίσας; οὐχ οὗτος;*

§ 72. This passage has been cited for its wonderful beauty

δεινὸν ὧ ἄνδρες Ἀθηναῖοι καὶ ἐλεεινόν· ὅτε γὰρ νῦν ἐπορευόμεθα εἰς Δελφούς, ἐξ ἀνάγκης ἦν ὄραν ἡμῖν πάντα ταῦτα, οἰκίας κατεσκαμμένας, τεῖχη περιηρημένα, χώραν ἔρημον τῶν ἐν ἡλικία, γίναια δὲ καὶ παιδάρια ὀλίγα καὶ πρεσβύτας ἀνθρώπους οἰκτρούς. οὐδ' ἂν εἰς δύναιτ' ἐφικέσθαι τῷ λόγῳ τῶν ἐκεῖ κακῶν

§ 72. νῦν δὴ (vel νυνδὴ) Cobet. Var. Lect. p. 234. Vid. not. Vulg. ante ΒΕΚΚ. ὅπως δὲ οὐδ' ἂν εἰς. Sed ὅπως δὲ om. S. Y. η^m. "Ita oratio fit gravior" SCHAEFER. Citat tamen Anecd. Bekk. 138, 4 ὅπως δ' οὐδ' ἂν εἰς κ.τ.λ.

by many of the Rhetoricians. See Reiske's note in Appar. Critic.—νῦν ἐπορευόμεθα] "we were *recently* on our road to Delphi," on the last *θεωρία* sent from Athens, not very long before the speech was spoken, as the solemn embassy, which would have naturally fallen first after the doom of Phocis, the Athenians indignantly withheld. See below, p. 380 § 140. νῦν "just now" as (to quote an example from poetry) Eur. Iph. Taur. 327 τὸ νῦν ὑπέικον i. q. οἱ ἀρτίως ὑπέικοντες. νῦν δὴ (esp. in Plato) generally means ἀρτίως. So Arist. Pax 5 ποῦ γὰρ ἦν νῦν δὴ φέρες; Av. 923 καὶ τοῦνομ' ὡσπερ παιδίῳ νῦν δὴ θέμην, Ran. 410 νῦν δὴ κατεῖδον, Eur. Hippol. 233 νῦν δὴ... ἐστέλλου... νῦν δ'. But even in Plato (or in his MSS.) νῦν is found in this sense; and νῦν δὴ not unfrequently = *nunc cum maxime, cum maxime* e. g. Thucyd. vi. 24, Eur. Heracl. 234, Plat. Lach. 179 A, Phaed. 107 C.—ἐξ ἀνάγκης ἦν ὄραν] "We could not help seeing, it was forced upon our sight." Out of several passages which might be quoted from Demosthenes of the phrase ἐξ ἀνάγκης εἶναι, I content myself with one, because it has

been misunderstood: Macart. p. 1052 § 8 ἐξ ἀνάγκης γὰρ ἦν... τῷ ἀρχοντι ἀμφορέα ἐκάστω ἐγγέαι τῶν ἀμφισβητούντων, καὶ τρεῖς χόας τῷ ὑστέρω λόγῳ. Vales. on Harpoer. (notes on Maussac. adnot. p. 270=456 ed. Lips.), in his anxiety to translate ἀνάγκη "clepsydra" (which sense I cannot think the word ever had, except in Aristoph. ap. Poll. viii. 17 Frag. 512 *Dind.*), has entirely mistaken the passage. He understands τῷ ὑστέρω λόγῳ "michi qui quo Philomache uxore mea orabam." A cursory examination of ii. Aphob. init. will shew that τῷ ὑστ. λ. is the *second speech* spoken by either party. He adds "Pessimè Vollius: *neesse enim. Iudices, habebat praetor.* Nam si hoc neesse fuit, cur se in eo circumventum queritur maritus Philomachae, et indignitatem atque ambitum adversariorum objicit?" The simple answer is this: the *actor* complains that *four claimants* having appeared against his wife's claim, they received *four measures of water* (τὸ ὕδωρ τετραπλάσιον ἡμῶν), while his wife received but *one*; "for it was compulsory on the Archon to pour into (not from but into) the clepsy-

73 νῦν ὄντων. ἀλλὰ μὴν ὅτι τὴν ἐναντίαν ποτὲ Θηβαίους
 ψῆφον ἔθεντο οὗτοι περὶ ἡμῶν ὑπὲρ ἀνδραποδισμοῦ
 προτεθείσαν, ὑμῶν ἔγωγε ἀκούω πάντων. τίν' ἂν οὖν 66
 οἴεσθε ὧ ἄνδρες Ἀθηναῖοι τοὺς προγόνους | ὑμῶν, εἰ 362
 λάβοιεν αἰσθησιν, ψῆφον ἢ γνώμην θέσθαι περὶ τῶν

§ 73. Post τίν' om. ἂν F. S. [teste BEKK. tacet DIND. "non om. S. Sed litera ν dimidia erasa est" VOEM.] Q. k. s. A¹. B. Male. Μοχ τούτων non nisi S. τῶν Φωκέων ceteri libri "et a m. sec. S." DIND. Nunc revocavi τῶν Φωκέων. τούτων ED. TURIC. DIND. BEKK. st.

dra an amphor of water for each of the litigant parties [οἱ ἀμφισβητοῦντες, a term like *litigator* applied to persons at law with one another, whether *plaintiffs* or *defendants*. See Aristot. Rhetor. passim, e.g. i. 1, 6 τοῦ μὲν ἀμφισβητοῦντος οὐδέν ἐστιν ἔξω τοῦ δεῖξαι τὸ πρᾶγμα ὅτι ἔστιν (the plaintiff) ἢ οὐκ ἔστιν (the defendant)...εἰ δὲ μέγα ἢ μικρόν...τὸν δικαστὴν δεῖ... οὐ μανθάνειν παρὰ τῶν ἀμφισβητοῦντων (the two parties)] and three choës for their several replies." Besides three χόες are not equal to an ἀμφορεῖς, which according to the idea of Valesius they ought to be; not to mention the utterly unnecessary repetition of the quantity of water measured out for the defendant, when the statement of the quantity allotted to the plaintiff (which was precisely the same) would have sufficed. This is not written to throw any obloquy on the honoured name of so great a scholar: but to shew how the most learned men, if they will mount a favourite hobby, must sometimes meet with a fall. But προσκυνῶ τὴν Ἀδράστειαν for I cannot expect to escape the usual lot, and such a note as I

have written will perhaps challenge severe criticisms on my own mistakes.

§ 73. After the fatal defeat at Aegospotami, and the subsequent surrender of Athens, the revengeful malice of a Theban orator had proposed to utterly raze Athens to the ground, to sell the inhabitants for bondslaves, and to convert Attica into a sheep-walk. It was on this occasion probably that the memorable saying of one Leptines (according to Aristot. Rhet. iii. 10, 7) was uttered: "that Greece should not be permitted to be left one-eyed." It is attributed by Ulpian to the Phocians. Wolf. Proleg. ad Leptin. p. 45 refers it to the times subsequent to the battle of Leuctra. See Xenoph. Hellen. ii. 2, 19, 20 with Schneider's notes.—ἀνδραποδισμοῦ differs from δουλείας, the latter applying equally to political and domestic slavery: the former exclusively to domestic. See Thucyd. v. 9 and Arnold's note. Comp. Aristot. Rhetor. ii. 22, 7 ὅτι τοὺς Ἕλληνας κατεδουλώσαντο (οἱ Ἀθηναῖοι), καὶ τοὺς πρὸς τὸν βάρβαρον ἀριστεύσαντας καὶ συμμαχεσάμενους ἠνδραποδίσαντο Διγνήτας καὶ Ποτιδαίτας.

αἰτίων τοῦ τῶν Φωκέων ὑλέθρου; ἐγὼ μὲν γὰρ οἶμαι 74
 κὰν καταλεύσαντας αὐτοὺς ταῖς ἑαυτῶν χερσὶ καθαρὸς
 ἔσσεσθαι νομίζειν. πῶς γὰρ οὐκ αἰσχρὸν, μᾶλλον δ' εἴ
 τίς ἐστὶν ὑπερβολὴ τοῦτου, τοὺς σεσωκότας ἡμᾶς τότε
 καὶ τὴν σῶζουσαν περὶ ἡμῶν ψῆφον θεμένους, τοὺτους
 τῶν ἐναντίων τετυχηκέαι διὰ τοῦτους, καὶ περιῶφθαι
 τοιαῦτα πεποιθότας οἷα οὐδένας ἄλλοι τῶν Ἑλλήνων;
 τίς οἶν ὁ τοῦτων αἴτιος; τίς ὁ ταῦτα φενακίσας; οὐχ
 οὗτος;

67 Πολλὰ τοίνυν ἂν τις ὦ ἄνδρες Ἀθηναῖοι Φίλιππον 75
 εὐδαιμονίσας τῆς τύχης, εἰκίτως τοῦτο μάλιστ' ἂν
 εὐδαιμονίσειεν ἀπάντων, ὃ μὴ τοὺς θεοὺς καὶ τὰς θεᾶς
 οἶκ' ἔχω λέγειν ἔγωγε ἄλλον ὅστις εὐτύχηκεν ἐφ' ἡμῶν.

§ 74. Pro τοῦτου, του pr. S. ταῦτα ante φενακίσας om. A². Habet in γρ. Q. Ceterum SCHAEF. "φενακίσειεν τι non frequens est [Androt. p. 604 § 34. Vid. Funkl. ad p. 47. Ed. suae = p. 594 § 5]: rarius etiam φενακίσειεν τινά τι. cuius constructionis exemplum occurrit p. 363. 29." [cf. παρακρούεσθαι τινά τι III. Aphob. p. 844 § 1 et, quod audacius dictum est, τηλικούτον πρᾶγμα παρακρούσαμενος τοὺς δικαστὰς I. Steinh. p. 1062 § 39. Eiusdem κόματος est ὀνειδίσειεν τινά τι Soph. Oed. Col. 1002.] Obiter nota in Arist. Ach. 90 ταῦτ' ἄρ' ἐφενάκιζες σύ, ταῦτ' ἄρα vertendum προητέρα, uti passim in Comico et in Herod. VII. 130 quod Baehriam fugit.

§ 75. Post τοίνυν, ἂν om. S. [test. BEKK. tacet DIND. negat VOEM.] a^m. A¹. Ed. TURIC. DIND.—Mox τοῦτου ex conj. REISK. quod "tam manifesto falsum (ait SCHAEFER.) ut miser Bekkero visum esse dignum cuius faceret mentionem. πολλά et τοῦτο inter se

362. § 74. καθαρὸς) (μια-
 φίρους "guiltless of bloodshed."
 Translate the next words: "for
 how is it not disgraceful, or
 rather, if there is a term which
 is stronger than this, how should
 not that term be used?" Not
 that there is any ellipse. "Sci-
 licet alterius praedicati, quo
 Orator se corrigens uti mallet,
 si quod suppeteret, vice fungitur
 enuntiatio ei τοῦτου" SCHAEFER.
 —οὐδένας ἄλλοι] Transl. "no
 other nation." This accounts
 for the plural. So Timocrat.

p. 766 § 214 οὐδένας πῶποτ' ἐσώ-
 θησαν (before πολλὰ τῶν πό-
 λεων), I. Aphob. p. 815 § 7 τῶν
 πῶποτ' ἐπιτροπευσάντων οὐδένας
 (no set of guardians). Comp.
 also above § 35 οὐδένας πρέσβεις.
 De Coron. p. 233 § 23 οὐδένας is
 decidedly preferable to οὐδένα,
 though the latter be supported
 by S. and several other MSS.
 See Dindorf. on 14, 19, Schae-
 fer on 145, 15.

§ 75. "Though one might
 then congratulate Philip on
 many points of his good fortune,

τὸ μὲν γὰρ πόλεις μεγάλας εἰληφέναι καὶ χώραν πολ-
λὴν ὑφ' ἑαυτῷ πεποιῆσθαι καὶ πάντα τὰ τοιαῦτα ζη-
λωτὰ μὲν ἔστιν, οἶμαι, καὶ λαμπρά· πῶς γὰρ οὐ; ἔχοι
76 δ' ἂν τις εἰπέειν πεπραγμένα καὶ ἑτέροις πολλοῖς. ἀλλ' 68
ἐκείνο ἴδιον καὶ οὐδενὶ τῶν πάντων ἄλλῳ γεγονός ἐντύ-
χημα. τὸ ποῖον; τὸ ἐπειδὴ πονηρῶν ἀνθρώπων εἰς
τὰ πράγματ' αὐτῷ ἐδέησε, πονηροτέρους εὐρεῖν ἢ ἐβού-
λετο. πῶς γὰρ οὐχ οὗτοι τοιοῦτοι δικαίως ὑποληφθεῖεν
ἂν, οἳ γε, ἂ ὑπὲρ αὐτοῦ Φίλιππος τηλικούτων ὄντων
αὐτῷ τῶν διαφόρων οὐκ ἐτόλμα ψεύσασθαι, οὐδ' ἔ-
γραψεν οὐτ' εἰς ἐπιστολὴν οὐδεμίαν, οὔτε πρεσβευτῆς

opponuntur: gen. autem τῆς τύχης refertur et ad εὐδαιμονίας et ad εὐδαιμονίσειεν." Mox οὐ μὰ F. S. Q. DIND. VOEM. οὐ B. et marg. Lutetianae. Quid si olim diversa mox fuerit lectio, μᾶλλον pro ἄλλον?—εὐτετύχηκεν S. et γρ. Q. "Notabilis forma. Omninoque doctrinam augmentorum multum abest ut penitus perspectum habeamus" SCHAEFER. Cf. ἰπποτετρύφηκεν Lycurg. c. Leocrat. § 139 p. 167 St. = 233 R. Cobetio iudice non temere repudianda forma est. Nov. Lect. p. 367.]—"Fort. οὐ.....τετύχηκεν." SAURPIUS quod recepit DIND. Mox πῶς γὰρ οὐκ; S.

§ 76. Post ὑποληφθεῖεν ἂν, εἴ γε vulg. ante BEKK. Sed οἳ γε A. S. Q. k. r. s. εἴγε margo S. a m. sec.—οὐδ' ἔγραψεν κ.τ.λ. Vulg. ante Reiskium (qui ex conjectura οὐδ' αὐτὸς εἰς ἐπιστολὴν γράψαι οὐδεμίαν, οὐδὲ πρεσβευτῆς...) οὐκ ἐτόλμα ψεύσασθαι, οὐτ' εἰς ἐπιστολὴν γράψαι οὐδεμίαν, οὐδὲ πρεσβευτῆς κ.τ.λ. Mira librorum discrepantia. οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν S. Y. οὐτ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν r. οὐδὲ γράψαι οὐτ' εἰς ἐπιστολὴν k. s. A¹. A². οὐτ' εἰς ἐπιστολὴν γράψαι F. Q. O. t. u. v. Mox οὐδὲ (ante πρεσβευτῆς) omnes praeter S, Y. k. r. s. "Mihī satis placet vulgata olim lectio

yet in this would one naturally congratulate him most of all... that when he had need of scoundrels for his purposes, he found greater scoundrels than he wanted." This is the connection of the sense, which is broken by the half-parenthesis τὸ μὲν γὰρ μεγάλας.....τὸ ἑτέροις πολλοῖς and accordingly τοῦτοῖς repeated by ἀλλ' ἐκείνο κ.τ.λ. in § 76. —[ζηλωτὰ μὲν ἔστιν, οἶμαι, καὶ λαμπρά] "is, I take it, (οἶμαι § 34) enviable and glorious; but

one might say that it has been achieved by many others as well as Philip."

§ 76. οἳ γε...ἐπὶ ταῦτα οὗτοι κ.τ.λ.] "Seeing that they for the lies which Philip, though for his own advantage, though so great interests were involved, did not dare to utter.....for these lies they, I repeat, having sold out their services, practised their impositions upon you." For οὗτοι see *Annot. Crit.* on § 77.

οὐδεὶς εἶπε τῶν παρ' ἐκείνου, ἐπὶ ταῦτα οὗτοι μισθώ-
 69 σαντες ἑαυτοὺς ὑμᾶς ἐξηπάτων; καὶ ὁ μὲν Ἀντίπατρος 7;
 καὶ ὁ Παρμενίων, δεσπότη διακοινοῦντες καὶ οὐ μέλλον-
 363 τες | ὑμῖν μετὰ ταῦτ' ἐντεύξεσθαι, ὅμως τοῖθ' εὔροντο,
 μὴ δι' αὐτῶν ὑμᾶς ἐξαπατηθῆναι· οἱ δ' Ἀθηναῖοι τῆς

quam etiam sex Codd. Bekk. tuentur" SCHAEFER. Fortasse voluit ita sibi placere, si mox οὔτε rescribatur; nam οὐκ ἐτόλμα ψεύσασθαι οὔτ'...γράφαι vix Graecum (nisi οὔτε ante ψεύσασθαι addatur: hoc autem additum putidam sane lectionem praebet; nemo enim credat ψεύσασθαι et γράφαι inter se opposita esse: immo οὐδὲ γράφαι additum post ψεύσασθαι explicandi et illustrandi causal. Equidem in vulgatam lectionem propensus sum, modo οὐδ' εἰς ἐπιστολὴν scribas. Obstat tamen quod οὔτ' εἰς ἐπ., quamquam aliter alii collocaverunt, libri omnes habent. Itaque οὔτε πρεσβετῆς necessarium videtur, sive in ceteris vulgatam sequimur, seu lectioni quam praebet Bekkerus accedimus. A quo quoniam nunquam nisi ut arbitror satis justis causis adductus statui discedere, textum ejus repraesentavi. Ceterum liberior est structura. Id opinor Orator voluit: οὐκ ἐτόλμα ψεύσασθαι, οὔτε αὐτός, οὔτε πρεσβετῆν πέαψας. Sed οὔτε αὐτός posteaquam plenius et copiosius pronuntiaverat, effectum est ut alterum eoli membrum alio modo scriberet. Nimirum οὔτε εἰς ἐπιστολὴν, οὔτε πρεσβετῆς, exanimissim sibi respondent, quanquam incuria quadam scribendi ἔγραψεν non *logica* (quod aiunt) *consequentia* collocatur, quae hujusmodi est: οὔτε ἔγραψεν εἰς ἐπιστολὴν, οὔτε πρεσβετῆς εἶπε. Post ἐπὶ ταῦτα, οὗτοι om. BEKK. DINN. ED. TURIC. VOEM. BEKK. st. Sed servant F. Y. Q. O. r. t. u. v. alii opinor (uti saltem ex silentio LAMBINI TAYLORI REISKII licet conjicere) neque obstat οἱ γε praeced. Cf. Auct. Orat. de Halonneso p. 86 § 38 ὁσ...ἐκείνος...ἔβουλετο. Vid. ad. § 77.

§ 77. εὔροντο τὸ μὴ vulg. ante BEKK. τὸ om. S. εὔρον Y. k. s. A'. Ald. TAYLORI. Fortasse hinc colligas var. lect. fuisse εἶρον, τὸ μὴ δι' αὐτῶν...Paene reposueram, ut εἶρεῖν idem valeat atque εἶρεῖν ἐρμαῖον, ἔχειν εἶρημα. Vid. not. Mox αὐτῶν BEKK.

[αὐτῶν st] —ἐξηπατηθῆναι S. —οἱ δ' Ἀθηναῖοι Cod. tantum non omnes. οἱ δ', Ἀθηναῖοι. interpungunt ED. TUR. VOEM. [Erravi qui olim crediderim *vocativum* esse Ἀθηναῖοι interpretibus Triumviris

363. § 77. "And whereas (μὲν) Antipater and Parmenio though servants of a taskmaster (a more invidious word than even our *despot*), and not being likely to fall in with you afterwards, yet earned this advantage [or if we read. εὔρον, τὸ (see *Annot. Crit.*) "had. this

godsend, this piece of good fortune." Cf. pro Phorm. p. 957 § 43 ἐκτήσαθ' εὔραν, i. Steph. p. 1126 § 81. For εὔρισκεῖν = εὔρισκεσθαι (in poetry) see Mus. Crit. Vol. i. p. 210.] viz. that they were not the instruments in your being deceived: yet these being Athenians, members of

ἐλευθερωτάτης πόλεως πρέσβεις ταχθέντες ὑμᾶς, οἷς ἀπαντῶντας ἐμβλέπειν, οἷς συζῆν ἀνάγκη τὸν λοιπὸν βίον καὶ ἐν οἷς εὐθύνας ἔμελλον δώσειν τῶν πεπραγμένων, τούτους ἐξαπατᾶν ὑπέστησαν. πῶς ἂν ἄνθρωποι κακίους ἢ μᾶλλον ἀπονενοημένοι τούτων γένοιτο;

78 Ἴνα τοίνυν εἰδῆθ' ὅτι καὶ κατάρατός ἐστιν ὑφ' ὑμῶν, 70 καὶ οὐδ' ὅσιον ὑμῖν οὐδ' εὐσεβές ἐστι τοιαύτ' ἐψευσμένον αὐτὸν ἀφεῖναι, λέγε τὴν ἀρὰν καὶ ἀνάγνωθι λαβῶν τὴν ἐκ τοῦ νόμου ταυτηνί.

ΑΡΑ.

79 Ταῦθ' ὑπὲρ ὑμῶν ὦ ἄνδρες Ἀθηναῖοι καθ' ἐκάστην

qui Ed. Turic. curaverunt. Quanquam errorem ipsi mihi objecerunt, nam *commata* "reperta sunt non quae impedirent sed quae indicarent voluntatem."] Ἀθηναίων Bekk. Dind. Bekk. st.— ὑμᾶς οἷς.....τούτους. plane ut Latini *is* pro *idem* usurpant. Plaut. Epid. iii. 1. 9 Quid illunc ferre vis, *qui*.....numum *is* nullum habes, Rud. iv. 5. 5, 6 Ego hodie, *qui* neque speravi, neque credidi, *Is* improviso filiam inveni tamen [aliter Fleckeisen.], v. 2, 4, 5 Ego, *qui* in mari prehendi Rete atque excepi vidulum, dare *ei* negatis quidquam, Cicero. i. Epist. ad Quint. 3 § 6 *qui* modo fratre fuerim...beatissimus...*is*...possim. Thucyd. i. 83 οὔπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεον ἐπ' ἀμφοτέρα τῆς αἰτίας ἐξομεν, οὔτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προῖδωμεν, ubi Poppo: "Usitatus esset οἱ αὐτοὶ verumtamen nihil mutandum." Vid. § 76 et not.

the most free state, being appointed ambassadors (not *διᾶκονοι*) have towards you, whom they could not help meeting with.....yet (τούτους, see *Annot. Critic.*) towards you have they undertaken to practise deceit." — ἀπονενοημένοι] "recklessly desperate and abandoned, utterly lost to all sense of shame and consequences of their crimes." See the admirable note of the immortal Casaubon on Theophr. Char. p. 175—178.

§ 78. λέγε.....καὶ ἀνάγνωθι] These words are joined together de Coron. p. 327 § 305, where I think Reiske's translation cor-

rect: *pronuntia haec de scripto recitanda*. Clearly λέγειν does not properly signify "to read," but "to utter, to recite," (in Latin *recita legem, testimonium,*) and therefore I cannot see (with Schaefer) any tautology in the junction of the words, even though we do omit with Bekker τὸν ἀριθμὸν τῶν βοθητικῶν κ.τ.λ. in the passage from de Coron. — τὴν ἀρὰν κ.τ.λ.] Schaefer compares Eurip. Orest. 571 ἐξημίωσε πατέρα κάπτευν' ἐμόν. But surely the collocation of words in Demosthenes is sufficiently natural, especially if λέγε καὶ ἀνάγνωθι form one idea.

τὴν ἐκκλησίαν ὁ κήρυξ εὔχεται νόμῳ προστεταγμένα, καὶ ἔταν ἢ βουλὴ καθῆται, παρ' ἐκείνῃ πάλιν. καὶ ταῦτ' οὐκ ἔνεστιν εἰπεῖν τοῦτω ὡς οὐκ εὖ ᾔδει· ὑπογραμματοείων γὰρ ὑμῖν καὶ ὑπηρετῶν τῇ βουλῇ αὐτὸς 80
 71 ἐξηγείτο τὸν νόμον τοῦτον τῷ κήρυκι. πῶς οὖν οὐκ ἄτοπον καὶ ὑπερφυῆς ἂν πεποιηκότεσ ὑμεῖσ εἴητε, εἰ ἄρ', ἃ προστάττετε, μᾶλλον δ' ἀξιούτε ποιεῖν ὑπὲρ ὑμῶν τοὺσ θεοὺσ, ταῦτ' αὐτοὶ κύριοι γεγενημένοι τῆμερον μὴ ποιήσαιτε, ἀλλ' ὄν ἐκείνοισ εὔχεσθ' ἐξώλη ποιεῖν αὐτὸν καὶ γένος καὶ οἰκίαν, τοῦτον ἀφείητε αὐτοί; μηδαμῶσ ὅσ γὰρ ἂν ὑμᾶσ λάθῃ, τοῦτον ἀφίετε

§ 79. τὴν ante ἐκκλησίαν additum ex S. Y. Mox pro ὑμῖν, ἡμῖν pr. S.

§ 80. εἴτε pro εἴητε Elmsl. ad Soph. Ajac. 278 (Mus. Crit. T. I. p. 356). Sed recte SCHAEF. "Pervellein vir egregius hujus formae exempla e prosaïcis scriptoribus citasset. Quae si illis usurpata fuisset, num credibile est semel oïdatam in Homericis (Odys. xxi. 195) tam insolentem nonnullis videri potuisse, ut mutarent in εἴτε?" προστάττεται O. S. Post μᾶλλον, δ' om. pr. S. Mox idem Cod. ταῦθ' οἱ. Sed ταῦτα αὐτοὶ margo S. a m. sec.— Mox ποιήσετε et paull. infr. ἀφίετε vulg. ante Bekk. Sed ποιήσαιτε F. S. Q. ἀφίητε S. qui ἀφίην Nicostr. p. 1249 § 8. In Eur. Electr. 59 ἀφίην libri. Laudo Dindorfium qui palmariam Seidleri emendationem in textum intulit. II. Philipp. p. 66 § 3 recte Bekkerus συνείητε. De Pace p. 60 § 13 προῖεμεθα S. pro Phorm. p. 946 § 6 plurimi libri προῖεμενος. S. προείεμενος (sic). Vid. ad.

§ 79. ἐξηγείτο] "He used to repeat over the words," for the κήρυξ to say after him (*praeire verba*).

§ 80. "How will you not then have done something (see on § 389) absurd and monstrously ridiculous (*ὑπερφυῆς*: see Schaeff.), if perchance, what you enjoin or rather expect of the gods to do for you, this yourselves should not this day do, when you have got the power in your hands." I do not see how ἀξιούτε (*expect, claim of another as a right*) is aliquanto lenius than προστάτ-

τετε.—ὅσ γὰρ ἂν ὑμᾶσ κ.τ.λ.] "For whosoever shall escape your detection, that person by all means leave to the gods to punish: but whomsoever yourselves shall lay hold of, do not in this case as in the former enjoin upon the gods respecting him." For μηκέτι see Buttm. on Mid. § 13 a. = p. 528 § 55, and comp. Plat. Prot. 312 E μὰ Δι', ἔφη, οὐκέτι ἔχω σοι λέγειν, Gorg. 503 A: οὐχ ἀπλοῦν ἔτι τοῦτο ἐρωτᾶσ, Soph. Electr. 610, 611 ὀρῶ μένος πνέουσας, εἰ δὲ σὺν δίκῃ | ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσρωῶ. Aristot. III.

τοῖς θεοῖς κολάζειν ὃν δ' ἂν αὐτοὶ λάβητε, μηκέτ' ἐκεί-
νοις περὶ τούτου προστάττετε.

81 Εἰς τοίνυν τοῦτ' ἀναιδείας καὶ τόλμης αὐτὸν ἤξειν 72
ἀκοίω, ὥστε πάντων τῶν πεπραγμένων ἐκστάντα, ὧν
ἀπήγγειλεν, ὧν ἰπέσχετο, ὧν πεφενάκικε τὴν πόλιν,
ὡσπερ ἐν ἄλλοις τισὶ κρινόμενον καὶ οὐκ ἐν ὑμῖν τοῖς |
ἅπαντ' εἰδόσι, πρῶτον μὲν Λακεδαιμονίων, εἶτα Φω- 364
κέων, εἶθ' Ἑγησίππου κατηγορήσειν. ἔστι δὲ ταῦτα.

§ 178. Bait. et Saupp. ad Lycurg. p. 106. Locus unus et alter
Nostri emendatione etiam nunc eget. In Timocr. p. 753 § 171
repono ἀφείησαν (quod habet corr. v.) p. 748 § 156 προσείσθε (ita
F. v. B.).

§ 81. πάντ' vulgo. Sed ἅπαντ' A. S. Y. k. r. s. [ἅπαντα testi-
bus DIND. VOEM.]

Nic. Ethic. 13=11 § 2 τὸ δὲ
τοιᾶσδε ἢ τοιᾶσδε (εὐνῆς s. τροφῆς
ἐπιθυμεί) οὐκέτι πᾶς. [Thuc. i.
126, 6, and note.]

§ 81. ἤξειν...ὥστε...κατηγορή-
σειν] Schaefer quotes Herod. i.
189 καὶ οἱ ἐπηπέλιψε, οὕτω δὴ
μὴ ἀσθενέα ποιήσειν, ὥστε
τοῦ λοιποῦ καὶ γυναικάς μιν εἶπε-
τέως τὸ γόνυ οὐ βρεχούσας δια-
βήσεσθαι. (He subjoins at
the foot of the page a note re-
specting the various reading μὴ
βρεχ. and seems to doubt whe-
ther is the true reading. I
conceive there is no ground for
doubt: μὴ could not have been
here used, unless referring to
the whole sentence. Upon the
general question of οὐ in the
construction of ὥστε with the
infinitive, on which Schaefer
elsewhere has not been suffi-
ciently cautious, see App. v.)
— ὧν πεφ. τὴν πόλιν] See
Annot. Crit. on § 74.—Λακεδ.
Φωκ.] See Aeschines, p. 45—47
St.=299—310 R. He imputes
blame to the Phocians, and es-
pecially to their leader Phalae-
cus, and apparently with justice.

He does not appear to find any
fault with the Lacedaemonians.
Hegesippus, one of the most
celebrated of the anti-Macedo-
nic party, and the supposed
author of the Speech on *Halon-
nesus* (edited with Dem. Ora-
tions), mentioned also as a
colleague of Demosthenes on an
embassy to the Peloponnesian
states to stir them up against
Philip, III. Philipp. p. 129 § 72
shortly before this Speech was
spoken, and referred to below
p. 447 § 379 as harshly treated
by Philip when sent as envoy
to settle certain disputes arising
out of the wording of the
Peace, is alluded to by Aeschin.
de Coron. § 118 p. 70 St.=509 R.
under his nickname Κρωβύλος.
Thirlw. vi. 20 n. 3 is at a loss
for the explanation of the name.
“It seems as if it must have
been aimed at some kind of
affectation, either in his habits
or his language. *But of the
latter there is no trace in his
extant oration.*” It would ill
become me to break a lance
with the great Historian of

73 γέλωσ, μᾶλλον δ' ἀναισχυντία δεινῆ. ὅσα γὰρ νῦν ἐρεῖ 82
 περὶ τῶν Φωκέων ἢ τῶν Λακεδαιμονίων ἢ τοῦ Ἡγη-
 σίππου, ὡς Πρόξενον οὐχ ὑπεδέξαντο, ὡς ἀσεβεῖς εἰσιν,
 ὡς ὅ τι ἂν δὴ ποτ' αὐτῶν κατηγορῆ, πάντα δήπου ταῦτα
 πρὸ τοῦ τοὺς πρέσβεις τούτους δεῦρ' ἦκειν ἐπέπρακτο,
 καὶ οὐκ ἦν ἐμποδῶν τῷ τοὺς Φωκέας σῶζεσθαι, ὡς τίς
 φησιν; Ἀίσχίνης αὐτὸς οὐτοσί. οὐ γὰρ ὡς εἰ μὴ διὰ 83
 Λακεδαιμονίους, οὐδ' ὡς εἰ μὴ Πρόξενον οὐχ ὑπεδέξ-
 αντο, οἶδ' ὡς εἰ μὴ δι' Ἡγήσιππου, οὐδ' ὡς εἰ μὴ διὰ

§ 82. Vulg. ἢ ὡς.....ἢ ὡς.....ἢ ὡς. Bis iteratum praebent
 F. Y. Q. O. r. t. u. v. et γρ. S. Tertio loco (nempe post εἰσιν) non-
 nisi rec. O. v. et γρ. S. et corr. r. Primus delevit ἢ.....ἢ.....ἢ
 REISKE. Post eum omnes. Paene reposueram propter tot Codd.
 consensum. Nam quod ad orationem spectat difficilis est optio.
 SCHAEFER. quoque retenta mavult. Mox ἂν post ὅ τι om. γρ. S.
 Infra ὡς τίς φησιν; multas turbas excitavit. Pro τίς, που k. ε^m,

("plurimi Codd." ait TAYLOR.) γρ. v. τις t. Probat REISK.
 π^{ου}

περ. β^m. τις O. περ utique melius quam που. Sed quam jejuna
 oratio prae illa quam textus praebet. Rationem loci WOLF. jam-
 dudum intellexit.

Greece: and these things are wholly matters of taste: but surely the man who could deliberately write down (I pass over uttering the words in the hurry of debate) εἴπερ ὑμεῖς τὸν ἐγκέφαλον ἐν τοῖς κροτάφοις καὶ μὴ ἐν ταῖς πτέρλαις καταπεπατημένον φορεῖτε (de Halonn. p. 88 § 45) was not entirely void of affectation.

364. § 82. ὡς Πρόξενον κ.τ.λ.] "That they did not receive Proxenus, that they are an impious race, that they are—whatever one might accuse them of." It appears that shortly before the Peace, the Phocians had sent ambassadors requesting aid of the Athenians, and offering to put into their hands Alponus, Thronium, and Nicaea, which commanded the pass of Ther-

mopylae (τὰ τῶν παρῶν τῶν εἰς Πύλας χωρὶα κύρια). Upon this the Athenians passed a psephism that the Phocians should deliver these places into the possession of Proxenus, but Phalaeus and his party (οἱ τύραννοι), who had recently been reinstated in command, threw the Athenian envoys into prison, and contumeliously treated their heralds who were proclaiming the truce of the lesser (Boehn. Forsch. p. 360 n. 3.) Eleusinian mysteries τοῖς σπονδοφόροις τοῖς τὰς μυστηριώτιδας σπονδὰς ἐπαγγέλλουσι) Aeschin. § 133 p. 45 St. = 302 R. — ὡς τίς φησιν; κ.τ.λ. "as who says? Why Aeschines here. Aeschines himself."

§ 83. "For he did not report at that time that if it had not been for the Lacedaemoni-

τὸ καὶ τὸ ἐσώθησαν ἂν οἱ Φωκεῖς, οὐχ οὔτω τότε ἀπήγγειλεν, ἀλλὰ πάντα ταῦθ' ὑπερβὰς διαβρήδην ἤκειν πεπεικῶς ἔφη Φίλιππον Φωκέας σώζειν, τὴν Βοιωτίαν οἰκίζειν, ὑμῖν τὰ πράγματα οἰκεία ποιεῖν, ταῦτα πεπράξασθαι δυοῖν ἢ τριῶν ἡμερῶν, διὰ ταῦτα χρήμαθ' 84 ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναί. μὴ τοίνυν ἂ 75 πρὸ τοῦ τοῦτον ἀπαγγεῖλαι ταῦτ' ἐπέπρακτο ἢ Λακεδαιμονίοις ἢ Φωκεῦσιν, ἀκούετε μὴδ' ἀνέχεσθε, μὴδὲ κατηγορεῖν ἔατε Φωκέων ὡς πονηροί. οὐδὲ γὰρ Λακε-

§ 83. Post ἐσώθησαν om. ἂν F. O. t. u. v. B. Ald. in γρ. habet Q. Librarius qui princeps omisit perspexisse videtur *εἰ μὴ ἂν ἐσώθησαν* barbarum esse, veram loci rationem non perspexisse. Vid. § 102.

Μοx ἀπήγγελλεν O. k. r. t. u. v. A¹. A² ἀπήγγελλεν F. B. Infr. δνεῖν r. B.

§ 84. οὐ γὰρ Λακ. S. Y. ED. TURIC. DIND. VOEM. Sed οὐδὲ immane quantum praestat.

ans, nor if it had not been for their refusing to receive Proxenus, nor if it had not been for this or that, the Phocians would have been saved from destruction, no, he did not report this at that time, but, &c." For *εἰ μὴ διὰ* comp. § 102, Plat. Gorg. p. 516 E, Thuc. ii. 18, Isocr. Phil. p. 100 E. *εἰ μὴ* Πρ. οὐχ ὑπ. a somewhat singular idiom, which may thus be paraphrased, *εἰ μὴ διὰ τὸ Πρόξενον μὴ ὑποδέξασθαι. οὐχ ὑπεδ.* is no part of the hypothesis. So Mid. p. 581 § 206 *εἰ δὲ καταγνοὺς ἀδικεῖν διὰ ταῦτ' οὐχ ὑπήκουσε*, Plat. Meno p. 85 E *εἰ δὲ μὴ ἐν τῷ νῦν βίῳ λαβῶν οὐκ ἦδει τοῦτο, δῆλον ὅτι ἐν ἄλλῳ τινὶ χρόνῳ εἶχε καὶ ἔμεμαθήκει*, where I do not understand Buttmann. Surely the hypothesis is "if he had not received these opinions in his present life." I must however confess that Stallbaum's correction *λαβῶν, οὐκ ἦδη τοῦτο δῆλον ὅτι.....ἔμεμαθήκει*; strikes me as

very felicitous. — τὸ καὶ τὸ see Herm. on Viger. n. 9 who cites Demosth. Mid. p. 560 § 141 *τί δὴ τὰ καὶ τὰ πεπονθῶς ὁ δεῖνα*. Add III. Philipp. p. 128 § 68, i. Steph. p. 1115 § 45, Cou. p. 1265 § 26. His remark "id tantum fit in articulis a litera τ incipientibus" is not entirely correct. Herodotus at least, iv. 68, has *ὡς τὰς βασιλείας ἰστίας ἐπιόρηκε ὅς καὶ ὅς*. — *διαβρήδην* of course belongs to *ἔφη*, not to *ἤκειν*. See § 117. — *τὰ πράγματα οἱ. π.]* "to put affairs entirely into your hands," i. q. "τὰ πράγματα πράττειν, p. 365, 10, 15," SCHAEFER.

§ 84. *μὴδ' ἀνέχεσθε]* "Plenius μὴδὲ φωνὴν ἀνάσχησθε, p. 228, 17" SCHAEFER. The passages are different. Translate: "neither put up with it," i. e. the narration of it. Comp. below p. 398 § 202 *μὴδ' ἀνάσχησθε ὡς οὐ δεῖ δίκην ὦν εἶπεν ὑποσχεῖν*." Where as here λέγ-

δαιμονίους διὰ τὴν ἀρετὴν αὐτῶν ποτ' ἐσώσατε, οὐδὲ
 τοὺς καταράτους Εὐβοέας τουτουσί, οὐδ' ἄλλους πολ-
 λούς, ἀλλ' ὅτι συμφέρον ἦν σῶς εἶναι τῇ πόλει, ὥσπερ
 Φωκέας νυνί. καὶ τί τῶν Φωκέων ἢ τῶν Λακεδαι- 85
 μονίων ἢ ἰμῶν ἢ ἄλλου τινὸς ἀνθρώπων μετὰ τοὺς
 76
 365 παρὰ τούτου λόγους ἐξαμαρτόντος οὐκ ἀπέβη τὰ πρὸς
 ἰμᾶς ὑπὸ τούτου τότε ρηθέντα; τοῦτ' | ἐρωτᾶτε οὐ γὰρ
 ἔξει δεῖξαι. πέντε γὰρ ἡμέραι γεγόνασι μόναι, ἐν αἷς
 οὗτος ἀπήγγειλε τὰ ψευδῆ, ἡμεῖς ἐπιστεύσατε, οἱ
 Φωκεῖς ἐπίθοντο, ἐνέδωκαν ἑαυτοὺς, ἀπώλοντο. ὕθει, 86
 οἶμαι, καὶ δῆλόν ἐστι σαφῶς ὅτι πᾶσα ἀπάτη καὶ
 τέχνη συνσκευάσθη τοῦ περὶ Φωκέας ὀλέθρου. ὃν

§ 85. ^χ ἔξει S. "χ a m. antiqua" DIND. ["Eudem manu crux
 picta est." VOEM.]

§ 86. ὅτι πᾶσα ἀπάτη omnes libri. Primus Markl. ἢ ante ἀπ.
 inserit. Secutus est REISK. deinde BEKKER. ἢ πᾶσα ἀπ. EU.
 TURIC. DIND. BEKK. st. Optime de hoc loco meritus est DOBR.
 "Male ἢ Bekk. e Marklandi emendatione. Verte, No artificer was
 left unemployed in the business." Neque enim id vult Orator
 totum fallaciam et fraudem fuisse instructam in Phociensium in-
 teritum. Minime. Illud significat, puram putam fraudem in
 Phociensium interitu esse instructam de quo usu τοῦ πᾶς cf. Soph.
 Phil. 927 πᾶν δέμα, Ibid. 622 ἢ πᾶσα βλάβη (Artic. additur propter
 aliam causam). Vid. ibi Gedik. ap. Butt. (cf. olus omne Hor. l.
 Epist. v. 2.) Eiusdem generis sunt ἐν πάσῃ ἀπορίᾳ εἶναι p. 999 § 8,
 ἐν ἀδοξία πάσῃ p. 151 § 74, ἐν πᾶσιν ἀγαθῶς passim ap. Comicos.
 Itaque non dubitavi ἢ rejicere [πᾶς ἀπάτη VOEM.]. Ceterum
 ἐνεκεν ὀλέθρου γρ. S. ὀλέθρου ἔνεκεν γρ. Q. "ἔνεκεν profectum a

ontos might have been added, but is not necessary. Observe the dramatic "ὡς πονηροί," nor suffer him to bring this charge against the Phocians, "that they are wicked." — τουτουσί "est demonstratio temporis, non loci; hos, quos nunc servastis. Opponuntur Lacedaemonii, quorum saluti civitas olim (ποτὲ) perspexit." SCHAEF. See *Ann. Crit.* § 213.

§ 85. "And what error had the Phocians been guilty of... that the statements made to

you at that time by the defendant were not fulfilled?" ἀπέβη here *exitum habuere* as Thucyd. iv. 39 καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἢ ὑπόσχεσις ἀπέβη (ἢ ἐβούλετο is more usually added). Isocr. Philipp. 93 B ὢν οὐδὲν αὐτοῖς ἀποβέβηκεν. On the contrary Eur. Bacch. 909 αἱ μὲν (ἐλπίδες) τελευτῶσιν ἐν ὄλθῳ βροτοῖς, αἱ δ' ἀπέβησαν (*depart, vanish away*).

365. § 86. πᾶσα ἀπάτη κ.τ.λ.] "Mere (*perfect, entire, utter, nothing but*) trick and fraud was

μὲν γὰρ χρόνον οὐχ οἶός τ' ἦν ἐλθεῖν ὁ Φίλιππος διὰ τὴν εἰρήνην ἀλλ' ἦν ἐν παρασκευῇ, τοὺς Λακεδαιμονίους μετεπέμπετο, πάντα τὰ πράγμαθ' ὑποσχόμενος πράξειν ἐκείνοις, ἵνα μὴ δι' ὑμῶν αὐτοὺς οἱ
 87 Φωκεῖς ὑποποιήσονται. ἐπειδὴ δὲ ἦκεν εἰς Πύλας, 77 οἱ Λακεδαιμόνιοι δ' αἰσθόμενοι τὴν ἐνέδραν ὑπεχώρησαν, τοῦτον αὖ προκαθῆκεν ἐξαπατᾶν ὑμᾶς ἵνα μὴ πάλιν ὑμῶν αἰσθομένων ὅτι Θηβαίοις τὰ πράγματα πράττει εἰς χρόνους καὶ πόλεμον καὶ τριβὴν ἐμπέση, τῶν μὲν Φωκέων ἀμνομένων ὑμῶν δὲ βοηθούτων, ἀλλ' ἀκουτὶ πάνθ' ὑφ' ἑαυτῷ ποιήσεται· ὅπερ καὶ γέγονεν. μὴ οὖν ὅτι καὶ Λακεδαιμονίους καὶ Φωκέας ἐξηπάτησε Φίλιππος, διὰ ταῦθ' ὧν ὑμᾶς οὗτος ἐξηπάτησε μὴ δότω δίκην· οὐ γὰρ δίκαιον.

manu interpretantis" SCHAEF. Immo male intelligentis. Mox μετὰ REISK. BERK. et st. ut II. Philipp. p. 67 § 7. Sed διὰ F. S. O. t. u: v. alii puto (nam Lambin. qui in textu διὰ uti vulgabat̄ur ante REISK. non nisi a β^m. et δ^m. citat μετὰ) Ed. TURIC. DIND. VOEM. Infr. ποιήσονται S.

§ 87. ἀκουτεῖ pr. S. οὗτος ante ἐξηπάτησεν om. p. S. Ed. TURIC. Sed manifesto subject. verbo est Aeschines. Itaque etiamsi Graece haud raro sic derepente *subjecta* mutari soleant, nequeo tamen adduci, cum praesertim omissio h. l. pronomine utrumque ἐξηπάτησεν ad Philippum nemo non retulerit, ut propter unius Cod. auctoritatem delendum censeam.

packed together in the destruction of the Phocians." See *Annot. Crit.*—διὰ τὴν εἰρήνην] "owing to the peace," which was not yet settled, but under negotiation.—τοὺς Λ. μετεπέμπετο] Thirlw. v. 366.

§ 87. See § 55.—προκαθῆκεν] "He sent him first to feel the way for himself." I think REISKE Ind. Graecit. right: "aliquem praemittere, summittere, subornare, qui ante tuum adventum omnia, quae tu parata velis, praeparet atque instruat, ut si tu e. c. fratrem in puteum

dimittas explorandi aut eliminandi ergo, antequam tute te met demittas." eis παραχὴν προκαθεῖναι τὴν πόλιν Dem. de Symmor. p. 179 § 5 (to plunge the state down into confusion). I am not aware that the word is used except in these two passages.—μὴ.....μὴ δότω] "Let not then, because Philip, on that score let him escape punishment, &c." The second μὴ is not a repetition of the former, but is strictly joined with δότω. Comp. Androt. p. 602 § 29, μὴ διὰ ταῦτα

78 * Ἄν τοίνυν ἀντὶ Φωκέων καὶ Πυλῶν καὶ τῶν ἄλλων 88
 τῶν ἀπολωλότων Χερρόνησος ὥς περίεστι τῇ πόλει
 λέγη, πρὸς Διὸς καὶ θεῶν μὴ ἀποδέξησθε, ὧ ἄνδρες
 δικασταί, μηδ' ὑπομείνητε, πρὸς οἷς ἐκ τῆς πρεσβείας
 ἠδίκησθε, καὶ ἐκ τῆς ἀπολογίας ὄνειδος προσκατα-
 σκευασθῆναι τῇ πόλει, ὡς ἄρα ὑμεῖς τῶν ἰδίων τι κτη-
 μάτων ὑπεξαιρούμενοι τὴν τῶν συμμάχων σωτηρίαν
 προήκασθε. οὐ γὰρ ἐποιήσατε τοῦτο, ἀλλ' ἤδη τῆς 89

§ 88. Χερρόνησον k. s. A¹. "ut magis Atticum" praetulit REISK. recte sane: sed et illud Atticum.

οἶον σοὶ προσήκειν μὴ δοῦναι δίκην, and again, μὴ διὰ ταῦτ' ἀξίου μηδένα τρόπον δοῦναι δίκην, and Soph. Oed. Col. 277 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοῖραν ποιῶσθε μηδαμῶς. The theory of repeated negatives is certainly not yet thoroughly understood.

§ 88. Χερρόνησος] i. e. the Thracian Chersonese. See the note on § 89. — τῇ πόλει is to be joined (not with λέγη but) with περίεστι, "that the city has not lost it." — πρὸς Διὸς καὶ θεῶν] This expression where according to modern notions τῶν ἄλλων appears necessary is frequently found, e. g. § 50. See Schaef. ad Bos. Ellipsis on the word ἄλλο. — ὡς ἄρα ὑμεῖς κ. τ. λ.] "Namely that you, secretly reserving for yourselves some of your own individual possessions, betrayed the common safety of your allies." ὑπεξαιρεῖσθαι, a rare word in classical authors. Plat. Theaet. 141 C uses it of the midwife secretly carrying out of the way and exposing an unnatural birth. The form προηκάμην is rare in Attic prose. Comp. § 95. Fischer on Weller, Gr. II. p. 484, quotes προήκασθε from Dem. 365, probably a misprint. His

other examples are from later writers.

§ 89. The Thracian Chersonese, the tyranny of Miltiades, separated from the N.W. coast of Asia Minor by the Hellespont, had after the Peloponnesian war fallen under the protection of Sparta. Dercyllidas b. c. 398 threw a wall across the isthmus, four miles in breadth, to defend the Greek inhabitants against the inroads of the barbarian Thracians. Xenoph. Hell. III. 2, 8, 10. Shortly before the reign of Philip, we find it subject to Cotys, king of Thrace, who, in consequence of the revolt of Miltocythes, a powerful chief who had seized on the Sacred Mountain and made himself independent, sent ambassadors to Athens, offering in exchange for their aid to cede the Chersonese. This was however not fulfilled till after the violent death of Cotys b. c. 358 and division of his kingdom between his son Cersobleptes and two other princes, when after some protracted negotiations it was delivered up, with the exception of Cardia and Sestus. Thirl. v. 216—229. From this passage

εἰρήνης γεγωνίας καὶ τῆς Χερρόνησου σώας οὔσης
 | τέτταρας μῆνας ὅλους ἐσώζοντο οἱ Φωκεῖς τοὺς ἕσ- 366
 τερον, ἡ δὲ τοῦτου ψευδολογία μετὰ ταύθ' ἕστερον
 αὐτοὺς ἀπώλεσεν, ἐξαπατήσασα ἡμᾶς. εἶτα καὶ νῦν 79
 ἐν μείζονι κινδύνῳ τὴν Χερρόνησον οὔσαν εὐρήσετε ἢ
 90 τότε. πότερον γὰρ εὐπορώτερον ἂν δίκην ἔδωκε Φί-
 λιππος ἐξαμαρτῶν εἰς αὐτὴν πρὶν τούτων τι τῆς πό-
 λεως προλαβεῖν, ἢ νυνί; ἐγὼ μὲν οἶμαι, τότε πολλῶ.
 τίς οὖν ἢ ταίτης περιουσία τῶν φόβων ἀφηρημένων
 καὶ τῶν κινδύνων τῶν τοῦ βουλευθέντος ἂν αὐτὴν ἀδι-
 κῆσαι;

91 "Ἐτι τοίνυν καὶ τοιοῦτό τι μέλλειν αὐτὸν ἀκούω 80

§ 90. πρὶν τι τῶν γρ. S. Q. Sane non ineleganter: sed προ-
 λαμβάνειν τινός τι praeveniendo aliquem aliquid praeripere usitatior
 est constructio quam ut necesse sit exemplis tueri.—προσλαβεῖν
 S. A¹. A². δ^m. solenni errore. De Cor. p. 303 § 224. προσλ.
 S. k. s. A¹. quod miror Ed. Turic. non arripuisse, multo magis
 miror ipsi Schaefero arrisisse. Sed quod ille ibidem scripsit
 "Vix placet πρὶν τι τούτων προλαβεῖν: ut scriptum malis aut
 πρὶν τι τούτων λαβεῖν aut οὐδὲν τούτων προλαβῶν" diis iratis eum
 scripsisse credibile est.—Infr. post βουλευθέντος, ἂν om. Y. O. r. t. u. v.
 Sed aegre caremus particula.

§ 91. καί, ante τοιοῦτο, om. S. BEKK. et st. ED. TURIC. DIND.

of Demosthenes we learn that the rights of Athens over it were retained in the treaty of peace with Philip: but that his fears for their permanent possession of it were not groundless we find from his speech on the Chersonesus delivered in the following year.

366. § 89. τέτταρας μῆνας ὅλους] The whole period was 93 days, from Elapheb. 19 to Scirophor. 23. — ἐσώζοντο "were remaining safe" (as σώας αὔσης).

§ 90. πρὶν τι... προλαβεῖν] "Before he had got the start of the city and possessed himself of any of these places." τούτων Phocis and the pass of Ther-

mopylae.—ἡ ταύτης περιουσία] i.e. τὸ ταύτην περιεῖναι. Translate: "What is the value then of our not having lost this Chersonese, when the apprehensions are removed and the dangers of the person who would have formed the wish *if he had had the power* (ἂν) to seize upon it?" ULPIAN: τί οὖν χρησμεύει ἡμῖν τὸ σώζεσθαι τὴν Χερρόνησον ὅποτε ἀφηρέθησαν οἱ φόβοι ἐξ αὐτῆς (wrong) τῷ Φιλίππῳ τῶν βουλομένων (τῷ βουλομένῳ, as in August. Scholia) αὐτὴν ἀδικῆσαι.

§ 91. "Aeschines will ask you, Why is it Demosthenes that comes forward as my accuser, and why do not the Phocians, if these grave charges are

λέγειν, ὅτι θαυμάζει τί δήποτε Δημοσθένης αὐτοῦ κατηγορεῖ, Φωκέων δ' οὐδεῖς. ὡς δὴ τοῦτ' ἔχει, βέλτιον προακοῦσαι παρ' ἐμοῦ. Φωκέων τῶν ἐκπεπτωκότων οἱ μὲν οἶμαι βέλτιστοι καὶ μετριώτατοι φηγάδες γεγεννημένοι καὶ τοιαῦτα πεπονθότες ἡσυχίαν ἄγουσι, καὶ οὐδεῖς ἂν αὐτῶν ἐθελήσειεν ὑπὲρ τῶν κοινῶν συμ-

ΝΟΕΜ. Hodie revocavi. μὲν (post Δημοσθένης) BEKK. et st. DIND. cum A. k. s. Habent etiam Codices alii teste TAYLOR. Coniunctio non omnino necessaria, itaque nunc ut olim cum ED. TURIC. omittendam censeo. In Plat. i. Rep. 340 D λέγομεν τῷ ῥήματι.....τὸ δ' οἶμαι ἕκαστος τούτων, III. 398 A προσκυνῶμεν ἂν αὐτὸν—...εἴπομεν δ' ἂν, vide ne μὲν post λέγομεν, προσκυνῶμεν exciderit. Mox προακοῦσαι ὑμᾶς Q. et a m. sec. S.—ἐλέσθαι k. r. s. A². Sed et negant Critici Graece dici αἰρεῖσθαι ἔχθραν e.g. Elmsl. ad Eur. Heracl. 505 (quanquam de hac regula ἐπέχω) et “facili errore potuit (ait REISK.) prima syllaba ab alia eadem praecedente absorberi.” (de Coron. p. 295 § 201 diversi generis est, quanquam ibi ἀραμένης pr. S. quod tamen manum emendatricem sapit.) Mox οἱ δὲ μῆδ' ὀτιοῦν ἄνευ ἀργ. O. r. t. u. v. corr.

F. Y. γρ, k. et infr. ποιήσοντες Y. k. r. s. A¹. ποιήσοντες F. v.

ποιησαντες B. Al. libr. ἀργύριον s. ἀργυρίον. Quod in textu est reposuit primus REISK. Causa erroris fuit non intellectum ἀργυρίον. Citat SCHAEF. τοὺς ἄλλο τι μισθοῦ πράττοντας de Coron. 242, 23, § 51. Infr. p. 371, 7 § 107, p. 374, 29 § 121, p. 403, 21 § 222.

true?” See Aesch. p. 46, 47 St. = 309, 310 R., who appears to have the better of the argument, especially as he shews that the Boeotian exiles (Thespians and Plataeans) had elected advocates to help him in his defence, and that delegates from the Phocians also had been sent to Athens full of gratitude for his interference on their behalf (during his third embassy) in the Amphictyonic council, when certain members proposed to inflict upon all adults the extreme punishment of sacrilege (Οἰταίων ἐγχειροῦντων λέγειν ὡς δεῖ τοὺς ἡβώντας ὠθεῖν κατὰ τοῦ κρημνοῦ). There

appears to be a weakness in the arguments of Demosthenes. Why should he allude to any section of the Phocians who might be bribed to prosecute Aeschines? Surely this topic would be more appropriate in the mouth of an advocate than an adversary. If the old reading (see Annot. Crit.) οἱ δὲ μῆδ' ὀτιοῦν ἄνευ ἀργυρίου ποιήσοντες were retained, the argument would of course be less weak.—τῶν ἐκπεπτωκότων] SCHAEF. “Opponitur ὁ δῆμος (§ 92) plebs ob inopiam domi manere coacta, cum opulentiores exsulare quam servire malent.”—οἱ βέλτιστοι καὶ μετριώτατοι] the noblest and the

φορῶν ἰδίαν ἔχθραν ἀνελέσθαι· οἱ δ' ὅτιοῦν ἂν ἀργυρίου
 92 ποιήσαντες τὸν δάσοντα οὐκ ἔχουσιν αὐτοῖς. οὐ γὰρ 81
 ἔγωγ' ἂν ἔδωκα οὐδενὶ οὐδέν, ὥστε μοι παραστάντας
 ἐνταυθοῖ βοᾶν οἶα πεπόνθασιν· ἢ γὰρ ἀλήθεια καὶ
 τὰ πεπραγμένα αὐτὰ βοᾶ. ἀλλὰ μὴν ὃ γε δῆμος ὁ
 τῶν Φωκέων οὔτω κακῶς καὶ ἐλεεινῶς διάκειται, ὥστε
 μὴ περὶ τοῦ κατηγορεῖν ἐκάστῳ τὰς Ἀθήνησιν εὐθύνας
 εἶναι τὸν λόγον, ἀλλὰ δουλεύειν καὶ τεθνάναι τῷ φόβῳ
 Θηβαίους καὶ τοὺς Φιλίππου ξένους, οὓς ἀναγκάζονται

§ 92. ἐνταυθὶ S. DIND. ED. TURIC. VOEM. BEKK. st. ἐνταυθα
 k. s. A¹. De ἐνταυθοῖ vid. quae scripserunt Dind. Praef. Poet. Sc.
 p. xxx., Elmsl. ad Acharn. 152, Herm. ad Iph. Taur. 934, et quae
 nos scripturi sumus ad § 356. Hoc loco id unum moneo ver-
 tendum ἐνταυθοῖ hic, non hic: παραστάντας εἰς τι χωρίον aequè
 probum est atque ἐν τινι χωρίῳ. — ἀλλ' οὐ δουλεύειν S. [“vulga-
 tum a m. sec. margo S.” DIND.] Y. u. v. et pr. O. t. vett. Ed. ἀλλα
 F. B. Hinc DOBR. haudquaquam inepte ἀλλὰ τοῦ δουλεύειν. De

worthiest, opposed to the sordid
 and venal. μετρ. i. e. ἐπιεικέ-
 στατοι, as § 15.

§ 92. ἀλλὰ μὴν ὃ γε δῆμος]
 “Nay more (expressing a stronger
 transition than καὶ μὴν) the
 commonalty at any rate of the
 Phocians.” — κατηγορεῖν τὰς
 εὐθύνας] “to appear as accusers
 on actions where the accounts
 of an Athenian magistrate are
 undergoing scrutiny.” So κατ-
 ηγορεῖν δίκην constantly. —
 τεθνάναι τῷ φόβῳ] followed by
 an accusative governed of the
 idea implied of excessive terror,
 “to be dead from alarm of, to
 be killed with fear of.” I. Philipp.
 p. 53 § 45 τεθνᾶσι τῷ δέει τοὺς
 τοιούτους ἀποστόλους (see Schae-
 fer also App. Crit. on p. 953,
 17). Comp. Aesch. Suppl. 566
 χλωρῷ δέματι θυμὸν | πάλλοντ'
 ὄψιν ἀήθη, | βοτὸν ἐσορῶντες κ. τ. λ.
 where the old pointing (a comma
 after πάλλοντ', whereby ὄψιν
 is governed of ἐσορῶντες) com-

pletely mars the cadence and
 the beauty of the passage. Comp.
 also note on § 24. Stallbaum
 on Plat. v. Rep. p. 465 B [where
 by the way he makes a present
 of δεῖδειν to the Attic dialect]
 referred to Schaefer's notes
 without reading them, and quite
 misunderstood the expression,
 conceiving the accusative to de-
 pend upon the verbal δέος or
 φόβος, which, though in suitable
 passages a legitimate explana-
 tion, is wholly inappropriate
 here. In Plato δέος τὸ βοηθεῖν
 is to be compared with τέκμαρσιν
 τὸ ἐκφοβῆσαι Thucyd. II. 87,
 ἀσφάλεια τὸ ἐπιβουλεύσασθαι III.
 82, ἀμαθία τὸ ἀντίπρωρον (ναῦν)
 ξυγκροῦσαι VII. 36, δοκίσεως τὸ
 κρατίστους εἶναι VII. 67, in all
 which passages τοῦ might have
 been substituted for τὸ. — οὓς
 ἀναγκ. τρέφειν...] “Whom they
 are forced to have billeted upon
 them, after having had their
 towns broken up and scattered

τρέφειν διωκισμένοι κατὰ κόμας καὶ παρηρημένοι τὰ
 82 ὄπλα. μὴ δὴ ταῦτα λέγειν αὐτὸν εἶτε, ἀλλ' ὡς οὐκ 93
 367 ἀπολώλασι | Φωκέϊς δεικνύναι, ἢ ὡς οὐχ ὑπέσχετο
 σώσειν αὐτοὺς Φίλιππον. τοῦτο γὰρ εἰσι πρεσβείας
 εὐθύναι, τι πέπρακται; τί ἀπήγγειλας; εἰ μὲν ἀληθῆ,
 σώζου· εἰ δὲ ψευδῆ, δίκην δός. εἰ δὲ μὴ πάρεισι Φω-
 κέϊς, τί τοῦτο; οὔτω γὰρ διέθηκας αὐτοὺς οἶμαι τὸ
 μέρος σὺ, ὥστε μήτε τοῖς φίλοις βοηθεῖν μήτε τοὺς
 ἐχθροὺς ἀμύνεσθαι δύνασθαι.

83 Καὶ μὴν ὅτι χωρὶς τῆς ἄλλης αἰσχύνης καὶ ἀδοξίας, 94
 ἦν τὰ πεπραγμένα ἔχει, καὶ μεγάλοι κίνδυνοι περιε-
 σταῖσιν ἐκ τούτων τὴν πόλιν, ῥάδιον δεῖξαι. τίς γὰρ
 οὐκ οἶδεν ὑμῶν ὅτι τῷ Φωκέων πολέμῳ καὶ τῷ κυρίου
 εἶναι Πυλῶν Φωκέας ἢ τε ἀπὸ Θεβαίων ἄδεια ὑπήρχεν
 ἡμῖν, καὶ τὸ μηδέποτ' ἂν ἐλθεῖν εἰς Πελοπόννησον

ου et του permut. vid. § 35.—^{περι}παρηρημένοι F. B. περιρηρημένοι
 Q. et γρ. S. Sed vulg. perinde probum.

§ 93. εὐθύναι ED. TURIC. DIND. VOEM. BEKK. st. Vid. ad § 19.
 —Infr. τὸ κατὰ σαυτὸν μέρος σὺ γρ. S. Q. Fortasse duplex olim

fuit lectio τὸ κατὰ σαυτὸν, et τὸ μέρος.—ἀμύνεσθαι F. t. B.
 ἀμύνασθαι S. Q. O. k. s. δ^m. A¹. A². ED. TURIC. Sed et propter
 βοηθεῖν et ne aures offendantur in vulg. acquiescimus. Vid. § 57.

§ 94. μηδέποτ' ἐλθεῖν ἂν S. Q. ED. TURIC. DIND. VOEM. Mox

into petty villages." p. 445
 § 373 Θεβαῖοι.....οἱ διωκισθέντες
 ὑπ' Αἰσχίνου τῷ λόγῳ, de Pace
 p. 59 § 10.

367. § 93. ὡς οὐχ ὑπέσχετο
] "That he (Aeschines) did
 not promise that Philip would
 protect them." Reiske misun-
 derstood the passage. Το δεικ-
 νύναι from μὴ εἶτε supply the
 opposite κελεύετε on the princi-
 ple alluded to on § 46. This
 also Reiske mistook. It is to
 be remembered that οὐκ ἐῷ is
 not non sino, but dissuadeo,
 dehortor, veto, and therefore
 the opposite term to κελεύω.

§ 94. τῆς ἄλλης αἰσχύνης] The
 same use of ἄλλος as in the
 well-known instances τῶν πολι-
 τῶν καὶ τῶν ἄλλων ξένων Plat.
 Gorg. 473 C, αὐτοῦ καὶ τῶν ἄλλων
 οἰκείων 480 D, λίθοις καὶ γῆ καὶ
 τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς
 Phaedo 110 E, &c. It is more
 remarkable however here, where
 ἄλλος precedes, and then I think
 the article is generally omitted,
 as in Eur. Med. 297 χωρὶς γὰρ
 ἄλλης ἧς ἔχουσιν ἀργίας | φθόνον
 πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.
 Translate: "not to mention
 the disgrace too (as well as the
 dangers)." — τὸ μηδέποτ' ἂν

μηδ' εἰς Εὐβοίαν μηδ' εἰς τὴν Ἀττικὴν Φίλιππον μηδὲ
 95 Θηβαίους; ταύτην μέντοι τὴν ἀπὸ τοῦ τόπου καὶ τῶν 84
 πραγμάτων αὐτῶν ἀσφάλειαν ὑπάρχουσαν τῇ πόλει
 ταῖς τούτων ἀπάταις καὶ ψευδολογίαις πεισθέντες
 προήκασθ' ὑμεῖς, καὶ τετειχισμένην ἔπλοισ καὶ πο-
 λέμῳ συνεχεῖ καὶ πόλεσι μεγάλαις συμμαχῶν ἀνδρῶν
 καὶ χώρα πολλῇ περιείδετ' ἀνασταθεῖσαν. καὶ ματαία
 μὲν ἢ πρότερον βοήθεια εἰς Πύλας ὑμῖν γέγονεν, ἢν
 μετὰ πλειόνων ἢ διακοσίων ταλάντων ἐποιήσασθε, εὖν
 λογίσησθε τὰς ἰδίας δαπάνας τὰς τῶν στρατευσα-
 96 μένων, μάταιαι δὲ καὶ αἱ κατὰ Θηβαίων ἐλπίδες. ὃ 85
 δέ, πολλῶν ἕντων καὶ δεινῶν ὧν οὗτος ὑπηρέτηκε
 Φιλίππῳ, πλείστην ἕβριν ὡς ἀληθῶς ἔχει κατὰ τῆς
 πόλεως καὶ ἀπάντων ὑμῶν, τοῦτ' ἀκούσατέ μου, ἔτι
 τοῖς Θηβαίοις ἐγνωκότος ἐξ ἀρχῆς τοῦ Φιλίππου πάνθ'
 ἃ πεποίηκε | ποιεῖν, οὗτος ἀπαργείλας τὰναντία καὶ 368
 φανεροῦς ἐπιδείξας ὑμᾶς οὐχὶ βουλομένους ὑμῖν μὲν

μηδὲ Φίλιππον vulg. ante BEKK. Habent Y. O. v. Sed opinor Demosthenem scripturum fuisse μήτε Φ. μήτε Θ.

§ 95. προήκασθ' O. r. t. u. et pr. v. Pro καὶ χώρα πολλῇ REISK. et DOBR. χώραν πολλήν, quibus fraudi fuit ἀσφάλεια τετειχισμένη et ἀνασταθεῖσα. Vid. not.—ἢ πρότερα βοήθεια vulg. ante BEKK. quanquam πρότερον non nisi S. praebet. ἢ εἰς Πύλας BEKK. et st. DIND. Sed ἢ om. F. S. Y. Q. O. t. u. B. ED. TURIC. recte. βοήθεια εἰς Πύλας nihil habet quod offendat.—ἂν λογίσησθε S. ED. TURIC. DIND. VOEM. BEKK. st. Μοx τὰς τῶν S. Y. Vulg. om. τὰς.

§ 96. ἀπάντων S. Y. πάντων A¹. k. s. Ceteri κατὰ πάντων.

ἐλθεῖν] “the utter impossibility of their ever coming, the not being likely ever to come.”

§ 95. καὶ τετειχισμένη κ.τ.λ.] “And this security, fortified as it was by armed forces, and an unintermitting war, and mighty cities of allies, and a large tract of territory, you, by your neglect, suffered to be laid desolate.” “Amat Orator hujusmodi tropos. Sic metaphorice

usurpatur τευχισμὸς p. 325, 25; et τείχος p. 599, 25.” SCHAEF. Comp. ἀνασταθεῖσαν and προβεβλημένη § 30.—κατὰ Θηβαίων] “with regard to, respecting.” Matth. Gr. Gr. § 581, 3.

368. § 96. οὐχὶ βουλομένους] i. e. Φίλιππον πάνθ' ἃ πεποίηκε τοῖς Θηβαίοις ποιεῖν. “that it was evidently counter to your wishes.”—τὴν ἔχθραν τὴν πρὸς Θηβ.] See Bremi on p. 66, 10.

τὴν ἔχθραν τὴν πρὸς Θηβαίους μείζω, Φιλίππῳ δὲ τὴν χάριν πεποίηκεν. πῶς ἂν οὖν ὑβριστικώτερον ἄνθρωπος ὑμῖν ἐχρήσατο;

86 Λέγε δὴ τὸ ψήφισμα λαβὼν τὸ τοῦ Διοφάντου καὶ 97 τὸ τοῦ Καλλισθένους, ἵν' εἰδῆτε ὅτι, ὅτε μὲν τὰ δέοντ' ἐποιεῖτε, θυσιῶν καὶ ἐπαίνων ἡξιούσθε παρ' ὑμῖν αὐτοῖς καὶ παρὰ τοῖς ἄλλοις, ἐπειδὴ δ' ὑπὸ τούτων παρεκροίσθητε, παῖδας καὶ γυναῖκας ἐκ τῶν ἀγρῶν κατεκομίζεσθε καὶ τὰ Ἡράκλεια ἐντὸς τείχους θύειν ἐψη-

Mox vulg. ante Bekkerum ἄπερ προήρητο. Sed ἂ πεποίηκε A¹. S. k. ἄπερ πεποίηκε s. Pro ἄνθρωπος mavult ἄνθρωπος SCHAEFF. De hoc alibi dicturus sum.

§ 97. Cobet. Nov. Lect. p. 383 et hic et de Coron. p. 300 § 217 pro ἐπαίνων vult παιάνων, "acute ut solet et pulere" (verba sunt Voemelij). Quod addit vir doctissimus: "nihil aliud haec verba significare possunt qualem ἐπηρεῖσθε καὶ αὐτὰ ὑφ' αὐτῶν καὶ ὑπὸ τῶν ἄλλων, quod ridiculum est," ei equidem non adsentior. Vid. ad § 35. Plat. vii. Republ. 516 C τιμαὶ δὲ καὶ ἔπανοι εἵτινες αὐτοῖς^{σθε} ἦσαν τότε παρ' ἀλλήλων. κατεκομίζεσθε S. Y. s. γρ. Q. κατεκομίζετε

So διακείσθαι πρὸς τινα οὕτως "to be on such a footing with any one," i. e. "to entertain such feelings towards another," or "to have such feelings entertained towards oneself." This use of πρὸς (*subjective* or *objective*) has often perplexed critics, e. g. Arnold on Thucyd. iv. 51, and v. 105. Whether we read ἄνθρωπος or ἄνθρωπος, we must translate: "how could *he* (Aeschines) have treated you with greater indignity?"

§ 97. τὸ τοῦ Διοφάντου] ULPIAN: οὗτος ὁ Διοφάντος τῶν συμμάχων περισωθέντων καὶ ἀπελασθέντος ἐκ τῆς Φωκίδος Φιλίππου ἔγραψε χαριστήριον θυσίας θύειν τοῖς θεοῖς. Whether this Diofantus is the same with the person (or persons) mentioned p. 403 § 220, p. 436 § 339, is not ascertained. The psephism of Callisthenes was cited by Demosthenes de Coron. after

§ 37. That which is found in the extant MSS. is of course spurious.

§ 97. τὰ Ἡράκλεια] Harpocration: Ἡράκλεια] Δημοσθένης ἐν τῷ κατ' Αἰσχίνου. πολλῶν δυντῶν τῶν κατὰ τὴν Ἀττικὴν Ἡρακλείων, νῦν ἂν ὁ Δημοσθένης μνημονεύοι ἦτοι τῶν ἐν Μαραθῶνι, ἢ τῶν ἐν Κυνοσάργει· ταῦτα (*festivals, not temples*) γὰρ μάλιστα διὰ τιμῆς εἶχον Ἀθηναῖοι. Herodotus vi. 116 speaks of temples of Hercules in both places. Another festival of Hercules ἐν Διομείοις (an Attic deme) is mentioned by Aristoph. Ran. 651, Hegesander ap. Athen. vi. 260 A, B (who tells us Philip had persons in his pay to send him a register of all witticisms uttered at this festival. See also Athenae, xiv. 614 D, E). Harpoer. ἐν Διομείοις Ἡρακλείων. In fact there was a separate festival of Hercules in each

φίξεσθε εἰρήνης οὔσης· ὁ καὶ θαυμάζω, εἰ τὸν μηδὲ τοὺς θεοὺς, καθ' ὃ πάτριον ἦν, τιμᾶσθαι ποιήσαντα, τοῦτον ἀτιμώρητον ἀφήσετε. λέγε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

98 Ταῦτα μὲν τότε ἄξια, ὧ ἄνδρες Ἀθηναῖοι, τῶν πεπραγμένων ἐψηφίσασθε. Λέγε δὴ τὰ μετὰ ταῦτα.

ΨΗΦΙΣΜΑ.

Ταῦτα τοτ' ἐψηφίξεσθ' ὑμεῖς διὰ τούτους, οὐκ ἐπὶ 87

F. B. κατεκομίζετε k. r. t. u. v. A¹. δ^m. ζ^m. Ven. Lind. Harl. quod non displicet. Sic enim sine ulla varietate scripturae infr. p. 379 § 137, et Pseudopseph. in Orat. de Coron. p. 283 § 37, quamquam ceteroqu岸 vox mediā praestat. Μοχ τοῦ τείχους Q. O. u. sed *articulus* solet omitti. Vid. Plat. Theaet. init. ἐξ ἀγροῦ, καθ' ἀγοράν,

κατὰ πόλιν, εἰς λιμένα.—ἐψηφίσασθε Aug. 2^o. ἐψηφίσασθε F. B. Sed magis dramaticum est *imperfect*. et recurrit § 137.—εἰ... ἀφήσετε om. S. et pr. Y. et VOEM. "Fortasse Demosthenes alia scripserat." Ed. TURIC. Piget talia referre.

tribe: Diodor. Sinop. Epiclea. ap. Athen. vi. 239 D τὸν Ἡράκλεια τιμῶσα λαμπρῶς ἢ πόλις, | ἐν ἅπασιν τοῖς δῆμοις θυσίας ποιούμενη κ.τ.λ. It were idle to attempt to ascertain what particular festival is here alluded to (in the Pseudo-psephism ubi supr. no mention is made of it), but it was of course immediately after the doom of Phocis. Reiske Ind. p. 629 places it upon 28th Scirophorion. They appear from p. 379 § 137 to have passed the psephism of Callisthenes in the assembly in which the tidings were brought by Dercylus, i. e. 27 Scirophorion. Aeschin. § 139 p. 46 St. = 306 R. and de Coron. § 80 p. 65 St. = 471 R. alludes to the country-people bringing their moveable goods within the walls. "This measure was, no doubt, less an effect of a real panic, than a burst of ill-humour, which it would have been wiser to suppress." Thirlw. v.

370. Aeschines taxes Demosthenes with it: διὰ τὴν σὴν ἀνανδρίαν καὶ ἄμα φθόνον (p. 306), and many years afterwards he describes the alarm of the Athenians φοβηθέντες ἐσκεναγωγήσατε (p. 471.)—ὁ καὶ θαυμάζω, εἰ... ἀφήσετε] "which I likewise wonder at, whether, &c." εἰ... ἀφήσετε is *epexegetic* of ὁ. So SCHAEFER comparing Eur. Phoen. 270 (263) ὁ καὶ δέδοικα μὴ με δικτύων ἔσω | λαβόντες οὐκ ἐκφρῶσ' ἀνάιμακτον χροῖα, and Arist. Eccl. 338 ὁ καὶ δέδοικα μὴ τι δρᾶν νεώτερον. Add Eur. Phoen. 155 ὁ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί. Lyeurg. § 56 p. 155 St. = 178 R. ὁ καὶ πάντων γένοιτ' ἂν ἀποπώτατον, εἰ περὶ ὧν αὐτὸς προσεδόκα τεύξεσθαι τιμωρίας, ταῦθ' ὑμεῖς ἀπολύετε (ἀπολύσατε Baiter without cause) κύριοι γενόμενοι τῆς ψήφου. Comp. § 82 p. 158 St. = 194 R.

§ 98. τότε...τότ'] The psephism of Diophantus...that of Callis-

ταύταις ταῖς ἐλπίσιν οὔτε κατ' ἀρχὰς ποιησάμενοι τὴν εἰρήνην καὶ τὴν συμμαχίαν, οὔθ' ὕστερον ἐγγράψαι πεισθέντες εἰς αὐτὴν καὶ τοῖς ἐγγόνοις, ἀλλ' ὡς θαυμάσι' ἠλίκα πεισόμενοι διὰ τούτους ἀγαθά. καὶ 99 μὴν καὶ μετὰ ταῦτα ὁσάκις πρὸς Πορθμῶ ἢ πρὸς Μεγάροις ἀκούοντες δύναμιν Φιλίππου καὶ ξένους ἐθορυβεῖσθε, πάντες ἐπίστασθε. οὐ τοίνυν εἰ μήπω τῆς Ἀττικῆς ἐπιβαίνει δεῖ σκοπεῖν οὐδὲ ραθυμεῖν, ἀλλ' εἰ διὰ τούτους ἐξουσία γέγονεν αὐτῶ τοῦθ' ὅταν βούληται ποιῆσαι, τοῦθ' ὄρῶν, καὶ πρὸς ἐκείνο τὸ δεινὸν 369 βλέπειν, καὶ τὸν αἴτιον καὶ | παρασκευάσαντα τὴν ἐξουσίαν ταύτην ἐκείνῳ μισεῖν καὶ τιμωρεῖσθαι.

§ 98. Post ἐλπίσιν, οὐδὲ S. et pr. Υ. οὔτε F. — πεισθέντες αὐτῇ BEKK. ex conj. Marklandi (et infr. τῇ εἰρήνῃ p. 440 § 355). Libri αὐτῆν omissa praepositione. VOEM. BEKK. st. Quoniam supra p. 353 § 45 εἰς τὴν προτέρα γράψας ἐπιστολὴν et p. 356 § 54 ἐγγράφει τοῦτ' εἰς τὸ ψήφισμα constanter praebent Codd. et facile eis post -es potuit excidere, malui cum ED. TURIC. DIND. et DOBR. alteram Marklandi conjecturam arripere. — De ἐγγόνοις q. hab. ED. TURIC. DIND. VOEM. BEKK. st. Vid. § 53. Fateor hic nonnisi tres Codd. ἐγγόνοις praebere.

§ 99. καὶ μὴν [καὶ] BEKK. om. k. s. BEKK. st. Causam uncis includendi non video, nedum delendi. — ὡς ἐθορυβεῖσθε Ven. Harl. Aug². REISK. Neque displicet, si astipularentur plures. Vulg. ante REISK. ἐθορυβεῖτε, quod tenui ac nulla auctoritate nititur. Μοχ ραθυμεῖν BEKK. [et st.] DIND. — τὸν παρασκευάσαντα

thenes. — θαυμάσια: ἐπὶ καλοῦ τέθεικε τὴν λέξιν. UERIAN. But θαυμάσια is not joined with ἀγαθά, but ἠλίκα, as is well known to the readers of Plato, e. g. Symp. 217 A ἐφρόνου γὰρ δὴ ἐπὶ τῇ ἄρᾳ θαυμάσιον ὄσον. See Matth. Gr. Gr. § 445 c. Comp. § 27. We should use an adverb: *wonderfully (inconceivably, extraordinarily) great.*

§ 99. Moreover, *likewise* (καὶ) after this panic has been blown over. — ἐθορυβεῖσθε] “you were in a state of bewilderment.” as

Arnold so well translates Thuc. v. 65. Porthmus, a town (Harpocrat.) or district in Euboea. Comp. de Coron. p. 248 § 71 ἀλλ' ὁ τὴν Εὐβοίαν ἐκείνος σφετεριζόμενος καὶ κατασκευάζων ἐπιτείχισμα ἐπὶ τὴν Ἀττικὴν, καὶ Μεγάροις ἐπιχειρῶν, καὶ καταλαμβάνων Ὠρεόν, καὶ κατασκάπτων Πορθμόν, III. Philipp. p. 119 § 33, and Auct. iv. Philipp. p. 133 § 8. — καὶ παρασκευάσαντα] If the article is retained, translate: “the author, *aye* the furnisher of this power.”

100 Οἶδα τοίνυν ὅτι τοὺς μὲν ὑπὲρ τῶν κατηγορημένων 83
 αὐτοῦ λόγους Αἰσχίνης φεύζεται, βουλόμενος δ' ὑμᾶς
 ὡς πορρωτάτω τῶν πεπραγμένων ἀπάγειν διέξεισιν
 ἡλίκα πᾶσιν ἀνθρώποις ἀγαθὰ ἐκ τῆς εἰρήνης γίνεται
 καὶ τοῖναντίον ἐκ τοῦ πολέμου κακά, καὶ ὅλως ἐγκώμια
 εἰρήνης ἐρεῖ, καὶ τοιαῦτα ἀπολογήσεται. ἔστι δὲ καὶ
 ταῦτα πάντα κατηγορήματα τούτου. εἰ γὰρ ἢ τοῖς
 ἄλλοις ἀγαθῶν αἰτία τοσοῦτων πραγμάτων καὶ τηλι-
 καύτης ταραχῆς ἡμῖν αἰτία γέγονε, τί τις εἶναι τοῦτο
 101 φῆ πλὴν ὅτι δῶρα λαβόντες οὗτοι καλὸν πρᾶγμα 89
 καὶ σκευή ταύταις καὶ χρήμαθ' ὑμῖν περίεστι καὶ

BEKK. Sed τὸν om. S. Y. ED. TURIC. DIND. VOEM. BEKK. st. Con-
 cinnius omissum, nam idem est ὁ αἴτιος καὶ παρασκευάσας. Vid.
 tamen §§ 177, 320, 356, Aristocr. p. 664 § 132. Cf. Maetzner
 ad Antiph. c. Noverc. § 21. Sic ὁ φύσας χῶ τεκῶν Eur. Herc.
 F. 1367.

οὐ
 § 100. αὐτῶν S. Itaque αὐτῶν ED. TURIC. DIND. VOEM. quod
 ipsum maluit REISK. Satis proba per se lectio: sed non invitis
 ceteris omnibus Codd. infercienda. Ceterum αὐτοῦ, ut solet,
 BEKK. (αὐτοῦ BEKK. Berolin. et st.) αὐτῷ vett. Edd. quod qua
 auctoritate nitatur nescio.—πάντα (ante κατηγορήματα) om. S. O.
 ED. TURIC. DIND. VOEM. BEKK. st.—ἀγαθῶν S. Q.—τηλικαύτης
 om. S. k. s. δ^m. A¹. ED. TURIC. DIND. VOEM. BEKK. st.—φῆ
 non nisi S. k. r. s. A¹. Ceteri φαίη quod notandum. De optat. et
 conj. confusis vid. § 151 § 197.

§ 101. διακόσιαι k. r. s. δ^m. ε^m. A¹. A². Harl. Pro ὑπολαμβάνειν
 Marg. Ed. Lutet. γρ. ὑποβάλλειν. "Satis aptum huic loco verbum,

369. § 100. Compare p. 449
 § 387 μὴ λέγε ὡς καλὸν εἰρήνην.
 Aeschines nowhere indulges in
 any such oratorical strain, as
 one might expect from his ad-
 versary's statement.—ἐκ τῆς
 εἰρήνης ("from peace," not "the
 peace"): so also τοῦ πολέμου
 ἐγκώμια εἰρήνης below, and the
 general context prove this. It
 may be proper to observe that
 abstract words in Greek admit
 or reject the article. Comp.
 ὁ δῆμος § 149.—For ἀγαθῶν
 opposed to πραγμάτων Schaeef.

refers to Arist. Plut. 651 KA.
 ἄκουε τοίνυν ὡς ἐγὼ τὰ πράγματα
 | (the whole matter) ἐκ τῶν πο-
 δῶν ἐς τὴν κεφαλὴν (from head
 to foot) σοι πάντ' ἐρῶ. | ΓΤ. μὴ
 δητ' ἐμοίγ' ἐς τὴν κεφαλὴν (fall
 on my head). KA. μὴ τὰ γὰ θά,
 | ἃ νῦν γεγέννηται; IT. μὴ μὲν
 οἶν τὰ πράγματα (No, no:
 the troubles).—καλὸν πρᾶγμα
 φύσει κ.τ.λ.] "A thing naturally
 so fair they brought into a
 wretched position."

§ 101. περίεστι καὶ περιέσται]
 One might expect τε καί. but.

περιέσται διὰ τὴν εἰρήνην; ἴσως ἂν εἶποι. πρὸς δὲ ταῦ-
 τα ἐκείνο ὑμᾶς ὑπολαμβάνειν δεῖ, ὅτι καὶ τὰ Φιλίππου
 πρῶτα ἐκ τῆς εἰρήνης γέγονεν εὐπορώτερα πολλῶ
 καὶ κατασκευαῖς ὄπλων καὶ χώρας καὶ προσόδων, αἱ
 90 γεγόνασιν ἐκείνῳ μεγάλαι. γεγόνασι δὲ καὶ ἡμῖν τινες. 10.
 ἢ δέ γε τῶν πραγμάτων κατασκευὴ καὶ τῶν συμμαχῶν,
 δι' ἣν ἢ αὐτοῖς ἢ τοῖς κρείττοσι τὰ γὰθὰ πάντες κέ-
 κτηνται, ἢ μὲν ἡμετέρα πραθείσα ὑπὸ τούτων ἀπόλωλε
 καὶ γέγονεν ἀσθενής, ἢ δ' ἐκείνου φοβερὰ καὶ μείζων
 91 πολλῶ. οὐ δὲ δίκαιον ἐκείνῳ μὲν ἀμφοτέρ' ἠΰξῃσθαι

cujus proprius est usus ad confutandas adversarii objectiones.
 V. p. 1060. B, 10. [Add. Mid. p. 580 § 204.] Sed vulgatam
 tentare nolim." SCHAEF. Vulg. ante BEKK. καὶ κατασκευαῖς
 ὄπλων καὶ χώρας καὶ προσόδοις. καὶ ἀντὶ κατασκ. omissum manvult
 SCHAEF. Sane offensionem quandam habere videtur. Sed vid.
 not.

§ 102. α' δ' ὑμῖν δικαίως S. Y. ED. TURIC. DIND. α' δ' ἡμῖν γρ.
 F. B. VOEM. BEKK. st. ὑμῖν δ' ἂν k. r. s. 5^m. A¹. A². Ceterum col-
 locatio quam praebet vulg. multo fortior. Mox οὔτοι vulgo. αὐτοὶ S. Y.

see Mid. p. 576 § 191 παθῶν καὶ
 πάσῃων, Plat. vi. Republ. 496 C
 οἱ γενόμενοι καὶ γενεσάμενοι, Phileb.
 12 A δοκεῖ καὶ δόξει (where
 Stallb. inserted τε). Aesch. Sept.
 Th. 1005 δοκοῦντα καὶ δόξαντ'
 (which words some have altered:
 but they exactly answer to
 the French king's ordinances:
*Nous avons ordonné et ordonnons
 ce qui suit*). If καὶ before κα-
 τασκευαῖς is to be retained,
 translate (not both but) *aye
 and that too*, a use of καὶ not
 generally noticed. See Plat.
 Rep. iii. 405 B τὸ ἐπακτῶ παρ'
 ἄλλων...τῶ δικαίῳ ἀναγκάζεσθαι
 χρῆσθαι καὶ ἀπορία οἰκείων, iv.
 426 A ἰατρυνόμενοι γὰρ οὐδὲν
 περαινουσιν.....καὶ αἰεὶ ἐλπίζοντες.
 Eur. Bacch. 479 τοῦτ' αὐ παρω-
 χέτευσας εὐ κοῦδὲν λέγων' and
 (perhaps) Thucyd. vi. 20 ἄλλαι
 εἰσιν ἐπτά, καὶ παρεσκευασμένοι
 (where I think Arnold's expla-

nation is too ingenious). iii. 11
 καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ
 ἡμετέρου ἔτι μόνου ἀντισουμένου
 (unless ὡς is to be read for
 καί. See on Thuc. i. 2, 6 *ann.
 crit.*). See Schaeff. Ind. Greg.
 Cor. p. 985, 986.

§ 102. ἢ δέ γε] "But again,
 but on the contrary." This use
 of δέ γε or δέ...γε in continua-
 tion or retort, is so frequent in
 the Orators, and in dialogue,
 (see Aristoph. *Equit. passim* and
 passages cited by Elmsl. on
 Med. 800) that it is remarkable
 how frequently it has been mis-
 understood. I mention one in-
 stance: Eur. Ion 1329, 1330
 ΠΙΘ. προγόνοις δάμαρτες δυσμε-
 νεῖς αἰεὶ ποτε. | ΙΩΝ. ἡμεῖς δὲ
 μητρικαῖς γε πάσχοιτες κακῶς'
 ("yes, and we stepsons to our
 stepdames too.") Herm. Praef.
 p. xx. "γε hoc loco est sane,
 nobis *freilich*." — ἀπόλωλε καὶ

διὰ τούτους, καὶ τὰ τῶν συμμάχων καὶ τὰ τῶν προσ-
 ὄδων, ἡμῖν δ' ἂν δικαίως ἂν ὑπῆρχεν ἐκ τῆς εἰρήνης,
 ταυτ' ἀνθ' ὧν ἀπέδοντο αὐτοὶ λογιζέσθαι. | οὐ γὰρ 370
 ταυτ' ἀντ' ἐκείνων γέγονεν, οὐδὲ πολλοῦ δεῖ, ἀλλὰ
 ταῦτα μὲν ἦν ἂν ἐμοίως ἡμῖν, ἐκεῖνα δὲ τούτοις ἂν
 προσῆν, εἰ μὴ διὰ τούτους.

103 "Ὀλως δ', ὧ ἄνδρες Ἀθηναῖοι, δίκαιον δήπου φή- 92
 σαιτ' ἂν εἶναι μῆτ', εἰ πολλὰ καὶ δεινὰ τὰ συμβεβηκότ'
 ἐστὶ τῇ πόλει, μηδενὶς δ' Αἰσχίνης αἴτιος τούτων,
 εἰς τοῦτον ἐλθεῖν τὴν ὀργήν, μῆτ' εἴ τι τῶν δεόντων
 πέπρακται δι' ἄλλον τινά, τοῦτο σῶσαι τουτονί' ἀλλ'
 ὄσων οὗτος αἴτιος σκεψάμενοι καὶ χάριν, ἂν ταύτης
 ἀξίος ᾖ, καὶ τούναντίον ὀργήν, ἂν τοιαῦτα φαίνηται
 104 πεπονηκώς, ποιείσθε. πῶς οὖν εὐρήσετε ταῦτα δικαίως; 93
 εἰ μὴ πάνθ' ἅμα ἔατε ταραττεῖν αὐτόν, τὰ τῶν
 στρατηγῶν ἀδικήματα, τὸν πόλεμον τὸν πρὸς Φί-
 λιππον, τὰ πὸ τῆς εἰρήνης ἀγαθὰ, ἀλλ' ἕκαστον ἐφ'
 ἑαυτοῦ σκοπήητε. οἶον' ἦν ἡμῖν πόλεμος πρὸς Φίλιπ-

§ 103. PRO τοιαῦτα, ταῦτα γρ. S. Q. Sed τοιαῦτα est ὀργῆς
 ἀξία, uti recte REISK. ΜΟΧ πεπονηκώς om. k. s. A¹. in γρ. habet
 S. om. ED. TURIC. DINP. VOEM. BEKK. st. Sed quomodo quaeso
 τοιαῦτα pro τοιούτων? [Voemelio videtur esse nominativus, i. q.
 ὀργῆς ἀξία.]—PRO ποιείσθε, ἀπονεύματε αὐτῷ γρ. S. Q. Vid. not.

§ 104. εὐρήσεται S. O. et pro ταραττεῖν, πράττειν S. Q. "Illud

γέγ. ἀσ.] "Has been ruined, I should say (καὶ) rendered weak." The corrective use of καί. So SCHAEFER rightly, though only one of the passages which he quotes is apposite: III. Philipp. p. 121 § 39 ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς. —ταυτ' ἀνθ' ὧν κ.τ.λ.] "that they should reckon up these as a set off for what themselves sold." So p. 388 § 164.—εἰ μὴ διὰ τούτους] See § 83, and for οὐδὲ πολλοῦ δεῖ § 33.

370. § 103. χάριν...ὀργήν...

ποιείσθε] "Quaere de phrasi χάριν et ὀργήν ποιείσθαι" MARKLAND. The copyists appear to have anticipated this difficulty which Markland would not have had, if he had been aware of a rule which I am persuaded holds good everywhere, that any verb in Greek may be resolved into the cognate substantive with ποιείσθαι: χάριν ποιείσθαι Mid. p. 582 § 212, ὀργήν ποιείσθαι Thuc. iv. 122. (See Cobet. Nov. Lect. p. 257.)

§ 104. οἶον ἦν...Φίλιππον] "For

πον' ἦν. ἐνταῦθ' ἐγκαλεῖ τις Λισχίνῃ; βοίλεται τις
 τούτου κατηγορεῖν περὶ τῶν ἐν τῷ πολέμῳ πραχ-
 θέντων; οὐδὲ εἰς. οὐκοῦν περὶ τούτων γε ἀφεῖται, 105
 94 καὶ οὐδὲν αὐτὸν δεῖ λέγειν· περὶ γὰρ τῶν ἀμφισβη-
 τουμένων καὶ τοὺς μάρτυρας παρέχεσθαι καὶ τὰ τεκ-
 μῆρια δεῖ λέγειν τὸν φεύγοντα, οὐ τὰ ὁμολογούμενα
 ἀπολογούμενον ἐξαπατᾶν. ὅπως τοίνυν περὶ τοῦ πο-
 λέμου μηδὲν ἐρεῖς· οὐδεὶς γὰρ οὐδὲν αἰτιᾶται περὶ αὐ-
 95 τοῦ σέ. μετὰ ταῦτα εἰρήνην τινὲς ἡμᾶς ἔπειθον ποιή- 106
 σασθαι· ἐπέισθημεν· πρέσβεις ἐπέμψαμεν· ἤγαγον οὗτοι

a m. sec. margo S." DIND. Μοχ σκοπεῖτε Υ. Q. O. r. u. vulg. ante REISK. Sane ita defendi potest si imperativus est. Sed crebro mutantur ἠ et εἰ e.g. § 107.—Infr. post Φίλιππον interro- gandi signum deleti.

§ 105. φυγόντα pr. S.—περὶ αὐτοῦ σε BEKK. [et st.] ED. TURIC. DIND. Sed nequeo non SCHAEFFERO assentiri: "pronomem h. l. ὀρθοτονητέον."

example, we were at war with Philip: so we were. Does any one herein accuse Aeschines?" The sentence at the beginning of § 106 is parallel, so that if it is not interrogative, neither is this.

§ 105. περὶ γὰρ τῶν ἀμφισβ.] "For it is on controverted points that the defendant should bring forward his witnesses and state the grounds from which you are to draw your conclusions, not by defending himself on points admitted to be true to gain an acquittal." So I translate the last words, for ἐξαπατᾶν is particularly used of misleading, humbugging a jury. Thus, when Philocleon has put the ψῆφος into the wrong urn, Arist. Vesp. 992, his son exclaims ἐξηπάτηται κάπολέλυκεν οὐχ ἐκῶν. For the usage of the word in Demosthenes, it is sufficient to compare Pantaenet. p. 980, where three examples are found in as many lines. τὰ ὁμολογ.

ἀπολογ. might be rendered "bringing forward in his defence admitted points," "resting his defence on admitted points:" and as far as idiom is concerned, this is the ordinary meaning of ἀπολογεῖσθαι with the accusative: but the context seems to require the other translation, and we find in Macart. p. 1052 § 9 οὐδ' ἀπολογήσασθαι μοι ἐγένετο οὐδὲ πολλοστὸν μέρος ὧν κατεψεύδοτο ἡμῶν, where περὶ or ὑπὲρ with a genitive would have been more usual[οὐδὲ πρὸς πολλοστὸν Cobet. Nov. Lect. p. 348]. Thucyd. viii. 109 ὅπως μέμψηται τε...καὶ τὰς διαβολὰς.....ἀπολογήσεται. This also Cobet will not leave alone, first (Var. Lect. p. 273) replacing μέμψεται...ἀπολογήσεται, "secundis curis" ἀπολύσεται (Var. Lect. p. 368). It may be observed that excusare with an accusative has the double meaning. Ordinary dictionaries will furnish examples.

δεῦρο τοὺς ποιησομένους τὴν εἰρήνην. πάλιν ἐνταῦθα περὶ τούτου μέμφεται τις Αἰσχίνην; φησί τις εἰσηγήσασθαι τούτου εἰρήνην, ἢ ἀδικεῖν ἕτι δεῦρ' ἤγαγε τοὺς ποιησομένους; οὐδὲ εἰς. οὐκουν οὐδ' ὑπὲρ | αὐτοῦ 371
 107 οὐ γὰρ οὗτος αἴτιος. τί οὖν, αἰθρωπε, λέγεις, εἴ τις 96
 ἔροιτό με, καὶ πόθεν ἄρχει κατηγορεῖν; ὅθεν, ὦ ἄνδρες
 Ἀθηναῖοι, βουλευομένων ὑμῶν οὐ περὶ τοῦ εἰ ποιη-

§ 106. φήσει tantum non omnes Codd. φησί S. O. corr. Y. (teste Voemelio). Primus REISK. correxit. Confunditur inter φήσει et φησι supr. § 35, infr. § 139 § 163, p. 595 § 6 (ubi φησι S.), 1203 § 64. Plat. II. Rep. 365 C. Μοx οὐδεὶς S. ["sic οὐδεῖς" VOEM.]. οὐδ' εἰς BEKK. st.

§ 107. εἴ τις ἔροιτό με deleri jubet Cobet. ad Hyperid. Funebr. p. 33. βουλευομένων O. t. u. v. a^m. δ^m. et pr. r. Μοx ἢ (sic) pro εἰ S. Q. om. k. Infr. τοῖς γὰρ τὰ δίκαια F. Y. Q. O. t. u. v. B. vett. Edd. praeter Lutetianam. Hodie reposui. γὰρ post parentheses saepe fraudi fuit Criticis. Nost. i. c. Steph. p. 1126 § 83, 84 ἐγὼ δ' ὦ ἄνδρες Ἀθηναῖοι καὶ περὶ Πασικλέους (παραιτησάμενος καὶ δεηθείς ὑμῶν συγγνώμην ἔχειν, εἰ, προελθούσως εἰς τοῦτο ὥστε ὑπὸ τῶν ἐμμαντοῦ δούλων ὑβρισθεὶς οὐ δύναμαι κατασχεῖν, ἃ τέως οὐδὲ τῶν ἄλλων λεγόντων ἀκούειν ἐδόκουν ἐρῶ καὶ οὐ σιωπήσομαι) ἐγὼ γὰρ.....νομίζω. (Schaefer. ὑβρισθῆναι frustra tentat. Interpunctionis exebat locus non conjecturae.) Leochar. p. 1087 § 20, 21 χρόνῳ δ' ἕστερον οὐ πολλῶ—τοῖς γὰρ μετὰ ταῦτα λόγοις ἤδη σφόδρα τὸν νοῦν προσέχετε, ὦ ἄνδρες δικασταί—ὁ γὰρ Λεωκράτης... Andr. p. 597 § 13. (Eubul. p. 1317 § 59 fortasse alius generis est.) Eur. Iph. Taur. 35—38 ὅθεν νόμοισι τοῖσιν ἴδεται θεὰ | Ἄρτεμις ἑορτῆς (ταῦνομ' ἧς καλὸν μόνον' | τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη) |

§ 106. μέμφεται Αἰσχίνην] μέμφομαι is of the class of words which allow an *accusative of the person*, if an *accusative of the thing* is not used. Had Demosthenes, instead of περὶ τούτου, used τοῦτο alone, Αἰσχίνου or Αἰσχίνῃ (which some have wished to read) would have followed. Precisely as we should say, "I blame you," or "I blame this in you." The general line of argument is: We were advised to make peace (εἰρήνην): we adopted the advice: parties were brought here to conclude the

peace made (τὴν εἰρήνην): no one says that Aeschines started the idea of peace (εἰρήνην): therefore he has no occasion to talk about the city's having made peace (εἰρήνην). For εἰσηγήσασθαι see de Coron. p. 276 § 148.

371. § 107. ὅθεν...] "From the time when (while you were deliberating not respecting this, whether you should make peace or no (for that, at any rate, had already been voted) but on this point, *what sort of a peace* it should be) he &c." Observe

τέν εἰρήνην ἢ μή (ἐδέδοκτο γὰρ ἤδη τοῦτό γε) ἀλλ'
 ἰπὲρ τοῦ ποῖαν τινά, τοῖς γὰρ τὰ δίκαια λέγουσιν
 ἀτειπῶν τῷ μισθοῦ γράφοντι συνεῖπε δῶρα λαβῶν,
 καὶ μετὰ ταῦτ' ἐπὶ τοὺς ἔρκους αἰρεθεῖς, ἂν μὲν ὑμεῖς
 97 προσετάξατε οὐδ' ὀτιοῦν ἐποίησε, τοὺς δ' ἐπὶ τοῦ πο-
 λέμου διασωθέντας ἀπώλεσε τῶν συμμάχων, καὶ τη-
 λικαῦτα καὶ τοιαῦτα ἐψεύσατο ἡλίκα οὐδεὶς πώποτ'
 ἄλλος ἀνθρώπων οὔτε πρότερον οὔθ' ὕστερον. τὸ μὲν 10
 γὰρ ἐξ ἀρχῆς ἄχρι τοῦ λόγου τυχεῖν Φίλιππον ἰπὲρ
 τῆς εἰρήνης Κτησιφῶν καὶ Ἀριστόδημος τὴν ἀρχὴν

θῶν γὰρ ὄντος τοῦ νόμου καὶ πρὶν πόλει· (ubi alii τοισίδ' contra
 sensum: Herm. post Handium "γὰρ pertexendae orationi
 quae interrupta erat inservire" verissime monuit.) Plat. Gorg.
 454 B, C (ubi recte Heindorf. quicquid contradicit Stallbaum. homo
 pusillus prae Heindorfio). Similiter nam Latine usurpatur, e.g.
 Cicer. Planc. 41 (98). — γράφουσιν vulg. ante BEKK. λέγουσιν
 praebent S. Y. β^m. ε^m. "quod praestat. Deliberante populo plures
 orabant (ἐλεγον): qui cum perorassent, de re decreta unus aliquis
 scitum scribebat (ἐγραφεν)." SCHAEFER. Unus sane ἐγραφε
 quidam autem plures ἐγραζον? Sed oppositum γράφοντι opinor
 declarat λέγουσιν esse verum. — καὶ τοιαῦτα om. O. t. u. v. in γρ.
 habet F. Q. Primus addit REISK. Omissum vult SCHAEF. "cum
 sequatur non ἡλίκα καὶ οἷα sed solum ἡλίκα." Sed quid est aliud
 hypercriticum agere?

§ 108. ἰπὲρ om. s. A¹. et γρ. S. ["marg. antiq." VOEM.] Q.
 Μοχ τὴν ἀρχὴν γρ. S. Q. om. k. r. s. δ^m. A¹. A². Harl. et Harpoer.
 in Κτησιφῶν. Sed necessarium videtur quanquam TAYLOR. "al-
 tera vox est alteri pro glossemate." DOBK. [τὴν ἀρχὴν] qui addit:

περὶ and ἰπὲρ used with no
 material difference of sense.
 See SCHAEF. on p. 10, 17.
 Comp. § 236. — μισθοῦ γράφοντι]
 See on § 91. — ἐπὶ τοῦ πολέμου]
 These words are not without
 meaning. Schaefer truly ob-
 serves that it is a gravamen of
 the charge, that the allies who
 had remained safe during the
 war, should have been ruined
 in the peace. See § 163.

§ 108. λόγου τυχεῖν] "was
 allowed to speak," i.e. by his
 ambassadors, or any of the
 Macedonian party in Athens.

The spirit of hostility against
 Philip had been so rancorous,
 that the extreme party had
 threatened to impeach any one
 who should propose to open a
 negotiation for peace, and when
 Philocrates first ventured to
 take this step he actually was
 impeached by one Lycinus, and
 defended by Demosthenes, and
 acquitted. See Aeschin. p. 29,
 30 St. = 196...203 R. Ctesi-
 phon, who, as well as Aristo-
 demus, was a member of the
 embassy, is probably a different
 person from the well-known

τὴν πρώτην ἔφερον τοῦ φενακισμοῦ, ἐπειδὴ δ' εἰς τὸ πρᾶττειν ἤδη τὰ πράγμαθ' ἦκε, Φιλοκράτει καὶ τούτῳ 109 παρέδωκαν, ἐκδεξάμενοι δ' οὔτοι πάντ' ἀπώλεσαν. εἴτ' 98 ἐπειδὴ δεῖ λόγον καὶ δίκην ἰπέχειν τῶν πεπραγμένων, ὧν οἶμαι πανούργος οὔτος καὶ θεοῖς ἐχθρὸς καὶ γραμ-

“de τὰ πρῶτα φέρειν Bentr. ad Menand. p. 91=107.” Sed primum non ibi illustris Criticus agit de τὰ πρῶτα φέρειν sed de τὰ πρωτεῖα φέρειν deinde non hinc probatur τὴν πρώτην φέρειν recte dici, ne dum τὴν πρώτην φέρειν τοῦ φενακισμοῦ. Graece dicitur τὰ πρῶτα εἶναι s. ἔχειν. Vid. Brunck. ad Arist. Ran. 422. “Suspicio in-siticia haec verba [τὴν ἀρχὴν] esse et τὰ πρῶτα ἐφέροντο τοῦ φενακισμοῦ emendari oportere.” Cobet. Nov. Lect. p. 569. Μοκ ἦκεν (sic) BEKK. [et st.] ED. TURIC. DIND. VOEM. ἦκον α^m. δ^m. A¹. REISK. Male. Vid. not.—δεξάμενοι S. Q. O. t. u. v. ED. TURIC. DIND. VOEM. BEKK. st. Sed ob locum simillimum de Coron. p. 232 § 21 et propter παρέδωκαν vulg. praefero. Omnino ἀμαρ S. in compositis praepositionem omittere. Supr. § 3 πεποιήκη, § 11 ἐξιὼν, § 32 βλέψαντα, § 86 ποιήσονται. Infr. § 135 ἦν, § 260 διορίζων, § 274 καλῶν, § 297 ἐλήλυθεν, § 362 ἐπελθεῖν.

§ 109. Post λόγον add. αὐτὸν s. et γρ. S. Q. Μοκ ὑποσχέιν k. s. A¹. et γρ. S. Q. Ed. Lutet.—[καὶ] γραμματεὺς DOBR. SCHAEF.

proposer of the psephism to crown Demosthenes.—τὴν ἀρχὴν.....ἔφερον “bore on their shoulders, undertook, the original commencement of working on your credulity.” So SCHAEFER. τὴν ἀρχὴν λαμβάνειν is good Greek, and why is not also τὴν ἀρχὴν φέρειν? It may, however, be translated: “reported the first commencement,” i. e. by their reports were the original authors of the deceit practised upon you,” as ἀπαγγέλλειν ἐλπιδας § 20. Comp. II. Philipp. p. 72 § 28 τοὺς ἐνεγκόντας τὰς ὑποσχέσεις ἐφ’ αἷς ἐπέισθητε ποιήσασθαι τὴν εἰρήνην. Reiske’s translation, Ind. p. 87 *primi auctores fuisse ferebantur imposturae, ejusque culpa ipsis, ut principibus, imputabatur*, repeated in p. 523, is hardly satisfactory. Dobree (see *Annot. Crit.*) appears to understand it *played the first part*, alluding to the

profession of Aristodemus: excellently enough as far as the sense, but I think not to be extracted from the words. Besides, the same metaphor should then naturally extend to πρᾶττειν, which obviously cannot be the case, for if they *played the first part*, surely *the action of the drama had already begun*. It would hardly be necessary to remark that τὰ πράγματα is the *nominative*: “when affairs were already ripe for action” (opposed to λόγου τυχεῖν), had not Reiske thought otherwise, adopting the reading ἦκον.—ἐκδεξάμενοι] See *Annot. Crit.* or on § 41.

§ 109. ὧν οἶμαι πανούργος κ.τ.λ.] “The defendant, being, I take it, a scoundrel and a detestable villain, and—an assembly-clerk.” This instance of παρά προσδοκίαν, which I have no doubt would tell with

ματεύς, ὡς ὑπὲρ τῆς εἰρήνης κρινόμενος ἀπολογήσεται, οὐχ ἵνα πλειύνων ἢ κατηγορεῖ τις αὐτοῦ δῶ λόγον· μαρία γὰρ τοῦτό γε· ἀλλ' ὄρα τοῦθ', ὅτι ἐν μὲν τοῖς ἰφ' αὐτοῦ πεπραγμένοις ἀγαθὸν μὲν οὐδὲν ἔστιν, ἅπαντα δὲ τὰδικήματα, ἢ δ' ὑπὲρ τῆς εἰρήνης ἀπολογία, καὶ εἰ μηδὲν ἄλλο, τοῖνομα γοῦν ἔχει φιλάν-
99 θρωπον. ἦν δέδοικα μὲν, ὦ ἄνδρες Ἀθηναῖοι, δέ- 11

—τῆς ante εἰρήνης om. S. VOEM. BEKE. st. meminerat enim librarius: ἐγκώμια εἰρήνης ἐρεῖ § 100. Sed et mox ὑπὲρ τῆς εἰρήνης, neque h. l. de pace absolute dictum, sed de pace Philocrateu.

an Athenian audience, is strangely lost sight of by such as would omit *καὶ* before *γραμματεύς*. Aeschines is certainly called *ἑλεῖθρος γραμματεύς*, de Coron. p. 269 § 127 (but *γραμματεύς* is there opposed to Aeacus, Rhadamanthus, and Minos, and even there is not without its sting). Here there is no opposition whatever, or indeed any force in saying "as he is a detestable assembly-clerk:" but granting that there was something opprobrious in the name (which SCHAEFER denies), the climax, introduced as it is so unexpectedly, is in the true style of oratorical wit. For the opprobrious sense attached to this word see p. 403 § 222, and particularly p. 442 § 360, 361 *εἶτα γεωργεῖς* (*you are a country gentleman*).....*πρὸ μὲν τοῦ*.....*ὠμολόγει γε γραμματεὺς κέναι*.....*ἔπειδὴ δέ*.....*κἀν ὁ γε γραμματεὺς κὼς Αἰσχίνης* (*Mr Exclerk Aeschines*) *εἶπη τις, ἐχθρὸς εὐθέως καὶ κακῶς φησὶν ἀκηκοέναι*. See also, in the finest extant passages of *λοιδορία*, de Coron. p. 314 § 261 *τὸ κάλλιστον ἐξελέξω τῶν ἔργων γραμματεῖν καὶ ὑπηρετεῖν τοῖς ἀρχαίοις*, whereafter immediately follows the insinuation that Aeschines ac-

tually rose in caste, when he emerged from this menial office and became a *third-rate actor*. Comp. also the passages cited from Lysias by Bergk. Epist. ad Schiller. p. 149 foll. Taylor too has split upon this passage: he calls *ὦν* (before *οἶμαι*) *inutile et otiosum*. Schaefer replies: "quam parum inutile et otiosum sit *ὦν*, docet *οἶμαι*, quod vocem praerponi posseit." He might have added that the syntax would then require *ὁ πανούργος οὗτος* (which in fact some MSS. have), but the use of the *article* was not so well known in Taylor's days.—*τοῖνομα γοῦν φιλάνθρωπον*] "Its name at least (the idea attached to it) is humane and merciful," and therefore popular. Comp. Timocr. p. 748 § 156 *εὐρεν οὖν τοῦτο δ πεποίηκε, νόμω τούθ' ἡμῶς καταλύσαι, ἵνα τὰδικήμαθ' αὐτοῦ τὸ τῆς σωτηρίας ὄνομ' ἔχη. οἱ τε γὰρ σώζοντες τὴν πόλιν εἰσὶ νόμοι, οὖν τε οὗτος ἔσθηκεν οὐδὲν ἐκείνοις τῶν αὐτῶν ἔχοντα, νόμος. τὴν μὲν οὖν τοῦ ὄν ὀματος φιλάνθρωπίαν ὅτι ταύτην ἂν μάλιστα προσεῖσθε, κατεῖδε*. Aesch. de Coron. § 248 p. 89 St. = 639 R. *τὰ κοινὰ καὶ φιλάνθρωπα τῶν ὀνομάτων*.

372. § 110. Comp. i. Olynth.

δοικα, | μὴ λελήθαμεν ὥσπερ οἱ δανειζόμενοι ἐπὶ 372
πολλῷ ἄγοντες· τὸ γὰρ ἀσφαλὲς αὐτῆς καὶ τὸ βέ-
βαιον οὗτοι προὔδοσαν, Φωκέας καὶ Πύλας· οὐ μὴν·
διὰ τοῦτόν γε ἐξ ἀρχῆς ἐποιοσάμεθα, ἀλλ' ἀτοπον
μέν ἐστίν ὃ μέλλω λέγειν, ἀληθὲς δὲ πάνν· εἰ γὰρ
τις ὡς ἀληθῶς χαίρει τῇ εἰρήνῃ, τοῖς στρατηγοῖς,
ὧν κατηγοροῦσιν ἅπαντες, χάριν αὐτῆς ἐχέτω. εἰ
γὰρ ἐκεῖνοι ὡς ὑμεῖς ἐβούλεσθε ἐπολέμου, οὐδ' ὄνομα
111 εἰρήνης ἂν ὑμεῖς ἠνέσχεσθε. εἰρήνη μὲν οὖν δι' ἐκεῖ- 100
νους, ἐπικίνδυνος δὲ καὶ σφαλερὰ καὶ ἄπιστος διὰ
τούτους γέγονε δωροδοκήσαντας. εἴργετ' οὖν, εἴργετε
αὐτὸν τῶν ὑπὲρ τῆς εἰρήνης λόγων, εἰς δὲ τοὺς ὑπὲρ
τῶν πεπραγμένων ἐμβιβάζετε. οὐ γὰρ Αἰσχίνης ὑπὲρ

§ 110. Post ἐποιοσάμεθα add. τὴν εἰρήνην B. γρ. F. Q. Lutet. et
a m. sec. S. Manifestum glossema. ἐσηγησάμεθα Marg. Lutet.
ut § 106.

§ 111. τούτου S. ^σ ἐμβιβάζετε F. ^{συμ} συμβιβάζετε S. Y. Q. Venet.
Ed. TURIC. BEKK. st. Sed συμβιβάζειν hujus loci non est. Vid.
not.

p. 13 § 15 δέδοικα.....μὴ τὸν
αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμε-
νοι ῥαδίως ἐπὶ τοῖς μεγάλοις
τόκοις μικρὸν εὐπορήσαντες χρόνον
ἕστερον καὶ τῶν ἀρχαίων ἀπέστη-
σαν, οὕτω καὶ ἡμεῖς, ἂν ἐπὶ πολλῷ
φανῶμεν ἐρῶθυμηκότες.....πολλὰ
καὶ χαλεπὰ..... εἰς ἀνάγκην ἔλθω-
μεν ποιεῖν, which I quote at
large, as it satisfactorily shews
that ἐπὶ πολλῷ equally belongs
to δανειζόμενοι and ἄγοντες·
“enjoying this peace like men
who borrow money at an enor-
mous rate of interest.” —εἰ
γὰρ τις ὡς ἀληθῶς κ.τ.λ.] “If
any one really rejoices in the
peace, let him thank the gen-
erals for it.”

§ 111. “Peace then (εἰρήνη)
is owing to the generals, but
that a dangerous, slippery and
hollow peace has been nego-

tiated, is owing to these men
having fingered bribes.” —
συμβιβάζετε cannot possibly
stand. This word properly sig-
nifies “to bring together,” either
for the purpose of mediation
and reconciling litigating parties
or enemies, as Plat. Protag. 337
extr. συμβουλεύω ... συμβῆναι
ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν
συμβιβαζόντων εἰς τὸ μέσον·
Thueyd. II. 29: or, for the pur-
pose of comparison or reconciling
difficulties and contrarieties in
arguments, as Plat. vi. Republ.
504 A [Ruhnck on Timaeus in
συμβιβάζει has inadvertently
said that it is here used neu-
trally] and Hipp. Min. 369 D.
Other applications of the word,
all deducible from the leading
idea “to bring together,” are
found in Hellenistic authors.

τῆς εἰρήνης κρίνεται, οὐ, ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην
 101 διαβέβληται. σημεῖον δέ· εἰ γὰρ ἢ μὲν εἰρήνη ἐγε- 112
 γόνει, μηδὲν δ' ὕστερον ἐξηπάτησθε ὑμεῖς μηδ' ἀπο-
 λώλει τῶν συμμάχων μηδεῖς, τίς ἀνθρώπων ἐλύπησεν
 ἂν ἡ εἰρήνη, ἔξω τοῦ ἄδοξος γεγενῆσθαι; καίτοι καὶ
 τούτου συναιτίος οὗτος συνειπῶν Φιλοκράτει. ἀλλὰ
 ἀνήκεστόν γ' οὐδὲν ἂν ἦν γεγονός. νῦν δ', οἶμαι, πολ-
 λῶν αἴτιος οὗτος.

102 "Οτι μὲν τοίνυν αἰσχροῦς καὶ κακῶς πάντα ταῦθ' 113
 ὑπὸ τούτων ἀπόλωλε καὶ διέφθαρται, οἶμαι πάντας
 ὑμᾶς εἰδέναι. ἐγὼ δ', ὧ ἄνδρες δικασταί, τοσοῦτ'
 ἀπέχω τοῦ συκοφαντίαν τινὰ τοῖς πράγμασι τούτοις
 προσάγειν ἢ ὑμᾶς ἀξιοῦν, ὥστ' εἰ τοῦθ' ὑπ' ἀβελτε-
 ρίας ἢ δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοιαν ἠντινοῦν οὕτω
 373 πέπρακται, αὐτός τ' ἀφήμι Αἰσχίνην καὶ ὑμῖν | συμ-

§ 112. ἀπώλωλε F. Y. r. s. VOEM. Vid. ad § 66. Μοχ τῶν
 συμμάχων om. S. ED. TURIC. VOEM. Male: nam opponitur ὑμεῖς,
 et tota criminatio ex hoc pendet quod socios perdididerat Aeschines.
 Sic § 107. Μοχ ἀνθρώπων pr. S.—Infra ἄδοξος A¹. "MSS. Ald.
 Felician. et Manut." (ait TAYLOR.). ἀδόξως F. O. t. u. v. ἀδοξον
 alii et ED. TURIC. Etsi haudquaquam praetulerim, tamen haud
 scio an possit defendi propter ea quae Lob. ad Phrynich. 750
 conguessit, qui tamen diversa miscuit. Vid. quae scripsi ad Thuc.
 I. 136, 5.—Pro οἶμαι, οἶδα ὅτι γρ. S. πολλῶν αἴτιος οὗτος S. Q.
 πολλῶν κακῶν αἴτιος οὗτος γρ. S. πολλῶν οὗτος αἰτίος ἐστὶ A¹. k. s.
 πολλῶν ἄλλων οὗτος ἐστὶ κακῶν αἴτιος r. et γρ. Q. πολλῶν ἄλλων ἐστὶ
 κακῶν αἴτιος οὗτος vulg. ante BEKK.

§ 113. τοσοῦτ' S. Y. τοσοῦτον vulgo, quod restitui jubet Cobet.
 Nov. Lect. 426. Μοχ ἀβελτερίας S. Y. Q. ἀβελτηρίας vulgo. Infra
 vulgo ἀφείναι συμβουλεύω. Sed ἀφείναι om. S. Nam additum in-
 terpretantis videtur. Vid. supr. προσάγειν ἢ ὑμᾶς ἀξιοῦν (sc.
 προσάγειν) ubi SCHAEF. "Vid. Krügerus ad Dion. Halicarn.
 Historiogr. p. 117" qui hunc usum copiosissime illustravit. Itaque
 errabant qui in Plat. Apol. p. 26 A παύσομαι ὃ γε ἄκων ποιῶ haere-
 bant.

§ 113. δι' εὐήθειαν ἢ δι' ἄλλην
 ἄγνοιαν] The words recur below,
 § 116. Schaefer (on p. 367, 7
 § 94, where see note) conceives
 ἄλλην is here to be translated

besides, but I think ἀβελτερία
 and εὐήθεια may well come
 under the general notion ex-
 pressed by ἄγνοια, and other-
 wise ἠντινοῦν has no force.

- 114 βουλεύω. καίτοι τῶν σκήψεων τούτων οὐδεμία ἐστὶ 103
 πολιτικὴ οὐδὲ δικαία. οὐδένα γὰρ τὰ κοινὰ πρᾶττειν
 ὑμεῖς κελεύετε οὐδ' ἀναγκάζετε· ἀλλ' ἐπειδὴν τις
 ἑαυτὸν πείσας δύνασθαι προσέλθῃ, πρᾶγμα ποιῶντες
 ἀνθρώπων χρηστῶν καὶ φιλανθρώπων εὐνοικῶς δέ-
 χεσθε καὶ οὐ φθονερῶς, ἀλλὰ καὶ χειροτονεῖτε καὶ τὰ
 115 ὑμέτερον αὐτῶν ἐγχειρίζετε. εἰ μὲν οὖν κατορθοῖ τις, 104
 τιμῆσεται καὶ πλεον ἕξει τῶν πολλῶν κατὰ τοῦτο,
 εἰ δ' ἀποτυγχάνῃ, σκήψεις καὶ προφάσεις ἐρεῖ; ἀλλ'
 οὐ δίκαιον. οὐ γὰρ ἂν ἐξαρκέσειε τοῖς ἀπολωλόσι συμ-
 μάχοις οὐδὲ τοῖς παισὶν αὐτῶν οὐδὲ ταῖς γυναιξίν οὐδὲ
 τοῖς ἄλλοις διὰ τὴν ἀβελτερίαν τὴν ἐμήν, ἵνα μὴ τὴν
 τούτου λέγω, τοιαῦτα πεπουθέναι· πολλοῦ γε καὶ δεῖ.
 116 ἀλλ' ὅμως ὑμεῖς ἄφετ' Αἰσχίνῃ τὰ δεινὰ ταῦτα καὶ 105

§ 114. ἐκελεύετε S. Y. k.—Pro δέχεσθε, προσέχεσθε s. Aug^l.
 προσδέχεσθε a^m. [fortasse Lambinus festinantius inspexit, siqui-
 dem s. Bekkeri = a^m.] δ^m.

§ 115. ἂν δ' ἀποτυγχάνῃ S. ED. TURIC. DIND. VOEM. BEKK. st.
 ἀβελτερίαν A. S. aliique. ἀβελτηρίαν vulgo.

§ 116. Αἰσχίνην F. Q.—μεθ' ἡμῶν Cod. Harl. ED. TURIC.
 BEKK. st. Haud scio an recte.

373. § 114. πολιτικὴ] “One which you would take from a statesman, from one who enters upon the arena of politics,” as ἀνθρωπίνῃ σκῆψις Mid. p. 527 § 41 is “an excuse which you will admit on the plea of human frailty.” For (as he argues) men are not compelled to adopt this mode of life: and if public men receive honours when successful, surely they are not to repine, nor are you to listen to their excuses, in case of failure. Comp. de Coron. p. 229 § 13 οὐ γὰρ ἀφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ δήμῳ καὶ λόγου τυχεῖν, οὐδ' ἐν ἐπιηρείας τάξει καὶ φθόνου τοῦτο ποιεῖν οὔτε μὰ τοὺς θεοὺς ὀρθῶς ἔχον οὔτε πολιτικὸν οὔτε δίκαιόν ἐστιν (what a statesman has no right to do,

what is not to be expected of a statesman). In Mid. p. 584 § 218, the words οὐ γὰρ ἐκ πολιτικῆς αἰτίας κρίνεται, signify, I think, “the trial arising from the προβολή laid before the people touching Midias does not involve any charge against his conduct as a public man.” See § 35.—For προσέλθῃ (to which we might from the context supply πρὸς τὰ κοινὰ), see § 2.

§ 115 σκήψεις καὶ προφάσεις] The latter word is not here “pretences,” but “pleas, excuses,” pretty nearly a synonym of σκῆψεις. Mid. p. 527 § 41 joins the words.—οὐ γὰρ ἂν ἐξαρκέσειε] “It will not content, it will not satisfy our ruined allies, they will not take it as a valid plea or excuse.”

ἱπερβάλλοντα, ἂν δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοιαν ἤντινόν τε λελυμασμένος φανῆ. ἂν μέντοι διὰ πονηρίαν ἀργύριον λαβὼν καὶ δῶρα, καὶ τοῦτ' ἐξελεγχθῆ σαφῶς ὑπ' αὐτῶν τῶν πεπραγμένων, μάλιστα μὲν, εἰ οἶόν τε, ἀποκτείνετε, εἰ δὲ μὴ, ζῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε. σκοπεῖτε δὴ τὸν ὑπὲρ τούτων ἔλεγχον, ὡς δίκαιος ἔσται, μεθ' ὑμῶν.

106 Ἄνάγκη δὴ πού τοὺς λόγους τούτους Ἀίσχινην πρὸς 117

ὑμᾶς εἰπεῖν τουτουί, τοὺς περὶ τῶν Φωκέων καὶ τῶν Θεσπιέων καὶ τῆς Εὐβοίας, εἴπερ μὴ πεπρακῶς αὐτὸν ἐκὼν ἐξηπάτα, δυοῖν θάτερον, ἢ διαβρῆδην ἀκούσαντα

§ 116. "Yet (unsatisfactory as this plea is) remit in favour of Aeschines these dreadful and excessive crimes," i.e. do not punish him for, but bestow your grace upon him. It is well expressed in the Latin version: *condonate Aeschini atrociam istam et immensam*. So Nicostr. p. 1247 § 2 τὰ μὲν τρία μέρη...τῇ πόλει ἀφήμι, which Reiske translates *remitto atque condono*. So μετιέναι in Hom. Il. i. 283 λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλον. See Brunck on Arist. Ran. 851. Pors. on Eur. Orest. 663 cites Rollin's translation *iram contra Achillem tuam dimittas* with apparent assent. (I should prefer *iram tuam Achilli (in Achillis gratiam) remitte*. If Ἀχιλλῆϊ belongs to χόλον, why not *genitive*?) Comp. Od. xxi. 377. In Eur. Ion 47 οἶκτω δ' ἀφῆκεν ὀμότητα, the dative is to be rendered (not "owing to pity," but) "in favour of."—σκοπεῖτε.....μεθ' ὑμῶν] I cannot recall to memory another instance of this usage of μετά, though it answers to the Latin *vobiscum*, and (apparently) to our *with yourselves*. The usual idiom uter *σκοπεῖσθαι*, *λογίζεσθαι*, &c.

is παρ' ὑμῶν or πρὸς ὑμᾶς.

§ 117.....120. Aeschines either was deceived himself, or purposely deceived you. If he were deceived, it must be owing to one of two causes: either that he heard Philip making in distinct and express terms these promises, or that he was juggled into the belief by Philip's usual bland courtesy. On either supposition he, of all men in the world, ought to detest Philip. Does he ever stand forward as accuser of Philip? Does he tell you how he has been imposed upon, and bid you beware of Philip? No: he was not deceived, he was not imposed upon, he was Philip's hireling. — διαβρῆδην ὑποσχομένου] These words are to be joined: διαβρῆδην ἀκούειν is too violent a confusion of metaphor to be good Greek. The collocation is for the sake of emphasis, as § 83. Plat. Theaet. 178 Εσφόδρα ὑπισχνεῖτο πάντων διαφέρειν αὐτός, Thueyd. ii. 5 εὐθύς ὑποσχέσθαι ἀποδώσειν, iv. 98 σαφῶς τε ἐκέλευον σφίσι εἰπεῖν, vi. 49 Λάμαχος δὲ ἀντικρυσ ἐφη χρῆναι πλεῖν where some have joined ἀντικρυσ with ἐφη, which

ὑποσχομένου Φιλίππου ὅτι πράξει ταῦτα καὶ ποιήσει,
ἢ εἰ μὴ τοῦτο, γοητευθέντα καὶ φενακισθέντα τῇ περι-
τάλλα | φιλανθρωπία καὶ ταῦτ' ἐλπίσαντα παρ' αὐτοῦ. 374
118 οὐκ ἔνεστι τούτων οὐδὲ ἐν χωρίς. ἐκ τοίνυν τούτων 107
ἀμφοτέρων μάλιστα πάντων ἀνθρώπων μισεῖν αὐτῷ
προσῆκει Φιλίππου. διὰ τί; ὅτι τὸ μὲν ἐκείνου μέρος
πάντ' αὐτῷ γέγονε τὰ δεινότετα καὶ τὰ αἰσχίστα.
ἡμᾶς ἐξηπάτηκεν, ἀδοξεῖ, δικαίως ἀπολωλέναι κρίνε-

§ 118. δικαίως scripturam librorum omnium reliqui, potest enim quodammodo excusari. δικαίος H. WOLF. Probant BEKK. SCHAEF. Receperunt ED. TURIC. DIND. BEKK. st. Cf. § 129. (Sic confusa ἀδοξος et ἀδόξως § 112). Sed notandum est tum quod

is unquestionably correct in point of the language, but certainly not of the sense. The advice of Lamachus was not simply "to sail to Syracuse" (Alcibiades had expressed the same opinion, only he wished to try his talents for intrigue and negotiation first), but "to sail *directly*," while they were yet unprepared, and to strike at once a decisive blow. So in Leptin. p. 488 § 105 πάνυ τοίνυν σπουδῇ τις ἀπήγγελλέ μοι... τοιοῦτόν τι λέγειν αὐτοὺς παρεσκευάσθαι (where F. A. Wolf *quidam nuntiavit mihi serio*), I should prefer to join πάνυ σπουδῇ with παρεσκευάσθαι. The serious and important air of the narrator appears to me less necessary for the Orator to mention than the earnest manner of Leptines and his party and the great stress they would lay on this their grand argument. Comp. also i. Onetor. p. 866 § 10 ἐξ ἀρχῆς μὲν τοίνυν ὁμολογεῖται μὴ δοθῆναι τὴν προίκα. — πράξει..... καὶ ποιήσει] Schaefer refers to de Coron. p. 245, 27 § 62 and his note on that passage, in which he says: "pleonasmus est ora-

torius:" it may be so; yet here ποιήσει may be translated: "he will fulfil the promises."

374. § 117. φιλανθρωπία] "courtesy, affability." So φιλανθρωπεύόμενος πρὸς αὐτοὺς p. 384 § 152—which passage is compared by Spalding with Mid. p. 538 § 75=22 b Buttin. though there and i. Steph. p. 1102 § 4 φιλανθρωποὶ λόγοι... μέτριοι (see § 15) καὶ ταπεινοὶ it is used in a more abject sense of a defendant or criminal trying to deprecate and work upon the humane feelings of the jurors. Auct. Aristog. p. 793 § 76, p. 794 § 81 joins φιλανθρωπία, humane consideration, with ἔλεος, συγγνώμη.—φιλανθρωπία de Coron. p. 304 § 231, p. 325 § 298 φιλανθρωπότερον Spud. p. 1028 § 2. — οὐκ ἔνεστι..... χωρίς] "Genitivus τούτων regitur a praepositione χωρίς. Sic χωρίς τούτων p. 388, 15. Praeter haec duo ne unum quidem aliud hic locum habet." SCHAEFER.

§ 118. δικαίως ἀπολωλέναι κρίνεται] "He is adjudged to have justly become ruined, a lost man," i.e. damaged and ruined in character. See Annot. Crit.

ται. καὶ εἴ γέ τι τῶν προσηκόντων ἐγίγμετο, ἐν εἰσαγγελία πάλαι ἂν ἦν· νῦν δὲ διὰ τὴν ὑμετέραν εὐήθειαν καὶ πραότητα εὐθύναις δίδωσι, καὶ ταύτας ὀπη-
 108 νίκα βούλεται. ἔστιν οὖν ὅστις ὑμῶν φωνὴν ἀκήκοεν 119
 Αἰσχίνου κατηγοροῦντος Φιλίππου; τί δ'; ἐξελέγ-

ἀπόλωλε S. et γρ. Q. tum quod praebent καὶ εἴ γέ τι F. Y. Q. O. k. r. s. t. u. v. (καὶ om. BEKK. [et st.] ED. TURIC. DIND. Ego revocavi). Quoniam locus ita comparatus est ut venia ultro danda sit emendationem tentantibus, lubet meam conjecturam periclitari. Fateor enim me male habere κρίνεται satis jejunè in extrema clausula positum. Itaque ἀπόλωλε a veri similitudine haud abhorret. Sed quid isto κρίνεται faciamus? Quid multa? Scripserat Demosthenes δικαίως ἀπόλωλε. ναί, κρίνεται καὶ εἴ γε κ.τ.λ. Quum librarii ναί parum intelligerent, ἀπόλωλε ναί in ἀπολωλέναι corruerunt. Hoc puto velle Oratorem: "Vobis imposuit Aeschines, infamia laborat, jure periit. Immo, nunc reus agitur (nota κρίνεται praesens). Et quidem, si id quod conveniebat fieret, jamdudum proditionis reus ageretur: nunc autem.....rationes reddidit." ἀδοξῆ...κρίνεσθαι 125. ἀδοξεῖν κρίνεσθαι infr. § 128. De ναί (Anglicum nay) quae particula quasi negando affirmat itidem ut μὲν οὖν (vid. Phil. Mus. Vol. II. p. 323) quae disputanda habui, ne hoc loco longior sim, in Appendicem contuli. Nunc unum affero exemplum a Nost. de Coron. p. 311 § 251 ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλὸν..... unde si quis hic ἀλλὰ ante κρίνεται desiderabit velim meminerit Soph. Philoct. 372 ναί, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε. Conjectura haec si cui probabitur, si recte conjectura dicitur quae ne literulam quidem neque addat nec detrahat, erit quod gaudeam. Ego quidem nondum ea audacia sum ut in textu reponam. δικαίως ἀπόλωλεν κρίνεται καὶ VOEM. Infr. εὐήθειαν καὶ πραότητα A¹. S. Y. k. s. Vulgo πραότητα καὶ εὐήθειαν.

§ 119. τίς δ' ἐξελέγχοντα BEKK. [τί δ'; st.] DIND. Sed τί F. S. Y. Q. O. r. s. u. v. B. Egregia lectio quam non dubitavi cum

I should translate according to the alteration there suggested: "Aeschines has deceived you, he is labouring under infamy, he is justly a lost man, (See ἀπόλωλε καὶ γέγονεν ἀσθενής § 102.) Nay, you will say he is undergoing a trial upon this point: that point is not yet decided, it is being tried: *aye*, and if he had met with aught of his deserts, he would long ago have been (not tried on the εὐθύναι) but *impeached*: but now, owing to your simplicity

and placable forgiving temper, he renders in his accounts, and that too at a time when he pleases."—ἐν εἰσαγγελία.....] "He would have been subjected to an *impeachment*," as Philocrates had been. Aeschin. de Coron. § 79 p. 65 St.=470 R. Φιλοκράτης.....φυγὰς ἀπ' εἰσαγγελίας γεγένηται. See below, § 126. For ὀπηνίκα see Lob. ad Phryn. p. 50.

§ 119. τί δ'; ἐξελέγχοντα...] "What more? Has any of you ever seen him, &c." Reiske

χοντα ἢ λέγοντά τι τοῦτον ἐώρακεν; οὐδὲ εἰς ἄλλα πάντες Ἀθηναῖοι πρότερον κατηγοροῦσι Φιλίππου, καὶ ὁ τυχὼν αἰεί, ὦν οὐδὲν οὐδεὶς ἠδίκηται ἰδίᾳ δήπου. ἐγὼ 109 δ' ἐκείνους τοὺς λόγους ἐζήτουν παρὰ τούτου, εἴπερ μὴ πεπρακὼς αὐτὸν ἦν, “ἄνδρες Ἀθηναῖοι, ἐμοὶ μὲν χρήσασθε ὅ τι βούλεσθε· ἐπίστευσα, ἐξηπατήθην, ἤμαρτον, ὁμολογῶ. τὸν δ' ἄνθρωπον ὦ ἄνδρες Ἀθηναῖοι φυλάττεσθε· ἄπιστος, γόης, πονηρός. οὐχ ὀρᾶτε οἷα πεποίηκεν ἐμέ; οἷα ἐξηπάτηκεν;” τούτων οὐδένα 120 ἀκούω τῶν λόγων, οὐδ' ὑμεῖς. διὰ τί; ὅτι οὐ παρακρουσθεῖς οὐδ' ἐξαπατηθεῖς ἀλλὰ μισθώσας αὐτὸν καὶ λαβῶν ἀργύριον ταῦτ' εἶπε, καὶ προὔδωκεν ἐκείνῳ, καὶ γέγονε καλὸς κἀγαθὸς καὶ δίκαιος μισθωτὸς ἐκείνῳ, πρεσβευτῆς μέντοι καὶ πολίτης ὑμῖν προδότης καὶ τρὶς οὐχ ἅπαξ ἀπολωλέναι δίκαιος.

121 Οὐ τοίνυν ἐκ τούτων μόνον δηλὸς ἐστ' ὅτι χρημάτων ἅπαντ' εἶπεν ἐκεῖνα. ἀλλ' ἦκου ὡς ὑμᾶς ἔναγα-

ED. TURIC. recipere. τί δέ; VOEM. Μοχ ἐώρακεν Q. “qui sic saepe” ait Bekker. Receperunt DIND. VOEM. (vid. ad § 1.) Μοχ πάντες (vulg. ἅπαντες) A¹. S. Y. k. r. s. et infr. οὐδὲν οὐδεὶς (vulg. οὐδεὶς οὐδέν) S. Y. r. Infr. ἐζήτουν (sic) S. ἐζήτουν (sic) Y. et γρ. F. B. frequenti verborum confusione.—χρήσθε F. Q. B. ὦ (ante ἄνδρες) om. A¹. S. k. s. VOEM.

perversely joins λέγοντά τι τοῦτον “saying anything of him (Philip).”—πάντες Ἀθ. πρότερον] Comp. i. Steph. p. 1120 § 64 πάντες ἄνθρωποι μάλλον βοηθοῦσι.—ἰδίᾳ] Publicly indeed, nationally, all have been wronged by Philip, but no one surely personally, except Aeschines. Translate the next words: “Now I was looking for these words from him.” The orator does not mean “I was demanding of him” (ἀπήτουν). Schaefer seems to doubt whether ἄν is wanted, which Markland conjectured, and

translates *requirerem*. I should prefer to translate *expectabam*. ἄν certainly is not wanted: unless it is to be inserted also in the numerous passages where *ᾤμην* (putabam, I should have thought) occurs.

§ 120. καλὸς κἀγαθός...] “A noble fine hireling, and an honest one to Philip: but as an ambassador and citizen to you he has turned out a traitorous one.” It is perfectly impossible to find a fitting translation for καλὸς κἀγαθός.

375. § 121. The Phocians had two votes in the Amphic-

375 χος ! Θετταλοὶ καὶ Φιλίππου πρέσβεις μετ' αὐτῶν,
 ἀξιοῦντες ἡμᾶς Φίλιππον Ἀμφικτύονα εἶναι ψηφί-
 σασθαι. τῷ προσῆκεν οἶν ἀντειπεῖν τούτοις μάλιστα
 πάντων ἀνθρώπων; Αἰσχίνῃ τούτῳ. διὰ τί; ὅτι οἷς
 112 οὗτος ἀπήγγειλε πρὸς ἡμᾶς, τοίτοις τὰναντία ἐποίησεν 122
 αὐτὸν τειχιεῖν, καὶ τοὺς μὲν Φωκέας οὐκ ἀπολεῖν, τὴν
 δὲ Θηβαίων ὑβριν καταλύσειν· ὁ δὲ τοὺς μὲν Θηβαίους
 μείζους ἢ προσῆκε πεποίηκε, τοὺς δὲ Φωκέας ἄρῃην
 ἀπολώλεκε, καὶ τὰς μὲν Θεσπιάς καὶ Πλαταιάς οὐ
 τετείχικε, τὸν δὲ Ὀρχομενὸν καὶ τὴν Κορώνειαν προσ-
 ἐξηγῶραποδίσται. πῶς ἂν ἐναντιώτερα πράγμαθ'
 ἑαυτοῖς τούτων γένοιτο; οὐ τοίνυν ἀντεῖπεν, οὐδὲ διῆρε
 113 τὸ στόμα, οὐδ' ἐφθέγγετο ἐναντίον οὐδέν. καὶ οὐχὶ 123
 τοῦτό πω δεινόν, τηλικούτον ὄν· ἀλλὰ καὶ συνείπε
 μόνος τῶν ἐν τῇ πόλει πάντων ἀνθρώπων. καίτοι
 τοῦτό γε οἷδὲ Φιλοκράτης ἐτόλμησε ποιῆσαι ὁ μισρός,
 ἀλλ' Αἰσχίνης οἴτοσί. καὶ θορυβούντων ἡμῶν καὶ
 οὐκ ἐθέλοντων ἀκούειν αὐτοῦ καταβαίνων ἀπὸ τοῦ

§ 121. Ἀμφικτύον' VOEM.

§ 122. ἔφη (ante Θεσπιάς) om. pr. S. Ed. TURIC. VOEM. BEKK. st. Aegre caremus. Mox καὶ Πλαταιάς a m. sec. habet S.

§ 123. που pro πω O. k. t. u. δεινόν om. S. et pr. Y. ὄν om. S. Iamque Ed. Turic. καὶ οὐχὶ τοῦτό πω, τηλικούτον. Iamque? Scilicet δεινόν et ὄν inter miseris interpolationes sunt, quibus Col. S. si diis placet caret. Velim lector me mentiri putet donec editionem Turicensem suis ipse oculis inspexerit: legens enim ipse prae me adducor ut me oculis carere credam. Sed et infra alia sunt addi-

tionie council, which upon their downfall were transferred to Philip and his successors. The embassy, here alluded to, came to demand of Athens her recognition of Philip's election.

§ 122. οὗτος, Aeschines: ὁ δέ, Philip. — μείζους ἢ προσῆκε] "greater than they should have been." Dobree's reasons for omitting ἢ προσῆκεν are unsatis-

factory, and evidently they were in Ulpian's MS. — διῆρε τὸ στόμα] So p. 405 § 229, and Mid. p. 536 § 67.

§ 123. "And this is not as yet so disgraceful (fully disgraceful), great though it may be: but (what I am going to mention is ἢ ὄν δεινόν) he even spoke in favour of the proposal." III. Philipp. p. 125 § 55

βήματος, ἐνδεικνύμενος τοῖς πρέσβεσι τοῖς παρὰ τοῦ Φιλίππου παροῦσι, πολλοὺς ἔφη τοὺς θορυβοῦντας εἶναι, ὀλίγους δὲ τοὺς στρατευομένους ὅταν δῆ (μέμνησθε γὰρ δήπου), αὐτὸς ὦν οἶμαι θαυμάσιος στρατιώτης, ὦ Ζεῦ.

124 Ἔτι τοίνυν, εἰ μὲν μηδένα μηδὲν ἔχοντα εἴχομεν 114
δεῖξαι τῶν πρέσβεων, μηδ' ἦν ὥστ' ἰδεῖν ἅπαντας,
βασάνους καὶ τὰ τοιαῦθ' ὑπόλοιπον ἂν ἦν σκοπεῖν. εἰ

tamenta quae Codici optimo non assuta sunt. Videlicet (μέμνησθε δήπου) αὐτὸς οἶμαι θαυμάσιος στρατιώτης, ὦ Ζεῦ a Demosthenis manu profecta sunt (γὰρ et ὦν in γρ. S.) [μέμνησθε δήπου VOEM. BEKK. st.]. Ut dicam serio, pudet me pigetque homines neque indoctos neque a re Critica abhorrentes putidissimam quamque Codicis quem optimum esse lubens fateor lectionem tam ἀμούσως typis excudendam permisisse.—καὶ οὐχὶ τοῦτό πω τηλικούτου, ἀλλὰ VOEM. qui Latine vertit “et non hoc jam est tantum.” Nec lectionem nec versionem intelligo. Supr. συνειπεῖν pr. S.—τοῦ (ante Φιλίππου) additum ex A¹. S. Y. k. s.

§ 124. μὲν (ante μηδένα) om. S. Ed. TURIC. VOEM. Mox am-
bigit SCHAEF. quomodo ἦν interpretemur. “Si impersonale est (liceret) apparet ὥστε abundanter esse additum. Sic Soph. Phil. 656 ἀρ' ἐστὶν ὥστε κάγγυθεν θέαν λαβεῖν; Eur. Hipp. 702 ἐλλ' ἐστὶ κάκ τῶνδ' ὥστε σωθῆναι, τέκνον. Haec interpretandi ratio num aliis probetur ignoro: mihi, ut poeticae orationis, nisi fallor, propria, parum placet. Igitur ad ἦν ex antecedentibus repetam ὁ ἔχων, neque esset (inter nos versaretur), ut eum nemo non oculis cernat. Sophoclis Electr. 1454 πάρεστ' ἀρ' ἡμῖν, ὥστε κάμφανῆ μαθεῖν;” Hactenus Schaeferus. Posterior ratio vereor ut cuiquam se probatura sit. πάρεστι in loc. Electr. valet nihil aliud quam licet. Videtur autem antiquitus ὥστε necessario praepositum infinitivis, sicut nostrum *for*. Mox brevitatis ergo, cui posterior aetas studet, fere omissum semel atque iterum retentum. Sic Thucyd. i. 28 ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χῶραν,

καὶ οὐχὶ πω τοῦτο (τοῦτό πω F. Y. O. u. v.) δεινόν, καίπερ ὄν δεινόν.—μόνος] I cannot reconcile this with the fact, that we have a speech of Demosthenes extant (de Pace) wherein he himself advocated the acknowledgement of Philip's title to be a member of the Amphictyonic council. Libanius, in his argument to that Oration, sup-

poses it was composed, but never spoken. See Thirlw. vi. 6 n. 2. Grote xi. 593 n. 2.—αὐτὸς ὦν... στρατιώτης] Comp. the answer of Aeschines, p. 50, 51 St. = 329—334 R.

§ 124. μηδ' ἦν ὥστ'...] “And it was not *for* to see” in old English. See *Annot. Crit.*—ἐδείκνυεν] “he used to make a point of shewing it to you.”

376 δὲ Φιλοκράτης μὴ μόνον ὁμολόγει παρ' ὑμῶν ἐν τῷ
 376 δῆμῳ πολλάκις, ἀλλὰ καὶ ἐδείκνυεν | ὑμῶν, πυροπωλῶν,
 οἰκοδομῶν, βαδιεῖσθαι φάσκων κἂν μὴ χειροτονῆτε
 ἡμεῖς, ξυληγῶν, τὸ χρυσίον καταλλαττόμενος φανερώς
 ἐπὶ ταῖς τραπέζαις, οὐκ ἐν δῆπου τοῦτον εἰπεῖν ἄς
 οὐκ εἴληφε, τὸν αὐτὸν ὁμολογοῦντα καὶ δεικνύντα.

σπονδὰς δὲ ποιήσασθαι, ubi dē omnes libri. Plat. Phaedr. 269 D τὸ μὲν δῖνασθαι... ὥστε... γενέσθαι ubi vi l. Heindorf. — Infr. πυροπωλῶν τ. πυροπωλῶν τ. Memorabilem varietatem praebebat Suid. in ἀντικαταλλαττόμενος. Δημοσθένης. ἀλλὰ καὶ ἐδείκνυεν ὑμᾶς τυροπωλῶν, (τυροπωλῶν Ed. Kuster. Sed τυροπωλῶν, A. E. G. Gaisford. Bernhardt.) οἰκοδομῶν, βαδιεῖσθαι φάσκων. κἂν μὴ χειροτονῆτε (sic et Kuster. et Gaisford. χειροτονῆτε Bernh.) ἡμεῖς, ξυληγῶν, τὸ χρυσίον ἀντικαταλλαττόμενος ἐπὶ ταῖς τραπέζαις. Neque τυροπωλῶν neque ἀντικαταλλαττόμενος praebebat Demosthenis ullus Col. Hoc arridet Tourjiō Emend. Suid. Tom. i. p. 63, quoniam Ulpian. ἀντικατήλλασεν εἰς Ἀττικὰ νομισμάτια. Sed καταλλαγή de re pecuniaria usurpata veteres Attici: (Vid. not.) et in Suid. ediderunt Gaisford. Bernh. cum A. B. C. καταλλαττόμενος.

376. § 124. πυροπωλῶν κ.τ.λ.] See below, p. 386 § 158 οἰκίας, ξύλα, πυρούς, p. 426 § 300. For ξυληγῶν comp. Xen. Hellen. vi. 1. 11 Μακεδονίαν ἐνθεν καὶ Ἀθηναῖοι τὰ ξύλα ἄγονται, with Schneider's note.—καταλλαττόμενος (not κατακερματίζων, "changing drachmae into obols." but) "changing the Macedonian gold into Attic money." Reiske Ind. has not observed this distinction. The charge against Philocrates is proved not from his suddenly becoming a rich man, but from the peculiar species of money which he displayed. See Polyel. p. 1216 § 30 ἡ τιμὴ τις ἦν καὶ νόμισμα ποδαπὸν καὶ ὀπόσου ἢ καταλλαγή τῶν τῷ ἀργυρίῳ (the agio, the exchange between different countries). Comp. Diphil. in Πολυπράγμων ap. Athen. vi. 225 B ἔπειτ' ἐὰν τὰργύριον αὐτῷ καταβάλῃς, | ἐπράξαιτ' Αἰγυναίων· ἂν δ' αὐτὸν δέξῃ | κέρματ' ἀπο-

δοῦναι, προσαπέδωκεν Ἀττικά. | κατ' ἀμφοτέρα δὲ τὴν καταλλαγήν ἔχει. (The Aeginetan drachma was equivalent to ten Attic obols) Euphron. in Ἀποδιδούσα ap. Athen. xi. p. 303 A ὥσπερ χρυσίου | φωνῆς ἀπότισον, Πυργόθεμι, καταλλαγήν. Poll. vii. 170 mentions, among other expressions relating to banking, καὶ τὸ καταλλάττειν νόμισμα. The word κόλλυβος (properly a small coin, Ar. Pax, 1200) was apparently not used in this sense till a later period: though κολλυβιστής is quoted from Lysias by Pollux ubi supr. Hence the Latin *collibus*: Cic. iii. Verrin. 78 (181) and xii. ad Attic. 6.—τὸν αὐτὸν ὁμολογοῦντα] "Qu. ἕε *diastole*, τόν, αὐτὸν ὁμ. Vid. p. 410, 4. Leptin. 459, 22. Timocr. 714, 10. Leochar. 1088, 3. Callicl. fin." Dobr. So the words are to be understood, but not to be so pointed.

125 ἔστιν οὖν οὕτω τις ἀνθρώπων ἀνόητος ἢ κακοδαίμων, 115
 ὥστ' ἵνα λαμβάνῃ μὲν Φιλοκράτης, ἀδοξῆ δὲ αὐτὸς
 καὶ κινδυνεύῃ, ἐξὸν αὐτῷ μετὰ τῶν μηδὲν ἡδικοκώτων
 ἐξετάζεσθαι, τούτοις μὲν πολεμεῖν, πρὸς δ' ἐκείνους
 ἐλθὼν κρίνεσθαι βούλεται; ἐγὼ μὲν οὐδένα οἶμαι.
 ἀλλὰ πάντα ταῦτ', εἰ ὀρθῶς σκοπήτε, εὐρήσετε με-
 γάλα ὧ ἄνδρες Ἀθηναῖοι καὶ ἐναργῆ σημεῖα τοῦ χρή-
 ματα τοῦτον ἔχειν.

126 Ὁ τοίνυν ὕστατον μὲν γέγονεν, οὐδενὸς δ' ἔστιν 116
 ἔλαττον σημεῖον τοῦ πεπρακέναι τοῦτον ἑαυτὸν Φι-
 λίππῳ, θεάσασθε. ἵστε δὴπου πρῶτην, ὅτ' εἰσήγγειλεν
 Ὑπερείδης Φιλοκράτην, ὅτι παρελθὼν ἐγὼ δυσχεραί-

§ 125. ὥστ'.....βούλεσθαι BEKK. Sed *infinitiv.* praebent non-
 nisi Bodl. et marg. Lutetianae. Si constaret ὅστις (pro ὥστε)
 aliqua auctoritate niti lubens reciperem. Recepit DIND. Vid.
 SCHAEFER. et DOBR. Quid in βούλεται sit quod displiceat parum
 video. Cf. infr. § 191. Mili quidem magis displicet κρίνεσθαι
 βούλεσθαι. Itaque ED. TURIC. sequor βούλεται revocantes. βούλε-
 ται VOEM. BEKK. st.

§ 126. εἰσήγγειλεν S. ED. TURIC. DIND. VOEM. BEKK. st.
 εἰσήγγειλεν O. [de qua aoristi forma vid. Butt. Irr. Verbs, p. 2, 3.
 Transl.] Fateor hic *imperfecto* locum esse, ita tamen ut *aoristus*
 non mutandus sit, cum praesertim Cod. S. fere ubique in ἀγγέ-
 λειν et compositis *imperf.* praebat. Vid. supr. § 22, § 41, § 67, § 70.
 — Ὑπερείδης uti semper ED. TURIC. DIND. VOEM. BEKK. st. Ego
 hodie. Ad hunc modum in Athenae. VIII. § 27 *quinquies* edidit
 Dindorf. et haud scio an nusquam alibi (neque enim vacat rem in

§ 125. "Is there any one then
 of mankind such a fool, or so
 poor and pitiful a wretch, as to
 be at war with (πολεμεῖν Mid.
 p. 523 § 29, Androt. p. 612 § 63)
 the innocent, and yet that he
 is desirous to go and join Philo-
 crates, and thereby subject
 himself to a trial?" [Perhaps
 we may here more simply join
 ὥστε βούλεται πολεμεῖν.] The
 argument is fair, but not con-
 clusive. I think Demosthenes
 nowhere shews that Aeschines
 was really bribed. He only
 infers it from certain σημεῖα, or

(as he would have the court
 believe) τεκμήρια. See how-
 ever p. 336 § 158 where he
 speaks of an estate in Phocis
 bringing in 30 minae yearly to
 Aeschines. Comp. § 360 εἶτα
 γεωργεῖς.

§ 126. Hyperides pro Eu-
 xenipp. Col. 30, l. 7 *fol.* speaks
 at some length of this impeach-
 ment. He was now of the same
 party with Demosthenes, though
 he subsequently appeared as
 one of his accusers on the
 charge of bribery brought a-
 gainst him by Dinarchus. Both

νειν ἔφην ἔν τι τῆς εἰσαγγελίας, εἰ μίνος Φιλοκράτης
 τοσοῦτων καὶ τοιούτων ἀδικημάτων αἴτιος γέγονεν, οἱ
 δ' ἐννέα τῶν πρέσβεων μηδενός. καὶ οὐκ ἔφην τοῦθ'
 οὔτως ἔχειν οὐδαμοῦ γὰρ ἂν φανῆναι καθ' ἑαυτὸν
 ἐκείνοι, εἰ μὴ τοὺς συναγωνιζομένους τούτων τινὰς
 117 εἶχεν. ἴν' οἶν μὴτ' ἀφῶ μὴτ' αἰτιάσωμαι μηδένα, 127
 ἔφην ἐγώ, ἀλλὰ τὸ πρῶγμ' αὐτὸ τοὺς μὲν αἰτίους εὔρη
 τοὺς δὲ μὴ μετεσχηκότας ἀφῆ, ἀναστὰς ὁ βουλόμενος
 καὶ παρελθὼν εἰς ὑμᾶς ἀποφηνιάσθω μὴ μετέχειν μηδὲ
 377 ἀρέσκειν αὐτῷ τὰ ὑπὸ Φιλοκράτους πεπραγμένα. | καὶ
 τὸν τοῦτο ποιήσαντα ἀφήμι ἔγωγ', ἔφην. ταῦτα γὰρ
 μνημονεύετε, ὡς ἐγὼ οἶμαι. οὐ τοίνυν παρῆλθεν οὐδεὶς
 118 οὐδ' ἔδειξεν ἑαυτόν. καὶ τῶν μὲν ἄλλων ἔστιν ἐκάστῳ 128
 τις πρόφασις· ὁ μὲν οὐχ ἰπείθνιος ἦν, ὁ δ' οὐχὶ παρῆν
 ἴσως, τῷ δὲ κηδεστῆς ἦν ἐκεῖ· τούτῳ δ' οὐδεν τοίτων.

vivum reseccare). Quantula auctoritate haec scriptura nitatur in
 Demosth. Cold. taet let scribere. Habet hic nonnisi B. [“Ἵπερεί-
 δων scripturam cum veram esse docere videantur poetarum loci ap.
 Athen. viii. p. 342 A [loci Timoclis nihil probant: in utroque -ἴδης
 lex metrica patitur] et Phot. bibl. p. 495, 13, altera tamen magno
 Cold. MSS. consensu defenditur” Baiter. ad Lyeurg. p. 105. De
 scribendi ratione Kiessling. de Hyperide Oratore Attico Comment.
 pp. 16—18, cuius opusculi notitiam viri docti C. Babington
 humanitati debet.]—Infr. συμπρέσβεων k. a^m. δ^m. A¹. Harl. Μοκ
 καθ' αὐτόν S. DIND. VOEM. BEKK. st.

§ 127. Post Φιλοκράτους, εἰρημένα γρ. S. Q. — ποιήσαντα
 O. k. r. t. u. v. A¹. A². B. solenni confusione. vid. § 91. Μοκ (pro
 γάρ) καὶ F. Y. Q. t. u. v. γάρ καὶ alii. γάρ om. S. ED. TURIC. DIND.
 VOEM. BEKK. st.

§ 128. ἔστιν S. vulg. ante Reisk. BEKK. st. [ἔστιν DIND.
 VOEM.] Revoevni hodie. κηδεστῆς ἔστιν ἐκεῖνος. S. ED. TURIC.

were put to death at the same
 time by Antipater's orders.
 Thirlw. vii. 195 foll.—οὐδαμοῦ
 ἂν φανῆναι] “would have been
 held in no estimation, would
 have been thought nothing of.”
 See de Coron. p. 328 § 310, and
 Wytttenbach on Plat. Phaed.
 p. 72 C, or Heindorf on Gorg.
 456 C.

377. § 128. τῷ δὲ κηδεστῆς
 ἦν ἐκεῖ] “Another had a mar-
 riage-connection in Macedonia
 (and therefore was afraid of
 Philip's wreaking his vengeance
 upon his relative).” What the
 precise meaning of these words
 is we cannot tell without more
 information. I conceive ἐκεῖνος
 is merely an alteration of the

ἀλλ' οὕτω καθάπαξ πέπρακεν ἑαυτὸν καὶ οὐκ ἐπὶ τοῖς
 παραλελυθόσι μεμισθάρνηκε μόνον, ἀλλὰ καὶ μετὰ
 ταῦτα δῆλός ἐστιν, ἔάνπερ ἐκφύγη νῦν, καθ' ὑμῶν
 ὑπάρξων ἐκείνω, ὥσθ', ἵνα μηδὲν ἐναντίον μηδὲ ῥῆμα
 προῆται Φιλίππῳ, οὐδ' ἀφιέντων ἀφίεται, ἀλλ' ἀδοξεῖν
 κρίνεσθαι πάσχειν ὅτιοῦν αἰρεῖται παρ' ὑμῖν μᾶλλον
 129 ἢ Φιλίππῳ τι ποιῆσαι μὴ πρὸς ἡδονήν. καίτοι τίς ἢ 119
 κοινωνία, τίς ἢ πολλὴ πρόνοια ὑπὲρ Φιλοκράτους
 αἴτη; ὅς εἰ τὰ κάλλιστα καὶ πάντα τὰ συμφέροντα
 ἐπεπρεσβεύκει, χρήματα δ' ὠμολόγει λαβεῖν ἐκ τῆς
 πρεσβείας, ὥσπερ ὠμολόγει, τοῦτ' αὐτὸ φυγεῖν καὶ

DIND. VOEM. BEKK. st. ἐστιν ἐκεῖ k. r. s. A¹. et γρ. S. [non δ^m.]
 ἐκεῖνος ex conj. JURIN. MARKL. dudum praetulere. Praefert etiam
 SCHAEF. Vid. not.—Infr. ἀνπερ ἐκφύγη S. α^m. A¹. ED. TURIC.
 DIND. VOEM. BEKK. st. Μοχ μηδὲ...μηδὲν S. Y. r. ED. TURIC.
 VOEM. insulse. [Voemelii "Sententia est: ut ne contrarium
 quidem ullum verbum Philippo dixerit, nedum pro republ. nostra
 laborarit" candidi lectoris iudicio permitto. Interim "insulse"
 m̄eum non induco.] Vulg. ante BEKK. ἀφίησιν. Sed ἀφίεται S. k.
 r. s. δ^m. Harl. A¹. Si ἀφίησιν retineas, necesse est ἀφιέντας re-
 scribas, ut in Mid. § 205.

§ 129. ὥσπερ ὠμολογεῖ t. quod coniecerat REISK. recepit BEKK.

[et st.] DIND. Vid. not.—Infr. διαμαρτύρασθαι k. διαμαρτύρεσθαι
 S. Y. Q. s. β^m. ED. TURIC. BEKK. VOEM. st. Sed φυγεῖν καὶ

copyist, and is to pass for no more than Markland's or Jurin's conjecture. All we learn is, that one of the ambassadors had a connection by marriage in Philip's territory, whom he was afraid Philip would seize upon as a hostage, and therefore he was compelled to hold his tongue.—[ὑπάρξων ἐκείνω] See § 61. Translate the next words: "So that lest he should utter ought prejudicial, even a word, to Philip's interests, he will not let you alone, even though you acquit him, but prefers to labour under infamy, to undergo a trial, to suffer anything before you, rather

than not do something to oblige Philip." Mid. p. 580 § 205 οὐδ' ἀφιέντα ἀφίησιν. There is in either passage a play upon the word ἀφίημι, as Markland observes.

§ 129. "And yet what is this intimacy, what is this great anxiety in behalf of Philocrates? If he had acted ever so nobly and entirely for your interests on his embassy, and yet confessed that he had received money on the embassy, as he *did* admit, surely this, at any rate, was the very thing (i. e. being a κοινωνός with Philocrates) that one who went on the embassy without receiving

διευλαβηθῆναι τῷ προῖκα πρεσβεύοντι προσήκε, καὶ διαμαρτύρεσθαι τὸ καθ' αὐτόν. οὐ τοίνυν πεποίηκε τοῦτ' Αἰσχίνης. ταῦτ' οὐ φανερά, ὧ ἄνδρες Ἀθηναῖοι; ταῦτ' οὐχὶ βοᾷ καὶ λέγει ὅτι χρήματ' εἴληφεν Αἰσχίνης καὶ πονηρός ἐστιν ἀργυρίου συνεχῶς, οὐ δι' ἀβελτερίαν οὐδὲ δι' ἄγνοιαν, οὐδ' ἀποτυγχάνων;

120 Καὶ τίς μου καταμαρτυρεῖ, φησί, δῶρα λαβεῖν; τὸ τοῦτο γάρ ἐστι τὸ λαμπρόν. τὰ πράγματ', Αἰσχίνη,

διευλαβηθῆναι praecedit. Μοχ φανερ' ἄνδρες S. VOEM. ὧ a m. rec. inserto. ["Add. antiq. signa superposita (φανερῶ et ὧ) sunt pallidioris atramenti" VOEM.]

§ 130. φησι t. φήσει S. ED. TURIC. DIND. VOEM. BEKK. st. De φησι et φήσει confus. vid. ad § 106.

a bribe should have avoided most carefully." ὠμολόγει is to be retained, because Philocrates had gone into exile before this speech was delivered. [Voemel agrees with me.] See § 124 ὠμολόγει, ἐδείκνυεν. — πονηρός ἀργ.] See § 91.

§ 130. τοῦτο γάρ ἐστι τὸ λαμπρόν] "For this is his splendid argument." Observe the article joined with the predicate. "This is (κατ' ἐξοχήν) λαμπρόν." Comp. p. 430 § 318 where the words recur though with a somewhat different application, Leptin. p. 471 § 47 ἀλλ' αὐτὸ δὴ τοῦτο καὶ τὸ δεινόν ἐστιν (*the very quintessence of disgraceful conduct*: as it is subsequently expressed πῶς οὐχ ὑπέρδεινον ποιήσομεν;), Aristocr. p. 690 § 211 ἀλλ' οὐ τοῦτ' ἔστι τὸ δεινόν, i. Aphob. p. 825 § 38. This usage of the article is frequent in Plato, when the argument is in the mouth of a resolute and overbearing speaker, who delivers his opinions with a determination that his audience shall accept them.

See Gorg. p. 466 E where *Polus* says οὐκοῦν τοῦτό ἐστι τὸ μέγα δύνασθαι; but *Socrates* immediately after, καὶ τοῦτο καλεῖς μέγα δύνασθαι; So frequently *Callicles* in the same dialogue, e.g. p. 492 C τὰ δὲ ἄλλα ταῦτ' ἐστὶ τὰ καλλωπίσματα, τὰ παρὰ φύσιν συνθήματα, where *Hein-dorf* wished to omit τὰ before καλλ. The words may be aptly translated: "But all things else are *what I should call* gauds, *what I should call* things put together conventionally contrary to the law of nature." The same dialogue gives an example very like those quoted from Demosthenes, p. 511 B οὐκοῦν τοῦτο δὴ καὶ τὸ ἀγανακτητόν; — τὰ πράγματ'] "The facts, *Aeschines*, which are the most trustworthy of all witnesses, and one cannot say of them or lay to their charge that either because they have been bribed or are desirous to curry favour with some one, they are such as they are, (*which charge might possibly be brought against witnesses*),

ἄπερ πιστότατ' ἐστὶν ἀπάντων, καὶ οὐκ ἔνεστ' εἰπεῖν οὐδ' αἰτιάσασθαι ὡς ἡ πεπεισμένα ἢ χαριζόμενά τῷ ἐστι τοιαῦτα, ἀλλ' οἰάπερ αὐτὰ προδοῦς | καὶ δια- 378 φθείρας σὺ πεποίηκας, τοιαῦτ' ἐξεταζόμενα φαίνεται. 131 πρὸς δὲ τοῖς πράγμασιν αὐτὸς ἀντίκα δὴ σὺ σαντοῦ καταμαρτυρήσεις· ἀπόκριναι γὰρ δεῦρ' ἀναστάς μοι. οὐ γὰρ δὴ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅτι εἴπης. ὅς γὰρ ἀγῶνας καινοὺς ὡσπερ δράματα, καὶ τούτους ἀμαρτύρους, πρὸς διαμεμετρημένην τὴν ἡμέραν αἰρεῖς διώκων, δῆλον ὅτι πάνδεινος εἶ τις.

§ 131. ἀντίκα δὴ vid. § 18. Μοχ καταμαρτυρήσεις in γρ. S. Itaque om. Ed. TURIC. VOEM. BEKK. st.—εἴποις vulg. ante BEKK. cujus omnes Codd. εἴπης praeter v. Ceteri taent. εἴπης procul dubio Graeci praetulerint vel in oratione obliqua. [Negat Cobet. Var. Lect. p. 105.] Infr. p. 426 § 302 οὐδ' εἶχεν ὁ τι πρῶτον λάβη. Thucyd. II. 52 οὐκ ἔχοντες ὁ τι γένωνται.....ἐτράποντο, v. 65 οὐκ εἶχον ὁ τι εἰκάσωσιν. Herod. IV. 156 οὐ γὰρ εἶχον ὁ τι ποιέωσι ἄλλο. Arist. I. Rhet. 1, 4 οὐδὲν ἂν εἶχον ὁ τι λέγωσιν. Sed Plat. Gorg. 486 A οὐκ ἂν ἔχοις ὁ τι χρήσιο.....οὐκ ἔχων ὁ τι εἴποις.

but what you by your treason and your marring have rendered them, such are they found to be on enquiry." A similar reasoning we find in Aristot. I. Rhetor. 15 § 17 where he is shewing how advocates should argue if they have no witnesses, but only *probable arguments*, καὶ ὅτι οὐκ ἐστὶν ἐξαπατῆσαι τὰ εἰκότα (*that probable arguments cannot impose upon a jury*: see on § 105) ἐπ' ἀργυρίῳ. καὶ ὅτι οὐχ ἀλίσκεται τὰ εἰκότα ψευδομαρτυριῶν. The opposite party who has witnesses is to reply ὅτι οὐχ ὑπόδικα (i. e. ψευδομαρτυριῶν) τὰ εἰκότα. Comp. Androt. p. 600 § 23.

378. § 131. ἀπειρίαν] "Want of experience in courts of judicature" (*infantiam, infacundiam*, REISKE). Pro Phorm. init. τὴν μὲν ἀπειρίαν τοῦ λέγειν. In the next words observe the

allusion to the sometime profession of Aeschines. — διαμεμετρημένην τὴν ἡμέραν] This expression is found Nicostr. p. 1252 § 17 ἡμέραις δ' οὐ πολλαῖς ὕστερον εἰσελθὼν εἰς τὸ δικαστήριον πρὸς ἡμέραν διαμεμετρημένην. Aeschin. de F. L. § 126 p. 45 St. = 296 R. πρὸς ἔνδεκα γὰρ ἀμφορέας ἐν διαμεμετρημένῃ τῇ ἡμέρᾳ κρίνομαι. Harpocration, διαμεμετρημένη ἡμέρα· μέτρον τι ὕδατος ἐστὶ πρὸς μεμετρημένον ἡμέρας διάστημα ῥέον· ἐμετρεῖτο δὲ τῷ Ποσειδεῶνι μηνί. πρὸς δὴ τοῦτο ἠγωνίζοντο οἱ μέγιστοι καὶ περὶ τῶν μεγίστων ἀγῶνες. διενέμετο δὲ εἰς τρία μέρη τὸ ὕδωρ, τὸ μὲν τῷ διώκοντι, τὸ δὲ τῷ φεύγοντι, τὸ τρίτον τοῖς δικάζουσι. ταῦτα δὲ σαφέστατα αὐτοὶ οἱ ῥητόρες δεδηλώκασιν, ὡσπερ καὶ Αἰσχίνης ἐν τῷ κατὰ Κτησιφώντος. (§ 197 p. 82 St. = 587 R.) σκεπτέον τὸ παρ' Ἰσαίῳ ἐν τῷ

121 Πολλῶν τοίνυν καὶ δεινῶν ὄντων τῶν πεπραγμένων 13
 Αἰσχίνῃ τούτῳ, καὶ πολλὴν κακίαν ἐχόντων, ὡς καὶ
 ὑμῖν οἶομαι δοκεῖν, οὐδέν ἐστιν οὐ μέλλω λέγειν, ὡς
 ἐγὼ κρίνω, δεινότερον, οὐδ' ὅ τι μᾶλλον ἐπ' αὐτοφώρῳ
 δεδωροδοκηκίτ' αὐτὸν κατὰ πεπρακότα πάντ' ἐξελέγξει.
 ἐπειδὴ γὰρ ἀπεστέλλετ' αἴθις αὐτὸ τρίτον τοὺς πρέσ-
 βεις ὡς τὸν Φίλιππον, ἐπὶ ταῖς καλαῖς καὶ μεγάλαις
 ἐλπίσι ταύταις αἷς οὗτος ὑπέσχητο, ἐχειροτονήσατε
 καὶ τοῦτον καμὲ καὶ τῶν ἄλλων τοὺς πλείστους τοὺς
 122 αὐτούς. ἐγὼ μὲν δὴ παρελθὼν ἐξωμοσάμην εὐθέως, 13

§ 132. Post ὄντων, τῶν om. S. errore facili. Μοκ οἶομαι non-
 nisi S. Vulg. ante ΒΕΚΚ. οἶμαι.—Infr. ἀπεστείλατ' F. Q. O. t. u. v.
 Sed imperfect. nemo dubitet quin longe praestet.

§ 133. ἐξωμολογησάμην S. (alterum in γρ. a m. sec. "marg.
 antiq." VOEM.) quod in § 136 habet Aldus.

κατ' Ἐλπαγόρου καὶ Δημοφάνους,
 πῶς μεμετρημένης τῆς ἡμέρας, ὅτε
 μὲν φασὶ χωρὶς ὕδατος γίνεσθαι
 τοὺς ἀγῶνας ὅτε δὲ πρὸς ὕδωρ.
 (Valesius gives an example of
 this from Xenoph. Hellen.
 τ. vii. 23 where the three-fold
 division is somewhat differ-
 ently stated.) The same is
 found in Suidas in διαμ. ἡμ.
 and in Ηοσειδεῶν. The expres-
 sion is understood to signify
 πρὸς κλεψύθραν, or πρὸς ὕδωρ,
 and appears to relate to the
 τιμητοὶ ἀγῶνες. The only trial
 ἀνευ ὕδατος which we know of
 was the γραφὴ κακώσεως. Har-
 poer. in κακώσεως. Why the
 great causes were particularly
 tried in Ηοσειδεῶν, as we are
 led to infer from Harpocration's
 words, I do not see. Was the
 present action brought in that
 month? Boehmecke Forsch.
 p. 735 appears to place it in
 August (Βοηδρομιῶν).—αἰρεῖς
 διώκων] "Arist. Vesp. 1207 εἰ-
 λον διώκων" DOBR. After πάν-
 δεινος εἰ τις, Markland and Do-

bree are of opinion that some
 words have dropped from the text.
 But see Schaefer.

§ 132. ἐπ' αὐτοφώρῳ...ἐξε-
 λέγξει] "Will detect him in the
 very fact (as it were)." See
 below p. 382 § 145. Lysias de
 Olea. ad fin. ἐξὸν ἐπ' αὐτοφώρῳ
 ἐλέγξει. —ἐλπίσω αἷς ὑπέσχη-
 το] "hopes which he had created
 by his promises." Comp. § 20.
 αἷς is of course an attraction
 for αἷς. A striking instance of
 this pregnant construction is
 given in Plat. Apol. 39 C τιμω-
 ρίαν...χαλεπωτέραν...ἢ οἶαν ἐμὲ
 ἀπεκτόνατε "than the vengeance
 you have obtained by putting me
 to death."

§ 133. ἐξωμοσάμην] § 190, sc.
 πρεσβείαν] *ejuravi legationem*,
 "I declined the office on a plea
 confirmed by an oath." When
 another party comes forward
 with an affidavit that a person
 elected was unable to serve he
 is said ἐξομνῆσαι. (§ 136 where
 however all MSS. but S. have
 the middle.) For the other

καὶ θορυβούντων τινῶν καὶ κελευόντων βαδίζειν οὐκ
 ἂν ἔφην ἀπελθεῖν· οὗτος δ' ἔκεχειροτόνητο. ἐπειδὴ
 δὲ ἀνέστη μετὰ ταῦθ' ἡ ἐκκλησία, συνελθόντες ἐβου-
 λείονθ' οὗτοι τίς αὐτοῦ καταλείψουσιν. ἔτι γὰρ τῶν
 πραγμάτων ὄντων μετεώρων καὶ τοῦ μέλλοντος ἀδήλου,
 σύλλογοι καὶ λόγοι παντοδαποὶ κατὰ τὴν ἀγορὰν ἐγίγ-
 νοντο τότε· ἐφοβοῦντο δὴ μὴ σύγκλητος ἐκκλησία
 34 γένοιτο ἐξαίφνης, εἶτα ἀκούσαντες ὑμεῖς ἐμοῦ τάληθῆ
 ψηφίσαισθέ τι τῶν δεόντων ὑπὲρ τῶν Φωκέων, καὶ τὰ
 πράγματ' ἐκφύγοι τὸν Φίλιππον. εἰ γὰρ ἐψηφίσασθε 123
 μόνον | καὶ μικρὰν ὑπεφύγατ' ἐλπίδα ἠντινοῦν αὐτοῖς, 379
 ἐσώθησαν ἄν. οὐ γὰρ ἐνῆν οὐκ ἐνῆν μὴ παρακρουσ-
 35 θέντων ὑμῶν μείναι Φιλίππῳ· οὔτε γὰρ σῖτος ἐνῆν ἐν
 τῇ χώρᾳ, ἀσπόρῳ διὰ τὸν πόλεμον γεγонуῖα, οὔθ' ἡ
 σιτοπομπία δυνατὴ τριήρων οὐσῶν ὑμετέρων ἐκεῖ
 καὶ τῆς θαλάττης κρατουσῶν, αἵ τε πόλεις πολλαὶ
 καὶ χαλεπαὶ λαβεῖν αἰ τῶν Φωκέων, μὴ οὐ χρόνῳ

§ 134. γένηται k. s. A¹. ψηφίσασθε Y. Q. ψηφίσαισθε F. B.
 ψηφίσασθε O. ψηφίσεσθε k. r. s. ἐπιψηφίσαισθε a^m. (et REISK.)
 ἐκφύγη δ^m. ἐκφευγοὶ Y. ἐκφεύγοι S. (et ED. TURIC. VOEM.). γένηται
 ψηφίσασθε et ἐκφύγη haud temere cotemnenda, quoniam post verba
 metuendi usurpari solet conjunctivus.—οὐκ ἐνῆν in γρ. S. om.
 ED. TURIC.—μείναι τι Φ. F. Y. Q. O. r. t. u. v. quod est, opinor,
 μείναι ἔτι, ε se. post ai omisso. μείναι ἔτι REISK. quod non dis-
 plicet.

§ 135. ἦν S. Y. k. A¹. B. BEKK. [et st.] ED. TURIC. DIND. VOEM.
 Quid in vulg. displiceat, me fugit. Mox δύναται S. τριηρῶν F. S.

sense of the word see p. 396
 § 194.—ἐκεχειροτόνητο] “De-
 lectus jam fuerat: vel passus
 fuerat se deligi, nil recusaverat,
 quominus deligeretur. Senior
 enim Aeschines oratore nostro”
 REISK. I am not sure that I
 understand this note. Trans-
 late: “remained elected.”—
 τιν' αὐτοῦ καταλείψουσι] “Which
 (of themselves) they shall leave

behind on the spot,” at Athens,
 viz. to counteract any advan-
 tage which Demosthenes might
 take of them during their ab-
 sence.

§ 134. σύγκλητος ἐκκλησία]
 An extraordinary assembly](
 κύρται ἐκκλησίαι. On the diffi-
 culty respecting the latter term
 see Schoemann de Comit. i. 1.

379. § 135. μὴ οὐ χρόνῳ]

καὶ πολιορκίᾳ· εἰ γὰρ ἐν ἡμέρᾳ πόλιν ἦρει, δύο καὶ
 124 εἴκοσιν εἰσιν ἀριθμῶ. διὰ δὴ ταῦτα πάντα, ἵνα
 μηδὲν μεταθῆσθε ὧν ἐξηπάτησθε, τοῦτον αὐτοῦ κατέ- 136
 λιπον. ἐξομόσασθαι μὲν δὴ μὴ μετ' αἰτίας τινὸς
 δεινὸν ἦν καὶ ὑποψία μεγάλη. “τί λέγεις; ἐπὶ τη-
 λικαῦτα καὶ τοιαῦτ' ἀγαθὰ οὐχὶ βαδίζεις ἀπαγγείλας
 οὐδὲ πρεσβεύεις;” ἔδει δὲ μένειν. πῶς οὖν; ἀρῶσ-
 τεῖν προφασίζεται, καὶ λαβὼν Ἐξήκεστον τὸν ἱατρὸν
 ἀδελφὸς αὐτοῦ καὶ προσελθὼν τῇ βουλῇ ἐξώμοσεν
 125 ἀρῶστεῖν τουτονὶ καὶ αὐτὸς ἐχειροτονήθη. ἐπειδὴ δὲ 137
 ἀπώλωλεσαν οἱ Φωκεῖς ὕστερον ἡμέραις πέντε ἢ ἕξ,
 καὶ τέλος εἶχε τὸ μίσθωμα ὥσπερ ἂν ἄλλο τι τούτῳ,

Y. Q. t. Cf. § 203. κρατούντων ὑμῶν γρ. S. Q. Infr. post μή, οὐ om.
 pr. S. VOEM. Vid. Herm. ad Vig. p. 803. μετάθοισθε ex conj.
 Schaeff. DIND.

§ 136. ὑποψίας μεγάλης conj. DOBR. (et infr. p. 406 § 231 δοῦν
 ἢ τριῶν ἴσως ῥημάτων). Frustra. Idem mox ὁ ἀπαγγείλας, ele-
 ganter: nec tamen vere.—ἀδελφὸς Q. ΒΕΚΚ. [et st.] ED. TURIC.
 DIND.—ἐξώμοσεν S. Vulg. ante ΒΕΚΚ. ἐξωμόσατο q. hab. margo
 S. a m. sec.

§ 137. ἀπώλωλεσαν O. r. t. u. ἀπώλωλίσαν A¹. ἀπώλωλίσαν
 k. ἀπώλωλίσαν s. Vid. ad § 112.—Δερκυλος (sic) S.—ἐαυτοῖς

“except by time and a siege:”
 i. e. *by a long siege*. Observe
 μὴ οὐ after χαλεπαὶ λαβεῖν. They
 compare Soph. Oed. T. 12 δυσ-
 ἀλγητος γὰρ ἂν | εἶην, τοιάνδε
 μὴ οὐ κατοικτεῖρων ἔδραν.—εἰ
 γὰρ ἐν ἡμέρᾳ κ.τ.λ.] “For if he
 had taken a city *a day*.” I do
 not remember an example of
 this use of ἐν. Latins equally say
in hora saepe ducentos, and bis-
que die numerant pecus.

§ 136. μὴ μετ' αἰτίας τινός]
 “except with some excuse.”
 —ἔδει δὲ μένειν] “But it was
 for their advantage that he
 should stay behind:” “*what*
they wanted was, &c.” Comp.
 § 47, and below p. 444 § 370,
 p. 445 § 372. Two brothers of

Aeschines, Philochares and A-
 phobetus, are mentioned below
 § 262, and in Aeschin. F. L.
 § 148, 149 p. 48 St. = 314, 315 R.
 The author of the *Second* Argu-
 ment p. 337, 338 calls this bro-
 ther Eunomus (who probably
 was the nephew mentioned § 94
 p. 40 St. = 271 R.). Which bro-
 ther was elected is uncertain.
 Boehnecke Forsch. p. 412 n. 1
 thinks Aphobetus.

§ 137. ὥσπερ ἂν ἄλλο τι]
 “Quasi operam locasset ad aliud
 quid curandum, non ad salutem
 Graeciae prodendam” SCHAE-
 FER, which I do not understand.
 Surely the words simply mean,
 “just as anything else might
 have done.” Comp. Boeot. de

καὶ ὁ Δερκύλος ἐκ τῆς Χαλκίδος ἦκεν ἀναστρέψας
καὶ ἀπήγγειλεν ὑμῖν ἐκκλησιάζουσιν ἐν Πειραιεῖ ὅτι
Φωκεῖς ἀπολώλασι, καὶ ὑμεῖς ὦ ἄνδρες Ἀθηναῖοι
ταῦτ' ἀκούσαντες εἰκότως κἀκείνοις συνήχθεσθε καὶ
αὐτοὶ ἐξεπέπληχθε, καὶ παῖδας καὶ γυναῖκας ἐκ τῶν
ἀγρῶν κατακομίζειν ἐψηφίζεσθε καὶ τὰ φρούρια ἐπι-
σκευάζειν καὶ τὸν Πειραιᾶ τειχίζειν καὶ τὰ Ἡράκλεια
138 ἐν ἄστει θύειν,—ἐπειδὴ ταῦτ' ἦν καὶ τοιαύτη ταραχὴ 126
καὶ τοσοῦτος θόρυβος | περιεστῆκει τὴν πόλιν, τῆν- 380
καῦτα ὁ σοφὸς καὶ δεινὸς οὔτος καὶ εὐφωνος οὔτε
βουλῆς οὔτε δήμου χειροτονήσαντος αὐτὸν ὄχετο πρεσ-
βεύων ὡς τὸν ταῦτα πεποιηκότα, οὔτε τὴν ἀρρώστιαν,
ἐφ' ἣ τὸτ' ἐξωμόσαθ', ὑπολογισάμενος, οὔθ' ὅτι πρεσ-
139 βευτῆς ἄλλος ἦρητο ἀνθ' αὐτοῦ, οὔθ' ὅτι τῶν τοιούτων
ὁ νόμος θάνατον τὴν ζημίαν εἶναι κελεύει, οὔθ' ὅτι 127
πάνδεινόν ἐστιν ἀπηγγελκότα ὡς ἐπικεκήρυκται χρή-

ἐξεπέπληχθε S. Y. et γρ. F. VOEM. qui "opponuntur non Athenienses perterriti et Phocenses, sed Athenienses metuentes ipsis sibi iidemque metuentes Phocensibus." Vid. not.

§ 138. ταῦτ' ἦν καὶ om. k. s. ἐπειδὴ τοιαύτη ταραχὴ (opinor) Aug¹. τοιαύτη S. k. s. τηλικαύτη γρ. S. Q. Mox τοιοῦτος S. k. s. ED. TURIC. DIND. ὁ σοφὸς καὶ δεινὸς οὔτος S. Y. t. (sic Bekk.). ὁ δεινὸς καὶ σοφὸς οὔτος F. Q. O. r. t. (sic Bekk.) u. v. οὔτος cum ED. TURIC. recepi propter consensum Codd. οὔτος BEKK. DIND. Mox (ante τὸτ' ἐξωμόσαθ') ἦν γρ. Q. Voluit puto librarius ἐφ' deletum. ἐξόμνησθαι plerumque sane *accusativum* habet *ejus rei quam quis ejurat*, an *ejus quam excusat ejurandi ergo* (ut ἀπολογεῖσθαι vid. § 105), parum perspectum habeo. ἐξωμόσασθ' S. Mox ἀνθ' αὐτοῦ S. ἀντ' αὐτοῦ vulgo.

§ 139. χρήματ' αὐτῷ BEKK. ED. TURIC. DIND.—οὔτος (pro

Nom. p. 997 § 10 ὡσπερ ἄλλω τι. Thucyd. vi. 18 ὡσπερ καὶ ἄλλο τι. — Δερκύλος κ.τ.λ.] Comp. § 67, 97. — καὶ αὐτοὶ ἐξ.] "you not only sympathised with them but were yourselves also in bewilderment, and were passing a vote to bring down from the interior your wives and children." Voemel's reading is not consistent with Greek usage.

380. § 138. ὄχετο πρεσβεύων] Aeschines certainly went on the embassy, but he expressly denies the charge of having declined the commission. See § 94 p. 40 St. = 270, 271 R. οὐκ ἐξωμοσάμην, ἀλλ' ὑπεσχόμην πρεσβεύσειν ἐὰν ᾧ δυνατός.....δυνάμενος τῷ σώματι... ἀψευδεῖν πρὸς Ἀθηναίους ᾠμην δεῖν.

§ 139. ὄλος πρὸς τῷ λήμματι]

μαθ' αὐτῷ ἐν Θήβαις, ἐπειδὴ Θηβαῖοι πρὸς τῷ τὴν Βοιωτίαν ἅπασαν ἔχειν καὶ τῆς Φωκέων χώρας ἐγκρατεῖς γεγόνασι, τηνικαῦτα εἰς μέσας τὰς Θήβας καὶ τὸ τῶν Θηβαίων στρατόπεδον βαδίζειν· ἀλλ' οὕτως ἔκφρων ἦν καὶ ὅλος πρὸς τῷ λήμματι καὶ τῷ δωροδοκίῃματι, ὥστε πάντα ταῦτα ἀνελὼν καὶ παριδὼν ᾤχετο.

128 Καὶ τοιούτου τοῦ πράγματος ὄντος, ἔτι πολλῷ 140
δεινότερά ἐστιν ἢ ἐκεῖσε ἐλθὼν διεπράξατο. ἀπάντων γὰρ ὑμῶν τουτωνὶ καὶ τῶν ἄλλων Ἀθηναίων οὕτω δεινὰ καὶ σχέτλια ἡγουμένων τοὺς ταλαιπώρους πάσχειν Φωκέας, ὥστε μήτε τοὺς ἐκ τῆς βουλῆς θεωροὺς μήτε τοὺς θεσμοθέτας εἰς τὰ Πύθια πέμψαι, ἀλλ' ἀποστῆναι τῆς πατρίου θεωρίας, οὗτος εἰς τὰ πινίκια 141
τῶν πραγμάτων καὶ τοῦ πολέμου, ἢ Θηβαῖοι καὶ Φίλιππος ἔθνον, εἰσιῖατο ἐλθὼν καὶ σπονδῶν μετεῖχε καὶ εὐχῶν, ἅς ἐπὶ τοῖς τῶν συμμάχων τῶν ὑμετέρων τείχεσι καὶ χώρᾳ καὶ ὄπλοις ἀπολωλόσιν εὔχετο

οὕτως) S. Contrario errore mox ὅλως Y. O. r. t. u. v. uti edebatur ante REISK. Vid. not.

§ 141. χώραις r. et rec. S. Y. Vid. § 95. Mox εὔχετο S. Y.

totus in quaestu: "so wholly bent upon gain." γίγνεσθαι (or εἶναι) πρὸς τινι not unusual. Plat. Phaedr. p. 249 C πρὸς γὰρ ἐκείνοις ἀεὶ ἐστὶ μνήμη κατὰ δύναμιν, πρὸς οἷσπερ θεὸς ὦν θεῖός ἐστι, D πρὸς τῷ θεῷ γιγνώμενος, VIII. Republ. p. 567 A πρὸς τῷ καθ' ἡμέραν ἀναγκάζονται εἶναι, Phaedo p. 84 C πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης.

§ 140. τοὺς...θεωροῦς] See note on § 72. Thirlw. vi. 5 "We know neither the exact date of the embassy [which required the formal sanction of Athens to Philip's admission as an Amphictyon], nor the season of the year at which the Pythian games were held. It is however at

least the most probable conjecture, that the omission of the Athenians to send their envoys to the games was the very occasion which gave rise to the embassy: and it must be owned, that this affair is one of the examples which tend to confirm the opinion that the games were celebrated either in summer or autumn: since it seems most likely that this departure of the Athenians from their ancient custom was the first intimation they had given of their disposition to reject the acts of the Amphictyonic council, partial and violent as its proceedings had been." See also n. 1.

§ 141. εἰς τὰ πινίκια...ἐλθῶν]

ἐκείνος, καὶ συνεστεφανούτο καὶ συνεπαιώνιζε Φιλίππῳ καὶ φιλοτησίας προὔπιεν.

142 Καὶ ταῦτ' οὐκ ἔνεστιν ἐμοὶ μὲν οὕτω τούτῳ δ' 129
 ἄλλως πως εἰπεῖν· ἀλλ' ὑπὲρ μὲν τῆς | ἐξωμοσίας ἐν 381
 τοῖς κοινοῖς τοῖς ἑμετέροις γράμμασιν ἐν τῷ Μητρῷῳ
 ταῦτ' ἐστίν, ἐφ' οἷς ὁ δημόσιος τέτακται, καὶ ψήφισμα
 ἀντικρυς περὶ τούτου τοῦ ὀνόματος γέγραπται· ὑπὲρ
 δ' ὧν ἐκεῖ διεπράξατο, οἱ συμπρεσβεύοντες καὶ πα-
 ρόντες καταμαρτυρήσουσιν, οἵπερ ἐμοὶ ταῦτα διηγοῦντο·
 οὐ γὰρ ἔγωγ' αὐτοῖς συνεπρέσβευσα, ἀλλ' ἐξωμοσάμην. 130
 Καὶ μοι λέγε τὸ ψήφισμα καὶ τὰ γράμματα, καὶ τοὺς
 μάρτυρας κάλει.

ἤρχετο F. ἤρχετο DIND. Vid. § 143.—προὔτεινεν α^m. β^m. δ^m. ζ^m.
 pr. Y. et γρ. F. Vid. not.

§ 142. οὐ γὰρ in rasura trium quattuorve literarum habet S.

These words are to be joined.
 —φιλοτησίας προὔπιεν] Taylor
 has a long and elaborate note,
 in which he endeavours to dis-
 tinguish between φιλοτησίας προ-
 πίειν (*amicè et familiariter com-
 potare*) and ἐκπώματα προπίειν
 (*regio more pocula aurea pretio-
 save dono donare*). See note on
 § 152. Translate here, “drank
 his health.” φιλοτησία· (pro-
 perly an adjunct. κύλιξ) a friendly
 cup. Aristoph. Acharn. 983
 πίνε, κατάκεισο, λαβέ τήνδε φιλο-
 τησίαν. ἢ φιλοτήσιος Theogn.
 489.

381. § 142. τοῖς κοινοῖς τοῖς
 ἑμετέροις] Add this to the in-
 stances cited on § 29. “Soph.
 Oed. T. 1481 τὰς ἀδελφὰς τὰσδε
 τὰς ἐμὰς χέρας.” SCHAEF.—
 ἐν τῷ Μητρῷῳ] “The temple of
 the Mother of the Gods,” where
 state papers were kept. See
 Boeckh Publ. Econ. Book III.
 § 16 n. 421.—ὁ δημόσιος] “the
 public slave,” ULPIAN οἶκος (fort.

οικέτης) δηλαδή. — ψήφισμα]
 This recorded the fact that Aes-
 chines was unable to go on the
 embassy, and the substitution
 of his brother's name. Aeschi-
 nes charges Demosthenes with
 having read only part of this
 psephism § 94 p. 40 St. = 270 R.
 καὶ ψήφισμα, τὸ μὲν ἀνέγνωσ,
 τὸ δὲ ὑπερέβησ. For ἀντικρυς see
 § 40.—τὰ γράμματα] “Intel-
 lege protocollum, quo res enar-
 rata est, scilicet Aeschinem pro-
 pter morbum legationem obire
 non potuisse et fratrem hujus-
 que filium et medicum ad sena-
 tum misisse, qui hoc indica-
 rent.” Boehnecke Forsch. p.
 411, n. 3. Reiske dreamt of a
 letter written to Demosthenes
 or one of his friends from Phi-
 lip's camp, communicating the
 exultation of Aeschines over
 the fall of Phocis. Surely we
 should have heard more of such
 letter.

ΨΗΦΙΣΜΑ. ΓΡΑΜΜΑΤΑ. ΜΑΡΤΤΡΕΣ. 143

Τίνας οὖν εὐχὰς ὑπολαμβάνειτ' εὐχεσθαι τοῖς θεοῖς τὸν Φίλιππον ὅτ' ἔσπενδεν, ἢ τοὺς Θηβαίους; ἂρ' οὐ κράτος πολέμου καὶ νίκην αὐτοῖς καὶ τοῖς συμμάχοις διδόναι, καὶ τὰναντία τοῖς τῶν Φωκέων; οὐκοῦν ταῦτα συνεύχεται οὗτος καὶ κατηρᾶτο τῇ πατρίδι, ἃ νῦν εἰς κεφαλὴν ὑμᾶς αὐτῷ δεῖ τρέψαι.

131 Οὐκοῦν ὄχεται μὲν παρὰ τὸν νόμον, ὃς θάνατον 144 κελεύει τούτων τὴν ζημίαν εἶναι· ἐλθὼν δ' ἐκείσε ἐτέρων θανάτων ἄξια ποιῶν πέφανται· τὰ δὲ πρόσθεν πεπραγμένα καὶ πεπρεσβευμένα ὑπὲρ τούτων ἀποκτείνειεν ἂν αὐτὸν δικαίως. σκοπεῖτε τοίνυν τί ἔσται

§ 143. Ψ. G. M. om. S. spatio vacuo relicto. Μοχ κράτος καὶ νίκην πολέμου S. ED. TURIC. Sed "librarius errorem suum correxit lineolis appositis de quibus conf. ad p. 228, 10" DIND. qui ad l. cit. "lineolis ab eadem quae codicem scripsit manu impositis corrigitur error librarii qui vocabula transposuit."—Infr. συνεύχεται S. Vid. § 141. *συνήχεται* DIND.

§ 144. δὲ πρόσθεν S. et γρ. Q. δ' ἔμπροσθεν vulgo. ὑπὲρ τούτων displicet DOBR. qui "Qu. χ. i. e. χωρὶς, pro ὡ χ. i. e. ὑπέρ." Sed ὑπὲρ valet de: ut § 145 τὰς ὑπὲρ τούτων εὐθύνας. Μοχ (pro ἀδικημάτων) πραγμάτων S. Y. et γρ. F. ED. TURIC. "forsan e Chersones. 101, 28" DOBR.

§ 143. κράτος π. καὶ ν.] "Might in war and victory." νίκην is added as a sort of explanation to κράτος πολέμου. Schaefer prefers the collocation of MS. S. referring to his note on Arrian. de Venat. [Xenoph. Vol. vi. ed. Schneider] p. 468. Of course νίκη πολέμου is good Greek: but here, I think, it is unnecessary. —κατηρᾶτο τῇ πατρίδι] Cp. below p. 435 § 334 κατηρῶ Φιλίππῳ, where see note.

§ 144. ὑπὲρ τούτων] Reiske doubts whether τούτων is to be referred to Philip and the Thebans, or to the Athenians (ho-

rum nomine). Schaefer adopts the latter. Why should it not be neuter? "touching these matters," as § 145 τὰς ὑπὲρ τούτων εὐθύνας. In III. Aph. p. 860 § 54 ὑπὲρ ὧν ἐμαρτύρησαν, ὧν is obviously neuter.—ἀξιόχρεων] properly applied to a man who is solvent (qui solvendo est): ἐγγυητῆς ἀξιόχρεως de Cherson. p. 101 § 49; thence to a creditable witness (Lat. locuples testis), Boeot. de Dote p. 1026 § 61, and by an easy transition to the general signification of sufficient for, adequate to, in which sense it recurs below § 337.

τίμημα, ὃ ταύτην ἔξει τὴν ἀξίαν ὥστε τοσοῦταν ἀδι-
 145 κημάτων ἀξιίχρεων φαίνεσθαι. πῶς γὰρ οὐκ αἰσχρόν, 132
 ὦ ἄνδρες Ἀθηναῖοι, δημοσίᾳ μὲν ἕπαντας ὑμᾶς καὶ
 ὅλον τὸν δῆμον πᾶσι τοῖς πεπραγμένοις ἐκ τῆς εἰρήνης
 ἐπιτιμᾶν, καὶ μήτε τῶν ἐν Ἀμφικτύοσι κοινωνεῖν ἐθέλειν
 δυσκόλως τ' ἔχειν καὶ ὑπόπτως πρὸς τὸν Φίλιππον, ὡς
 ἀσεβῶν καὶ δεινῶν ὄντων | τῶν πεπραγμένων καὶ οὔτε 382
 δικαίων οὔθ' ὑμῖν συμφερόντων, εἰς δὲ τὸ δικαστήριον
 εἰσελθόντας τὰς ὑπὲρ τούτων εὐθύνας δικάσοντας,
 ὄρκον ὑπὲρ τῆς πόλεως ὀμωμοκότας, τὸν ἀπάντων τῶν
 κακῶν αἴτιον, καὶ ὃν εἰλήφατ' ἐπ' αὐτοφώρῳ τοιαῦτα
 146 πέποιηκότα, τοῦτον ἀφεῖναι; καὶ τίς οὐ δικαίως ὑμῖν 133
 ἐγκαλέσει τῶν ἄλλων πολιτῶν, μᾶλλον δ' ἀπάντων
 τῶν Ἑλλήνων, ὄρῳ Φιλίππῳ μὲν ὑμᾶς ὀργιζομένους,
 ὃς ἐκ πολέμου ποιούμενος εἰρήνην παρὰ τῶν πωλούν-
 των τὰς πράξεις ἐωνεῖτο, πρᾶγμα πολλὴν συγγνώμην
 ἔχον διαπραττόμενος, τουτοῦ δ' ἀφιέντας, ὃς τὰ ὑμέ-

§ 145. πᾶσι A¹. S. Y. k. ἅπασι vulgo. καὶ τὸν ὄρκον F. Q. O. r. t. u. v. et rec. S. τὸν ὑπὲρ F. Y. Q. O. r. t. u. v. Schaefer. post δικάσοντας, ὀμωμοκότας subdistinctiones deletas mavult. Equidem omnes hujusmodi subdistinctiones odi. Sed aliquidi debetur constanti Editorum consensui. Mox αὐτοφώρῳ S. "hic et alibi" DINN. teste.

§ 146. ἐγκαλέσειε r. ἂν ὑμῖν ἐγκαλέσειε k. s. A¹. Harl. Futurum καλέσω vix credo existere nisi in compositis (saltem in Atticis scriptoribus; nam in Aristot. n. Ethic. Nic. 7, 10 καλέσομεν edidit Bekk.), e. g. ἐκκαλέσεσθαι Aesch. Tim. § 174 24 St. = 169 R. ἐπικαλέσεται Lyc. c. Leocr. § 17 150 St. = 149 R. παρακαλέσειν Dem. de Chers. p. 93 § 14 ["καλέσω undique expellendum nisi conjunctivus sit" Cobet. Var. Lect. p. 28. "Non aliter quam γαμῶ, καλῶ, ἐγκαλῶ, συγκαλῶ, τελῶ, διατελῶ, ἀκοῦμαι" Nov. Lect. p. 63. Cf. p. 438]. Buttm. quidem (*Irr. Verbs*, p. 141 n. *Transl.*) citat καλέσω ex Aeschin. Timarch. § 67 p. 10 St. = 89 R. (οὐκοῦν καὶ αὐτὸν ὑμῖν καλέσω τὸν Ἡγήσανδρον. Cobet. reponit καλῶ. Sed ibi credo aorist. conjunctivi esse καλέσω let me call: neque enim obstat

382. § 146. ὃς ἐκ πολέμου κ. τ. λ.] "Who when making peace after war was purchasing from those who were willing to sell the ways and means of doing

it, i. e. the making peace." See below p. 437 § 343 τῷ παρὰ τῶν πωλούντων τὰς πράξεις ἐωνεῖσθαι. τὰς πράξεις equally belongs to πωλούντων and ἐωνεῖτο.

τερα οὕτως αἰσχροῦς ἀπέδοτο, τῶν νόμων τὰ ἔσχατα
ταπτόντων ἐπιτίμια, εἴαν τις ταῦτα ποιῆ;

- 134 Τάχα τοίνυν ἴσως καὶ τοιοῦτος ἤξει τις λόγος 147
παρὰ τούτων, ὡς ἀρχὴ γενήσεται πρὸς Φίλιππον
ἔχθρας, εἰ τῶν πρεσβευσάντων τὴν εἰρήνην καταψη-
φιεῖσθε. ἐγὼ δ', εἰ τοῦτ' ἐστὶν ἀληθές, οὐκ ἔχω σκο-
πούμενος εὔρεῖν ὅ τι μείζον τούτου κατηγορήσω. εἰ
γὰρ ὁ τῆς εἰρήνης χρήματ' ἀναλώσας ὥστε τυχεῖν
οὔτος οὕτω νῦν γέγονε φοβερὸς καὶ μέγας ὥστε τῶν
ὄρκων καὶ τῶν δικαίων ἀμελήσαντας ὑμᾶς ἤδη τί Φι-
λίππῳ χαριεῖσθε σκοπεῖν, τί παθόντες ἂν οἱ τούτων
135 αἵτιοι τὴν προσήκουσαν δίκην δεδωκότες εἶεν; οὐ μὴν 148

οὐκοῦν. Cf. οὐκοῦν...φῶμεν Plat. Gorg. 449 B, iii. Rep. 407 C, vi. 491 D. οὐκοῦν...τιθῶμεν ii. 376 B. οὐκοῦν λέγωμεν vi. 485 A.)
—Infr. τὴν εἰρήνην F. Q. O. r. s. t. u. v. vulg. ante BEKK.

§ 147. τάχα.....ἴσως. ἴσως videtur non legisse ULPIAN. Ple-
rumque τάχ' ἂν, τάχα που, τάχ' ἴσως, conjungunt Graeci, quando
τάχα fortasse valet, e. g. Lept. p. 462 § 18 ubi vid. Markl. et F. A.
Wolf. In Mid. p. 560 § 141 Bekkerus ἴσως (quod Reisk. ex A¹.
addiderat et habent k. r.) delevit. Plat. Gorg. 527 A τάχα δ' οὖν
ταῦτα μὲθός σοι δοκεῖ λέγεσθαι (sine var. lect.), τάχ' οὖν Soph.
Philoct. 305 (τάχ' ἂν conj. Hermann.), Eur. Hecub. 1247, Iph. T.
782 (quod alieno loco insertum et corruptum videtur Hermanno).
τάχ' οὖν reponi jubet Elmsl. in Soph. Oed. Tyr. 523 et Oed. Col.
965. Frustra: ἂν utrobique ad *particip.* referendum. Mox τῆς
πρὸς F. Q. O. k. s. t. u. v. τῆς πρὸς τὸν r. Probare si ἡ ἀρχὴ prae-
cessisset. φιλίας ἀρχὴ § 148.—μείζον τούτου A¹. S. Y. k. s. τούτου
μείζον vulgo.—Infr. νῦν om. S. Y. Ed. TURIC. DIND. VOEM. BEKK. st.

§ 147. πρεσβυσάντων τὴν εἰρή-
νην] “On their embassy brought
to pass the peace.” The same
pregnant expression is found be-
low p. 428 § 311, Aeschin. de Co-
ron. § 80 p. 65 St. = 471 R. Isocr.
Paneg. 78 A. πρεσβεύειν ταῦτα,
π. πολλά καὶ δευῖά are frequent,
but obviously not to be com-
pared with πρ. τὴν εἰρήνην. Cp.
also πόλεμον ἐκ πολέμου πολι-
τενόμενοι Aesch. F. Leg. § 177
51 St. = 339 R.—δ τι μείζον
τούτου κατ.] “What greater
charge I can bring against the de-

fendant.”—ὁ τῆς εἰρήνης κ.τ.λ.]
It is impossible, on account of
the collocation of the words, to
agree with Reiske and govern
τῆς εἰρήνης of τυχεῖν. Translate:
“He who has spent money for the
peace, that he might obtain it.”
So Schaefer on p. 366, 17 though
as it seems doubtfully. The
very similar passage from the
Speech on Halonnesus p. 82
§ 23 proves this: ἃ ἦν ἐκείνω
συμφέροντα, καὶ ἂν πολλά χρή-
ματα ἀνηλώκει ὥστε γενέσθαι.
See below on § 150.

ἀλλ' ὅτι καὶ φιλίας ἀρχὴ συμφερούσης ὑμῖν οὔτω
 μᾶλλον ἐκ τῶν εἰκότων γενήσεται, καὶ τοῦτ' οἶομαι
 δείξειν. εὖ γὰρ εἰδέναι χρὴ τοῦθ', ὅτι οὐ καταφρονεῖ
 Φίλιππος ὡς ἄνδρες Ἀθηναῖοι τῆς πόλεως τῆς ὑμετέρας,
 οὐδ' ἀχρηστοτέρους | νομίσας ὑμᾶς Θεβαίων ἐκείνους 383
 εἶλετ' ἀνθ' ὑμῶν. ἀλλ' ὑπὸ τούτων ἐδιδάχθη καὶ ταῦτ'
 ἤκουσεν, ἃ καὶ πρότερόν ποτ' εἶπον ἐγὼ πρὸς ὑμᾶς ἐν
 149 τῷ δήμῳ καὶ τούτων οὐδεὶς ἀντεῖπεν, ὡς ὁ μὲν δῆμός 136
 ἐστὶν ἀσταθμητότατον πρᾶγμα τῶν πάντων καὶ

§ 148. ὑμᾶς (ante Θεβαίων) om. S. Y. k. s. A¹. Ed. TURIC. VOEM. BEKK. st. ἡμᾶς F. ὑμᾶς νομίσας r. A². Necessarium videtur pronomen, nisi mavis Ἀθηναίους, quod quam facile ante vel post Θεβαίων potuerit excidere, per se liquet.

§ 149. Post δῆμος, ὄχλος add. omnes praeter S. Manifestum glossema τοῦ δῆμος. Sic Zenoth. p. 886 § 16 βιβλίον συγγραφῆν omnes libri praeter S. In Plat. Apolog. 31 D φωνὴ in omnes libros irrepit. In Arist. III. Rhetor. 10, 7 ὡς περ Κηφισόδοτος εὐλαβεῖσθαι ἐκέλευε μὴ πολλὰς ποιήσωσι τὰς συνδρομὰς ἐκκλησίας credo ipsum Aristotelem addidisse interpretationis ergo.—πραγμάτων πάντων

§ 148. ἐκ τῶν εἰκότων] “according to probability.” Usually εἰκότως. Schaeef. quotes Plat. Charmid. 157 E. The expression is found elsewhere in Plato. ἐξ εἰκότος is more rare: but occurs in III. Aphob. p. 858 § 46, and Plat. Phaedr. 238 E.

383. § 148. καὶ πρότερόν ποτ'] I think καὶ here answers to the following καί. “Which both in former times I told you and they none of them did gainsay it.” Thus ἐγὼ and τούτων are more strongly opposed.

§ 149. “That a democracy (ὁ δῆμος, the abstract term ‘Democracy,’ not the Athenian democracy) is the most unstable thing in the world, and the most inconstant and uncertain to depend upon, like a restless wave in a sea, ruffled by a wind in whatever way chance may determine: one comes, another goes away, &c.” ἀστάθμητος pro-

perly “which cannot be weighed, which cannot be calculated upon, fickle, capricious, uncertain.” Thucyd. IV. 62 τὸ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον κρατεῖ, which Arnold very happily renders “Capricious fortune is generally the mistress.” Comp. III. 59. Arist. Av. 169 ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος, | ἀτέκμαρτος, οὐδὲν οὐδέ ποτ' ἐν ταῦτῳ μένων, which serves admirably as a gloss.—ἀσύνθετος, explained by Reiske Ind. “faithless.” So Liddell and Scott deriving it from middle συντίθεσθαι: so also the Grammarians: so Steph. Thes. and so later writers used the word. But though this sense is not out of place here, yet it is too restricted, and I believe all the words bear upon the metaphor which follows: ἀσύνθετος properly “uncompounded,” Arist. I. Politic. 1 ὡς περ ἐν τοῖς ἄλλοις

ἀσυνθετώτατον, ὥσπερ ἐν θαλάττῃ πνεύματι κῦμα ἀκατάστατον, ὡς ἂν τύχῃ, κινούμενον· ὁ μὲν ἦλθεν, ὁ

S. r.—ἀσυνετώτατον F. S. Y. Q. r. t. u. v. et correctus O. Sed ἀσυνθετώτατον A¹. γρ. B. Harpocr. Anecd. Bekk. 456, 49. Vid. not. πνεῦμα omnes libri et Editores. Sed κύμα Marg. Lutet. Edd. Felic. et Manut. SCHAEFERI egregiam conjecturam κύμα πνεύματι reposui ita tamen ut inverso ordine πνεύματι κύμα praetulerim. Facillime TI ΚΤΜΑ post ΠΝΕΤΜΑ exiit. Sed idem cur ἀκατάστατον deletum velit, non video.—Infr. κινούμενον⁵ F. r. B. κινούμενος S. Y. Q. ED. TURIC. DIND. VOEM. Sed κινούμενον etiam

τὸ σύνθετον μέχρι τῶν ἀσυνθετων ἀνάγκη διαιρεῖν, or "incapable of being compounded," Longin. x. 6 καὶ μὴν τὰς προθέσεις (prepositions) ἀσυνθέτους οὔσας, συναναγκάσας παρὰ φύσιν καὶ εἰς ἀλλήλας βιασάμενος. Plat. Phaedo 78 C where from the opposition τῷ ξυντεθέντι τε καὶ ξυνθέτω ὄντι probably the two senses are united. Theaetet. 205 C. Hence "ill-put-together, disorderly, easily swayed by this or that passion or impulse." So "incompositus [which is the exact Latin representative] moribus" Quinct. iv. 5, 10. Schaefer agrees in this opinion, as I gather from his remarks on the old reading ἀσυνετώτατον: "notatur populi mobilitas, non stoliditas:" and the Grammarians give two explanations (Harpocr. Anecd. Bekk.) ἤτοι ἀντι τοῦ ἀπιστώτατον καὶ ἀβεβαιοτάτον καὶ πίστει οὐ τιθέμενον διὰ τὸ ἀβεβαιοῦν, ἢ ἀνομόλογον καὶ ἀσύμφωνον.—What ἀκατάστατον means is obvious, if we compare the well-known simile in Aristoph. Equit. 861 ὅταν μὲν ἡ λίμνη καταστῆ (is calm, tranquil, unruffled), λαμβάνουσιν οὐδέν. I must not omit to mention that καθεστηκὸς πνεῦμα are joined in Arist. Ran. 1044, which might appear to some to defend the old reading (see Annot. Crit.); but the com-

parison of the people to a wave driven about by any wind is so natural, and so confirmed by p. 442 § 361 τῶν... κλύδωνα... τὰ καθεστηκὸτα πράγμαθ' ἡγουμένων (pointed out by Dobr.) and by the imitators of this passage referred to in the note of Valck. on Herod. iii. 81 (particularly Comic. Inc. ap. Dion Chrys. p. 368 δῆμος ἄστατον κακόν, | καὶ θαλάσση πάνθ' ὁμοῖον ὑπ' ἀέμου ῥιπίζεται) or the annotators on this passage, that I cordially chime in with Schaefer's words "Mihi Demosthenes videtur sic aut scripsisse aut debuisse scribere." The note is already sufficiently long: but I cannot forbear quoting (after Taylor) Appian. Bell. Civil. iii. § 20 T. ii. p. 876 Toll. ὁ δὲ δῆμος ἐστίν, ὥσπερ καὶ σὺ τῶν Ἑλληνικῶν ἀρτιδιδάκτος ὦν ἔμαθες, ἀστάθμητον ὥσπερ ἐν θαλάσση κύμα κινούμενον, ὁ μὲν ἦλθεν, ὁ δ' ἀπῆλθεν (where probably ὁ μὲν... ὁ δ' is to be restored from Demosthenes). Comp. also D. Jacob. Epist. i. 6..... 8 ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ..... ἀνήρ διψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Cic. pro Muren. 17 (35), pro Planc. 6 (15), Liv. xxviii. 27. Bacon, Henry VII. "In the tides of people once up, there want not commonly stir-

δ' ἀπήλθεν, μέλει δ' οὐδενὶ τῶν κοινῶν, ἀλλ' οὐδὲ μέ-
 μνηται· δεῖ δέ τινας φίλους ὑπάρχειν τοὺς ἕκαστα
 πράζοντας ἐν ὑμῖν αὐτῷ καὶ διοικήσοντας, οἷον αὐτὸς.
 δῆ' κἀνπερ αὐτῷ τοῦτο κατασκευασθῆ, πᾶν ὅ τι ἂν
 150 βούληται παρ' ὑμῖν ῥαδίως διαπράξεται. εἰ μὲν οὖν 137
 ἤκουσεν, οἶμαι, τοὺς τότε ταῦτα πρὸς αὐτὸν εἰπόντας
 παραχρῆμα, ὡς δεῦρ' ἐπανήλθον, ἀποτετυμπανισμέ-
 νους, ἐποίησεν ἂν ταῦτὸ τῷ βασιλεῖ. τί δ' ἦν ὃ ἐκεῖ-

Appian. Vid. not.—ὁ μὲν om. pr. S. VOEM.—οὐδὲ BEKK. [et st.] ED. TURIC. DIND. VOEM.—ἀλλ' οὐδὲ F. Y. O. r. t. u. v. et γρ. Q. Tacet Lambinus. “Adversativam omittit A¹.” REISK. Unde colligo servare B. A². Itaque reposui: fortior enim locutio, et nonnisi unus et alter Cod. omittit. Vid. not. ad § 41.—Infr. notabilis diversitas in Codd. οἷον ἂν αὐτῷ δοκῆ vulg. ante BEKK. ὁ τι ἂν α^m. δ^m. A¹. quod arridet SCHAEFFERO. οἷον αὐτὸ δῆ' t. u. αὐτῷ δῆ', O. sed in marg. αὐτῷ δοκεῖ. Ceteri Bekkeriani et B. οἷον αὐτὸς δῆ', quae longe optima lectio. Vid. not.

§ 150. πρὸς αὐτὸν BEKK. [et st.] ED. TURIC. DIND. VOEM. τῷ βασιλεῖ omnes. “Expungendum censeo” BEKK. Dem. de Symm.

ring winds to make them more rough,” Vol. III. p. 470 ed. Lond. 1730. Beginning Hist. Gr. Britain “Setting before them the waves of people’s hearts, guided no less by sudden and temporary winds, than by the natural course and motion of the waters” p. 510. Clarend. Rebell. init. “The Duke of Buckingham ... was utterly ignorant of the ebbs and floods of popular councils, and of the winds that move those waters.”—κινούμενον] I think, according to the genius of the Greek language, this word agrees with the thing brought forward as an illustrative simile more naturally than the leading idea. (This attracted construction, as is well known, is always found after οὐχ ὥσπερ, for in Plat. III. Rep. 410 B οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ ῥώμης ἕνεκα σιτία καὶ πόνοὺς μεταχειρίζονται is cited by Galen, and restored by C. F.

Hermann.) Besides the predicates to δῆμος all are neuter, and κινούμενον rests upon most weighty authority, unless “Codex Parisiensis Σ” is to outweigh all, which I at least am not prepared to admit.—δεῖ δέ τινας κ.τ.λ.] “It is for his (Philip’s) advantage to have ready at hand (ὑπάρχειν § 69) certain friends who will transact and manage everything for him with you, ‘for instance myself’ (*the speaker*.)” So Dobree nearly: “Your Majesty,’ say these persons, ‘wants able managers’ (each of them of course meaning such an one as himself).” He (or rather the Editor) refers to *Aristophanica* ad Av. 1008. The reference should be to *Adversaria*, Tom. II. p. 223.—Observe παρ’ ὑμῖν following ἐν ὑμῖν.

§ 150. ἀποτετυμπανισμένους] “fustigatione [*fustuarium* is the Latin word: *fustigatio* rests on

νος ἐποίησεν; ἕξαπατηθεὶς ὑπὸ Τιμαγόρου καὶ τετραράκοντα τάλαντα, ὡς λέγεται, δεδωκὼς αὐτῷ, ἐπειδὴ παρ' ὑμῖν ἐπίθετο αὐτὸν τεθνεῶτα καὶ οὐδὲ τοῦ ζῆν ὄντα κύριον αὐτῷ βεβαιῶσαι, μή τί γ' ἂ ἐκείνῳ τόθ' ὑπέσχετο πράξαι, ἔγνω τὴν τιμὴν οὐχὶ τῷ κυρίῳ τῶν πραγμάτων δεδωκὼς. καὶ γὰρ τοι πρῶτον μὲν Ἀμφί-

p. 179 § 2 πρὸς τὸν βασιλέα § 6 πρὸς τὸν βασιλέα omnes. de Rhod. Lib. p. 197 § 23 δούλων τοῦ βασιλέως S. et alii. [Dem.] iv. Phil. p. 140 § 33 τῷ βασιλεῖ (bis) omnes. p. 145 § 52 ὁ βασιλεὺς omnes praeter A¹. De Rhod. Libert. p. 192 § 9 post Ἀριστοβάρζανη add. Cod. S. φανερώς ἀφεστῶτα τοῦ βασιλέως, quae Ed. Turic. ipsi neglexerunt, manifesto interpolata ex seqq. Paulo post πρὸς τὸν βασιλέα S. A¹. Ed. Turic. DIND. Sed infr. cum S. Ἀριστοβάρζανη (sic) φανερώς ἀφεστῶτα βασιλέως iidem ediderunt, quia S. articulum ibi ignorat quanquam in supra interpolatis habet, et multorum Codd. [non omnium. Nam ad Thucyd. loc. quem jam citaturi sumus errat Arnold.] munit auctoritas. Miseret me tantae perversitatis et inconstantiae. In Thucyd. viii. 47 nonnisi unus Cod. om. articulum. In 37 omnes libri τοὺς παῖδας τοῦ βασιλέως. Sed optime Bekker. ed. 2 τοὺς βασιλέως. Vid. ibi Porpo: propter cujus adnotationem et praecipue propter Antiph. Βοιωτία ap. Ath. iii. 84 B = T. iii. p. 33 Meinek. εἰς τὰς Ἀθήνας ἐστὶ παρά τοῦ βασιλέως et Plat. Com. cit. ad § 315 nonnihil dubitamus.—τὸ ζῆν

no authority but the traditionary one of scholars] necare." REISK. Ind. Comp. iii. Philipp. p. 126 § 61, Aristot. ii. Rhet. 5, 14, and 6, 27, Lys. c. Agorat. § 56 p. 135 St. = 481 R. Translate, "cudgelled, bastinadoed to death." For Timagoras see § 35.—τεθνεῶτα] "necatum rariori (?) significatione. Conf. p. 398, 1. Sic τέθνηκεν p. 431, 26" SCHAEF. —τοῦ ζῆν...βεβαιῶσαι] "τοῦ referendum ad βεβαιῶσαι ζῆν autem perinde ut πράξαι v. sq. pendet a verbo βεβαιῶσαι." SCHAEFER. Why should we resort to this tortuous explanation [which however may be defended: see Thucyd. vii. 21 where τοῦ ἐπιχειρήσειν depends upon ἀθυμῆν, as the position of ταῖς ναυσὶ shews: comp. Plat. Phaedr. p. 99 B τὴν δὲ τοῦ ὡς οἶον τε βέλτιστα αὐτὰ τεθῆναι δὲ

ναμν οὕτω νῦν κείσθαι] when we have so natural a construction, "having no authority even over life, to confirm it for himself"? Thus τοῦ ζῆν κύριον is opposed to τῷ κυρίῳ τῶν πραγμάτων. So § 147. See Porson and Schaefer on Med. 1396 and Dobree on this passage. Comp. also the well-known construction of ἀξίος, e.g. Οὐχ ἦδε χρυσοῦς ἀξία τιμῆς λαχεῖν; where if any one would join τιμῆς and λαχεῖν, I beg to remind him that λαγχάνειν never governs a genitive of the thing received, unless it is *partitive*. —τὴν τιμὴν] (not the honour but) the price, the hire, the wages. —Ἀμφίπολιν κ.τ.λ.] Translate: "He again restored Amphipolis to be your vassal, which before (τότε) he had written down as an allied and friendly state of his own." Demosthenes

πολιν πάλιν ὑμετέραν δούλην κατέστησεν, ἦν τότε σύμμαχον αὐτοῦ καὶ φίλην ἔγραψεν. εἴτ' οὐδενὶ
 151 πώποτ' ἔδωκε χρήματα τοῦ λοιποῦ. ταῦτ' οἱ οὖν 138
 τοῦτ' ἂν ἐποίησε Φίλιππος, εἴ τινα τούτων εἶδε δίκην δόντα, καὶ νῦν ἂν ἴδῃ ποιήσει. ἐπειδὴ δ' ἀκούη λέ-

pauciores et sequiores libri quibus fraudi fuit constructio. Vid. not. Mox γ' αὐ (sic) S. γ' ἂν VOEM. ὑπέσχητο Y. Anecd. Bekk. 177, 13. Eadem varietas in § 132.—Vulg. ante BEKK. πόλιον. πάλιν ὑμετέραν Y. Q. O. t. u. v. α^m. β^m. A¹. a pr. manu. Ven. Ital. Lind. Σηλυμβρίαν πόλιον ὑμετέραν omnes libri p. 198 § 26 ubi πάλιν tentavit Dobr. (sed ibi frustra). Vid. not.—Infr. κατέπεμψεν S. (alterum a m. sec. habet margo S.) DIND.—ὑπέγραψεν α^m. δ^m.

§ 151. δόντα S. Y. διδόντα vulgo. Mox ἂν εἰδῆ F. Q. k. s. t. v. A¹. B.

uses the word δούλην (see § 73), not speaking in his own person, but selecting the word which the Persian despot would have used, or probably did use; cp. Thucyd. viii. 43 ἐνῆν γὰρ (in the Lacedaemonian treaties with Persia) καὶ νήσους ἀπάσας πάλιν δουλεύειν, partly also perhaps to make the antithesis more forcible, πάλιν ὑμετέραν δούλην, τότε σύμμαχον αὐτοῦ. The king of Persia had asserted the freedom of Amphipolis and taken it under his protection: he now restores it to you with all your sovereign rights over it. We must not forget also the soreness which the Athenians felt on the subject of Amphipolis, so long a bone of contention between themselves and Philip, which would in some degree extenuate the word otherwise so invidious to the national ear. I take this view of the passage after much careful consideration. Some have altered the text: others (amongst them Schaefer) translate: "He had reduced Amphipolis your city (πόλιον) into vassalage, which then (i. e. after the punishment of Timagoras) he wrote down as

his friend and ally." But is it natural that the king of Persia should in these terms acknowledge the Athenian claim over the city? Besides there is something to my mind very forced and harsh in this construction. For the circumstance comp. below p. 420 § 283 οὗτος δ' ἦν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἔγνωσαν, Ἀμφίπολιον, ταύτην ἐξέδωκε κ.τ.λ. Auct. Halonnes. p. 84 § 29 τὴν χώραν ἦν οἱ Ἕλληνες καὶ βασιλεὺς ὁ Περσῶν ἐψηφίσαντο καὶ ὠμολογήκασιν ὑμετέραν εἶναι... which words by the way indirectly defend πάλιν. [Dindorf (Vol. v. p. 530, 531) has transcribed my note, adding "πάλιν mihi quoque nunc verum videtur, sed δούλην confidentius, ut opinor, delere debebat Shilleto." But how could δούλην have crept into the text? I now am quite confident of the propriety of my reading, of which in my first edition I spoke too hesitatingly.] — οὐδενὶ ... τοῦ λοιποῦ] In affirmative propositions τὸ λοιπὸν is usual: in negative τοῦ λοιποῦ. The reason is obvious.

§ 151. ἐπειδὴ δ'...] "but when he hears that they con-

γοντας, εὐδοκιμοῦντας ἐν ὑμῖν, ἐτέρους κρίνοντας, τι
 384 καὶ ποιήσῃ; | ζητῆ πόλλ' ἀναλίσκειν, ἐξὸν ἐλάττω,
 καὶ πάντας θεραπεύειν βούληται, δὴ ἢ τρεῖς ἐξόν;
 μαινοίτο μέντ' ἄν. οὐδὲ γὰρ τὴν τῶν Θηβαίων πόλιν
 εἶλετο δημοσίᾳ ποιεῖν ὁ Φίλιππος εὖ, πολλοῦ γε καὶ
 δεῖ, ἀλλ' ἰπὸ τῶν πρέσβεων ἐπείσθη. ὃν δὲ τρόπον
 139 φράσω πρὸς ὑμᾶς ἐγώ. ἦλθον ὡς αὐτὸν πρέσβεις ἐκ 15:
 Θηβῶν, ὅτεπερ καὶ παρ' ὑμῶν ἡμεῖς ἤμεν ἐκεῖ. τού-
 τοις χρήματ' ἐκεῖνος ἐβούλετο δοῦναι, καὶ πάνν γε,
 ὡς ἔφασαν, πολλά. οὐκ ἐδέξαντο οὐδ' ἔλαβον ταῦτα
 οἱ τῶν Θηβαίων πρέσβεις. μετὰ ταῦτα ἐν θυσίᾳ τιτὶ

Sed ἴδη marg. B. εἰδη [ειδη teste VOEM.] sine acc. S.—ἀκούσῃ
 F. Y. Q. r. t. u. v. et vulg. ante BEKK. Sed praeferendum praesens.
 Mox vet. Edd. interpunctionem revocavi. [Idem fecit BEKK. st.]
 Delent enim recentiores hypostigmen post λέγοντας. Equidem ita
 probo si post ὑμῖν pariter deletur. At “λέγοντας εὐδοκιμοῦντας idem
 est atque εὐδοκιμοῦντας ἐν τῷ λέγειν” REISK, probante SCHAEFFERO.
 Non credo.—ποιήσῃ; ζητῆ.....βούληται restituit BEKK. Inter
 conjunct. optativ. et futur. indicat. denique praes. indic. libri
 fluctuant. Vid. § 100.

§ 152. ἐβούλετο S. Hodie cum Editoribus (praeter DINN.)

tinue to speak in your assem-
 blies, that they are held in high
 esteem with you, that they bring
 others to trial, what is he actu-
 ally to do?” Those, who have
 dropt the comma after λέγοντας,
 weaken the climax. For λέγειν
 =δημηγορεῖν comp. § 328 εἰ ὁ
 τοιοῦτος λέγει. Mid. p. 578 § 200
 ἀπὸ τῆς ἡμέρας ταύτης λέγει, λοι-
 δορεῖται, βοᾷ.—τί καὶ ποιήσῃ;
 J. Wordsworth, Phil. Mus. Vol.
 I. p. 237, 238, has too hastily
 laid down a rule that “the con-
 junctive in interrogative sen-
 tences.....is never used either
 in direct or indirect interroga-
 tions, except where the verb in
 the direct expression of the
 question refers to the person of
 the speaker.” It is singular
 that with his most remarkable

acuteness (so remarkable that
 had he lived no scholar of the
 day would have rivalled him)
 he did not see in one of the
 passages cited by him (Plat.
 Meno p. 92 E) the rule failed.
 Paley on Choëph. 169 quotes
 this passage and Mid. p. 525
 § 35. Add Leptin. p. 492 § 117,
 Androt. p. 613 § 64, III. Aphob.
 p. 855 § 37, Dinarch. c. De-
 mosth. § 8 p. 91 St.=7 R. In
 Thueyd. VI. 25 many MSS. give
 ψηφίσονται, but the conjunctive
 is undoubtedly correct.

384. § 151. ποιεῖν.....εὖ. Schaeff.
 refers to his note on Dion. Hali-
 carn. de Comp. Verb. p. 112,
 113. Thuc. III. 40 ἐκ τοῦ εὖ εἰ-
 πεῖν τὸ παθεῖν εὖ ἀντιλήφονται.

§ 152. φιλανθρωπεύομενος] See
 on § 117. In the following words

καὶ δεῖπνῳ πίνων καὶ φιλανθρωπευόμενος πρὸς αὐτοὺς
ὁ Φίλιππος ἄλλα τε δὴ πολλά, οἶον αἰχμάλωτα καὶ
τὰ τοιαῦτα, καὶ τελευτῶν ἐκπώματ' ἀργυρᾶ καὶ χρυσᾶ
προὔπινεν αὐτοῖς. πάντα ταῦτα ἐκείνοι διεωθοῦντο
153 καὶ οὐδαμῇ προίεντο ἑαυτοῦς. τελευτῶν δὲ Φίλων 140

reposui.—τὰ τοιαῦτα vulg. ante BEKK. Habent F. Q. O. k. r. s.

t. u. v. A¹. Itaque restitui.—προὔτεινεν O. t. u. v. προὔπινεν B.
—πάντα ταῦτα S. Y. ταῦτα πάντα vulgo. Mox διοθοῦντο O. k. r.
s. δ^m. A¹. A². Arist. Vesp. 1085 ἀλλ' ὅμως ἀπωσάμεσθα ξὺν θεοῖς
πρὸς ἐσπέραν edidit Dindorf. ἀπεωσάμεσθα Bekk. ἐπανσάμεσθα
Rav. ἐσωζόμεσθα Ven. In Anecd. Cramer. Vol. i. p. 446, 3—5
'Αριστοφάνης ἐν Λυσιστράτῃ, ἀλλ' ὅμως ἐσάμεθα τὸν στρατὸν ξὺν θεοῖς
πρὸς ἐσπέραν. Cramer: "haec nullibi ap. Aristoph. occurrunt."
Sed procul dubio ad loc. Vesp. respexit Grammaticus. ἐωσάμεσθα
non temere repudiandum, ad quod ducit Cod. Ven. lectio (sc.
€€ΩC. Mid. p. 555 § 124 διεωσάμην S. s. Thuc. iv. 43 ἐσώσαντο
Clar. Venet. de σ̄ et ζ̄ confus. vid. ad § 242). Ceterum ὠθεῖν semper
neque in augmento ἔ postulet nondum liquet. (Cobet. Var. Lect.
p. 47.) In Iph. T. 1395, et in Nost. Nicostr. p. 1252 § 17 praesens
ὠθεῖ me quidem iudice anteferendum est ut γραφικώτερον. (Sic
Tacit. Ann. ii. 22 bellum mandat ni deditioem properavissent.)
In Soph. Oed. Col. 770 ἐξέωθεις, 1296, 1330 ἐξέωσε, ubique postu-
lante lege metrica. Contra Soph. Frag. 380 οὐ λιμὸν οὗτος τῶνδ'
ἀπώσε, σὺν θεῶ, Achaeus Eretr. ap. Athen. x. p. 414 D γυμνοὶ γὰρ
ᾤθον φαιδίμους βραχίονας, | ἦβη σφριγώντες. In Thucyd. ii. 84
constanter libri διοθοῦντο.—Infr. (ἐαυτοῦς) ε̄ inter versus sed a
pr. m. hab. S.

Taylor (on p. 380, 27) translates ἐκπώματα προὔπινεν "regio more pocula dono donavit," distinguishing between προπίνειν φιλοτησίας, and προπίνειν ἐκπώματα. I do not think the distinction is clear from this passage, on which it mainly (if not indeed wholly) rests. If ἐκπώματα is governed of προὔπινεν, surely the laws of the language will require ἄλλα τε δὴ, οἶον αἰχ. καὶ τὰ τοιαῦτα to be equally so governed: and vice versa, if ἄλλα τε κ.τ.λ. is to be joined with φιλανθρωπευόμενος, which undoubtedly is the case, then also ἐκπώματα belongs to φιλ. and προὔπινεν is

simply used as φιλοτησίας προπίνειν in the former passage: φιλανθρωπευόμενος... ἄλλα τε... καὶ τελευτῶν ἐκπώματ'... προὔπινεν αὐτοῖς. "Behaving with courtesy and liberality (comp. § 153) as well in other points, as especially in drinking-cups," i. e. "munificently offering many other things, as captives and the like, and especially drinking-cups." For αἰχμάλωτα comp. Schaefer's note. We find αἰχμάλωτα σώματα Lept. p. 480 § 77.—πάντα ταῦτα κ.τ.λ.] "All this they continued to push aside, and were unwilling in any way to throw themselves away."

εἰς τῶν πρέσβων, εἶπεν ὦ ἄνδρες Ἀθηναῖοι λόγον οὐχ
 ὑπὲρ Θηβαίων ἀλλ' ὑπὲρ ἑμῶν ἄξιον εἰρήσθαι. ἔφη
 γὰρ τὸν Φίλιππον ὀρώων μεγαλοψύχως καὶ φιλανθρω-
 πως ἔχοντα πρὸς αὐτοὺς ἠδεσθαι καὶ χαίρειν αὐτοὶ
 μὲν οὖν ὑπάρχειν αὐτῷ φίλοι καὶ ξένοι καὶ ἄνευ τῶν
 δώρων τούτων, εἰς δὲ τὰ τῆς πόλεως πράγματα, ἐν οἷς
 ἦν τότε, τὴν φιλανθρωπίαν αὐτὸν ἠξίουσαν ταύτην προσ-
 θέντα ἄξιόν τι καὶ αὐτοῦ καὶ τῶν Θηβαίων πράξαι,
 καὶ ἔλλην τε τὴν πόλιν οὕτω καὶ σφεῖς ὡμολόγουν
 141 ὑπάρξειν αὐτῷ. καὶ γάρ τοι σκέψασθε τί τοῖς Θη- 154
 βαίοις γέγονεν ἐκ τούτων καὶ τί συμβέβηκε, καὶ
 θεάσασθε ἐπ' αὐτῆς τῆς ἀληθείας ἠλίκον ἐστὶ τὸ μὴ
 πωλεῖν τὰ τῆς πόλεως. πρῶτον μὲν τοίνυν εἰρήνη
 385 γέγονεν αὐτοῖς ποιοῦσι καὶ | ταλαιπωρουμένοις ἡδη

§ 153. λόγον ὄν F. Q. ὄν primus REISK. deletit. Revocatum
 mavult Dobr. coll. Aesch. F. L., § 101 p. 41 St.—275 R. λόγους
 οὓς ἀναγκαῖον ἐστὶ πρὸς ὑμᾶς ῥηθῆναι. Sed aperte alia est ejus loci
 ratio.—καὶ μεγαλοψύχως S. Y. k. A¹. ED. TURIC. DIND. VOEM.
 Si inter μεγαλοψύχως et φιλανθρώπως aliquid discrimen interesset,

praeferram. Vid. not.—Post ἔλλην, τε S. Y. k. s. δὲ F. vulgo δέ.
 —σφᾶς omnes praeter S. σφᾶς rec. S. Utrumque probum: sed
 probior nominativus. [Cobet. Var. Lect. p. 107 “si dicerem
 σφεῖς ex Graecitatis ingenio esse reponendum, multum abest,
 credo, ut hoc probarem omnibus.” Mihi quidem non probavit,
 siquidem Sophocles, qui potuit scribere ὀρώ δὲ δεινὸν ἔργον ἐξειρ-
 γασμένη, maluit ὀρώ δὲ μ' ἔργον δεινὸν ἐξεργασμένην (Trach. 706).
 Plat. Theaet. 207 D εἶτα ἀμνημονεῖς...κατ' ἀρχᾶς σαυτὸν τε καὶ
 τοῖς ἄλλοις δρῶντας αὐτά, ubi Cobet. αὐτός, opinor, reponi ju-
 bebant.]

§ 154. πόλεως S. k. s. A¹. πόλεως πράγματα vulgo. Mox

§ 153. μεγαλοψύχως καὶ φι-
 λανθρώπως] “With courteous
 munificence.” Comp. μεγαλο-
 ψυχότερος p. 414 § 260, and
 μικροψυχίαν (in the opposite
 sense of sordidness, stinginess)
 p. 401 § 213. It is a characteris-
 tic of the μεγαλόψυχος [who
 possesses τὸ ἐν ἐκάστη ἀρετῇ
 μέγα, and cannot exist ἄνευ
 καλοκαγαθίας] to be liberal. A-
 rist. iv. Nic. Ethic. 8=3, 24, 25.

Comp. i. Rhetor. 9, 11 μεγαλο-
 ψυχία δέ, ἀρετὴ μεγάλων ποιητικῆ
 εἰεργετημάτων· μικροψυχία δὲ
 τούναντιον. — αὐτοὶ μὲν οὖν
 ὑπάρχειν κ.τ.λ.] “They were
 (he said) already his friends
 &c.” Observe the natural transi-
 tion from himself to himself
 and colleagues. In the directa
 oratio Philon would have said
 ‘we.’ So also σφεῖς below.

385. § 154. ταλαιπωρουμένοις]

τῷ πολέμῳ καὶ ἤττωμένοις, εἶτα τῶν ἐχθρῶν Φωκέων ἄρδην ὄλεθρος καὶ ὄλων τῶν τειχῶν καὶ τῶν πόλεων ἀναίρεσις. ἄρα καὶ μόνα ταῦτα; οὐ μὰ Δί', ἀλλ' ἔτι πρὸς τούτοις Ὀρχομενός, Κορώνεια, Κορσιαί, τὸ Τιλφωσσαῖον, τῆς τῶν Φωκέων χώρας ὀπόσῃν βούλονται.

155 τοῖς μὲν δὴ Θηβαίοις ταῦτ' ἐκ τῆς εἰρήνης γέγονεν, 142 ὧν οὐδ' ἂν εὐξαιντο δῆπου μείζονα· τοῖς δὲ πρέσβεσι τοῖς τῶν Θηβαίων τί; οὐδὲν πλὴν τὸ τούτων αἰτίους γεγενῆσθαι τῇ πατρίδι· τούτο δὲ καλὸν ᾧ ἄνδρες Ἀθηναῖοι καὶ σεμνὸν εἰς ἀρετῆς λόγον καὶ δόξης, ἣν οὗτοι χρημάτων ἀπέδοντο. ἀντιθῶμεν δῆ, τί τῇ τῶν Ἀθηναίων πόλει γέγονεν ἐκ τῆς εἰρήνης καὶ τί τοῖς

ἀναίρεσις S. DIND. Infr. κορωνια (sic) S. qui § 162 κορωνίαν. Κορσια (sic) S. Κορσιά ED. TURIC. DIND. Κορσία VOEM. Sed Κορσιαί Harpocrat. Diod. Sicul. xvi. 58. Κορσεία Boeotiae πόλισμα nominat Pausan. ix. 24, 5. Aliam Κορσεαί s. Κορσία s. Κόρσιαι (insulam juxta Samum sitam) memorant Steph. Byzant. et Strab. xiv. 943 D. Τιλφώσαιον F. Q. v. -ωσαῖον k. r. s. A¹. -ασαῖον A². Vid. ad § 162.

§ 155. πρέσβεσι (hic et infr. § 159) A². "Varietas haud infrequens. V. not. ad v. 14, ad p. 375, 21. 386, 2. πρέσβεσσ [al. πρεσβεῦσι] recte damnat Lobeckius ad Phrynich. p. 69." SCHAEF.

Comp. de Coron. p. 231 § 19 ὡς δὲ ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι (the speech was spoken after the destruction of Thebes by Alexander) φανεροὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς κ.τ.λ. and Isocrat. Philipp. p. 93 b.—τῆς τῶν Φωκέων χώρας] See § 139. "It is not clear whether this statement which he [Demosthenes] makes in very vague (?) language, is to be taken in a literal sense, or had any foundation." Thirlw. v. 376.

§ 155. εἰς ἀρετῆς λόγον καὶ δόξης] "On the score of merit

and reputation," as Arnold well translates the similar words of Thucyd. iii. 46, though with some appearance of inconsistency he thinks the Scholiast wrong in explaining λόγον by ἀπαρίθμησιν. Schaefer says ἀρετῇ and δόξα are synonyms: i. e. ἀρετῇ is (not virtue but) the meed of virtue, glory, as Thucyd. i. 33 φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετῇν.—οὗτοι "Aeschines and his party," which it would be hardly necessary to remark, if Markland had not erroneously conjectured οὐκ ἀπέδοντο.—ἀντιθῶμεν δῆ] ULPIAN: ταῦτά ἐστιν ἃ λέγει ὁ Αἰσχίνης κακοῆθη ἀντίθετα εἶναι

πρέσβεσι τοῖς τῶν Ἀθηναίων, καὶ θεωρεῖτε εἰ παρα-
 143 πλήσια τῇ πόλει καὶ τούτοις αὐτοῖς. τῇ πόλει μὲν 156
 τοίνυν ἀφεστηκέναι μὲν ἀπάντων καὶ τῶν κτημάτων
 καὶ τῶν συμμάχων, ὁμωμοκέναι δὲ Φιλίππῳ, κἄν
 ἄλλος τις ἦη ποτ' ἐπ' αὐτὰ βουλόμενος σώζειν, ὑμᾶς
 κωλύσειν καὶ τὸν μὲν ὑμῖν βουλόμενον παραδοῦναι
 ἐχθρὸν ἠγγήσεσθαι καὶ πολέμιον, τὸν δὲ ἀπεστερηκότα
 144 σύμμαχον καὶ φίλον. ταῦτα γὰρ ἐστὶν ἃ συνέειπε 157
 μὲν Αἰσχίνης οὔτοςί, ἔγραψε δ' ὁ τοῦτου συνεργὸς
 Φιλοκράτης· καὶ κρατοῦντος ἐμοῦ τὴν προτέραν
 ἡμέραν, καὶ πεπεικότος ὑμᾶς τὸ τῶν συμμάχων δόγμα
 κυρῶσαι καὶ καλέσαι τοὺς πρέσβεις τοὺς τοῦ Φι-
 λίππου, ἐκκρουσας οὔτος εἰς τὴν ὑστεραίαν τὴν
 Φιλοκράτους γνώμην ἐπεισεν ἐλέσθαι, ἐν ᾗ καὶ
 ταῦτα καὶ πολλὰ ἄλλ' ἔτι τούτων δεινότερά ἐστι 158
 145 γεγραμμένα. τῇ μὲν δὴ πόλει ταῦτα | ἐκ τῆς εἰρήνης
 386 γέγονεν, ὧν οὐδ' εὐρεῖν αἰσχίῳ ῥάδιον, τοῖς δὲ πρέσ-
 βεσι τί τοῖς ταῦτα πράξασιν; τὰ μὲν ἄλλα σιωπῶ
 πάνθ', ὅσα ἐωράκαθ' ὑμεῖς, οἰκίας, ξύλα, πυρούς· ἄλλ'
 ἐν τῇ τῶν ἀπολωλότων συμμάχων χώρα κτήματα

§ 156. κωλύειν Y. r. et γρ. Q. Μοχ ἡμῖν F. S. Y. Q. k. r. s.

A¹. B.—ἠγγήσεσθαι Q. O. k. r. s. t. u. v. A¹. ἠγγήσασθαι F.

§ 157. ἐστὶν ἃ S. [“et omnes Codices” Voem.] Hodie cum Editoribus reposui. Olim dedi ἐσθ' ἃ. οἷς συνέειπε DOBR. propter ἣ συνέειπεν § 164. Sed recte se habet vulg.—καὶ μὴ καλέσαι MARKL. καὶ κελεῦσαι SCHAEF. frustra uterque.

§ 158. πρεσβεῦσι O. Vid. ad § 155.—πυρούς, ἀλλ' BEKK. [πυρούς· ἀλλ' BEKK. st.] DIND. VOEM.

ἐν τῷ ἰδίῳ λόγῳ § 4 p. 28 St. = 190 K.

§ 156. τῇ πόλει μὲν τοίνυν] sc. γέγονεν. “To the city then ...” See on § 10. Comp. § 154 followed in § 155 by τοῖς μὲν δὴ Θηβ... τοῖς δὲ πρέσβεσι... as here § 158 τῇ μὲν δὴ πόλει... τοῖς δὲ πρέσβεσι.....

§ 157. τὸ τῶν συμμ. δόγμα]

See § 16.—καλέσαι τοὺς πρέσβεις] “to summon Philip’s ambassadors” to hear the decision to which you had come. So Reiske rightly understands the words. For ἐκκρούσας see § 26.

386. § 158. ὅσα ἐωράκαθ' ὑμεῖς] e.g. Philocrates displaying his Macedonian gold and changing it openly at the banks. See

καὶ γεωργίαι παμπληθεῖς, Φιλοκράτει μὲν τάλαντον
 ἔχουσαι πρόσοδον, τούτῳ δ' Αἰσχίνῃ τριάκοντα μνᾶς.
 159 καίτοι πῶς οὐ δεινὸν ὦ ἄνδρες Ἀθηναῖοι καὶ σχέτλιον 146
 τὰς τῶν ὑμετέρων συμμάχων συμφορὰς προσόδους
 τοῖς πρέσβεσι τοῖς ὑμετέροις γεγενῆσθαι, καὶ τὴν
 αὐτὴν εἰρήνην τῇ μὲν ἐκπεμφάσῃ πόλει τῶν μὲν συμ-
 μάχων ὄλεθρον, τῶν δὲ κτημάτων ἀπόστασιν, ἀντὶ
 δὲ δόξης αἰσχύνῃν γεγενῆσθαι, τῶν δὲ πρέσβειων τοῖς
 κατὰ τῆς πόλεως ταῦτα πράξασι πρόσόδους εὐπορίας
 κτήματα πλούτου ἀντὶ τῶν ἐσχάτων ἀποριῶν εἰρ-
 γάσθαι; ἀλλὰ μὴν ὅτι ταῦτ' ἀληθὴ λέγω κάλει μοι
 τοὺς Ὀλυνθίους μάρτυρας.

§ 159. τῶν συμμάχων ED. TURIC. VOEM. μὲν enim om. S. Vid. not. Μοχ τῶν δὲ πρέσβειων solus S. Ceteri τοῖς δὲ πρέσβεσι. ΜΑΡΤΤΡΕΣ om. S. sed spatio vacuo relicto.

§ 124. — γεωργίαι “farms.” Schaefer compares Pausan. iv. 7. 1. He might have cited 1. Onet. p. 872 § 29, and § 30 ἢ δὲ γεωργία ἐξεσκευάσθη μετὰ τὴν δίκην πλὴν τῶν ἐγγείων (*the farm was stripped of all its stock after the trial, except the fixtures*). So arationes in Latin, e.g. Cicer. ii. Ver. iii. 11. (27). In de Cor. p. 239 § 41 Aeschines is mentioned as κτήματ' ἔχων ἐν τῇ Βοιωτίᾳ καὶ γεωργῶν τὰ ἐκείνων (those of the Phocians and Thebans before mentioned).

§ 159. τὴν αὐτὴν εἰρήνην κ.τ.λ.] Observe τῇ μὲν...τῶν μὲν...τῶν δὲ...τῶν δέ: where the intermediate words τῶν μὲν...τῶν δὲ correspond, as also the extreme words τῇ μὲν...τῶν δέ. This sentence might rather come under Aristotle's censure μήτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀνάγκαίου (iii. Rhet. 5, 2) than Thucyd. i. 32, especially as there πρῶτον, μάλιστα μὲν contain nothing offensive

to the ear, and μάλιστα μὲν, εἰ δὲ μὴ so naturally correspond. I think μὲν can hardly be omitted before συμμάχων without the omission also of δὲ...δὲ (in which case the former part of the clause would exactly balance the latter; but for that reason would naturally be avoided by a Greek author) and I am sure it ought not to be omitted on the authority of one MS.—τοὺς Ὀλυνθίους] Critics have wondered why the Ὀlynthians particularly are summoned as witnesses: and not the Phocians. Schaefer answers: “Phocensium quidem, qui abessent, testimonio uti non potuit.” I am not sure that I understand his meaning: numerous bodies of the Phocians were present at Athens: as is evident from § 91 foll. Some Ὀlynthians, whose road to Athens lay through Phocis, might have recently passed through the country, and would be independent witnesses.

ΜΑΡΤΥΡΕΣ.

147 Οὐ τοίνυν θαυμάσαιμ' ἂν εἰ καὶ τοιοῦτό τι τολ- 160
 μήσει λέγειν, ὡς οὐκ ἦν καλὴ οὐδ' οἶαν ἡξίουν ἐγὼ τὴν
 εἰρήνην ποιήσασθαι κακῶς τῷ πολέμῳ τῶν στρατηγῶν
 κεκρημένων. ἂν δὲ ταῦτα λέγη, πρὸς θεῶν ἐρωτήσατ'
 αὐτὸν μεμνημένοι, πότερον ἐξ ἐτέρας τινὸς ὄχετο
 πρεσβεύων πόλεως ἢ ταύτης αὐτῆς. εἰ μὲν γὰρ ἐξ
 ἐτέρας, ἦν κεκρατηκέσαι τε τῷ πολέμῳ φήσει καὶ χρη-
 στοὺς ἔχειν τοὺς στρατηγούς, εἰκότως χρήματ' εἴληφεν
 εἰ δ' ἐκ ταύτης αὐτῆς, τίνος ἔνεκα, ἐφ' οἷς ἢ πέμψασα 161
 πόλις τῶν ἑαυτῆς ἀπέστη, ἐπὶ τούτοις οὗτος δῶρα
 387 προσλαβὼν φαίνεται; | τῶν γὰρ αὐτῶν ἔδει τὴν τε

§ 160. οὐκ ἦν καλὴ F. S. Y. Q. t. u. et pr. O. v. et vett. Edd. Hodie revocavi. Idem fecit VOEM. Vid. not.—ταύτης τῆς αὐτῆς S. Y. O. t. u. v. ED. TURIC. Vid. § 161. Μοχ τοὺς (ante στρατηγούς) om. S. Y. Q. k. r. s. A¹. ED. TURIC. DIND. εἴληφεν ἂν MARKL. contra linguam et invito sensu. Vid. not. Obiter noto de Coron. p. 251 § 79 ubi omnes libri γέγραφε aliquot abhinc annis γ' ἔγραφεν emendavi. Nunc edidit VOEM.

§ 161. τῆς αὐτῆς S. Y. et γρ. F. ED. TURIC. VOEM. Utrobique et hic et § 160 paene reposueram τῆς αὐτῆς. Ibi ταύτης τῆς αὐτῆς vix opinor scripturum fuisse Oratorem. Vid. § 279. Μοχ τῶν αὐτῆς S. DIND. VOEM. BEKK. st. — δωρεὰς S. k. s. δ^m. A¹.

§ 160. ὡς οὐκ ἦν καλὴ κ.τ.λ.] “That there was no honourable peace for us to make, nor on such terms as I required us to make the peace, seeing that the generals had so shamefully conducted the war,” i.e. οὐκ ἦν καλὴ εἰρήνη ποιήσασθαι as Thucyd. iv. 21 τὰς μὲν σπονδὰς ...ἦδη σφίσι ἐνόμιζον ἐτοίμους εἶναι ὅποταν βούλωνται ποιεῖσθαι (for I do not think ἐτοίμους an obstacle), vi. 22 πολλὴ γὰρ οὕσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, vii. 71 ἦν...πάντα ὁμοῦ ἀκοῦσαι, ὄλοφυρμός, βοή, κ.τ.λ. Our idiom “a house to let,” and the like, holds in Greek also. Besides καλὴ would natu-

rally be corrupted into καλὴν, not however καλὴν into καλή. — εἰκότως χρήματ' εἴληφεν] “With good and sufficient reason he has received Philip's money.” Had Philip been conquered, he would naturally have purchased the protection of an Orator who would have the opportunity of interposing between him and his fellow-citizens. Markland's conjecture εἴληφεν ἂν involves not only a solecism, but a wrong sense. For “he would have received the money” (εἴληφει ἂν) implies “but he has not received the money.” But Demosthenes states broadly that Aeschines has received it.

πέμψασαν πόλιν τυγχάνειν καὶ τοὺς ἐκ ταύτης πρέσ-
 162 βεις, εἴπερ τι τῶν δικαίων ἐγίγνετο. ἔτι τοίνυν κακείνο 148
 σκέψασθε, ὦ ἄνδρες Ἀθηναῖοι. πότερ' οἴεσθε πλεόν
 Φωκέας Θηβαίων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πο-
 λέμῳ; ἐγὼ μὲν γὰρ εὖ οἶδ' ὅτι Φωκεῖς Θηβαίων.
 εἶχόν γε Ὀρχομενὸν καὶ Κορώνειαν καὶ τὸ Τιλφωσ-
 σαῖον, καὶ τοὺς ἐν Νέωσιν ἀπειλήφασαν αὐτῶν, καὶ

ED. TURIC. DIND. VOEM. BEKK. st. Sed δῶρα a m. sec. habet margo S. et verissime (me quidem iudice) Butt. Ind. Mid. δωρεὰ "honorificum semper vocabulum." Post ἐγίγνετο addunt νῦν δὲ ἢ μὲν πόλις τῶν αὐτῆς ἀφέστηκεν, οὗτος δὲ χρήματα εἴληφεν A¹. k. r. s. REISK. Jam ULPRIANUS legerat: ἐν τινὶ βίβλῳ γέγραπται ταῦτα μετὰ τὸ ἐγίγνετο. νῦν δὲ.....εἴληφεν. ἀλλ' οὐχ ἡγοῦμαι γνήσια εἶναι Δημοσθένους. om. S. Y. O. t. u. v. Editores. "Haud facilis optio (ait SCHAEF.). Ut enim versum, si absit, nemo quisquam requirat, tamen Orator quae imprimis urget elocutionis schemata varians iterare solet."

§ 162. δικασταὶ (pro Ἀθηναῖοι) S. Y. et γρ. F. ED. TURIC. DIND. VOEM. BEKK. st.—εἶχον μὲν γὰρ F. A². μὲν γε k. r. A¹. γὰρ Y. Q. O. t. u. v. et vulg. ante REISK. (qui μὲν γάρ). γε S.—Τιλφῶσαιον F. S. Q. B. Τιλφωσαῖον k. r. s. A¹. Τιλφίσαιον A². Eadem diversitas supr. § 154.—ἐννεωσίνας r. ἐννεώσινας k. ^{em}. η^m. ἐννεωσιν (sic) B. ἐννεωσίνας εἰλήφασαν pr. A¹. Ceterum Νέων et Νέωνες aequae usurpantur quemadmodum Πλάταια et Πλαταιαί. Herod. VIII. 32 κατὰ Νέωνα πόλιν, et 33. Paus. x. 2, 4, x. 32, 9, bis singularem formam praebet Νεῶνα (sic Bekk.) at idem x. 3, 2 Νεῶνας. Harpocr. Νεῶσι (sic): Δημοσθένης κατ' Αἰσχίνου. πόλις ἐστὶν ἐν τῇ Φωκίᾳ, ἣν Ἡρόδοτος μὲν ἐν δγδόῃ Νεῶνα (sic) ὀνομάζει, Ἀνδροτίων [discipulus Isocratis, contra quem extat Nostri Oratio, uti diserte ostendit Auct. Vit. Isocrat. p. xi. 8 Dind.] δ' ἐν ἑκτῇ Ἀθθίδος Νεῶνας. Eadem fere Suidas et Photius (Phot. Νέωσι, Νεῶνα, sed Νεῶνας). Νέων Steph. Byz. Νεῶνα Strab. ix. 670 C.

387. § 162. τοὺς ἐν Νέωσιν...]
 Reiske gives two translations, according as αὐτῶν or αὐτῶν is the reading: "Phocenses partem copiarum Thebanarum (αὐτῶν) apud Neonas interceperant, absciderant, circumvallaverant:" or "Phocenses juvenes suos (αὐτῶν) recuperaverant, quos Thebani apud Neonas interceperant." It is strange that he prefers the latter. I cannot believe that ἀπειλήφασαν in such

a context could have the sense of recuperaverant. Transl. "And that body of the Thebans at Neon they had shut within the walls." Harpocrat. Τιλφῶσσαιον (sic): Δημοσθένης κατ' Αἰσχίνου. ὄρος ἐστὶ μικρὸν ἀπέχον τῆς λίμνης τῆς Κωπαίδος ὡς Θεόπομπος ἐν τοῖς Φιλιππικοῖς. Steph. Byz. Τιλφωσσαῖον (sic): χωρίον Θεσσαλίας. Pausan. ix. 33. 1 τὸ ὄρος τὸ Τιλφούσιον (sic) and Strab. ix. p. 630 A calls the town

ἔβδομήκοντα καὶ διακοσίους ἀπεκτόνεσαν ἐπὶ τῷ
 Ἡδυλείῳ, καὶ τρόπαιον εἰστήκει, καὶ ἵπποκράτου,
 149 καὶ κακῶν Ἰλιάς περιειστήκει Θηβαίους. ὑμῖν δὲ 163
 τοιοῦτο μὲν οὐδὲν οὐτ' ἦν μήτε γένοιτο τοῦ λοιποῦ,
 τοῦτο δ' ἦν τὸ δεινότατον τοῦ πρὸς Φίλιππον πολέμου
 οὐκ ἐδύνασθε κακῶς ἡλίκα ἐβούλεσθε ποιεῖν ἐκείνοι.
 τοῦ δὲ μὴ πάσχειν αὐτοὶ πᾶσαν ἄδειαν ἤγετε. τί ποτ'
 οὖν ἐκ τῆς αὐτῆς εἰρήνης τοῖς μὲν Θηβαίοις, τοῖς το-
 σοῦτο κρατουμένοις τῷ πολέμῳ, καὶ τὰ ἑαυτῶν κομί-
 σασθαι καὶ τὰ τῶν ἐχθρῶν προσλαβεῖν γέγονε, τοῖς δ'
 Ἀθηναίοις ὑμῖν, καὶ ἂ τῷ πολέμῳ διεσώζετο, ταῦτ' ἐπὶ
 τῆς εἰρήνης ἀπολωλέκεναι; ὅτι τὰ κείνων μὲν οὐκ ἀπέ-

§ 163. ὑμῖν δὲ..... τοῦ λοιποῦ cit. An. Bekk. p. 147, 18. τοιοῦτον Q. k. r. s. et An. Be. μηδὲ An. Be. ἐδύνασθε et ἡλίκα S. Hodie utrumque recepi. Vid. Cobet. Var. Lect. p. 234. ἡλίκα' VOEM. Pauci ἐγγέγονε. DOBR. frustra ἐκγέγονε. Mox (ante Ἀθηναίους) δ' a m. quarta habet S.—Verba uncinis inclusa habent omnes libri et ὙΛΡΙΑΝ. qui “mire aestuat (ait TAYLOR.) in sordibus hujus κακοῦ κόμματος expurgandis.” Delent Ed. TURIC. DIND. BEKK. st. qui olim uncinis incluserat. Lacunae signa post πολέμῳ ponit VOEM. Nisi spuria sunt, aliquid excidit: nam sequitur nihil

Τιφλούσιον, p. 630 B the *μουνηταιν* Τιφλώσσιον.—καὶ τρόπαιον εἰστήκει “and a trophy had been erected and was there standing.” Observe the sudden change from, and as sudden return to, the leading subject.—κακῶν Ἰλιάς] “An Iliad of woes.” Probably Demosthenes first used this proverb. Bekk. Anecd. 43, 31 Ἰλιάς κακῶν: ἐπὶ μεγάλων συμφορῶν ὁ λόγος τίθεται. Zenob. Cent. iv. 43 Ἰλιάς κακῶν: ἀπὸ παροιμίας τοῦτο ἐλέγγοτο ἐπὶ τῶν μεγάλων κακῶν παρόσον ἐν Ἰλίῳ μυρία κακὰ συνέβη γενέσθαι. See Schott. who cites Plut. de Conj. Praec. T. II. p. 140 F φιλόπλοτος ἢ Ἐλένη, φιλήδονος ὁ Πάρις· φρόνιμος ὁ Ὀδυσσεύς, σώφρων ἢ Πηνελόπη· διὰ τοῦτο μακάριος ὁ γάμος ὁ

τούτων καὶ ζηλωτός· ὁ δὲ ἐκείνων, Ἰλιάδα κακῶν Ἐλλησι καὶ βαρβάροις ἐποίησεν· and Cicer. VIII. ad Attic. 11 Tanta malorum impendet Ἰλιάς. Add Ovid. II. Epist. ex Pont. VII. 34 *Ilias* est fatis longa futura meis. ὙΛΡΙΑΝ: φησὶ δὲ ὁ Γενέθλιος ὅτι ἐνήλλακται ἢ πτώσις· ἔδει γὰρ εἰπεῖν Ἰλιάδος κακά. Genethlius (who lived at the end of the 3rd century) ought to have known better.

§ 163. οὐτ' ἦν μήτε γένοιτο] “You had not, and God forbid you should have.” Comp. de Cherson. p. 106 § 68 οὐτ' εἰμι μήτε γενοίμην, Soph. Antig. 686 οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν, and Trachin. 582, 3.—τῷ πολέμῳ..... ἐπὶ τῆς εἰρήνης] Comp. § 107.

δουθ' οἱ πρέσβεις, τὰ δ' ὑμέτερα οὔτοι πεπράκασιν.
[ἀλλὰ νῆ Δία τοὺς συμμάχους ἀπειρηκέναι φησὶ τῷ
πολέμῳ.] ὅτι γὰρ ταῦθ' οὔτω πέπρακται, καὶ ἐκ τῶν
ἐπιλοίπων ἔτι μᾶλλον εἴσεσθε.

64 Ἐπειδὴ γὰρ ἡ μὲν εἰρήνη τέλος εἶχεν αὕτη ἢ τοῦ 150
Φιλοκράτους, ἣ συνεῖπεν οὗτος, οἱ δὲ πρέσβεις ἀπήρ-
κεσαν οἱ τοῦ Φιλίππου | λαβόντες τοὺς ὄρκους (καὶ 388
μέχρι τούτου γε οὐδὲν ἀνήκεστος ἦν τῶν πεπραγμένων,
ἀλλ' αἰσχροῦ μὲν ἡ εἰρήνη καὶ ἀναξία τῆς πόλεως, ἀντὶ
δὲ τούτων δὴ τὰ θαυμάσια ἀγαθὰ ἡμῖν ἔμελλεν ἔσε-
165 σθαι), ἠξίου ὑμᾶς ἐγὼ καὶ τούτοις ἔλεγον πλεῖν τὴν
ταχίστην ἐφ' Ἑλλησπόντου καὶ μὴ προέσθαι μῆδ'
ἐᾶσαι κατασχεῖν Φίλιππον μῆδὲν ἐν τῷ μεταξὺ χρόνῳ
τῶν ἐκεῖ χωρίων. ἦδειν γὰρ ἀκριβῶς ὅτι πάνθ', ὅσ' ἂν 151

quod objectionem refutet.—φησὶ F. Q. O. k. t. u. v. A¹. A². et
corr. s. φησὶ B. φήσει BEKK. VOEM. Vid. ad § 130.

§ 164. ἀπήρκεσαν BEKK. [et st.] DIND.—ἔμελλεν S. Edi-
tores.

§ 165. ἡμᾶς Q. ED. TURIC. τὴν ἐφ' Ἑλλ. F. Q. quae Herodotea
non Attica locutio.—τῶν ἐκεῖ τι F. Y. Q. O. r. t. u. v. “Jure
delevit Bekker. Tanta enim intercapedine τι α μῆδὲν nusquam

§ 164. ἡ εἰρήνη τέλος εἶχεν
“The peace was concluded:
the negotiations respecting the
peace were ended.” τέλος εἶχε
in a somewhat different appli-
cation (*came to an end*) § 137.

388, § 164. ἀντὶ δὲ τούτων
κ.τ.λ.] “But as a set-off to this
(*in lieu of this*: ἀντί· see § 102)
forsooth those wonderful ad-
vantages were to accrue to us.”

§ 165. ἠξίου ὑμᾶς ἐγὼ] “I
called upon you (and told them)
to sail as soon as possible.”
ἠξίου ὑμᾶς πλεῖν is very natu-
ral (i.e. by your ambassadors),
and would have caused no diffi-
culty if it were not for the
parenthetical insertion of καὶ
τούτοις ἔλεγον. But ἠξίου ἡμᾶς

πλεῖν, καὶ τούτοις ἔλεγον πλεῖν,
is certainly “*constructio sca-
bra*,” as Schaefer rightly calls
it.—κατασχεῖν] “to establish
himself in the possession of.”
The tense implies “to get pos-
session,” the word “to retain
possession.” For κατέχειν (*ob-
tinere*) opposed to κρατεῖν, or
κατεργάζεσθαι (*occupare*), see
Thueyd. vi. 11 καίτοι τοὺς μὲν
κατεργασάμενοι κἂν κατά-
σχοιμεν τῶν δὲ εἰ καὶ κρατήσαι-
μεν, διὰ πολλοῦ γε καὶ πολλῶν
όντων χαλεπῶς ἂν ἄρχειν (*to re-
tain our sway over them*) δυναί-
μεθα· ἀνόητον δ' ἐπὶ τοιοῦτους
λέναι, ἂν κρατήσαστε μὴ κατα-
σχήσει τις κ.τ.λ. Cp. § οὔτε
ῥάδιά ἐστι κατασχεῖν ἐφ' ἂ

ἐκ πολέμου γιγνομένης εἰρήνης προεθῆ, ταῦτα τοῖς ἀμελήσασιν ἀπόλλυται· οὐδεὶς γὰρ πρόποθ' ὑπὲρ τῶν ὅλων πεισθεὶς εἰρήνην ἄγειν ὑπὲρ τῶν ἐγκαταλειφθέντων ἐξ ἀρχῆς ἠθέλησε πολεμεῖν, ἀλλὰ ταῦθ' οἱ προλαβόντες ἔχουσι. χωρὶς δὲ τούτων δυοῖν χρησίμοι οὐ 16
 διαμαρτήσεσθαι τὴν πόλιν ἡγούμενην πλευσάντων ἡμῶν· ἢ γὰρ παρόντων καὶ κατὰ τὸ ψήφισμ' αὐτὸν ἐξορκωσάντων, ἃ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἢ μὴ ποιοῦντος ταῦτα ἀπαγγελεῖν
 152 ἡμᾶς εὐθέως δεῦρο, ὥστ' ἐν ἐκείνοις τοῖς πόρρω καὶ ἐλάττωσι τὴν πλεονεξίαν καὶ τὴν ἀπιστίαν ἰδόντας

dirimitur" SCHAEF. De quo tamen nonnihil dubito.—μελλήσασιν k. r. s. A¹. A². Harl. Edidit REISK.

§ 166. ἀπαγγέλλειν omnes libri. ἀπαγγελεῖν Marg. Lutet. et "MSS." ait TAYLOR. Primus reposuit REISK. et post eum omnes praeter Voem.—εἰδόντας (pro ἰδόντας) F. Q. O. t. u. v. Cf. § 151.

ὄρησθε, 39 ἀδύνατα...κατασχέειν (to get and keep).—οὐδεὶς γὰρ πρόποθ' κ.τ.λ.] "For no one up to this day having been induced to enter into peace for the general interests ever was willing to go to war afresh upon matters which had been neglected." ἐγκαταλειφθέντων nearly equivalent to προεθέντων.

§ 166. Compare Thucyd. i. 33 μηδὲ δυοῖν φθάσαι ἀμαρτῶσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, where Goeller compares Soph. Electr. 1312 [1320] οὐκ ἂν δυοῖν ἡμαρτον· ἢ γὰρ ἂν καλῶς | ἔσωσ' ἔμαντήν, ἢ καλῶς ἀπωλόμην, and (after Dindorf) Andocid. de Myster. § 20 p. 4 St. = 11 R. ἐν ᾧ δυοῖν τοῖν μεγίστοις κακοῖν οὐκ ἦν αὐτῷ ἀμαρτεῖν· ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μνηῦσαι κατ' ἐκείνου ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτεῖναι. Dindorf (Praef. Dem. p. viii.) adds from Isocrat. Busir. p.

229 D καίτοι κατὰ τὸν σὸν λόγον δυοῖν τοῖν αἰσχίστοις οὐ διαμαρτάνουσι· εἰ μὲν γὰρ μηδὲν δεόνται χρηστοῦς αὐτοὺς εἶναι, χείρους εἰσὶ τῶν ἀνθρώπων τὴν διάνοιαν, εἰ δὲ βούλονται μὲν, ἀποροῦσι δ' ὅπως ποιήσωσιν, ἐλάττω τῶν σοφιστῶν τὴν δύναμιν ἔχουσι. In all these passages earlier scholars wished to insert ἐνός or θατέρον (even Bekk. in the passage from Andocides), but the veteran Hermann, de Ellipsis. et Pleon. p. 141, saw the right explanation, and the Interpreters on Thucydides have made it fully clear. In an affirmative sentence we must say "to fail in one of two things," but in a negative "not to fail in both things" obviously implies "to succeed in one or the other." Hermann (on Electr. ubi supr.) was over hasty in saying "Adidit θατέρον Andocides de Redit. § 7 p. 20 St. = 78 R." θατέρον could not be omitted there, the

ὑμᾶς περὶ τῶνδε τῶν ἐγγύς καὶ μειζόνων, λέγω δὲ
 57 Φωκέων καὶ Πυλῶν, οὐ προήσεσθαι· μὴ προλαβόντος
 δ' ἐκείνου ταῦτα μηδ' ὑμῶν ἐξαπατηθέντων ἅπαντ' ἐν
 ἀσφαλεῖ τὰ πράγμαθ' ὑμῖν ἔσεσθαι, καὶ παρ' ἐκόντος
 ὑπάρξειν αὐτοῦ τὰ δίκαια. καὶ ταῦτ' εἰκότως οὕτως 153
 ὑπελάμβανον ἔξαι. εἰ γὰρ ἦσαν, ὡς ἦσαν τότε,
 Φωκεῖς σῶοι καὶ Πύλας εἶχον, ἐκεῖνος μὲν οὐδὲν
 ἂν | ὑμῖν εἶχεν ἀνατείνασθαι φοβερὸν, δι' ὃ τῶν δι- 389
 58 καίων ἂν τι παρῆιδετε· οὔτε γὰρ κατὰ γῆν παρελθὼν
 οὔτε ναυσὶ κρατήσας εἰς τὴν Ἀττικὴν ἤξειν ἔμελλεν,
 ὑμεῖς δ' ἐκείνου παραχρῆμα, εἰ μὴ τὰ δίκαια ποιοίη,
 κλείσειν τὰ ἐμπόρια, καὶ χρημάτων τ' ἐν σπάνει καὶ
 τῶν ἄλλων ἐν πολιορκίᾳ πάλιν αὐτὸν καταστήσειν,
 ὥστ' ἐκεῖνος ὁ δουλεύσων ἔμελλεν ἔσεσθαι τοῖς ἀπὸ

Μοχ καὶ τῶν μειζόνων F. Q. O. r. u. v. Sed τῶν ἐγγύς καὶ μειζόνων
 respondentia ad τοῖς πόρρω καὶ ἐλάττωσι, ad eadem pertinent.

§ 167. ἐπανατείνασθαι γρ. F. S. Q.

§ 168. ποιοὶ sine accentu pr. S. η antiqu. add. ποιοὶ ED. TURIC.
 BEKK. st.—δουλεύων A¹. k. s. DIND.—ἔσεσθαι ἔμελλεν Q. O. t. u. v.
 ἐμελλεν om. pr. S. ED. TURIC. VOEM. Sane potuit suppleri e
 praegressis, nam si ὥστε ἔσεσθαι jungas, syntaxis postulat ἐκείνον
 τὸν δουλεύσαντα, quod Voemelium monitum volo.

sentence being affirmative.—
 ὥστ'.....οὐ προήσεσθαι] “So
 that you in those remote and
 less-important places observing
 Philip's over-reaching spirit
 and faithlessness [and drawing
 inferences from it] respecting
 those which were near and of
 more vital interest..... would
 not neglect them.” In the di-
 rect. orat. the Orator would
 have said ὥστε οὐ προήσεσθε.
 See App. B.

389. § 167. ἀνατείνασθαι] The
 metaphor is probably from
 brandishing armour in a menac-
 ing manner, as in Thucyd. v. 17
 παρασκευὴ προεπανεσείσθη ἀπὸ
 τῶν Λακεδαιμονίων. Cp. IV. 126.

ἡ διὰ κενῆς ἐπανάσεισις τῶν ὀ-
 πλων, and perhaps also vi. 86
 οὐκ ἄλλον τινὰ προσείοντες
 φόβον (though some on that
 passage have adopted Ruhn-
 ken's view: “alluring us [lead-
 ing us on] by no other fear.”
 See his most elegant note on
 Timaei Lexic. under θαλλός).

§ 168. καὶ χρημάτων.....κα-
 ταστήσειν] “And would again
 reduce him to a dearth of money,
 and touching all other points to
 a perfect blockade.” See the
 passages quoted below, § 362,
 and compare the condition of
 Russia when shut within the
 Baltic and Black Sea during
 the Crimean war.

154 τῆς εἰρήνης λυσιτελοῦσιν, οὐχ ὑμεῖς. καὶ ταῦθ' ὅτι 10
 οὐκ ἐπὶ τοῖς συμβεβηκόσι νυνὶ πλάττομαι καὶ προσ-
 ποιοῦμαι, ἀλλὰ τίτ' εὐθὺς ἐγνώκειν καὶ προεωρώμην
 ὑπὲρ ὑμῶν καὶ τούτοις ἔλεγον, ἐκείθεν εἴσεσθε. ἐπειδὴ
 γὰρ ἐκκλησία μὲν οὐκέτ' ἦν ὑπόλοιπος οὐδεμία διὰ τὸ
 προκατακεχρησθαι, οὔτοι δ' οὐκ ἀπήεσαν ἀλλ' αὐτοῦ 11
 διέτριβον, γράφω ψήφισμα βουλευῶν, τὴν βουλήν
 ποιήσαντος τοῦ δήμου κυρίαν, ἀπιέναι τοὺς πρέσβεις
 τὴν ταχίστην, τὸν δὲ στρατηγὸν Πρόξενον κομίζειν
 αὐτοὺς ἐπὶ τοὺς τόπους ἐν οἷς ἂν ὄντα Φίλιππον πυν-
 θάνηται, γράψας ὥσπερ νῦν λέγω τοῖς ῥήμασιν οὕτως
 ἀντικρυς. Καί μοι λέγε τοῦτο τὸ ψήφισμα λαβών.

ΨΗΦΙΣΜΑ.

155 Ἐνθένδε μὲν τοίνυν αὐτοὺς ἐξήγαγον οὕτως ἄκου- 17
 τας, ὡς καθαρῶς οἷς μετὰ ταῦτ' ἐποίουν εἴσεσθε' ἐπειδὴ

§ 169. νῦν (pro νυνὶ) S. Y. r. ED. TURIC. DIND. VOEM. BEKK. st. Μοχ οὐκέτι ὑπόλοιπος S. ED. TURIC. ["ἦν non omisit hic Codex trium testium fide," ait VOEM.]—Infr. οἷσπερ.....τοῖς ῥήμασιν αὐτοῖς Lamb. in var. lect. p. 794. "Malim, ὥσπερ νῦν λέγω αὐτοῖς ῥήμασιν, ἂν. οὐ." DOBR. Nollem edita: nam αὐτοῖς ῥήμασιν nihil aliud significat quam una cum verbis, quod et ipse Vir Doctissimus pulchre noverat [Vid. Aristophanic. p. (60) et (123)] et h. l. satis inepte dicitur.

§ 171. ἀκούοντος pauci libri, sollenni confusione. Vid. e.g. Soph. Oed. Col. 172. Μοχ ἐπειδὴ γὰρ SCHAEF. Sed quid habebit

§ 169. προσποιοῦμαι] "lay claim to, arrogate to myself any credit for my foresight," see § 51.—διὰ τὸ προκατακεχρησθαι] "because you had previously used them all up," a translation more literal than elegant. It is immaterial whether προκατακεχρησθαι is passive (as κατακεχρησθαι Isocr. Panegy. p. 55 d) or middle.

§ 170. γράψας..... ἀντικρυς] "Having written it down, as I now state it, expressly in the

words." For οὕτως ἀντικρυς see § 40.

§ 171. οὕτως ἄκουτας] "Full sore against their will" TAYLOR. See § 170, and on § 40. What advantage we gain in the punctuation of BEKK. st. and VOEM. (οὕτως, ἄκουτας) I do not see. — καθαρῶς] "clearly." § 298, Zenoth. p. 888 § 21, Eubul. p. 1320 § 67, [Philip.] Epistol. § 1 δηλώσαι καθαρῶς. (So Reisk. edited in de Coron. p. 271 § 131, but the preponder-

δὲ ἀφικόμεθ' εἰς Ὀρεὸν καὶ συνεμίξαμεν τῷ Προξένῳ,
 ἀμελήσαντες οὗτοι τοῦ πλεῖν καὶ τὰ προστεταγμένα
 πράττειν ἐπορεύοντο κύκλῳ, καὶ πρὶν εἰς Μακεδονίαν
 ἔλθειν τρεῖς καὶ εἴκοσιν ἡμέρας ἀνηλώσαμεν, τὰς δὲ
 ἄλλας πάσας καθήμεθ' ἐν Πέλλῃ, πρὶν Φίλιππον 390
 ἔλθειν, σὺν αἷς ἐπορεύθημεν ὁμοῦ πεντήκονθ' ὄλας.
 172 ἐν δὲ τούτῳ Δορίσκου, Θράκην, τὰ ἐπὶ Τειχῶν, Ἱερὸν 156
 ὄρος, πάντα τὰ πράγματα ἐν εἰρήνῃ καὶ σπονδαῖς ἦρει
 καὶ διωκείθ' ὁ Φίλιππος, πολλὰ λέγοντος ἐμοῦ καὶ

μὲν quod sibi respondeat? Infr. συνεμίξαμεν pr. S.—ἀνηλώσαμεν^a
 F. t. u. ἀναλώσαμεν^η O. πάσας S. k. s. A¹. ἀπάσας vulgo.

ance of MSS. is in favour of φανερώς.) Arist. i. Rhet. 2, 11
 νῦν δὲ περὶ αὐτῶν τούτων μᾶλλον
 διορίσωμεν καθαρῶς. If the state-
 ment of Aeschines is to be de-
 pended upon, the Sacred Moun-
 tain was taken on Elapheb. 25th,
 and the embassy did not leave
 Athens till Munychion 3rd,
 several days after the fall of
 Cersobleptes, p. 40 St.=267—
 269 R. He “admits the waste
 of time, but pleads that the
 order of the council did not
 direct them to go to Thrace
 [p. 41 St.=272 R.]. This cer-
 tainly looks like a paltry eva-
 sion: for they were ordered to
 seek Philip wherever he might
 be found [below, § 170 ἐπὶ τοῦς
 τόπους ἐν οἷς ἂν ὄντα Φίλιππον
 πυνθάνηται. De Coron. p. 233
 § 25, p. 234 § 27] and the length
 of the interval seems to confirm
 the statement of Demosthenes
 as to the consequences of their
 neglect, or at least to render
 it probable that everything was
 not lost in Thrace before they
 set out from Athens.” Thirlw.
 v. 358. See however Boehnecke
 Forschung. p. 401, n. 2.—τοῦ

πλεῖν ἐπορεύοντο κύκλῳ]
 “They neglected to go by sea,
 but took a circuitous route by
 land,” “took a tour round-
 about.” The ordinary correla-
 tive to πλεῖν is βαδίζειν, e.g.
 p. 392 § 181. Thucyd. i. 107
 similarly opposes περαιουσθαι το
 πορεύεσθαι. With πορεύεσθαι
 in this opposition, πεζῆ is usu-
 ally inserted, as Thuc. i. 26.—
 καθήμεθ'] “We were loitering,
 dawdling, sitting down idly,
 doing nothing.” καθήμενοι)(
 ἐπειγόμενοι p. 393 § 182.

390. § 171. σὺν αἷς...ὁμοῦ...]
 ὁμοῦ (which in Attic writers is
 found as a synonym of ἐγγύς.
 Soph. Antigon. 1180, Aristoph.
 Equit. 245, Pax 513, below,
 § 278) when joined with nume-
 rals has the sense of *circiter*,
about: and is frequently so used
 in the Orators. Sophocl. Tra-
 chin. 761 τὰ πάνθ' ὁμοῦ | ἑκατὸν
 προσῆγε συμμιγῆ βοσκήματα
 where this sense of ὁμοῦ, de-
 termined by ἑκατὸν and τὰ πάν-
 τα, has not been noticed.

§ 172. τὰ ἐπὶ Τειχῶν] A par-
 ticular district in Thrace called
 below τὰ Τείχη p. 397 § 200.

θρυλοῦντος αἰεί, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπρακότας αὐτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλομένον. ὁ δὲ τούτοις ἀντιλέγων φανερώς καὶ ἅπασιν 173 ἐναντιούμενος οἷς ἔλεγον μὲν ἐγὼ ἐψήφιστο δὲ ὑφ' ὑμῶν, οὗτος ἦν. εἰ δὲ καὶ πᾶσιν ἤρεσκε ταῦτα τοῖς ἄλλοις πρέσβεσιν, αὐτίκα εἴσεσθε' ἐγὼ μὲν γὰρ οὐδέν πω λέγω περὶ οὐδενὸς οὐδ' αἰτιῶμαι, οὐδ' ἀναγκασθέντ'

§ 172. θρυλοῦντος S. Y. Q. k. γ. A¹. θρυλλοῦντος vulgo. ἂν (ante τοὺς πεπρακότας) om. k. r. s. A¹. A². Omissum mavult SCHAEFER. Equidem malim cum MARKLANDO ἂν ante ἀγνοοῦντας (quod facile potuit excidere) additum. Vid. not.

§ 173. τὰ (ante πεπραγμένα) om. O. probante SCHAEFERO. Frustra.—Infr. αὐτὸ nonnisi S. Vulg. ante BEKKER. αὐτά.

—διωκεῖθ'] "Settling and arranging matters for his own interests and according to his own will and pleasure." The word may possibly imply a *secret-underhand mode of proceeding* and *collusion* with the Athenian envoys, as Leoch. p. 1092 § 38 οὕτως ἀδίκους πλεονεξίας διοικούμενον, and ὁ δὲ μετὰ ταῦτα διοικεῖται, § 40 and Auct. Theocrin. p. 1327 § 19 διοικησαμένον πρὸς Κτησικλέα. —θρυλοῦντος] "Constantly talking about it." SCHAEF.: "Indicat hoc vocabulum Demosthenes de re identidem fabulatum esse." —τὸ μὲν πρῶτον κ.τ.λ.] "in the first instance as one would do (ὡς ἂν) when delivering one's opinion as a mere ordinary topic of conversation, then as one would do when instructing persons that were ignorant, lastly, as one would do to men that had sold themselves, &c." Schaefer thinks ἂν should not be added to the second clause, and should be omitted in the third. His

note is: "Primum enim Demosthenes simulabat se *εἰς κοινὸν γνώμην ἀποφαίνεσθαι*, quamvis probe nosset collegarum fraudem: quapropter recte ponitur ὡς ἂν.....ἀποφαινομένου. Postea, cum nihil proficeret, serio (?) ὡς ἀγνοοῦντας ἐδίδασκεν: ut inepte addatur ἂν. Postremo increpabat ut proditores: ut in hoc membro, libris non nolentibus, deleri oporteat ἂν." But one can hardly conceive that Demosthenes really thought his colleagues were acting from ignorance: and however that may be, that ἂν is not added *inepte* in any one of these clauses is clearly shewn from Mid. p. 519 § 14 καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποίησατε. See Butt. Ind. in ὡς.—For ὑποστελλομένου see note p. 450 § 390.

§ 173. οὐδ' ἀναγκασθέντ'.....] "Nor need any one appear to be an honest man to-day under compulsion, but of his own free will and owing to his having had

αὐτῶν οὐδένα δεῖ δοκεῖν χρηστὸν εἶναι τήμερον, ἀλλὰ δι' αὐτὸν καὶ τὸ μὴ κεκοινωνηκέναι τῶν ἀδικημάτων. ὅτι μὲν γὰρ αἰσχρὰ καὶ δεινὰ καὶ οὐ προῖκα τὰ πεπραγμένα, πάντες ὑμεῖς ἐωράκατε· οὔτινες δ' οἱ τούτων μετεσχηκότες, αὐτὰ δηλώσει.

174 Ἀλλὰ νῆ Δί' ἐν τούτῳ τῷ χρόνῳ τοὺς ὕρκους 158 ἔλαβον παρὰ τῶν συμμάχων, ἢ τ' ἄλλ' ἂ προσῆκεν ἐποίησαν. πολλοῦ γε καὶ δεῖ, ἀλλὰ τρεῖς μῆνας ὅλους ἀποδημήσαντες καὶ χιλίας λαβόντες δραχμὰς ἐφόδιον

Sic § 67 αὐτὸ συμβαίνει. "Nusquam, quod meminerim, nisi in locis corruptis dicitur αὐτὰ δηλώσει: ubique αὐτὸ δηλώσει. Quod sicubi pluralem reppereris, additum leges τὰ πράγματα aut simiļe quid. Sic τὰ ἔργα καὶ τὰ πεπραγμένα αὐτὰ δηλώσει p. 393, 21." SCHAEFER. Plat. Prot. 329 B ὡς αὐτὰ δηλοῖ ("αὐτὸ E, recte, opinor" Bekk.) In Arist. Vesp. 463 αὐτὰ δῆλα in αὐτόδηλα mutat Dindorf. speciose sane. Crates Θηρίους ap. Athen. vi. 268 A αὐτὰ πάμπαιιν corrupte libri. τὰμπαιιν Casaub. "quod verum videtur. Usitatus tamen fuerit αὐτὸ τοῦμπαιιν" Meinek. T. II. p. 239 laudato Bekk. Anecd. p. 4, 16 αὐτὸ τοῦμπολιιν λέγει. Cf. δηλαδῆ, δῆλα γὰρ δῆ (Herod. i. 4) ἢ δῆλα δῆ ὅτι (Plat. passim). [Eur. Helen. 421 αὐτὰ δ' εἰκάσαι πάρεστι. Sed alii πάρεστι ναὸς ἐκβοῶ' οἷς ἀμπίσχομαι]. Equidem hodie dubito an Cod. S. librarius ex conjectura singularem intulerit. Itaque pluralem revocavi.

§ 174. καὶ τ' ἄλλ' DOBR. Nullam rationem video mutandi. λαβόντες δραχμὰς S. Y. k. s. A¹. δραχμὰς λαβόντες vulgo. Mox vulg. ante BEKK. ὅσα παρ' οὐδεμιᾶς ἄλλης πόλεως. ὅσα habent F. Q. O. r. t. u. v. δ^m. η^m. Alii opinor (nam tacet LAMBINUS) ὅσον A¹. A². k. s. (οὐδὲ παρὰ μιᾶς δ^m. η^m). ἄλλης habent k. r. s. δ^m. η^m. A¹. A². Sed sine dubio interpolantibus debetur varietas. Boeh-

no participation in these misdeeds." I accuse nobody but Aeschines: any of the ambassadors who is innocent will not defend his guilty colleague, but will prove that he has had no concern in these crimes by voluntarily standing forward and disavowing them.—ὅτι μὲν γὰρ.....] "For that the deeds done are disgraceful and monstrous and for money." I cannot but think that the omission of the article weakens the passage.

§ 174. ἀλλὰ νῆ Δί'] "But it will be said." The constant use of νῆ Δία in anticipating an adversary's objection (*at, at enim* in Latin).—τρεῖς μῆνας ὅλους] See § 64.—παρ' οὐδεμιᾶς πόλεως.....] "From no city (i. e. of Philip's allies), neither on their journey thither, nor on their return thence home, did they take the oaths (for the ratification of the peace): but in a common inn, situate opposite to the temple of Castor and Pollux...in this place the

παρ' ὑμῶν, παρ' οὐδεμιᾶς πόλεως, οὐθ' ἕτε ἐκείσε ἐπο- 175
 ρεύοντο οὐθ' ὅτ' ἐκείθεν δεῦρο, τοὺς ὄρκους ἔλαβον,
 ἀλλ' ἐν τῷ πανδοκείῳ τῷ πρὸ τοῦ Διοσκουρείου (εἴ τις
 ὑμῶν εἰς Φεράς ἀφίκται, οἶδεν ὃ λέγω), ἐνταῦθ' ἐγίγνοντο
 οἱ ὄρκοι, ὅτε δεῦρ' ἤδη τὸ στράτευμ' ἄγων ἐβάδιζε Φί-
 391 λιππος, αἰσχυρῶς ᾧ ἄνδρες | Ἀθηναῖοι καὶ ἀναξίως
 159 ὑμῶν. καίτοι τοῦτο Φίλιππος ἀπάντων ἂν ἐτιμήσατο
 πλείστου τοῦτου τὸν τρόπον πραχθῆναι. τὴν τε γὰρ 176
 εἰρήνην οὐχὶ δυνηθέντων ὡς ἐπεχείρησαν οὗτοι τὸ
 πρῶτον πλὴν Ἀλέων καὶ Φωκέων γράψαι, ἀλλ'
 ἀναγκασθέντος ὑφ' ὑμῶν τοῦ Φιλοκράτους ταῦτα μὲν
 ἀπαλεῖψαι γράψαι δ' ἀντικρυς Ἀθηναίους καὶ τοὺς

neck. Forsch. p. 397 n. 3 "Plane adsentior Bekkero et Schaefero, qui vocabula ὅσα et ἄλλης delent, ut jungantur παρ' οὐδεμιᾶς πόλεως τοὺς ὄρκους ἔλαβον, sc. legati ad Philippum missi. nam in psephismate jussum erat τοὺς ἀρχοντας ὀρκοῦν ἐν ταῖς πόλεσιν" legati autem οὗς Φίλιππος αὐτοῖς προσέπεμψε, τοῦτους ἄρκεισαν. Dem. p. 430. [§ 317]." Ceterum si plures libri haberent, οὐδὲ παρὰ μιᾶς haud displicet.

§ 175. τῷ (ante πανδοκείῳ) cm. k. s. A¹. "Omissum non requiram" SCHAEF. Μοχ Διοσκορείου k. r. t. pr. B. διοσκορίου s. A¹. A². Διοσκορίου rec. B. "Διοσκορείου praeferam. V. Lobeck. ad Phrynich. p. 235." SCHAEF. Receperunt DIND. VOEM. Infr. τοῦτο S. Y. k. r. s. A¹. τοῦθ' ὃ vulgo.

§ 176. τὴν τε γὰρ εἰρήνην. τε nihil habet ad quod referas. Nam quod ait TAYLOR. "additur in MStorum nonnullis καὶ τὴν συμμαχίαν," videtur erravisse, quoniam nihil adnotaverunt alii. Itaque quoniam nihil *anacoluthi* hic perspicio, assentior SCHAEFFERO "τε γὰρ absolute intelligi oportet, ut valeat i. q. καὶ γὰρ, etenim." [Citat Aristotel. vii. Polit. 13, 4 (=iv. 14, 6) τὸν τε γὰρ μέλλοντα καλῶς ἀρχειν ἀρχθῆναι φασι δεῖν πρῶτον. Add. Herod. iv. 167 πολλά τε γὰρ καὶ κακὰ πάσχειν ὑπ' αὐτοῦ, Soph. Trach. 1019 (1015 *Herm.* qui "nempe ut Latini *namque* dicunt. τε illud non copulat, sed lenius affirmat quam τοί, unde natum [?] est."), Arist. iii. Rhet. 7. 11, Arist. Pac. 402 (Cod. Ven. nam verum om. Cod. Rav.), Plat. Prot. 314 E (sed ibi γὰρ τοι pauciorum librorum lectio praestat). Negat Saupp. ad Lycurg. p. 96.] Sic, ut τε γὰρ valet i. q. *namque*, οὕτε γὰρ i. q. *neque enim* paullo lenius quam οὐδὲ γὰρ. Herod. i. 3 οὕτε γὰρ ἐκείνους διδόναι. Xen. Memor. i. 2, 31, Apolog. 24, ad utrumque locum vid. Bornem. Sed quod

oaths were administered." παρ' ἐμοῦ λαμβάνειν ὄρκους Isae. Menecl. § 48 (3^o).

391. § 176. γράψαι δ' ἀντικρυς] "To write down in express terms Athenians and Athenian

Ἀθηναίων συμμάχους, οὐκ ἐβούλετο τοῦτον ὁμῶμοκέ-
 ναι τὸν ὄρκον οὐδένα τῶν αὐτοῦ συμμάχων (οὐ γὰρ
 αὐτῷ συστρατεύσειν ἐφ' ἃ νῦν ἔχει τῶν ὑμστέρων
 177 ἔμελλον ἀλλ' ἔξειν πρόφασιν τοῖς ἔρκους), οὐδὲ μάρ- 160
 τυρας γενέσθαι τῶν ὑποσχέσεων ἐφ' αἷς εὐρίσκετο τὴν
 εἰρήνην, οὐδὲ τοῦτο δειχθῆναι πᾶσιν, ὅτι οὐκ ἄρ' ἦ

idem Schaeferus protulit ex Herodot. v. 121 Καλλίης τε γὰρ μῦθος
 Ἀθηναίων ἀπάντων ἐτόλμα κ.τ.λ. nollem factum: diserte καὶ οἱ
 Ἀλκμαιωνίδαι c. 123 respondet. Neque vero in Xenoph. Memorab.
 II. 6, 19 (quod citat Vir Doctissimus ad Dion. H. de Comp. Verb.
 p 409) dubito quin post οὔτε γὰρ τοὺς πονηροὺς ὀρῶ φίλους ἀλλήλους
 δυναμένους εἶναι, primitus ἀροδοςιν scriptor voluerit sic effingere:
 οὔτε τοῖς χρηστοῖς τοὺς πονηροὺς συναρμόττοντας εἰς φιλίαν. Sed
 propter inserta πῶς γὰρ ἄν.....γενέσθαι, primum verba iteravit:
 οἱ μὲν οὖν πονηροὶ.....πεφυκέναι· deinde necessario secutum est
 ἀλλὰ μὴν.....οὐδ' ἄν.....συναρμόσειαν· plane ut in gemello loco
 Thucyd. VI. 44 καὶ πρὸς τε τοὺς Ῥηγίνους λόγους ἐποιήσαντο.....οἱ
 δὲ οὐδὲ μεθ' ἐτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις
 Ἰταλιώταις ξυδοκῆ τοῦτο ποιήσῃν· οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ
 πράγματα ἐσκόπουν κ.τ.λ. ubi πρὸς τε τοὺς Ῥ., πρὸς τε (s. καὶ πρὸς)
 τὰ ἐν τῇ Σ. scripturus fuit Thucydides, nisi parenthesis interces-
 sisset. In Plat. Protag. 317 D, Phaedon. 63 C, Gorg. 524 B
 eadem causa prohibuit quominus τε.....καὶ inter se examussum
 responderent.—τὸ πρῶτον om. S. Ed. TURIC. DIND.—μὲν
 (ante ἀπαλείψαι) om. S. Ed. TURIC.—Ἀθηναίοις s. A¹. Harl.

Ἀθηναίοις k. Μοx τοῖς...συμμάχοις Q. r. s. A¹. Harl. τοῖς...

συμμάχοις k. Praefert SCHAEFER. “Sunt enim haec verba sumpta
 e formula pacis pariter ut illa, πλὴν Ἀλέων καὶ Φωκέων. Jam
 vero illa in formula fuisse dativum, non accusativum, non dubi-
 tabis, si contuleris p. 358, 26. 368, 22. 440, 25.” In formula
 fuisse dativum constat. Sed omnino vid. DOBR. qui de hoc loco
 optime meritus est ita ut nihil fere alii reliquerit.—ἔμελ-
 λον S.

§ 177. οὔτε (ante μάρτυρας) omnes libri, quod non video quo-
 modo constare possit, nisi supra οὐκ ἐβούλετο οὔτε rescribas.
 Servant Ed. TURIC. VOEM. [qui mira quadam ratione vult οὔτε

allies,” not “to write down in
 express terms the words ‘for
 Athenians and their allies.’”
 Among other instances quoted
 by Dobree, is the very striking
 passage from Timocrat. p. 726
 § 82 γράψας ἀντὶ μὲν τοῦ τιμή-
 ματος τὸ ἀργύριον, ἀντὶ δὲ τοῦ
 “τὸ γιγνόμενον” ὃ ᾤφλεν·

where, had the Orator not been
 led by the love of change of
 construction so sought after
 by Greek authors, he would
 have written ἀντὶ μὲν τοῦ “τὸ
 τίμημα.”

§ 177. ὅτι οὐκ ἄρ'...ἤτητο]
 “That it seems it was not the
 case (though we had expected.

πόλις ἢ τῶν Ἀθηναίων ἦττητο τῷ πολέμῳ, ἀλλὰ Φίλιππος ἐστὶν ὁ τῆς εἰρήνης ἐπιθυμῶν καὶ ὁ πολλὰ ἐπισχνούμενος τοῖς Ἀθηναίοις, ἂν τύχη τῆς εἰρήνης. ἵνα δὴ μὴ γένοιτο ταῦθ' ἀ λέγω φανερά, διὰ ταῦτα οὐδαμῶσε ᾤετο δεῖν τούτους βαδίζειν. οὔτοι δ' ἐχαρίζοντο πάντ' ἐνδεικνύμενοι καὶ ὑπερκολακεύοντες ἐκεῖ-
 161 νον. καίτοι ταῦθ' ὅταν ἐξελέγχωνται πάντα, τοὺς χρόνους ἀνηλωκότες, τὰ ἐν Θράκῃ προειμένοι, μηδὲν

“respondere superiori (§ 176) τε ante γὰρ liberius collocato, quod pertineret arctius ad τοῦτον.” Itane? τε (tanta intercapedine diremptum, et οὐχὶ interjecto) οὐκ ἐβούλετο τοῦτον idemne valet quod ἐβούλετο οὔτε τοῦτον? Mox γενέσθαι a m. antiqua et fortasse prima additum habet S. Infr. mirare SCHAEFERUM: “Velle libri darent ἦττηται.” Vid not. ἂν τύχη S. Y. k. s. A¹. et γρ. F. ὥστε τυχεῖν vulgo.—δὲ (post ἵνα) F. Q. r. A². B. et pr. S. γένοιτο S. k. s. A¹. γένηται vulgo.—ὁ λέγω S. quominus ED. TURIC. recipere, credo obstitisse ταῦθ' praeced. Infr. ᾤετο δεῖν αὐτοὺς μηδαμῶσε F. Q. O. t. u. v. Ita οὐδαμῶσε nullo pacto scribere potuit, nedum scripserit Demosthenes. At posito ante ᾤετο δεῖν, quidnam causae erat quod SCHAEFERUS haesitaret? Et hic et supr. (vid. ad ἦττητο) dormitavit Vir Doctissimus. Nam virum κριτικώτατον et eximia doctrina abundantem inscitiae arguere omnino nefas.

§ 178. προέμενοι vulg. ante BEKK. προίεμενοι k. r. s. A¹, A².

it) that Athens had had the worst in the war.” It surprises me that this idiom, so frequent in Greek, should have been forgotten here by Schaefer, and by Elmsley on Eur. Heraclid. 283, who alters Iph. Aul. 404 αἰαῖ, φίλους ἄρ' οὐχὶ κεκτήμην τάλας (after all then it seems I had no friends) into ἂν.....κεκτήμην. [Cobet Nov. Lect. p. 234 remarks “rarius ἄρα praecedit verbum.” But see on Thuc. i. 69, 8.] I will cite one more instance, for it is not perhaps obvious to every one: Eur. Troad. 1161—ὃ οὐδὲν ἦτ' ἄρα, | ὄθ' Ἐκτορος μὲν εὐτυχοῦντος εἰς δόρυ | διωλλύμεσθα, μυρίας τ' ἄλλης χερσός· | πόλεως δ' ἀλούσης καὶ Φρυγῶν ἐφθαρμένων, | βρέφος τσοσόνδ' ἐδείσατ'; the sense where-

of is: “If whereas (μὲν) in Hector's palmy days of success Troy was falling, yet (δὲ) after its capture you were afraid of so small a babe (Astyanax), you were (however incredible it may seem) a poor and sorry race.” (Comp. 1158 ὦ μείζον' ἄγκυον δόρυς ἔχοντες ἢ φρενῶν).—οὐδαμῶσε ᾤετο δεῖν...] “He did not think proper that they should go anywhere,” which here is quite as natural in our own idiom as “He thought proper that they should go nowhere” (ᾤετο δεῖν μηδ. β.). How was it that Schaefer forgot ὄθ' φημι, οὐ βούλομαι, and the like, where modern languages require the negative to follow the verb? See *Annal. Crit.*

§ 178. ἐνδεικνύμενοι] “Shew-

ὧν ἐψηφίσασθε πεπονηκότες μηδ' ὧν συμφέρον ἦν, τὰ ψευδῆ δεῦρ' ἀπηγγελλότες, πῶς ἔνεστι παρ' εὐφρονούσι δικασταῖς καὶ βουλομένοις εὐορκεῖν τούτοις σώζεσθαι; Ἀλλὰ μὴν ὅτι ταῦτ' ἀληθῆ λέγω, λέγε πρῶτον μὲν τὸ ψήφισμα, ὡς ὄρκουν προσῆκεν ἡμῖν, εἶτα τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου, εἶτα τὸ Φιλοκράτους ψήφισμα καὶ τὸ τοῦ δήμου.

| ΨΗΦΙΣΜΑ. ΕΠΙΣΤΟΛΗ. ΨΗΦΙΣΜΑΤΑ. 392

179 Καὶ μὴν ὅτι τὸν Φίλιππον ἐν Ἑλλησπόντῳ κατε- 162
λάβομεν ἄν, εἴ τις ἐπέιθετό μοι καὶ τὰ πρόσ τεταγμένα
ὑφ' ὑμῶν ἐποιεῖ κατὰ τὰ ψηφίσματα, κάλει τοὺς ἐκεῖ
παρόντας μάρτυρας.

ΜΑΡΤΥΡΕΣ.

Λέγε δὴ καὶ τὴν ἑτέραν μαρτυρίαν, ἃ πρὸς Εὐκλείδην ὕστερον ἐλθόντα τουτουὶ ἀπεκρίνατο Φίλιππος.

(i. e. προειμένοι. De qua confusione vid. ad § 80). προειρημένοι (sic) S. (sc. ρη deleta voluit). Eadem mutatio librorum in Apatur. p. 894 § 7. προειμένοι inter tot perfecta unice verum.—τούτῳι S. Υ.

τούτοις v. τούτων k. r. s. A¹. Itaque τούτῳ Ed. TURIC. DIND. VOEM. BEKK. st. Ψ. E. Ψ. Lemmata hic et paullo post om. S. spatio vacuo.

§ 179. τὴν ὑμετέραν ἡ^m. sc. post τὴν ἡμ irrepsit.

ing themselves off to Philip: "making a display of their studious desire to please Philip." Dobree compares Aesch. Ctesiph. p. 84, 42 [§ 216, p. 610 R.], 85, 15 [§ 219, 613 R.] (προενεδεικνύμην) and ἐνδειξίς 85, 12 [219, 612 R.] —μηδ' ὧν συμφέρον ἦν] i. e. "τούτων ἃ ποιεῖν [πεποιηκέναι] συμφέρον ἦν" SCHAEF. See Annot. Crit. on § 113.—τὸ ψήφισμα] The original psephism in which had been inserted πλὴν Ἀλέων καὶ Φωκέων.—τὸ τοῦ δήμου] The amended pse-

phism containing the clause Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμάχοις.

392. § 179. Demosthenes tells us elsewhere that the voyage across from Oreus would have occupied only three or four days, de Coron. p. 235 § 30.—τοὺς ἐκεῖ παρόντας] "Homines de comitatu nostro, qui nobiscum illuc ierunt atque redierunt, vel etiam mercatores qui tum temporis in Macedonia agebant." REISKE. The latter is more probable. See § 185.—Εὐ-

ΜΑΡΤΥΡΙΑ.

163 "Οτι τοίνυν οὐδ' ἄρνησις ἐστὶν αὐτοῖς τὸ μὴ ταῦθ' 180
 ὑπὲρ Φιλίππου πράττειν, ἀκούσατέ μου. ὅτε γὰρ τὴν
 προτέραν ἀπήρομεν πρεσβείαν τὴν περὶ τῆς εἰρήνης,
 κήρυκα ὑμεῖς προαπεστείλατε ὅστις ἡμῖν σπείσεται.
 τότε μὲν τοίνυν, ἄς τάχιστα εἰς Ὀρεὸν ἦλθον, οὐκ
 ἀνέμειναν τὸν κήρυκα οὐδ' ἐποίησαν χρόνον οὐδένα,
 Ἄλου δὲ πολιορκουμένου διέπλευσαν εἰς τοῦτον καὶ
 πάλιν ἐντεῦθεν πρὸς Παρμενίωνα τὸν πολιορκοῦντα
 ἐξελθόντες ἀπήραν διὰ τοῦ πολεμίου στρατεύματος εἰς

§ 180. ἀπήραμεν BEKK. (Oxon. non Berolin.) DIND. (Sic § 164

ἀπήρκεσαν.) ἀπήρομην (sic) pr. S. Y. ἀπήρομεν F. B. ἀπήρουμεν
 O. t. u. ἀπήρομεν post ED. TURIC. [VOEM. BEKK. st.] recepi. Μοκ
 ἡμῖν F. S. Y. Q. O. k. r. s. u. A¹. ἡμῖν t. σπείσεται O. (vid. ad § 235.)
 οὐδένα post χρόνον om. pr. S. ["in fine lineae, add. antiq." Voem.]
 ED. TURIC.—ἄλλ' οὐδέ (pro Ἄλου δέ) F. Y. O. k. r. t. u. v. A². B.
 et rec. S. οὐδέ Q. Cf. § 385. Sic μάλα et μάλλὰ confusa. Pors.
 Aristoph. Ind. p. (164). Ἄλου δέ BEKK. (Oxon. non Berolin.) DIND.
 Ἄλου BEKK. st.—ἐνεποίησαν vult DOBR. Vid. not.—λαριση

κλείδην] ULPIAN: ἀκούσασα ἡ πρό-
 λης ἀπολωλέναι τὸν Κερσοβλέπτην,
 ἀπέστειλαν ὕστερον Εὐκλείδην αἰ-
 τιασόμενον Φίλιππον διὰ τὰ ἐνΘράκη
 γενόμενα. ὁ δὲ ἀπεκρίνατο μηδὲν
 ἡμαρτηκέναι. ὄψε γὰρ ποτε συν-
 τυχεῖν τοῖς πρέσβεσι, καὶ πρὸ τῶν
 ὄρκων λαβεῖν αὐτά. This Eucli-
 des is, I think, not mentioned
 elsewhere.

§ 180. τὸ μὴ πράττειν] "Est
 accusativus pendens a nomine
 ἄρνησις." SCHAEF. Cons. not. on
 § 92. Yet ἄρνησις may here gov-
 ern τὸ πράττειν as a verbal.—
 δε...ἀπήρομεν] "When we were
 setting out." See Annot. Crit.
 —Dobree's conjecture ἐνεποί-
 ησαν I am now almost inclined
 to adopt with Dind. Vol. v. p.
 538. ποιεῖν χρόνον (or ποιεῖν
 simply) appears to belong to

later Greek, e.g. Act. Apost.
 [See Schleusneri Lexicon, by
 whom I was formerly inadver-
 tently led to quote a similar use
 of *facere* from Cicer. Attic. v.
 20. But there join *quod idem
 fecimus*, if indeed the passage
 is not corrupt.] I do not think
 Plat. Phileb. p. 50 D μέσας ποιή-
 σεις νύκτας (comp. ἐπειδὴ μέσας
 νύκτας γενέσθαι Rep. x. p. 621 B
 and by way of illustration Dem.
 Conon p. 1265 § 26 ἐποίησαν
 ἔξω μέσων νυκτῶν τὴν ὥραν) helps
 ποιεῖν χρόνον. If the text is to
 stand, we may perhaps trans-
 late: "caused no delay" and
 comp. χρόνου γιγνομένου i. Steph.
 p. 1102 § 4, where ἐγγιγνομένου
 (Thucyd. iv. 111) would seem
 more appropriate.—εἰς τοῦτον]
 "Scilicet τὸν Ἄλου. Ergo pa-

Παγασάς, καὶ προΐοντες ἀπήντων ἐν Λαρίσῃ τῷ κήρυκι
 181 τοσαύτη σπουδῇ καὶ προθυμίᾳ τότε ἔχώρου. ἐπειδὴ 164
 δὲ εἰρήνη μὲν ἦν, ἅπαντα δὲ ἀσφάλεια ἰέναι καὶ πρόσ-
 ταγμα παρ' ὑμῶν σπεύδειν, τηνικαῦτα οὐτ' ἐπεί-
 γεσθαι βαδιζουσιν οὔτε πλεῖν αὐτοῖς ἐπήει. τί δὴ
 ποτε; ὅτι τότε μὲν τὸ τὴν εἰρήνην ὡς τάχιστα γενέ-
 σθαι, τοῦτ' ἦν ὑπὲρ Φιλίππου, νῦν δὲ τὸ ὡς πλείστον
 τὸν μεταξὺ | χρόνον διατριφθῆναι τοῦ τοὺς ὄρκους ἀπο- 393

(sic) S. [Λαρίση test. Dind. Voem.]. Λαρίση A¹. B. ED. TURIC. DIND. VOEM. de qua scriptura vid. Poppo Prolegom. Thucyd. i. i. p. 210. Reponendum dixit. Λαρίση BEKK. [Λαρίση st.] qui Λάρισαν dedit in Thucyd. VIII. 101 ed. 2. Sed in II. 22, et in Nostr. de Coron. p. 241 § 48 Λαρισαῖοι.

§ 181. “διατριφθῆναι omnes” BEKK. (διατριβῆναι Ed. Lutet.). Desideret forsitan aliquis *leniorem* formam aoristi ut in *recentiore Graecitate. Veteribus Graecis* hanc formam abjudicavit Valckenaer. ad Phoen. 986. Sed vid. Poppo ad Thucyd. I. 141. πρὸ (ante τοῦ τοὺς ὄρκους) om. S. k. r. s. A¹. A². ED. TURIC. DIND. VOEM. πρὸς (omisso τοῦ) O. πρὸ servat BEKK. [et st.]. Praepositionem credo librariis deberi quos genitivum posse cum μεταξὺ concordare fefellerit. Itaque omisi propter loc. simillimum de Coron. p. 233 § 26 ubi πρὸ nullus Cod. addidit. Vid. not.

tebat urbs a Parmenione obsessa a parte maris.” REISKE.— Harpocrat. Παγασαί. Δημοσθένης ἐν Φιλιππικοῖς [i.e. *Olynthiacs*. See Reiske, Praef. ad. sua Demosthenica Tom. IV. p. 22 = App. Crit. Schaef. Tom. I. p. 116] ἐπίνειόν ἐστι Φεραίων αἱ Παγασαί, ὡς Θεόπομπος ἐν τῇ πέμπτῃ τῶν Φιλιππικῶν δηλοῖ. I. Olynth. p. 11 § 9, p. 15 § 22.

§ 181. ἅπαντα ... ἀσφάλεια] “Perfect, entire security.” See Annot. Crit. on § 86.—οὐτ' ἐπείγασθαι βαδιζουσιν οὔτε πλεῖν] “Neither to make haste by land nor to go by sea.” See on § 171. ἐπειγ. βαδ. forms one notion.—τὸν μεταξὺ χρόνου... τοῦ] “That the intermediate time consumed between (their setting out and) their exacting the oaths might be as long as possible.” Comp. de Cor. p. 233 § 26 Φιλίππῳ

μὲν ἦν συμφέρον ὡς πλείστον τὸν μεταξὺ χρόνον γενέσθαι τῶν ὄρκων. Aesch. Choëph. 63 ἐν μεταίχμιῳ σκότου [comp. our own twilight, i.e. *betwixt (darkness and) light*], where Schwenck. compares Arist. Av. 187 ἐν μέσῳ δῆπουθεν ἀήρ ἐστι γῆς (“suppl. καὶ οὐρανοῦ”). Add Arist. Acharn. 433, 4 κείται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν | μεταξὺ τῶν Ἴνους, where the last words are to be translated not “amongst those of Ino,” but “between (the rays of Thyestes and) those of Ino.” So Thucyd. III. 51 ἐς τὸ μεταξὺ (Nisaea and) τῆς νήσου. Arist. Rhet. III. 5, 2 ἂν δὲ πολὺ τὸ μεταξὺ γένηται τοῦ ἐπορευόμενῳ (and the word ἐγὼ) ἀσαφές. Compare also Nic. Ethic. IV. 13 = 7, 1 ἢ τῆς ἀλαζονείας (and εἰρωνείας) μεσοῦτης. Eurip. Hecub. 436 μέτεστι δ' οὐδὲν πλὴν ὅσον

165 λαβεῖν. Ἄλλὰ μὴν ὅτι καὶ ταῦτ' ἀληθῆ λέγω, λαβέ 182
μοι καὶ ταύτην τὴν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

Ἔστιν οὖν ὅπως ἂν μᾶλλον ἄνθρωποι πάνθ' ὑπὲρ
Φιλίππου πράττοντες ἐξελεγχθεῖεν, ἢ τὴν αὐτὴν ὁδὸν
ἠνίκα μὲν σπεύδειν ὑπὲρ ὑμῶν ἔδει καθήμενοι, ὅτε δ'
οὐδὲ βαδίζειν προσήκε πρὶν ἐλθεῖν τὸν κήρυκα ἐπει-
γόμενοι;

166 Ὅν τοίνυν χρόνον ἤμεν ἐκεῖ καὶ καθήμεθ' ἐν Πέλλῃ, 183
σκέψασθε τί πράττειν ἕκαστος ἡμῶν προείλετο. ἐγὼ
μὲν τοίνυν τοὺς αἰχμαλώτους ἀνασώζειν καὶ ζητεῖν,
καὶ παρ' ἔμαντοῦ τε χρήματ' ἀναλίσκειν καὶ Φίλιππον

§ 182. ἄνθρωποι e conj. Schaeferi VOEM. ὅτου (pro ὅτε) pr. S.
Fort. voluit ὅπου.

§ 183. Post ἔμαντοῦ, τε add. nonnisi S.—τὸ κοινῆ χρήμαθ'
ἡμῖν τὸν Φίλιππον S. Y. ED. TURIC. DIND. VOEM. BEKK. st. Nunc
repositi. Vulg. τὸ κοινῆ τὸν Φ. χρήμαθ' ἡμῖν.

χρόνον ξίφους | βαίνω μεταξὺ καὶ
πυρᾶς Ἀχιλλέως (between the
present and my sacrifice at the
pyre).

393. § 182. "Is there a way
in which men (ἄνθρωποι, not ἄν-
θρωποι) can be more clearly con-
victed of doing every thing on
Philip's behalf, than on the same
road, when it was their duty to
rapidly perform it (by sea § 181)
for your interests, by then loiter-
ing, but when they ought not to
have gone even by land (so less
rapidly) till the herald had
come, hurrying?" SCHAEFER
joins ὁδὸν with καθήμενοι and
adds: "Notabilis locutio:" but
surely it is grammatically gov-
erned of σπεύδειν and βαδίζειν,
though in sense equally apper-
taining to καθήμενοι and ἐπει-
γόμενοι.

§ 183. τι...προείλετο] "What

was the policy which each of us
deliberately espoused?" ἕκαστος
(each) for ἑκάτερος (either) Herod.
IV. 36 ἐν ὀλίγοισι γὰρ ἐγὼ δηλώσω
μέγαθός τε ἐκάστης αὐτέων, καὶ
οἷη τις ἐστὶ ἐς γραφὴν ἐκάστη
(Asia and Europe). So οὐδὲν
(none) is used for οὐδέτερον
(neither) Lept. p. 488 § 10⁴ ὡν
οὐδὲν ἐκείνοις προσήκεν (where
F. A. Wolf was right, and
Schaefer wrong). I. Aphob. p.
832 § 61 τούτων μὲν οὐδὲν ἐποίη-
σαν ["they neither left the
estate as it was at the time of
my father's decease (ἐὼντας ὡς-
περ εἶχε κατὰ χώραν): nor did
they take the other course open
to them of farming it out (μισ-
θοῦν τὸν οἶκον)."] I am sorry I
cannot here agree with C. Ken-
nedy: whose translation of, and
valuable notes appended to the
Guardian Speeches, deserve all

ἀξιούν, ὧν ἡμῖν ἐδίδου ξενίων, τούτους λύσασθαι οὗτος δὲ αἰτίκα ἀκούσεσθε τί ποιῶν διετέλεσεν. τί οὖν ἦν τοῦτο; τὸ κοινῇ χρήμαθ' ἡμῖν τὸν Φίλιππον διδόναι.
 184 ἵνα [γὰρ] μηδὲ τοῦτ' ἀγνοῆτε, ἐκείνος ἡμᾶς διεκωδῶ- 167
 υζεν ἅπαντας τίνα τρόπον; ἐκάστῳ προσπέμπων ἰδία, καὶ πολὺ γε ὧ ἄνδρες Ἀθηναῖοι διδούς χρυσοῦν. ὡς δ' ἀπετύγχανεν ὅτουδῆποτε (οὐ γὰρ ἐμὲ γ' εἰπεῖν ἐμαυτὸν

§ 184. γὰρ post ἵνα om. Bekkeriani omnes. A¹. B. ED. TURIC. VOEM. ἵνα δὲ A. DIND. γὰρ (aut δὲ) necessarium videtur. ἵνα [γὰρ] BEKK. ἵνα γὰρ st.—διεκωδώνισεν BEKK. διεκωδώνησεν F. pr. B. διεκωδώνιζεν S. Y. DIND. ED. TURIC. VOEM. BEKK. st. Imperfect. praestat, quanquam διεκωδώνισεν Harpocr. Anecd. Bekk. p. 238, 4. [Grammaticus hunc loc. non citat quidem sed opinor respicit. Neque enim alibi quod sciam in vet. Script. vocabulum occurrit: quanquam διακωδωνισθέντες ex Lysia citat Et. M. p. 267, 36. Usurpat semel atque iterum S. Chrysost. Vid. Suicer. Thesaur. in voc.] Utrum Ulpian. legerit parum liquet. Describam verba uti praebet Ed. Lutet. διεκωδώνιζεν, ἅπαντας ἐδοκίμασεν, ἐπέπρασεν, ἀπὸ μεταφορᾶς τοῦ κώδωνος, οὗ περιάγουσι νύκτωρ οἱ φύλακες [Thucyd. iv. 135, Arist. Av. 842, 1160]. ἀποπειρώμενοι εἰ ἐγρηγόρασιν οἱ περὶ τὰς πύλας φυλάττοντες. [Citat Kuster. ad Suid. T. i. p. 576 n. 4 ἐδοκίμαζεν, ἐπέπραζεν. Obiter moneo recte se habere οὗ, pro quo idem Kuster. μεθ' οὗ legit, notissima attractione.] Mox τίνα τρόπον vulg. ante BEKK. quod REISK. vertit *veluti, quodammodo, si fas est ita loqui*: contra linguam, et recte SCHAEF.: “Reiskii ratio loci vim prorsus frangit.” Sed quod idem ait: “Post ἅπαντας plene interpungam,” vereor ne id ipsum “vim loci aliqua tenuis frangat.” [Schaeferi interpunctionem sequitur VOEM.] Similiter

praise].—ὧν... ξενίων... λύσασθαι] i. e. τούτων, ἃ ἡμῖν ἐδίδου ξένια, τούτους λύσασθαι, “to procure their ransom by spending that which he was offering us as presents.” For λύσασθαι see note on § 44.

§ 184. διεκωδώνιζεν] “kept exploring and sounding us.” There is some doubt whether the metaphor is from the bell which was passed on by the sentinel in taking his rounds to his comrade (see Ulpian in Annot. Crit., or Interpreters on Thucyd. iv. 135), or from ringing money or pottery ware. See Aristoph. Ran. 723 καὶ μόνοις ὀρθῶς κοπέισι

καὶ κωδωνισμένοις [νομίσμασιν] (for which Plato uses διακρούειν, Theaet. 179 D where the Schol. ἐκ μεταφορᾶς τῶν διακωδωνούντων [a word not yet introduced into Lexicons] τὰ κέραμα, εἰ ἀκέραιά εἰσιν, and in Phileb. 55 C περικρούειν). It may also be derived from proving horses by attaching bells to their trappings, whether they are startled by the sound: so Etym. Magn. (see Annot. Crit.) and others. The simple verb κωδωνίζειν occurs Arist. Ran. 79, Anaxandrid. in Hercul. ap. Athen. xiv. 638 D, and ἀκωδώνιστος Ar. Lysistr. 485.—οὐ γὰρ..... ἐμαυτὸν δεῖ]

δεῖ, ἀλλὰ τὰ ἔργα καὶ τὰ πεπραγμένα αὐτὰ δηλώσει),
 τὰ κοινῇ δοθέντα πάντας ἡγήετο εὐήθως λήψεσθαι
 ἀσφάλειαν οὖν ἔσσεσθαι τοῖς ἰδίᾳ πεπρακίσειν αὐτούς, εἰ
 καὶ κατὰ μικρὸν τοῦ λαβεῖν κοινῇ πάντες μετὰσχοιμεν-
 168 δια ταῦτ' ἐδίδοτο, ξένια δὴ πρόφασιν. ἐπειδὴ δ' ἐκώ- 185
 λυσα ἐγώ, πάλιν προσδιενείμαντο τοῖθ' οὗτοι. τῷ
 Φιλίππῳ δ', ἐπειδὴ ταῦτ' εἰς τοὺς αἰχμαλώτους ἡξίουν
 αὐτὸν ἀναλίσκειν ἐγώ, οὔτε κατειπεῖν τούτων εἶχε
 394 καλῶς οὐδ' εἰπεῖν ὅτι “ἀλλ' ἔχουσιν ὁ δεῖνα | καὶ ὁ
 δεῖνα,” οὔτε φυγεῖν τὸ ἀνάλωμα· ὠμολόγησε μὲν δὴ,
 διεκρούσατο δὲ εἰς τὰ Παναθηναία φήσας ἀποπέμψειν.

olim error § 30.—πάντας (post δοθέντα) S. Y. k. r. s. A¹. ἅπαντας

vulgo. ^{εὐθέως} εὐήθως F. Q. εὐθέως O. γρ. B. εὐθέως εὐήθως Y. t. v.
 Μοχ λήψεσθε... ἔσσεσθε S.—Pro ἰδίᾳ πεπρ., διαπεπρακίσειν k. r. s.
 ὁ^m. A¹. [Obiter moneo in Oracul. ap. Nostr. Mid. p. 531 § 52 legendum
 fortasse πάσαισι διασ i. e. δεξιάς. Cum πάσαισι ἰδίαις librarii
 dedissent, additum est δεξιάς.]—λαβεῖν κοινῇ S. Y. k. r. s. A¹.
 κοινῇ λαβεῖν vulgo.—ξένια δ' ἦν [ἡ] πρόφασιν BEKK. ἡ om. k. r. s.
 A¹. A². ξένια δὴ πρόφασιν pr. S. DOBR. Aristophanic. p. 39 (Vid.
 Advers.). SCHAEFER. (ad p. 192, 5). DIND. ED. TURIC. VOEM.
 BEKK. st.

§ 185. τοῖθ' accessit nonnisi ex S. sed videtur necessarium, et
 facile inter το et οὐτ excidere potuit.—οὐδ' εἰπεῖν F. Q. O. t. u. v. B.
 “quod melius” DOBR. Nempe ut οὔτε κατειπεῖν, οὔτε φυγεῖν inter
 se respondeant. οὔτ' BEKK. DIND. VOEM. οὐδ' ED. TUR. BEKK. st.
 —φήσας om. r. nec quisquam desideret. Infr. λέγε om. S. DIND.
 VOEM. BEKK. st. ΜΑΡΤΥΡΙΑΙ. O. ED. TURIC. VOEM. BEKK. st.
 Om. S. spatio vacuo. Ego hodie reposui.

SCHAEF. “τὸ ἐξῆς· οὐ γὰρ δεῖ
 ἐμαυτὸν εἰπεῖν ἐμέ.” I doubt:
 “It is not right for me at least
 (another might) to say that it
 was myself.”—εὐήθως] It is a
 mere matter of taste whether
 εὐήθως belongs to λήψεσθαι or
 ἡγήετο. Reiske joins it with the
 latter: *Philippus pro ea qua erat
 stultitia existimabat*. I am not
 sure whether it is not better
 with Ulpian to adopt the former:
 “He thought we should all be
 simple enough to take what was
 given to all in common.” For

at first sight this would not
 appear like a bribe but a bona
 fide present: so he thought we
 should be silly enough to fall
 into this trap, and then I should
 be precluded from telling of my
 colleagues, who would naturally
 turn round (as they actually did,
 see § 232) and have a handle
 for fastening upon me the same
 charge in case I should bring it
 against them.

§ 185. “When I prevented
 this (by not falling into the trap
 laid for me), again they shared

Λέγε τὴν μαρτυρίαν τὴν Ἀπολλοφάνους, εἶτα τὴν τῶν ἄλλων τῶν παρόντων. Λέγε.

ΜΑΡΤΥΡΙΑΙ.

- 86 Φέρε δὴ καὶ ὅσους αὐτὸς ἐλυσάμην τῶν αἰχμαλώ- 169
των, εἶπω πρὸς ὑμᾶς. ἐν ὅσῳ γὰρ οὐχὶ παρόντος πω
Φιλίππου διετρίβομεν ἐν Πέλλῃ, ἔνιοι τῶν ἐαλωκότων,
ὅσοι περ ἦσαν ἐξηγγυημένοι, ἀπιστοῦντες, ὡς ἐμοὶ δοκεῖ,
μὴ δυνήσεσθαι μετὰ ταῦτα πείσαι τὸν Φίλιππον, ἐαυ-
τοὺς ἔφασαν βούλεσθαι λύσασθαι καὶ μηδεμίαν τούτου
χάριν ἔχειν τῷ Φιλίππῳ, καὶ ἔδανείζοντο ὁ μὲν τρεῖς
μῶνας, ὁ δὲ πέντε, ὁ δὲ ὅπως συνέβαινεν ἐκάστῳ τὰ
87 λύτρα. ἐπειδὴ τοίνυν ὠμολόγησεν ὁ Φίλιππος τοὺς 170
λοιποὺς λύσεσθαι, συγκαλέσας ἐγὼ τούτους οἷς αὐτὸς

§ 186. Pro μετά, με γρ. F. et (teste Dind.) γρ. B. Probat SCHAEFER. Edidit VOEM. ἐμέ DIND. Sed ἐαυτοὺς) (τῷ Φιλίππῳ. —Pro πείσαι, σπείσαι δ^m. (Contrario errore πείσασθαι t. supr. § 68.) Mox τῷ additum ex S. Y.

§ 187. λύσεσθαι S. Y. k. λύσασθαι vulgo. ἐχρήσατο ἀργύριον h.

amongst themselves this money also" (πρὸς in addition to what they had before taken ἰδίᾳ).

394. § 185. διεκρούσατο] "He pushed it off, drove it off, put it off." See § 37. Buttm. Ind. Mid. Nothing is known respecting Apollophanes. A different Apollophanes is mentioned § 214 foll.

§ 186. ἐν ὅσῳ γὰρ οὐχὶ παρόντος κ.τ.λ.] See note on § 189. —ὅσοι περ ἦσαν ἐξηγγυημένοι] "All who were out on bail." Thucyd. III. 70 ὀκτακοσίων τάλαντων τοῖς προξένοις διηγγυημένοι. —ἐαυτοὺς.....λύσασθαι] "to effect their own ransom." This is not a pleonastic use of the reflex. pronoun after the middle verb: neither do I believe the accusative is ever so added. In the solitary instance which

Poppo cites (Prolegom. I. i. 189) Thucyd. I. 33 ἢ σφᾶς αὐτοὺς βεβαιώσασθαι he is wrong: comp. VI. 34 καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα, which satisfies us that βεβαιοῦσθαι = βεβαιοῦν ἐμαυτῷ and therefore σφᾶς is necessary to make up the sense. In Xenoph. Anab. I. 9, 29 (where the common reading is ἐαυτόν), οἱ δὲ (φασιν) αὐτὸν ἐπισφάξασθαι (i. e. αὐτὸν ἐαυτὸν ἐπισφάξαι, ipsum se interfecisse) appears to me necessary, to mark the contrast to the preceding words: καὶ οἱ μὲν βασιλέα φασὶ κελεύσαι τινα ἐπισφάξαι αὐτὸν Κύρω. Translate the next words: "to be under no obligation to Philip for this." The same construction we have had § 110.

§ 187. ἐχρησα] "I advanced

ἔχρησα τὰργύριον, καὶ τὰ πεπραγμένα ὑπομνήσας, ἵνα μὴ δοκοῖεν ἔλαττον ἔχειν ἐπειχθέντες μηδ' ἐκ τῶν ἰδίων λελυτρῶσθαι πένητες ἄνθρωποι, τῶν ἄλλων ὑπὸ τοῦ Φιλίππου προσδοκωμένων ἀφεθῆσθαι, ἔδωκα δωρεὰν τὰ λύτρα. Καὶ ὅτι ταῦτ' ἀληθῆ λέγω, λέγε καὶ ταύτας τὰς μαρτυρίας.

ΜΑΡΤΥΡΙΑΙ.

171 "Ὅσα μὲν τοίνυν ἀφήκα χρήματα καὶ δωρεὰν ἔδωκα 188 τοῖς ἀτυχήσασιν τῶν πολιτῶν, ταῦτ' ἐστίν. ὕταν δ' οὗτος αὐτίκα δὴ λέγη πρὸς ὑμᾶς "τι δήποτε, ὡς φῆς, ὦ Δημόσθευες, ἀπὸ τοῦ συνειπεῖν ἐμὲ Φιλοκράτει

[i. e. ἔχρησα τὸ ἀ.]. ἐχρήσατ' ἀργύριον γ. [i. e. ἔχρησα τὰ ἀ.]. ἐχρήσατο ἀργύρια F. Y. O. t. u. v. B. ἔχρησε τὸ ἀρ. ζ^m. η^m. τὸ ἀργύριον S. — καὶ ταύτας F. Q. O. k. r. s. t. u. v. A¹. A². B. Delent καὶ BEKK. [et st.] ED. TURIC. DIND. VOEM.

§ 188. αὐτίκα δῆ. Vid. ad. § 18. — συνειπεῖν Q. συνε-
πρέσβευσας F.

as a friendly loan," without expecting interest for my money, κίχημι (or χράω, the generally received reading in Theophr. Char. x. and xxi. though Buttm. *Irr. Verbs* p. 268, *Transl.* says "a present χράω never occurs in this sense") is frequently thus found: Dem. Nicostr. p. 1250 § 12 τῶν δὲ κτημάτων σοι τῶν ἐμῶν κίχημι ὅ τι βούλει..... ἐνιαντὸν ἀτόκῳ χρῆσθαι τῷ ἀργυρίῳ. (It is obvious δανείζω could not have been used here.) So Auct. Timoth. p. 1191 § 23 ἐφ' ἃ τ' ἦλθον ἔχρησε (i. e. στρώματα καὶ ἱμάτια καὶ φιάλας, which the other had sent his slave αἰτήσασθαι) καὶ τὴν μνᾶν τοῦ ἀργυρίου ἦν ἐδανείζετο, ἐδάνεισεν. Yet χρήστης (a debtor in the Orators, a creditor in Arist. Nub.) is used in the same sense as δανειστής. — ἔλαττον ἔχειν

ἐπειχθέντες] "to come off worse because they were hurried for time." Notice προσδοκωμένων passive, "when it was expected that the others would be....." Lys. xix. § 48 p. 156 St. = 651 R. προσεδόκατο (Κλεοφῶν) πάνυ πολὺ ἀέκ τῆς ἀρχῆς ἔχειν. "Melancthon is also looked for to be here shortly," Thirlby in Tytler's England under the Reigns of Edward VI. and Mary, Vol. i. p. 85. — καὶ ταύτας τὰς μ.] "Read likewise these depositions." So many μαρτυρίαὶ had recently been read, that I see no reason for omitting καί.

§ 188. ἀφήκα] "I parted with," explained immediately by δωρεὰν ἔδωκα. So Nicostr. p. 1249 § 8 ἀφείην, § 9 ἔδωκα δωρεὰν (I gave it as a free gift). Comp. p. 1250 § 13 ὅπως μὴ εἰσπράττοιμι αὐτὸν τὰργύριον, ἀλλ' ἀφείην αὐτῷ.

γνοὺς οὐδὲν ἡμᾶς ὑγιὲς πράττοντας, τὴν μετὰ ταῦτα
 πρεσβείαν τὴν ἐπὶ τοῖς ὄρκους συνεπρέσβευσας πάλιν
 189 | καὶ οὐκ ἐξωμόσω;" ταῦτα μέμνησθε, ὅτι τοῦτοις 395
 ὠμολογήκειν ἤξειν οὐς ἐλυσάμην καὶ κομιεῖν τὰ λύτρα
 καὶ σώσειν εἰς δύναμιν. δεινὸν οὖν ἦν ψεύσασθαι 172
 καὶ προέσθαι δυστυχοῦντας ἀνθρώπους πολίτας. ἰδίᾳ
 δ' ἐξομοσάμενον οὐ πᾶν καλὸν οὐδ' ἀσφαλὲς ἦν

§ 189. ἤξειν om. S. ED. TURIC. DIND. VOEM. BEKK. st. — τὰ
 (ante λύτρα) om. S. Q. k. r. s. ε^m. A¹. A². ED. TURIC. DIND. VOEM.
 — σώσειν ζ^m. η^m. δώσειν s. Vid. infr. ad § 242. — ἦν ante ψεύ-
 σασθαι om. F. S. Y. Q. O. t. u. v. α^m. [Nihil ex s. annot. Bekk.] B.
 ED. TURIC. VOEM. BEKK. st. Aegre caremus (nam quod ait Voemel.
 "facile quisque [quibus voluit] supplet ἐστὶν imprimis in sententia
 communi," equidem h. l. *communem sententiam non agnosco*) et
 potuit post οὖν excidere. — καὶ προέσθαι om. k. r. s. A¹. Certe
 glossema sapiunt. — οὔτ' αὖ καλὸν οὔτ' k. r. s. A². οὔτ' ἀκαλὸν
 (sic) A¹. [tacet Dind.]. Vellem plures Codd. haberent.

395. § 189. Thirlw. v. 356 n.
 3: "The account he gives of
 this transaction [the procuring
 the release of the Athenian pri-
 soners] is extremely perplexing.
 From F. L. § 189 it would seem
 that on the first embassy he
 had promised some of the pri-
 soners to return with their ran-
 som. Yet the narrative in § 186,
 which appears to be meant as
 an explanation of the engage-
 ment, must be referred to the
 second embassy, which was the
 second occasion on which he could
 say: ἐν ὄσῳ οὐχὶ παρόντος πῶ
 Φιλίππου διετρίβομεν ἐν Πέλλῃ.
 Voemel (Proleg. in Orat. de
 Pace p. 250) supposes him in
 these words to be speaking of
 the first embassy, but has not
 noticed the extreme difficulty of
 reconciling the supposition with
 the context, in which the orator
 has clearly been describing the
 occurrences of the second em-
 bassy. Nor is there the slight-
 est reason to imagine that Philip

was away from Pella, when the
 first embassy arrived there." But surely the words in § 186 do not imply that then for the first time Demosthenes spoke to the captives respecting their ransom: rather one may infer from them that Demosthenes then fulfilled his promise, and they were only afraid that Philip would not equally discharge his. Besides from § 187 it is manifest that Demosthenes had already advanced his money before Philip had entered into any promise, probably as soon as he came on the second embassy. Moreover ὅσοι περ ἦσαν ἐξηγγυημένοι (§ 186) are evidently persons who on the strength of a former promise (or at least expectation) had procured sureties. Obviously the *second embassy* is alluded to in these sections. — ἰδίᾳ.....πλανᾶσθαι] "to be wandering about, *touring*, having no public duty after refusal of the post."

ἐκεῖσε πλανᾶσθαι· ἐπεὶ εἰ μὴ διὰ τὸ τούτους βούλεσθαι 190
σῶσαι, ἐξώλης ἀπολοίμην καὶ προώλης, εἰ προσλαβῶν
γ' ἂν ἀργύριον πάνυ πολὺ μετὰ τούτων ἐπρέσβευσα
σημεῖον δέ· ἐπὶ γὰρ τὴν τρίτην πρεσβείαν δις με
χειροτονησάντων ὑμῶν δις ἐξωμοσάμην· καὶ παρὰ
ταύτην τὴν ἀποδημίαν πάντα τὰναντία ἔπραττον
τούτοις.

173 Ὡν μὲν τοίνυν αὐτοκράτωρ ἦν ἐγὼ κατὰ τὴν πρεσ- 191
βείαν, τοῦτον ἔσχε τὸν τρόπον ὑμῖν· ἂ δ' οὗτοι πλείους
ὄντες ἐνίκων, ἅπαντ' ἀπόλωλεν. καίτοι καὶ τᾶλλ' ἂν

§ 190. προσλαβῶν ἂν κ. τ. Α¹. “γ' si omittatur, vix requiram”
SCHAEFER. Mihi quidem particula suo munere fungī videtur.
γ' ἂν om. Α². Et sane soloeci quiddam habere videatur εἰ ἂν
ἐπρέσβευσα. Sed vid. not.—Post ἐξωμοσάμην hypostigm. pon.
editores.—τούτοις om. S. k. r. s. Α¹. Α². ED. TURIC. DIND. VOEM.
BEKK. st. Sed τούτοις (si quid video) (ὑμῖν § 191).

§ 191. Pro δ' (post ἂ) “καὶ pr. S.” DIND. ἀπόλωλεν vulg. ante
BEKK. quanquam ἀπολώλεκεν nonnisi γρ. F. [“γρ. B. F.” DIND.].

§ 190. ἐξώλης] “Utterly de-
stroyed:” προώλης· “destroyed
before my time.” ULPIAN: ἐξώ-
λης λέγεται ὁ ἀπολούμενος ἐκ τῆς
πατρίδος. προώλης δὲ ὁ πρὸς [πρὸ
Dorvill. ad Chariton. p. 277]
εἰμαρμένης τελευτῶν.—εἰ...ἂν...
ἐπρέσβευσα] ἂν does not belong
to προσλαβῶν, as some might
think, misled by Matth. Gr.
§ 598 i. b. extr., but to the verb.
εἰ ἐπρέσβευσα would have sig-
nified: “if I went on the em-
bassy” (implying, but I did
not: in other words, it would
have only denied ἐπρέσβευσα),
but εἰ ἂν ἐπρέσβευσα signifies:
“if I would have gone (i. e. on
the condition of receiving a very
large sum of money, προσλαβῶν
being resolvable into εἰ προσέ-
λαβον) on the embassy” (imply-
ing I would not else have gone,
or in other words it denies
ἐπρέσβευσα ἂν). Comp. Polycl.
p. 1227 § 67 ἀρ' οὐκ ἂν ὠργί-

ζεσθέ μοι (i. e. εἰ μὴ ἐπετριηράρ-
χησα, if I had not continued
at my post as trierarch till
my successor arrived) καὶ ἡγεῖ-
σθε ἂν ἀδικεῖν με; εἰ τοίνυν ἂν
ἐμοὶ τότε ὠργίζεσθε κ.τ.λ.
Apatur. p. 903 § 34 εἰ δικαιοτέρον
ἂν φαίνοιτο. Yet in de Coron.
p. 260 § 101 where some MSS.
(amongst the rest Cod. S. which
perhaps the Zurich Editors did
not observe) give ἐπεχείρησ' ἂν
as it was edited by Reiske and
by Dindorf, the particle is cor-
rectly omitted by Bekker [and
Dindorf in his Oxf. Edition].
—ἐπὶ τὴν τρίτην. See § 133.
—παρὰ ταύτην τὴν ἀποδημίαν]
“During this absence,” i. e. on
the second embassy. The pre-
ceding words from σημεῖον δέ
to ἐξωμοσάμην are in a half-
parenthesis.

§ 191. ὦν μὲν τοίνυν...ἀπόλω-
λεν] “All then over which I
had full power as to the em-

ἄπαντ' ἀκολουθῶς τούτοις ἐπέπρακτο, εἴ τις ἐπέθετό μοι. οὐ γὰρ ἔγωγ' οὕτως ἦν ἄθλιος οὐδ' ἄφρων ὥστε χρήματα μὲν δίδοναι, λαμβάνοντας ὀρῶν ἑτέρους, ὑπὲρ τῆς πρὸς ὑμᾶς φιλοτιμίας· ἃ δ' ἄνευ μὲν δαπάνης οἶά τ' ἦν πραχθῆναι, πολλῶ δὲ μείζονας εἶχεν ὠφελείας πάσῃ πόλει, ταῦτ' οὐκ ἐβουλόμην γίγνεσθαι. καὶ σφόδρα γε, ὧ ἄνδρες Ἀθηναῖοι· ἀλλ', οἶμαι, περιῆσαν οὗτοί μου.

192 Φέρε δὴ, τί τούτῳ πέπρακται παρὰ ταῦτα καὶ τί 174

Equidem dubitavi propter tantulam auctoritatem vulg. mutare. Mox ἄπαντ' S. Y. Q. k. r. s. A¹. πάντα vulg. Infr. ἦν (post οὕτως) om. S. Y. Ed. TURIC. Vid. ad § 189.—ἐβουλόμην S. et vulg. ante REISK. qui ἠβουλόμην ex A¹. sequente BERK. [ἐβουλ. st. cum ceteris Editoribus]. Ceterum quod ait REISK. "deflexit a recta dicendi ratione quae postulabat οὐ ["immo μὴ" SCHAEF.] βούλεσθαι," recte se habere vix credo: quanquam arridet SCHAEFFERO, qui post γίγνεσθαι signum interrog. poni jubet; quod, ut praetermittam alia, μὲν (post χρήματα) non patitur. Vid. not.—περιῆσαν ἂν MARKLAND. contra sensum.

bassy, turned out in this way for your good (i. e. *was all saved*): but wherein they being the majority outvoted me, all has been utterly ruined." There is no objection to ἀπολώλεκεν, if it stood on any authority: but in the teeth of the MSS. (see *Annót. Crit.*) I see no ground for alteration. The sense is not materially altered whichever of the two readings is adopted.—οὐ γὰρ ἔγωγ' οὕτως ... ἐβουλόμην γίγνεσθαι] "For I was not such a poor wretch, nor so foolish as on the one hand to be giving money when I was seeing others receiving it, in behalf of my public spirit (see § 44) towards you: and yet on the other, what was possible to be effected without expense, and obtained far greater benefits to the whole of our nation, that I was unwilling for this to be brought to pass." I

have endeavoured to express *literally* in translation the change from ὥστε with the *infinit.* to ὥστε with the *indicat.* which, at any time natural in a Greek author, is particularly so in so strong a climax as this passage contains. (For the difference between ὥστε with *indicat.* and ὥστε with *infinit.* see Append. B.)—καὶ σφόδρα γε] "Aye, it most certainly would have resulted in accordance with my plans." Supply ἂν ἐπέπρακτο, not ἐβουλόμην with Reiske and Schaefer and C. R. Kennedy. Why should Demosthenes lay such stress upon *the certainty of his wish*, and not rather on *the certainty of the result* (if the rest of the ambassadors had co-operated with his views)? [Voemel agrees with me "Imo certissime acta essent."]

§ 192. παρὰ ταῦτα] "Cohaer-

τῷ Φιλοκράτει, θεάσασθε· παρ' ἄλληλα γὰρ ἔσται φανερώτερα. πρῶτον μὲν τοίνυν Φωκέας ἐκσπόνδους καὶ Ἀλέας ἀπέφηναν καὶ Κερσοβλέπτην παρὰ τὸ ψήφισμα καὶ τὰ πρὸς ὑμᾶς εἰρημένα· εἶτα τὸ ψήφισμα ἐπεχείρησαν κινεῖν καὶ μεταίρειν, ἐφ' ᾧ πρεσβεύοντες ἤκομεν· εἶτα Καρδιανὸς Φιλίππῳ συμμάχους | ἐνέ- 396
 γραψαν. καὶ τὴν μὲν γραφεῖσαν ἐπιστολὴν ὑπ' ἐμοῦ πρὸς ὑμᾶς ἀπεψηφίσαντο μὴ πέμπειν, αὐτοὶ δ' οὐδ'
 175 ὄτιοῦν ὑγιᾶς γράψαντες ἔπεμψαν. εἴθ' ὁ γενναῖος 193.
 οὐτοσί ἐμὲ μὲν τὸν δῆμον ἔφη τὸν ὑμέτερον καταλύσειν ἐπηγγέλθαι Φιλίππῳ, ὅτι ταῦτ' ἐπέπληττον οὐ μόνον

§ 192. Φωκέας, 'Αλεῖς ut videtur omnes praeter u. qui ἄλεις. Sed Harpocration qui respexit aut h.l. aut p. 352 § 40 [ubi ἄλεις Y. ἄλεις k. u. B. et pr. O.] 'Αλέας' quod rescribi jubet Valcken. ad Herod. vii. 173. SCHAEFER. "Grammaticorum canon poscit Φωκέας. V. not. ad p. 387, 6. Φωκέας legitur p. 360, 28. 397, 21. 404, 25. 409, 13. 419, 15. 443, 7. 13. 25. 444, 13. 17. 445, 6. 448, 18." Vid. Matth. Gr. § 83. Obs. 6. Φωκέας, 'Αλέας, nunc reposui. Idem fecit VOEM.

ret cum θεάσασθε· spectate atque comparete meis hisce cum moribus mores Aeschinis atque Philoeratis." REISKE. So also Dobree. Comp. παρ' ἄλληλα which immediately follows. Not however that παρὰ ταῦτα belongs to θεάσασθε, which the collocation does not allow, but rather to the sentence: "Come now, what has been done by Aeschines in comparison with this, and what by Philocrates, consider that: for placed in comparison with one another, they will be more evident."— — τοίνυν] "then." See § 10.— — ἐκσπόνδους κ.τ.λ.] See on § 49. Cardia (and Sestus) had not been ceded to Athens when the rest of the Chersonese was restored to them (see on § 89), and on the ratification of the peace their independence seems

to have been declared: de Pace p. 63 § 25 καὶ Καρδιανὸς ἐώμεν ἔξω Χερρόνησιτιῶν τῶν ἄλλων τετάχθαι. Philip subsequently seems to have offered to refer to arbitration his disputes with the Athenians respecting this and the Thracian towns. See Auct. Or. de Halonnes. p. 86, 87 § 39 foll. Thirlw. vi. 21, and 24.

396. § 192. τὴν ὑπ' ἐμοῦ γρ. ἐπ.] "He (Demosthenes) explains how he was prevented sending home information, unless he had chosen to convey it in a separate despatch. Why he should not have ventured to take that step, is a different question. We have already intimated that he was probably not yet aware of the object of Philip's expedition himself." Thirlw. v. 361 n. 1.

ἀισχρὰ νόμιζον, ἀλλὰ καὶ δεδιὼς μὴ συμπαραπόλωμαι
 διὰ τούτους, αὐτὸς δὲ ἰδίᾳ πάντα τὸν χρόνον ἐντυγ-
 χάνων οὐδ' ὅτιοῦν ἐπαύσατο Φιλίππῳ. καὶ τὰ μὲν
 ἄλλα σιωπῶ, Δερκύλος δ' αὐτὸν ἐν Φεραῖς τὴν νύκτ'
 ἐφύλαττεν, οὐκ ἐγὼ, τὸν παῖδα ἔχων τὸν ἐμὸν τουτονί,
 καὶ λαβὼν ἐξιόντα ἐκ τῆς Φιλίππου σκηνῆς ἐμοὶ τὸν
 παῖδα ἐκέλευσεν ἀπαγγέλλειν καὶ αὐτὸν μεμνήσθαι,
 καὶ τὸ τελευταῖον ὁ βδελυρὸς καὶ ἀναιδὴς οὔτοσὶ νύκτα
 καὶ ἡμέραν ἀπιόντων ἡμῶν ἀπελείφθη παρὰ Φιλίππῳ.
 94 καὶ ταῦθ' ὅτι ἀληθῆ λέγω, πρῶτον μὲν αὐτὸς ἐγὼ συγ- 176
 γραψάμενος καὶ καταστήσας ἐμαντὸν ὑπεύθυνον μαρ-

§ 193. Δέρκυλλος r. s. A². Sic § 67, et § 137 k. s. Vid. ad Arg. alt. n. 7.

§ 194. δευῖν B.—ἀν δ' ἐξομύωσιν S. ED. TURIC. DIND. VOEM. BEKK. st.

§ 193. συμπαραπόλωμαι] “Lest I should jointly along with them be ruined.” So παραπόλωλεν Mid. p. 543 § 91 is to be translated, “has become an accessory victim” (to Midias, whose main victim was Demosthenes), “per ignaviam et socordiam judicium” Buttm. *Ind.*, “velut per jocum (?) aut oscitantiam et secordiam judicium” Reisk. *Ind.* p. 382. Neither interpretation is correct. The passage quoted by Buttm. from Lucian *Hermot.* i. = *Tom.* i. 740 ἐν τῷ πολλῶ τῶν ἰδιωτῶν συρφετῷ παραπόλομενον justifies my translation and admirably illustrates the meaning of Aristoph. *Vesp.* 1228 παραπολεῖ βοῶμενος. — Δερκύλος κ.τ.λ.] The charge, brought by this too quick-sighted colleague, appears to be satisfactorily refuted by Aeschines: who offers his domestics for torture on the point, and brings forward the evidence of the envoy of the allies Agla-

ocreon of Tenedos, and of his co-ambassador Iatrocles [by the way another of Demosthenes' witnesses: see § 218] with whom he messed, and from whom he was never absent one night: and asks triumphantly, in a strain of indignant irony beyond his usual powers, whether Leosthenes, or the Byzantian Pytho (both at Philip's court), or Philip himself, could not have indited the letter (for which purpose Demosthenes § 40 insinuates that he staid behind) or, in fine, whether the letter needed a learned clerk to sit up all night to compose. p. 44, 45 St. = 294—299 R.

§ 194. συγγραψάμενος] “Having committed it to writing myself.” In i. *Aphob.* p. 850 § 20 συγγράψας ταῦτ' ἐκέλευον μαρτυρεῖν. But the middle is here used: as Demosthenes is his own witness. By the way, he does not call Dercylus to give evidence, but merely bears wit-

τυρήσω, εἶτα τῶν ἄλλων πρέσβειων ἕκαστον καλῶ, καὶ δυοῖν θάτερον, ἢ μαρτυρεῖν ἢ ἐξόμνησθαι ἀναγκάσω. εἰάν δ' ἐξομνύωσιν, ἐπιποροῦντας ἐξελέγξω παρ' ὑμῖν φανερώς.

ΜΑΡΤΥΡΙΑ.

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Οἷοις μὲν τοίνυν κακοῖς καὶ πράγμασι τὴν ἀποδημίαν πᾶσαν συνειχόμεν, ἐωράκατε. τί γὰρ αὐτοῖς οἶεσθ' ἐκεῖ ποιεῖν ἐγγὺς ὄντας τοῦ διδόντος, ὅθ' ὑμῶν ὀρώντων, τῶν καὶ τιμῆσαι κυρίων ὄντων καὶ τοῦναντίον κολάσαι, τοιαῦτα ποιούσιν;

Συλλογίσασθαι δὴ βούλομαι τὰ κατηγορημένα ἀπ' ἀρχῆς, ἵν' ὅσα ὑμῖν ὑπεσχόμεν ἀρχόμενος τοῦ λόγου, δείξω πεποιηκῶς. ἐπέδειξα οὐδὲν ἀληθὲς ἀπηγγελ-

§ 195. κατὰ τὴν ἀποδ. F. Y. Q. O. t. u. v. et a m. sec. margo S. Vulg. ante BEKK. "Praepositio profecta a manu interpretantis" SCHAEF.—συνειχόμεν S. Y. t. v. ED. TURIC. VOEM. BEKK. st. Displicet; non quo ἐσχόμεν passivi vicem sustinere diffitear: cf. κατασχόμενος Pind. Pyth. i. 10, Plat. Phaedr. 244 extr., συσχόμενος Theaet. 165 B [ubi Bekk. tamen cum 3 Codd. συνεχόμενος], κατέσχετο Eur. Hipp. 27 [vid. ad Thuc. i. 76, 2], sed quia imperfectum propter πᾶσαν τὴν ἀποδημίαν et magis convenit, et plurium

fide Codd. nititur.—ἐωράκατε F. "Qui sic tantum non ubique" ait Bekk. ἐώρακατε Y. Q. DIND. VOEM. Vid. § 1, § 119.—τῶν (post ὀρώντων) om. S. Y. errore facili.

§ 196. πεποιηκῶτα δ^m. πεποιηκῶτα ἐμαντόν γρ. S. Q. "Sunt interpretamenta illius idiomatis." SCHAEF. Μοκ (pro οὐδὲν) μη-

ness himself to the report of Dercylus, conveyed through another party, a slave: neither does it appear that any of his colleagues are ready μαρτυρεῖν (but rather ἐξομνύειν), though he makes a flourish of that too. See § 193.—καλῶ] is future, not present: as ἀναγκάσω shews. Observe ἐξόμνησθαι but ἐξομνύωσιν. See on § 133, and comp. i. Steph. p. 1119 § 58. [ἐξομνύειν] § 61 proves nothing.] Eubul. p. 1317 § 59. See Poll. viii. 55, 56.

§ 195. τιμῆσαι] "To confer rewards," (κολάσαι, "to inflict punishment." So § 300. Arist. iii. Ethic. Nic. 7=5, 7 κολάζουσι καὶ τιμωροῦνται τοὺς δρώντας μοχθηρά, τοὺς δὲ τὰ καλὰ πράττοντας τιμῶσιν. Cp. iii. init. πρὸς τε τὰς τιμὰς καὶ τὰς κολάσεις.

§ 196. ἀπ' ἀρχῆς] belongs to συλλογίσασθαι, and the expression is equivalent to τὸ ἐν κεφαλῇ ἕκαστα ὑπομνήσαι ἐπὶ τελευτῆς τοὺς ἀκούοντας περὶ τῶν εἰρημένων, the definition

κίτα ἀλλὰ φενακίσανθ' | ὑμᾶς, μάρτυσι τοῖς γεγενη- 397
 μένοις αὐτοῖς, οὐ λόγοις χρώμενος. ἐπέδειξα αἴτιον 178.
 γεγενημένου τοῦ μὴ θέλειν ὑμᾶς ἀκούειν ἐμοῦ τάληθῆ
 ταῖς ὑποσχέσεσι καὶ τοῖς ἐπαγγέλμασι τοῖς τούτου
 καταληφθέντας τότε, πάντα τάναντία συμβουλεύ-
 97 σαντα ἢ ἔδει, καὶ τῇ μὲν τῶν συμμάχων ἀντειπόντα
 εἰρήνη, τῇ δὲ Φιλοκράτους συναγορεύσαντα, τοὺς χρό-
 νους κατατρίψαντα, ἵνα μὴδ' εἰ βούλοισθε δύναισθε
 ἐξελθεῖν εἰς Φωκέας, καὶ ἄλλα ἐπὶ τῆς ἀποδημίας
 πολλὰ καὶ δεινὰ εἰργασμένον, προδεδωκότα πάντα,

δὲν Q. — αἴτιον om. pr. S. — 'θέλειν. cum ED. TURIC. hodie repositi.

§ 197. Crede Cobetio, mutabis συναγορεύσαντα (*Graeculorum*) in συνειπόντα (*Graecorum*). (Vid. Var. Lect. p. 35—39, Nov. Lect. p. 778, 779, alibi.) Sane in ἀγορεύω (et *compositis*) Graeci veteres ἐρώ, εἶπον, εἴρηκα, εἴρημαι, εἴρησομαι, ἐρρήθησμαι, ῥῆσις, ῥητός, ῥητέον, *lubentius dixerunt quam ἀγορεύσω, ἡγόρευσα* κ.τ.λ. Plus largior, fateor in Nostr. de Coron. ἀναγορεύσαι (e. g. p. 265 § 115), ἀναγορεύσεως (p. 253 § 84), nonnisi in suspectis Psephismatis locum obtinere; ἀναρρήσεως (p. 244 § 58), ἀναρρήθέντος (p. 253 § 83), ἀναρρήθῃ (p. 267 § 120), veram Oratoris linguam praebere. Num continuo quas formas *uberrime* usurpant "Graeculi," "Graeci" nunquam usurpaverunt? *Scioli, Magistelli, Ludimagistri*, formas suas saltem in *Poëtas* non inculcaverunt. Quid facias Aeschyleo *προσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ* (Prom. V. 834)? Exempla collegi rarioris formae ex *Atticis* amplius sedecim. Sed lectori parco. Quicquid hujusmodi in *pedestri oratione* legitur, videlicet *Sciolis* debetur. Equidem Cobetium jamdudum suspicio maximisque effero laudibus. Neminem enim sermonis Graeci proprietatis peritiorum qui hodie vivit judico. Sed ad viri doctissimi *κακῶθες* glossas emblemata odorandi, aut siquid *parcius* Graeci veteres scripserunt illud librariis *semper* imputandi, fateor me quidem non accedere. — βούλεσθε k. r. s. A¹. A². ἐβούλεσθε ἡ^m. — δύνησθε k. r. s. A¹. A². — Infr. "Si faverent MSS. legerem, οὐκοῦν ἂ ὑπεσχόμεν ἐν ἀρχῇ, πάντ' ἐπ' ἀπεδ." DOBR. Sed nullus Cod. favet, et fortior lect. vulgat. "Equidem mihi ipsum Demosthenem audire videbor ubi scriptum erit ἀτθ' ὑπεσχόμεν ἐν ἀρχῇ ταυτ' ἐπέδειξα." Cobet. Nov. Lect.

given by Plat. Phaedr. 267 D of ἐπάνοδος (or ἀνακεφαλαίωσις), recapitulation. — ὑποσχέσεσι... ἐπαγγέλμασι.] See Saupp. on I. Philipp. p. 14.

397. § 197. τῇ...τῶν συμμά-

χων...εἰρήνη] "The peace which the allies wished to be made." Not, with Schaefer: "formulae pactionis quae socios nostros complecteretur." See on § 16. — ἵνα μὴδ' εἰ...] Comp. § 371.

πεπρακότα, δῶρα ἔχοντα, οὐδὲν ἐλλελοιπότα μοχθη-
 ρίας. οὐκοῦν ταυθ' ὑπεσχόμεν ἐν ἀρχῇ, ταυτ' ἐπέ-
 179 δεῖξα. ὁρᾶτε τοίνυν τὰ μετὰ ταῦτα· ἀπλοῦς γάρ ἐσθ' 19
 ὁ μέλλων λόγος οὐτοσὶ πρὸς ὑμᾶς ἤδη. ὁμωμόκατε
 ψηφιεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τὰ
 τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακοσίων· φαίνεται
 δ' οὗτος πάντα τὰναντία τοῖς νόμοις, τοῖς ψηφίσμασι,
 τοῖς δικαίοις πεπρεσβευκῶς· οὐκοῦν ἠλωκέναι προσ-
 ἤκει παρά γε νοῦν ἔχουσι δικασταῖς. εἰ γὰρ ἄλλο 19
 μηδὲν ἠδίκηι, δύο τῶν πεπραγμένων ἐσθ' ἱκανὰ αὐτὸν
 ἀποκτεῖναι· οὐ γὰρ μόνον Φωκίας ἀλλὰ καὶ Θράκην
 180 προδέδωκε Φιλίππῳ. καίτοι δύο χρησιμωτέρους τό-
 πους τῆς οἰκουμένης οὐδ' ἂν εἰς ἐπιδείξει τῇ πόλει,
 κατὰ μὲν γῆν Πυλῶν, ἐκ θαλάττης δὲ τοῦ Ἑλλησπόν-

p. 280. Astipulator mihi VOEM. "Multo magis oratorie con-
 formata est repetitio."

§ 198. Cobet. ad Hyper. Funebr. p. 72 jubet h. l. reponi ὁ
 μέλλων ῥηθήσεσθαι λόγος, et in Leptin. p. 479, 7 τὸ μέλλον ῥηθή-
 σεσθαι ἀκούση. "Quid sit ὁ μέλλων χρόνος novimus et τὸ μέλλον
 φοβεῖσθαι et similia omnia, sed ὁ μέλλων λόγος et ἀκούειν τὸ
 μέλλον neque dici solet neque intelligi potest." Voemel. citat
 Thuc. vi. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους. Addo Aristot.
 Rhet. iii. 17, 15 δεῖ οὖν χώραν ποιεῖν ἐν τῷ ἀκροατῇ τῷ μέλ-
 λοντι λόγῳ. Appellemus iterum προῖταμ. Eur. Med. 566 τοῖσι
 μέλλουσιν τέκνοις, Electr. 626 πρὸ μέλλοντος τόκου, Iph. A. 998
 τοῖσι μέλλουσιν γάμοις, 1355 τὴν ἐμὴν μέλλουσαν εὐνήν, 1380 τὰς τε
 μέλλούσας γυναῖκας. Si in his nihil Graecae scientium aures re-
 spuerint, quidni ὁ μέλλων λόγος (*the coming part of my speech*)
 accepturae erant?—τὰ (post ψηφίσματα) carent omnes libri prae-
 ter S. Add. BEKK. [et st.] ED. TURIC. DIND. VOEM. Sane facile
 excidere potuit post -ματα. Sed bis omittitur in Jurejurando
 quod citatur Timocr. p. 746 § 149. [Hodie recepi quod Jusju-
 randum illud suspectum est.]—ἠλωκέναι S. Y. k. r. s. A¹. ἐάλω-
 κέναι vulgo et a m. sec. S. Augmento Soph. Eurip. non utuntur.
 ἐάλωκεν (ᾶ) Aeschyl. Agam. 30. Sed cum Aristoph. Vesp. 355 ὅτε
 Νάξος ἐάλω (ᾶ) praebeat, puto Aesch. restituendum ἠλωκεν, ut ratio
 metrica constet. ἤλω Hom. Od. xxii. 230.

—οὐκοῦν.....ἐπέδειξα] "This
 then I engaged to prove at the
 outset (did I not?), this I prov-
 ed."

§ 198. ἀπλοῦς.....ἤδη] "For
 straightforward is my future

statement here laid before you
 from this point."

§ 199. ἀποκτεῖναι] The same
 bold figure is employed above
 § 144. — Πυλῶν: Ἑλλησπόν-
 τοῦ] "Than Thermopylae by

του· ἂ συναμφότερα οὔτοι πεπράκασιν αἰσχροῦς καὶ καθ' ὑμῶν ἐγκεχειρίκασι Φιλίππῳ. τοῦτο τοίνυν αὐτὸ ἄνευ τῶν ἄλλων ἡλίκον ἐστ' ἀδίκημα, τὸ Θράκην καὶ τὰ Τεῖχη προέσθαι, μυρὶ ἂν εἴη λέγειν, καὶ ὅσοι διὰ ταυτ' ἀπολώλασι παρ' ὑμῖν | οἱ δὲ χρήματα πάμπολλ' 398 ὠφλήκασιν, οὐ χαλεπὸν δεῖξαι, Ἐργόφιλος, Κηφισόδοτος, Τιμόμαχος, τὸ παλαιὸν ποτε Ἐργοκλῆς, Διονύσιος, ἄλλοι, οὓς ὀλίγου δέω σύμπαντας εἰπεῖν ἐλάττω

§ 199. ἐγκεχειρήκασι Q. pr. A¹. et a m. sec. S. Vid. § 63.

§ 200. μυρία (pro μυρὶ) REISK. infelicissime. — τότε (pro ποτε) k. r. s. A¹. A².

land, and the Hellespont by sea." The genitives depend upon *χρησιμωτέρους*.

§ 200. τὰ Τεῖχη] "The chain of Forts." Called τὰ ἐπὶ Τειχῶν § 172.—ἀπολώλασι κ.τ.λ.] Supply οἱ μὲν· an ellipse more frequent in Plato than in other writers. See below p. 431 § 320, i. Aphob. p. 816 § 9 *μαχαιοποιούς... ἀνά πέντε μνᾶς καὶ ἕξ, τοὺς δ' οὐκ ἐλάττωνος ἢ τριῶν μνῶν ἀξίους* [where from one or two MSS. Reisk. inserted τοὺς μὲν before ἀνά· an evident gloss, and justly omitted by Bekker]. See various readings Auct. iv. Phil. p. 132 § 3, de Coron. p. 268 § 121. Of Ergophilus Harpocration records that he was *στρατηγὸς Ἀθηναίων*. A man of this name is mentioned Aristocrat. p. 635 § 104 as commander in Thrace at the time of the revolt of Miltocythes from Cotys (see on § 89), superseded by Antocles. Aristot. ii. Rhet. 3, 13 also speaks of one Ergophilus, who was acquitted because the fury of the people had been appeased by the condemnation of a victim on the former day, Callisthenes. Κηφισόδοτος: *Ἀσχινης ἐν τῷ*

κατὰ Κτησιφῶντος [§ 51 p. 60 St. = 440 R.] *Ἀνδροτίων ἐν πέμπτη Ἀθίδος ἱστορεῖ ὡς Ἄλωπεκόννησον* [so it is written in Demosth. Aristocr.] *πολιορκῶν ἀπεχειροτονήθη καὶ κριθεὶς ἐάλω καὶ ἀπέτισε πέντε τάλαντα*. Harpocr. See Dem. Aristocr. p. 670 § 153, p. 674 § 163 *fol.* Whether he is the same with Cephisodotus of Ceramicus, the Orator mentioned in Leptin. p. 501 § 146, and p. 502 § 150, as inferior to none in eloquence, is not ascertained. Timomachus appears also to have served in Thrace. See Aristocr. p. 658 § 115. See also Polycl. p. 1210 § 14 *fol.* He was accused by Apollodorus, the son of Pasion. Pro Phorm. p. 960 § 53. Ergocles mentioned by Harpocr. as *στρατηγὸς Ἀθηναίων*. Valesius [to whom I am indebted for some of the above references] says: "Is videtur esse Ergocles contra quem Lysias orationem scripsit [Orat. xxviii.] quemque ob peculatum ab Atheniensibus damnatum esse dicit in orat. c. Philocratem [Orat. xxix.]" Of Dionysius I can give no account. — ἐλάττω] "in fewer in-

181 τὴν πόλιν βεβλαφέναι τούτου. ἀλλ' ἔτι γὰρ τότε ὦ
 ἄνδρες Ἀθηναῖοι ἐκ λογισμοῦ τὰ δεινὰ ἐφυλάττεσθ'
 ὑμεῖς καὶ προεωρᾶσθε. νῦν δ' ὅ τι ἂν μὴ καθ' ἡμέραν 201
 ὑμᾶς ἐνοχλῆ καὶ παρὸν λυπῆ, παροράτε, εἴτα τὴν
 ἄλλως ἐνταῦθα ψηφίζεσθε, ἀποδοῦναι δὲ καὶ Κερσο-
 βλέπτῃ Φίλιππου τοὺς ὄρκους, μὴ μετέχειν δὲ τῶν ἐν
 Ἀμφικτύοσιν, ἐπανορθώσασθαι δὲ τὴν εἰρήνην. καί-
 τοι τούτων οὐδενὸς ἂν τῶν ψηφισμάτων ἔδει, εἰ πλείν
 οὗτος ἤθελε καὶ τὰ προσήκοντα ποιεῖν· νῦν δ' ἂ μὲν
 ἦν πλεύσασι σῶσαι, βαδίζειν κελεύων ἀπολώλεκεν, ἂ
 δ' εἰποῦσι τάληθῆ, ψευδόμενος.

182 Ἀγανακτήσει τοίνυν ἀντίκα δὴ μάλα, ὡς ἐγὼ πυν- 201
 θάνομαι, εἰ μόνος τῶν ἐν τῷ δήμῳ λεγόντων λόγων
 εὐθύνας ὑφέξει. ἐγὼ δ', ὅτι μὲν πάντες ἂν εἰκότως ἂν
 λέγουσι δίκην ὑπέχοιεν, εἴπερ ἐπ' ἀργυρίῳ τι λέγοιεν,
 παραλείψω. ἀλλ' ἐκεῖνο λέγω· εἰ μὲν Αἰσχίνης ιδιώ-
 της ἂν ἀπελήρησέ τι καὶ διήμαρτε, μὴ σφόδρα ἀκρι-
 βολογήσησθε, ἀλλ' εἴσατε, συγγνώμην ἔχετε· εἰ δὲ

§ 201. ἀμφικτύοσιν O. k. r. s. u. “Eandem accentus diver-
 sitatem enotavit [Bekker.] ad p. 276, 18 [ubi ἀμφικτύοσιν r.],
 347, 12 [ubi ἀμφικτύοσι O. k. r. s. t. v.]. V. Sylburgius Ind. ad
 Etymol. M. s. v.” SCHAEFER.

§ 202. ἀκριβῶς λογισησθε S. Y. k. r. s. [ex a^m. Lamb. enotavit

stances.” See Plat. Gorg. 512
 B οὐδενὸς ἐλάττω ἐνίοτε δύναται
 σῶζειν, Crit. 53 A, iii. Republ.
 396 D ἐλάττω δὲ καὶ ἤττον
 (μμοίμενος), where Stallb. rightly
 defends the MS. reading, and
 compares Gorg. and iii. Republ.
 417 B πολὺ πλείω καὶ μάλλον
 δεδιότες. In Thuc. i. 122 οὐκ
 ἐλάσσω πταίει (which Arnold
 says “is the same as μάλλον,”
 and Poppo renders, “haud
 paullum, non leviter”) trans-
 late, “more frequently fails.”
 So also iii. 42 καὶ πλείστ' ἂν
 ὀρθοῖτο ἐλάχιστα γὰρ ἂν
 πεισθείησαν ἀμαρτάνειν, v. 69,

πλείω σῶζουσιν.

§ 201. τὴν ἄλλως] “Then
 you come here and vote at ran-
 dom.” (τὴν ἄλλως ὀδόν. For
 ἄλλως idly, see on § 27.) Dobr.
 “Ol. iii. 34, 12. Phil. ii. 73,
 21. Infra 449, 13. Plato Theaet.
 161 E. οὐδέποτε τῆν ἄλλως ἀλλ'
 αἰεὶ τὴν περὶ αὐτοῦ· i. e. τὴν
 ἄλλως.” [So Bekker. The pas-
 sage is 172 E.]—ἀποδοῦναι δέ]
 See Ann. Crit. § 54.—ἐπανορ-
 θώσασθαι] Dobr. refers to Auct.
 Halonn. p. 81 § 18.—πλείουσι
)(βαδίζειν. See on § 171.

§ 202. λόγων εὐθύνας] “Ren-
 der accounts for what he says,”

πρεσβευτῆς ὧν ἐπὶ χρήμασιν ἐπίτηδες ἐξηπάτηκεν
 ὑμᾶς, μὴ ἀφήτε, μηδ' ἀνάσχησθε ὡς αὐ δεῖ δίκην ὧν
 203 εἶπεν ὑποσχεῖν. τίνος γὰρ ἄλλου δεῖ δίκην παρὰ 183
 πρέσβειων ἢ λόγων λαμβάνειν; εἰσὶ γὰρ οἱ πρέσβεις
 οὐ τριήρων οὐδὲ τόπων οὐδὲ ὀπλιτῶν οὐδ' ἀκροπόλεων
 κύριοι (οὐδεὶς γὰρ πρέσβεσι ταυτ' ἐγχειρίζει) ἀλλὰ
 λόγων καὶ χρόνων. τοὺς μὲν τοίνυν χρόνους εἰ μὲν μὴ
 προανεῖλε | τῆς πόλεως, οὐκ ἀδικεῖ, εἰ δ' ἀνεῖλεν, ἠδί- 399
 κηκεν· τοὺς δὲ λόγους εἰ μὲν ἀληθεῖς ἀπήγγελκεν ἢ
 συμφέροντας, ἀποφευγέτω, εἰ δὲ καὶ ψευδεῖς καὶ μισθοῦ
 204 καὶ ἀσυμφόρους, ἀλισκέσθω. οὐδὲν γὰρ ἐστ' ὅ τι 184
 μεῖζον ἂν ὑμᾶς ἀδικήσειέ τις, ἢ ψευδῆ λέγων. οἷς γάρ

λογίσασθε] A¹. ED. TURIC. DIND. VOEM. Sed interpretantium est. Mox ἀλλ' om. S. k. r. s. A¹. A². ED. TURIC. DIND. VOEM. BEKK. st. Satis speciose, cum oratio sit paullo abruptior. Sed post *negativum* (sive *mavis prohibitivum*) vix omittitur ἀλλά. ἀλλ' εἰσάσαντες συγγ. DOBR. Sed longe fortior est vulgata lectio. Infr. ἐπίτηδες S. k. r. s. A¹. ἐξεπίτηδες vulgo.

§ 203. τριηρῶν Y. O. u. Sine acc. S. Mox ἀπήγγελκεν καὶ ex conj. Dobraei DIND. frustra. Vid. § 135.—τοὺς μὲν τοίνυν S. k. r. s. δ^m. A¹. A², quod recepi post DIND. ED. TURIC. Nam οὖν vulg. et BEKK.

§ 204. ἂν ὑμᾶς om. S. Y. Itaque ὑμᾶς om. ED. TURIC. VOEM. At certe id non vult Demosthenes absolute dicere, *neminem posse*

i. e. for his reports and speeches. Comp. Aeschin. § 178 p. 52 St. = 342 R. καὶ τὸν τῶν λόγων κύριον τὰς τῶν ἔργων προσδοκίας ἀπαιτοῦσι· where Bremi and Orelli p. xxx. wish to add μηδὲ before τῶν λόγων, which H. Wolf had already conjectured: but Demosthenes expressly calls ambassadors κύριοι λόγων § 203, and to this passage Aeschines obviously alludes. Comp. also Dem. de Coron. p. 308 § 245, where Demosthenes makes precisely the same defence.—ιδιώτης ὧν] “Being invested with no public office, not having been appointed ambassador.”

—ἀπελήρησε] “talked at random.” So παραληρεῖν Arist. Ran. 594 εἰ δὲ παραληρῶν ἀλώσει, καὶ βαλεῖς τι μαλθακόν. —ἀνάσχησθε] “Put up with it, ‘that he is not to undergo trial for what he reported.’” Dobr. refers to Nausim. p. 990 § 21 ὅτι τοίνυν οὐδ' ἀνάσχοισθ' ἂν αὐτῶν εἰκότως οὐδὲν περὶ τῆς ἐπιτροπῆς. See § 84.

399. § 203. οὐκ ἀδικεῖ..... ἠδίκηκε] He is not guilty... he has committed wrong. Comp. Arist. II. Rhetor. 23, 3 εἰ γὰρ δικαίως ἔπαθε τι, δικαίως πέπονθεν.

§ 204. οἷς γάρ ἐστ' ἐν λόγοις

ἔστ' ἐν λόγοις ἢ πολιτεία, πῶς, ἂν οὔτοι μὴ ἀληθεῖς
 ὦσιν, ἀσφαλῶς ἔστι πολιτεύεσθαι; ἐὰν δὲ δὴ καὶ
 πρὸς ἂ τοῖς ἐχθροῖς συμφέροι δῶρά τις λαμβάνων
 λέγη, πῶς οὐχὶ καὶ κινδυνεύετε; οὐδέ γε τοὺς χρόνους
 ἴσον ἔστ' ἀδίκημα ὀλιγαρχίας ἢ τυράννου παρελέσθαι
 185 καὶ ὑμῶν· οὐδ' ὀλίγου γε δεῖ. ἐν ἐκείναις μὲν γάρ, 205
 οἶμαι, ταῖς πολιτείαις πάντ' ἐξ ἐπιτάγματος ὀξέως
 γίγνεται· ὑμῖν δὲ πρῶτον μὲν τὴν βουλὴν ἀκοῦσαι
 περὶ πάντων καὶ προβουλεύσαι δεῖ, καὶ τοῦθ' ὅταν ἢ
 κήρυξι καὶ πρεσβείαις προγεγραμμένον, οὐκ αἰεί, εἴτ'

*plus injuriae inferre, sed neminem...inferre vobis, sc. ois ἐστ' ἐν
 λόγοις πολιτεία.*—Infr. ἂν (post πολιτεύεσθαι;) S. ED. TURIC.
 DIND.—*συμφέρι* Y.—*κινδυνεύεται* A¹. et ut videtur plurimi

Codd. Bekkeriani. *κινδυνεύεται* B. *κινδυνεύετε* S. V. *κινδυνεύ-
 σετε* S. k. *κινδυνεύεται* ita post stare, si impersonaliter accipitur
 ut διακινδυνεύεσθαι Thuc. iv. 19. De passivo κινδυνεύεσθαι optime
 meritus est Cobet. ad Hyperid. Funebr. p. 67 praeclare emendans
 Nost. i. Onetor. p. 868 § 16 ἴνα μὴ κινδυνεύοιθ' ἢ προῖξ.—Post
 ὀλίγου, γε om. k. r. s. A¹. A². “Malim deletum” SCHAEF. Delevit
 DIND. Vid. not.

§ 205. μὲν (post ἐκείναις) additum ex S. (qui a pr. m. sed
 inter versus habet) k. r. s. A¹.

πολ.] “For they whose govern-
 ment is based upon speaking.”
 In tyrannies οἱ τύραννοι μέγιστον
 δύνανται, in oligarchies οἱ δυ-
 νασταί, but in free states οἱ
 ῥήτορες. See particularly Plat.
 Gorg. p. 466 B. That λόγοις
 not only means the reports
 which ambassadors bring (§ 203
 λόγους.....ἀπήγγελλε) but the
 speeches made in the assembly,
 is clear from § 202 τῶν ἐν τῷ
 δήμῳ λεγόντων· and § 205 κρατη-
 σαι...τοὺς τὰ βέλτιστα λέγοντας
 τῶν...ἀντιλεγόντων. Comp. p.
 433 § 326 οἱ πολιτευόμενοι [i.e.
 οἱ λέγοντες ἐν τῷ δήμῳ] δι' ἂν
 τὰ μέγιστα κινδυνεύεται τῇ πόλει·
 which at the same time may be
 adduced in defence of the old
 reading κινδυνεύεται, as well as

Thucyd. ii. 35 ἐν ἐνὶ ἀνδρὶ πολ-
 λῶν ἀρετὰς κινδυνεύεσθαι εὖ τε
 καὶ χεῖρον εἰπόντι πιστευθῆναι.
 Translate: “How shall not
 your interests be perilled?”—
 οὐδ' ὀλίγου γε δεῖ] “Far from
 it.” I conceive the omission of
 γε would render the meaning
 doubtful (see however Timocr.
 p. 761 § 195 οὐ προῖκα, πόθεν;
 οὐδ' ὀλίγου δεῖ τοῦτον ἔθικας τὸν
 νόμον) from the analogy of οὐδέ
 πολλοῦ δεῖ. See § 33. οὐδέ (i.e.
 οὐ καὶ) ὀλίγου γε δεῖ is precisely
 equivalent to πολλοῦ γε καὶ δεῖ.

§ 205. “For in those con-
 stitutions, I take it, everything
 is done at bidding with haste:
 whereas with you first the Boule
 must hear about all matters
 and pass the previous leave

ἐκκλησίαν ποιῆσαι, καὶ ταύτην ὅταν ἐκ τῶν νόμων καθήκη. εἶτα κρατῆσαι καὶ περιγενέσθαι δεῖ τοὺς τὰ βέλτιστα λέγοντας τῶν ἢ δι' ἄγνοιαν ἢ διὰ μοχθηρίαν ἀντιλεγόντων. ἐφ' ἅπασιν δὲ τούτοις, ἐπειδὴν καὶ δε- 186
δογμένον ἢ καὶ συμφέρον ἤδη φαίνεται, χρόνον δεῖ δοθῆναι τῇ τῶν πολλῶν ἀδυναμίᾳ, ἐν ᾧ καὶ ποριῶνται ταῖθ' ὧν ἂν δέωνται, ὕπως τὰ δόξαντα καὶ δυνηθῶσι ποιῆσαι. ὁ δὲ τοὺς χρόνους τούτους ἀναιρῶν τῆς οἴας

§ 206. De ἀδυναμίᾳ vid. Lobeck. ad Phryn. p. 508 qui levi in re erravit. Neque enim Thom. M. (p. 30) τοῦ ἀδυνατία “auctorem fert Thucydidem,” sed τοῦ ἀδυνασία.—δὲ (ante τοὺς χρόνους) F. Q. B. Sed δὴ longe melius. δὲ et δὴ confusa in Codd.

Bekk. § 28 (δὲ r.) § 39 (δὴ r.) § 101 (δὲ F. r. s.) § 145 (δὴ t. u.)
§ 156 (δὴ Q. r.) § 177 (δὲ F. Q. r. et pr. S.) § 192 (δὲ F.) § 256 (δὴ Q.) § 269 (δὴ O.) § 367 (δὲ k. r. v.). τοὺς χρόνους [τούτους] DOBR. nulla causa.—οἴας F. Q. O. t. u. v. “Vide ne genuinum sit,

(that the matter may be debated in the Ecclesia), and that too when notice has been published (that the Ecclesia is to be held) for (reception of) heralds and (your own or foreign) embassies (Andoc. Myst. § 11 p. 2 St.=6 R. ἦν γὰρ ἐκκλησία τοῖς στρατηγοῖς), not at all times, then you must convene an Ecclesia, and that too when it is a fitting time according to the laws.” See § 35. πολιτεία, which generally signifies “a free state,” is here used in its fullest sense “constitution” or “form of government.” Leptin. p. 461 § 15 ᾧ μόνῳ μείζους εἰσὶν αἱ παρὰ τῶν δήμων (democracies) δωρεὰ τῶν παρὰ τῶν ἄλλων πολιτειῶν διδομένων, p. 462 § 17 τῶν ἀπασῶν ἡσάντινος πολιτείας. Aeschin. Timarch. § 4 p. 1 St.=29 R. ὁμολογοῦνται γὰρ τρεῖς εἶναι πολιτείας παρὰ πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ δημοκρατία. See also Aristotle

passim, e.g. i. Rhetor. 8. 2, 3 κυρία μὲν ἐστίν, ἢ τοῦ κυρίου ἀπόφασιν· τὰ δὲ κύρια (see § 294) διήρηται κατὰ τὰς πολιτείας· ὅσαι γὰρ αἱ πολιτεῖαι τοσαῦτα καὶ τὰ κύρια ἐστίν. εἰσὶ δὲ πολιτεῖαι τέτταρες, δημοκρατία, ὀλιγαρχία, ἀριστοκρατία, μοναρχία. For προγράφειν (proscribere) see Hemsterh. Lucian T. i. p. 482, Schoemann de Comit. Book I. Chap. iv.—εἶτα κρατῆσαι κ.τ.λ.] Dobree refers to Pro Rhod. p. 199 § 31.

§ 206. χρόνον δεῖ δοθῆναι..... ποιῆσαι] “Time must be given to the poverty of the mass of the people, during which they shall also provide themselves with what they may require, to the end that what has been voted they may also be enabled to put into execution.”—ἀναιρῶν ἀνήρηκεν..... ἀφήρηται] The insinuation conveyed in the middle voice is worth noticing. Comp. Leptin. p. 462 § 17 ὁ

παρ' ἡμῖν ἐστὶ πολιτείας οὐ χρόνους ἀνήρηκεν οὗτος, οὐ, ἀλλὰ τὰ πράγματα ἀπλῶς ἀφήρηται.

187 "Ἔστι τοίνυν τις πρόχειρος λόγος πᾶσι τοῖς ἑξαπα- 207
τῶν ὑμᾶς βουλομένοις "οἱ ταραττοντες τὴν πόλιν, οἱ
διακωλύοντες Φίλιππον εὔποιῆσαι τὴν πόλιν." πρὸς
οὓς ἐγὼ λόγον μὲν οὐδένα ἐρῶ, τὰς δ' ἐπιστολὰς ὑμῖν
ἀναγνώσομαι τὰς τοῦ Φιλίππου, καὶ τοὺς καιροὺς ἐφ'
400 ὧν ἕκαστα ἐξηπάτησθε | ὑπομνήσω, ἵν' εἰδῆθ' ὅτι τὸ
ψυχρὸν τοῦτο ὄνομα, τὸ ἄχρι κόρου, παρελήλυθ' ἐκείνος
φενακίζων ὑμᾶς.

ita tamen, ut quod sequitur ἐστὶ deleas" SCHAEFFER. De hoc ampliandum censeo, ut de ratione attractionis universa. Mox ἡμῖν S. F. Y. Q. et correctus u. ὑμῖν vulgo.

§ 207. τὸ (ante ἄχρι κόρου) om. Anecd. Bekk. 28, 19, et mox ἡμᾶς φενακίζων. κόρου ρ in rasura hab. S.—'ΕΠΙΣΤΟΛΗ' S. Y. Q. O. t. u. v. "Et sic librarius Aug. primi quoque scripserat initio, sed deinde radendo correxit ad modum vulgatae." REISK.

τοίνυν τὴν πίστιν ἀφαιρῶν.....
τοῦτ' ἀφαιρεῖται. Translate:
"has taken away with him"
for his own interests and advantages. The middle is constantly used in the Speech against Leptines.

§ 207. οἱ ταραττοντες κ.τ.λ.]
"The disturbers of the peace of their country, the thwarters of Philip's becoming a benefactor to the state." Dobree compares Auct. iv. Philipp. p. 140 § 33 "ὁ δὲ βάρβαρος καὶ ὁ κοινὸς ἀπασιν ἐχθρός."—τὰς ἐπιστολὰς... τὰς τοῦ Φ.] ULPIAN: ἐν αἷς εὔποιεῖν ἐπαγγελάμενος, οὐδὲν ἡγάγεν εἰς πέρας.

400. § 207. It were much to be wished that Philip's letters had been preserved. He appears to have boasted that he would render such services to the Athenians as to justly entitle him to the honourable

name of *Εὐεργέτης* [respecting which cons. F. A. Wolf on Leptin. p. 475, 10]. This is tolerably clear from εὔποιῆσαι τὴν πόλιν. See also § 45, 46. τὸ ψυχρὸν τοῦτο ὄνομα refers to this title. Comp. especially Dem. ad Epist. Phil. p. 153 § 3 ἐπειθ' οἷς πρότερον ηὔξῃθη φενακίζων αἰεὶ τινὰς καὶ μεγάλα ἐπαγγελλόμενος εὐεργετήσῃν, ταῦτα πάντα διεξέληλυθεν ἤδη. Hence I agree with Reiske *Ind.* p. 386 *excidit merito honorificae hujus appellationis, culpa sua titulum illam Evergetae amisit.* Translate: "This frigid title, this title used usque ad nauseam, Philip has overshot [has passed by, and thereby lost it] in his trying to cajole you." See also de Coron. p. 240 § 43 φίλον, εὐεργέτην, σωτήρα, τὸν Φίλιππον ἡγοῦντο. Dobree however understands τὸ ψυχρὸν...κόρου as

ΕΠΙΣΤΟΛΑΙ ΦΙΛΙΠΠΟΥ.

- 208 Οὕτω τοίνυν αἰσχρὰ καὶ πολλὰ καὶ πάντα καθ' 188
 ὑμῶν πεπρεσβευκῶς περιῶν λέγει, “τί δ' ἂν εἶποι τις
 περὶ Δημοσθένους, ὃς τῶν συμπρέσβειων κατηγορεῖ;”
 νῆ Δί', εἴτε βούλομαι γ' εἴτε μή, παρ' ὄλην μὲν τὴν
 ἀποδημίαν ὑπὸ σοῦ τοιαῦτα ἐπιβεβουλευμένος, δυοῖν
 209 πεπραγμένων δοκεῖν κοινωνεῖν ὑμῖν, ἢ κατηγορεῖν. ἐγὼ 189
 δ' οὐδὲ συμπεπρεσβευκέμαι φημί σοί, πρεσβεύειν μέν-

§ 208. περιῶν (et § 209) pr. S. uti comici solent. Vid. Dobr. Aristophan. ad Vesp. 1020.—εἶποις (pro εἶποι τις) S. Y. r. s. A¹. A². εἴπης (sic) k. εἶποις ED. TURIC. DIND. VOEM. BEKK. st. Praefert SCHAEFER. quoque. Memorabilem varietatem praebet Apsines p. 700 οὕτω τοίνυν πολλὰ καὶ δεινὰ καὶ πάντα καθ' ὑμῶν πεπρεσβευκῶς περιῶν λέγει· τί δ' ἂν εἶποις περὶ Δημοσθένους, ὃς τῶν συμπρέσβειων κατηγορεῖς τῶν συμπρέσβειων. val. πολλὰ γὰρ καὶ δεινὰ ἐπρέσβευσαν. Sed inter συμπρέσβειων et κατηγορεῖς e Paris. et Venet. inseruit Walzsius: κατηγορεῖ; ἔξεστι γὰρ σοὶ ἀποστρέφαι τὴν εἰσαγωγὴν καὶ λύσειν ποιῆσαι.—δυεῖν Reisk. ex B. “δυοῖν plerique omnes: vulg. [i. e. Reisk. Ed.] δυεῖν.” BEKK. ΜΟΧ αἰρέσεως οὐσῶν A¹.

ως ης αἰρέσεων οὐσῶν F. αἰρέσεων οὐσῶν Q. O. r. s. t. u. et γρ. S. et vett. Edd. “Pluralis placet, duabus conditionibus propositis. Singularem si Demosthenes maluisset, erat, opinor, scripturus: δυεῖν (s. δυοῖν) δὲ θατέρου αἰρέσεως οὐσης” SCHAEFER. Sed primum αἰρεσις non valet i. q. conditio: utique ea significatione quam vocabulo Schaefer. tribuit. Deinde quidni αἰρεσις (optio) cum genitivo rerum, quarum optio praebetur, conjungi potest?

§ 209. φημί σοι BEKK. [et st.] ED. TURIC. DIND. VOEM.

parenthetical: ut frigido et ad nauseam inculcato verbo utar. ULPIAN: τὸ ψυχρὸν τοῦτο ὄνομα· ἢ τὸ ἀλαξονείας γέμον· ψυχροὺς γὰρ τοὺς ἀλάξονας λέγουσιν· ἐν οἷς ἄνω καὶ κάτω βοᾷ εὐεργετήσαι τοὺς Ἀθηναίους. Markland's idea that ἄχρι κόρου was part of Philip's letter was very unhappy. He deserves commendation however for seeing that ἐκείνος is Philip, not Aeschines to whom it could not possibly belong, though Reiske was uncertain on the point.

§ 208. αἰσχρὰ καὶ πολλὰ] “Ne confundas cum per vulgattissimo illo, πολλὰ καὶ αἰσχρὰ, tam turpia eaque et multa et omnia” SCHAEFER, who is unquestionably right. For καὶ comp. § 101.—νῆ Δί'.....] “Hercle accuso, velim, nolim” SCHAEFER. See Aeschin. § 22 p. 31 St. = 208 R. τοιαύτας ἐπιβουλὰς κατ' ἀνδρῶν συσσίτων καὶ συμπρέσβειων.

§ 209. “But I deny that I was even your co-ambassador [for my conduct and yours on

τοι σὲ μὲν πολλὰ καὶ δεινά, ἔμαυτὸν δ' ὑπὲρ τούτων
 τὰ βέλτιστα. ἀλλὰ Φιλοκράτης σοὶ συμπεπρέσβευκε,
 κἀκείνῳ σύ, καὶ Φρύνων· ὑμεῖς γὰρ ταῦτ' ἐπράττετε,
 καὶ ταῦτα πᾶσιν ὑμῖν ἤρεσκεν. ποῦ δ' ἄλες; ποῦ
 τράπεζα; ποῦ σπουδαί; ταῦτα γὰρ τραγωδεῖ περιῶν,
 ὡσπερ οὐχὶ τοὺς ἀδικούντας τούτων ὄντας προδύτας,
 ἀλλὰ τοὺς τὰ δίκαια ποιοῦντας. ἐγὼ δ' οἶδ' ὅτι πάντες 210
 οἱ πρυτάνεις θύουσιν ἐκάστοτε κοινῇ καὶ συνδειπνοῦσιν
 ἀλλήλοις καὶ συσπένδουσιν καὶ οὐ διὰ ταῦθ' οἱ
 χρηστοὶ τοὺς πονηροὺς μιμοῦνται, ἀλλ' ἐὰν ἀδικούντα
 λάβωσί τινα αὐτῶν, τῇ βουλῇ καὶ τῷ δήμῳ δηλοῦσιν.
 ἢ βουλή ταῦτὰ ταῦτα, εἰσιτήρια ἔθυσε, συνεισιτιάθη

Idem mox Φιλοκράτης σοι.—τούτων S. Y. k. r. s. A². Ed. TURIC.
 VOEM. BEKK. st.—τράπεζαι vulg. ante BEKK. τράπεζα nonnisi
 S. Y. “Singularis in tali argumento solennis est.” SCHAEF.
 Sed Antiph. Τετραλ. A. a. § 10 p. 116 St.=629 R. ἐπὶ τὰς αὐτὰς
 τραπέζας.

§ 210. συσπένδουσιν O. r.—καὶ (ante ἢ βουλή) add. F. Y. Q. O.
 t. u. v. ἢ βουλή (sine καὶ aut δέ) A¹. A².—eis εἰτήρια A¹. εἰσιτη-
 τήρια A². “Magis id quidem ad analogiam grammaticam” Reisk.
 —συνεισιτιάθη S. συνεσιτιάθη r. A¹. συνεσιτιάθησαν Suid. in εἰσι-
 τήρια: [qui cetera hunc ad modum: δὲ καὶ τῶν ἐκωνώνησαν οἱ στρα-
 τηγῶι, καὶ σχεδὸν εἰπεῖν αἱ ἀρχαὶ πᾶσαι]. ἐκωνώνησαν S. Y. Q. t. u. v.

the embassy were widely differ-
 ent)...but Philocrates was your
 co-ambassador, and you were
 his, and so was Phrynon.”—
 τραγωδεῖ] “For so he goes
 about ranting and declaiming.”
 An obvious allusion to his ad-
 versary's sometime profession.
 See de Coron. p. 299, 13, and
 elsewhere. For a similar use
 of *tragoediae*, see Cic. i. de
 Orat. 51 (219), ii. 55 (225).—
 ὡσπερ...ἀδικούντας] Of this con-
 struction examples are given by
 Elmsl. on Eurip. Heracl. 693,
 Spalding (ap. Buttm.) on Dem.
 Mid. § 11 a=p. 526.

§ 210. εἰσιτήρια] Mid. p. 552
 § 114 εἶπε μὲν με εἰσιτήρια ὑπὲρ
 τῆς βουλῆς ἱεροποιῆσαι καὶ θύσαι

καὶ κατάρξασθαι τῶν ἱερῶν ὑπὲρ
 ὑμῶν καὶ ὅλης τῆς πόλεως· where
 ULPIAN: εἰσιτήρια ἐγίγνετο, μελ-
 λούσης εἰσιεῖναι τῆς βουλῆς εἰς τὸ
 βουλευτήριον, ὥστε κατὰ γνώμην
 ἀπαντῆσαι τῶν πραγμάτων τὴν
 σκέψιν. He says on this pas-
 sage: προηγείται εἰσιούσης τῆς
 βουλῆς ὁ τὰς θυσίας ποιούμενος.
 Respecting this and the simi-
 larly formed word κατιτήριον, see
 Pierson on Moeris, p. 222, 223.
 Suidas speaks of the εἰσιτήρια
 as a holy day: and adds ταύτην
 τὴν ἡμέραν πρώτην τοῦ ἔτους Ἀθη-
 ναῖοι νενομίκασι. This account
 is received by Schoemann de
 Comit. p. 306 (=291 Transl.),
 who rejects that of Ulpian. The
 sacrifice was offered in the tem-

σπονδῶν, ἱερῶν ἐκοινώνησαν οἱ στρατηγοί, σχεδὸν ὡς εἰπεῖν αἱ ἀρχαὶ πᾶσαι. ἀρ' οὖν διὰ ταῦτα τοῖς ἀδικούσιν ἑαυτῶν ἔδωκαν ἄδειαν; πολλοῦ γε καὶ δεῖ.

211 Λέων Τιμαγόρου κατηγορεῖ συμπεπρεσβευκῶς τέτταρα 191
 ἔτη, Εὐβουλος | Θάρρηκος καὶ Σμικύθου συσσειτιη- 401
 κῶς, Κόνων ὁ παλαιὸς ἐκείνος Ἀδειμάντου συστρατη-
 γήσας. πότεροι οὖν τοὺς ἄλλας παρέβαινον καὶ τὰς
 σπονδάς, Λισχίνη; οἱ προδιδόντες καὶ οἱ παραπρεσ-
 βεύοντες καὶ οἱ δωροδοκούντες ἢ οἱ κατηγοροῦντες; οἱ
 ἀδικούντες δηλονότι τὰς ὄλης γε τῆς πατρίδος σπονδάς,
 ὥσπερ σύ, οὐ μόνον τὰς ἰδίας.

alii opinor: nam ita vulgat. ante REISK. nec Lambin. quidquam adnotavit: neque Reisk. nisi ex A¹. ejus auctoritatem secutus ipse et BEKK. DIND. συνεσιάθη, σπονδῶν, ἱερῶν ἐκοινώνησεν. οἱ στρατ. κ.τ.λ. Equidem propter consensum tot Codd. cum ED. TURIC. VOEM. BEKK. st. vulg. restitui.—Infr. DOBR. “Qu. v. l. { σχεδὸν } ὡς εἰπεῖν.” At in vulgat. quid displicet?

§ 211. ^μΣωκύθου S.—συσσειτικῶς F. et pr. A¹. solenni confusione. Vulg. ante REISK. συσειτευκῶς quod et nihil est [nam σιτεύειν est saginare, ut diu est quum intellexit H. Wolf.] et nulla fere librorum auctoritate nititur.—Ἀδημάντου S. Ἀδιμάντου A¹.

ple of Zeus βουλαῖος and Ἀθηναῖ βουλαία. See Antiph. de Chorea. § 45 p. 146 St. = 789 R.

§ 211. Τιμαγόρου] See on § 35.

401. § 211. Whether anything is known of Tharrhex and Smicythus, I have not been able to find. Xenoph. Hellen. i. 7, 1 speaks of Adimantus who (together with Philocles) was chosen as colleague to Conon upon the deposition of the other unfortunate generals who fought at Arginusae. After the defeat at Aegospotami, and Conon's flight to Cyprus, Philocles and Adimantus fell into Lysander's hands: the former was put to death on account of his having instigated the Athenians to cut

off the right hand [or probably the thumb of the right hand: see Schneider's note] of certain captives: but Adimantus was spared, partly because he alone had opposed the barbarous proposal of his colleague, and partly because (as was suspected) he had betrayed the ships to Lysander. Xenoph. ii. 1, 30—32. It was probably on this charge that he was brought to trial at a subsequent period by Conon.—τὰς...τῆς πατρίδος σπονδάς] See Aeschin. § 22 p. 31 St. = 208 R. τοὺς γὰρ τῆς πόλεως ἄλλας καὶ τὴν δημοσίαν τράπεζαν περὶ πλείστου δὴ φησι ποιεῖσθαι, οὐκ ἂν ἐπιχώριος, εἰρήσεται γὰρ, οὐδ' ἐγγενῆς ἡμῶν. (alluding to our Orator's

192 "Ἴνα τοίνυν εἰδῆθ' ὅτι οὐ μόνον τῶν δημοσίων πώ- 212
ποτ' ἐλληλυθότων ὡς Φίλιππον ἀνθρώπων ἀλλὰ καὶ
πῶν ἰδία καὶ πάντων οὗτοι φαυλότατοι καὶ πονηρό-
τατοι γεγόνασι, μικρὸν ἀκούσατέ μου ἔξω τι τῆς
πρεσβείας ταύτης. ἐπειδὴ γὰρ εἶλεν Ὀλυνθον Φίλιπ-
πος, Ὀλύμπια ἐποίει, εἰς δὲ τὴν θυσίαν ταύτην καὶ

'Αδαμάντου Α².—σπονδὰς (post πατρίδος) om. S. ED. TURIC. VOEM. BEKK. st.

§ 212. ποτέ (pro πώποτε) plerique Codd. ED. TURIC. VOEM. (cui ποτέ videtur idem valere quod τότε). Quod si omnes Codd. praeberent stare nullo pacto debet. πώποτε k. r. s. A¹. A².—

ὡς
Pro ὡς, πρὸς F. B. πρὸς Q. Marg. Lutet. εἰς ζ^m. ὡς πρὸς O. t. u. —καὶ (ante πάντων) om. O. Omissum vult SCHAEF. Sed vid. not.—καὶ πονηρότατοι om. k. r. s. A¹. A².—τι (post ἔξω) om. F. Q. B.—ταύτης S. ceteri ταυτησί, quod h. l. aequo fortius videtur. Infr. τεχνήτας pr. S.

Scythian origin on his mother's side). See also (on a different occasion) Aeschin. de Coron. § 224 p. 85 St.=616 R. ἔφησθα γὰρ τοὺς τῆς πόλεως ἄλλας περὶ πλείονος ποιήσασθαι τῆς ξενικῆς τραπέζης.

§ 212. καὶ πάντων] "Aye even all men." I have already alluded to the epitatic use of καὶ § 30. That the particle is so joined with πᾶς (or ἅπας) is shewn from Thucyd. III. 111 οἱ δὲ Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι, IV. 23 τῆς δὲ νυκτὸς καὶ ἅπασαι περιώρμιον, V. 71 τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο, and numberless passages.—ἔξω τι τῆς πρ.] See § 235, where Demosthenes deprecates any scurrilous story unconnected with the embassy, on the plea that he is not defendant, and he will not have a reply. He did not practise the forbearance which he there claims in his speech de Corona.—εἶλεν Ὀλυνθον] The fall of Olynthus probably took place

in December 348 B.C. and the Olympian festival was celebrated in the spring of 347 B.C. ULPIAN: τὰ Ὀλύμπια πρῶτος Ἀρχέλαος ἐν Δίῳ τῆς Μακεδονίας κατέδειξεν. ἤγετο δ' ἐπ' ἐννέα ὡς φησιν [observe this usage of the singular in later Greek: the classical writers would have said φασίν] ἡμέρας, ἰσαριθμούς ταῖς Μούσαις.—τεχνήτας] "Actors." ULPIAN: τοὺς ὑποκριτὰς οὕτω καλεῖ κωμικοὺς τε καὶ τραγικοὺς. Aristot. III. Rhet. 2, 10 (where he speaks of the metaphor, as useful either in exaggeration or depreciation) καὶ ὁ μὲν διονυσσοκόλακας, αὐτοὶ δ' αὐτοὺς τεχνήτας καλοῦσι· ταῦτα δ' ἄμφω μεταφοραὶ· ἢ μὲν ῥυπανόντων, ἢ δὲ τοῦναντίον (a pun on the parasites of Dionysius, and those of Dionysus, the patron God of theatricals). So artifices. Liv. VII. 2, 6 vernaculis artificibus... nomen histrionibus inditum, Cic. Muren. 13 (29) Ut aiunt in Graecis artificibus. More fully scenicis artificibus Arch. 5 (10).

213 τὴν πανήγυριν πάντας τοὺς τεχνίτας συνήγαγεν. ἐσ- 193
τιῶν δ' αὐτοὺς καὶ στεφανῶν τοὺς νευικηκότας ἤρετο
Σάτυρον τουτοῖ τὸν κωμικὸν ὑποκριτὴν, τί δὴ μόνος
οὐδὲν ἐπαγγέλλεται, ἢ τίνα ἐν ἑαυτῷ μικροψυχίαν ἢ
πρὸς αὐτὸν ἀηδίαν ἐνεωρακῶς; εἰπεῖν δὴ φασι τὸν
Σάτυρον ὅτι, ὦν μὲν οἱ ἄλλοι δέονται, οὐδενὸς ὦν ἐν
χρεία τυγχάνει, ἀ δ' αὖ αὐτὸς ἐπαγγείλαιο ἡδέως,
ῥᾶστα μὲν ἐστι Φιλίππῳ δοῦναι καὶ χαρίσασθαι πάν-

§ 213. τί δὴ ποτε α^m. [nihil ex s. adn. Bekk.] probante
SCHAEFFERO. τουτοῖ non δεικτικῶς sed ἀναφορικῶς usurpatum.
Ammon. de Diff. Voc. p. 106 ed. Valck. οὗτος καὶ οὗτος δια-
φέρει. τὸ μὲν γὰρ οὗτος δεικτικὸν μόνον. τὸ δὲ οὗτος, δεικ-
τικὸν καὶ ἀναφορικόν.....ὁ αὐτὸς λόγος καὶ ἐπὶ [τοῦ add. SCHAEF.]
τουτοῦ καὶ τουτοῖ. Itaque h. l. conjicias τουτον. Sed τουτοῖ
constanter Codd. et Apoll. Dyscol. de Pronom. citat. ap. Bast. ad
Greg Corinth. p. 72 δεικτικώτεραι γινόμεναι (αι ἀντωνυμίαι) προσ-
λαμβάνουσι το ἰ, οὗτοςί, ὄϊ, ἐκευοσί. σπανίως γὰρ ἐπ' ἀναφορᾶς,
ὡς παρὰ Δημοσθένει. Σάτυρος οὗτοςί. Cf. § 84 τοὺς καταράτους
Εὐβοέας τουτοσί. Infr. § 249 Πυθοκλέα τουτοῖ, § 253 Φίλιππον του-
τοῖ, § 380 Ξενοκλείδην τουτοῖ, III. Philipp. p. 113, § 12 τοῖς ταλαι-
πύροις Ὠρείταις τουτοσί, Plat. Gorg. 503 C καὶ Περικλέα τουτοῖ τὸν
νεωστὶ τετελετηκότα. Vid. Dindorf. ad Arist. Nub. 83. Sic non
non semper χρονικῶς dicitur. Vid. Saupp. ad Lyc. p. 101.—
εαυτῷ S. εαυτῷ Y. Q. O. t. u. v. αὐτῷ s. αὐτῷ A¹. αὐτῷ vulg.
Μοx αὐτὸν DIND. VOEM. ἐνεωρακῶς Y. DIND. VOEM. ἐωρακῶς k. r. s.

A¹. A². B. δ^m. Harl. ^ω ἐορακῶς F. ἐορακῶς Q. Mox vulg. ἐνεωρακῶς
εἶν sed εἶη om. S. praecclare.—δεδοικέναι omnes praeter S. Y. qui
δέδοικε. Receperunt ED. TURIC. DIND. VOEM. BEKK. st. Sed haud
scio an δέδοικε debeat librariis nescientibus in *orat. obliq.* perinde
esse ὡς (s. ὅτι) cum *optat. cum indicat.*, an omissa particula *infin.*,
sequatur. Vid. Thueyd. II. 13 προηγόρευε.....ὅτι.....εἶη, οὐ μέντοι
γένετο.....ἀφίησιν.....γίγνεσθαι [quanquam ibi Porpo ex
ἀφίησιν, βούλεται s. κελεύει subintelligi jubet. Prol. I. i. 288]. c. 80
λέγοντες ὅτι.....κρατῆσουσιν.....ἔσοιτο.....ἐλπίδα δ' εἶναι,
VIII. 51, ἐξάγγελος γίγνεται ὡς.....μέλλουσιν.....εἶη, καὶ χρῆναι
quae σμικρὰ ἀπὸ πολλῶν proferre satis sit. Hodie addo Dem.
Nicostr. p. 1254 § 23 λέγων ὅτι.....εἶη.....δεῖν. Infr. § 324 ὡς
οὐδὲν ἐστ' ὄφελος.....οὐδὲ.....δεῖν.

§ 213. Satyrus (to whose
estimable character so honour-
able testimony is here given) is
well known as having pointed
out to Demosthenes the prin-
cipal faults in his style of speak-

ing. Plutarch T. I. p. 849 A, B.
—ἐπαγγέλλεται] “Asks a fa-
vour.” See § 46.—μικροψυ-
χίαν] “Stinginess, meanness,
illiberality.” See note on § 153
μεγαλοψύχως.

194 των, δέδοικε δὲ μὴ διαμάρτη. κελύσαντος δ' ἐκείνου. 214
 λέγειν καὶ τι καὶ νεανιευσαμένου τοιοῦτον, ὡς οὐδὲν ὅ
 τι οὐ ποιήσει, εἰπεῖν φασὶν αὐτὸν ὅτι ἦν αὐτῷ Ἀπολ-
 λοφάνης ὁ Πυθναῖος ξένος καὶ φίλος, ἐπειδὴ δὲ δολο-
 φονηθεὶς ἐτελεύτησεν ἐκείνος, φοβηθέντες οἱ συγγενεῖς
 αὐτοῦ ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα εἰς
 Ὀλυμπον. αὐται τοίνυν, ἔφη, τῆς πόλεως ἀλούσης 215
 402 | αἰχμάλωτοι γεγόνασι καὶ εἰςὶ παρὰ σοὶ ἡλικίαν
 195 ἔχουσαι γάμον. ταύτας, αἰτῶ σε καὶ δέομαι, δός μοι.
 βούλομαι δέ σε ἀκοῦσαι καὶ μαθεῖν οἶαν μοι δώσεις
 δωρεάν, ἐὰν ἄρα δῶς· ἀφ' ἧς ἐγὼ κερδανῶ μὲν οὐδέν,
 ἐὰν λάβω, προῖκα δὲ προσθεῖς ἐκδώσω, καὶ οὐ περι-

§ 214. Vulg. ante BEKK. παιδία οὔσας. ὄντα praebet solus S. "schemate syntactico satis pervulgato, quod interpretantes in vulgarem formam converterunt." SCHAEF.

§ 215. τοίνυν S. Y. t. u. et γρ. F. νῦν vulgo. ἔφη om. S. ED. TURIC. VOEM.—PRO ἐὰν.....ἐάν, ἂν.....ἂν S. ED. TURIC. DIND. VOEM. BEKK. st.

§ 214. νεανιευσαμένου] ULPIAN: τὸ ἀλαξονικὸν αὐτοῦ καὶ αἰθαδὲς διαβάλλει, "having made a boastful promise." Schaefer quotes Anecd. Bekker. p. 52, 17 ὑψηλόν τι καὶ ἐλευθέριον φρονῆσαι, and adds "Dicitur h. l. de pollicitatione magnifica." [His citation from Mid. p. 536, 26 is however not quite in point. There translate: "he did not shew his mettle, his spirit:" with some allusion to the other νεανιεύματα (juveniles ferociae, petulant ebullitions of youthful blood) so constant in that speech. Not that Midias was a "petulant youth of rank:" as Mitford vi. p. 341 calls him, probably misled by such passages: we learn from p. 564 § 154 that he was about fifty years old.] See below § 269.

402. § 215. οἶαν.....δωρεάν] "What a small.....boon."—προῖκα προσθεῖς] "Giving them

a marriage portion." The usual word is ἐπιδιδόναι but προστιθέναι is found Boeot. de Dote p. 1016 § 25 οὔτε Μενέξενον καὶ Βάθυλλον εἰκός ἐστιν.....Κλεομέδοντος τελευτήσαντος κομισαμένους τὴν προῖκα, ἀποστερηῆσαι τὴν ἀδελφὴν τὴν αὐτῶν, ἀλλὰ προσθέντας αὐτοὺς ἐκδοῦναι τῷ ἡμετέρῳ πατρὶ, καθάπερ καὶ αὐτοὶ πρὸς ὑμᾶς, καὶ οἱ ἄλλοι οἰκέοι μεμαρτυρήκασιν. Here Reiske added ἂν to προσθέντας, with the approbation of Schaefer. But understand the word as equivalent to ἐπιδόντας, and compare p. 1009, 1010 § 6, 7 whence we learn that on her first marriage the portion given was a talent, on the second marriage she received the talent: and then you will find the addition of ἂν is contrary to the sense. Comp. also i. Steph. p. 1112 § 35 προστιθεῖς προῖκα. Hyperid. Lycophr.

ὄψομαι παθούσας οὐδὲν ἀνάξιον οὐθ' ἡμῶν οὔτε τοῦ
 216 πατρός. ὡς δ' ἀκοῦσαι τοὺς παρόντας ἐν τῷ συμ-
 ποσίῳ, τοσοῦτον κρότον καὶ θόρυβον καὶ ἔπαινον παρὰ
 πάντων γένεσθαι, ὥστε τὸν Φίλιππον παθεῖν τι καὶ
 δοῦναι. καίτοι τῶν ἀποκτεινάντων ἦν τὸν Ἀλέξανδρον
 τὸν ἀδελφὸν τὸν Φιλίππου οὗτος ὁ Ἀπολλοφάνης.
 217 ἐξετάσωμεν δὴ πρὸς τὸ τοῦ Σατύρου τοῦτο συμπόσιον 196
 ἕτερον συμπόσιον, τὸ τούτων ἐν Μακεδονίᾳ γενόμενον,
 καὶ θεάσασθε εἰ παραπλήσιον τούτῳ καὶ ὅμοιον.
 κληθέντες γὰρ οὗτοι πρὸς Ξενόφρονα τὸν υἱὸν τὸν
 Φαιδίμου τοῦ τῶν τριάκοντα ὄχοντο· ἐγὼ δ' οὐκ
 ἐπορεύθην. ἐπειδὴ δὲ ἤκου εἰς τὸ πίνειν, εἰσάγει τινὰ

§ 216. ἔπαινον καὶ θόρυβον F. Q. O. t. u. v. “Vulgatus ordo praestat: nam κρότος et θόρυβος ut affinia melius junguntur. θόρυβον καὶ κρότον τοιοῦτον, ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε p. 519, 10.” SCHAEF. τὸν (ante Ἀλέξανδρον) additum ex S. Y.

§ 217. ἐξετάσωμεν γ. A¹.—ἕτερον συμπόσιον in marg. a. m. antiqua S. om. ED. TURIC. VOEM. BEKK. st. τὸ (ante τούτων) om.

S. Y. k. r. s. A¹. A². ED. TURIC. VOEM.—Post θεάσασθε, ὡς S. εἰ a. m. sec. ὡς ED. TURIC. VOEM. BEKK. st.—τοῦ φαιδίμου Q. O. t. u. Poll. vi. 8. Φαιδρίαν inter τοὺς τριάκοντα memorat Xenoph. Hellen. ii. 3. 2. ἐλευθέριον (s. ἐλευθερίαν) SCHAEF. quoniam fuerit mancipium. Sed Aeschines diserte vocat ἐλευθέραν

Col. 11, 18, Eurip. Hippol. 628 προσθεῖς γὰρ ὁ σπείρας τε κάκθρέψας πατῆρ | φερνάς ἀπώκισ'...

§ 216. ὡς δ' ἀκοῦσαι...] “Now when (as the story went on to say) those present had heard.” The infinitive governed of φασίν. See § 349, Thucyd. ii. 102 with Goeller's note.—παθεῖν τι] “Was somewhat moved, affected.” ULPIAN: τὰς ἀνθρωπίνας ἠλέησε τύχας, καὶ πέπονθέ τι ἀνθρώπων. Dobree cites Plut. T. ii. p. 737 A. Markland (on Eur. Suppl. 288 κάμει γὰρ διήλθέ τι) quotes Xen. Conviv. 1 § 9 ἔπειτα τῶν ὁρώτων οὐδεὶς ὅστις οὐκ ἔπασχέ τι τὴν ψυχὴν ὑπ' ἐκέ-

νον. Macho ap. Athenae. viii. 346 A προσπεπονθέναί τι δεῖ | τὸν μὴ τὰ παρατεθέντα λυμανούμενον. Add Arist. Rhet. iii. 7, 7 πάσχουσι δέ τι οἱ ἀκροαταί· and de Coron. p. 322 § 291 οὐδ' ἔπαθε τοιοῦτον οὐδὲν τῇ ψυχῇ.

§ 217. This story Aeschines indignantly denies at the outset of his reply, and appeals to his audience whether the whole past course of his life did not give the lie to his rival's statement. He refers to it also p. 48, 49 St. = 319, 320 R. and says that Demosthenes had attempted to bribe Aristophanes of Olynthus to swear to the statement, who

Ὀλυνθίαν γυναῖκα, εὐπρεπῆ μὲν, ἐλευθέραν δὲ καὶ
 197 σῶφρονα, ὡς τὸ ἔργον ἐδήλωσεν. ταύτην τὸ μὲν πρῶ- 218
 του οὕτωςι πίνειν ἡσυχῇ καὶ τρώγειν ἠνάγκαζον οὗτοί
 μοι δοκεῖν, ὡς διηγείτο Ἰατροκλῆς ἐμοὶ τῇ ὑστεραία·
 ὡς δὲ προῆει τὸ πρᾶγμα καὶ διεθερμαίνοντο, κατα-
 κλίνεσθαι καὶ τι καὶ ἄδειν ἐκέλευον. ἀδημονούσης δὲ
 τῆς ἀνθρώπου καὶ οὔτε ἐβελούσης οὔτε ἐπισταμένης,
 ὕβριν τὸ πρᾶγμα ἔφασαν οὕτωςι καὶ ὁ Φρύνων καὶ
 οὐκ ἀνεκτὸν εἶναι, τῶν θεοῖς ἐχθρῶν τῶν ἀλιτηρίων
 Ὀλυνθίων αἰχμάλωτον οὔσαν τρυφᾶν· καὶ “κάλει
 παῖδα,” καὶ “ἰμᾶντά τις φερέτω.” ἤκεν οἰκέτης ἔχων 219
 403 ῥυτῆρα, | καὶ πεπωκότων οἶμαι καὶ μικρῶν ὄντων τῶν
 παροξυνόντων εἰπούσης τι καὶ δακρυσάσης ἐκείνης
 περιρρήξας τὸν χιτωνίσκου ὁ οἰκέτης ξαίνει κατὰ τοῦ

§ 4 p. 28 St. = 190 R. γυναῖκα ἐλευθέραν καὶ τὸ γένος Ὀλυνθίαν, et § 5 p. 191 μὴ μόνον εἰς ἐλεύθερον σῶμα.

§ 218. οὔτοι, μοι δοκεῖ BEKK. οὔτοι μοι δοκεῖ ED. TURIC. VOEM. BEKK. st. δοκεῖν omnes praeter S., hodie revocavi.—ἀλητηρίων S. Μοχ κάλει δὴ F. Q. et a m. sec. S.—ἰμᾶντα hodie recepi. Joann. τοικὰ παραγγέλματα p. 8, l. 23 ἰμάντος καὶ ἀνδριάντος ἄπερ παρ' ἀπτικοῖς περισπᾶται.

§ 219. διακρυσάσης k. r. s. η^m. A¹. REISK. cui tamen διακρυσάσης magis placeret. Sed δακρυσάσης praeter ceteros Codd. Demosthenicos praebet etiam Schol. Arist. Acharn. 319 (quī χιτῶνα), et “judicio sane quam velles (ut cum Schaefero ad p. 308,

though a poor man had rejected the offer.—Ὀλυνθίαν γυναῖκα] Wife of Aristophanes. Aeschin. *ubi supr.*

§ 218. “This woman in the first instance merely quietly to drink and eat dessert they tried to force, I should suppose.” For τρώγειν (to eat τραγήματα) cp. Arist. Pax 1324 σῦκα τρώγειν, Herod. iv. 143 ροιάς τρώγειν, i. 71 σιτέονται (dine upon) οὐκ ὄσα ἐθέλουσι.....οὐ σῦκα δὲ ἔχουσι τρώγειν. This was after dinner, as is proved by § 217 ἐπειδὴ δὲ ἤκον εἰς τὸ πίνειν.

—ἀδημονούσης] “Feeling herself not at home, not knowing how to act.” See Butt. *Lexilog.* 6, 13.—ὕβριν.....τρυφᾶν] “It was a shame that...should give herself airs.”

§ 219. ῥυτῆρα] i. e. ἰμᾶντα. So Anecd. Bekk. p. 299, 28. ῥυτῆρ, properly “that which draws:” applied by Sophoc. to the rein: Oed. Col. 900 σπεῦδειν ἀπὸ ῥυτῆρος (detractis frenis Hermann). Aeschin. § 157 p. 49 St. = 322 R. λαβὼν ῥυτῆρα μαστιγοῖμι τὴν αἰχμάλωτον γυναῖκα.—ξαίνει πολλάς] i. e. πληγάς.

νώτου πολλάς. ἔξω δ' αὐτῆς οὔσα ὑπὸ τοῦ κακοῦ καὶ 198
 τοῦ πράγματος ἡ γυνὴ ἀναπηδήσασα προσπίπτει πρὸς
 τὰ γόνατα τῷ Ἰατροκλεῖ, καὶ τὴν τράπεζαν ἀνατρέπει.
 220 καὶ εἰ μὴ ἐκεῖνος ἀφείλετο, ἀπώλετ' ἂν παροινομένη·
 καὶ γὰρ ἡ παροιμία τοῦ καθάρματος τουτουὶ δεινὴ.
 καὶ περὶ ταύτης τῆς ἀνθρώπου καὶ ἐν Ἀρκαδίᾳ λόγος
 ἦν ἐν τοῖς μυρίοις, καὶ Διόφαντος ἐν ὑμῖν ἀπήγγειλεν
 ἃ νῦν μαρτυρεῖν αὐτὸν ἀναγκάσω, καὶ κατὰ Θετταλίαν
 πολὺς λόγος καὶ πανταχοῦ.

221 Καὶ τοιαῦτα συνειδὼς αὐτῷ πεπραγμένα ὁ ἀκά- 199
 θαρτος οὔτοςὶ τολμήσει βλέπειν εἰς ὑμᾶς, καὶ τὸν
 βεβιωμένον αὐτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ λαμπρᾷ
 τῇ φωνῇ· ἐφ' οἷς ἔγωγε ἀποπνίγομαι. οὐκ ἴσασι

10 loquar) paullo plus valuisse Reiskium."—τραύματος A¹.
 REISK. infelicititer. "Passim autem duo haec substantiva confun-
 duntur. Vid. not. ad Gregor. Corinth. p. 491." SCHAEFER.

§ 220. Post ἀφείλετο, add. αὐτὴν k. r. s. ε^m. η^m. A¹. A². REISK.
 —τούτου k. r. s. A¹. A².—ἀπήγγειλλεν S. Y. Anecd. Bekk. 157, l.
 ED. TURIC. DIND. VOEM. BEKK. st. ἀπήγγειλλεν vett. Edd. Vid.
 ad § 348.

§ 221. οὔτος S. Y. ED. TURIC. DIND. VOEM. BEKK. st.—Pro
 βλέπειν, λέγειν γρ. S.—αὐτῷ βίον om. k. r. s. A¹. ἀποπνίγομαι
 pr. S. vid. § 171.

Thom. M. p. 628 Δημοσθένους ἐν
 τῷ περὶ τοῦ Στεφάνου [citing the
 passage from memory: he refers
 to the expression as being used
 by Demosthenes, p. 359]. ξάλνει
 κατὰ τοῦ νώτου πολλάς. πληγὰς is
 frequently omitted. See Schaefer.
 ad Bos. Ellipsis. in πληγῇ.

§ 220. παροινομένη] "The
 victim of his drunken frolic."
 Respecting this story Ulpian
 tells us: ἰστέον δὲ ὅτι ἐν τούτῳ
 τῷ χωρίῳ ἀνέστησαν οἱ δικασταὶ
 καὶ εἶασαν [ἐπαυσαν corrigunt]
 ῥήτορα λέγοντα, τοῦ Εὐβούλου
 συμπράττοντος τῷ Αἰσχίνῃ μισοῦν-
 τος δὲ τὸν ῥήτορα εἰπόντος αὐτοῖς,
 τοιοῦτων αἰσχωρῶν ἀνέχεσθε λέγον-
 τος Δημοσθένους; and we learn

from Aeschines that the audi-
 ence arose and hissed Demos-
 thenes, de F. L. § 4 p. 28 St.
 = 190 R. § 153 p. 48 St. = 319 R.
 Whether the Orator deserved
 this mark of disapprobation from
 the facts of the case, I cannot
 pretend to say: for his eloquent
 pathos he certainly deserved the
 highest applause, as this will
 not shrink from comparison
 with the finest passages in this
 foremost Orator in all the world.

§ 221. ἐρεῖ] Jactabit, he will
 brag about, he will talk of.
 Herm. on Soph. Oed. Col. 1375,
 "Solet verbum ἐρεῖν, negatione
 praegressa, sic cum accusativo
 simpliciter conjungi ut sit esse

οἴτοι τὸ μὲν ἐξ ἀρχῆς τὰς βίβλους ἀναγιγνώσκοντά
σε τῇ μητρὶ τελούσῃ, καὶ παῖδα ὄντα ἐν θιάσοις καὶ
200 μεθούσιν ἀνθρώποις καλινδούμενον; μετὰ ταῦτα δὲ 222
ταῖς ἀρχαῖς ὑπογραμματεύοντα καὶ δυοῖν ἢ τριῶν
δραχμῶν πονηρὸν ὄντα; τὰ τελευταῖα δ' ἑναγχος ἐν
χορηγίοις ἀλλοτρίοις ἐπὶ τῷ τριταγωνιστεῖν ἀγαπητῶς
παρατρεφόμενον; ποῖον οὖν ἐρεῖς βίον ὃν οὐ βεβίωκας,

§ 222. δυεῖν s. B. καὶ τριῶν S. k. r. η^m. A¹. A².—ὦν (post
τοιούτος) om. S. Q. O. t. u. v. B. ED. TURIC. DIND. VOEM. BEKK. st.
—ἀλλὰ μήπω ταῦτα om. k. r. s. A¹.

dicere, quod Latine per jactare
exprimas. Aeschyl. Sept. ad
Theb. 691 κακῶν δὲ καίσχρῶν
οὔτω' εὐκλείαν ἐρεῖς. Idem Suppl.
913 θαρσεῖτ' οὐκ ἐρεῖτ' ἀναρχίαν."
But surely *ἐρεῖν* is equally so
used *without a preceding nega-*
tion. Comp. Dem. Lept. p. 503
§ 151, Mid. p. 563 § 151, pro
Phorm. p. 957 § 41, Nausim.
p. 991 § 25. [This note is not
in Hermann's last Edition.]—
ἀποπνίγομαι "I am choked, suf-
focated."—*τὰς βίβλους* "car-
mina initiationum." SCHAEFER.
Cp. de Coron. p. 313 § 259 *ἀνὴρ*
δὲ γενόμενος τῇ μητρὶ τελούσῃ
τὰς βίβλους ἀνεγίγνωσκες.
See also below § 272.—*θιάσοις*
de Coron. § 260 *τοὺς καλοὺς θιά-*
σοὺς ἄγων διὰ τῶν ὀδῶν τοὺς
ἐστεφανωμένους τῷ μαράθῳ καὶ τῇ
λεύκῃ, τοὺς ὄφεις τοὺς παρείας
θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰω-
ρῶν, καὶ βοῶν εὐοῖ σαβοῖ, καὶ ἐπορ-
χοῦμενος ὕψι ἄττης ἄττης ὕψι κ.τ.λ.
Harpocration *θιάσος*: *Δημοσθέν-*
ης ἐν τῷ κατ' Αἰσχίνου. θιάσός
ἐστι τὸ ἀθροισόμενον πλήθος ἐπὶ
τελετῇ καὶ τιμῇ τῶν θεῶν.

§ 222. *ὑπογραμματεύοντα*
"Under-clerk." "The office
seems nearly to have resembled
that of the clerks of the houses
of Parliament with us, and to
have been less creditable only

because.....it was so ill-paid."
Mitford. vi. 334 note. I hope
I have satisfied the reader that
the office was one held in con-
tempt. See on § 109.—*χο-*
ρηγίοις ἀλλοτρίοις "In green-
rooms where others were cho-
ragi," *where he served for hire.*
Schol. August. *πρὸς εἰαυτὸν ἀντι-*
διαστέλλει τοῦτο, ὅτι αὐτὸς μὲν ἐκ
τῶν ἰδίων ἐχορήγησεν [see de
Coron. p. 315 § 265 (329 ed.
Oxf.) ἐχόρευε, ἐγὼ δ' ἐχορήγουν,
words omitted by Cod. S so re-
jected by modern editors, I think
without cause] *Αἰσχίνης δὲ ἐν*
ἀλλοτρίοις ἐν τῷ μισθοῦσθαι τρα-
γῶδῶν.—ἀγαπητῶς παρατρεφόμε-
νον "Barely gaining as a
lick-spittle a precarious subsist-
ence." *ἀγαπητῶς* (nearly a sy-
nonym of *μόλις*) *contentedly,*
(*ἀγαπᾶν*, to be contented) *glad*
enough to get what one could.
See p. 409 § 241 *τὴν εἰρήνην ἐποι-*
ήσασθε ἀγαπητῶς. Leptin. p.
491 § 112 ἀγαπητῶς ἐπιγράμμα-
τος ἐν τοῖς Ἑρμαῖς ἔτυχον. Aes-
chin. de F. L. § 77 p. 38 St.=
255 R.—παρατρεφόμενον.] See
Schaefer. *Ind. Gregor. Cor. p.*
1040, where he translates Xen.
Oecon. v. 5 θηρία συμπαρατρέ-
φουσα φερας tanquam parisitan-
tes alit. Menander Thrasyll.
ap. Athen. xi. 248 Β σιτόκουρος

ἐπεὶ ὁ γε βεβιωμένος σοι τοιοῦτος ὦν φαίνεται; ἀλλὰ δὴ τὰ τῆς ἐξουσίας· οὗτος ἄλλον ἔκρινε παρ' ὑμῖν ἐπὶ πορνείᾳ. Ἀλλὰ μήπω ταῦτα, ἀλλὰ τὰς μαρτυρίας μοι λέγε πρῶτον ταυτασί.

| ΜΑΡΤΥΡΙΑΙ.

404

223 Τοσοῦτων τοίνυν καὶ τοιούτων ὄντων, ὧ ἄνδρες 201
δικασταί, ὧν ἀδικῶν ὑμᾶς ἐξελέληγκται· ἐν οἷς τί
κακὸν οὐκ ἔνι; δωροδόκος, κόλαξ, ταῖς ἀραῖς ἔνοχος,
ψεύστης, τῶν φίλων προδότης, πάντ' ἔνεστι τὰ δεινό-
τατα· πρὸς ἐν οὐδ' ὅτιοῦν τούτων ἀπολογήσεται, οὐδ'
ἔξει δικαίαν οὐδ' ἀπλήν εἰπεῖν ἀπολογίαὺν οὐδεμίαν.
ἂ δ' ἐγὼ πέπυσμαι μέλλειν αὐτὸν λέγειν, ἔστι μὲν
ἐγγυτάτω μανίας, οὐ μὴν ἀλλ' ἴσως τῷ μηδὲν ἔχοντι
:24 δίκαιον ἀλλ' εἰπεῖν ἀνάγκη πάντα μηχανᾶσθαι. ἀκούω 202

§ 223. *τι* (ante κακὸν) BEKK. “accentu (ait Schaefer.) inter imprimendum eliso.” *τί* BEKK. st.—κακῶν k. r. s. A¹. κακῶν (ō a m. pr. superscripto) S.—ἐξελέληγκται,.....δεινότατα· interruptit BEKK. [et st.] DIND.—ἔνεστι om. F. Q. B. probante SCHAEFFERO.

ὁμολογῶν παρατρέφεται. Cp. παράσιτος, and παραμασήτης. Alex. Trophon. ap. Athen. vi. p. 242 C εἶθ' ὁ Μοσχίων | ὁ παραμασήτης ἐν βροτοῖς αὐδῶμενος. Cp. p. 243 C (and B παρέτρεφε). See also Dobree.—ἀλλὰ δὴ τὰ τῆς ἐξουσίας] “But see (only think of) the impudence of the fellow! He brought another to trial (Timarchus) before you for unnatural crimes.” It is proper to observe that this is only an insinuation: and the story of the banquet rests upon no evidence: as far as we observe, Aeschines was not unqualified for the office of *Censor Morum*. For ἐξουσία, see p. 428 § 310.—ἀλλὰ μήπω ταῦτα] Mid. p. 543 § 90, de Coron. p. 259 § 100

ἀλλ' οὐπω περὶ τούτων.

404. § 223. πρὸς ἐν οὐδ' ὅτιοῦν] “To not a single iota of this will he make a defence.” The expression is to be compared with ἐν οὐδέν' or as with great probability (see various reading ἐν τε οὐδὲ ἐν Thucyd. ii. 51) Schaefer writes it ἐν οὐδ' ἐν (one—no not even one, a far stronger negative than οὐδέν, nothing, which may always be taken with limitation). He refers to the same expression, Aristocr. 643 § 70 ἐν γὰρ οὐδ' ὅτιοῦν ἐνι τούτων ἐν τῷ ψηφίσματι τούτῳ.

§ 224. ἀκούω] (Though πέπυσμαι precedes). See on § 23. Aeschines on all occasions openly charges Demosthenes with

γὰρ αὐτὸν ἐρεῖν ὡς ἄρ' ἐγὼ πάντων ὧν κατηγορῶ
κοινωνὸς γέγονα, καὶ συνήρεσκε ταῦτά μοι, καὶ συνέ-
πραττον αὐτῷ, ἔπειτ' ἐξαίφνης μεταβέβλημαι καὶ
κατηγορῶ. ἔστι δ' ὑπὲρ μὲν τῶν πεπραγμένων οὔτε
δικαία οὔτε προσήκουσα ἢ τοιαύτη ἀπολογία, ἐμοῦ
μέντοι τις κατηγορία· ἐγὼ μὲν γάρ, εἰ ταῦτα πεποι-
ηκα, φαῦλός εἰμι ἄνθρωπος, τὰ δὲ πράγματα οὐδὲν
203 βελτίω διὰ τοῦτο, οὐδὲ πολλοῦ δεῖ. οὐ μὴν ἀλλ' 225
ἔγωγ' οἶμαί μοι προσήκειν ἀμφοτέρ' ὑμῖν ἐπιδεῖξαι,
καὶ ὅτι ψεύσεται ταῦτ' ἐὰν λέγῃ, καὶ τὴν δικαίαν ἣτις
ἐστὶν ἀπολογία. ἢ μὲν τοίνυν δικαία καὶ ἀπλή, ἢ
ὡς οὐ πέπρακται τὰ κατηγορημένα δεῖξαι, ἢ ὡς πε-
πραγμένα συμφέρει τῇ πόλει. τούτων δ' οὐδέτερον
204 δύναται ἂν οὗτος ποιῆσαι. οὔτε γὰρ ὡς συμφέρει 226
δήπου Φωκέας ἀπολωλέναι καὶ Πύλας Φίλιππον ἔχειν
καὶ Θηβαίους ἰσχύειν καὶ ἐν Εὐβοίᾳ στρατιώτας εἶναι

§ 224. ἡ ἀπολογία αὕτη γρ. S. αὕτη ἢ ἀπ. Q.

§ 225. Post οἶμαι, μοι om. r. s. A¹. A². Facile excidit post μοι.
—Post ἀπολογία add. φεύσεται F. Y. Q. O. t. u. v. Uncis inclusit
REISK. Omisit primus BEKK. ἀπολογίαν mavult DOBR. omisso
φεύσεται. —δύναται εἰπεῖν k. r. s. δ^m. A¹. Harl. probante TAYLORO.
δύναται A². “εἰπεῖν videtur interpretantis esse. Saepè ponitur
ποιεῖν, ne antecedens verbum repeti oporteat.” SCHAEF. Obiter
moneo male intellectum a Stallb. Plat. Apolog. 30 Α ταῦτα νεωτέρω
ποιήσω, ubi ταῦτα ποιήσω valet i. q. ἀνειδιώ· qua de ratione consul.
Buttm. *Ind. Mid.* in ποιεῖν.

§ 226. δήπου om. k. s. A¹. A². “Ἄν ἀνόνητον vel ἀνήνυτον?”

being the κοινωνὸς of Philocrates, e.g. § 20 p. 30 St. = 204 R. ἢ μὲν τοίνυν ἐξ ἀρχῆς ἔνστασις τῶν ὄλων πραγμάτων ἐγγίγνετο οὐ δι' ἐμοῦ ἀλλὰ διὰ Δημοσθένους καὶ Φιλοκράτους, § 56 p. 35 St. = 235 R. τὴν μὲν τοίνυν κοινωνίαν τῶν ὑπὲρ τῆς εἰρήνης πράξεων, οὐκ ἐμὴν καὶ Φιλοκράτους ἀλλὰ Δημοσθένους καὶ Φιλοκράτους εὐρήσετε. —οὐδὲ πολλοῦ δεῖ. See on § 33.

§ 225. τὴν δικαίαν...ἀπολογία]
This idiom is rare: τὴν δικαίαν

ἀπολογίαν ἣτις ἐστίν, or ἣτις ἐστὶν ἢ δικαία ἀπολογία, or ἡ δικαία ἣτις ἐστὶν ἀπολογία, would be more natural according to modern ideas. Of the license which Greek writers allowed themselves in such matters I will bring two examples: Eur. Ion, 1307 τὴν σὴν ὄπου σοι μητέρ' ἐστὶ νουθέτει' and Soph. Trach. 97 καρύζει τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς ναίει ποτ'. The latter is very similar to our passage.

- καὶ Μεγάροις ἐπιβουλεύειν καὶ ἀνώμοτον εἶναι τὴν
 εἰρήνην, ἔνεστι λέγειν αὐτῷ, οἷς τότε τὰναντία | ἀπηγ- 405
 γειλε πρὸς ὑμᾶς ὡς συμφέροντα καὶ γενησόμενα· οὐθ'
 ὡς οὐ πέπρακται ταῦτα, δυνήοεται πείσαι τοὺς αὐτοὺς
 227 ἑωρακότας ὑμᾶς καὶ εὖ εἰδότας. οὐκοῦν ὡς οὐ κεκοι- 205
 νώνηκα τούτοις οὐδενός, λοιπόν μοι δεῖξαι. βούλεσθ'
 οὖν ὑμῖν, πάντα τὰλλ' ἀφείς, ἀ παρ' ὑμῖν ἀντεῖπον, ἀ
 ἐν τῇ ἀποδημίᾳ προσέκρουον, ὡς ἅπαντα τὸν χρόνον
 ἠναντίωμαι, αὐτοὺς παράσχωμαι μάρτυρας τουτουσὶ
 ὅτι πάντα τὰναντία ἐμοὶ καὶ τούτοις πέπρακται, καὶ
 χρήματα οὔτοι μὲν ἔχουσιν ἐφ' ὑμῖν, ἐγὼ δ' οὐκ ἠθέ-
 λησα λαβεῖν; θεάσασθε δῆ.
- 228 Τίνα τῶν ἐν τῇ πόλει φήσαιτ' ἂν βδελυρώτατον 206
 εἶναι καὶ πλείστης ἀναιδείας καὶ ὀλιγωρίας μεστόν;

DOBR. Vid. not.—τότ' ἐναντία S. Y. ED. TURIC. VOEM. BEKK. st.

—ἀπήγγελλε s.—ἑωρακότας VOEM.

§ 227. ἀ (post ἀντεῖπον) om. Y. et pr. S. τούτους S. k. r. s. A².
 ED. TURIC. DIND. VOEM. BEKK. st. MOX ὅτι S. Y. k. r. s. A¹.
 ὡς vulgo.

§ 228. ἀναιδείας καὶ ὀλιγωρίας S. Y. ὀλιγωρίας καὶ ἀναιδείας
 vulg. ante BEKK. probante ut videtur SCHAEFERO.—λαμπρᾶ (ante

§ 226. ἀνώμοτον] “Intelligi
 puto tempus, quo Philippi ἢ
 ὄρκωσις per fraudem τῶν παρα-
 πρεσβεούντων tantisper differe-
 batur, dum summa rerum pes-
 sum iret.” SCHAEF. Dobree
 mys: “Quomodo ἀνώματος? An
 quod Aeschines et legati non
 ὄρκωσαν Philippi socios? Atqui
 loquitur nunc de iis, quae acci-
 derunt post legationem obitam
 et renunciatam.” There is great
 weight in the last words. Per-
 haps in addition to the non-
 swearing of many of Philip's
 allies, allusion may be made to
 the hollow nature of the peace,
 which the more violent of the
 anti-Macedonic party were so

desirous of evading altogether.
 See § 201.

405. § 228. βδελυρὸς καὶ ἀναι-
 δῆς p. 106 § 72.—ἀναιδείας καὶ
 ὀλιγωρίας] Aristotle's definition
 of ὀλιγωρία is this: ἡ ὀλιγωρία
 ἔστιν ἐνέργεια δόξης περὶ τὸ μη-
 δενὸς ἀξίον φαινόμενον.....τρία δ'
 ἔστιν εἶδη ὀλιγωρίας, καταφρόνησις
 τε, καὶ ἐπηρεασμός, καὶ ὕβρις II.
 Rhetor. 2, 3. Comp. II. 6, 2 ἢ
 δ' ἀναισχυντία ὀλιγωρία τις. Co-
 non. p. 1269 § 39 τὴν δὲ τοῦτου
 πρὸς τὰ τοιαῦτ' ὀλιγωρίαν (§ 38
 ἀναιδέστατον). I think therefore
 the collocation of the word after
 ἀναιδείας is quite correct: “that
 effrontery which shews itself in
 a reckless contempt for the opi-

οὐδείς οὐδ' ἂν ἀμαρτῶν ὑμῶν ἄλλον εὔ οἶδ' ὅτι φήσειεν ἢ Φιλοκράτην. τίνα δὲ φθέγγεσθαι μέγιστον ἀπάντων καὶ σαφέστατ' ἂν εἰπεῖν ὅτι βούλοιο τῇ φωνῇ; Αἰσχίνην οἶδ' ὅτι τουτονί. τίνα δ' οὔτοι μὲν ἄτολμον καὶ δειλὸν πρὸς τοὺς ὄχλους φασὶν εἶναι, ἐγὼ δ' εὐ-

τῇ φωνῇ) add. k. s. A¹. Harl., in r. litura est. Habet etiam Ed. Lutet. Addi jubet TAYLOR. cum propter 403, 15 [§ 221] tum quod Aeschines alibi εὐφωνότατος fuisse dicatur. Addidit REISK. Sed hujus esse loci mihi quidem non persuasum est.—Pro ὄχλους, ὄρκους O. t. u.—ἐβιασάμην k. r. s. ε^m. η^m. A¹. A². “Hoc paullo magis congruit antecedenti ἠνώχλησα. Sed praestat βεβιασμαι ut reconditius. Sic γ. 7 [§ 227. Sed nihil ad rem] ἠναντίωμαι sequitur post ἀντεῖπον. Nec putandum hoc modo misceri tempora diversa: quippe aristus induit naturam perfecti.” SCHAEF. Nimirum χρονικὰ ἐπιρρήματα aristō conjungi solent: ἀρτι ἐποίησα, πολλάκις εἰσαύμασα, οὐ πρόποτ' ἠρώτησα, similia: unde naturam perfecti quodam modo induere videtur. Sufficiat exemplo Plat. Theaet. 149 A εἶτα οὐκ ἀκήκοας... cui alter respondet ἤδη τοῦτό γε ἤκουσα, tum Socrates ἀρα καὶ... ἀκήκοας; Vid. doctus Grammaticus qui Scholia ad Dionys. Thrac. Grammatic. conscripsit: Anecd. Bekk. 889, 27 ὁ δὲ ἀόριστος οὐδὲν ὠρισμένου χρόνου ἐμφαίνει, ὡς οἱ ὑποκείμενοι,

nions and feelings of others.” Besides here ὀλιγωρία is the main point of contrast to our Orator’s mode of conducting himself towards assemblies: he never intrudes upon nor bothers them when unwilling to hear him. He is even called ἀτολμος καὶ δειλὸς πρὸς τοὺς ὄχλους. But Philocrates had no fear of encountering them; in the words of Aristotle (§ 4), if he had thought they would do him any harm ἐφοβεῖτο ἂν, καὶ οὐκ ὀλιγῶρει.—οὐδ' ἂν ἀμαρτῶν] “ne aberrante quidem lingua. Philocratis foeditas et impudentia adeo est in ore vulgi, ut, si quaeras, quis sit omnium foedissimus et impudentissimus, lingua, vel si titubet, nomen ejus edere cogatur.” SCHAEF. ὑμῶν of course is (with Schaefer) to be joined with οὐδείς, not (with Reiske) with ἄλλον.—[ὄχλους] Schaefer rightly observes

that this word is not used by Demosthenes, but quoted from the mouth of his adversaries. Dobree appositely compares Mid. p. 575 § 189 ὁ συμβουλευῶν ὅτι ἂν συμφέρειν ὑμῖν ἡγήται, καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν, μηδὲ βιάζεσθαι.—οὐδὲν πρόποτ'... ἠνώχλησα may be rendered indifferently “I never to this day gave annoyance,” “I have never given.” It may not be impertinent to notice Greek and English usages in regard to the point touched upon in *Ann. Crit.* An English lecturer would, when simply reminding his hearers of previous remarks, use our *perfect*. “I have spoken to you on that point, I have told you that.” So far Greek and English idioms agree. If he referred to the *definite time* of his remark, he would use our *indefinite preterite*. “I yesterday observed, I

λαβῆ; ἐμέ· οὐδὲν γὰρ πώποτ' οὐτ' ἠνώχλησα οὔτε
 229 μὴ βουλομένους ὑμᾶς βεβίασμαι. οὐκοῦν ἐν πάσαις 207
 ταῖς ἐκκλησίαις, ὅσάκις λόγος γέγονε περὶ τούτων, καὶ
 κατηγοροῦντος ἀκούετέ μου καὶ ἐλέγχοντος αἰεὶ τούτους
 καὶ λέγοντος ἀντικρυς ὅτι χρήματ' εἰλήφασι καὶ πάντα
 πεπράκασι τὰ πράγματα τῆς πόλεως. καὶ τούτων
 οὐδεὶς πώποτ' ἀκούων ταῦτ' ἀντεῖπεν οὐδὲ διῆρε τὸ

ἀλλὰ σὺν μὲν τῷ ἄρτι ταῦτόν δυναται τῷ παρακειμένῳ [τέτυπα] ἔτυπα ἄρτι... Itaque hic ἐβιασάμην si in eadem clausula qua πώποτε positum esset recte se haberet: quo autem ordine collocatur verbum, βεβίασμαι praestat.

§ 229. τὰ fortasse excidit post πράγματα.— διῆρε BEKK. Sed διῆρε § 122. διῆρε et hic et illic BEKK. st. Vid. ad § 180.— ἀλλ' ἔδειξεν Harl. Itaque ἀλλ' οὐδ' ἔδειξεν REISK. probante DOBR. (Vid. not. ad § 41.) Sed h. l. nulla auctoritate munitur, quam ΑΛΛ post ΜΑ potuit excidere.

told you that in my lecture last Thursday." Here also Greek and English idioms agree. If he referred to *past time indefinitely*, he would use our *perfect*. "I have often, already, more than once, told you so." Here the Greeks occasionally use the *perfect* (e.g. Arist. Equit. 1290 ἡ πολλάκις ἐν νυχθιαῖσι | φροντίσι συγγεγένημαι | καὶ διεζήτησα κ.τ.λ.) but much more frequently the *aoiist*. [Both are joined in Leptin. p. 458 § 3 πολλάκις... κεχειροτονήκατε.... ἤδη.... ἐπέσθητε.] Even here the genius of our language does not utterly eschew the *indefinite tense*. I noticed this idiom several years ago in Dugald Stewart. "I before observed" *Philosophy of the Human Mind*, Vol. i. p. 303. Ed. 5. Lond. 1814. "I had occasion already to hint" p. 81. "It was already remarked" p. 437. (Of *already* so used I find noted down in my copy Vol. i. as many as 17 instances. Sir W. Scott also and Carlyle give

examples.) The truth is, that when the lecturer's thought reverts to time past whether definite or indefinite, he does not simply remember that he *has said* this or that, but that there was a time (were times) when he *said* this or that. The reader will see that in *Ann. Crit.* I do not adopt Schaefer's "aoristus induit naturam perfecti," my words being, "naturam perfecti quodam modo induere videtur." I believe the "natures" of the Greek *perfect* and *aoiist* to be as distinct as the "natures" of the English *definite preterite* and *indefinite preterite*. [This additional matter has been elicited by a note in Mr Cope's Preface to his Translation of Plato's Gorgias (p. xvi.). To his friendship I am indebted for a copy of the work, which curiously reached me at the very time when I was revising this sheet for the press. Ed. III.]

§ 229. διῆρε τὸ στόμα] See § 122.

208 στόμα, οὐδ' ἔδειξεν ἑαυτόν. τί ποτ' οὖν ἔστι τὸ αἴτιον 231
 ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον
 φθεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ
 406 οὐδενὸς μείζον | φθεγγομένου τρσοῦτον ἠττῶνται; ὅτι
 τάληθές ἰσχυρόν, καὶ τούναντίον ἀσθενές τὸ συνειδέναι
 πεπρακίσιν αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται
 τὴν θρασύτητα τὴν τούτων· τοῦτ' ἀποστρέφει τὴν
 γλῶτταν ἐμφράττει τὸ στέμα, ἄγχει, σιωπᾶν ποιεῖ.
 209 τὸ τοίνυν τελευταίου ἴστε δῆπου πρῶην ἐν Πειραιεῖ, 231
 ὅτ' αὐτὸν οὐκ εἰᾶτε πρεσβεύειν, βοῶντα ὡς εἰσαγγελεῖ
 με καὶ γράφεται καὶ ἰὸν ἰού. καίτοι ταῦτα μὲν ἔστι
 μακρῶν καὶ πολλῶν ἀγώνων καὶ λόγων ἀρχή, ἐκεῖνα
 δὲ ἀπλᾶ καὶ δύο ἢ τρία ἴσως ῥήματα, ἃ κἂν ἐχθές
 ἐωνημένος ἄνθρωπος εἰπεῖν ἐδυνήθη, “ ἄνδρες Ἀθηναῖοι,
 τουτὶ τὸ πρᾶγμα πάνδεινόν ἐστιν· οὕτωσὶ κατηγορεῖ
 ταῦτ' ἐμοῦ ὧν αὐτὸς κοινωνὸς γέγονε, καὶ χρήματ'
 εἰληφέναι φησὶν ἐμὲ αὐτὸς εἰληφῶς ἢ μετειληφῶς.”

§ 230. ἀποστρέφεται S. Y. ἀποστρέφει citat Plut. T. II. 88 C.

§ 231. εἰσαγγέλλει S. Y. καὶ τί οὐ; DOBR. frustra. [Quantum idem in Nostr. pro Phorm. p. 960 § 53 καὶ κρίνων τίνος οὐ; οὐχί..... felicissime restituit.]—χθές F. Q. Vid. § 295.—δινηθῆναι vulg. ante BEKK. ἠδυνήθη S. Y. k. r. s. A¹. A².—[μετειληφῶς] BEKK. om. B. ED. TURIC. BEKK. st. αὐτὸς μετειληφῶς vult SCHAEF. Vid. not.

406. § 231. τὸ τελευταῖον..... πρῶην] “τὰ τελευταῖα πρῶην p. 308, 13. τὰ τελευταῖα...ἐναγχος p. 433, 22.” SCHAEF.—οὐκ εἰᾶτε πρεσβεύειν] This embassy is probably the same with that spoken of more fully de Coron. p. 271, 272 §§ 132—134. Antiphon, who had been rejected on a scrutiny from the Lexiarctic register (ἀποψηφισθῆς), was found lurking in the Piraeus, and was charged with the design of setting fire to the arsenal. Aeschines came forward (βοῶν καὶ κεκραγῶς) and obtained his acquittal. The matter was

however brought before the Areopagus, Antiphon was tortured and put to death. And to mark their disapprobation of the conduct of Aeschines, the Areopagus deprived him of the office of ambassador on a point connected with the temple at Delos, and appointed Hyperides in his stead. See Thirlw. VI. 27 and note 2.—καίτοι ταῦτα...] “And yet this (τὸ εἰσαγγέλλειν and γράφεσθαι) requires long *agōe* and many trials and speeches, but the other is straightforward and (comprised in) one or two words.”—εἰληφῶς ἢ μετειλη-

32 τούτων μὲν τοίνυν οὐδὲν εἶπεν οὐδ' ἐφθέγγετο, οὐδ' 210
 ἤκουσεν ὑμῶν οὐδεὶς, ἀλλὰ δ' ἠπεύλει. διὰ τί; ὅτι
 ταῦτα μὲν αὐτῷ συνήδει πεπραγμένα, καὶ δούλος ἦν
 τῶν ῥημάτων τούτων. οὐκ οὐκ προσήει πρὸς ταῦθ' ἡ
 διάνοια, ἀλλ' ἀνεδύετο· ἐπελαμβάνετο γὰρ αὐτῆς τὸ
 συνειδέναί. λαιδορεῖσθαι δὲ ἀλλ' ἅττα οὐδεὶς ἐκώλυεν
 33 αὐτὸν οὐδὲ βλασφημεῖν. ὁ τοίνυν μέγιστον ἀπάντων, 211
 καὶ οὐ λόγος ἀλλ' ἔργον· βουλομένου γὰρ ἐμοῦ τὰ
 δίκαια, ὥσπερ ἐπρέσβευσα δῖς, οὕτω καὶ λόγον ὑμῖν
 δοῦναι δῖς, προσελθὼν Αἰσχίνης οὕτωσιν τοῖς λογισταῖς
 ἔχων μάρτυρας πολλοὺς ἀπηγόρευε μὴ καλεῖν ἐμὲ εἰς
 τὸ δικαστήριον ὡς δεδωκότα εὐθύνας καὶ οὐκ ὄντα

§ 232. οὐδὲν οὐτ' εἶπεν οὐτ' ἐφθ. F. A². REISK. Sed recte SCHAEF. "εἶπεν et ἐφθέγγετο sunt synonyma; synonyma autem non patiuntur jungi per iteratum οὐτε."—εἰτ' ἐπελαμβάνετο γρ. S. παρ' αὐτῆς (pro γὰρ αὐτῆς) S.

§ 233. Post ἀλλ' ἔργον, ἤδη add. k. r. s. A¹. "Adverbium tuetur simillimus locus Midianae p. 540, 10 ὁ δ' οὖν δεινότατον, καὶ

φῶς] "Having received bribes or (if he has not done that, at any rate) having received presents jointly with the rest of us." Why the two unfortunate words ἡ μετεἰληφῶς are rejected I am at a loss to understand. We have already seen (§ 184) that Philip's first idea was to bribe the ambassadors separately: ἐκάστῳ προσπέμπων ἰδίᾳ. Demosthenes alone would not be tampered with. Philip then imagined they would receive τὰ κοινῇ δοθέντα. This too Demosthenes says he refused, though he might have fallen into the trap on the ground that the gifts offered were ξένια. What was more natural than than for Aeschines, who had both been bribed ἰδίᾳ, and received his share of the presents given κοινῇ, to have said: "Here Demosthenes charges me with having received

money after having received it by himself (ἰδίᾳ), or jointly received it (κοινῇ) with others?"

§ 232. ἐπελαμβάνετο...] "For his consciousness (that he had so acted) laid hold of his thoughts" and checked him from uttering a word of accusation, though no one prevented him from talking slanderously and abusively.

§ 233. τοῖς λογισταῖς] For the generally received distinction between λογισταὶ and εὐθνοὶ, see *Dict. Antiquit.* under εὐθύνη, or *Herm. Manual* § 154, n. 8. The λογισταὶ are thought to have been a superior board, to whom the εὐθνοὶ were a sort of assessors. The authority for the difference between the two boards is Arist. ap. Harpocration: διελκταὶ περὶ τούτων Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ, ἐνθα δέικνυται ὅτι διαφέρουσι τῶν εὐθύνων. Yet Aristotle in an extant

ὑπεύθυνον. καὶ τὸ πρᾶγμ' ἦν ὑπεργέλοιον. τί οὖν ἦν
 407 τοῦτο; τῆς προτέρας ἐκείνης | πρεσβείας, ἧς οὐδεὶς
 κατηγορεῖ, δούς λόγον οὐκέτ' ἐβούλετ' αὐθις εἰσιέναι
 περὶ ταύτης ἧς νῦν εἰσέρχεται, ἐν ᾗ πάντα τὰδικήματ'
 212 ἐνῆν' ἐκ δὲ τοῦ δις ἐμὲ εἰσελθεῖν ἀνάγκη περίστατο 23
 καὶ τούτῳ πάλιν εἰσιέναι διὰ ταῦτ' οὐκ εἶα καλεῖν.
 καίτοι τοῦτο τὸ ἔργον ὧ ἄνδρες Ἀθηναῖοι ἀμφότερ'
 ὑμῖν ἐπιδείκνυσι σαφῶς, καὶ κατεγνωκόθ' ἑαυτοῦ τοῦ-
 τον, ὥστε μηδενὶ νῦν ὑμῶν εὐσεβῶς ἔχειν ἀποψηφί-
 σασθαι αὐτοῦ, καὶ μηδὲν ἀληθὲς ἐροῦντα περὶ ἐμοῦ· εἰ
 γὰρ εἶχε, τότε ἂν καὶ λέγων καὶ κατηγορῶν ἐξητάζετο,
 οὐ μὰ Δί' οὐκ ἀπηγόρευε καλεῖν.
 213 Ὡς τοίνυν ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων 23
 τοὺς μάρτυρας.

Ἄλλὰ μὴν εἰάν γέ τι ἔξω τῆς πρεσβείας βλασ-
 φημῆ περὶ ἐμοῦ, κατὰ πολλὰ οὐκ ἂν εἰκότως ἀκούοιτε
 αὐτοῦ. οὐ γὰρ ἐγὼ κρίνομαι τήμερον, οὐδ' ἐγχεῖ μετὰ
 ταῦθ' ὕδωρ οὐδεὶς ἐμοί. τί οὖν ἐστὶ ταῦτα πλήν
 δικαίων λόγων ἀπορία; τίς γὰρ ἂν κατηγορεῖν ἔλοιτο
 κρινόμενος, ἔχων ὅ τι ἀπολογήσεται; ἔτι τοίνυν κά-

οὐ λόγος ἀλλ' ἔργον ἦδη." SCHAEF. Sed non necessarium est.—
 ὑπεργελοῖον Q.

§ 234. διὰ τοῦτο Q. k. r. s. A¹. A².—"Male Graece legitur,
 Graecum est ἀπηγόρευε (μὴ) καλεῖν," Cobet. Nov. Lect. p. 661. At
 alterum Graecum est.

§ 235. Post μάρτυρας contra libros ΜΑΡΤΥΡΕΣ om. ED. TURIC.
 VOEM. BEKK. st. ego hodie. Irrepsit post μάρτυρας et hic et § 258.
 —ἂν γέ τι S. ED. TURIC. DIND. VOEM. BEKK. st.—Infr. ἀπολο-
 γήσεται O. [et § 180 σπείσεται] ut coniecerat MARKL. Nolo dicere
 (cum Schaefero) Latinae quam Graecae syntaxi congruentius, si ὅ

work, VII. (VI.) Politic. 8, 16
 (=VI. 5, 10 Schneider), seems to
 make no distinction.

407. § 234. περίστατο] "It
 was likely to result." For οὐκ
 εἶα, see note on § 93. "He for-
 bade the summoning me to give
 in my accounts." For examples

of οὐ μὰ Δί' οὐ (which Cobet ob-
 jects to on Hyperid. pro Euxe-
 nipp. Col. 20, l. 14, 15) I refer
 to my note *Journal of Philology*,
 Vol. IV. p. 319. So below, § 326.

§ 235. οὐδ' ἐγχεῖ... ὕδωρ] In
 what causes either party had a
 second speech is not, I believe,

36 κείνο σκοπεῖτε, ὧ ἄνδρες δικασταί. εἰ ἐκρινόμεν μὲν 214
 ἐγώ, κατηγορεῖ δ' Αἰσχίνης οὐτοσί, Φίλιππος δ' ἦν ὁ
 κρίνων, εἴτ' ἐγὼ μηδὲν ἔχων εἰπεῖν ὡς οὐκ ἀδικῶ κακῶς
 ἔλεγον τουτουὶ καὶ προπηλακίζειν ἐπεχείρουν, οὐκ ἂν
 οἴεσθε καὶ κατ' αὐτὸ τοῦτο ἀγανακτῆσαι τὸν Φίλιπ-
 πον, εἰ παρ' ἐκείνῳ τοὺς ἐκείνου τις εὐεργέτας κακῶς
 λέγοι; μὴ τοίνυν ὑμεῖς χείρους γένησθε Φιλίππου, ἀλλ'

τι interrogativi vice fungitur. Quanquam Herm. Opusc. iv. 129 [et Cobet. Var. Lect. p. 105] negat Graece dici ἔχω ὁ τι φῶ. "Haec enim jam non deliberatio, neque conditionalis sententia est, qualis οὐκ ἔχω ὁ τι φῶ, sed finalis." Qua de re ego quidem valde dubito. Plato certe in Ion. 532 C εὐπορῶ ὁ τι λέγω, 533 A εὐπορεῖ ὁ τι εἶπη, 536 B εὐπορεῖς ὁ τι λέγης. Enimvero sive quis εὐπορεῖ sive quis ἀπορεῖ deliberationi locus est. Quis neget τί φῶ; εὐπορῶ Graece dici? Itaque quid mirum si εὐπορῶ ὁ τι φῶ itidem Graece dici possit? Quaerens quid dicam, habeo quod dicam. Xenoph. Oeconom. vii. 20 δεῖ τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὁ τι εἰσφέρωσιν. Librarii non εἰσφέρωσιν pro εἰσοίσωσιν inculcaturi erant sed εἰσοίσωσιν, quod nulli notius est quam Cobetio. Neque Attici sermonis proprietates hac in re agitur (nam Xenophon minus Attice scribit), sed Graecitatis universae. Neque vero is sum qui πρὶν s. πρὶν ἂν cum conjunctivo nominis praegressa negatione recte usurpārī affirmare audeam. Sane in Arist. Eccl. 769 A. σὺ δ' οὐ καταθεῖναι διανοεῖ; B. φιλάξομαι, | πρὶν ἂν γ' ἴδω τὸ πλῆθος ὁ τι βουλευέται, φιλάξομαι καταθεῖναι idem fere valet quod οὐ καταθήσω. Sed vid. Isoer. Panegy. p. 44 a ὅστις οὖν οἴεται τοὺς ἄλλους κωμῆ τι πράξειν ἀγαθὸν πρὶν ἂν τοὺς προεστῶτας αὐτῶν διαλαξῆ, λίαν ἀπλῶς ἔχει καὶ πόρρω τῶν πραγμάτων ἐστίν. At dixerit quispiam λίαν.....ἐστίν idem valet quod ἀγνοεῖ s. οὐκ ὀρθῶς ὑπολαμβάνει. Esto: verum quid facias Herodoteo loco vii. 10, 7? διαβολὴ γὰρ ἐστὶ δεινότατον ἐν τῇ δύο μὲν εἰσι οἱ ἀδικέοντες, εἰς δὲ ὁ ἀδικούμενος· ὁ μὲν γὰρ διαβάλλων ἀδικεῖ, οὐ παρέοντος κατηγορῶν· ὁ δὲ ἀδικεῖ, ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθη. Ubi si quis διαβάλλων ἀδικεῖ nihil aliud esse quam οὐ δίκαιός ἐστι διαβάλλειν putaverit, nec me neque sensum obsequentem habebit.

§ 236. κωσωναδικῶ S. [i. e. ὡς οὐκ] κατὰ ταῦτο τοῦτο S. Y.— λέγει F. S. Y. Q. O. t. u. v. vulg. ante REISK.

ascertained. ἐγχεῖ here is future, as Cobet rightly remarks Var. Lect. p. 362.

§ 236. εἰ παρ' ἐκείνῳ τοὺς ἐκείνου...] "If in Philip's presence one should slander Philip's benefactors." Adverte pronominis iterationem." SCHAEF. Compare Aristoph. Ran. 1525

προπέμπετε | τοῖσιν τούτου τούτου μέλεσιν, Tacit. Annal. ii. 35 eoque conventum Italiae et ei adfluentes provincias praesentiae ejus servanda dicebat (as Walther's acute perception has restored the old reading), Ann. vi. 3 rogicans, quid illi cum militibus? quos neque dicta im-

ὑπὲρ ὧν ἀγωνίζεται, περὶ τούτων ἀναγκάζετε ἀπολογεῖσθαι.

Λέγε τὴν μαρτυρίαν.

408

| ΜΑΡΤΥΡΙΑ.

- 215 Οὐκοῦν ἐγὼ μὲν ἐκ τοῦ μηδὲν ἑμαυτῷ συνειδέναί 237
καὶ λόγον διδόναι καὶ πάντα τὰκ τῶν νόμων ὑπέχειν
ᾧμην δεῖν, οὐτοσὶ δὲ τάναντία. πῶς οὖν ταῦτά ἐμοὶ
καὶ τούτῳ πέπρακται; ἢ πῶς ἔνεστι τούτῳ ταῦτα πρὸς
ὑμᾶς λέγειν, ἂ μηδ' ἠτιάται πρότερον πώποτε; οὐδαμῶς
δήπου. ἀλλ' ὅμως ἐρεῖ, καὶ νῆ Δί' εἰκότως γε ἴστε
γὰρ δήπου τοῦθ', ὅτι ἀφ' οὗ γεγονόασιν ἄνθρωποι καὶ
κρίσεις γίγνονται, οὐδεὶς πώποθ' ὁμολογῶν ἀδικεῖν
ἐάλω, ἀλλ' ἀναισχυντοῦσιν, ἀρνοῦνται, ψεύδονται, προ-
φάσεις πλάττονται, πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦ-
216 ναι δίκην. ὧν οὐδενὶ δεῖ παρακρουσθῆναι τήμερον ὑμᾶς, 238
ἀλλ' ἀφ' ὧν ἴστε αὐτοὶ τὰ πράγματα κρίναι, μὴ τοῖς

§ 237. Post ἐγώ, μὲν om. S. Y. ED. TURIC. VOEM.—Post συνειδέναί, δεινὸν add. F. Q. O. t. u. v. Vid. ad § 37.—οὗτος S. Y. k. r. s. ᾧ. A¹. A². ED. TURIC. DIND. VOEM. BEKK. st.—Post ταῦτά, μοι S. ED. TURIC. DIND. VOEM. Perperam.—ἠτιάτο vulg. ante BEKK. ἠτιάται S. A¹. A².—Post εἰκότως, γε om. k. r. s. A¹.—ἦλω VOEM.

§ 238. οὐδ' ἐνὶ δεῖ vult SCHAEF. nam ceteroqui μηδενὶ requiri:

peratoris neque praemia nisi ab imperatore accipere par esset.—ὑπὲρ...περ] See § 107.—τὴν μαρτυρίαν] viz. of the witnesses called in § 235.

408. § 237. οὐδεὶς πώποτ'... ἐάλω] “No one ever was convicted admitting his guilt.” For persons who confessed their crime were at once punished. See Aeschin. Timarch. § 91 p. 13 St. = 113 R. It is singular to observe that some have translated the words: “no one, when he admitted his guilt, was ever condemned.”

§ 238. “By none of which (shifts) ought you to be deceived this day, but from your own knowledge to judge the facts, not to listen to my assertions, nor to the defendant's, nor yet to witnesses, whom Aeschines will have ready to give any testimony whatsoever, seeing that he has Philip as the paymaster (and you will see how readily they will bear testimony in his favour), nor yet because he has a fine and loud tone of voice, nor because I have a mean one.” (I might

ἑμοῖς λόγοις μηδὲ τοῖς τούτου προσέχειν, μηδέ γε τοῖς μάρτυσιν, οὓς οὗτος ἑτοίμους ἔξει μαρτυρεῖν ὅτιοῦν Φιλίππῳ χορηγῶ χρώμενος ὕψεσθε δ' ὡς ἑτοίμως 39 αὐτῷ μαρτυρήσουσιν μηδέ γε εἰ καλὸν καὶ μέγα οὗτος φθέγγεται, μηδ' εἰ φαῦλον ἐγώ. οὐ γὰρ ῥητόρων οὐδὲ 217 λόγων κρίσιν ὑμᾶς τήμερον, εἴ περ εὖ φρονεῖτε, προσήκει ποιεῖν, ἀλλ' ὑπὲρ πραγμάτων αἰσχυρῶς καὶ δεινῶς ἀπολωλότων τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰτίους ἀπόσασθε, τὰ πεπραγμένα, ἃ πάντες ἐπίστασθε,

frustra. Vid. ad § 177.—κρίνειν k. r. s. A¹. A².—Post μάρτυσιν, οἷς (sic) S. [οἷς teste VOEM.] Y. Μοχ ἑτοίμως F. O. u. β^m. B.

[de qua confusione vid. ad § 118]. ἑτοίμως t. ἔτοιμως pr. v.—Post μαρτυρήσουσιν plene interpungit BEKK. [et st.].

§ 239. φθέγγεται S. Y. k. s. A¹. Harl. Ed. TURIC. VOEM. BEKK. st. Sed recte SCHAEFER. "Praesens probandum."—οὐδὲ γὰρ S. Ed. TURIC. VOEM. BEKK. st. Si plures libri haberent, equidem recepissem.—ἀπόσασθαι.....ἐξετάσαντας.....BEKK.

[et st.] DIND. Sed ἀπόσασθε Q. u. ἀπόσασθαι O. B. ἐξετάσαντες S. Y. Q. O. r. t. u. v. B. Itaque cum Ed. TURIC. recepi.

perhaps have translated ἑτοιμος and ἑτοίμως more forcibly: comp. ἑτοιμότης Conon. p. 1268 § 36, ἑτοίμως Timocr. p. 721 § 65 ἕνεκ' ἀναιδείας ὁ τοιοῦτος δοκεῖ πᾶν ἂν ἑτοίμως ἔργον ποιῆσαι.)—χορηγῶ] Properly the "leader of the chorus" (ἡγεμῶν τοῦ χοροῦ) in which sense it is used in Soph. Antigon. 1147, Eur. Hel. 1454, and χορηγεῖν Plat. Theaetet. 179 D. As in the ruder and more inartificial state of the Drama the wealthy individual who furnished the expenses bore this office, the name became restricted to him even when he performed the duties by a deputy: and by a natural transition the word was used of one who furnishes money for any purpose. Comp. III. Philipp. p. 126 § 60 χορηγὸν ἔχοντες

Φίλιππον, III. Aphob. p. 853 § 28 συγχόρηγον ἔχων Ὀνήτορα τὸν κηδεστὴν καὶ Τιμοκράτην, Boeot. de Dot. p. 1023 § 51 εἰς ταῦτα τὸν πατέρα τὸν ἐμὸν χορηγὸν ἑαυτῇ ὑπὸ τῆς ἐπιθυμίας ἔχουσα καὶ πολλὰ δαπανᾶν ἀναγκάζουσα. Aeschin. Timarch. § 54 p. 8 St. = 79 R. Arist. I Nic. Eth. 11 = 10, 15 τοῖς ἐκτός ἀγαθοῖς ἱκανῶς κεχορηγημένον.

§ 239. οὐ γὰρ ῥητόρων κ.τ.λ.] "For it is not a trial between orators and speeches which it is this day, if you act wisely, your duty to appoint: but touching matters disgracefully and shamefully ruined, thrust off from yourselves the existing ignominy upon its authors, by examining the facts which ye all know." De Coron. p. 303 § 226 ῥητόρων ἀγῶνα νομίζων...

ἐξετάσαντες. τί οὖν ἐστὶ ταῦτα; ἂ ὑμεῖς ἴστε καὶ οὐ
 218 παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ. εἰ μὲν γὰρ ἄπανθ' ὅσ' 240
 ὑπέσχονθ' ὑμῖν ἐκ τῆς εἰρήνης γέγονε, καὶ τοσαύτης ἀναν-
 δρίας καὶ κακίας ὑμεῖς ὁμολογεῖτε εἶναι μεστοί, ὥστε
 μήτ' ἐν τῇ χώρᾳ τῶν πολεμίων ὄντων μήτ' ἐκ θαλάττης
 409 πολιορκούμενοι μήτ' ἐν ἄλλῳ μηδενὶ δεινῷ | τῆς πόλεως
 οὔσης, ἀλλὰ καὶ σῖτον εἷνον ὠνούμενοι καὶ τᾶλλα
 219 οὐδὲν χεῖρον πράττοντες ἢ νῦν, προειδότες καὶ προα- 241
 κηκούτες παρὰ τούτων καὶ τοὺς συμμάχους ἀπολουμέ-
 νους καὶ Θηβαίους ἰσχυροὺς γενησομένους καὶ τὰπὶ
 Θράκης Φίλιππον ληψόμενον καὶ ἐν Εἰβοίᾳ κατα-
 σκευασθησομενα ὀρμητήρια ἐφ' ὑμᾶς καὶ πάνθ' ἂ πέ-
 πρακται γενησόμενα, εἶτα τὴν εἰρήνην ἐποιήσασθε
 ἀγαπητῶς, ἀποψηφίσασθε Αἰσχίνου, καὶ μὴ πρὸς

Idem fecit VOEM. Cf. Mid. p. 542 § 88 δεῖ δὴ τοῦτο τὸ πρᾶγμα ὑμᾶς οὕτως σκέψασθαι, καὶ λογίσασθαι.....κᾶν μὲν ἢ.....συνγγνώμην ἔχειν, ἐὰν δὲ μηδέν, θεάσασθε κ.τ.λ.—pro ἂ πάντες, ἅπαντες S. Y.—τίνα omnes praeter S. Y. Vid. ad § 70.

§ 240. γὰρ (ante ἄπανθ') om. S. r. s. ED. TURIC. VOEM. BEKK. st.—ὑπέσχεθ' F. Q. O. k. r. s. t. u. v. et vulg. ante REISK. ΜΟΧ ἀνανδρείας S.

§ 241. περὶ (pro παρὰ) r. s. ε^m. A¹.—γεγενημένους k. r. s. A¹. A². Harl. ("ex secundis curis") probante TAYLORO: quem manifesto erravisse nihil opus est ut evincam. ΜΟΧ τὰπὶ S.

καὶ οὐχὶ τῶν πεπολιτευμένων ἐξέ-
 τασιν ποιήσειν ὑμᾶς, καὶ λόγου
 κρίσιν οὐ τοῦ τῇ πόλει συμφέρον-
 τος ἔσεσθαι, where Dissen quotes
 Thuc. III. 67. Cp. III. 38 where
 the feelings of an Athenian au-
 dience who went to the assem-
 bly merely in quest of intellec-
 tual excitement are so graphi-
 cally delineated, αἵτιοι δ' ὑμεῖς
 κακῶς ἀγωνοθεοῦντες, οὔτινες
 εἰσώτατε θεαταὶ μὲν τῶν λόγων
 γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων
 κ.τ.λ.

§§ 240—242. If all the pro-
 mises they made have been
 fulfilled, and you admit that

you have cowardly, with your
 eyes open to Philip's future
 course of action, deserted your
 allies and made peace on what
 terms you could, by all means
 acquit Aeschines: but if you
 have been deceived and cajoled
 by his lying promises, pron-
 ounce judgement against him,
 &c.—“ὑπέσχεοντο sarcastice
 dicit pro προείπον acerbe sub-
 sannans τὰς τῶν Μακεδονιζόντων
 ὑποσχέσεις: facile enim intelli-
 gitur talia serio non posse dici
 pollicitationes.” SCHAEF.

409. § 241. ἐν Εἰβοίᾳ] In the
 spring of 343 B.C. not many

τοσοῦτοις αἰσχροῖς καὶ ἐπιорκίαν προσκτήσθηθε· οὐδὲν γὰρ ὑμᾶς ἀδικεῖ, ἀλλ' ἐγὼ μαίνομαι καὶ τετύφωμαι νῦν 220
 42 κατηγορῶν αὐτοῦ. εἰ δὲ πάντα τὰναντία τούτων καὶ 220
 πολλὰ καὶ φιλόανθρωπα εἰπόντες Φίλιππον, φιλεῖν τὴν πόλιν, Φωκέας σώσειν, Θηβαίους παύσειν τῆς ὕβρεως, ἔτι πρὸς τούτοις μείζονα ἢ κατ' Ἀμφίπολιν εὖ ποιήσειν ὑμᾶς, ἂν τύχη τῆς εἰρήνης, Εὐβοίαν, Ὠρωπὸν ἀποδώσειν· εἰ ταῦτ' εἰπόντες καὶ ὑποσχόμενοι πάντ' ἐξηπατήκασι καὶ πεφenaκίκασι καὶ μόνου οὐ τὴν Ἀττικὴν ὑμῶν περιήρηται, καταψηφίσασθε, καὶ μὴ πρὸς τοῖς ἄλλοις οἷς ὕβρισθε (οὐ γὰρ ἔγωγ' οἶδ' ὅ τι χρὴ λέγειν ἄλλῳ) καὶ ὑπὲρ ὧν οὗτοι δεδωροδοκήκασιν ὑμεῖς τὴν ἀρὰν καὶ τὴν ἐπιорκίαν οἴκαδε ἀπενέγκησθε.

aliique nonnulli. τὰ ἐπὶ vulgo, quod est in A¹. B. — ἐποιήσατε k. r. s. ε^m. η^m. A¹. A². solenni confusione. Vid. § 95, § 97, § 99. — ἡδίκηει vult DOBV. propter seq. νῦν: cujus mutationis nullam causam video.

§ 242. δὲ πάντα S. Y. k. r. s. A¹. δ' ἅπαντα vulgo. — εἰπόντες, Φίλιππον φιλεῖν interpungunt ED. TURIC. Perperam. Vid. not.

— σώζειν S. Y. O. u. v. ^ς σώσειν F. B. ^σ σώζειν t. De confus. σ̄ et ζ̄ vid. § 97, § 184, § 189. In Eur. Ion. 965 libri σώζοντα. — ἐὰν τύχη

S. k. r. s. A¹. DIND. VOEM. BEKK. st. — περιήρηται (sic) F. παρηρηται (sic) γρ. S. — εἰσενέγκησθε S. k. r. s. η^m. A¹. A². Harl. ED. TURIC. DIND. VOEM. BEKK. st.

months before this Speech was delivered. — ἀγαπητῶς] See on § 222. — τετύφωμαι] Harpoc. τετύφωμαι· ἀντὶ τοῦ ἐμβεβρόντημαι, ἔξω τῶν φρενῶν γέγονα, ἥτοι ἀπὸ τῆς βροντῆς, ἢ ἀπὸ τῶν ἐπὶ τὸν τυφῶνα καταφερομένων σκηπτῶν, ἢ ἀπὸ τῶν τυφωνικῶν καλουμένων πνευμάτων, ἃ δὴ καὶ αὐτὰ ἐξίστησι ἀθρόως καταβράγνεντα [So Anecd. Bekk. p. 308, 11 ἐπεὶ καὶ τὰ τυφῶνια πνεύματα μανίαν ἐμποιοῦ ἐμπεσόντα] Ἄλκαῖος, πάμπαν δὲ τυφῶς ἐκφέλετο φρένας. [Fr,

viii. Blomf. = 65 Bergk.] Δημοσθένης ὑπὲρ Κτησιφώντος [p. 229 § 11].

§ 242. πολλὰ καὶ φιλόανθρωπα κ.τ.λ.] “Speaking of Philip in many courteous and humane expressions.” See Matth. Gr. § 416 β. — καὶ ὑπὲρ ὧν..... ἀπενέγκησθε] “Likewise for the bribes which they have received, carry away to your homes the curse [which you will lie under by the acquittal of a guilty criminal] and the imputation of perjury.”

221 Ἐπι τοίνυν κάκεινο σκοπεῖτε, ὦ ἄνδρες δικασταί, 24
 τίνος ἕνεκ' ἐγὼ μηδὲν ἠδίκηκότων τούτων κατηγορεῖν
 ἂν προειλόμην. οὐ γὰρ εὐρήσετε. ἡδὺ πολλοὺς ἐχθροὺς
 ἔχειν; οὐδέ γε ἀσφαλές. ἀλλ' ὑπήρχέ μοι πρὸς τοῦτον
 ἀπέχθειά τις; οὐδεμία. τί οὖν; ἐφοβοῦ περὶ σεαυτοῦ,
 καὶ διὰ δειλίαν ταύτην ἠγγήσω σωτηρίαν· καὶ γὰρ ταῦτ'
 ἀκήκο' αὐτὸν λέγειν· καίτοι μηδενός γ' ὄντος, Αἰσχίνῃ, 24
 410 δεινοῦ | μηδὲ ἀδικήματος, ὡς σὺ φῆς. εἰ γὰρ αὐτὰ ἐρεῖ,
 σκοπεῖτ', ὦ ἄνδρες δικασταί, εἰ ἐφ' οἷς ὁ μηδ' ὅτιοῦν

§ 243. δικασταί F. S. Y. O. t. u. v. om. k. Ἀθηναῖοι vulgo.
 —εἰνεκ' S. (teste Voemel.). εἰνεκ' VOEM.—οὐδ' αὖ (pro οὐδέ γε)
 F. Q. O. t. u. v. quod interpretantibus potest deberi. Vid. not.
 ad § 102. In Aristoph. Plut. 296 dudum conieceram ἡμεῖς δέ γε
 ζητήσομεν deleto αὖ ut edidit Meinek. obsecutus Cobetio (quem
 vid. Nov. Lect. p. 435, 436). Sed ut cauti simus monet locus in
 Equit. 967 οὐμοὶ δέ γ' αὖ λέγουσιν, ubi αὖ deleto versiculus claudicat.
 [Plat. Theaet. 171 B ὁ δέ γ' αὖ ὁμολογεῖ καὶ ταύτην ἀληθῆ τὴν δόξαν
 ἐξ ὧν γέγραφε, Phaed. 106 B οὐδέ γ' αὖ τὸ περιττόν, οὐδέ δὴ τὸ πῶρ
 ψυχρόν, οὐδέ γε ἢ ἐν τῷ πυρὶ θερμότης, Phileb. 32 A διάκρισις δέ γ'
 αὖ καὶ διάλυσις.]

§ 244. καὶ τι Q. k. A¹. καίτι S.—ὦ (ante ἄνδρες) om. S.
 ED. TURIC. VOEM. BEKK. st. In seqq. nulla scripturae diversitas
 praeterquam quod δ...ἀδικῶ Y. Sed certatim corrigunt Viri Docti.
 "Deleto ei omnia plana fiunt." DOBR. [Delet Madvig. Adv. Crit.
 p. 459.] "Locī manifesto corrupti medicinam non habeo leniorem
 haec: εἰ ἐφ' οἷς μηδ' ὅτιοῦν ἀδικῶ ἐφοβοῦμένη ἐγώ." SCHAEFER.
 Saltem Auct. Argum. alt. proprietatem hanc linguae in *anacolutha*
 proclivioris videtur didicisse: vid. n. 16. Sed gemellum plane

§ 243. ἡδὺ πολλοὺς κ.τ.λ.]
 "It is agreeable, I suppose, to have many enemies: no, nor yet safe. But of course I had a feud with Aeschines antecedently. None whatever." I have not thought proper to alter Bekker's punctuation: yet I think these sentences are, strictly speaking, not *interrogative*, but rather *ironical*.—*ταύτην ἠγγήσω σωτηρίαν*] "You thought that this (the accusation of Aeschines) would be your own safety."

410. § 244. "And yet when there was at least no ground for apprehension nor any crime, as you assert yourself, Aeschines, why should I have been afraid and tried to shelter myself under this prosecution? For if again he shall say this, consider, jurors, whether for those crimes for which I though guilty of no wrong whatever, yet was fearful lest owing to this party I should be ruined, (they ought to suffer and) what they ought to suffer who have themselves

ἀδικῶν ἐφοβούμην ἐγὼ μὴ διὰ τούτους ἀπόλωμαι, τί
 τούτους προσήκει παθεῖν τοὺς αὐτοὺς ἡδίκηκότας; ἀλλ'
 45 οὐ διὰ ταῦτα. ἀλλὰ διὰ τί σου κατηγορῶ; συκοφαντῶ 222
 νῆ Δί', ἵν' ἄργύριον λάβω παρὰ σοῦ. καὶ πότερον κρεῖτ-
 τον ἦν μοι παρὰ Φιλίππου λαβεῖν τοῦ διδόντος πολὺ
 καὶ μηδενὸς τούτων ἔλαττον, καὶ φίλον κάκεῖνον ἔχειν
 καὶ τούτους (ἦσαν γὰρ ἄν, ἦσάν μοι φίλοι τῶν αὐτῶν
 κεκοινωνηκότι· οὐδὲ γὰρ νῦν ἔχθραν πατρικὴν ἔχουσι
 πρὸς με, ἀλλ' ὅτι τῶν πεπραγμένων οὐ μετέσχηκα), ἢ
 παρὰ τούτων ἀφ' ὧν εἰλήφασι μεταιτεῖν, κάκεῖνῳ τε
 ἐχθρὸν εἶναι καὶ τούτοις; καὶ τοὺς μὲν αἰχμαλώτους

locum praebet Lys. de Eratosth. Caed. § 40 p. 95 St. = 43 R. ἐνθυμήθητε ὅτι, εἰ ἐν ἐκείνῃ τῇ νυκτὶ ἐγὼ ἐπεβούλευον Ἐρατοσθένει πότερον ἦν μοι κρεῖττον αὐτῷ ἐτέρῳθι δειπνεῖν ἢ τὸν συνδειπνήσοντά μοι εἰσαγαγεῖν; Is quoque locus erant quos offenderet. Itaque ὅτι aut eliminabant, ut a librariis (?) profectum: aut aiebant more Graeco et Attico abundare. Novi in οἶδ' ὅτι particulam aliquoties abundare: in ἐνθυμήθητε ὅτι nullus credo. Lubet tertium locum in medium proferre Thueyd. iv. 92, δεῖξαι ὅτι..... κτάσθωσαν. At enim ibi alia est ratio *anacoluthi*. Fateor: sed neutiquam ideo lenior immo aliquanto violentior. Ut ad Demosthenem redeam: putabam utique, qui Graecas literas primoribus labris attigerint, ne eos quidem *duplicis interrogativi* rationem non perspectam cognitamque hodie habuisse: nec fore qui (ut exemplo utar) in τῷ τί ποιεῖν αὐτὸ πέφυκεν ἢ τῷ τί παθεῖν ὑπὸ τοῦ (Plat. Phaedr. 270 D) nihil offensionis habeant, iidem in σκοπεῖτ' εἰ.....τί προσήκει παθεῖν haerent. Schaefer. tamen, quod mireris, *duplicis interrogativi* usum damnat et odit. Vid. infr. ad § 269.

§ 245. συκοφαντῶν O. In S. "συκοφαντῶν ἴδια—a pr. m." DIND. "συκοφαντῶ νῆ Δία pr. Σ, prius εἰ in η correctum est." VOEM. νῆ Δία hic VOEM.—ἄν (post ἦσαν γάρ) om. r. s. A¹. η^m. Potuit sane post γάρ facile aut irrepere aut excidere. Si ἦσαν i. q. ἐμελλον εἶναι non desideratur particula: sed perspicuitatis ergo h. l. addita opus est.—πρὸς με S. Y. πρὸς ἐμέ vulgo.—λύεσθαι S. Y. k. s. A¹. et γρ. F. λύσασθαι vulgo.

committed the wrong." See *Annot. Crit.* Join αὐτοὺς with the participle as above § 226, Lept. p. 459 § 9, Timocr. p. 714 § 43.

§ 245. συκοφαντῶ νῆ Δί'] "It will be said (§ 174) I come

forward as a common informer that I may receive money from you, which you would pay me to drop proceedings."—τοῦ διδόντος] Not who gave, but who offered. So ἐδίδου § 183, and εἰδούς § 184. So DOBREE: who

ἐκ τῶν ἰδίων τοσοῦτων χρημάτων λύεσθαι, μικρὰ δ'
 ἀξιοῦν παρὰ τούτων αἰσχυρῶς μετ' ἔχθρας λαμβάνειν;
 223 οὐκ ἔστι ταῦτα, ἀλλ' ἀπήγγειλα μὲν τάληθῆ καὶ 24
 ἀπεσχόμην τοῦ λαβεῖν τοῦ δικαίου καὶ τῆς ἀληθείας
 ἔνεκα καὶ τοῦ λοιποῦ βίου, νομίζων, ὥσπερ ἄλλοι
 τινές, παρ' ὑμῖν καὶ αὐτὸς ὦν ἐπιεικῆς τιμηθῆσεσθαι,
 καὶ οὐκ ἀνταλλακτέον εἶναί μοι τὴν πρὸς ὑμᾶς φιλο-
 τιμίαν οὐδενὸς κέρδους· μισῶ δὲ τούτους, ὅτι μοχθηροὺς 24
 καὶ θεοῖς ἐχθροὺς εἶδον ἐν τῇ πρεσβείᾳ, καὶ ἀπεστέρ-
 ημαι καὶ τῶν ἰδίων φιλοτιμιῶν διὰ τὴν τούτων δωρο-
 δοκίαν πρὸς ὅλην δυσχερῶς ὑμῶν τὴν πρεσβείαν ἐσ-
 χηκότων· κατηγορῶ δὲ νυνὶ καὶ ἐπὶ τὰς εὐθύνας ἤκω τὸ
 μέλλον προορώμενος, καὶ βουλόμενος ἀγωνίᾳ καὶ δικα-
 στηρίῳ μοι διωρίσθαι παρ' ὑμῖν ὅτι τάναντία ἐμοὶ καὶ
 224 τούτοις πέπρακται. καὶ δέδοικα, δέδοικα (εἰρήσεται 24
 411 γὰρ | πάνθ' ἃ φρονῶ πρὸς ὑμᾶς) μὴ τότε μὲν τούτοις

§ 246. Post *τιμηθῆσεσθαι*, καὶ πλεον ἐξείν τῶν πολλῶν κατὰ τοῦτο add. k. r. s. vett. Edd. "Vix damnem haec verba: videnturque quibus in libris desunt ob homoeoteleuton excidisse," SCHAEF. Habent, ut videtur, A¹. A². et Lambini omnes.

§ 247. καὶ μοι δικαστηρίῳ S. lineolis ordinis restituendi, quae alibi non raro a pr. m. sunt, hic a. m. rec. impositis.

§ 248. Post τότε, με γρ. S. omisso mox pronomine, τούτοις

should not have spoken doubt-
 ingly.—καὶ τοὺς μὲν αἰχμ.....
 λαμβάνειν;] "And on the one
 hand to ransom the captives
 out of my own resources at so
 large a price, and yet on the
 other to expect to receive a
 small sum disgracefully from
 them, accompanied with their
 hostility."

§ 246. καὶ οὐκ ἀνταλλακτέον
 κ.τ.λ.] "And that I ought not
 to barter my laudable ambition
 and public spirit towards you
 for any gain."

§ 247. τῶν ἰδίων φιλοτιμιῶν]

The effects (rewards) of my
 public spirit and liberal con-
 duct (alluding perhaps more
 especially to his ransom of the
 captives, see § 44, but in a more
 comprehensive sense). Demos-
 thenes had lost *the vote of
 thanks, the banquet in the Pry-
 taneum* (§ 35, § 36), and other
 honours present and future, in
 consequence of the general sus-
 picion and disgust under which
 the envoys lay owing to the
 bribery and corruption of the
 greater part of their body.

411. § 248. "Lest whereas

συνεπισπάσθησθέ με τὸν μηδ' ὀτιοῦν ἀδικοῦντα, νῦν δ' ἀναπεπτωκότες ἦτε. παντάπασι γὰρ ὦ ἄνδρες Ἀθηναῖοι ἐκλελύσθαι μοι δοκεῖτε καὶ παθεῖν ἀναμένειν τὰ δεινὰ, ἑτέρους δὲ πάσχοντας ὀρώντες οὐ φυλάττεσθαι, οὐδὲ φροντίζειν τῆς πόλεως πάλαι κατὰ πολλοὺς καὶ δεινοὺς τρόπους διαφθειρομένης. οὐκ οἴεσθε 225 δεινὸν εἶναι καὶ ὑπερφυές; (καὶ γὰρ εἴ τι σιωπᾶν ἐγνώκειν, λέγειν ἐξάγομαι.) ἴστε δῆπου Πυθοκλέα τουτουὶ τὸν Πυθοδώρου. τούτῳ πάνυ φιλανθρώπως ἐκεχρήμην ἐγὼ, καὶ ἀηδὲς ἐμοὶ καὶ τούτῳ γέγονεν εἰς τὴν ἡμέραν ταύτην οὐδέν. οὗτος ἐκτρέπεται με νῦν ἀπαντῶν, ἀφ' οὗ πρὸς Φίλιππον ἀφίκται, κὰν ἀναγκασθῆ που συντυχεῖν, ἀπεπήδησεν εὐθέως, μή τις αὐτὸν ἴδῃ λαλοῦντα ἐμοί. μετὰ δ' Αἰσχίνου περιέρ-

om. S. k. r. s. A¹. ED. TURIC. DIND. VOEM. BEKK. st.—ὦ (ante ἄνδρες Ἀθ.) om. S. VOEM. BEKK. st.—φυλάττεσθε Y. O. k. r. s. t.

u. v. B. φυλάττεσθαι A¹. φροντίζετε Q. O. t. u. v. φροντίζετε F. B. quae diversitas non mala.—διεφθαρμένης k. r. s. η^m. A¹. A². Sed διαφθειρομένης S. Y. α^m. [Fortasse Lambinus negligentius inspexit.] β^m. δ^m. quod quin longe praestet nemo dubitaverit.

§ 249. τούτῳ φιλανθρώπως ἐχρώμην εἰς τήνδε τὴν ἡμέραν citat Schol. Eur. Hec. 559. δ' (ante Αἰσχίνου) om. k. r. s. A¹.—Post

you may then ["ὅταν τὸ μέλλον, δ' προορῶμαι, γένηται, τοῦτ' ἔστιν, ὅταν πάθητε τὰ δεινὰ." SCHAEF.] draw me who am quite guiltless into the same destruction with them, yet now your feelings are *surine*. For you seem to me to be utterly *unnerved*, &c." For ἀναπίπτειν, see Buttm. *Ind. Mid.* in which oration the word is used by a bold figure (not of a person, but) of a thing. ἀναπεπτώκει τὰ τῆς ἐξόδου p. 567 § 163. See also Arnold on Thucyd. i. 70.

§ 249. δεινὸν καὶ ὑπερφυές] So ἀτοπον καὶ ὑπερφυές § 80.—ἀηδὲς ἐμοὶ καὶ τούτῳ] "Unpleasant between him and me."

It is more usually expressed ἐμοὶ πρὸς τοῦτον (but Thucyd. i. 102, 112, 115). So § 261. Cp. § 213 τίνα...πρὸς αὐτὸν ἀηδῖαν.—ἐκτρέπεται με] "Turns out of my way, avoids me." The *accusative* governed of the idea involved in the word. So ἐκστῆναι τίνα or τι. Leptin. p. 460 § 10 οὐδένα πώποτε κίνδυνον ἐξέστησαν, Soph. Ajac. 82 φρονούντα γὰρ νιν οὐκ ἂν ἐξέστην ὄκνω. [However, de Coron. p. 331 § 319 Bekker has rightly retained the old reading οὐδενὶ ἐξίσταμαι, despite of Cod. S. (οὐδένα BEKK. st.), for obviously the sense is "I yield to no one," as Aj. 672.] So *egredi*

- 226 χεται τὴν ἀγορὰν κύκλω καὶ βουλευέται. οἴκοῦν 250
 δεινόν, ὃ ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον τοῖς μὲν
 τὰ Φιλίππου πράγμαθ' ἡρημένοις θεραπεύειν οὕτως
 ἀκριβῆ τὴν παρ' ἐκείνου πρὸς ἑκάτερα αἰσθησιμὴν ὑπάρ-
 χειν, ὥστε ἕκαστον, ὡσπερ ἂν παρεστηκότος αὐτοῦ,
 μηδ' ὦν ἂν ἐνθαδὶ πράξῃ μηδὲν ἡγεῖσθαι λήσειν, ἀλλὰ
 φίλους τε νομίζειν οὓς ἂν ἐκείνω δοκῇ καὶ μὴ φίλους
 ὡσαύτως, τοῖς δὲ πρὸς ὑμᾶς ζῶσι καὶ τῆς παρ' ὑμῶν
 τιμῆς γλιχομένοις καὶ μὴ προδεδωκόσι ταύτην τοσ-
 αύτην κωφότητα καὶ τοσοῦτο σκότος παρ' ὑμῶν ἀπαν-
 τᾶν, ὥστε τοῖς ἀλιτηρίοις τούτοις ἐξ ἴσου νῦν ἐμὲ
 ἀγωνίζεσθαι, καὶ ταῦτα παρ' ὑμῶν τοῖς ἅπαντ' εἰδόσιν.
 227 βούλεσθ' οὖν εἰδέναι καὶ ἀκοῦσαι τὸ τούτων αἴτιον; 251
 +12 ἐγὼ δὴ φράσω, ἀξιῶ | δὲ μηδέν' ἄχθεσθαί μοι λέγοντι
 τὰ ληθῆ. ὅτι ἐκείνος μὲν ἐν οἶμαι σῶμα ἔχων καὶ

βουλευέται, add. καὶ σκοπεῖ omnes praeter S. qui a m. sec. habet.
 ["add. antiq. sed inter κύκλω et καί," VOEM.]

§ 250. ὡσπερ ἂν εἰ F. Q. O. k. r. s. t. u. v. alii, ut conijcere
 licet ex silentio Criticorum. Nam εἰ omisit primus BEKK. Μοχ
 ἐνθαδὶ S. ἐνθάδε vulgo.—τοῖς παρ' ὑμῶν A¹. τοῖς F. B. τοῖς
 aperte mendosum et saepe confusa η et οι.—ἀλιτηρίοις S. O.

§ 251. μηδὲν ἄχθεσθαι F. Y. Q. O. r. t. u. v. vulg. ante REISK.
 μηδεν S.—ἀχθεσθῆναι r. η^m. A¹. A².—ἐαντὸν om. k. r. s. A¹.—

in Latin. The principle is the same as that pointed out in the notes on § 24, § 22.

§ 250. This is an admirable instance of the power which the Orator, having by dint of incredible application mastered his natural defects, acquired "ut una continuatione verborum binae ei contentiones vocis et remissiones continerentur," Cicero. i. de Orat. 61 (261). An instance equally (if not more) striking occurs below, p. 431 §§ 320—322. "Is it not monstrous, men of Athens, and hard to be borne, that

whereas (μὲν) in the case of those who have espoused Philip's interests to attend to them, such an acuteness of perception on his part according to either course which they pursue is ready beforehand, so that each, as if he were standing by in person, conceives that nothing of what he shall do even here will escape detection.....yet (δὲ) that those who live for your pleasure..... meet with such deafness, such blindness from you, &c.?"

412. § 251. ὅτι ἐκείνος μὲν...]
 "Because whereas he, having, I

ψυχὴν μίαν παντὶ θυμῷ καὶ φιλεῖ τοὺς ἑαυτὸν εὖ
 ποιῶντας καὶ μισεῖ τοὺς τάναντία, ὑμῶν δ' ἕκαστος
 πρῶτον μὲν οὔτε τὸν εὖ ποιῶντα τὴν πόλιν αὐτὸν εὖ
 252 ποιεῖν ἠγείται οὔτε τὸν κακῶς κακῶς, ἀλλ' ἕτερα ἔστιν 228
 ἕκαστῳ προουργιαίτερα, ὑφ' ἧν παράγεσθε πολλάκις,
 ἔλεος, φθόνος, ὀργή, χαρίσασθαι τῷ δεηθέντι, ἀλλὰ
 μυρία· ἂν γὰρ ἅπαντά τις ἐκφύγῃ τᾶλλα, τοὺς γε
 οὐδένα βουλομένους εἶναι τοιοῦτον οὐ διαφεύξεται. ἢ

[πρῶτον μὲν] BEKK. om. F. Q. B. BEKK. st. Vid. ad § 252.—
 Alterum κακῶς om. omnes. Habet Ed. Lutet. ubi nihil annotatur.

§ 252. χαρίσασθαι τῷ δεηθέντι REISK. cum paucis, ut videtur,
 Codd. Perperam. In Plat. Phaedr. 228 B. recte Heind. revocavit
 τῷ νοσοῦντι, nec minus recte *aegrotanti cuidam* explicavit: “pes-
 sime” ait Stallb. [“minus recte” Ed. 2], quae contumelia in talem
 tantumque virum jacta ipsius in caput incidat. Cicero saltem
 Plat. i. Rep. 329 E τῷ Σεριφίῳ interpretatur *Seriphio cuidam* de
 Senect. 3 (8).—ἂν δ' ἄρ' DOBR. [non SCHAEF. qui δ'] ED. TURIC.
 DIND. ἂν δ' ἄ. VOEM., satis speciose: sed γὰρ potest excusari
 propter liberiores structuras praecedentium. Nempe πρῶτον μὲν
 posito, volebat Noster εἶτα sequi: sed propter verba παρενεθικῶς
 inserta, ἀλλ' ἕτερα.....ἄλλα μυρία, factum est ut γὰρ ad ἄλλα μυρία

take it, but one body.....yet
 each of you in the first place
 neither conceives that the bene-
 factor of his country is a bene-
 factor of himself, &c.”

§ 252. ἂν γὰρ ἅπαντα.....]
 “For if one escapes everything
 else, yet those at least who wish
 that no such man should exist
 (*who wish his entire annihilation*)
 he shall not escape.” γὰρ cor-
 responds with the last words in
 the preceding parenthesis: εἶτα
 should logically have followed,
 answering to πρῶτον μὲν § 251.
 There are two classes opposed
 to the patriotic party: one com-
 prising the mass of the citizens
 who will not see that their own
 prosperity is wrapt up in the
 prosperity of their country (the
 class which Pericles addresses
 Thucyd. ii. 60), but cleave to
 their own private interests and

passions; the second class have
 a universal detestation and ab-
 horrence for everything good
 and eminent. πολεμία τοῦ προδ-
 χοντος as Thucyd. iii. 84 says of
 human nature generally, and
 Achaemenes in Herodot. vii. 236,
 of the Greeks, τοῦ τε εὐτυχέειν
 φθονέουσι καὶ τὸ κρέσσον στυγέ-
 ουσι, in two “scoffing anapaestic
 cadences.” Cf. Eur. Ion. 597
 λυπρὰ γὰρ τὰ κρείσσονα. Soph.
 Ajax. 157 πρὸς γὰρ τὸν ἔχονθ' ὁ
 φθόνος ἔρπει. Aristotle, ii. Rhet.
 4, 31, thus sums up the differ-
 ence between ὀργή and μῖσος: ὁ
 μὲν (ὀργιζόμενος) γὰρ ἀντιπαθεῖν
 βούλεται· ὁ δὲ (μισῶν) μὴ εἶναι.
 Ennius ap. Cicer. de Off. ii. 7,
 23 (379): Quem metuunt ode-
 runt; quem quisque odit periisse
 expetit. [“There is no escaping
 persons who don't like one to
 be such” (i.e. patriotic), C. R.

δ' ἐφ' ἐκάστου τούτων ἄμαρτία κατὰ μικρὸν ὑποβρέουσα ἀθρόος τῇ πόλει βλάβη γίγνεται.

- 229 Ὡν μηδὲν ὦ ἄνδρες Ἀθηναῖοι πάθητε τήμερον, 253
μηδ' ἀφήτε τοῦτον ὃς ὑμᾶς τηλικαῦτα ἠδίκηκεν. καὶ
γὰρ ὡς ἀληθῶς τίς ἔσται λόγος περὶ ὑμῶν, εἰ τοῦτου
ἀφήσετε; Ἀθήνηθεν ἐπρέσβευσάν τινες ὡς Φίλιππον
τουτοῖ, Φιλοκράτης, Αἰσχίνης, Φρύνων, Δημοσθένης.
τί οὖν; ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν 254
τοῖς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλύσατο· ὁ δέ, ὢν τὰ
τῆς πόλεως πράγματα χρημάτων ἀπέδοτο, τούτων
πόρνας ἠγόραζε καὶ ἰχθύς περιυῶν. καὶ ὁ μὲν τὸν
υἱὸν ἔπεμψε Φιλίππῳ, πρὶν εἰς ἄνδρας ἐγγράψαι, ὁ
μιαρὸς Φρύνων· ὁ δ' οὐδὲν ἀνάξιον οὔτε τῆς πόλεως
230 οὔθ' αὐτοῦ διεπράξατο. καὶ ὁ μὲν χορηγῶν καὶ τριηρ- 255

responderet.—ἀθρόως vulg. ante BEKK. ἀθρός S. ἀθρός Q. ED. TURIC.

§ 253. ἀνῆτε F. B. ἀνῆτε S. Y. O. t. u. v. et γρ. k. ED. TURIC. DIND. VOEM. "Cf. Lys. 13 § 93." = p. 138 St. = 511 R. Ibi "ἀφεῖναι Marklandus. Sed v. Xen. Hellen. ii. 3. 51." Ed. Turic. In Nostri tamen loco obstat quod mox sequitur ἀφήσετε.—Infr. ἀφήτε k. r. s. δ^m. ε^m. A¹. A². Harl.

§ 254. περιῶν pr. S. "ut solet," Voem. Vid. § 207.

Kennedy. But this seems to me weak.]—ὑποβρέουσα] See Leptin. p. 471 § 43 τοὺς δ' ἐν ἀπάσῃ καθεστάναι δοκοῦντας εὐδαιμονία πάντα ταῦτ' ἀμελούμενα ὑπέβρει κατὰ μικρὸν. (The neglect of these things gradually slipped from under them and so undermined them.) See F. A. Wolf on the passage, whose latter explanation of the word ὑποβρέειν is undoubtedly correct. See also Lobeck on Soph. Ajax. p. 109. Translate: "The error in each of these cases gradually giving way from under you (like a stool or ground giving way) results in a universal and momentary destruction to the state."

§ 254. ὁ δέ, ὢν...τούτων...] "Whereas the other (Philoocrates) with the money for which he sold his country's interests, with this went about purchasing harlots and fish." πόρνας, to mark the man's lust; ἰχθύς, his gluttony. See Athenae. viii. 343 E, Plut. Symposiac. iv. 4, T. ii. p. 668 A. It is not improbable that the lines of Eubulus ap. Athen. i. p. 8 B refer to our Philocrates. See Meineke Hist. Crit. Com. Graec. p. 356.

§ 255. "And while one, though yet choragus and trierarch, still thought proper to do this, to volunteer spending his money, to ransom the cap-

ἀρχῶν ἔτι καὶ ταῦτ' ᾤετο δεῖν, ἐθελουτῆς ἀναλίτκειν,
 λῦεσθαι τοὺς αἰχμαλώτους, μηδένα ἐν συμφορᾷ τῶν
 πολιτῶν δι' ἔνδειαν περιορᾶν· ὁ δὲ | τοσοῦτου δεῖ τῶν 413
 ὑπαρχόντων τινὰ αἰχμάλωτον σῶσαι, ὥσθ' ὄλον τόπον
 καὶ πλεῖν ἢ μυρίους μὲν ὀπλίτας, ὁμοῦ δὲ χιλίους
 256 γένωνται Φιλίππῳ, συμπαρασκευάσεν. τί οὖν μετὰ 231
 ταῦτα; Ἀθηναῖοι λαβόντες· ἥδεσαν μὲν γὰρ πάλαι·
 τί δαί; τοὺς μὲν χρήματ' εἰληφότες καὶ δῶρα, καὶ
 καταισχύναυτας ἑαυτοῦς, τὴν πόλιν, τοὺς ἑαυτῶν παῖ-
 δας, ἀφείσαν καὶ νοῦν ἔχειν ἡγοῦντο καὶ τὴν πόλιν

§ 255. Post *ᾤετο δεῖν* cum SCHAEFER. subdistinctionem posui. Idem fecit VOEM. Vid. not.—τοὺς αἰχμαλώτους om. S. in γρ. habent F. Q. om. ED. TURIC. VOEM. BEKK. st.—αἰχμάλωτον S. Y. Q. O. t. u. v. αἰχμαλώτων vulgo. ΜΟΧ πλεῖν S. πλέον k. r. s. A¹. πλείους vulgo.—τῶν [ὑπαρχόντων] συμμάχων DOBR. Sed vid. not.

§ 256. τί δέ; F. S. Y. O. t. u. v. δέ B. δὴ Q. τί δέ; ED. TURIC. DIND. BEKK. st. VOEM.—ἀφείσαν S. Q. k. r. s. A¹. ἀφί-
 εσαν vulgo. Vid. ad § 80.—εὐθηνείσθαι BEKK. [εὐθενείσθαι st.].

Sed εὐθενείσθαι F. S. Y. Q. k. β^m. δ^m. ε^m. A¹. B. εὐθενείσθαι γ. εὐθυνεῖσθαι O. u. εὐσθενείσθαι r. εὐσθηνείσθαι (sic) A². Frequens confusio inter εὐθενεῖν, εὐθηνεῖν, et εὐσθενεῖν. Vid. Lob. ad Phry-

tives, &c., yet the other so far from ransoming any captive of those who were already in bondage, on the contrary the whole of a district and more than 10,000 hoplites, and about 1000 cavalry of your existing allies, that these should become captives to Philip, he jointly concerted with Philip and his colleagues." Neither is the former τῶν ὑπαρχόντων neuter and the genitive of price, nor is it or the latter ὑπαρχόντων to be omitted. οἱ ὑπάρχοντες αἰχ. and those whom Aeschines was labouring ὅπως γένωνται αἰχ. are placed in vivid antithetic contrast. Whether the above reference to the

trierarchy and choragy of Demosthenes will throw any light on the vexata quaestio of the date of the Midias and the birth-year of the Orator, I must leave to others to determine. Comp. for the passage generally Cherson. p. 107 § 70.

413. § 256. "What followed? the Athenians having got hold of (for they had known it for some time): what then? (Comp. Plat. Crit. 54 A). Why, the parties who had received the money, &c., these they acquitted and thought they were sensible men, and that their country was going on in a flourishing condition; but the accuser, what

εἵθενεῖσθαι τὸν δὲ κατηγοροῦντα τί; ἐμβεβροντῆσθαι, τὴν πόλιν ἀγνοεῖν, οὐκ ἔχειν ὅποι τὰ ἑαυτοῦ ρίπτῃ. 232 καὶ τίς, ὃ ἄνδρες Ἀθηναῖοι, τοῦτ' ἰδὼν τὸ παράδειγμα 257 δίκαιον αὐτὸν παρασχεῖν ἐβελήσει; τίς προῖκα πρεσβεύειν, εἰ μήτε λαβεῖν μήτε τῶν εἰληφόντων ἀξιοπιστότερον παρ' ὑμῖν εἶναι δοκεῖν ὑπάρξει; ὥστε οὐ μόνον κρίνετε τούτους τήμερον, οὐ, ἀλλὰ καὶ νόμον τιθεσθε

nich. p. 465—467. In Demosth. Cherson. p. 94 § 20 εἵθενεῖν, et de Coron. p. 321 § 286 εἵθενεῖντων edidit Bekker. In Arist. i. Rhet. 5, 3 Bekk. εἵθηνία (ubi ex quatuor Codd. quos excussit Bekk. tres εἵσθηνεία praebent). Thom. Mag. p. 382 εἵθενεῖν κάλλιον ἢ εἵθηνεῖν. Saltem in Atticis εἵθενεῖν videtur praestare, quemadmodum in Aeschyl. Eumen. 895, 944 postulante metro, in 908 haud repugnante editur. Itaque cum ob hanc causam tum propter alios locos Demosthenicos post Ed. TURIC. DIND. recepi. Idem fecerunt VOEM. BEKK. st.—Inter ρίπτῃ (ramam in pedestri orat. formam, etsi ρίπτουμένων Plat. Timae. 80 A), ρίπτει, ρίπτειν, et ρίπτῃ libri fluctuant. De conjunctivo post οὐκ ἔχω posito vid. ad § 131. Neque male habeat ρίπτειν. Vid. Lob. ad Phryn. p. 772, Herm. ad Oed. Col. 48, ed. 1. In Plat. Phaedr. 255 E ubi Codd. omnes λέγει, utrum λέγειν cum Hermann. Opuse. iv. 130 an λέγη (vid. ad § 235) cum Bekkero rescribas, nihil interest. Idem dicendum est de loco Lys. c. Andoc. § 42 p. 106 St. = 238 R.

§ 257. ὥστε (post ὑπάρξει;) om. S. s. A¹. et pr. Y. k. om. Ed. TURIC. VOEM. BEKK. st.

did they think of him? that he was stricken with madness, that he was ignorant of (the condition of) his country, that he did not know where to—throw his own affairs." ρίπτῃ used παρ' ὑπόνοιαν for καταθῆται or a similar word. Το τὸν κατηγοροῦντα Reiske supplies λέγουσιν it appears far simpler to understand ἡγούνται from ἡγούντο. Of course it cannot refer to τίς ἔσται λόγος περὶ ὑμῶν, but Ἀθηναῖοι is the subject on account of the preceding μὲν (τοὺς μὲν χρ. εἰλ.)—ἐμβεβροντῆσθαι] Cf. de Coron. p. 308 § 243 ἐμβρόντητε, Arist. Eccl. 793 ὠμβρόντητέ σὺ, answering precisely to the Scotch "don-part."

§ 257. καὶ τίς...] "And who, pray:" i. e. no one will. See Porson on Eur. Phoeniss. 1373 for the distinction between καὶ prefixed or suffixed to interrogative particles. Comp. also Aesch. Agam. 278 ποίου χρόνου δὲ καὶ.....with 280 καὶ τίς τόδ' ἐξίκοιτ' ἄν.....By the way Donaldson remarks in the *New Crotylus*, p. 487 p. 628 ed. 3, that "Inattention to the usage (of πῶς ἄν expressive of a wish) has prevented all the commentators from seeing the force of a very natural passage in Aeschylus" (Agam. 1198 καὶ πῶς ἄν ὄρκος, πῆγμα γενναίως παγέν, | παιώνιον γένοιτο;) which he translates: "and would to God that an

εἰς ἅπαντα τὸν μετὰ ταῦτα χρόνον, πότερον χρημάτων
 αἰσχροῦς ὑπὲρ τῶν ἐχθρῶν πρεσβεύειν ἅπαντας προσ-
 ἤκει ἢ προῖκα ὑπὲρ ὑμῶν τὰ βέλτιστα ἀδωροδοκίῃτως.
 258 ἀλλὰ μὴν περὶ μὲν τῶν ἄλλων οὐδενὸς προσδεῖσθε 233
 μάρτυρος· ὡς δὲ τὸν υἱὸν ἔπεμψεν ὁ Φρύνων, κάλει
 μοι τούτων τοὺς μάρτυρας.

Τοῦτου μὲν τοίνυν οὐκ ἔκρινεν Αἰσχίνης, ὅτι τὸν
 αὐτοῦ παῖδα ἐπ' αἰσχύνῃ πρὸς Φίλιππον ἔπεμψεν· εἰ
 δέ τις ὦν ἐφ' ἡλικίας ἐτέρου βελτίων τὴν ἰδέαν, μὴ
 προιδόμενος τὴν ἐξ ἐκείνης τῆς ὄψεως ὑποψίαν, ἰταμώ-
 τερον τῷ μετὰ ταῦτα ἐχρήσατο βίῳ, τοῦτου | ὡς πε- 414
 πορνευμένον κέκρικεν.

259 Φέρε δὴ περὶ τῆς ἐστιάσεως καὶ τοῦ ψηφίσματος 234
 εἶπω· μικροῦ γε, ἂ μάλιστά μ' ἔδει πρὸς ὑμᾶς εἰπεῖν,
 παρήλθον. τῆς πρώτης ἐκείνης πρεσβείας γράφων τὸ

§ 258. μὲν (ante τῶν ἄλλων) om. S. ED. TURIC. VOEM.—
 Post μάρτυρας add. libri μάρτυρες: sed recte om. ED. TUR. VOEM.
 Vid. § 235. αἰσχύνῃ correctus F.—εἶδέαν F.—προειδόμενος
 vulg. ante BEKK. quod nihili est. (Nam εἶδεσθαι in *proesi* et in
 Ionice scribentibus Herod. vi. 69, vii. 56 idem valet atque εἰκέναι s.
 προσεἰκέναι, e. g. Aeschyl. Agam. 771.) Idem mendum in Thueyd.
 iv. 64, Aeschin. Timarch. § 165 p. 23 St. = 164 R. esse qui etiam-
 nunc servant mirum est.

§ 259. μεδει (sic) S. εἶδει k. s. A¹. A². με δεῖ alii et vulg. ante
 REISK.—παρήλθεν Y. r. “quod vide ne praestet. τουτί γὰρ αὐ

oath, strong as I could make it,
 might serve as a remedy for
 them!” But surely the inat-
 tention has been on the writer's
 own part to the usage of *καὶ*
πῶς, though Hermann adopts
 the same translation. Donald-
 son's remarks in the *Journal of*
Philology, Vol. III. p. 212—215,
 have not induced me to cancel
 my note. The collocation of *ἂν*
 certainly does not prove that
 the sentence is *precativè*. Comp.
 Arist. Equit. 773 *καὶ πῶς ἂν*
ἐμοῦ μᾶλλον σε φιλῶν ὧ Δῆμε γέ-
νοιτο πολίτης;

§ 258. οὐδενὸς προσδεῖσθε...]
 “You want no further (πρὸς)
 witness.”—οὐκ ἔκρινεν] “Did
 not prosecute (ἐταιρήσεως):” as
 he did Timarchus who is subse-
 quently alluded to.—ἰταμώτε-
 ρον] The colloquial phrase “too
 fast” exactly conveys the idea
 of the Greek word. τῶν ἰταμῶς
 πολιτευομένων (those go-a-head
 statesmen) Cherson. p. 106 § 68:
ἰταμῶς, as ἱτης, ἰτητικός, all com-
 ing from the root *λέναι*.

414. § 259. Upon the return
 of the first embassy, Demosthe-
 nes in the Boule expressed his

προβούλευμα ἐγὼ καὶ πάλιν ἐν τῷ δήμῳ ταῖς ἐκκλησί-
 αῖς, ἐν αἷς ἐμέλλετε βουλευέσθαι περὶ τῆς εἰρήνης,
 οὐδενὸς οὔτε λόγου πω παρὰ τούτων οὔτ' ἀδικήματος
 ὄντος φανεροῦ, τὸ νόμιμον ἔθος ποιῶν, καὶ ἐπήνεσα
 235 τούτους καὶ εἰς τὸ πρυτανεῖον ἐκάλεσα. καὶ νῆ Δί' 260
 ἔγωγε καὶ τοὺς παρὰ τοῦ Φιλίππου πρέσβεις ἐξέμισα,
 καὶ πάνυ γε ὧ ἄνδρες Ἀθηναῖοι λαμπρῶς· ἐπειδὴ γὰρ
 ἐώρων αὐτοὺς καὶ ἐπὶ τοῖς τοιούτοις ἐκεῖ σεμνυνομένους
 ὡς εὐδαίμονας καὶ λαμπροὺς, εὐθύς ἠγοῦμην ἐν τούτοις
 πρῶτον αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχό-
 τερος φαίνεσθαι. ταῦτα δὴ παρέξεται νῦν οὗτος λέγων
 ὡς “ αὐτὸς ἐπήνεσεν ἡμᾶς καὶ αὐτὸς εἰστία τοὺς πρέσ-

μικροῦ παρήλθε με εἰπεῖν p. 550, 26. Ut *εἰπεῖν* non solum ad *ἔδει* referendum sit, sed etiam ad *παρήλθεν*.” SCHAEF.—*ἐν ταῖς ἐκκλησίαις* k. r. s. A¹. Harl. Marg. Lutet. DIND.—*ἐμέλλετε* S. ED. TURIC. DIND. VOEM. BEKK. st.—*τὸν νόμον ἔθος* vulg. ante BEKK. *τὸ κοινὸν νόμιμον* Y. r. a^m. δ^m. A². et correctus v. *τὸ κοινὸν ἔθος* k. s. A¹. et γρ. F. S. Q. B. [opinion: (Reisk. *νόμιμον* manifesto errore enotat) nam B. fere semper cum F. concordat]. *τὸ νόμιμον* F. S. Q. B. et corr. O. ad quod etiam mendosa scriptura *τὸν νόμον* ducit. *τὸ τοῦ νομίμου ἔθους* conj. DOBR.—*εἰς τὸ πρυτανεῖον* F. Y. Q. O. k. r. s. t. u. v. quod revocavi. *τὸ* om. BEKK. [et st.] ED. TURIC. DIND. VOEM. et omitti sane potest: vid. ad § 97. Sed in loco simillimo § 35 omnes libri praebent.

§ 260. *πρῶτον* S. k. r. A¹. *πρῶτος* vulgo.—*αὐτὸν περιεῖναι* Y. Sed recte SCHAEFER.: “Nominativus tali in structura legitimus

approbation of his colleagues in very strong terms, and, as a member of the Boule, proposed the usual vote of a crown, and the invitation to the banquet in the Prytaneum. See Aeschin. §§ 45, 46 p. 34 St.=227—229 R. § 178 p. 52=342. Translate the words: “I nearly passed over (omitted) what I ought above everything to have stated to you.” I must confess however I should prefer *παρήλθεν*.

§ 260. “Yes, and I also feasted Philip’s envoys, aye, and in a very distinguished manner :

for as I saw they prided themselves in that country even upon such matters, I at once thought proper in these points to surpass them myself, and shew myself more magnificent.” See Aeschin. § 111 p. 42 St.=282 R. who sarcastically describes the *κολακεία* of Demosthenes: and reverts to it de Coron. § 76 p. 64 St.=466, 467 R. See Demosth. answer de Coron. p. 234 § 28. Comp. Thirlw. v. 352, 353. For *μεγαλοψυχότερος*, see on § 153.—*παρέξεται*] “he will bring forward as *μαρτύρια* (or

261 βεις," τὸ πότε οὐ προσδιορίζων. ἔστι δὲ ταῦτα πρὸς 236
 τοῦ τὴν πόλιν ἠδικῆσθαι τι καὶ φανεροὺς τούτους
 πεπρακότας αὐτοὺς γενέσθαι, ὅτ' ἄρτι μὲν ἤκου οἱ
 πρέσβεις τὸ πρῶτον, ἔδει δὲ ἀκοῦσαι τὸν δῆμον τί
 λέγουσιν, οὐδέπω δὲ οὐθ' οὗτος συνηρῶν δῆλος ἦν τῷ
 Φιλοκράτει οὐτ' ἐκεῖνος τοιαῦτα γράψων. ἂν δὲ ταῦτα
 λέγη, μέμνησθε τοὺς χρόνους ὅτι τῶν ἀδικημάτων εἰσὶ
 πρότεροι. μετὰ ταῦτα δὲ οὐδὲν ἐμοὶ πρὸς τούτους οἰκείου
 οὐδὲ κοινὸν γέγονεν.

Λέγε τὴν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

262 "Ἴσως τοίνυν ἀδελφὸς αὐτῷ συνερεῖ Φιλοχάρης καὶ 237
 Ἀφόβητος· πρὸς οὓς ἀμφοτέρους ὑμῖν πολλὰ | καὶ 415
 δίκαια ἔστιν εἰπεῖν. ἀνάγκη δέ, ὧ ἄνδρες Ἀθηναῖοι,
 μετὰ παρρησίας διαλεχθῆναι, μηδὲν ὑποστελλόμενον.
 ἡμεῖς, Ἀφόβητε καὶ σὺ Φιλόχαρες, σὲ μὲν τὰς ἀλα-
 βαστοθήκας γράφοντα καὶ τὰ τύμπανα, τούτους δ'

est. V. Lobeckius Parerg. post Phrynich. p. 754 ubi etiam noster locus citatur." Vid. § 255, et ad § 337.—ἴπτια S.—διορίζων S. "ceteri προσδιορίζων," BEKK. Malui προσδιορίζων post REISK. Aristot. III. Rhet. 5, 4 διὸ οἱ χρησμολόγοι οὐ προσορίζονται τὸ πότε. διορίζων BEKK. [et st.] ED. TURIC. DIND. VOEM.

§ 261. ἔδει δὲ ἀκοῦσαι S. Y. k. S. A¹. ἀκοῦσαι δὲ ἔδει vulgo. —συναίρων r. s. A¹. συναίρων B. In Lept. p. 457 § 1 συναίρειν S. sed συνερεῖν γρ. S.—γράφων O. k. r. s. η^m. A¹.—μεμνήσθαι r. s. A¹. "facile defendatur," REISK. sed "in Demosthene quidem vix defendas," rectius SCHAEFER. αἰ et ε̄ quoties permutentur nemo ignorat.

§ 262. ἀδελφὸς BEKK. (lectore non monito) ED. TUR. ἀδελφὸς VOEM. BEKK. st. DIND.—ὑποστελλόμενον k. r. s. β^m. δ^m. ε̄^m. η^m.

σημεῖα)." So παρέχεσθαι μαρτυρίας constantly occurs, and simply παρέχεσθαι above § 36, 1. Steph. p. 1123 § 71 Φορμίλωνι τῷ παρασχομένῳ τουτονί, Lyc. c. Leocrat. § 23 p. 150 St. = 154 R. ἐκεῖνον ἂν αὐτὸν παρειχόμενον.

415. § 262. ἀδελφός] "I dare

say then we shall have a brother's advocacy," preparatory to the proverb § 264. In Plat. II. Republ. 362 D I am all but certain we should read ἀδελφὸς ἀνδρὶ παρείη.—μηδὲν ὑποστελλόμενον] See on § 390.—ἀλαβαστοθήκαι αἰ θῆκαι τῶν ἀλα-

ὑπογραμματέας καὶ τοὺς τυχόντας ἀνθρώπους (καὶ οὐδεμιᾶς κακίας ταῦτα, ἀλλ' οὐδὲ στρατηγίας γ' ἄξια) πρεσβειῶν, στρατηγιῶν, τῶν μεγίστων τιμῶν ἠξιώ-
 238 σαμεν. εἰ τοίνυν μηδὲν ὑμῶν ἠδίκηει μηδεὶς οὐχ ἡμεῖς 263
 χάριν ὑμῖν οὐδενός, ἀλλ' ὑμεῖς ἡμῖν δικαίως ἂν ἔχοιτε
 τούτων· πολλοὺς γὰρ ὑμῶν μᾶλλον ἀξίους τιμᾶσθαι
 παρέντες ἡμεῖς ὑμᾶς ἐσεμνύομεν. εἰ δὲ δὴ καὶ ἐν αὐτοῖς

A¹. A². Ven. Harl. Sed ὑποστελλόμενον S. Y. Q. γρ. F. B. Marg.
 στελλ

Lutet. ὑποκρινόμενον v. Vulg. ante BEKK. ὑποκρινόμενον.—ἡμεῖς ὑμᾶς DOBR.—Φιλοχάρης pr. S.—ἴσμεν σὲ μὲν F. Y. Q. O. r. t. u. v. “merus est error pro CEMEN proximo,” DOBR.—ἀλαβαστροθήκας vulg. ante BEKK. revocant ED. TURIC. ἀλαβαστροθήκας praebent Harpocrat. in Ἐλαβαστροθήκαι et Anecd. Bekk. 206, 1, 375, 13, quod unice verum esse tradunt Grammatici. Thom. Mag. p. 30, ubi vid. Interpretes. Hesych. T. i. p. 215, alii.—ἀλλ' οὐ S. ED. TURIC. DIND. VOEM. qui “Equidem οὐδὲ non intelligo.” In Thucyd. III. 42 μὴ προστιθέναι τιμῆν, ἀλλὰ μῆδ' ἐλασσούν τῆς ὑπαρχούσης, num μῆδὲ displicet?

§ 263. εἶχε κ. r. s. η^m. A¹. A². Harl. (sic infr. σώζεσθε κ. s.).

βάστων, ἃς ἐν τῇ συνηθείᾳ μυροθήκας καλοῦσι. Δημοσθένης ἐν τῷ περὶ παραπροσβείας. ἀλάβαστοι δὲ εἰσι λήκυθοι, ὧν οὐκ ἔστι λαβέσθαι διὰ τὴν λειότητα, Harpocrat. So also ULPIAN: τῶν ληκυθίων τῶν μὴ ἐχόντων λαβάς, ἀλλὰ λείων τὰς κίστας καὶ τὰς θήκας. So also Schol. Aristoph. 1053. The etymology is of course absurd. In Arist. Acharn. 1053 the simple word ἀλάβαστος is used in the sense of ἀλαβαστροθήκη, and (probably) in Alexis ap. Athen. VIII. 365 D. According to Ulpian they were painted to look in purchasers (ἵνα τοὺς ἀγοράζοντας δελεάζωνται). He also gravely informs us that Philochares was comparable with Zeuxis, Apelles, and Euphranor!—ὑπογραμματέας] See on § 109. τούτους refers to Aeschines and Aphobetus.—καὶ οὐδεμιᾶς κακίας κ. τ. λ.] “And these pursuits indicate no moral

turpitude (these trades are perfectly honest), but yet neither do they come up to the mark at least of military command.” SCHAEFER: “etiam honestorum (? rather proborum) est talia facere aut in tali sorte versari.”—τῶν μεγίστων τιμῶν] “Ad ditum ἐπεξηγήσεως χάριν qui maximisunt honores.” SCHAEFER. I rather think they are added by way of climax. One of the brothers was elected ambassador in the stead of Aeschines. See § 136. Aphobetus had gone as envoy to the court of Persia, Aeschin. § 149 p. 48 St. = 315 R., and had been appointed president of finance (ἐπὶ τὴν κοινὴν διοίκησιν). The generalships of Philochares are spoken of in the same § p. 314 R.

§ 263. ἐν αὐτοῖς οἷς ἐτιμᾶσθε] “In the very honours which ye enjoyed.” The Greeks are very fond of throwing (if I may so

οἷς ἐτιμᾶσθε ἠδίκηκέ τις ὑμῶν, καὶ ταῦτα ταῦτα, πῶσω μᾶλλον ἂν μισοῖσθε δικαίως ἢ σῶζοισθε; ἐγὼ μὲν 264 οἶμαι πολλῶ. βιάσονται τοίνυν ἴσως, μεγαλόφωνοι καὶ ἀναιδεῖς ὄντες, καὶ τὸ συγγνώμην ἀδελφῶ βοηθεῖν προσειληφότες. ὑμεῖς δὲ μὴ ἠτᾶσθε, ἐκείνο ἐνθυμού- 239

— πῶς οὐ μᾶλλον k. s. A¹. A². Harl. Marg. Lutet. Praefert TAYLOR. Sed πολλῶ sequitur.

§ 264. συγγνώμη Editores praeter VOEMEL. συγγνώμην libri omnes, ut videtur, praeter B. F. et marg. Lutet. Sed nemo facile defendat. Ita scripseram. Hodie aliter sentio. Plane genuinum locum praebet Lys. c. Andocid. § 31 p. 105 St. = 228 R. τοῦτ' ἔστι τὸ τὸν βίον ἀβίωτον. Hunc locum tentaverunt Critici. Stephanus, quem sequuntur Ed. Turic., βίον [βιοῦν] ἀβίωτον. Sed nonnihil dubitationis affert βιοῦν in scriptore Attico. Aristot. Eth. Nic. iv. 11 = 5, 12, qui alibi συζῆν, potuit dicere συμβιοῦν. Poëtae interdum ἰωνίζουσιν. Aeschyl. Suppl. 1010 τὴν δὲ καὶ πόλις διδοῖ. Itaque Euripides scripsit Arch. Fragm. x. = 234 οὐκ ἔστιν ὅστις ἠδέως ζητῶν βιοῦν, et Fragm. Inc. cκλιν. = 911 βιοῖ γὰρ οὐδεὶς ὄν προαιρεῖται τρόπον. Cobet., quem et ipsum male habet βιοῦν, ipse suam conjecturam profert, τὸ ζῆν βίον ἀβίωτον. Qui quod addit "nullus enim articulo τὸν locus est," ejus rei rationem non video. ἀβίωτον τὸν βίον dat Dem. Mid. p. 557 § 131, Timocr. p. 744 § 141. Exemplis pluribus persedeo. Credo locum sanum esse. Nam qui proverbii utuntur breviloquentiam affectantes lectori vel auditori quae omittunt supplenda relinquunt. Quis non meminit γόνυ κνήμης, σύν τε δὴ ἔρχομένω, *advorsum stimulum calces, transversum unguem?* Quod plenius Aristot. Eth. Nic. ii. 9 = 9, 4 dicit κατὰ τὸν δεύτερόν φασι πλοῦν, brevis Plat. Phaed. 99 D maluit τὸν δεύτερον πλοῦν, obscurius (ita tamen obscure ut intelligi debeat) idem Phileb. p. 59 C δεύτερος. In Aeschyl. Suppl. 760, 761, ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν | εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν multa me diu sollicitum habent. Quare τοὺς λύκους? Quid εἶναι, praesertim in illa emphasi collocationis? Quid quod βύβλου ἰαμβί vice fungitur? Locum rescribendum credo: ἀλλ' ἔστι φήμη κρείσ-

say) the substantive into the verb. See a striking instance of this in Plat. Phaedo p. 94 C ἐναντία φθεῖν οἷς ἐπιτείνονται (ταῖς ἐπιτάσεσι) καὶ χαλῶτο (χαλάσεσι) καὶ πάλλοιτο (παλμοῖς) καὶ ἄλλο ὅτιοῦν πάθος πάσχει (ἄλλω ὄτωσιν πάθει) κ.τ.λ. (See Heindorf.) Comp. also i. Steph. p. 1109 § 27 ὑπὲρ τοῦ μὴ δοῦναι δίκην ὧν διεφθάρκει ἦν ἐμοὶ μὲν οὐ καλὸν λέγειν (i. e.

τῆς διαφθορᾶς τῆς γυναικὸς ἦν), de Coron. p. 329 § 312 ἐφ' οἷς ἐλυμήνω. Soph. Antig. 1068 ἀνθ' ὧν ἔχεις μὲν..... ἔχεις δέ.

§ 264. βιάσονται.] See Buttm. Ind. Mid.—συγγνώμην ἀδ. βοηθ.] A proverbial expression: "It is excusable to assist a brother." ξυγγνώμην ἀμαρτάνειν ἀνθρωπίνως λήφονται Thuc. iii. 40 very nearly parallels our passage.

μενοι, ἔτι τούτοις μὲν τοῦτου προσήκει φροντίζειν, ὑμῖν δὲ τῶν νόμων καὶ ὅλης τῆς πόλεως καὶ παρὰ 265 πάντα τῶν ὄρκων, οὓς αὐτοὶ κάθησθε ὁμωμοκότες. καὶ γὰρ εἰ τινῶν δεδέηται τουτουὶ σώζειν, πότερ' ἂν μηδὲν ἀδικῶν φαίνεται τὴν πόλιν ἢ καὶ ἀδικῶν, σκοπεῖτε, εἰ μὲν γὰρ ἂν μή, καὶ γὰρ φημι δεῖν, εἰ δ' ὅλως καὶ ὅτιοῦν, ἐπιорκεῖν δεδέηται. οὐ γὰρ εἰ κρύβδην ἐστὶν ἢ ψῆφος, λήσει τοὺς θεοὺς, ἀλλὰ τοῦτο καὶ πάντων

συνας λύκους κυνῶν (κρείσσονας diu conjeceram, partim ut articulum rejicerem, partim propter varietatem lectionum, prae-
cipue ut λύκους, κυνῶν, opposita juxta ponerentur. Praeripuit hanc emendationem Hermann. non anteit.) βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν μέγαν. Alterum versiculum integrum Suidae acceptum refero. Posteaquam εἶναι interpretantes inculceverant, versus heptameter factus est. Quibus hoc displicuit, ii μέγαν relegaverunt, cum εἶναι relegari oporteret. [De Aristophane, si quid video, optime meritus est Hermann. ad Soph. Oed. Col. 504 (p. 94, 95) qui φράζων deleto restituerit ἐφ' οὗ δεήσει μ' ἀνδρὸς ἡττάσθαι μόνου Equit. 1230.]—ἐνθυμηθέντες k. s. δ^m. A¹.—Mox τούτους Y. et pr. S. Lectio non temere repudianda. Solent Graeci in hujusmodi rebus variare. Nost. adv. Macart. p. 1070 § 59 ὅσα εἰ νόμοι προστάττουσι τοὺς προσήκοντας ποιεῖν, ἡμῖν προστάττουσι καὶ ἀναγκάζουσι ποιεῖν. Isae. de Ciron. Hered. § 6 p. 69 St. = 197 R. κληρονομεῖν μᾶλλον ἡμῖν ἢ τοῦτον προσήκει τῶν Κίρωνος χρημάτων, ubi nollem a Schoem. scriptum “mira inconcinnitate dictum est pro ἡμᾶς ἢ τοῦτον—aut ἡμῖν ἢ τούτῳ.”

§ 265. Post ἂν μὴ vulg. ante ΒΕΚΚ. add. ἀδικῶν.—ου γὰρ S. Y. Q. O. t. u. v. οὐδὲ γὰρ vulgo.—τοῦ κρύβδην F. s. A¹. REISK. probat SCHAEFER. Mihi quoque aridet. Facile τοῦ in τὸ corrumpi potuit: τὸ in τοῦ non item. Post ψηφίσεσθαι, διὰ τί; add. F. Y. Q. k. r. s. t. u. v. A¹. et γρ. S. Delenda censuit REISK. Delevit ΒΕΚΚ.

§ 265. “For if they have besought some of you to protect him, whether is it in case he is proved to be guilty of no wrong to his country, or even in case (he is proved) to be guilty, look to that. For if (they have so besought you) in case he is not (proved to be guilty) I too admit that it is meet (to acquit him), but if in case (he is proved to be guilty) of any crime whatever, they have besought you to perjure yourselves.” The bre-

vity of the original is remarkable.—ἀλλὰ τοῦτο....ψηφίσεσθαι] “But this the framer of the law saw best of all was (the purpose of) secret suffrage, &c.” or if we read τοῦ ψηφίσεσθαι (see *Ann. Crit.*), “this he saw in secret suffrage,” as αἰσθάνομα (or θανμάζω) τότε τινός. The secret suffrage was so strictly recognized that the δικασταὶ did not confer even with one another. Aristot. ii. Polit. 8, 13=5, 9 τῶν νομοθετῶν οἱ πολ-

ἄριστα ὁ τιθεὶς τὸν νόμον εἶδε τὸ κρύβδην ψηφίζεσθαι,
 56 ὅτι τούτων μὲν οὐδεὶς εἴσεται τὸν ἑαυτῷ κεχαρισμένον
 ὑμῶν, οἱ θεοὶ δὲ εἴσονται καὶ τὸ δαιμόνιον | τὴν μὴ τὰ 416
 δίκαια ψηφισάμενον. παρ' ὧν κρεῖττόν ἐστιν ἑκάστῳ 240
 τὰς ἀγαθὰς ἐλπίδας τοῖς παισὶ καὶ ἑαυτῷ τὰ δίκαια
 γνόντα καὶ τὰ προσήκοντα περιποιήσασθαι, ἢ τὴν
 ἀφανῆ καὶ ἄδηλον χάριν τούτοις καταθέσθαι, καὶ
 ἀφεῖναι τοῦτον ὃς αὐτὸς ἑαυτοῦ καταμεμαρτύρηκεν.
 57 τίνα γάρ, Αἰσχίνη, μάρτυρα μείζω παράσχωμαι τοῦ
 πολλὰ καὶ δεινὰ πεπρεσβεῦσθαί σοι ἢ σὲ κατὰ σαν-
 τοῦ; ὃς γὰρ ὦήθης χρῆναι τὸν φανερόν τι ποιῆσαι
 βουλευθέντα τῶν σοὶ πεπρεσβευμένων τηλικαύτη καὶ
 τοιαύτη συμφορᾷ περιβαλεῖν, δῆλον ὅτι δεινὸν ἂν τι
 παθεῖν σαντὸν ἠλπίζες, εἰ πύθουθ' οὔτοι τὰ πεπρα-
 γμένα σοι.

58 Τοῦτο τοίνυν, ἄνπερ ὑμεῖς εὖ φρονῆτε, καθ' αὐτοῦ 241
 συμβήσεται τούτῳ πεπρᾶχθαι, οὐ μόνον κατὰ τοῦθ'
 ὅτι παμμέγεθες σημεῖόν ἐστι τῶν πεπρεσβευμένων,

§ 267. "F. τίνα γὰρ ἄν.....propter παράσχωμαι" MARKL.
 quo nihil σολικώτερον. — τῶν σοὶ πεπρεσβευμένων (vulg. σοι)
 jure reposuit BEKK. [σοι st. quod miror]. Ita infr. 333 edidi.
 Sic § 269 τῶν ἐμοὶ πεπρεσβευμένων ubi si pronomen post
 participium insertum esset μοι scripsisset Orator. Haec fortasse
 leviora sunt, neque tamen negligenda. — περιβάλλειν k. r. s. A¹.

§ 268. σημεῖον om. pr. S., post ἐστι ponit Y. — ἐκείνου frustra
 REISK. Sed quod ait SCHAEFERUS "ἐκείνου si verum esset, non

λοὶ παρασκευάζουσιν, ὅπως οἱ δι-
 κασταὶ μὴ κοινολογῶνται πρὸς
 ἀλλήλους.

§ 266. Aeschines seems to
 have had this passage in his view,
 de Cor. § 233 p. 87 St. = 626 R.

416. § 267. τοῦ πολλὰ.....πε-
 πρεσβεῦσθαί σοι] "That many
 shameful deeds have been
 wrought by you in your em-
 bassy." So below τῶν σοὶ πε-
 πρεσβευμένων. "what has been

done by you as ambassador:"
 and § 268 τῶν πεπρεσβευμένων.
 Comp. note on § 263. Some
 have been perplexed at the
 expression πολλὰ πρεσβεύειν
 not observing that πολλὰ καὶ
 δεινὰ forms always one notion,
 and that δεινὰ πρεσβεύειν is
 nearly the same as παραπρο-
 βεύειν. In the following words
 allusion is made to Timarchus.

§ 268. οὐ κατ' αὐτοῦ νῦν

ἀλλ' ὅτι καὶ κατηγορῶν ἐκείνους τοὺς λόγους εἶπεν οἷ
κατ' αὐτοῦ νῦν ὑπάρχουσιν· ἂ γὰρ ὠρίσω σὺ δίκαια,
ὅτε Τίμαρχον ἔκρινες, ταῦτ' ἀδήπου ταῦτα καὶ κατὰ
242 σοῦ προσήκει τοῖς ἄλλοις ἰσχύειν. ἔλεγε τοίνυν τότε 2
πρὸς τοὺς δικαστὰς ὅτι “ἀπολογήσεται δὲ Δημοσθένης
ὑπὲρ αὐτοῦ, καὶ κατηγορήσει τῶν ἐμοὶ πεπρεσβευμέ-
νων· εἴτ', ἂν ὑμᾶς ἀπαγάγη τῷ λόγῳ, νεανιεύεται καὶ
περιμῶν ἐρεῖ· πῶς; τί; τοὺς δικαστὰς ἀπαγαγὼν ἀπὸ
τῆς ὑποθέσεως ὠχρόμην τὸ πρᾶγμ' αὐτῶν ὑφελόμενος.”

τοὺς λόγους sed λόγους scriptum legeremus” vereor ut satis caute
dixerit. Mox ὑπάρχουσιν S. Y. ὑπάρξουσιν vulgo.

§ 269. ἔλεγεν libri. ἔλεγες ex conj. REISK. BEKK. [et st.].
Sed recte opinor SCHAEFER. “ἔλεγε verum puto, non tam ob
auctoritatem omnium librorum ἔλεγε tuentium, quam ob particu-
lam τοίνυν, quae belle congruit scripturae vulgatae, vix congruit
commento Reiskiano. Cf. p. 417, 16.”—ἐὰν ὑμᾶς S. k. s. A.¹.
ED. TURIC. DIND. VOEM. BEKK. st. Mox “Haec sic refingam:
ἐρεῖ πῶς τι; Τοὺς δικαστὰς..... Plato Sophist. p. 431 Heind.
[p. 261 E.] πῶς τι τοῦτ' εἶπες; Ita enim malim quam quomodo
ediderunt: Πῶς τί τοῦτ' εἶπες; Etiam in aliis Philosophi locis,
quae Heindorfius conguessit ad Hipp. Maj. p. 166, magis placet
scribi ἐγκλιτικῶς quam ὀρθοτονουμένως.” SCHAEFER. [VOEM.
ἐρεῖ; πῶς τι; versionem addit “jactabit: Quomodo tandem?”
Non meus est neque sermo neque interpunctio.] Certe h. l.

ὑπάρχουσιν] “Which we have
now ready beforehand (see on
§ 69) applicable against him-
self.”

§ 269. “Well then (see § 10),
he said at that time before the
court: And Demosthenes will
make a defence on his behalf,
and will accuse my conduct on
the embassy: and then, if he
lead you astray by his speech,
he will brag and go about say-
ing: ‘How was this? What
brought it to pass?’ [or, as UL-
PIAN understands the words,
‘Well, how is it? What is
the result?’ putting the inter-
rogatives πῶς; τί; into the
mouth of the pupils of Demos-
thenes. This is perhaps more

graphic: but I think too ab-
rupt. “He will brag and go
about saying—how? what do
you think?” C. R. Kennedy.]
‘Why I led away the court from
the matter and stole away from
them the case (they had to de-
cide upon).’ See Aeschin.
Timarch. p. 24, 25 St. = 169—
171 (part of which will be cited
in Append. B.) particularly
p. 170 R. ὑπολάβεθ' ὄραν εἰσελη-
λυθότα ἀπὸ τοῦ δικαστηρίου
οἰκαδε καὶ σεμνυνόμενον ἐν τῇ
τῶν μειρακίων [τῶν μαθητῶν, as
they are called p. 169 R.] δια-
τριβῇ καὶ διεξιόντος ὡς εὔ τὸ
πρᾶγμα ὑφέλλετο τῶν δικα-
στῶν· ἀπαγαγὼν γὰρ αὐτοὺς
ἀπὸ τῶν περὶ Τίμαρχον αἰτιῶν

μη σύ γε, ἀλλ' ὑπὲρ ὧν ἀγωνίζεις, περὶ τούτων ἀπο-
λογοῦ· τότε δ', ἡνίκα ἐκείνον ἔκρινες, ἐξήν σοι κατ-
ηγορεῖν καὶ λέγειν ὅ τι ἐβούλου.

Ἄλλὰ μὴν καὶ ἐπὶ τοῖς δικασταῖς ἔλεγες, οὐδένα 243
μάρτυρα ἔχων | ἐφ' οἷς ἔκρινες τὸν ἄνθρωπον παρα- 417
σχέσθαι,

φήμη δ' οὐ τις πάμπαν ἀπόλλυται, ἢν τινα λαοὶ
πολλοὶ φημίξωσι· θεὸς ἴν' τίς ἐστι καὶ αὐτή.

οὐκοῦν, Αἰσχίνη, καὶ σὲ πάντες οὗτοι χρήματα ἐκ τῆς
πρεσβείας φασὶν εἰληφέναι, ὥστε καὶ κατὰ σοῦ δῆ-
πουθεν φήμη δ' οὐ τις πάμπαν ἀπόλλυται, ἢν
τινα λαοὶ πολλοὶ φημίξωσιν. ὅσῳ γὰρ αὖ σὲ 244
πλείους ἢ ἐκείνον αἰτιῶνται, θεώρησον ὡς ἔχει. τὸν

aliud agebat Vir Doctissimus. "Satis notum ὀπωστιοῦν" addit.
Sed quid hoc ad rem? Nimirum ὀπωστιοῦν idem valet atque
ὀτιοῦν καὶ ὀπωσοῦν· ut καθ' ὅτου τις οὖν ap. Dem. i. c. Steph.
p. 1117 § 53 καθ' ὄτουοῦν ὀστιοῦν.—περὶ ὧν β^m. γρ. β.—
ὑπὲρ τούτων vulg. ante BEKK. περὶ S. Y. Q. r. s. A¹. Marg. Lutet.
ὑπὲρ et περὶ bene invicem respondent. Vid. not. ad § 107.

§ 270. Inter φημίξωσι, φημίξουσι, et φημίξωσι et hic et infr.
et in MSS. Hesiodi denique ubicumque citatur fluctuant libri.
In loco ap. Aeschin. Timarch. § 129 p. 18 St. = 141 R. πολλοὶ |
λαοὶ φημίξωσι, sed in altero, de F. L. § 144 p. 47 St. = 311 R.
φημίξουσι edidit BEKK.

§ 271. σε BEKK. [et st.] DIND.—ἢ κείνον VOEM. ut § 16.
—ὡς εἶσθι S. in rasura: nam. pr. fuit ειτη. ἔχει margo S.
à m. sec. ὡς εἶσθ Ed. TURIC. BEKK. st. ὡς ἔσει VOEM. Neutrum
intelligo.

κ.τ.λ.—νεανιεύσεται] See § 214.
—μη σύ γε] "Don't you at
any rate." Another might: but
you have marked out the just
path of a defence, and you
must keep within its limits.

§ 270. ἐπὶ τοῖς δικασταῖς]
"Before the court." καταστήναι
ἐπὶ with accusat. frequently
used. Thucyd. iv. 84, 97,
Herodot. iii. 46, 156. "Fre-
quentior usus genitivi: ἐπὶ τῶν

δικαστῶν, v. Meletem. Crit. p.
105." SCHAEFER. The lines
from Hesiod occur in Oper. et
Di. 761, 2. Aeschines dilates
on this subject, Timarch. § 128
foll. p. 18 St. = 140—142 R.,
and in de F. L. § 115 p. 47 St.
= 311 R. tries to distinguish
between φήμη, and διαβολή or
συκοφαντία.

417. § 271. ὁ ταῦτα ποιήσας]
Reiske is of opinion that these

μὲν Τίμαρχον οὐδ' οἱ πρόσχωροι πάντες ἐγίγνωσκον, ὑμᾶς δὲ τοὺς πρέσβεις οὐδεὶς Ἑλλήνων οὐδὲ βαρβάρων ἐσθ' ὅστις οὐ φησι χρήματ' ἐκ τῆς πρεσβείας εἰληφέναι. ὥστ', εἴπερ ἐστ' ἀληθῆς ἡ φήμη, καθ' ὑμῶν ἐστὶν ἢ παρὰ τῶν πολλῶν, ἣν ἔτι πιστὴν εἶναι δεῖ καὶ θεὸς νύ τίς ἐστι καὶ αὐτή, καὶ ὅτι σοφὸς ἦν ὁ ποιητὴς ὁ ταῦτα ποιήσας, σὺ διώρισας αὐτός.

245 "Ἐτι τοίνυν ἰαμβεῖα δῆπου συλλέξας ἐπέβαινε, 27 οἶον

ὅστις δ' ὀμιλῶν ἤδεται κακοῖς ἀνὴρ,
οὐ πώποτ' ἠρώτησα, γίγνώσκων ὅτι
τοιούτος ἐστὶν οἷσπερ ἤδεται ξυνών.

§ 272. δῆπου om. k. s. δ^m. A¹. probantibus REISK. et SCHAEFER. — ἕκαστος οἷσπερ r. s. A². et ita citat Plin. Epist. iv. 27. REISK. plane hospes in re metrica recepit. Similem varietatem praebent libri Aeschin. Timarch. § 152 p. 21 St. = 155 R. ἐσθ' οἷσπερ Wolf. "Unice vera lectio mihi semper visa est,"

words are added lest the audience should apply the words ὁ ποιητὴς to Homer.

§ 272. δῆπου] "Surely you remember." (Comp. Mid. p. 533 § 58.) I see no ground for objecting to this word. — ἐπέβαινε] Translate: "he recited the whole passage." περβαίνειν is often so used with λέγειν. i. Phil. p. 47 § 28 λέγεσθαι... τοῦτο δὴ καὶ περβαίνω, where see Saupp. Arist. Plut. 648 πέβαινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ. Ran. 1168 πέβαινε τοίνυν ἕτερον (στίχον) ἴθι πέβαινε σύ, | Αἰσχύλ', ἀνύσας. Plat. Gorg. 506 C λέγε, ὦ γαθέ, αὐτὸς καὶ πέβαινε. περβαίνειν simply is found in Antiph. Ἀγροίκω ap. Athen. ix. p. 396 B τραγωδῖαν περβαίνω Σοφοκλέους (παραίνω is the MS. reading, but Casaubon's correction is undoubtedly true). See Meineke on the passage, Vol. iii. p. 3.

The word belongs to the stage (Plat. v. Republ. 451 B μετὰ ἀνδρείων δράμα παντελῶς διαπερανθὲν τὸ γυναικείον αὐ περβαίνειν) and alludes to the sometime profession of Aeschines. The lines are from Eurip. Phoenix Fr. iv. *Dind.* Aeschines quotes nine altogether: Demosthenes the last three. — εἶτα τὸν εἰς τοὺς ὄρνεις... δεῖ;] "What then, the man who goes into the bird-market and walks about with Pittalacus, saying this of him and the like, Don't you know, said he, what sort of a character you must needs conceive that man to be?" I have translated εἰς τοὺς ὄρνεις with Reiske and Schaefer: though the words may bear the other rendering "into the pit where the gamecocks fight." Cp. Aeschin. Timarch. § 53 foll. p. 8, 9 St. = 78—88 R. See particularly, σὺ... τοὺς ἀλεκτρούνας συμβάλ-

εἶτα τὸν εἰς τοὺς ὄρνεις εἰσιόντα καὶ μετὰ Πιπταλόκου περιῖοντα, καὶ τοιαύτ' εἰπὼν, ἀγνοεῖτ', ἔφη, ποῖόν τινα ἠγείσθαι δεῖ; οὐκοῦν, Λίσχινη, καὶ κατὰ σοῦ τὰ
 73 ἱαμβεῖα ταῦθ' ἀρμόσει νῦν ἐμοί, κὰν ἐγὼ λέγω πρὸς τούτους, ἐρθῶς καὶ προσηκόντως ἐρῶ, ὅστις δ' ὀμιλῶν ἦδεται, καὶ ταῦτα πρεσβεύων, Φιλοκράτει, οὐ πώποτ' ἠρώτησα, γιγνώσκων ὅτι ἀργύριον εἴληφ' οὗτος, ὥσπερ Φιλοκράτης ὁ ὁμολογῶν.

74 Λογογράφους τοίνυν καὶ σοφιστὰς ἀποκαλῶν τοὺς 246 ἄλλους καὶ ὑβρίζειν | πειρώμενος, αὐτὸς ἐξελεγχθῆ- 418

Cobet. Nov. Lect. p. 618. Mihi quoque valde arridet.—τὰς ὄρνεις multi Codd. "V. not. ad Gregor. Corinth. p. 476 et 901." SCHAEF. ὄρνεις Meinek. in Arist. Av. 717, 1610. Utrobique ὄρνεις Rav. et Ven.—περιῖοντα pr. S. "eadem (?) manus add." VOEM. Cf. § 207, § 254.

§ 273. καὶ προσηκόντως om. k. s. 5^m. A¹. Opinor senarii partem fuisse: quanquam in iis quae plura citat Aeschines non legitur. Nisi forte Demosthenem de industria finxisse censense: qui senarium utique infra de suo addidit ἀργύριον εἴληφ' οὗτος ὥσπερ Φιλοκράτης, quanquam Comicum potius quam Tragicum. Idem dicendum de § 279 οὐκ ἀναμνησθεῖς ὅτι κ.τ.λ. Ceterum εἴληφ' S. Y. εἴληφεν vulgo.

§ 274. καλῶν S. καλῶν ED. TURIC. Vid. ad § 108.—ὑπεκρίναντο F. S. Y. Q. ὑπεκρίνατο vulgo. "Recte inferitur verbum

λουσι p. 79 R. and § 59 p. 83 R. καὶ τοὺς ὄρνυγας καὶ τοὺς ἀλεκτρούνας, οὓς ἠγάπα ὁ τρισκακοδαίμων ἄνθρωπος (Pittalacus) ἀπέκτειναν. The words τὸν—περιῖοντα are governed equally of εἰπὼν and of ἠγείσθαι.

§ 274. λογογράφους] Properly "persons who wrote speeches either forensic (see Aeschin. Tim. § 94 p. 13 St. = 114 R. to which Demosthenes here refers, § 180 p. 52 = 343 δέομαι..... μὴ τῷ λογογράφῳ καὶ Σκύθῃ..... παραδοῦναι, de Coron. § 173 p. 78 = 563 ἐκ τριηράρχου λογογράφος ἀνεφάνη, Dinarch. c. Demosth. § 111 p. 104 St. = 74 R. λογογράφου καὶ μισθοῦ τὰς δίκας λέγοντος) or epideictic,"

i. e. which turn on praise or censure, such as those of Isocrates. (See Aristot. II. Rhet. 11, 7; III. 12, 2.) Such persons would probably introduce into their written speeches many far-fetched allusions, and passages from the old poets who were generally neglected in those stirring and active, and therefore unreading times. Hence the word would nearly get the meaning of our *pedant*. (See below § 280.) That it was used in an *opprobrious sense*, (comp. our *pamphleteer*) is stated by Thom. Mag. p. 580, who quotes from memory this passage as from de Corona, and is attested by Plato Phaedr. 257 C

σεται τούτοις ὦν ἔνοχος. ταῦτα μὲν γὰρ τὰ ἰαμβεῖα ἐκ Φοῖνικός ἐστιν Εὐριπίδου· τούτο δὲ τὸ δρᾶμα οὐδὲ πώποτε οὔτε Θεόδωρος οὔτε Ἀριστόδημος ὑπεκρίναντο, οἷς οὗτος τὰ τρίτα λέγων διετέλεσεν, ἀλλὰ Μέλων ἠγωνίζετο καὶ εἰ δὴ τις ἄλλος τῶν παλαιῶν ὑποκριτῶν. Ἀντιγόνην δὲ Σοφοκλέους πολλάκις μὲν Θεόδωρος πολλάκις δὲ Ἀριστόδημος ὑποκέκριται, ἐν ᾗ πεποιημένα ἰαμβεῖα καλῶς καὶ συμφερόντως ὑμῖν πολλάκις αὐτὸς εἰρηκᾶς καὶ ἀκριβῶς ἐξεπιστάμενος παρέλιπεν.

247 ἴστε γὰρ δὴπου τοῦθ', ὅτι ἐν ἅπασιν τοῖς δράμασι τοῖς 273

plurale, sive duo singularia nomina conjunguntur, sive disjunguntur," Pors. ad Hecub. 86.—Pro ὑποκέκριται, ὑπεκρίναντο k. r. s. δ^m. ε^m. A¹. A². et γρ. F. S. Μοχ αὐτὸς S. Y. οὕτως O. οὗτος vulgo.—παρέλειπεν (idque rec. supra versum) S. ὑπερέβη k. s. δ^m. ε^m. A¹. A². Harl. Fortasse Scholium. Vid. § 280.

καὶ γὰρ τις αὐτὸν (Lysias)..... ἐναγχος τῶν πολιτικῶν τοῦτ' αὐτὸ λοιδορῶν ἀνείδιξε καὶ διὰ πάσης τῆς λοιδορίας ἐκάλει λογογράφον, and D δόξαν φοβούμενοι.....μὴ σοφισταὶ καλῶνται, which shews that λογογράφος and σοφιστής were used to convey the same idea. Comp. also Alexis ap. Athen. ix. p. 383 E πολλῶ γ' ἀμείνων, ὡς ἔοικας, ἦσθ' ἄρα | λογογράφος, ἢ μάγειρος.—ἀποκαλῶν] properly "giving a by-name," e.g. Beauclerk, Lackland, whether in a good or bad sense. Such names generally being "nick-names," the word frequently as here is to be rendered "calling contemptuously," and is joined with ὡς ἐν ἀνείδει Plat. Gorg. p. 512 C. In the spurious dialogue Sisyphus 391 D πρὸς τί οὖν ποτὲ ἀποβλέποντες ἀνθρώποι πράγμα ἀποκαλοῦσιν ἀνθρώπους εὐβούλους τε καὶ κακοβούλους εἶναι τινας; I suspect that ἀπό has crept in from ἀποβλέποντες, and that ἀνθρώπους also is an intruder. Plutarch. i.

736 F Βρούτους ἀπεκάλει τοὺς ἀνδρας, followed by Βρούτους... ἀπεκάλει τοὺς ἀνδρας, there is a mixed notion of the by-name and the nick-name. I am only aware of two passages where ἀποκαλεῖν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199 has discussed the word) from Plutarch. T. ii. p. 776 E, the other occurs in Aristot. ii. Nic. Ethic. 9=9, 7 καὶ γὰρ ἡμεῖς ὅτε μὲν τοὺς ἐλλείποντας ἐπαινοῦμεν, καὶ πρᾶους φαιμέν' ὅτε δὲ τοὺς χαλεπαίνοντας ἀνδράδει ἀποκαλοῦμεν.

418. § 274. For Theodorus, see Valckenaer. Diatrib. p. 182. Molon is (according to some) alluded to in Arist. Ran. 55 μικρὸς ἡλικὸς Μόλων. See the Scholiast.—ἐξεπιστάμενος] "knowing them by heart," as Plat. Phaedr. 228 B. So Protagor. 325 E ἐκμανθάνειν "to learn by heart."

§ 275. "You surely know this, that in all Tragic Dramas,

τραγικοῖς ἐξαιρέτων ἐστὶν ἄσπερ γέρας τοῖς τριταγωνισταῖς τὸ τοὺς τυράννους καὶ τοὺς τὰ σκῆπτρα ἔχοντας εἰσιέναι. ταῦτα τοῖνυν ἐν τῷ δράματι τούτῳ σκέψασθε ὁ Κρέων Αἰσχίνης οἶα λέγων πεποιήται τῷ ποιητῇ, ἃ οὔτε πρὸς αὐτὸν οὔτος ὑπὲρ τῆς πρεσβείας διελέχθη οὔτε πρὸς τοὺς δικαστὰς εἶπεν. Λέγε.

IAMBEIA ΣΟΦΟΚΛΕΟΥΣ ΕΞ ΑΝΤΙΓΟΝΗΣ.

ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

§ 275. "τὸ τούτους omisso altero τοὺς Valckenaer. Diatrib. Eurip. p. 180 frustra," BEKK. Mavult DOBR. "τὸ τυράννους καὶ σκ. tribus articulis deletis." Vid. not.—Pro ταῦτα τοῖνυν ἐν, τοῖνυν ἐν γ. ἐν τοῖνυν κ. s. A¹. A². et γρ. F. S. Q. B. Fraudī fuit ταῦτα sequente οἶα. Vid. not.

it is a chosen privilege as it were for third-rate actors to enter (in the parts of) tyrants and monarchs who bear sceptres." Thom. Mag. p. 273 (referred to by Schaefer) εἰσῆι τὸν Ἀγαμέμνονα καὶ ὑπέδν κάλλιον ἂν εἶποις ἢ ὑπεκρίθη. Whence we learn that εἰσιέναι has the pregnant force (alluded to often in former notes) of to enter and enact the part: *intrando agere*, as Markland understood it, comparing *saltare Cyclopa*, Hor. i. Sat. v. 63, where see Heindorf. Were it not however for the Grammarian's testimony, who had probably passages before his eye from authors not now extant, I should have assented to Valckenaer's emendation, who obviously understood the words to mean: "to enter on the stage as kings, &c.," in which view of the expression τυράννους being a predicate must necessarily be *anarthrous*. ULPIAN: λέγει ὁ τὰς θεατρικὰς ἰστο-

ρίας συγγράφας [Asclepiades in *Τραγωδοῦμενοις*, according to Valckenaer's conjecture. He is mentioned by Athenaeus x. 456 B, Plut. Vit. x. Orat. 837 C, and by the Grammarians constantly] διὰ τοῦτο τοῖς τριταγωνισταῖς τὰς ὑποκρίσεις τῶν δυναστευόντων παρέχεσθαι, ἐπειδὴ ἡττόν ἐστι παθητικὰ καὶ [τὰ Taylor] ὑπέρογκα. He might have added, because they are often mutes. See Plutarch. T. i. p. 446 D ἐν τραγωδίαις ἐπιεικῶς συμβαίνει περὶ τοὺς ὑποκριτὰς, τὸν μὲν ἀγγέλου τινὸς ἢ θεράποντος ἐπικείμενον πρόσωπον εὐδοκιμεῖν καὶ πρωταγωνιστεῖν, τὸν δὲ διάδημα καὶ σκῆπτρον φοροῦντα μὴδὲ ἀκούεσθαι φθεγγόμενον.—ταῦτα τοῖνυν κ.τ.λ.] "These lines then in this Drama, consider how excellent they are that Creon-Aeschines is introduced by the Poet as speaking." Aeschines of course had enacted King Creon: Demosthenes calls him, de Coron. p. 307 § 242,

ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῆ,
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει,
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας

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| φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεί,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων
 στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
 θείμην ἐμαντῶ, τοῦτο γιγνώσκων, ὅτι
 ἦδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.

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Τούτων οὐδὲν Αἰσχίνης εἶπε πρὸς αὐτὸν ἐν τῇ 278
 πρεσβείᾳ, ἀλλ' ἀντὶ μὲν τῆς πόλεως τὴν Φίλιππου
 ξενίαν καὶ φιλίαν πολλῶ μείζονα ἠγήσατο αὐτῶ καὶ
 λυσιτελεστέραν, ἐβρῶσθαι πολλὰ φράσας τῶ σοφῶ
 Σοφοκλεῖ, τὴν δὲ ἄτην ὀρώων στείχουσαν ὁμοῦ, τὴν ἐπὶ

§ 276. φόβου τοι S. τὴν r. a^m. A². Harl. ἐγκλήσας VOEM.
 libri ἐγκλείσας.—μείζων S.

§ 277. λέγω S. v a m. antiqua.—ἴσθ' ὁ S. ω Y.—στείχου-
 σαν S. Q. VOEM.—ἄσσον (pro ἀστοῖς) dudum conjeceram in
 exemplari suo Demosthenem legisse quippe qui infra § 278
 στείχουσαν ὁμοῦ interpretetur. Sic in Oed. Col. 313 στεί-
 χουσαν ἡμῶν ἄσσον. Idem video DOBRAEO visum.—ἐμαντοῦ
 O. Ven. Harl. "satis placet ut magis respondens antegresso
 genitivo χθονός" SCHAEF. γινώσκων pr. S. "alterum γ add. antiq."
 VOEM.—ἐστὶν ἡ "litteras v et η a m. quarta hab. S." DIND.

§ 278. σοφῶ (ante Σοφοκλεῖ) om. O. Sane Aeschines neque
 Hesiodum neque Sophoclem σοφὸν appellat, verum Euripidem.

ἀρουραῖος Οἰνόμαος. The passage
 in Soph. Antigou. is 175—190.

419. § 278. ἀντὶ...τῆς πόλεως]
 Add this to instances collected
 by Dobr. Adv. on 391, 6.
 SCHAEFER calls this rarior con-

structio: which I am inclined
 to doubt: there is however
 some truth in his remark, that
 Dem. is retorting on his adver-
 sary the words of Sophocles
 ἀντὶ τῆς αὐτοῦ πάτρας.—εβρῶ-

Φωκέας στρατείαν, οὐ προείπεν οὐδὲ προεξήγγειλεν,
 279 ἀλλὰ τοῦναντίον συνέκρυψε καὶ συνέπραξε καὶ τοὺς
 βουλομένους εἰπεῖν διεκώλυσεν, οὐκ ἀναμνησθεῖς ὅτι 249
 ἦδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπιτελοῦσα μὲν ἡ
 μήτηρ αὐτοῦ καὶ καθαίρουσα καὶ καρπουμένη τὰς τῶν
 χρωμένων οὐσίας ἐξέθρεψε τοσοῦτους τουτουσί, διδά-
 σκων δ' ὁ πατήρ γράμματα, ὡς ἐγὼ τῶν πρεσβυτέρων
 ἀκούω, πρὸς τῷ τοῦ Ἡρω τοῦ ἱατροῦ, ὅπως ἐδύνατο,
 ἀλλ' οὖν ἐν ταύτῃ γε ἕξῃ, ὑπογραμματεύοντες δ' αὐτοὶ

Sed et supra § 271 σοφὸς ἦν ὁ ποιητὴς ad Hesiodum refertur, et h. l. citat Hermogenes, tamquam exemplum τῶν παρίσων. Cf. notissimum Oraculum, σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης. Plat. Gorg. 467 B ὦ λῶστε Πῶλε citat DOBR.—στίχουσαν S. Q. VOEM.—στρατείαν F. Q. O. t. u. v. στρατίαν vulgo. Sed στρατιά i. q. στρατὸς apud omnes nisi fallor praeter solum Aristophanem. Vid. Stallb. ad Plat. Phaedr. 260 B. [Vid. ad Thuc. i. 9, 3.]

§ 279. οἰκίας libri et Editores. οὐσίας conj. Markl. hodie reposui. Vid. not.—ἦρω S. s. A¹. ἦρω k. ἦρωος vulgo. ἦρω Ed. TURIC. DIND. quemadmodum Bekker. [et st.] de Coron. p. 270 § 129 Hic Ἡρω τοῦ ἱατροῦ Bekk. et st. ἦρω τοῦ Ἰατροῦ VOEM.—οὔτοι omnes praeter S. Infr. αὐτὸς S. Y. k. s. A¹. Ed. TURIC. VOEM. Sed hic ineptum, supra tantum non neces-

σθαι κ.τ.λ.] “Bidding a long farewell to the poet-sage Sophocles.” σοφὸς is an ordinary epithet of a poet. Ἀνακρέοντος τοῦ σοφοῦ Plat. Phaedr. 235 C. See Annot. Crit. For ἐβρῶσθαι φράσας, see de Pace p. 62 § 22, Mid. p. 526 § 39.—ὁμοῦ] “near.” See on § 171.—προεξήγγειλεν κ.τ.λ.] “Sent word beforehand, but on the contrary jointly concealed and jointly wrought it, and prevented those who wished to report it,” i. e. Demosthenes, whose letter was kept back. See before § 192.

§ 279. τελοῦσα καὶ καθαίρουσα.] “Initiating persons in the mysteries and cleansing them,” with fullers’ earth and bran. Cp. de Coron. p. 313 § 259

ἀπομάπτων τῷ πηλῷ καὶ τοῖς πιτύροις.—καρπουμένη τὰς τῶν χρ. οὐσίας] “Making a harvest of the substance of those who enjoyed her.” See the quotation from de Coron. below. According to Valcken. on Herodot. vii. 224 οἶκος is frequently so used, but οἰκία never. I cannot doubt the propriety of Markland’s emendation. See Phaenipp. p. 1045 § 21 δὲ οὐσίας καρπούμενος. Cp. § 22. The passage cited by Markl. from St Luke xx. 47 οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν proves nothing for this usage in Classical Greek. I do not see how in Xen. Mem. iv. 1, 2 οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν the usual sense of οἰκία is lost. One might rather quote Mem. ii. 7,

καὶ ὑπηρετοῦντες ἀπάσαις ταῖς ἀρχαῖς ἀργύριον εἰλήφεσαν, καὶ τὸ τελευταῖον ὑφ' ὑμῶν γραμματεῖς

sarium. (Quod Voem. rettulit mihi "Scilicet non ineptum est dicere οὐκ ἀναμνησθεῖς ὅτι πρεσβύων ἀπέσταλτο ἡν οὗτος ἐκ ταύτης, de eodem," respondeo, οὐκ ἀναμνησθεῖς ὅτι tanta intercaepidine distare ut huic cavillationi non ita multum tribuam. Praeterea ita ipse Aeschines legatus fuisse recte diceretur si nemo de fratribus legatus esset. Atqui unum de iis creaverant comitia. Vid. p. 379. 380.)—ταύτης αὐτῆς F. k. r. s. A¹. A². (ut videtur) Harl. "Scilicet τῆς θόλου" REISK. Sed "immo τῆς πόλεως" jure SCHAEFER. Cf. loc. Sophocl. DOBR. (qui voluerat ταύτης τῆς αὐτῆς)

ὅ τῆν τε οἰκίαν πᾶσαν διατρέφει (comp. above καὶ τοὺς οἰκέτας τρέφει) "the whole of his household, the members of his house." But Xenophon's use of a word is frequently different from Attic usage, as Elmsl. on Heracl. 404, Cobet, Var. Lect. p. 324, 325 (and elsewhere), justly remark. οἰκία invariably means "the dwelling-house," or the "house" in the sense in which we say "House of Stuart," "House of Brunswick." —τοσοῦτος "istos tot nutritivus" Voem. So C. R. Kennedy. I prefer with Dobree (who refers to Eur. Heracl. 575, Ar. Equit. 415 τοσοῦτος ἐκτραφέην, and other passages) to take it as a predicate "brought them up to be such swells." ————διδάσκων γράμματα] "Teaching letters:" *keeping a low day-school*. See de Coron. p. 313 § 258 ἄμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ παρεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βᾶθρα σπογγίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου τάξιν οὐκ ἐλευθέρου παιδὸς ἔχων. The father of Aeschines, Atrometus, connected with the old sacrificial family the Ἐτεοβουταῖαι, was still alive at the advanced age of 94. He had suffered exile under the Thirty, and during that

general wreck (for an account whereof, see Demosth. Eubulid. p. 1309 § 35 foll. and Xenoph. Memor. II. 7) had lost all his fortunes. See Aeschin. p. 47 St. = 313 R. Demosthenes, however, de Coron. p. 270 § 129 foll., tells another story: viz. that *Tromes* (for such was the original name) was a slave of one Elpias a pedagogue, and as Aeschines advanced in station, he, by the addition of two syllables, furnished his father with the more dignified name of *Atrometus*. From the same passage and below § 322 we learn his mother's name, Glaucothea.—Ἡρω] de Coron. p. 270 § 129 ἡ μήτηρ σου τοῖς μεθήμερίνοις γάμοις ἐν τῷ κλισίῳ (the brothel) τῷ πρὸς τῷ καλαμίτῃ Ἡρωῖ χρωμένη, where Schaefer is in my judgment right in erasing from the Greek Herocalendar one unknown Καλαμίτης, and restoring to the contemporary chirurgeons the name of Ἡρως. See also Dind. Praef. p. vii. See Phot. 75, 24 Pors. Ἡρως ἰατρός· οὗ μέμνηται Δημοσθένης ἐν τῷ περὶ Στεφάνου. Καλαμίτης appears to have been a by-word for ἰατρός, from the κάλαμοι used for surgical purposes. Comp. καλαμίσκος Arist. Acharn. 1034.—ἀπάσαις ταῖς

χειροτονηθέντες δὲ ἔτη διετράφησαν ἐν τῇ θόλῳ,
 280 πρεσβεύων δ' ἀπέσταλτο νῦν οἷτος ἐκ ταύτης. τού- 250
 των οὐδὲν ἐσκέψατο, οὐδ' ὅπως ἰρθῆ πλεύσεται
 προείδeto, ἀλλ' ἀνέτρεψε καὶ κατέδυσσε καὶ τὸ καθ' 420
 αὐτὸν ἴπως ἐπὶ τοῖς ἐχθροῖς ἔσται παρεσκευάσεν. εἶτ'
 οὐ σὺ σοφιστής, καὶ πονηρός γε; οὐ σὺ λογογράφος,
 καὶ θεοῖς ἐχθρός γε; ὃς ἂ μὲν πολλάκις ἠγωνίσω καὶ
 ἀκριβῶς ἐξηπίστασο, ἰπερέβης, ἂ δ' οὐδὲ πώποτ' ἐν
 τῷ βίῳ ὑπεκρίνω, ταῦτα ζητήσας ἐπὶ τῷ τῶν πολιτῶν
 βλάψαι τινὰ εἰς μέσον ἤνεγκας;

281 Φέρε δὴ καὶ περὶ τοῦ Σόλωνος ὃν εἶπε λόγον 251
 σκέψασθε. ἔφη γὰρ τὸν Σόλωνα ἀνακεῖσθαι τῆς τῶν
 τότε δημηγορούντων σωφροσύνης παράδειγμα, εἴσω

“Nunc omnino censeo in tribus locis 386, 24 et 27. 419, 28. legendum ταύτης tantum.”

§ 280. ὀρθῆ F. Y. Q. O. k. r. s. t. u. B. Nimirum in Sophocleo loco ὀρθῶς quidam.—Mox πλευσεῖται A¹. REISK.—προείλετο S. Atqui τὸ τέλος nemo προαιρείται, sed τὰ πρὸς τὸ τέλος neque Ed. Turic. receperunt. δ̄ et λ̄ saepissime confusa uti mox

κατέλυσε r. κατέδυσσε F. Cf. § 289.—σοφιστής; καὶ πονηρός γε. οὐ σὺ λογογράφος; καὶ.....γε. distinguit MARKL. probante DOBBAEO. Sed “praestat nostra interpunctio,” SCHAEF. λογοστρόφος (sic) S. [sed vulgat. in marg. S. a m. sec.] Y. η^m. λογογράφος F. B. Unde REISK. λογοστρόφος conjecit, quod sibi habeat. Vid. § 274.—γε post ἐχθρός non nisi S. Y. uti REISK. conjecerat.—ἠνεγκας. VOEM.

§ 281. γὰρ (post ἔφη) om. S. k. s. δ^m. A¹. in γρ. habet Q.

ἀρχαῖς] De Coron. p. 314 § 261 τὸ κάλλιστον ἐξελέξω τῶν ἔργων γραμματεῦν καὶ ὑπηρετεῖν τοῖς ἀρχιδίοις.—διετράφησαν ἐν τῇ θόλῳ] “Were maintained (at the public expense) in the Dome,” the Hall of the new Prytaneum, where the Prytanes and their attendants banqueted. See below p. 442 § 361 ὁ τέως προσκυνῶν τὴν θόλον. Harpocration: Θόλος· Δημοσθένης ἐν τῷ κατ' Αἰσχίνου· ὁ τόπος ἐνθα

ἐδείπνουν οἱ πρυτάνεις οὕτως ἐκαλεῖτο παρ' Ἀθηναίους κ.τ.λ. See Hermann. Man. § 127 n. 13.

§ 280. ἀνέτρεψε καὶ κατέδυσσε] “Upset and sunk.” Both words carrying on the metaphor of a ship.—τὸ καθ' αὐτὸν (pro virili parte) “as far as he himself was able.” So § 129, Lept. 482 § 82 (where see F. A. Wolf). Thucyd. ii. 11.

420. § 281. See Aeschin. Timarch. p. 4 St. = 52, 53 R. “He

τὴν χεῖρα ἔχοντα ἀναβεβλημένον, ἐπιπλήττων τι καὶ
 λοιδορούμενος τῇ τοῦ Τιμάρχου προπετεία. καίτοι τὸν
 μὲν ἀνδριάντα τοῦτον οὔπω πεντήκοντα ἔτη φασὶν
 ἀνακεῖσθαι Σαλαμίνοι, ἀπὸ Σόλωνος δὲ ὁμοῦ διακόσιά
 ἔστιν ἔτη καὶ τετταράκοντα εἰς τὸν νυνὶ παρόντα
 χρόνον, ὥσθ' ὁ δημιουργὸς ὁ τοῦτο πλάσας τὸ σχῆμα
 οὐ μόνον οὐκ αὐτὸς ἦν κατ' ἐκείνον, ἀλλ' οὐδ' ὁ πάππος
 252 αὐτοῦ. τοῦτο μὲν τοίνυν εἶπε τοῖς δικασταῖς καὶ ἐμιμή- 282
 σατο· ὃ δὲ τοῦ σχήματος ἦν τοῦτου πολλῶ τῇ πύλει
 λυσιτελέστερον, τὸ τὴν ψυχὴν τὴν Σόλωνος ἰδεῖν καὶ
 τὴν διάνοιαν, ταύτην οὐκ ἐμιμήσατο, ἀλλὰ πᾶν τούναν-
 τίου. ἐκείνος μὲν γε ἀφεστηκυίας Σαλαμίνας Ἀθηναίων
 καὶ θάνατον ζημίαν ψηφισαμένων, ἂν τις εἶπη κομί-
 ζεσθαι, τὸν ἴδιον κίνδυνον ὑποθεῖς ἐλεγεῖα ποιήσας
 ἦδε, καὶ τὴν μὲν χώραν ἔσωσε τῇ πόλει, τὴν δ' ὑπάρχ-
 253 ουσαν αἰσχύνην ἀπήλλαξεν· οὗτος δ', ἦν βασιλεὺς καὶ 283
 πάντες οἱ Ἕλληνες ὑμετέραν ἔγνωσαν, Ἀμφίπολιν,
 ταύτην ἐξέδωκε καὶ ἀπέδοτο καὶ τῶ ταῦτα γράφοντι |

om. Ed. TURIC. DIND. VOEM. BEKK. st.—ἐπιπλήττων τε O. t. u.
 Sed τε hic locum habere non puto cum ἐπιπλήττων fere idem
 significet ac λοιδορούμενος.—Post ἐκείνον, add. τὸν χρόνον omnes
 praeter S.: quae tamen glossa est, eaque falsa.

§ 282. τὴν διάνοιαν ταύτην, οὐκ ἐμιμήσατο VOEM.

§ 283. ὁ βασιλεὺς vulg. ante REISK. Sed om. (ut videtur)

said that there was erected a statue of Solon, having his robe drawn round him with his hand within the folds." In the *orat. directa* (as SCHAEFER well observes) it would have been εἰσω τὴν χεῖρα ἔχων ἀναβεβληται. —τῇ τοῦ T. προπετεία] "The forwardness, the indecorous behaviour of Timarchus," i.e. in his action while speaking.—κατ' ἐκείνον] "A contemporary of his," i.e. Solon.

282. ἐμιμήσατο] "he enacted it." Another allusion to his rival's former profession, Ae-

schines had, in delivering this part of his speech, imitated the attitude and manner of Solon, as represented in the statue. For the loss of Salamis which Megara had seized, and its subsequent recovery after the recitation of the poem which Solon, counterfeiting madness, had composed, see Thirlw. II. p. 24. —ὑποθεῖς] "having pawned, mortgaged, staked." Such I conceive to be the metaphor.

§ 283. ὑμετέραν ἔγνωσαν] See before § 150.—ἐξέδωκε] Comp. § 291.

συνεῖπε Φιλοκράτει. ἄξιόν γε, οὐ γάρ; ἦν Σίλωνος 421
 αὐτῷ μεμῆσθαι. καὶ οὐ μόνον ἐνταῦθα ταῦτ' ἐποίησεν,
 ἀλλὰ κατέκτισε ἐλθὼν οὐδὲ τοῦνομα ἐφθέγγατο τῆς
 284 χώρας ὑπὲρ ἧς ἐπρέσβευεν. καὶ ταῦτα αὐτὸς ἀπήγγειλε
 πρὸς ὑμᾶς· μέμνησθε γὰρ δήπου λέγοντ' αὐτὸν ὅτι
 “περὶ δ' Ἀμφιπόλεως εἶχον μὲν κἀγὼ λέγειν, ἵνα δ'
 ἐγγένηται Δημοσθένει περὶ αὐτῆς εἰπεῖν, παρέλιπον.”
 ἐγὼ δὲ παρελθὼν οὐδὲν ἔφην τούτων ἂν ἐβούλετ' 254
 εἰπεῖν πρὸς Φίλιππον ἐμοὶ παραλιπεῖν· θάπτον γὰρ
 ἂν τοῦ αἵματος ἢ λόγου μεταδοῦναί τι. ἀλλ', οἶμαι,
 χρήματ' εἰληφότα οὐκ ἦν ἀντιλέγειν πρὸς Φίλιππου

omnes Bekkeriani et Reiskiani. Vid. ad § 150.—οὐ γάρ; om.
 S. Y. et γρ. F. om. ED. TURIC. VOEM. BEKK. st. Cf. Androt.
 p. 616 § 73 [aut Timocer. p. 756 § 181] ὁμοῖόν γε, οὐ γάρ; τοῦτο τοῖς
 προτέροις ἐπιγράμμασιν (οὐ γάρ omnes). Aristocr. p. 673 § 161 καλὰ
 γε, οὐ γάρ; (οὐ γάρ; primo omiserat librarius in S. sed ipse
 supplevit inter versus), p. 674 § 162 εὔνοος γε, οὐ γάρ; omnes libri.
 Timocer. p. 733 § 106 ὁμοῖός γε, οὐ γάρ; ἃ ἄνδρες Ἀθηναῖοι, Σίλων
 νομοθέτης καὶ Τιμοκράτης (ubi οὐ γάρ; addidit Dind. [Ed. Oxon.
 1846] ex v. et Aristid. Vol. ix. p. 359, 7. Walz. et quod in marg.
 S. ad γε a m. pr. adscriptum λείπει οὐ γάρ).—ἀλλ' ἐκέισε
 S. Y. k. δ^m. A¹. BEKK. [et st.] ED. TURIC. DIND. VOEM. Sed
 alterum videtur fortius et satis justa Codd. auctoritate nititur.

§ 284. δῆ (pro δήπου) k. s. A¹.—δ' (ante Ἀμφιπόλεως) om.
 F. S. Y. Q. O. t. u. v. ED. TURIC. DIND. VOEM. BEKK. st. Vid.
 ad § 54. Facile etiam Δ ante A excidit. Μοχ καὶ ἐγὼ S.—

τούτων omnes. τούτων (sic) A¹. τούτων REISK. BEKK. [et st.] ED.
 TURIC. DIND. VOEM. Audacter restitui τούτων. Vereor enim ne
 τούτων γε scripturus fuerit Demosthenes.—παρὰλειπειν S. Ad
 sequentia cf. Eupolis ap. Poll. III. 115=Fr. Inc. VII. p. 551
 Meinek. qui locus vide ne hunc in modum refingendus sit: εἶδες

421. § 283. ἄξιόν γε] For fur-
 ther instances of the ironical
 use of γε, see II. Aphob. p. 837
 § 6 ἄξιόν γε πιστεύει αὐτοῖς
 κ.τ.λ. Phænipp. p. 1046 § 25
 ἄξιόν γε ἀφείναι νῦν αὐτὸν ἐστίν
 (both pointed out by Dobr.),
 I. Steph. p. 1118 § 56 ὁμοῖός
 γε ὁ Δεινίας, ὧ ἄνδρες δικασταί,
 τούτῳ, Plat. Gorg. 470 C χαλεπὸν
 γέ σε ἐλέγξαι, ὧ Σώκρατες. See
 also Markland.

§ 284. If Aeschines is to be
 credited, he was induced by the
 urgent importunacy of Demos-
 thenes to promise that he would
 report on his return that he had
 left this topic for our Orator to
 speak upon, whereas in the
 latter's attempt to address
 Philip he had lost himself, and
 after a vain endeavour to recall
 the thread of his speech, had
 been obliged to sit down. § 34,

τὸν ὑπὲρ τούτου δεδωκίτα, ὕπως ἐκείνην μὴ ἀποδῶ.
 Λέγε δὴ μοι λαβὼν καὶ τὰ τοῦ Σόλωνος ἐλεγεία ταυτί,
 ἴν' ἴδῃθ' ὅτι καὶ Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώ-
 πους.

255 Οὐ λέγειν εἶσω τὴν χεῖρ' ἔχοντ', Αἰσχίνη, δεῖ, οὐ, 285
 ἀλλὰ πρεσβεύειν εἶσω τὴν χεῖρα ἔχοντα. σὺ δ' ἐκεῖ
 προτείνας καὶ ὑποσχὼν καὶ καταισχύνας τούτους ἐν-
 θάδε σεμνολογεῖ, καὶ λογάρια δύστηνα μελετήσας καὶ
 φωνασκήσας οὐκ οἶει δίκην δώσειν τηλικούτων καὶ
 τοσούτων ἀδικημάτων, ἂν πιλίδιον λαβὼν ἐπὶ τὴν
 κεφαλὴν περινοστήῃ καὶ ἐμοὶ λοιδορήῃ. Λέγε σύ.

χορηγὸν πάποτε ῥυπαρώτερον | τοῦδ' ἀνδρός; ὅστις θάπτον ἂν τοῦ γ'
 αἵματος! ἢ χρημάτων ἔοικε μεταδοῖναι τι. Possis etiam ἤδη χορη-
 γὸν πάποτε ῥυπαρώτερον | τοῦδ' εἶδες;—ἂν (post γάρ) om. k. s. A¹.
 Id est, post γάρ ap. exiit.—ἴδῃθ' non nisi S. "Quod hac in
 phrasi mihi videtur insolens," SCHAEF. Quod non intelligo. De
 id. et eid. confusis vid. ad §§ 151, 166. Infr. § 307 pro εἶδέναι,
 ἰδεῖν S.

§ 285. σεμνολογεί S. σεμνολογεῖς k. r. s. A¹. A². Harl. quod
 habet Aeschin. § 93 p. 40 St. = 270 R. Ibi σεμνολογεῖ reponi jubet
 Cobet, Nov. Lect. p. 640. Omnino vox rarior, saltem ap. Veteres
 Graecos.—κἂν πιλίδιον multi Codd. Sed ἂν procul dubio praestat.
 Neque enim id vult Orator "etiamsi te aegrotare simules," sed
 "si, &c."—περὶ (pro ἐπὶ) r. δ^m. ε^m. ἤ^m. A¹. A². "Perplacet"
 SCHAEF. Et DOBRAE. q. v. praefert.—Ἡρωελεγεία O. t. ΣΟΛΩ-

35 p. 32, 33 St. = p. 219—221
 R. and § 43 p. 226. Cp. § 48
 foll. p. 34 = 230—232. See also
 Thirlw. v. 343—346.

§ 285. "You ought not to
 speak with your hands within
 the folds of your robe, no, but
 to go an embassy with your
 hands within, &c. But you
 there (in Macedonia) holding
 forth and holding under your
 hands (i.e. to receive bribes)."
 See Arist. Thesmoph. 936, 937
 ὦ πρύτανι, πρὸς τῆς δεξιᾶς, ἦν περ
 φιλεῖς | κολίην προτείνειν, ἀρ-
 γύριον ἦν τις διδῶ and Pax,
 906—908 θέασ' ὡς προθύμως
 ὁ πρύτανις παρεδέξατο | ἀλλ'

οὐκ ἂν, εἴ τι προῖκα προσαγαγεῖν
 σ' ἔδει | ἀλλ' εὖρον ἂν σ' ὑπέ-
 χοντα τὴν ἐκεχειρίαν. Where
 the last word is added, παρὰ
 προσδοκίαν, for χεῖρα, the double
 sense intended being, "holding
 your hand under to receive
 the bribe," and "holding out
 as a plea that the Boule was
 not sitting." (ἐκεχειρία· justiti-
 tium, see Bergl.)—πιλίδιον]
 The allusion is partly (as Tay-
 lor saw) to the pretended mad-
 ness of Solon. Cp. Plut. T. i.
 p. 82 C ἐλεγεία δὲ κρύφα συνθεῖς,
 καὶ μελετήσας ὥστε λέγειν ἀπὸ
 στόματος, ἐξεπήδησεν εἰς τὴν
 ἀγορὰν ἀφῶν πιλῖον περιθέ-

ΕΛΕΓΕΙΑ ΣΟΛΩΝΟΣ.

- 286 ἡμετέρα δὲ πόλις κατὰ μὲν Διὸς οὐ ποτ' ὀλεῖται
 αἶσαν καὶ μακάρων θεῶν φρένας ἀθανάτων
 τοίη γὰρ μεγάλθυμος ἐπίσκοπος ὄβριμοπάτρη
 Παλλὰς Ἀθηναίη χεῖρας ὑπερθεν ἔχει
 αὐτοὶ δὲ φθείρειν μεγάλην πολιν ἀφραδίησιν
 | ἀστοὶ βούλονται, χρήμασι πειθόμενοι,
 δήμου θ' ἡγεμόνων ἀδίκος νόος, οἷσιν ἐτοῖμον
 ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν.
 οὐ γὰρ ἐπίστανται κατέχειν κόρον, οὐδὲ παρούσας
 287 εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίᾳ

422

* * * *

πλουτοῦσιν δ' ἀδίκους ἔργμασι πειθόμενοι

ΝΟΣ om. S. Y. O. k. s. t. A¹. A². D. Versus omittunt S. k. s. A¹. A². "Sed s. primum et tertium distichon in Scholiis ponit," ait BECK. et "paucos quosdam versus in ora A¹. exaratos" testatur REISK.

§ 286. ἡμετέρη Brunck. Bergk. (Poet. Lyr. Graec. p. 321) Ed. TURIC.—θεῶν monosyllabice utitur Lyricus. Sic Theocr. Epigr. XII. 2 (ubi Blomf. Praef. Pers. p. XXVI. τῶν μακάρων). Mimnerm. ap. Strab. XIV. 941 A. Fr. 9, 6 Bergk. Theogn. 660. Praeiverat Homer. Iliad. I. 17. Nam in Tragiciis satis frequens: nusquam utuntur Comici. Vid. Dobr. Aristophanic. Append. p. (126).—ὄβριμοπάτρη O. t. u.—ρήμασι Bergk.

§ 287. ἔργμασι O. t. u. Ceterum ἔργμασι πειθόμενοι deleta vult

μενος. There is also an allusion to the sham sickness of Aeschines, see above § 136. See Koray (quoted in Schaefer's App. Crit.) who compares Plat. III. Republ. 406 D εἰάν δέ τις αὐτῷ μακρὰν δίαίταν προστάτῃ, πιλιδιά τε περὶ τὴν κεφαλὴν περιτιθείς.

§ 286. v. 3, 4. These lines throw a light upon Arist. Equit. 1173—1176 ΑΛΛ. ᾧ δῆμ', ἐναργῶς ἢ θεὸς σ' ἐπίσκοπεῖ, | καὶ νῦν ὑπερέχει σοῦ χύτραν ζωμοῦ πλεόν. | ΔΗΜ. οἷε γὰρ οἰκείσθ' ἂν ἔτι τήνδε τὴν πόλιν, | εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε

τὴν χύτραν; (the last word put, παρὰ προουδοκίαν, for χέρα) and 1178 ἢ δ' ὄβριμοπάτρη γ' κ.τ.λ.

422. § 286. v. 7. ἐτοῖμον] "It is ready, ordained, fixed beforehand." As Homer. II. XVIII. 96 αὐτίκα γὰρ τοι ἔπειτα μεθ' Ἐκτορα πότμος ἐτοῖμος, Soph. Antig. 877, Eur. Herc. Fur. 86, and elsewhere.

§ 287. v. 10. εὐφροσύνας] particularly "the mirth of festivity and banqueting." Cp. Pindar IV. Pyth. 129 ξείνι' ἀρμόζοντα τεύχων, πᾶσαν ἐν εὐφροσύναν τάνυσεν, | ἀθρόαις πέντε δραπῶν

* * * *

οὐθ' ἱερῶν κτεάνων οὔτε τι δημοσίων
 φειδόμενοι κλέπτουσιν ἐφ' ὕρπαγῇ ἄλλοθεν ἄλλος,
 οὐδὲ φυλάσσονται σεμνὰ δίκης θέμεθλα,
 ἢ σιγῶσα σύνοιδε τὰ γιγνόμενα πρό τ' ἔοντα,
 τῷ δὲ χρόνῳ πάντως ἦλθ' ἀποτισαμένη.
 τοῦτ' ἤδη πάσῃ πόλει ἔρχεται ἔλκος ἄφυκτον.
 εἰς δὲ κακὴν ταχέως ἦλυθε δουλοσύνην,
 ἢ στάσιν ἔμφυλον πόλεμόν θ' εὔδοντ' ἐπεγείρει, 288
 ὃς πολλῶν ἐρατὴν ὤλεσεν ἡλικίην.
 ἐκ γὰρ δυσμενέων ταχέως πολυήρατον ἄστῃ
 τρύχεται ἐν συνόδοις τοῖς ἀδικούσι φίλους.
 ταῦτα μὲν ἐν δήμῳ στρέφεται κακὰ τῶν δὲ πενιχρῶν
 ἰκνοῦνται πολλοὶ γαῖαν εἰς ἀλλοδαπὴν

Bergk. ut πλουτεῦσιν δ' ἀδίκως sit initium hexametρι.—ἀφαρπαγῆ (sic) F. Y. Q. r. B.—δ' ἔληθε σύνοιδε Q. λέληθε σύνοιδε r.—ἀποτισαμένη omnes Bekkeriani. ἀποτισομένη corr. B. Bergk. REISK. ED. TURIC. DIND.

§ 288. ἢ vulg. ante BEKK.—συνόδοις θ', αἰς Bergk. φίλαις εκ conj. Bergkii VOEM.—ικνεῦνται Bergk.—δοθέντες F. Y. O.

νύκτεσσω ἐν θ' ἀμέραις | ἱερὸν
 εὐζωῆς ἄωτον.—v. 16. φυλάσ-
 σονται] This middle verb has
 the general idea “to watch for
 one’s own interests,” i.e. “to
 take care of,” in the double
 sense in which we use that
 expression: either “to guard
 against,” or “to watch over
 something which it is of im-
 portance for us to watch over.”
 The former sense is constantly
 found: the latter is more rare.
 Cp. φυλάσσομαι, πεφύλαξο, πε-
 φυλαγμένος in Hesiod, Aesch.
 Suppl. 1012 μόνον φύλαξαι τάσδ’
 ἐπιστολάς πατρός, Arist. Equit.
 1039 τὸν (λέοντα) σὺ φύλαξαι
 (though there with the various
 reading φύλασσε), Herod. vii.
 172 (where, however, it may be
 passive). In Herod. vii. 180

ταῦτ' ἄρα πρὸ πολλοῦ ἐφυλά-
 ξαντο, the word is used abso-
 lutely; “took precaution, look-
 ed after themselves” (for ταῦτ'
 ἄρα see *Ann. Crit.* § 74), and
 in Arist. Equit. 125 ταῦτ' ἄρ'
 ἐφυλάττου πάλαι.—v. 18. ἀπο-
 τισαμένη] If ἦλθε signified
 “came,” ἀποτισομένη would be
 necessary, but as ἦλθε means
 “is wont to come,” I throw it
 out as a query whether the
 words may not be resolved into
 ἦλθε καὶ ἀπερίσατο. Cp. for
 the sentiment Aeschyl. Agam.
 781 πᾶν δ' ἐπὶ τέρμα νωμᾶ (ἢ
 δίκη).

§ 288. v. 21. Shaksp. Henry V.
 Act i. Sc. 2 “Therefore take
 heed.....How you awake the
 sleeping sword of war.” Eur.
 Electr. 41.—v. 24. “Wastes

πραθέντες δεσμοῖσί τ' αἰκελίοισι δεθέντες.

* * * *

οὕτω δημόσιον κακὸν ἔρχεται οἴκαδ' ἑκάστα,
 αὐλαιοι δ' ἔτ' ἔχειν οὐκ ἐθέλουσι θύραι,
 ὑψηλὸν δ' ὑπὲρ ἔρκος ὑπέρθορον. εὔρε δὲ πάντως,
 εἴ γέ τις φεύγων ἐν μυχῶ ἢ θαλάμῳ.

ταῦτα διδάξει θυμὸς Ἀθηναίους με κελεύει,
 ὡς κακὰ πλείιστα πόλει δυσνομία παρέχει,
 εὐνομία δ' εὐκοσμα καὶ ἄρτια πάντ' ἀποφαίνει,
 καὶ θαμὰ τοῖς ἀδίκοις ἀμφιτίθησι πέδας,

| τραχέα λειαίνει, παύει κόρον, ὕβριν ἀμαυροῖ,
 αὐαίνει δ' ἄτης ἄνθεα φνόμενα,

εὐθύνει δὲ δίκας σκολιάς, ὑπερήφανά τ' ἔργα
 πραῦνει, παύει δ' ἔργα διχοστασίης,
 παύει δ' ἀργαλέης ἔριδος χόλον· ἐστὶ δ' ὑπ' αὐτῆς
 πάντα κατ' ἀνθρώπους ἄρτια καὶ πινυτά.

423

Ἄκούετε ὦ ἄνδρες Ἀθηναῖοι περὶ τῶν τοιούτων 256
 ἀνθρώπων οἷα Σόλων λέγει, καὶ περὶ τῶν θεῶν, οὓς
 φησι τὴν πόλιν σώζειν. ἐγὼ δ' αἰὲν μὲν εἶναι ἀληθῆ

r. v. B.—πάντων libri. Correctum ex cod. Bodl. ex quo Taylor. annotavit πάντας ἢ πάντως.

§ 289. Reliqui vulg. quanquam aperte mendosam. εἰ καὶ... ἢ θαλάμου Bergk. ED. TURIC. DIND. VOEM. "εἰ καὶ τις φευγῶν non displicet" SCHAEF. Potes etiam e var. lect. εἴ γέ τις ἦ, quam praeter alias habet Ed. Lutet., εἴκε τις ἦ refingere. Sed utrum Codd. praebeant, an H. WOLF. conjecerit, non liquet.—δυσνομίη. ED. TURIC. DIND. Miror eosdem τραχέα et πραῦνει repercisse.—καὶ θ' ἄμα Bergk. Vellem explanasset.—δ' ἱαίνει Q. r. Cf. § 280.

§ 290. εἶναι (ante ἀληθῆ) om. F. S. Y. Q. O. t. v. ED. TURIC.

away^d in conflicts with those who wrong their kindred and friends." I conceive the dative τοῖς ἀδ. is appropriately governed of the verbal σύννοδος, as πότμον κλεινοῖς λαβδακίδασιν Soph. Antig. 860.

423. § 289. v. 37. For κόρος

and ὕβρις see Donalds. New Cratyl. p. 414, 415, p. 552 *fol.* Ed. 3.—v. 38. ἀτης] "infatuation."

§§ 290—292. The Gods do protect our country: we have an ensample of their over-ruling providence on this present trial.

τὸν λόγον τοῦτον ἡγοῦμαι καὶ βούλομαι, ὡς ἄρ' οἱ θεοὶ σώζουσιν ἡμῶν τὴν πόλιν· τρίπον δέ τινα ἡγοῦμαι καὶ τὰ νῦν συμβεβηκότα πάντ' ἐπὶ ταῖς εὐθύναις ταυταισι δαιμονίας τινὸς εὐνοίας ἔνδειγμα τῇ πόλει
 257 γεγενῆσθαι. σκοπεῖτε γάρ. ἄνθρωπος πολλὰ καὶ 291
 δεινὰ πρεσβεύσας, καὶ χώρας ἐκδεδωκὼς ἐν αἷς τοὺς θεοὺς ἕφ' ὑμῶν καὶ τῶν συμμάχων τιμᾶσθαι προσήκεν, ἠτίμωσεν ὑπακούσαντά τιν' αὐτοῦ κατήγορον. διὰ τί; ἴνα μήτε ἐλέου μήτε συγγνώμης ἐφ' οἷς αὐτὸς

DIND. VOEM. BEKK. st. Neque omissum requirerem, si omitteretur καὶ βούλομαι.

§ 291. κατήγορον, αὐτοῦ BEKK. (αὐτοῦ st.) VOEM.—κατήγορῆν DOBR. injuria opinor. Mox διὰ τί in ἴνα τί vult SCHAEFER.

Aeschines prosecuted and deprived of his franchise one of his accusers. What is the result of this? To wit, he will meet with no commiseration, no fellow-feeling at your hands. Nay more, in his accusation he chose to revile me. And what is the result of this? I who know his villanous conduct better than any one shall meet with your greater forbearance in my conducting the present prosecution than I otherwise should have done, because as one of his colleagues, the task I have undertaken naturally is somewhat invidious. Nay more: he has by his artifices put off the trial so long, that it has fallen upon a most critical period, at which, such are the events that have occurred subsequently to the embassy, you cannot choose but condemn him if you have any regard for your own security. In all this I acknowledge the providence of heaven.—Bekk. Anecd. 38, 21 ἔνδειγμα: δείγμα, τεκμήριον ἐναργές. ὡς ἐπιθύμημα ἀντὶ τοῦ

ἐπιθυμία, οὕτως ἔνδειγμα ἀντὶ τοῦ ἔνδειξις. Δημοσθένους ἐν γῶ παρὰ πρεσβείας.

§ 291. ὑπακούσαντα] "One who, when called upon, obeyed the call." Timarchus did not volunteer to conduct the prosecution against Aeschines, did not come forward as a *συκοφάντης*, or from any personal vindictive motive, but from patriotic feeling and in obedience to the wishes of his friends and all loyal citizens. For ὑπακούειν, "to get up to speak when called upon," see below p. 434 § 332. [I do not cancel the above, but C. R. Kennedy's version "disfranchised an accuser who obeyed his challenge" may be considered by some readers more satisfactory. A third interpretation may be suggested; "who did not retire (i. e. when Aeschines brought the action *ἐταιρήσεως* against him) but appeared in court." Cf. Hyperid. Euxen. col. 19 l. 3 ἦν σπάνιον ἰδεῖν ἀπ' εἰσαγγελίας τινὰ κρινόμενον ὑπακούσαντα εἰς τὸ δικάστηριον (comp.

ἡδίκηκε τύχη. ἀλλὰ καὶ κατηγορῶν ἐκείνου κακῶς λέγειν προείλετο ἐμέ, καὶ πάλιν ἐν τῷ δήμῳ γραφὰς ἀποίσειν καὶ τοιαυτ' ἠπειλεῖ. ἵνα τί; ἕν' ὡς μετὰ πλείστης συγγνώμης παρ' ἑμῶν ὁ τὰ τούτου πονηρεύματ' ἀκριβέστατα εἰδὼς ἐγὼ καὶ παρηκολουθηκῶς ἅπασι κατηγορῶ. ἀλλὰ καὶ διακρουόμενος πάντα 258

quod infra praebent S. Y. Nam et ibi vulg. ante BEKK. διὰ τί; Vid. not.—ἡδίκηκε F. S. Y. Q. r. ἡδίκησε vulgo.

§ 292. διακρουσάμενος ηῦν. Mavult REISK. Sed recte SCHAEFER. "Praestat imperfectum. Aeschines διεκρούετο (μὴν διεκρούσατο)

above οὐδείς ὑπέμεινε τὸν ἀγῶνα, ἀλλ' αὐτοὶ ψέγοντο φεύγοντες ἐκ τῆς πόλεως) where Schneidewin aptly quotes Isae. de Nicostr. § 28 p. 49 St.=84 R. ὑποχωρῶν ψέχτο καὶ οὐχ ὑπήκουσεν. But then how unnecessarily is the word dragged in. I think still Schaefer's explanation the true one.]—διὰ τί;] "With what view? what end was to follow?" διὰ with *accusative* not only signifies the *cause* or *motive* (*owing to*), but the *end*, either *the consequence*, or *the purpose*. So Thucyd. iv. 40 ἐρομένου..... δι' ἀχθηδῶνα, "for the purpose of annoying," 102 διὰ τὸ περιέχειν αὐτήν, "with a view to surround it," v. 53 διὰ τοῦ θύματος τὴν ἔσπραξιν, "for the sake of exacting the sacrifice," iii. 82 ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν, "power for the sake of gratifying, &c."—γραφὰς ἀποίσειν] "To carry the bill of indictment and lodge it in the hands of the preliminary magistrate" (*deferre ad magistratum*). The full expression ἀποφέρειν πρὸς τὸν ἄρχοντα occurs Theocrin. p. 1332 § 32.—παρηκολουθηκῶς] "Who had kept my eye constantly on all his proceedings during the whole time, never had lost

sight of him, but had been in close and watchful attendance upon him." Taylor quotes de Coron. p. 285 § 172 παρηκολουθηκῶτα τοῖς πράγμασιν ἐξ ἀρχῆς.

§ 292: διακρουόμενος] See on § 37.—ὑπῆκται] "Has been brought into court." ὑπάγειν τινὰ εἰς δίκην is not uncommon, e.g. Thucyd. iii. 70. The *passive* (Xenoph. i. Hellen. 3. 19 ὑπαγόμενος θανάτου) is less frequent, as in this class of verbs the Greeks prefer *neuters* to *passives*: εἰστέναι instead of εἰσάγεσθαι (though εἰσάγεται Din. c. Dem. § 105 p. 103 St.=71 R. εἰσῆχθη Dem. Timocr. p. 727 § 83 Auct. Euerg. p. 1147 § 28, εἰσαχθεῖς Plat. Gorg. 521 C, εἰσαχθεῖς εἰς τὸ δικαστήριον Lys. vi. § 21 p. 105 St.=219 R), φεύγειν for διώκεσθαι (though Arist. Ach. 700 διωκόμενος, but with a *play upon the word*. διωκόμενος and διωχθεῖς Antiph. ii. § 5, 6 p. 115 St.=626 R.). Many other passages might be cited. I give one or two from the Poets, for they are not so easily altered as quotations from Prose writers. (Cobet Var. Lect. p. 54 *fol.* and elsewhere considers all such *passives* to be foisted in by the *magistelli*.) Eurip. Ion 811 ἐκβαλλόμεσθα

τὸν ἔμπροσθεν χρόνον εἰσελθεῖν εἰς τοιοῦτον ὑπὲρ κ-
 ταιρὸν, ἐν ᾧ τῶν ἐπιόντων ἕνεκα, εἰ μηδεὶς
 ἄλλου, οὐχ οἶόν τε οὐδ' ἀσφαλὲς ὑμῖν δεδωροδοκη-
 κότα τοῦτον ἀθῶον εἶσαι· αἰεὶ μὲν γάρ, ὧ ἄνδρες
 424 Ἀθηναῖοι, προσήκει | μισεῖν καὶ κολάζειν τοὺς προ-
 δότας καὶ δωροδόκους, μάλιστα δὲ νῦν ἐπὶ καιροῦ
 τοῦτο γένοιτ' ἂν καὶ πάντας ὠφελήσειεν ἀνθρώπους
 259 κοινῇ. νόσημα γὰρ ὧ ἄνδρες Ἀθηναῖοι δεινὸν ἐμπέ- 293
 πτωκεν εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς τινὸς
 εὐτυχίας καὶ παρ' ὑμῶν ἐπιμελείας δεόμενοι. οἱ γὰρ
 ἐν ταῖς πόλεσι γνωριμώτατοι καὶ προεστάναι τῶν

ἅπαντα τὸν ἔμπροσθεν χρόνον." Μοχ ἔμπροσθε Y. DIND.—ἐπὶ
 τοῦ καιροῦ τοῦτου citat Dion. Halic. T. II. p. 171 Ed. Sylburg.

§ 293. νόσημα δεινὸν γρ. S. Sed alterum νόσημα om. etiam
 Dion. H. Placet SCHAEFFERO.—συντυχίας Dion. Halic. sc.
 ΕΥΤΥΧΙΑΣ primo in (ΤΤ. deinde in (ΤΝΤ. corruptum.—τῆς
 παρ' ὑμῶν Y. O. t. u. v. fortasse alii (nam tacet Lambin.). παρ' F.

καὶ σὸν οὐ συνγῶν πόσιν (perhaps
 Cobet would read ἐκπίπτομεν
 καὶ σὸν μὲν οὐ στ. π.), Electr. 412
 ποίμναις ὁμαρτεῖ πόλεος ἐκβεβλη-
 μένος (where even Cobet's critical
 acumen cannot thrust in ἐκ-
 πεπτωκώς), Aristoph. Equit.
 525 ἐξεβλήθη πρεσβύτης ὦν, ὅτι
 τοῦ σκώπτειν ἀπελείφθη (here
 too perhaps Cobet may refer
 εἰτ' ἐξέπεσεν). Elsewhere in
 the Orators ὑπάγειν=προάγειν,
 or means "to bring one over
 into anything in an under-
 hand manner," in which sense
 the middle is usual.

424. § 293. εὐτυχίας] "Good
 fortune," as § 300 δυστυχίαν is
 applied to those who had not
 escaped the contagion. The
 Orator speaks of the all-import-
 ance of εὐτυχία de Pace p. 59
 § 11 δι' εὐτυχίαν ἦν συμπάσης
 ἐγὼ τῆς ἐν ἀνθρώποις οὐσης
 δεινότητος καὶ σοφίας ὁρῶ κρα-
 τοῖσαν. Taylor's proposed emen-

dation εὐλαβείας (he compares
 § 297) is certainly unnecessary.
 This passage has been quoted
 by many subsequent writers.
 Plin. ix. Epist. 26 thus refers
 to it: "Jam quid audentius
 illo pulcerrimo ac longissimo
 excessu? νόσημα γάρ."—ἀξι-
 ούμενοι (not middle but) passive.
 Herod. i. 199, vii. 16, uses the
 middle. So Aeschyl. Agam.
 370 ἀξιούσθαι, Eumen. 425,
 ἀπηξιώσατο 367. But to the best
 of my knowledge no writer of
 Attic prose. ἀξιούσθαι is pas-
 sive in Plat. Theaet. 161 D
 ὥστε καὶ ἄλλων διδάσκαλος ἀξι-
 ούσθαι (if middle, εἶναι would
 have been added). So in Aris-
 tot. Eth. Nic. iv 8=3, 19, 20
 ἀξιούται τιμῆς. When the esti-
 mate which ὁ μεγάλψυχος
 forms of himself is spoken of,
 the language used is ἀξιοῖ ἑαυτὸν
 τιμῆς e.g. 7=3, 11. In Rhet. ii.
 10, 11 οἱ δ' ἐλεεῖσθαι.....ἀξιοῦ-

κοινῶν ἀξιούμενοι, τὴν αὐτῶν προδιδόντες ἐλευθερίαν οἱ δυστυχεῖς, ἀνθαίρετον αὐτοῖς ἐπάγονται δουλείαν, Φιλίππου ξενίαν καὶ ἑταιρίαν καὶ φιλίαν καὶ τοιαῦθ' 294 ὑποκοριζόμενοι· οἱ δὲ λοιποὶ καὶ τὰ κύρι' ἄττα ποτ' ἐστὶν ἐν ἐκάστη τῶν πόλεων, οὓς ἔδει τούτους κολάζειν καὶ παραχρήμα ἀποκτινύναι, τοσοῦτ' ἀπέχουσι

Schaefero non displicet. Sed ignorat articulum etiam Dion. H. neque additur ante εὐτυχίας.—δουλίαν S. Μοχ Φιλίππῳ S. O. t. u. v. Harl. vett. Edd. Ed. Turic. Dind. Voem. Bekk. st. Lectio non temere abjicienda, si ita interpungas δουλείαν Φιλίππῳ, ξενίαν. Nam certe in Φιλίππῳ ξενίαν κ.τ.λ. salebrosa inest oratio. Φιλίππου Phot. et Suid. sub voc. ὑποκοριζόμενοι. Idem μοχ καὶ ἑταιρείαν καὶ τὰ τοιαῦτα ὑπ.—ὑποκορακίζόμενοι pr. s. ὑποκρινόμενοι Harl.

§ 294. οἱ δὲ πολλοὶ TAYLOR. Vid. not. Μοχ τοσοῦτ' S.

μενοι, I should render "those for whom a claim is put in that they receive pity."—ὑποκοριζόμενοι] "Glossing it over with the milder and softer words." See Ruhnk. on Timae. Lex. Platon. in ὑποκορίζεσθαι. The word seems properly to have signified, "to use coaxing and endearing terms to a child." See Theophr. xx. Charact. καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος, μασώμενος σιτίζει αὐτόν, καὶ ὑποκορίζεσθαι πομπύζων. Hence it was used of *diminutives* (so naturally employed in playing with children) Arist. III. Rhet. 2, 15 ἐστὶ δὲ ὁ ὑποκορισμός, ὃς ἔλαττον ποιεῖ καὶ τὸ κακὸν καὶ τὸ ἀγαθόν. He instances χρυσιδάριον, ιματιδάριον, λοιδορημάτιον, νοσημάτιον, formed from χρυσίον, ιμάτιον, λοιδορία, νόσημα. Comp. Aristoph. Plut. 1011 νητάριον ἂν καὶ φάττιον ὑπεκορίζετο. Also (as in Pindar Pyth. III. 19) of the hymeneal songs (the burden of which was σύν κόροις τε καὶ κόραις. See Herm. Opusc. II. p. 327), probably too with allusion to the "Fescennina locu-

tio," as the Romans called it, veiled under decency of language. This interpretation comes nearly to its most frequent use, which is presented by this passage: "to veil that which is odious and disgusting under euphemisms." What is to be made of Xen. Memorab. II. 1, 26 οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν, unless we are to consider that Aristotle's words above quoted have a wider extension than is generally allowed, I confess I cannot see. Etymol. Magn. 782, 34 ὑποκορίζεται, κολακεύει, ὑποκρίνεται (see Annot. Crit.), ὑποκοριζόμενοι Ξενοφῶν ἀντὶ τοῦ διασύροντες· ὁ δὲ Δημοσθένης ἐχρήσατο τῇ λέξει ἀντὶ τοῦ εὐφήμου ὀνομάζοντος, καὶ τὸ αἰσχρὸν εὐφίμως ὀνομάζοντος. See also Suid. Phot. Scholiast to Plat. Republ. III. 400 E.

§ 294. οἱ δὲ λοιποὶ καὶ τὰ κύρι'] "But the rest (i.e. besides the *notables*, and other foremost men in the states) and the governing bodies whatever

τοῦ τοιοῦτόν τι ποιεῖν, ὥστε θαυμάζουσι καὶ ζηλοῦσι
 260 καὶ βούλονται ἂν αὐτὸς ἕκαστος τοιοῦτος εἶναι. καίτοι 295
 τοῦτο τὸ πρᾶγμα καὶ τὰ τοιαῦτα ζηλώματα Θετταλῶν
 μὲν, ὧ ἄνδρες Ἀθηναῖοι, μέχρι μὲν ἐχθές καὶ πρόην
 τὴν ἡγεμονίαν καὶ τὸ κοινὸν ἀξίωμα ἀπολωλέκει, νῦν
 δ' ἤδη καὶ τὴν ἐλευθερίαν παραιρεῖται (τὰς γὰρ ἀκρο-
 πόλεις αὐτῶν ἐνίων Μακεδόνες φρουροῦσιν)· εἰς Πελο-
 πόννησον δ' εἰσελθὼν τὰς ἐν Ἡλιδι σφαγὰς πεποίηκε,
 καὶ τολαύτης παρανοίας καὶ μανίας ἐνέπλησε τοὺς
 τάλαιπῶρους ἐκείνους ὥσθ', ἵν' ἀλλήλων ἄρχωσι καὶ
 Φιλίππῳ χαρίζονται, συγγενεῖς αὐτῶν καὶ πολίτας

τοσοῦτον vulgo. Cf. § 118. βούλονται vulg. ante Bekk. Dudum
 conjecerat βούλονται DOBR. Habet S. Y. Q. O. B. et corr. u.

§ 295. καὶ τοιοῦτο S. Vid. ad § 35.—τὰ (ante τοιαῦτα) om.
 pr. S. Ed. Turic.—ἡ πρόην S. Y. Bekk. [et st.] Ed. Turic.
 Dind. Voem. Sed χθές καὶ πρόην, de Coron. p. 270 § 180 χθές
 μὲν οἶν καὶ πρόην [ἐχθές Q.], Plat. Gorg. 470 D τὰ ἐχθές [χθές duo
 Codd.].....καὶ πρόην, III. Legg. 677 D χθές καὶ πρόην. Vid. Lob.
 ad Phrynich. p. 323. Ceterum Grammatici sunt qui tradunt
 χθές Atticorum esse proprium, ἐχθές autem Ἑλληνικόν e.g. Moer.
 p. 402. Veriora docet Thom. Mag. p. 913 collato Aristoph. Nub.
 175 ἐχθές δέ γ' ἡμῖν δειπνον οὐκ ἦν ἐσπέρας. Cf. Pac. 72, 197, 260.
 [χθές F. Q. § 231.]—ἀπολωλέκει F. Y. Vid. ad § 66.—παρα-
 ιρεῖται O. t. u. δ^m.—παρανομίας F. O. t. u. v. παρονίας Aneed.
 Bekk. p. 163, 8.—παρανομίας, καὶ μανίας καὶ παρονίας vulg. ante
 Bekk. Sed παρονία hic locum non habet, et facile παράνοια in
 utramque corruptum. Sic III. Phil. p. 124 § 54 παρονίας O.

form the constitutions of the several states adopt." For τὰ κύρια, see on § 205. Taylor's οἱ πολλοὶ is specious, but certainly wrong, as the words immediately following shew. *The many would side with the governing body only in a democratical state, whereas all constitutions of whatever sort are here expressly mentioned.* The term οἱ γνώριμοι (so common in Aristotle's Politics: see also Dem. de Cherson. p. 106 § 66, [Dem.] Epist. II. p. 1468 § 5) applies to men of birth or ta-

lent, who were in a position at once commanding influence and fraught with danger to the community of which they were members. See the names of several of these de Coron. p. 241 § 48.

§ 295. ἡγεμονίαν] "The rule exercised by a sovereign state over her vassals."—ἡγεμονία and ἀξίωμα are joined de Coron. p. 246 § 65. For the affairs of Thessaly at this time, see Thirlw. VI. 12 foll.—τὰς ἐν Ἡλιδι σφαγὰς] Thirlw. VI. 17, 18.

96 μαιφονεῖν. καὶ οὐδ' ἐνταῦθ' ἔστηκεν, ἀλλ' εἰς Ἄρκα- 261
 δῖαν εἰσελθὸν πάντ' ἄνω καὶ κάτω τάκει πεποίηκε,
 καὶ νῦν Ἀρκαδῶν πολλοὶ προσῆκον αὐτοῖς ἐπ' ἐλευ-
 θερίᾳ μέγιστον φρονεῖν ὁμοίως ὑμῖν (μόνοι γὰρ πάντων
 αὐτόχθονες ὑμεῖς ἐστὲ κακῆνοι) Φίλιππον | θαυμά- 425
 ζουσι καὶ χαλκοῦν ἰστάσι καὶ στεφανοῦσι, καὶ τὸ
 τελευταῖον, ἂν εἰς Πελοπόννησον ἦη, δέχεσθαι ταῖς
 297 πόλεσιν εἰσιν ἐψηφισμένοι. ταῦτὰ δὲ ταῦτα Ἀργεῖοι. 262
 ταῦτα νῆ τὴν Δήμητρα, εἰ δεῖ μὴ ληρεῖν, εὐλαβείας οὐ
 μικρᾶς δέεται, ὡς βαδίζον γε κύκλω καὶ δεῦρ' εἰσε-
 λήλυθεν, ᾧ ἄνδρες Ἀθηναῖοι, τὸ νόσημα τοῦτο. ἕως
 οὖν ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε καὶ τοὺς πρώτους

§ 296. Post ὁμοίως, ἡμῖν S. — ἐν ταῖς πόλεσιν MARKL. Vid. not.—εἰσιν Ἀργεῖοι S. Y. ED. TURIC. DIND. VOEM.

§ 297. μὰ τὴν Δ. REISK. Sed νῆ F. S. Y. r. t. u. v. "Recte νῆ Bekker. Enuntiatio enim est aïens, quodque in ea inest οὐ pertinet ad solum μικρᾶς." SCHAEF. Cf. Plat. Gorg. 491 A νῆ τοὺς θεοὺς...οὐδὲν παύει. Arist. Nub. 217 ἀλλ' οὐχ οἶόν τε νῆ Δί'. [Sed ibi rectius Meinek. post Cobet. M. ἀλλ' οὐχ οἶόν τε. Σ. νῆ Δ' οἰμάξεσθ' ἄρα.] Contra tamen Nost. Conon. p. 1265 § 26 μὰ τοὺς θεοὺς.....οὐδεὶς ὅστις οὐκ ἐπετίμα. Plat. Gorg. 461 A μὰ τὸν κύνα οὐκ ὀλίγησ συνουσίας ἐστίν.—Δημήτραν Q. r. A². B. Vid. Lobeck. Paralip. p. 142.—ἐλήλυθεν S. BEKK. [et st.] ED. TURIC. DIND. VOEM. "Conf. p. 424, 22 et 27." SCHAEF. Vid. ad § 108.—ἔστ' ἐν ἀσφαλεῖ vulg. ante BEKK. ἔτ' S. ἔστε r. et γρ. S.

§ 296. "αὐτόχθονας Arcadas in avitis sedibus ab ultima hominum memoria permansisse, tres testantur historici principes Herod. II. 171, Thucyd. in prooemio [I. 2] et Xenoph. Ἑλλ. VII. p. 361, 16 [VII. I. 23] ubi civibus suis animos indit Lycomedes λέγων ὡς μόνοις μὲν αὐτοῖς Πελοπόννησος πατρίς εἶη· μόνοι γὰρ αὐτόχθονες ἐν αὐτῇ οἰκοῦεν." Valck. ad Herod. VIII. 73.

425. § 296. δέχεσθαι ταῖς πόλεσιν "To receive within their walls." Dobree compares Lep- tin. p. 472 § 52. So Thuc. IV. 103, Eurip. Bacch. 770, Arist.

Aves 1708. δέχεσθαι with a dative generally signifies "to receive from or at the hands of another." See Porson on Eurip. Hecub. 533, Hermann on Soph. Electr. 434. The dative may also be used instrumentally: *that wherewith we receive a person*: as Aristoph. Aves 1729 ὑμεναίοις | καὶ νυμφιδίοισι δέχεσθ' ὦδαῖς. In Eurip. Ion 87 τὴν ἡμερῶν | ἀψίδα βροτοῖσι δέχονται, Hermann, joining βροτοῖσι with δέχεσθαι, translates "for mortals." It may not be altogether improper to join it with ἡμερῶν: "the ear (*wheel*) which ushers in day to mortals."

εἰσαγαγόντας ἀτιμώσατε· εἰ δὲ μή, σκοπεῖθ' ὅπως μὴ
 τηλικαῦτα εὖ λέγεσθαι δόξει τὰ νῦν εἰρημένα, ὅτε οὐδ'
 263 ὅ τι χρὴ ποιεῖν ἔξετε. οὐχ ὀράτε ὡς ἐναργὲς ὦ ἄνδρες 298
 Ἀθηναῖοι καὶ σαφὲς παράδειγμα οἱ ταλαίπωροι γεγό-
 νασιν Ὀλύνθιοι; οἱ παρ' οὐδὲν οὕτως ὡς τὸ τὰ τοιαῦτα
 ποιεῖν ἀπολώλασιν, οἱ δαίλαιοι. ἔχοιτε δ' ἂν ἐξετάσαι
 καθαρῶς ἐκ τῶν συμβεβηκότων αὐτοῖς. ἐκεῖνοι γάρ,
 ἡνίκα μὲν τετρακοσίους ἵππέας ἐκέκτηντο μόνου καὶ
 σύμπαντες οὐδὲν ἦσαν πλείους πεντακισχιλίων τὸν
 264 ἀριθμὸν, οὕτω Χαλκιδέων πάντων εἰς ἓν συσφισμέ- 299
 νων, Λακεδαιμονίων ἐπ' αὐτοὺς ἐλθόντων πολλῇ καὶ
 περὶ καὶ ναυτικῇ δυνάμει (ἴστε γὰρ δήπου τοῦθ', ὅτι
 γῆς καὶ θαλάττης ἦρχον ὡς ἔπος εἰπεῖν Λακεδαιμόνιοι
 κατ' ἐκείνους τοὺς χρόνους), ἀλλ' ὅμως τηλικαύτης ἐπ'
 αὐτοὺς ἐλθούσης δυνάμεως οὔτε τὴν πόλιν οὔτε φρού-
 ριον οὐδὲν ἀπώλεσαν, ἀλλὰ καὶ μάχας πολλὰς ἐκράτη-

—ἀτιμάσατε O. [*ἀτιμάσαντες* O. de Coron. p. 253 § 82.] ἀτιμάζειν
 i. q. ἀτιμοῦν fortasse nunquam usurpatur ab iis qui Attice loquuntur.
 In Plat. Apol. 20 D ἀτιμώσειν e Stobaeo restituit Elmsl. ad Soph.
 Ajax. 1129. Vid. Cobet. Nov. Lect. 749...754. —σκοπεῖθ' S. Y. k. s.
 σκοπεῖτε Q. O. r. t. u. v. σκοπεῖσθ' vulgo. —τηλικαῦτα r. Vid.
 ad § 45, 163. τηλικαῦτα libri in Isaei Menecl. Hered. § 20, Pyrrh.
 Hered. § 18, p. 39 St. = 24 R.

§ 298. τὸ τοιαῦτα BEKK. [et st.] ED. TURIC. DIND. VOEM. Sed
 τὸ τὰ τ. F. Q. O. t. u. v. τὰ τοιαῦτα (sine τὸ) Q. r. et pr. S. Ed.
 Lutet. Itaque τὸ τὰ τ. recepi.

§ 298. καθαρῶς] See § 171. The Olynthian war with Sparta, which arose in consequence of an embassy from certain Chalcidian cities praying for aid against the growing power of Olynthus, began in 382 B.C. not long after the Peace of Antalcidas, and ended 379 B.C. the Olynthians having sued for peace, which was granted on the condition that they became members of the Spartan confederacy. Xenoph. Hellen. v. 2

and 3. Thirlw. v. chap. xxxviii. —πεντακισχιλίων] The MSS. of Xenoph. v. 2, 14 give ὀκτακοσίων as the number, which all agree in altering into ὀκτακισχιλίων. See Thirlw. Vol. v. p. 12.

§ 299. ὅπως ἐβούλοντο κ. τ. λ.] must be taken with some limitation. The Olynthians did not, though it would so appear from the Orator's words, dictate the terms of the peace. See on § 298. Grote, Vol. x. p. 88.

σαν καὶ τρεῖς τῶν πολεμάρχων ἀπέκτειναν καὶ τὸ
 τελευταῖον, ὅπως ἐβούλοντο, οὕτω τὸν πόλεμον κατε-
 300 θευτο. ἐπειδὴ δὲ δωροδοκεῖν ἤρξαντό τινες, καὶ δι' 265
 ἀβελτερίαν οἱ πολλοί, μᾶλλον δὲ διὰ δυστυχίαν, τού-
 τους πιστοτέρους ἠγήσαντο τῶν ὑπὲρ αὐτῶν λεγόντων,
 καὶ Λασθένης μὲν | ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδο- 425
 νίας δοθεῖσι ξύλοις, Εὐθυκράτης δὲ βοῦς ἔτρεφε πολλὰς
 τιμὴν οὐδενὶ δούς, ἕτερος δὲ τις ἦκεν ἔχων πρόβατα,
 ἄλλος δὲ τις ἵππους, οἱ δὲ πολλοὶ καὶ καθ' ὧν ταῦτ'
 ἐγίνετο οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἠξίουσαν τοὺς
 ταῦτα ποιούοντας, ἀλλ' ἀπέβλεπον, ἐζήλουν, ἐτίμων,
 301 ἀνδρας ἠγοῦντο· ἐπειδὴ δὲ ταῦθ' οὕτω προήγετο καὶ 266
 τὸ δωροδοκεῖν ἐκράτησε, χιλίους μὲν ἵππείας κεκτημέ-
 νοι, πλείους δ' ὄντες ἢ μύριοι, πάντας δὲ τοὺς περιχώ-

§ 299. ἐβούλοντο S. Edd. rec.

§ 300. ἀβελτερίαν S. r. ἀβελτηρίαν vulgo.—λακεδαιμονίας S.
 —Pro ἤρεψε, ἐστέγασε β^m. Quod est scholium. “Hesych.
 T. I. p. 1425 ἔρεψα.....ἐστέγασα” SCHAEF.

§ 301. δὲ (post ἐπειδὴ) om. F. S. Y. Q. O. r. t. u. vett. Edd.
 ED. TURIC. DIND. VOEM. BEKK. st. Addidit REISK. Mea quidem
 sententia omitti vix potest.—οἱ (antè προδιόντες) om. S. k. s. A¹.
 ED. TURIC. DIND. VOEM. οἱ προδιόντες omissum volunt MARKL.
 DOBR. Frustra.

426. § 300. Ἴππους] Aeschines
 is called λαμπρὸς ἵπποτρόφος de
 Coron. p. 331 § 320. The fall
 of Olynthus was at the close of
 348 B.C. We learn from § 303
 that the traitors were outlawed
 at Athens, as Arthmius of
 Zelea (see § 308) had been on
 a former occasion. Cp. de
 Cherson. p. 99 § 40 (from the
 strong language of which, πάν-
 των κάκιστ' ἀπολώλασιν, it has
 been inferred that they were
 put to death by Philip: but see
 above on § 118) with de Coron.
 §§ 46—48. See Thirlw. v. 316.

§ 301. ἐπειδὴ δέ] “When I
 repeat.” Cp. Aesch. Agam. 12

—16 εὐτ' ἂν δὲ νυκτίπλαγκτον
ἔταν δ' αἰεῖδειν.....which
 Klausen has explained very
 clearly, though he has shewn
 a most remarkable desire sub-
 sequently in the same Tragedy
 wilfully to go astray. Having
 predetermined before he edited
 the Choephoroe that ἐπεὶ δὲ
 (623) should signify ἐπειτα, he
 prepares the way for this inno-
 vation on sound Greek and
 sound sense, by forcing the same
 interpretation upon Agam. 198,
 and 218. In the former pas-
 sage the obvious connection is:
 καὶ τόθ' ἠγεμῶν ὁ πρέσβυς (184)
εὐτ' ἀπλοῖα κεναγγεῖ βαρύ-

ρους ἔχοντες συμμάχους, μυρίοις δὲ ξένοις καὶ τριήρεσι πεντήκοντα ὑμῶν βοηθησάντων αὐτοῖς, καὶ ἔτι τῶν πολιτῶν τετρακισχιλίους, οὐδὲν αὐτοὺς τούτων ἐδυνήθη σῶσαι, ἀλλὰ πρὶν μὲν ἐξελθεῖν ἐνιαυτὸν τοῦ πολέμου τὰς πόλεις ἀπάσας ἀπολωλέκεσαν τὰς ἐν τῇ Χαλ-
 267 κιδικῇ οἱ προδιδόντες, καὶ Φίλιππος οὐκέτ' εἶχεν ὑπα- 302
 κούειν τοῖς προδιδούσιν, οὐδ' εἶχεν ὅ τι πρῶτον λάβῃ. πεντακοσίου δ' ἰππέας προδοθέντας, ὑπ' αὐτῶν τῶν

§ 302. Vulg. οὐκέτ' εἶχεν ἐπακούειν relinquo, quanquam est quod displiceat. οὐχ ὑπέειχεν ὑπακούων S. k. s. A¹. Ed. TURIC. DIND. VOEM. BEKK. st. ὑπακούων δ^m. ἀκούων Y. DOBR. καὶ Φ.

νοντο.....πνοαὶ δ'.....ἐπεὶ δὲ καὶἀναξ δ' ὁ πρέσβυς τὸδ' εἶπε φωνῶν the last words being a repetition of ἡγεμῶν ὁ πρέσβυς. In the latter passage, if *τόθεν* must necessarily signify *ἄθεν*, which I strongly doubt notwithstanding Pers. 100, we have a most natural *apodosis* in *ἔτλα δ' οὖν θυτῆρ γενέσθαι κ.τ.λ.* (224). But Klausen is a most unsafe guide: not indeed from ignorance, but petulant self-will: see his note on Choeph. 348 (368) where he actually maintains that *μὴ* is used for *οὐ* "ubique negatio quaequam affirmatur et asseveratur," and for fear his note should be misunderstood or overlooked, translates in his commentary *μηδὲ.....τέθαψαι*: "ne id quidem, sane ne id quidem nobis contigit, ut honestam mortem obiret pater." And he is so confident, that he cares not to bring forward a single *specious* instance to support him, his quotations being either mainly from passages where *μὴ* is so used *after an oath* (a peculiarity which admits of explanation), or where *μὴ* follows *ὅς* used *causally* in the sense of *quippe qui*. When an unfortunate person explains

οὐδὲν by *μηδαμῶς*, one is apt to laugh at his blunder, and rest satisfied that he exposes himself and is unlikely to mislead his readers: but when an editor of Klausen's learning and acuteness is so crotchety as to adopt for his motto "video meliora proboque: Deteriora sequor:" graver feelings naturally arise, and in proportion to his merits his faults deserve severer castigation.—This statement of the condition of Olynthus at the commencement of her war with Philip is perhaps as exaggerated as the description of the close of her struggle with Sparta, above § 299. See Thirlw. v. 308. — *κεκτημένοι*] Observe the *nominativus pendens*. Cp. § 333. Nicostr. p. 1253 § 20. Here it is more excused by *ἀπολωλέκεσαν* following.

§ 302. The various reading *οὐχ ὑπέειχεν ὑπακούων* I should render: "Philip could not *present himself* in hearkening to the call of the traitors," as in Plat. Gorg. 497 B *ὑπόσχεσ Σωκράτει ἐξελέγξαι* where *παράσχεσ* would be more natural. Voemel's "non sustinuit obtemperare" I in no wise believe. He quotes Hesych. *ὑπέχει ὑπομένει*. Surely

ἡγουμένων ἔλαβεν αὐτοῖς ὕπλοις ὁ Φίλιππος, ὅσους οὐδεὶς πώποτε ἄλλος ἀνθρώπων. καὶ οὔτε τὸν ἥλιον ἡσχύνοντο οἱ ταῦτα ποιοῦντες οὔτε τὴν γῆν πατρίδα οὔσαν, ἐφ' ἧς ἔστασαν, οὔτε ἱερὰ οὔτε τάφους οὔτε τὴν μετὰ ταῦτα γενησομένην αἰσχύνην ἐπὶ τοῖς τοιούτοις ἔργοις· οὕτως ἔκφρονας ὦ ἄνδρες Ἀθηναῖοι καὶ παρα-
 03 πλῆγας τὸ δωροδοκεῖν ποιεῖ. ὑμᾶς οὖν, ὑμᾶς εὖ φρονεῖν δεῖ τοὺς πολλούς, καὶ μὴ ἐπιτρέπειν τὰ τοιαῦτα, ἀλλὰ κολάζειν δημοσίᾳ. καὶ γὰρ ἂν καὶ ὑπερφυῆς εἴη, εἰ κατὰ μὲν τῶν Ὀλυνθίους προδόντων πολλὰ καὶ δεινὰ ἐψηφίσασθε, τοὺς δὲ παρ' ὑμῖν αὐτοῖς ἀδικούντας μὴ κολάζοντες φαίνοισθε. Λέγε τὸ ψήφισμά μοι τὸ περὶ τῶν Ὀλυνθίων.

| ΨΗΦΙΣΜΑ.

427

04 Ταῦθ' ὑμεῖς, ὦ ἄνδρες δικασταί, ὀρθῶς καὶ καλῶς 268
 πᾶσιν Ἑλλησι καὶ βαρβάροις δοκεῖτε ἐψηφίσθαι κατ'

οὐδ' εἶχεν ὑπακούων τοῖς πρ. ὃ τι πρῶτον λάβη quod vide ne a vero proximum sit. Quī ὑπέιχεν primus scripsit, erraverunt oculi ad pr. syll. vocabuli sequentis. De conjunct. post οὐδ' εἶχεν vid. ad § 131. Μοχ ἡγουμένων S. Y. ἡγεμόνων vulgo. — τοῖς (ante τοιούτοις) om. BEKK. [et st.] ED. TURIC. DIND. VOEM. Sed habent articulum F. Q. O. K. r. s. t. u. v. et opinor omnes Lambiniani et Reiskiani, et facile τοῖς excidit ante τοιο.

§ 303. ψηφίσαισθε MARKL. sensu invito. Vid. not. Infra pro ΨΗΦΙΣΜΑ, ψηφίσματα S.

§ 304. Ἑλλησί τε F. Y. O. r. t. u. v. vulg. ante REISK. —

this gloss refers to passages like the one quoted from Plato. Besides what a paltry meaning this rendering gives. I do not understand what the Zurich editors mean by their references to § 51 (57), and § 215 (237). In § 57 they themselves read ἐπέχουτες. In § 237 πάντα τὰκ τῶν νόμων ὑπέχειν has surely nothing in common with this passage.

§ 303. μὴ ἐπιτρέπειν] "Not

to overlook, not to put up with." Cp. Thucyd. vi. 40, where the word is used still more *absolutely*, ὡς πρὸς αἰσθόμενους καὶ μὴ ἐπιτρέφοντας. [See on Thuc. i. 71, 1.] — εἰ κατὰ μὲν κ.τ.λ.] "If when you voted many vindictive resolutions..... yet you should be found....." The change of mood is necessary in Greek, while our own language frequently is less precise. Dobr. refers to Porson on

αἰδρῶν προδοτῶν καὶ θεοῖς ἐχθρῶν. ἐπειδὴ τοίνυν τὸ
 δωροδοκεῖν πρότερον τοῦ τὰ τοιαῦτα ποιεῖν ἐστὶ καὶ
 δι' ἐκεῖνο καὶ τάδε πράττουσί τινες, ὃν ἂν ᾧ ἄνδρες
 Ἀθηναῖοι δωροδοκοῦντα ἴδητε, τοῦτον καὶ προδότην
 εἶναι νομίζετε. εἰ δ' ὁ μὲν καιροὺς ὁ δὲ πράγματα
 ὁ δὲ στρατιώτας προδίδωσιν, ὧν ἂν ἕκαστος οἶμαι
 κύριος γένηται, ταῦτα διαφθείρει μισεῖν δ' ὁμοίως
 269 τοὺς τοιοῦτους πάντας προσήκει. ἐστὶ δ' ὑμῖν, ᾧ 305
 ἄνδρες Ἀθηναῖοι, περὶ τούτων μόνοις τῶν πάντων
 ἀνθρώπων οἰκείους χρῆσθαι παραδείγμασι, καὶ τοὺς
 προγόνους, οὓς ἐπαινεῖτε δικαίως, ἔργῳ μιμεῖσθαι. καὶ
 γὰρ εἰ μὴ τὰς μάχας μηδὲ τὰς στρατείας μηδὲ τοὺς
 κινδύνους, ἐν οἷς ἦσαν ἐκεῖνοι λαμπροί, συμβαίνει και-
 ρός, ἀλλ' ἄγεθ' ἡσυχίαν ὑμεῖς ἐν τῷ παρόντι, ἀλλὰ τό
 270 γ' εὖ φρονεῖν αὐτῶν μιμεῖσθε. τοίτου γὰρ πανταχοῦ 306
 χρεία, καὶ οὐδὲν ἐστὶ πραγματωδέστερον οὐδ' ὀχληρό-

εἰδῆτε Marg. Ed. Lutet. Vid. ad § 284.—Post ἕκαστος, ὑμῶν
 vulg. ante REISK. qui cum A¹. A². omisit. Revocavit BEKK.
 [et st.] e F. S. Y. Q. t. v. Habent etiam ED. TURIC. DIND. VOEM.
 Equidem omisi; quid enim sibi velit, parum liquet. Puto li-
 brarios inseruisse, quibus τὰ δικαστήρια πάντων κύρια εἶναι com-
 pertum erat. Sed ἂν ἕκαστος ὑμῶν κύριός ἐστι dixisset Orator,
 neque tum non inepte adderetur. Potest etiam ὑμῶν propter οἶμαι
 irrepsisse, ὦ et οἶ confusis. Infra πάντας S. k. s. A¹. ἀπαντας
 vulgo.

§ 305. καὶ γὰρ om. F. Y. Q. t. v. B. in γρ. habet S. om. ED.
 TURIC.—στρατιᾶς k. r. s. A¹. Marg. Ed. Lutet. Vid. ad § 278.
 —συμβαίνει καιρὸς F. S. Y. Q. v. συμβαίνειν καιρὸς t. ἐν τοῖς νῦν
 συμβαίνει μιμεῖσθαι καιροῖς vulgo. ἐν τοῖς νῦν συμβαίνει καιροῖς m.
 sec. in marg. S.

Phoeniss. 91, Schaefer to Melet.
 Critic. p. 111, where he cites
 Plat. Apol. 28 E.

427. § 304. εἰ δ' ὁ μὲν καιροῦς
 κ.τ.λ.] "If one betrays op-
 portunities, another interests,
 another soldiers, those things
 of which each may have become
 supreme manager, these he de-
 stroys." I cannot but agree

with Schaefer in omitting ὑμῶν.

§ 305. καὶ γὰρ εἰ μὴ κ.τ.λ.]
 "For even if (to imitate) their
 battles, their expeditions, the
 hazards wherein they were dis-
 tinguished,—an opportunity
 does not now occur, but you are
 at peace at the present time, at
 least imitate their good sense."
 See below on § 331.

τερον τὸ καλῶς φρονεῖν τοῦ κακῶς, ἀλλ' ἐν τῷ ἴσῳ χρόνῳ νυνὶ καθήμενος ὑμῶν ἕκαστος, ἂν μὲν ἂ χρῆ γιγνώσκη περὶ τῶν πραγμάτων καὶ ψηφίζεται, βελτίω τὰ κοινὰ ποιήσει τῇ πόλει καὶ ἄξια τῶν προγόνων πράξει, ἂν δ' ἂ μὴ δεῖ, φαυλότερα καὶ ἀνάξια τῶν προγόνων ποιήσει. τί οὖν ἐκεῖνοι περὶ τούτων ἐφρόνουν; ταυτὶ λαβὼν ἀνάγνωθι, γραμματεῦ· δεῖ γὰρ ὑμᾶς εἰδέναί ὅτι ἐπὶ τοῖς τοιούτοις ἔργοις ῥαθυμεῖτε, ὧν θάνατον κατεγνώκασιν οἱ πρόγονοι. λέγε.

| ΣΤΗΛΗ.

428

308 Ἄκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῶν γραμμάτων λε- 271
γόντων Ἄρθμιον τὸν Πυθώνακτος τὸν Ζελεΐτην ἐχθρὸν εἶναι καὶ πολέμιον τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν συμμάχων αἰτὸν καὶ γένος πᾶν. διὰ τί; ὅτι τὸν

§ 306. φαυλότερα γ. Vid. not. Μοx τε καὶ F. Y. Q. O. B. REISK.

§ 307. Pro εἰδέναί, ἰδεῖν S. ED. TURIC. DIND. VOEM. BEKK. st. Vid. § 284.—ΓΡΑΜΜΑΤΑ ΕΚΛΟΓΗΣ S. Y. O. t. u. γ. ΓΡΑΜΜΑΤΑ ΕΚ ΣΤΗΛΗΣ Marg. Ed. Lutet. Ed. TURIC. VOEM.

§ 308. καὶ γένος om. pr. S. add. antiq. Post χρυσὸν, τὸν om. F. S. Y. Q. O. t. u. γ. B. VOEM. BEKK. st. Quibus si quis obsequatur, vide ne τὸν ante χρυσὸν omittendum sit. Voem. citat

§ 306. ἀλλ' ἐν τῷ ἴσῳ χρόνῳ κ.τ.λ.] It takes up no more time to vote useful and salutary, than bad and degenerate measures.—φαυλότερα] Phot. p. 650, 19 Ed. Porson. φαῦρον: ἡ κοῦφον κακόν· διαφέρει γὰρ φαῦρον καὶ φαῦλον· φαῦρον μὲν γὰρ ἐστὶ τὸ μικρὸν κακόν· φαῦλον δὲ τὸ μέγα. So Etym. Magn. p. 789, 49 in nearly the same words. There is some truth in this distinction of the Grammarians. φαῦρος generally follows verbs of speaking, and is equivalent to "derogatory, depreciating, disparaging." But see Mid. p. 579 § 203. ἂν δέ τι

φαῦρον (ἀπαγγελθῆ τῇ πόλει), Aristoer. p. 651 § 92 ἢ γε πόλις φαῦρον οὐδὲν πείσεται κατὰ τὸ ψήφισμα τοῦτο, Timocr. p. 749 § 158 ὅτι οὐδὲν αὐτῷ γενήσοιτο φαῦρον ἀπὸ τῆς γραφῆς τῆσδε.

428. § 308. Arthmius of Zelea (a town in the Troad mentioned by Homer II. II. 824) was branded with infamy (στηλίτης) at the proposal of Themistocles, as we learn from Plut. T. I. p. 114 E. Demosthenes alludes to this also III. Philipp. p. 121 § 42. In § 43 he calls him δούλον βασιλέως, to which Harpocration refers in Ἄρθμιος: ἔνομα κύριον, δούλος. [τῖνος] βα-

χρυσὸν τὸν ἐκ τῶν βαρβάρων εἰς τοὺς Ἕλληνας ἤγαγεν. οὐκοῦν ἔστιν, ὡς ἔοικεν, ἐκ τούτων ἰδεῖν ὅτι οἱ πρόγονοι μὲν ὑμῶν ὅπως μὴδ' ἄλλος ἀνθρώπων μηδεὶς ἐπὶ χρήμασι μὴδὲν ἐργάζεται κακὸν τὴν Ἑλλάδα ἐφρόντιζον, ὑμεῖς δὲ οὐδὲ τὴν πόλιν αὐτὴν ὅπως μὴδεὶς τῶν πολιτῶν ἀδικήσει προοράσθε. νῆ Δί' ἀλλ' ὅπως 309
272 ἔτυχε ταῦτα τὰ γράμμαθ' ἔστηκεν. ἀλλ' ὅλης οὔσης ἱερᾶς τῆς ἀκροπόλεως ταυτησί καὶ πολλὴν εὐρυχωρίαν ἐχούσης παρὰ τὴν χαλκῆν τὴν μεγάλην Ἀθηναίων ἐκ δεξιᾶς ἔστηκεν, ἣν ἀριστείου ἢ πόλις τοῦ πρὸς τοὺς βαρβάρους πολέμου, δόντων τῶν Ἑλλήνων τὰ χρήματα ταῖτ', ἀνέθηκεν. τότε μὲν τοίνυν οὔτω σεμνὸν ἦν τὸ

Dinarch. c. Aristog. vers. fin. (de eodem Arthmio) κομίσαι τὸ χρυσίον ἐκ Μήδων. Sed ibi φασὶν praecedat et recte "significat notum illud." Infra idem Dinarch. γράψαντες διαβρήδην..... ὅτι τὸν ἐκ Μήδων χρυσὸν κ.τ.λ. [ut Aeschin. (bis) τὸ ἐκ Μήδων χρυσίον]. Potuit ἢ στήλη dicere (τῶν γραμμάτων λεγόντων) τὸν χρ. τὸν ἐκ τῶν β. vel τὸν ἐκ τῶν β. χρ., τὸν χρ. ἐκ τῶν β. non potuit. Hoc rursus potuit loqui.—ἡμῶν F. S. Y. Q. O. r. t. u. v. Infra ἐργάζεται S. Y. A¹. et pr. k. ἐργάσθεται vulgo, quod superser. in S.

ἀδικήσει F. S. Y. k. A¹. ἀδικήσει s. ἀδικήση vulgo.

§ 309. πόλεως k. Vid. Thucyd. ii. 15 καλεῖται..... ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις. Apud Demosthenem tamen πόλις sic usurpatum non memini.—ἐκ δεξιᾶς S. Y. Q. k. s. A¹. δεξιὰ u. ἐν δεξιᾷ vulgo.—τὰ χρήματα [ταῦτα] DOBR.

σιλέως. See also Aesch. de Coron. § 258 p. 90 St.=647 R. Dinarch. c. Aristog. § 24 p. 108 S.=90 R.—ἄλλος ἀνθρώπων] from its opposition to τῶν πολιτῶν, means: "an inhabitant of another country." See § 351.

§ 309. νῆ Δί' ἀλλ'...] "Yes but, it will be argued, this inscription stands anywhere (i. e. it is left in some obscure room or other, neglected and unnoticed by everybody). On the contrary...its place is beside the bronze statue, the large statue of Minerva." See § 29. For νῆ Δία see §§ 174, 245.

—ἔπως ἔτυχε, a euphemism. Cp. Plat. Gorg. 514 E πολλά μὲν ὅπως ἐτύχομεν ποιῆσαι (= ἀμαρτεῖν) πολλά δὲ κατορθῶσαι, Eur. Hippol. 929 τὴν μὲν δικάσαν, τὴν δ' ὅπως ἐτύγχανεν (= ἀδικον). So ὅπως ἐδύνατο § 279 (any how he could). For the repetition of the article, see on § 29.—τότε μὲν τοίνυν] Schaefer directs attention to the particle τοίνυν recurring thrice in three consecutive sentences, and compares de Coron. p. 317 §§ 274, 275. It has already been remarked that τοίνυν is used either in continua-

δίκαιον καὶ τὸ κολάζειν τοὺς τὰ τοιαῦτα ποιοῦντας ἔντιμον, ὥστε τῆς αὐτῆς ἡξιούτο στάσεως τό τε ἀρισ-

310 τιμωρία· νῦν δὲ γέλως, ἄδεια, αἰσχύνη, εἰ μὴ τὴν ἄγαν ταύτην ἐξουσίαν σχήσετε νῦν ὑμεῖς. νομίζω τοίνυν 273

ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, οὐ καθ' ἓν τι μόνον τοὺς προγόνους μιμουμένους ὀρθῶς ἂν ποιεῖν, ἀλλὰ καὶ

311 κατὰ πάντα ὅσα ἔπραττον ἐφεξῆς. ἐκείνοι τοίνυν, ὡς ἅπαντες εἴ οἶδ' ὅτι τὸν λόγον τοῦτον ἀκηκόατε, Καλλιάν τὸν Ἰππονίκου ταύτην τὴν ὑπὸ πάντων θρυλου-

§ 310. αἰσχύνη om. S. ED. TURIC. VOEM. BEKK. st. Injuria, opinor; quanquam DOBR. quoque omissum mavult. *Judicii* (vid. ad § 219) Reiskiani apto exemplo sit ejus emendatio: νῦν δὲ γέλως, ὅση ἄδεια Αἰσχύνη.

§ 311. λόγον (" in erasis 9 literis sed scriptum prima manu" Voem.) S. Μοχ θρυλουμένην F. S. Y. Q. k. A¹. θρυλλουμένην

tion or as a particle of inference.

—τῆς αὐτῆς...στάσεως] "Of the same position," i. e. to stand in the same place, to be placed close to one another. — αἰ τιμωρία] i. e. ἡ στήλη' as τὰ γράμματα above.

§ 310. ἐξουσίαν] "License." See § 222, Mid. p. 559 § 138.

§ 311. ταύτην τὴν ὑπό.....] "After having on his embassy negotiated (see § 147) that peace which is in the mouth of all, 'that the king of Persia should not come down to the sea coast within a day's journey for a horse, nor sail with a ship of war within the Chelidonian rocks and Cyaneae,' because he was adjudged, &c." This peace was negotiated 470 B.C. [466 *Clint.*] after the two-fold victory on the river Eurymedon in Pamphylia (briefly alluded to by Thucyd. i. 100) as we learn from Lycurg. c. Leocr. § 73 p. 157 St. = 187 R. ἐπ' Εὐρυμέδοντι δὲ καὶ πεζομαχοῦντες καὶ

ναυμαχοῦντες ἐνίκησαν, ...συνθήκας ἐποίησαντο μακρῶ μὲν πλοῖω μὴ πλεῖν ἐντὸς Κυανέων καὶ Φασήλιδος (ὥστε μακρὸν πλοῖον ἐπὶ τὰδε Φασήλιδος μὴ καθέλκειν Isoer. Paneg. p. 65 b), Diodor. Sic. xii. 4 (where see Wesseling), and Plutarch Vit. Cimon. T. i. p. 486 E τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην ἵππου μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάττης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νητὶ καὶ χαλκεμβόλῳ μὴ πλεῖν. καίτοι Καλλισθένης οὐ φησι ταῦτα συνθέσθαι τὸν βάρβαρον, ἔργω δὲ ποιεῖν διὰ φόβου τῆς ἡττης ἐκείνης, καὶ μακρὰν οὕτως ἀποστήναι τῆς Ἑλλάδος, ὥστε πεντήκοντα ναυσὶ Περικλέα, καὶ τριάκοντα μόνασι Ἐφιάλτην ἐπέκεινα πλεῦσαι Χελιδονίων, καὶ μηδὲν αὐτοῖς ναυτικὸν ἀπαντῆσαι παρὰ τῶν βαρβάρων. ἐν δὲ τοῖς ψηφίσμασιν ἃ συνήγαγε Κρατερός, ἀντίγραφα συνθηκῶν ὡς γενομένων ἀντικατατέτακται.

μένην εἰρήνην πρεσβεύσαντα, ἵππου μὲν δρόμον ἡμέρας
 429 πέξῃ μὴ καταβαίνειν | ἐπὶ τὴν θάλατταν βασιλέα,
 ἐντὸς δὲ Χελιδονίων καὶ Κυανέων πλοίῳ μακρῷ μὴ
 πλεῖν, ὅτι δῶρα λαβεῖν ἔδοξε πρεσβεύσας, μικροῦ μὲν
 ἀπέκτειναν, ἐν δὲ ταῖς εὐθύναις πεντήκοντα ἐπράξαντο
 274 τάλαντα. καίτοι καλλίῳ ταύτης εἰρήνην οὔτε πρότε- 312
 ρον οὔθ' ὕστερον οὐδεὶς ἂν εἰπεῖν ἔχοι πεπονημένην τὴν
 πόλιν. ἀλλ' οὐ τοῦτ' ἐσκόπουν, τούτου μὲν γὰρ ἡγοῦντο
 τὴν αὐτῶν ἀρετὴν καὶ τὴν τῆς πόλεως δόξαν αἰτίαν
 εἶναι, τοῦ δὲ προῖκα ἢ μὴ τὸν τρόπον τοῦ πρεσβευτοῦ
 τούτου οἶν δίκαιον ἡξιῶν παρέχασθαι καὶ ἀδωροδόκη-
 275 τον τὸν προσίουτα τοῖς κοινοῖς. ἐκεῖνοι μὲν τοίνυν 313
 οὔτως ἐχθρὸν ἡγοῦντο τὸ δωροδοκεῖν καὶ ἀλυσιτελὲς
 τῇ πόλει, ὥστε μὴτ' ἐπὶ πράξεως μηδεμιᾶς μὴτ' ἐπ'
 ἀνδρὸς εἶν γίγνεσθαι· ὑμεῖς δέ, ὦ ἄνδρες Ἀθηναῖοι,
 τὴν αὐτὴν εἰρήνην ἑωρακότες τὰ μὲν τῶν συμμάχων
 τῶν ὑμετέρων τείχη καθηρηκυῖαν, τὰς δὲ τῶν πρέσβων
 οἰκίας οἰκοδομοῦσαν, καὶ τὰ μὲν τῆς πόλεως κτήματα

vulgo. τὴν (ante θάλατταν) om. F. Q. r. A². [τὴν] REISK.—Χελιδονείων S. Χελιδοναίων s. A¹. Χελιδοναίαι πέτραι Steph. Byzant. Χελιδονίων Plutarch. T. I. p. 487 A. κυανέων S. Χελιδονεῶν καὶ Κυανεῶν DIND.

§ 312. ἐαυτῶν vulg. ante Bekker. αὐτῶν (sic) S.

φασὶ δὲ καὶ βωμὸν εἰρήνης διὰ ταῦτα τοὺς Ἀθηναίους ιδρύσασθαι, καὶ Καλλίαν τὸν πρεσβεύσαντα τιμῆσαι διαφερόντως. The last words are strangely at variance with the tradition of Demosthenes. [For the discussion of the question raised as to the genuineness of this document (see Theopompus ap. Harpocrat. Ἀττικαῖς γράμμασι) the reader is referred to Thirlwall, Vol. III. p. 37, 38, Grote, Vol. v. p. 455—462, Ed. 2, Niebuhr's Lectures on Ancient History, Vol. II. p. 5, 6.] The *Chelidoniae Insulae* (or *πέτραι* as

Steph. Byz. calls them) lie off the Sacrum Promontorium in Lycia; the *Cyaneae* (or *Symplegades*, so well known from the mythic narrative of the Argonauts) are situate in the Euxine, at the North entrance of the Thracian Bosphoros, or channel of Constantinople.

429. § 311. μικροῦ μὲν ἀπέκτειναν κ.τ.λ.] For a similarly worded sentence comp. Timocr. p. 743 § 138.

§ 313. τὴν αὐτὴν εἰρήνην κ.τ.λ.] "Having seen that the peace at the same time (τὴν αὐτὴν) has

ἀφρημένην, τούτοις δ' ἂ μὴδ' ὄναρ ἤλπισαν πώποτε κτησαμένην, οὐκ αὐτοὶ τούτους ἀπεκτείνετε ἀλλὰ κατηγοροῦ προσδεῖσθε, καὶ λόγῳ κρίνετε ὧν ἔργῳ τὰδικήματα πάντες ὀρώσιν.

4 Οὐ τοίνυν τὰ πάλαι ἂν τις ἔχοι μόνον εἰπεῖν, καὶ 276
διὰ τούτων τῶν παραδειγμάτων ὑμᾶς ἐπὶ τιμωρίαν παρακαλέσαι· ἀλλ' ἐφ' ὑμῶν τουτωνὶ τῶν ἔτι ζώντων ἀνθρώπων πολλοὶ δίκην δεδώκασιν, ὧν ἐγὼ τοὺς μὲν ἄλλους παραλείψω, τῶν δ' ἐκ πρεσβείας, ἢ πολὺ ταύτης ἐλάττω κακὰ τὴν πόλιν εἴργασται, θανάτῳ ζημιωθέντων ἐνὸς ἢ δυοῖν ἐπιμνησθήσομαι. Καί μοι λέγε τουτὶ τὸ ψήφισμα λαβών.

| ΨΗΦΙΣΜΑ.

430

15 Κατὰ τουτὶ τὸ ψήφισμα ὧ ἄνδρες Ἀθηναῖοι τῶν 277
πρέσβεων ἐκείνων, ὑμεῖς θάνατον κατέγνωτε, ὧν εἷς ἦν Ἐπικράτης, ἀνὴρ, ὡς ἐγὼ τῶν πρεσβυτέρων ἀκούω, σπουδαῖος καὶ πολλὰ χρήσιμος τῇ πόλει καὶ τῶν ἐκ

§ 313. ἀποκτενεῖτε F. Q. k. r. s. εἴ. A¹. B. Harl. "quae proba erit locutio (ait TAYLOR.) si interrogative sumas hanc periodum."

§ 314. πάλαι S. Y. παλαιά vulgo. παλαι' Cobet. Var. Lect. p. 384 "nam dicitur οἱ πάλαι sed τὰ πάλαι γεγόμενα aut τὰ παλαιά." Contra citat Voemel. Soph. Oed. R. 916. In Lept. § 81 p. 482 παλαιάς vulg. sed πάλαι S. alii optimae notae libri. Idem Cobet. τῶν ἔτι ζώντων ἀνθρώπων "absurdum additamentum" appellat. —Pro κακὰ, κατὰ S. O. t. δυεῖν r. s. B. "Sic ille si bene memini ubique" REISK.

destroyed the fortresses of your allies and is building the houses of your ambassadors, has carried off our country's possessions, and earned for them (the envoys) what they never expected even in a dream." There is probably an allusion to the proverb ὄναρ πλουτεῖν Plat. Theaet. 208 B, Lysis 218 C.

430. § 315. Harpocration: Ἐπικράτης: Ἰσαῖος ἐν τῷ περὶ τῶν ἐν Μακεδονίᾳ ῥηθέντων. οὗτός ἐστιν ὁ τῶν Ἀθηναίων δημαγωγὸς ὁ Σακεσφόρος [the man with the beard: see Aristoph. Ecclesias. 71 κᾶγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα (πώγωνά) and the Scholiast who quotes from Plat. Comic. ἀναξ' ὑπήνης Ἐπικρατεῖ σακεσφόρε. See more in Maus-

Πειραιῶς καταγαγόντων τὸν δῆμον καὶ ἄλλως δημοτικὸς. ἀλλ' ὅμως οὐδὲν αὐτὸν ὠφέλησε τούτων, δικαίως οὐ γὰρ ἐφ' ἡμισείᾳ χρηστὸν εἶναι δεῖ τὸν τὰ τηλικαῦτα διοικεῖν ἀξιοῦντα, οὐδὲ τὸ πιστευθῆναι προλαβόντα παρ' ὑμῶν εἰς τὸ μείζω δύνασθαι κακουργεῖν καταχρησθαι, ἀλλ' ἀπλῶς μηδὲν ὑμᾶς ἀδικεῖν ἐκόντα. εἰ τοίνυν 316
 278 τι τούτοις ἄπρακτόν ἐστι τούτων ἐφ' οἷς ἐκείνων θάνατος κατέγνωσται, ἐμὲ ἀποκτείνετε ἤδη. σκοπεῖτε γάρ. ἐπειδὴ παρὰ τὰ γράμματα φησὶν ἐπρέσβευσαν ἐκείνοι, καὶ τοῦτ' ἐστὶ τῶν ἐγκλημάτων πρῶτον. οὗτοι δὲ οὐ παρὰ τὰ γράμματα; οὐ τὸ μὲν ψήφισμα Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμαχοῖς,

§ 315. οὐ γὰρ ἐφ' ἡ. om. pr. S. in fine lineae, altera lineae incipit μσειαι δεῖ. Deficientia supplevit m. antiqua.—τὰ, ante τηλικαῦτα, om. Y. s. A¹. “In S. primo omissum supplevit m. prima” Dind. “Add. antiq. non ut videtur ipse primus scriba” Voem. Habent DIND. VOEM.

§ 316. κατέγνωται t.—ἐκείνοι, [καὶ τὸ ψήφισμα] BEKK. [om. st.] om. k. s. A¹. καὶ om. S. DIND. (qui in annot. τὸ ψήφισμα quoque deletum vult) VOEM. [qui retinet τὸ ψήφισμα]. Recte SCHAEFER.: “margini olim adscripta ad interpretandum verbum φησὶν post in textum irrepserunt. Docet etiam optimus Bekkeri liber, qui cum habeat τὸ ψήφισμα, caret particula καί.” Post ED. TURIC. delevi. Cf. Plat. Phaedr. 258 A ubi similiter αὐτὸ τὸ σύγγραμμα irrepsit.—τὸ πρῶτον praeter S. libri. Si omnes retinerent, neutiquam stare potest.—συμμαχοῖς [εἶναι κελεύει

sac. on Harpocrat.] οὐ μνημονεύει καὶ Δημοσθένης ἐν τῷ περὶ τῆς παραπροσβείας. He was sent as ambassador to the court of Persia, and was so pleased with his reception that he declared upon his trial that a proposal ought to be made to elect yearly not nine archons, but nine ambassadors to the great king. Plutarch, T. i. p. 294 E, Athen. vi. 251 B (who, in contradiction to our Orator, tells us that the Athenians τοῦτον ἄκριτον εἰσαν). His embassy is alluded to by Plat. Com. in Πρέσβεσι, ap. Athen. vi. 229 F κατέλαβον

Ἐπικράτης τε καὶ Φορμίσιοις | παρὰ τοῦ βασιλέως [see Annot. Crit. § 150] πλείστα δωροδοκῆματα, | δξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροῦς. After writing this note I find I have been anticipated in my references by Meineke Fragm. Com. Vol. i. 182, 183. Another Epicrates is mentioned below under his nickname Κυρηβίων § 329.

§ 316. ἐπειδὴ παρὰ κ.τ.λ.] “Since, as the psephism says, they acted on the embassy in violation of their instructionsDid not the psephism (say) for Athenians and their allies,

317 οὔτοι δὲ Φωκίας ἐκσπόνδους ἀπέφηναν; οὐ τὸ μὲν
 ψήφισμα τοὺς ἄρχοντας ὀρκοῦν τοὺς ἐν ταῖς πόλεσιν,
 οὔτοι δέ, οὓς Φίλιππος αὐτοῖς προσέεμψε, τούτους
 ὤρκισαν; οὐ τὸ μὲν ψήφισμα οὐδαμοῦ μόνους ἐντυγά-
 318 νειν Φιλίππῳ, οὔτοι δ' οὐδὲν ἐπαύσαντο ἰδίᾳ χρημα-
 τίζοντες; καὶ ἠλέγχθησάν τινες αὐτῶν ἐν τῇ 279
 βουλῇ οὐ τάληθῆ ἀπαγγέλλοντες. οὔτοι δέ γε
 καὶ ἐν τῷ δήμῳ. καὶ ὑπὸ τοῦ; τοῦτο γὰρ ἔστι τὸ
 λαμπρόν. ὑπ' αὐτῶν τῶν πραγμάτων· οἷς γὰρ ἀπήγ-
 γειλαν οὔτοι, πάντα δήπου γέγονε τάναντία. οὐδ'
 319 ἐπιστέλλοντες | φησὶ τάληθῆ. οὔκουν οὐδ' οὔτοι. 431
 καὶ καταψευδόμενοι τῶν συμμάχων καὶ δῶρα
 λαμβάνοντες. ἀντὶ μὲν τοίνυν τοῦ καταψευδό-

τὴν εἰρήνην] BEKK. [om. st. et ceteri] om. S. k. s. A¹. “Si deleas, sententia fit manca” SCHAEF. Noli credere: φησὶν facile subintelligi potest.

§ 317. Omnes ut videntur libri in ὀρκοῦν.....ὤρκισαν consentiunt. “Vellem Codex (ait SCHAEF.) ὤρκωσαν offerret.” Sed Graecorum levitas non modo structuram et vocabula sed et ipsam orthographiam passim mutantium satis nota est. Plat. Theaet. 198 D πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἔνεκα, 199 A ὃ μὲν τις ἐκτῆται μὴ κεκτῆσθαι documento sufficient. Vid. Lob. ad Phryn. p. 762. De ὀρκοῦν et ὀρκίζειν docte scripsit idem p. 360, 361.—μόνους μόνῳ Cobet. Var. Lect. p. 112, coll. de Coron. p. 273, 1. Vid. nos *Journal of Philology*, Vol. iv. p. 310.

§ 319. τοῦ καταψεύδεσθαι omnes praeter S. s. A¹. Vid. ad § 176. δεινότερον τοῦ καταψεύσασθαι S. Y. Q. δεινότερον τοῦ καταψεύδεσθαι O. k. r. s. t. A¹. τοῦ καταψεύσασθαι δεινότερον

and they declare the Phocians to be excluded from the terms of the treaty? &c.” The first τὰ γράμματα refers to the instructions given to Epicrates and his colleagues, the second to those of Aeschines and his co-ambassadors. Reiske misunderstood the sense. Throughout the passage the two embassies are contrasted.

§ 317. χρηματίζοντες] Not to be confounded with the middle χρηματίζόμενοι (money-making)

but “transacting business, concocting schemes with.” The ordinary sense of the word is “to bring forward a measure in the ecclesia,” corresponding to *referre* in Latin.

§ 318. οὔτοι δέ γε] “And these too.” See on § 102.—τὸ λαμπρόν] “For this is the grand argument.” See § 130.

431. § 319. ἀντὶ μὲν τοίνυν κ.τ.λ.] “Instead then of the word ‘belying’ (read) ‘having entirely ruined’.” See § 176.

μενοι παντελῶς ἀπολωλεκότες· πολλῶ δὲ δήπου
 τοῦτο δεινότερον τοῦ καταψεύσασθαι. ἀλλὰ μὴν ὑπέρ
 γε τοῦ δῶρα εἰληφέναι, εἰ μὲν ἤρνούοντο, ἐξελέγχειν
 λοιπὸν ἂν ἦν, ἐπειδὴ δ' ὁμολογοῦσιν, ἀπάγειν δήπου
 280 προσῆκεν. τί οὖν, ὦ ἄνδρες Ἀθηναῖοι; τοῦτων οὕτως 320
 ἐχόντων ὑμεῖς ἐκείνων τῶν ἀνδρῶν ὄντες, οἱ δὲ καὶ
 τινες αὐτῶν ἔτι ζῶντες, ὑπομενεῖτε τὸν μὲν εὐεργέτην
 τοῦ δήμου καὶ τὸν ἐκ Πειραιῶς, Ἐπικράτην, ἐκπεσεῖν
 καὶ κολασθῆναι, καὶ πάλιν πρῶτην Θρασύβουλον ἐκεί-
 νον τὸν Θρασυβούλου τοῦ δημοτικοῦ καὶ τοῦ ἀπὸ
 Φυλῆς καταγαγόντος τὸν δῆμον, τάλαντα δέκα ὠφλη-
 κέναι, καὶ τὸν ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος καὶ 321

vulgo. Μοχ τὸ λοιπὸν ἂν ἦν F. Q. O. r. s. t. u. v. In S. ἂν ἦν
 'λοιπόν. Vid. *Ann. Cr.* § 247. — ὁμολόγουν S. Q. Ed. TURIC.
 DIND. VOEM. BEKK. st. Librariis emendantibus puto deberi.
 — Μοχ προσῆκει k. α^m. [de s. tacet Bekk.] ε^m. A¹. A². "Mihī
 placet προσῆκει" SCHAEF. Paene reposueram: sed fortasse de-
 fendi potest imperfectum et in § 323 omnes habent.

§ 320. ἐξ ἐκείνων τῶν ἀνδρῶν mavult DOBR. — τῶν ἐκ Πειραιῶς
 pr. A¹. DIND. Sed vid. ad § 99. Πειραιῶς S. Y. "ut saepe"
 (ait Bekk.). Receperunt Ed. TURIC. "In Codicibus notae tam
 bonae vix expectaveris" SCHAEFER. — Θρασύβουλον ἐκείνον τοῦ
 om. Y. et pr. S. — Post δημοτικοῦ, υἱὸν add. F. Q. O. r. t. u. v.
 Μοχ καὶ om. DIND.

§ 321. καὶ Ἀριστογείτονος om. S. ["in quo manus antiqua

— ὑπέρ γε τοῦ.....] See § 7.
 Translate: "However, at all
 events, touching the allegation
 that they have received bribes,
 assuming they denied it, it
 would have remained to sift
 out the matter, but since they
 admit it, surely you ought to
 have summarily proceeded a-
 gainst them (and not to wait for
 a trial)." There is some degree
 of exaggeration in this: Philo-
 crates I conceive alone admitted
 the charge (§ 129), though De-
 mosthenes chooses to extend
 his confession to the rest of
 the ambassadors. προσῆκεν (not
 προσῆκει) is probably used to

qualify the exaggeration. Voemel "ad supplicium sane abripi decet," confounding the imperfect with the present.

§ 320. τὸν μὲν εὐεργέτην κ.τ.λ.]
 The apodosis is found in § 322
 τὸν δὲ Ἀτρομήτου... See on § 250.
 Here the protasis is repeated
 τούτους μὲν..... § 321. — ἐκπε-
 σεῖν either "forfeit your fa-
 vour" (literally "be hissed off
 the stage," de Coron. p. 315 § 265,
 Plat. Gorg. 517 A), or "be ban-
 ished." There is the same am-
 biguity in Androt. p. 593 § 1.
 Here I am led to prefer the for-
 mer by the position of κολασθῆ-
 ναι.

τῶν τὰ μέγιστ' ἀγαθὰ ὑμᾶς εἰργασμένων, οὓς νόμῳ
 διὰ τὰς εὐεργεσίας, ἃς ὑπῆρξαν εἰς ὑμᾶς, ἐν ἅπασιν
 τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων
 κοινωνοὺς πεποιήσθε καὶ ἄδετε καὶ τιμᾶτε ἐξ ἴσου
 322 τοῖς ἥρωσιν καὶ τοῖς θεοῖς, τούτους μὲν πάντα τὴν ἐκ 281
 τῶν νόμων δίκην ὑπεσχηκέναι, καὶ μήτε συγγνώμην
 μήτ' ἔλεον μήτε παιδία κλάοντα ὁμώνυμα τῶν εὐερ-
 γητῶν μήτ' ἄλλο μηδὲν αὐτοὺς ὠφέληκέναι, τὸν δὲ
 Ἄτρομήτου τοῦ γραμματιστοῦ καὶ Γλαυκοθέας τῆς
 τοῦ θιάσου συναγωγῆς, ἐφ' οἷς ἕτερα τέθηκεν ἰέ-

supplevit" DIND.] k. s. A¹. ED. TURIC. VOEM. BEKK. st. Eandem
 varietatem praebet libri in Leptin. p. 462 § 20. MOX [καὶ] τῶν
 BEKK. [καὶ st.] om. 8^m. DIND. Delendum censent MARKL. TAYLOR.
 SCHAEF. Vid. not.—ὑμᾶς εἰργασμένων correctus k. ἡμᾶς εἰργασ-
 μένων S. Y. Q. r. ἡμᾶς ἐργασμένων O. t. u. v. εἰργασμένων, om.
 pronomine, A¹. ἐργασμένων ὑμᾶς vulgo. MOX ὑμᾶς k. r. s. A¹.
 ἡμᾶς vulgo.

§ 322. κλαίοντα S. A¹. κλάονθ' VOEM. Post οὐδένα τῶν τούτου,
 ἀφῆσθετε ponunt F. S. Y. Q. O. t. u. v. vett. Edd. ED. TURIC. DIND.
 VOEM. BEKK. st. utrobique ponit r.

§ 321. "And the descendant
 of Harmodius and Aristogiton,
aye (καὶ) of those who have
 wrought the greatest services
 towards you." The names of
 these miscalled patriots and
 worthless men were so inti-
 mately associated in the minds
 of an Athenian audience, that
 they could hardly be disunited
 even in such a passage as the
 present. (The reader will prob-
 ably recollect that the heiress
 of a partner in a noted firm re-
 joined in the name *Miss A. and
 B.*) See Leptines *passim*. (Di-
 narchus however c. Demosth.
 § 63 p. 98 St.=46 R. ἐδέθη τῶν
 ἀφ' Ἄρμοδίου γεγονότων εἰς κατὰ
 τὸ σὸν πρόσταγμα, which passage
 is referred to by the Zurich
 Editors. Add Arist. Equit. 786
 μῶν ἐκγονοῦ εἰ τῶν Ἄρμοδίου τις
 ἐκείνων; Isae. Dicaeogen. § 47 p.

55 St.=118 R.) According to
 Ulpian, this was Proxenus, the
 admiral already mentioned § 56,
 § 58. See Boehnecke *Forschung*.
 p. 654. — ἃς ὑπῆρξαν] "Which
 they first conferred on you."
 Isocrat. Plataic. p. 307 D τὴν
 αὐτὴν εὐεργεσίαν..... ἦν περ αὐτοὶ
 τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.
 Aeschin. § 26 p. 31 St.=211 R.
 τὰς εὐεργεσίας ἃς ὑμεῖς ὑπῆρξατε,
 Thucyd. II. 67 τοῖς αὐτοῖς ἀμύ-
 νεσθαι οἷσπερ καὶ οἱ Λακεδαιμόνιοι
 ὑπῆρξαν. "Supple ἀμυνόμενοι
 αὐτοὺς" Poppo. Rather οἷσπερ
 is by attraction for the *accusa-
 tive*. The origin of this con-
 struction is not so clear. ὁ ὑπ-
 ἄρξας *absolutely*, Ar. Nic. Ethic.
 IV. 8=3, 24.

§ 322. ὁμώνυμα] He probably
 had a son named Harmodius.
 See Ulpian and Boehmecke. —
 ἐφ' οἷς ἕτερα...] "For such pur-

ρεια, τούτου ἡμεῖς λαβόντες ἀφήσετε, τὸν τῶν τοιού-
 των, τὸν οὐδὲ καθ' ἐν χρήσιμον τῇ πόλει, οὐκ αὐτόν,
 282 οὐ πατέρα, οὐκ ἄλλον οὐδένα τῶν τούτου; ποῖος γὰρ 323
 432 ἵππος, ποῖα τριήρης, ποῖα | στρατεία, τίς χορός, τίς
 λειτουργία, τίς εἰσφορά, τίς εὖνοια, ποῖος κίνδυνος, τί
 τούτων ἀπάντων ἐν παντὶ τῷ χρόνῳ γέγονε παρὰ
 τούτων τῇ πόλει; καίτοι κἂν εἰ ταῦτα πάνθ' ὑπῆρχεν,
 ἐκείνο δὲ μὴ προσῆν, τὸ δικαίως καὶ προῖκα πεπρε-
 σβευκέναι, ἀπολωλέναι δὴπου προσῆκεν αὐτῷ. εἰ δὲ
 283 μῆτε ταῦτα μῆτ' ἐκείνα, οὐ τιμωρήσεσθε; οὐκ ἀνα- 324
 μνησθήσεσθε ἂν κατηγορῶν ἔλεγε Τιμάρχου, ὡς οὐδέν
 ἔστ' ὄφελος πόλεως ἥτις μὴ νεῦρα ἐπὶ τοῖς ἀδικοῦντας
 ἔχει, οὐδὲ πολιτείας ἐν ἧ συγγνώμῃ καὶ παραγγελία
 τῶν νόμων μείζον ἰσχύουσιν οὐδ' ἐλεεῖν ἡμᾶς οὔτε
 τὴν μητέρα δεῖν τὴν Τιμάρχου, γραῦν γυναῖκα, οὔτε
 τὰ παιδιά οὔτ' ἄλλον οὐδένα, ἀλλ' ἐκείνο ὀρᾶν, ὅτι εἰ
 προήσεσθε τὰ τῶν νόμων καὶ τῆς πολιτείας, οὐχ εὐρή-
 284 σετε τοὺς ἡμᾶς αὐτοὺς ἐλεήσοντας. ἀλλ' ὁ μὲν ταλαί- 325

§ 323. *στρατία* S. cf. § 278. Sequitur vulgo *ποῖα χορηγία*. om. S. Y.—*ἀπάντων* om. S. ED. TURIC. DIND. VOEM. BEKK. st.—*ἐκείνα* (et mox τὸ om.) S. ED. TURIC. DIND. VOEM.

§ 324. *ων οὗτος aliquot libri, sed ουτος* om. S. alii.—*ἰσχύει* k. s. ὁ^m. A¹. A². quae varietas notabilis.—*Μοχ οὐδε τὴν μ.* S.—*δεῖ τὴν Τιμ.* A. k. s. Vid. *Ann. Crit.* ad § 213.—*τὰ τῆς π.* vulgo. τὰ om. S. Y.

poses for which another priestess has been put to death." According to Ulpian, the priestess Ninus, whose conviction upon the prosecution of the sycophant Meneceles is alluded to Boeot. de Nomin. p. 995 § 2. SCHAEF.: "Facile suspiceris in illis θιάσοις, ob quos mulier poenam capitalem passa est, τοὺς θιασώτας usos ipsa sacerdote προξενητρία perpetrasse quae flagitiosa essent." *τέθνηκεν* § 150.

432. § 323, *εὖνοια*] "Benevolence," i. e. gratuity or volun-

tary gift, e. g. *ἐπίδοσις*. Schaefer refers to Cherson. p. 96 § 25 *φασὶ δ' εὖνοίας διδόναι, καὶ τοῦτο τοῦνομα ἔχει τὰ λήμματα ταῦτα*. Add de Coron. p. 328 § 311. Cp. *ἐπεδίδουσαν, ἐπέδωκας*.

§ 324. *παραγγελία*] See on § 1. These passages are not found in the *published* speech of Aeschines. Similarly many topics are adverted to in his reply to this Oration as having been touched upon by Demosthenes which are now not extant.

πωρος ἄνθρωπος ἠτίμωται, ὅτι τοῦτον εἶδεν ἀδικοῦντα, τούτῳ δ' ἀθῶν δώσετε εἶναι; διὰ τί; εἰ γὰρ παρὰ τῶν εἰς ἑαυτοὺς ἐξαμαρτόντων τηλικαύτην ἤξιωσε δίκην Αἰσχίνης λαβεῖν, παρὰ τῶν εἰς τὰ τῆς πόλεως τηλικαῦθ' ἡμαρτηκότων ὧν εἰς οὗτος ὧν ἐξελέγχεται, πηλίκην ὑμᾶς προσήκει λαβεῖν τοὺς ὁμωμοκότας καὶ

326 δικάζοντας; νῆ Δί', οἱ νέοι γὰρ ἡμῖν δι' ἐκεῖνον ἔσον- 285

ται τὸν ἀγῶνα βελτίους. οὐκοῦν καὶ διὰ τόνδε οἱ πολιτευόμενοι, δι' ὧν τὰ μέγιστα κινδυνεύεται τῇ πόλει· προσήκει δὲ καὶ τούτων φροντίζειν· ἵνα τοίνυν εἰδῆθ' ὅτι καὶ τοῦτον ἀπώλεσε, τὸν Τίμαρχον, οὐ μὰ Δί' οὐχὶ τῶν ὑμετέρων παίδων, ὅπως ἔσονται σώφρο-

327 νες, προορῶν | (εἰσὶ γὰρ ὧ ἄνδρες Ἀθηναῖοι καὶ νῦν 433

σώφρονες· μὴ γὰρ οὕτω γένοιτο κακῶς τῇ πόλει,

§ 325. ἠτίμωται vulg. ἠτιμώσεται (sic) S. Certatim arripuerunt viri docti paullo rariorem futuri formam (de qua prudenter disputavit Cobet. Nov. Lect. 241) et ego olim invitatus edidi. Scriba erravit propter fut. sequens et alteris curis revocavit ἠτίμωται.—Cum VOEM. repono.—ἑαυτοὺς pr. S. ἑαυτὸν corr. S. ἐξαμαρτάνοντων vulg. ἐξαμαρτόντων solus S.

§ 325. ἠτίμωται] Voemel's collation of Cod. S. satisfying me that the copyist intended to give ἠτίμωται, I now restore it. From either reading we may infer that Timarchus was still alive. Transl. "Has been and still is disfranchised." See on § 2.

§ 326. "Yes, he will say, (§ 174) for we shall find our young men all the better for that trial: and for this too will not our statesmen, on whom it turns that the greatest interests of the state perilled?" See § 204. —οὐ μὰ Δί' οὐχὶ κ.τ.λ.] "Not caring for your children, certainly not (see on § 234), that they become moral." DOBR. quotes several instances of this construction, to which add Plat.

Gorg. 474 Α πείρασαι τοῦ ἐλέγχου οἶον ἐγὼ οἶμαι δεῖν εἶναι. He remarks: "Singulare est illud Thucyd. ii. 42 πενίας ἐλπιδι ὡς κἂν ἔτι διαφυγῶν αὐτὴν πλουτήσκειν." Translate: "hope touching poverty, that one may yet escape it and become rich:" comparing i. 138 τοῦ Ἑλληνικοῦ ἐλπίδα (hope respecting Greece) ἣν ὑπερίθει αὐτῷ δουλώσειν. The two passages are so like, both involving in addition to other points of similarity the rarer attraction of the object to the preceding clause, that I wonder they have not been compared by others.

433. § 327. "For God forbid that such misfortune befall (literally; that it should turn out so bad for) our country, that her

ὥστε Ἀφοβήτου καὶ Αἰσχίνου σωφρομιστῶν δεηθῆναι
 286 τοὺς νεωτέρους), ἀλλ' ὅτι βουλευῶν ἔγραψεν, ἂν τις
 ὡς Φίλιππον ὅπλα ἄγων ἀλφῶ ἢ σκεῖη τριηρικά, θάνα-
 του εἶναι τὴν ζημίαν· σημεῖον δέ· πόσον γὰρ ἐδημη-
 γόρει χρόνον Τιμάρχος; πολὺν· οὐκοῦν τοῦτον ἦν 328
 Αἰσχίνης ἅπαντα ἐν τῇ πόλει, καὶ οὐδεπώποτε ἠγα-
 νάκτησεν οὐδὲ δεινὸν ἠγήσατο εἶναι τὸ πρᾶγμα, εἰ ὁ
 τοιοῦτος λέγει, ἕως εἰς Μακεδονίαν ἐλθὼν ἑαυτὸν ἐμί-
 σθωσεν· λέγε δὴ μοι τὸ ψήφισμα λαβὼν αὐτὸ τὸ τοῦ
 Τιμάρχου.

ΨΗΦΙΣΜΑ.

287 Ὁ μὲν τοίνυν ὑπὲρ ὑμῶν γράψας μὴ ἄγειν ἐν τῷ 329
 πολέμῳ πρὸς Φίλιππον ὅπλα, εἰ δὲ μὴ, θανάτῳ ζη-
 μιουῖσθαι, ἀπόλωλε καὶ ὕβρισται· ὁ δὲ καὶ τὰ τῶν
 ὑμετέρων συμμάχων ὅπλα ἐκείνῳ παραδοὺς οἴτοσι
 κατηγορεῖ, καὶ περὶ πορνείας ἔλεγεν, ὃ γῆ καὶ θεοί,
 δυοῖν μὲν κηδεσταῖν παρεστηκότου, οὓς ἰδόντες ἂν

§ 327. Post σημείον, δὲ om. pr. S. ("add. antiq." Voem.) Ed. TURIC. Particulam ne posse quidem omitti quovis pignore con-
 tenderim.

§ 329. ^{οἶν} παρεστηκότων F. S. παρεστηκότων v. Ed. TURIC. BECKE.

younger members should require an Aphobetus and an Aeschines as Censors of Morals." Herod. i. 8 χρῆν γὰρ Κανθαίλῃ γενέσθαι κακῶς, where see Wesseling. The same insinuation is ventured upon below § 329. See note on § 222. "Hinc Auct. c. Aristog. i. p. 779, 15" Dobr. The passage is: μὴ γάρ, ὃ Ζεῦ καὶ θεοί, τοσαύτη σπάνις ἀνδρῶν γένοιτο τῇ πόλει, ὥστε παρὰ Ἀριστογείτονος τῶν καλῶν τι ποιήσασθαι.— This measure of Timarchus was brought forward Olymp. 108, 2, 347—6 B.C. according to Boeh-
 necke Forsch. p. 377, 378 not.

2. The length of time of his public life may in some degree be fixed from Aeschin. Tim. § 109 p. 15 St.=127 R. βουλευτῆς ἐγένετο ἐπὶ ἀρχοντος Νικοφῆμου, Olymp. 104, 4, 361—0, about the time when Philip came to the throne. He had therefore been a public man at least fourteen years before Aeschines sold himself to Philip.

§ 328. λέγει] See § 151.— λέγε δὴ μοι κ.τ.λ. forms the *apodosis* to ἵνα τοίνυν εἰδῆθ' § 326. Accordingly from σημείον δέ· το ἐμίσθωσεν is quasi-parenthetical.
 § 329. ἀπόλωλε καὶ ὕβρισται]

ἡμεῖς ἀνακράγοιτε, Νικίου τε τοῦ βδελυροῦ, ὃς ἑαυτὸν ἐμίσθωσεν εἰς Αἴγυπτον Χαβρία, καὶ τοῦ καταράτου Κυρηβίωνος, ὃς ἐν ταῖς πομπαῖς ἄνευ τοῦ προσώπου κωμάζει. καὶ τί ταῦτα; ἀλλὰ τὸν ἀδελφὸν ὄρων

st. Utraque proba est constructio (nam quod ait Elmsleius ad Eur. Med. 798, not. o, “*δοῖν*, ni fallor, apud Atticos duali semper jungitur,” Hermannus qui astipulatur addit: “quod est de tragicis et ceteris antiquioribus scriptoribus intelligendum” ad Aesch. Ag. 1344): itaque in consensu Codd. acquiesco. [Isae. Apollod. Hered. § 12 p. 64 St. = 167 R. *δοῖν* θυγατέρου οὐδῶν.]—Κυρηβίωνος vulg. ante BEKK. *κυρηβίωνος* Q. r. *κυρηβίωνος* F. Y. O. t. u. v. *κυρηβίωνος* S. Restituit dudum Meursius ex Harpocrat. in *Κυρηβίων* [et in *Ἐπικράτης*], Suid. in *Ἐπικράτης*, qui ut solet Harpocratonem exscripsit. Nempe *κυρήβια* non *κηρύβια* scribunt Attici. Certa res est ex *ratione metrica*.—προσωπεῖου F. Y. Q. O.

“Has been ruined and disgraced.” See for ἀπόλωλε § 118.

—Νικίου] Aeschines, who adverts to this passage § 150 p. 48 St. = 315, 316 R. instead of Nicias (which cannot, like *Κυρηβίων*, have been a nickname) speaks of a brother-in-law, by name *Philon*, and in words which evidently shew that he had shared in our Orator's abuse. ἐκπέπληγμαι δέ, εἰ σὺ λοιδορεῖν Φίλωνα τολμᾷς καὶ ταῦτα ἐν τοῖς ἐπικεικαστάτοις Ἀθηναίων κ. τ. λ. Demosthenes also mentions *Philon de Coron.* p. 329 § 312, whose property Aeschines inherited. The name of the other brother-in-law was *Epicrates*: Harpocr. *Ἐπικράτης*:..... ἄλλος δ' ἐστὶν Ἐπικράτης, Αἰσχίνου τοῦ ῥήτορος κηδεστής, ὡς δηλοῦται ὑπ' αὐτοῦ ἐν τῇ περὶ τῆς παραπροσβείας ἀπολογία [p. 316 R.] οὗτος μέντοι ἐπώνυμον εἶχε *Κυρηβίων*, ὡς ὁ Δημοσθένης φησὶν ἐν τῷ κατ' Αἰσχίνου. See also in *Κυρηβίων*. The sobriquet is derived from *κυρήβια* (*furfures, bran*), Arist. Equit. 254 denoting, according to Ulpian, something vile and worthless. λέγει δὲ τὸ κάθαρμα καὶ εὐτελές· *κυρήβια* γὰρ τὰ ἀπο-

κάθαρματα τοῦ σίτου λέγουσιν. From Cratin. Fragm. Incert. xxvii. Meineke Vol. ii. p. 184, one may infer that it was applied to a *hairy* man. The lovers of coincidences will be pleased to learn that *Euclates* the townseller and celebrated demagogue (Arist. Equit. 129, 254) had the name of *κυρηβιοπώλης* (see Arist. Scholiast), and if Meineke is right p. 185 because he was *δασύς*. See also Vol. ii. p. 1002, 1003. [Donaldson, *New Cratylus* § 331, suggests a fanciful meaning of *κυρηβιοπώλης*.] Aeschines denies the *ἀσχημοσύνη* of *Epicrates*, though he admits his *εὐαγωγία* (*goodnature and aptness to be led astray*). The father of these, and father-in-law of Aeschines, was *Philodemus*, whose kind offices had been serviceable in getting our Orator's name enrolled in the *ληξιαρχικὸν γραμματεῖον*, if we are to credit his rival.—ἄνευ τοῦ προσώπου] Theophr. Char. vi. δυνατός καὶ ὀρχεῖσθαι (ὁ ἀπονενοημένος) νήφων τον κόρδακα προσωπεῖον ἔχων (they correct οὐκ ἔχων or μὴ ἔχειν) ἐν κωμικῷ χόρῳ.—καὶ τί ταῦτα; κ. τ. λ.] “And what

Ἀφόβητον. ἀλλὰ δῆτα ἄνω ποταμῶν ἐκείνη τῇ ἡμέρᾳ πάντες οἱ περὶ πορνείας ἐρρήρησαν λόγοι.

288 Καὶ μὲν εἰς ὄσσην ἀτιμίαν τὴν πόλιν ἡμῶν ἢ τού- 330
του πονηρία καὶ ψευδολογία καταστήσασα ἔχει, πάντα
τᾶλλ' ἀφείς, ὃ πάντες ὑμεῖς ἴστε, ἐρῶ. πρότερον μὲν
434 γάρ, ὃ ἄνδρες Ἀθηναῖοι, τί παρ' ὑμῖν | ἐψήφισται,
τοῦτ' ἐπετήρουν οἱ ἄλλοι πάντες Ἕλληνες· νῦν δὲ δὴ
περιερχόμεθ' ἡμεῖς, τί δέδοκται τοῖς ἄλλοις, σκοπ-

r. t. u. v. et vulg. ante REISK. ULPIAN: ἰστέον δὲ ὅτι αἱ νεώτεροι καλοῦσιν αὐτὸ προσωπεῖον· ἐν δὲ τοῖς ἀρχαιότεροις βιβλίοις εὐρίσκεται τὸ πρόσωπον. Vid. Piers. ad Moer. p. 323. Thom. M. 760.— ὄσοι om. S. Y. k. s. A¹. Ed. TURIC. DIND. VOEM. BEKK. st. Ego

hodie. οἱ om. F. Q. r. δ^m. ὄσοι B.

§ 330. τούτων REISK. BEKK. [τούτου st.]. Sed τούτου F. S. Y. Q. O. t. u. v. (Credo etiam B. et omnes Lutetiani praeter a^m.)— νῦν δ' ἤδη S. Y. Q. r. s. A¹. A². Marg. Lutet. Ed. TURIC. DIND. VOEM. BEKK. st. νῦν δὴ (nunc cum maxime s. cum maxime) perinde bonum est ac νῦν ἤδη, quod occurrit supr. § 295. Ceterum quod ait Hermann. ad Arist. Nub. 325 “νῦν ἤδη est nunc jam, ἤδη νῦν jam

is this? (*this is nothing*). Why he actually (talked about it) while his brother Aphobetus was before his eyes. But in good sooth all words that were spoken on that day about unnatural offences flowed up the stream,” i. e. *all was topsy-turvy, everything went wrong, and justice was utterly perverted*. The proverb is found at full length Eur. Med. 410 ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί, | καὶ δίκαια καὶ πάντα πάλιν στρέφεται. It was first used by Aeschylus. Hesych. i. 411, where see interpreters. It occurs in Cicero xv. Attic. 4, and Ovid Heroid. iv. 5. 28, 29 translates it: Ad fontem Xanthi versa recurret aqua. Xanthe retro propera, versaeque recurrunt lymphae. ἐρρήρησαν (as Schaefer after Ulpian observes) is used to carry on the metaphor. Besides ρεῖν is in itself by no means

unsuitable: Aesch. Suppl. 491 αἰδοῖον εὖ ρέοντα πρόξενον λαβεῖν, where Wellauer is, I think, right. Every one remembers πολλῶν ρέοντι (de Coron. p. 272 § 136) and *salso multoque fluenti* (Hor. i. Satir. 7. 28). It may be as well to observe that ἐρρήρησαν no more presupposes the existence of an active sense of ρέω (which F. A. Wolf seems to have acknowledged on Leptin. 472, 2. ἔρρει χοάς in Eur. Hecub. 528 does not, as it strikes me, prove it, and I doubt the existence—in Attic writers—of the passive ρέομαι, for in Eur. Helen. 1602 ἔρρει τὸ παρακέλευσμα δ' ἦν is Elmsley's certain conjecture) than ἐχάρην that of χαίρω, or ἐχαλεπάνθη (Xenoph. Cyrop. iii. 1. 38, Anab. iv. 6. 2) of χαλεπαίνω. For τί ταῦτα see Annot. Crit. ad § 70.

434. § 330. νῦν δὲ δὴ] “But

οὔντες, καὶ ὠτακουστοῦντες τί τὰ τῶν Ἀρκάδων, τί
 τὰ τῶν Ἀμφικτυόνων, ποῖ πάρεισι Φίλιππος, ζῆ ἢ
 31 τέθνηκεν. οὐ τοιαῦτα ποιούμεν; ἐγὼ δὲ οὐ δέδοικα, 289
 εἰ Φίλιππος ζῆ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοῦς
 ἀδικούντας μισεῖν καὶ τιμωρεῖσθαι· οὐδὲ φοβεῖ με
 Φίλιππος, ἂν τὰ παρ' ὑμῶν ὑγιαίνει, ἀλλ' εἰ παρ'
 ὑμῖν ἄδεια γενήσεται τοῖς παρ' ἐκείνου μισθαρνεῖν
 βουλομένοις, καὶ συνεροῦσί τινες τούτοις τῶν ὑφ'
 ὑμῶν πεπιστευμένων, καὶ πάντα τὸν ἔμπροσθεν χρόνου
 ἀρνούμενοι μὴ πράττειν ὑπὲρ Φιλίππου νῦν ἀναβή-
 332 σονται, ταῦτα φοβεῖ με. τί γὰρ δὴ ποτε, Εὐβουλε, 290
 Ἑγησίλεω μὲν κρινομένω ὅς ἀνεψιὸς ἐστί σοι, καὶ

tandem;" verum id quidem est quod ad νῦν ἤδη spectat, sed ἤδη
 νῦν latiore usum vide ne patiat. Xen. Cyrop. vi. l. 40 ὡς πο-
 ρευσομένου οὖν, ἔφη, ἤδη νυνί.

§ 331. εἰ παρ' ὑμῖν F. ἡμῖν S. Y. k. A¹. A². συναίρουσι S.
 Vid. ad § 261.—μὴ (ante πράττειν) om. A².

§ 332. Ἑγεσίλεω μὲν κρινομένου ULP. Marg. Lutet. Sed
 dativus ad ὑπακοῦσαι spectat. Et necessario sequentes dativi in

at this very time." See *Annot. Crit.*—ὠτακουστοῦντες] "Herod. viii. 130 fin." DOBR. ἅμα δὲ καὶ ὠτακούστων ὄκη πεσέεται τὰ Μαρδονίου πρήγματα.—ποῖ πάρεισι Φ.] "Where Philip's next movement will be." πάρεισι of course future. εἶμι never in *Attic* = eo. πρόσειμι Aesch. Eumen. 242 is rightly explained by Schaefer *App. Crit.* ii. p. 510 πάρεμι Δίρκης νόματ' Ἰσμήνης θ' ὕδωρ Eur. Bacch. 5. Here πάρεμι (*adsum*) = ἦκα, and πάρεμι νόματα (which might have been expressed πάρεμι ἐς ν.) is justified by Cycl. 95, 105, and Electr. 1278 Ναυπλιαν παρών. I am surprised to find in Aesch. Sept. 373 εἶσ' ἀρτίκολλον retained in Hermann's posthumous edition.

§ 331. εἰ τῆς πόλεως κ.τ.λ.]

The *genitive* is governed of τὸ μισεῖν τιμωρεῖσθαι. "The city's hatred and punishment of offenders." Dobree compares Pantæn. 976, 22 § 32 οὐ γὰρ τὸ γιγνώσκειν καὶ συνιέναι τὰ δίκαια ὑμῶν ἐξαλείψαι δυνήσεται (*your determining upon and understanding*). Cp. above § 305, Timocr. p. 711 § 37.

§ 332. This passage and Mid. p. 580, 581 § 205—207 are well worth comparing with each other. The reluctance of Eubulus to get up to speak in behalf of Midias, though importunately entreated, § 206, his readiness to bring men to trial, § 207, are points which particularly bear upon this passage. Hegesileos (the Attic name corresponding to the Spartan *Agésilas*) was general in Euboea when the

Θρασυβούλω πρώην, τῷ Νικηράτου θείῳ, ἐπὶ μὲν τῆς πρώτης ψήφου οὐδ' ὑπακοῦσαι καλούμενος ἤθελες, εἰς δὲ τὸ τίμημα ἀναβὰς ὑπὲρ μὲν ἐκείνων οὐδ' ὅτιοῦν ἔλεγες, ἐδέου δὲ τῶν δικαστῶν συγγνώμην ἔχειν σοι; εἶτα ὑπὲρ μὲν συγγενῶν καὶ ἀναγκαίων ἀνθρώπων 291 οὐκ ἀναβαίνεις, ὑπὲρ Αἰσχίνου δὲ ἀναβήσει, ὅς, ἡνίκ' 333 ἔκρινεν Ἀριστοφῶν Φιλόνεικον καὶ δι' ἐκείνου τῶν σοὶ πεπραγμένων κατηγορεῖ, συγκατηγορεῖ μετ' ἐκείνου σοῦ καὶ τῶν ἐχθρῶν τῶν σῶν εἰς ἐξητάζετο; ἐπειδὴ δὲ σὺ μὲν τουτουσὶ δεδιξάμενος, καὶ φήσας κατα-

genitivos mutandi erunt.—Post σοι plene interpunxit BEKK. [σοι, st.] nisi error potius est operarum.—ἠθέλησας et mox ἀναβήση vulgo. Sed ἠθέλες S. Y. et γρ. F. ἀναβήσει S.

§ 333. Inter δεξάμενος, διαδεξάμενος, διδαξάμενος, δεδειξάμενος variantur libri. Bekkeriani, ut videntur, omnes δεδιξάμενος praebent praeter k. qui correct. δεξάμενος.

Athenians sent aid to Plutarch, tyrant of Eretria. So ULPIAN. [See Schneider's note on Xenoph. de Vectig. III. 7.] Thrasybulus and Niceratus were probably connections of Eubulus. —ἐπὶ τῆς πρώτης ψήφου] Before the verdict was given, during the trial (εἰς τὸ τίμημα, after the verdict was pronounced and the parties were called upon to speak on the question of the assessment of the penalty. See Aeschin. de Coron. § 197 p. 82 St. = 587 R. ἐπειδὴν δὲ τῆ πρώτης ψήφῳ μὴ λυθῆ τὸ παράνομον, ἤδη τὸ τρίτον ὕδωρ ἐγχεῖται τῆ τιμήσει κ. τ. λ. In Plat. Apolog. chapt. 1—24 are supposed to have been spoken ἐπὶ τῆς πρώτης ψήφου, and 25—28 ἐν τῆ τιμήσει.—ὑπακοῦσαι] See Mid. (quoted on § 83) and above § 291. Translate the next words: "And when you did get up to speak on the question of damages, you had not a word to say for them, but you besought the

court to excuse you."

§ 333. "And will you get up to speak for Aeschines, who, when Aristophon was prosecuting (*imperfect*. See *Annot. Crit.* ad § 335) Philonicus, and through him accused your conduct, joined with him in accusing you, and was found in the ranks as one of your enemies?" δι' ἐκείνου "under the cloak of him: i. e. used him as a means and a handle for inveighing against you." The same antithesis between κρίνειν and κατηγορεῖν occurs de Coron. p. 230 § 15 εἶτα κατηγορεῖ μὲν ἐμοῦ, κρίνει δὲ τουτουί. For διὰ comp. i. Steph. p. 1111 § 31 λαβὲ δὴ τὴν μίσθωσιν, καὶ λέγε, ἦν τὸν αὐτὸν τρόπον διὰ προκλήσεως ἐνεβόλοντο. The second ἐκείνου refers to Aristophon, though the preceding ἐκείνου obviously means Philonicus. There would certainly be nothing faulty as far as idiom is concerned in translating: "jointly accused

βαίνειν εἰς Πειραιᾶ δεῦν ἤδη καὶ χρήματ' εἰσφέρειν
καὶ τὰ θεωρικὰ στρατιωτικὰ ποιεῖν, ἢ χειροτονεῖν ἃ
συνείπε μὲν οὗτος ἔγραψε δ' ὁ βδελυρὸς Φιλοκράτης,

you together with him (i. e. Philonicus);" for μετὰ with the *genitive* (though rarely, yet) sometimes refers to the *object* and not the *subject*. In Ar. Vesp. 1037, which I formerly quoted as an instance, μετ' αὐτόν Bentley's alteration is unquestionably right. The Poet did not attack Cleon and the Sophists in the same play. But see Eur. Electr. 278 ἢ καὶ μετ' αὐτοῦ μητέρ' ἂν τλαίης κτανεῖν; i. e. αὐτόν τε καὶ μητέρα. Mid. p. 555 § 122, III. Aphob. p. 847 § 9, Thucyd. II. 67. Cp. I. 40 μὴ ἄνευ ὑμῶν τούτους. [Also σύν. Eur. Herac. 249 ὅπως σέ τις σύν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίβλ.] But then the words are very unnecessary, as MARKLAND, who so understood them, saw: nor is the application of ἐκείνου to two different persons at all contrary to the genius of Greek composition. Thuc. VIII. 43 οὐδ' ἐκείνοι ἐπ' ἐκείνους. So περὶ σφῶν αὐτῶν..... ὑπὲρ σφῶν αὐτῶν Plat. Gorg. 457 D, σφίσι... σφῶσ αὐτοῦς Thucyd. IV. 30. For ἐξετάξεσθαι, see Buttm. Ind. Mid. For Aristophon, see below § 339. —ἐπειδὴ δέ κ, τ, λ.] "But when you have terrified these (ταυρουσί, as usual, identifying the jurors with the whole body of the Athenian citizens) and declared they must at once go down to the Piræus and contribute a war tax, and convert the theatrical fund into a military fund, else they must vote for the measure which Aeschines advocated and Philocrates proposed, whence it turned out that the peace was concluded on disgraceful instead of honourable

terms &c." I see no difficulty in the *nom. pendens* in a sentence delivered with such rapidity and vehemence as this. An instance occurs above § 301. Besides, though Demosthenes probably, at the outset of the sentence, intended to signify that Eubulus had caused the people, by the alternative which he suggested, to pass the disgraceful measure, yet he prudently thought proper to disguise this as he proceeded under the vaguer language "it so resulted," especially as he could then with more weight contrast the anti-Macedonic feeling which Eubulus had or pretended to have evinced with his becoming reconciled to and advocating the Philippising party. —δεδιξάμενος] This verb (in Attic, and in the purest authors who wrote in other dialects) always signifies "to frighten, to menace." It is very remarkable that so many concur in mis-translating Homer II. II. 190 δαίμονι' οὐ σέ εἰοικε κακὸν ὡς δεδισσεσθαι, especially after Elmsley, *Edinb. Rev.* Vol. II. p. 314, had given the proper translation, as a comparison with xv. 196 will amply convince the reader. —This measure of Eubulus is not mentioned elsewhere. It is worthy of notice that he was the author of that infamous bill, whereby it was rendered a capital offence even to propose the alienation of the theatrical fund to any state purposes. Thirlw. v. 300, 301. Demosthenes had not sufficient influence to repeal this till Olymp. 110, 2, 339 B.C., a year before the battle of Chaeronea.

292 ἐξ ὧν αἰσχροὺς ἀντὶ καλῆς συνέβη γενέσθαι τὴν 334
 435 εἰρήνην, οὗτοι δὲ τοῖς μετὰ ταῦτ' ἀδικήμασι | πάντ'
 ἀπολωλέκασι, τῆνικαῦτα διήλλαξαι; καὶ ἐν μὲν τῷ
 δῆμῳ καταρῶ Φιλίππῳ, καὶ κατὰ τῶν παίδων ὡμ-

§ 334. "ἐξ ὧν αἰσχροὺς omnes praeter pr. S." ["add. antiq." Voem.] Bekk. qui mox "ἀντὶ καλῆς" ἀντ' ἴσης k. s. [ut A¹. A².] et fortasse pr. S. ['conjunctim αντισης pr. S. in quo corrector erasis literis σης et quattuor aliis quae sequebantur, intulit verba καλῆς συνέβη' Dind.] in quo haec καλῆς συνέβη a correctore posita sunt loco pauciorum capace. Et opus est verbo secundae personae, apto ex illis δεδιξάμενος καὶ φήσας, quale ἐποίησας." Itaque inter αἰσχροὺς ἀντὶ et γενέσθαι lacunae signa dant Ed. Turic. et conj. Dobr. ἀντήλλαξω τὴν [non intelligo quot verba deleta malit]. ἀντ' ἴσης DIND. VOEM. BEKK. st. Locus sanus. ἐξ ὧν, quae omisit BEKK. [et st. VOEM. qui mox συνέβη om.] restitui. Omnino conf. Boeot. de Dot. p. 1010, 1011 § 9 seq. ἐπειδὴ δ' οὗτοσι αὐξηθεῖς καὶ μεθ' αὐτοῦ παρασκευασάμενος ἐργαστήριον συκοφαντῶν.....μεθ' ὧν

435. § 334. "And whereas in the assembly you imprecated curses on Philip, and swore by the head of your children that you could have wished that he was utterly ruined: yet will you now support Aeschines? How then will (Philip) be ruined, when you protect those who receive bribes from him?" καταρῶσθαι with a *dative* of the *person* with or without an *accus.* of the *thing* § 143. The oldest example of this construction is in Homer Odyss. xix. 330 τῶδε καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσω | ζῶφ, Arist. Nub. 871. Reiske *Ind.* has collected a number of examples from Demosthenes. The construction of this word with an *accusative* of the *person* is not met with in Classical Greek. I am not aware of any instance of a *genitive* following it, which might have been expected from the analogy of other verbs compounds of κατά. [Cp. Herod. καταγελᾶν τινί several examples whereof Cobet (Nov. Lect. p. 97, 98) gives merely to massacre them,

confidently saying, "suapte natura quidquid sic compositum est genitivum postulat." I allow the rule but I admit the exceptions. If, as he goes on to say, "non minus est absurdum καταγελᾶν τινί velle dicere atque ἐγγελᾶν τινός" (to which however καθ' ἡμῶν ἐγγελῶν Soph. Oed. C. 1339 nearly approaches), what are we to make of the vagaries of καθυβρίζειν, which surely stands in the same relation to ἐνουβρίζειν as καταγελᾶν to ἐγγελᾶν? Let us investigate καθυβρίζειν. Herod. i. 212 Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυβρίσας. (Cod. Sancr. gives τρίτην μερίδα. Will Cobet accept it, or reject τριτημορίδι τοῦ στρατοῦ as an "emblem"?) Sophocles also has a *dative*, Ajax 153. I own that the case may grammatically belong to χαίρει. Sophocles twice elsewhere construes this verb with a *genitive*, Oedip. C. 960, Philoct. 1364, once with an *accusative* (both of *person* and of *thing*) Electr. 522. Euripides (always I think) and Aristophanes give the *accusative*. So

νυες ἢ μὴν ἀπολωλέναι Φίλιππον ἂν βούλεσθαι
 νῦν δὲ βοηθήσεις τούτῳ; πῶς οὖν ἀπολείται, ὅταν
 335 τοὺς παρ' ἐκείνου δωροδοκοῦντας σὺ σώζῃς; τί γὰρ 293
 δὴ ποτε Μοιροκλέα μὲν ἔκρινες, εἰ παρὰ τῶν τὰ μέ-
 ταλλα ἐωνημένων εἴκοσι ἐξέλεξε δραχμὰς παρ' ἐκά-
 στου, καὶ Κηφισοφῶντα γραφὴν ἱερῶν χρημάτων
 ἐδίωκες, εἰ τρισὶν ὕστερον ἡμέραις ἐπὶ τὴν τράπεζαν
 ἔθηκεν ἑπτὰ μνᾶς· τοὺς δὲ ἔχοντας, ὁμολογοῦντας,
 ἐξελεγχομένους ἐπ' αὐτοφώρῳ ἐπὶ τῷ τῶν συμμάχων

οὗτος ἐδικάζετο.....συνόδῳ δὲ γινομένων.....τελευτῶσα ἡ Πλαγγῶν
 κ.τ.λ. ubi recte SCHAEFER: "Est constructio ἀνατὰπόδοτος, ejus
 exempla in scriptis Classicorum satis multa reperiuntur, ubi inter-
 sertae enuntiationes tenorem periodorum interruperunt." Idem
 h. l. mea quidem sententia parum recte: "ad ea [δέδιξιμένος et
 φήσας] e sequentibus oportet subaudiri πάντα ἀπολώλεκας."—
 Post οὔτοι δέ, ἐπειδὴ add. F. Q. O. r. t. u. v. vulg. ante BEKK.
 Praeferrem ita, si *apodosis* (τηνικαῦτα διήλλαξαι) longiore intervallo
 distaret.—κατηγορῶν Φιλίππου vulg. ante REISK. κατηγορῶν (sic)
 pr. S. κατηγορῶ Q. v. κατηγορῶν Y. r. t. et γρ. F. Q. B. Φιλίππου
 F. Y. Q. r. Post ἀπο (in ἀπολείται) duae literae erasae in S.

§ 335. Μυροκλέα hic et alibi praebent aliquot libri. "Ejus-
 modi nomina in -κλήs exeuntia paene solummodo formantur a
 nominibus Deorum" ait REISK. Festinantius scriptum: id quod
 Ἰατροκλήs, Ἀγαθοκλήs, Στρατοκλήs, Περικλήs, et sexcenta alia decla-
 rant.—ἔκρινες k. s. ε^m. A¹. Placet SCHAEFER. Sic ἐδίωκες, et
 § 336 ἔκρινες. ἔκρινας vulg. BEKK. [et st.] ED. TURIC. VOEM.—οὐ
 μόνον οὐ (ante κρίνεις) γρ. S.

καταφρονεῖν with *accus.* twice in
 Thuc. vi. 34, viii. 82.]—κατὰ
 τῶν παίδων ὤμνυες ["Swore in-
 voking curses on your children's
 head in case you perjured your-
 self." III. Aphob. p. 852 § 26.
 (See Schaefer's note.) Schaefer
 rightly joins ἂν with βούλεσθαι.
 See Dawes' *Misc. Critic.* p. 439
 with Kidd's voluminous note.

§ 335. εἰ παρὰ τῶν.....] "Be-
 cause from the lessees of the
 mines he collected (fraudulently
 or extortionately, as παρεκλέ-
 γοντα § 336) twenty drachmas
 from each." For the tenure of
 the mines which were held in
fee farm of the state and were

not freehold property (though
 πρᾶσθαι, ὠνεῖσθαι, πωλεῖν ap-
 pears to have been the language
 always used in these leases, cp.
 in Latin *vendere decumas*), see
 Boeckh in *A Dissertation on the
 Silver Mines of Laurion*, ap-
 pended to the transl. of his
Publ. Oecon. For this and the
 following charge, comp. Aristot.
 i. Rhetor. 14. 1 οἶον δὲ Μελανώ-
 που Καλλίστρατος κατηγορεῖ ὅτι
 παρελογίσατο τρία ἡμιωβέλια ἱερὰ
 τοὺς ναοποιούς. The charge a-
 gainst Cephisophon was either
 that he was a defaulter in pay-
 ment of the rent for *τεμένη* of
 some god or goddess (see Law

294 ὀλέθρῳ ταῦτα πεποιηκότας, τούτους οὐ κρίνεις, ἀλλὰ
 καὶ σώζειν κελεύεις; καὶ μὴν ἔτι ταῦτα μὲν ἔστι 336
 φοβερὰ καὶ προνοίας καὶ φυλακῆς πολλῆς δέοντα,
 ἐφ' οἷς δὲ ἐκείνους σὺ ἔκρινες, γέλωσ, ἐκεῖθεν ἔψεσθε.
 ἦσαν ἐν Ἡλιδι κλέπτοντες τὰ κοινὰ τινες; καὶ μάλ'
 εἰκός γε. ἔστιν οὖν ὅστις μετέσχευ αὐτόθι νῦν τούτων
 τοῦ καταλύσαι τὸν δῆμον; οὐδὲ εἷς. τί δέ; ἦσαν, ὅτ'
 ἦν Ὀλυνθος, τοιοῦτοί τινες ἄλλοι; ἐγὼ μὲν οἶμαι.
 ἄρ' οὖν διὰ τούτους ἀπώλετ' Ὀλυνθος; οὐ. τί δέ; ἐν
 Μεγάροις οὐκ οἶεσθ' εἶναι τινα κλέπτην καὶ παρεκλέ-
 γοντα τὰ κοινὰ; ἀνάγκη, καὶ πέφηνε. τίς αἴτιος
 αὐτόθι νῦν τούτων τῶν συμβεβηκότων πραγμάτων;
 295 οὐδὲ εἷς. ἀλλὰ ποῖοί τινες οἱ τὰ τηλικαῦτα καὶ τοιαῦτ' 337
 ἀδικοῦντες; οἱ νομίζοντες αὐτοὺς ἀξιοχρεῶς εἶναι τοῦ
 Φιλίππου ξένοι καὶ φίλοι προσαγορεύεσθαι, οἱ στρα-

§ 336. ἐκείνους [σὺ] VOEM. Pro ἐκεῖθεν, ἐκείνως S. Y. γρ. B. F.
 DIND. VOEM. Pro ἔψεσθε, εἰσεσθε γρ. S.—οἶομαι S. DIND. VOEM.
 BEKK. st. Mox τί δ' ἐν M. ED. TURIC. τί δ', ἐν M. DIND. τί δ'; ἐν
 M. BEKK. st. τί δέ; ἐν M. VOEM.—καὶ (ante κλέπτην) add. S. ED.
 TURIC. DIND. VOEM. BEKK. st.—πέφηνε (sic) BEKK. [πέφηνεν st.].
 Speciose Madv. Adv. Crit. p. 459 ἀνάγκη. [καὶ] πέφηνέ τις.....

§ 337. ποῖοί καὶ τίμες F. Y. Q. O. r. u, v. et rec. S.—στρατη-
 γῶν τε vulg. ante BEKK. Ver. lect. habent S. Q. k. r. s. A¹. et corr.

in Macart. p. 1069 § 58) or that he was a collector, and could not make up his accounts on the right day: though it would appear not from any design of embezzlement, as the money was paid into the bank only three days too late.

§ 336. The affairs of Elis have been alluded to before, § 295.

§ 337. ἀξιοχρεῶς] See § 144. Observe ξένοι καὶ φίλοι referring to the remote subject of νομίζοντες not to αὐτοῦς. (For a similar laxity after δειν see § 260.) Cp. de Coron. Praef. Nav. p. 1232 § 16 ἐξελέγχουσιν αὐτοὺς

.....συκοφαντοῦντες.....συνηγοροῦντες. Herod. iv. 42 δηλοῖ ἐρωτητὴν ἐοῦσα περιβήρυτος. These examples quite justify Thucyd. vi. 17 ὅσοι ἕκαστοι σφᾶς αὐτοῦς ἠριθμοῦν, are in fact more strange as ἠριθμοῦντο might have been originally intended. Cp. also Mid. p. 571 § 176 τὰς βλάβας, ἃς ἐπὶ τῇ καταχειροτονίᾳ μένων ἐλογίζετο αὐτῷ γεγενῆσθαι. Nicostr. p. 1246 § 2 ἠγησάμενος δεινότατον εἶναι ἀδικεῖσθαι μὲν αὐτός. Analogous to this usage are πείθων γε ἑμαυτὸν σαφέστερόν τι ἐτέρου εἰδὼς λέγειν Thucyd. vi. 33, and ξύνοῖδα ἑμαυτῷ σοφὸς ὢν Plat. Apolog. 21 B.

τηριῶντες καὶ προστασίας ἀξιολόμενοι, οἱ μείζους τῶν
πολλῶν οἴομενοι δεῖν εἶναι. οὐ Περίλαος ἐκρίνετο
ἐναγχος ἐν Μεγάροις ἐν τοῖς | τριακοσίοις ὅτι πρὸς 436
Φίλιππον ἀφίκετο, καὶ παρελθὼν Πτοιδῶρος αὐτὸν
ἐξητήσατο, καὶ πλούτῳ καὶ γένει καὶ δόξῃ πρῶτος
Μεγαρέων, καὶ πάλιν ὡς Φίλιππον ἐξέπεμψε, καὶ
μετὰ ταῦτα ὁ μὲν ἦκεν ἄγων τοὺς ξένους, ὁ δ' ἔνδου
38 ἐτύρευε; τοιαῦτα. οὐ γὰρ ἔστιν, οὐκ ἔστιν ὅ τι τῶν 296
πάντων μᾶλλον εὐλαβεῖσθαι δεῖ ἢ τὸ μείζω τινὰ τῶν
πολλῶν εἶναι γίνεσθαι. μὴ μοι σωζέσθω μηδ' ἀπολ-
λύσθω μηδεῖς, εἰάν ὁ δεῖνα ἢ ὁ δεῖνα βούληται, ἀλλ' ὅν
ἂν τὰ πεπραγμένα σώζῃ καὶ τούναντίον, τούτῳ τῆς
προσηκούσης ψήφου παρ' ὑμῶν ὑπαρχέτω τυγχάνειν.

v.—προστασίας F. S. Y. O. k. s. t. u. v. A¹. προστασιῶν Q.
προστασιῶν vulgo.—ἐκρίνατο r. Sic ἐκρινάς a^m § 336, et ἐκρινάς
plurimi Codd. § 335.—τὰ τοιαῦτα s. Vellem in pluribus reper-
tum.—Pro ἐτύρευε, κατεσκεύαζε β^m, manifesta glossa, uti vidit
TAYLOR. ἐτύρευεν ED. TURIC. VOEM. BEKK. st.

§ 338. ὃν εἰάν ὁ δεῖνα ἢ ὁ δεῖνα β. vulg. ante BEKK. ὃν εἰάν habent
quidam aliquot libri, sed plane mendosa est utpote ceterioris
Graecitatis. ἂν S. DIND. VOEM. BEKK. st. Mox ἢ ὁ δεῖνα omnes
ut videntur libri, in γρ. S. ["ubi etiam εἰάν pro ἂν" DIND.], om. ED.
TURIC. VOEM. BEKK. st. [qui olim uncis incluserat]. Sed vid. II.
OLYTH. p. 27 § 31, ὁ δεῖνα καὶ ὁ δεῖνα supr. § 185, I. Philipp. p. 53

—στρατηγιῶντες] "Itching to
be generals." Xenoph. Anab. vi.
1, 33.—ἐν Μεγάροις] "Me-
gara was at this time, as it had
probably never ceased to be, di-
vided between rival factions,
which however seem not to have
been so turbulent as to prevent
it from enjoying a high degree
of prosperity (Isocrat. de Pace
§ 143 [p. 183 a] Μεγαρεῖς.....
μεγίστους οἴκους τῶν Ἑλλήνων
κέκτηνται κ.τ.λ. Cf. Demosthenes
Aristocr. [p. 691] § 256), and
there are indications that its
form of government was not un-
happily tempered." Thirlw. vi.
15, who in his note adds: "There

was a council of Three Hun-
dred, which possessed judicial
authority." Perilaus is men-
tioned amongst the traitors who,
after Philip had gained what he
wanted, were cast off and be-
came universally contemptible:
de Coron. p. 242 § 48.

436. § 337. ἐτύρευε] "Was
making the cheese," i. e. was
concocting the plot. Cp. Arist.
Equit. 479 καὶ τὰς Βοιωτῶν ταῦτα
συντυρούμενα.—τοιαῦτα is added
as τὰ τοιαῦτα elsewhere, "and
the like." See Cherson. p. 96
§ 25, Mid. p. 559 § 136. In such
expressions καὶ in Greek and et
in Latin (*alia, cetera*) are usu-

297 τοῦτο γὰρ ἐστὶ δημοτικόν. ἔτι τοίνυν πολλοὶ παρ' 331
 ὑμῖν ἐπὶ καιρῶν γεγονάσιν ἰσχυροί, Καλλίστρατος
 ἐκείνος, αὐθις Ἀριστοφῶν, Διόφαντος, τούτων ἕτεροι
 πρότερον. ἀλλὰ ποῦ τούτων ἕκαστος ἐπρώτευν; ἐν
 τῷ δῆμῳ ἐν δὲ τοῖς δικαστηρίοις οὐδεὶς πω μέχρι τῆς
 τῆμερον ἡμέρας ὑμῶν οὐδὲ τῶν νόμων οὐδὲ τῶν ὄρκων
 κρείττων γέγονεν. μὴ τοίνυν μηδὲ νῦν τοῦτον εἰσῆψτε,
 ὅτι γὰρ ταῦτα φυλάττοισθ' ἂν εἰκότως μᾶλλον ἢ τού-
 τοις πιστεύοιτε, τῶν θεῶν ὑμῖν μαντείαν ἀναγνώσομαι,

§ 46, Androt. p. 599 § 18. Infr. ἡ τοῖναντίον ἀπολλύη conj. Dobr. nulla quod sciam causa satis justa.

§ 339. Post Καλλίστρατος, add. ἐκείνος vulg. ante BEKK. Sic in loc. simill. de Coron. p. 301 § 278 additur. Hodie repono: habent enim F. Q. O. k. r. t. u. v. et a m. sec. S. ["add. antiq." VOEM.]—τούτους εἰσῆψτε mavult Dobr. ne inverecundius Eubulum lacessere videatur Demosthenes.—τούτοις (ante πιστεύοιτε) om. S. Y. k. s. A¹. ED. TURIC. DIND. VOEM. BEKK. st. Μοχ μαρτυρίαν S.

ally omitted. So τούτοις § 343 according to Reiske's certain emendation. So also § 399, and the passage quoted from de Coron. on § 339.

§. 339. Cp. de Coron. p. 301 § 219 καίτοι πολλοὶ παρ' ὑμῖν, ἄνδρες Ἀθηναῖοι, γεγονάσι ῥήτορες ἐνδοξοὶ καὶ μεγάλοι πρὸ ἐμοῦ, Καλλίστρατος ἐκείνος, Ἀριστοφῶν, Κέφαλος, Θρασύβουλος, ἕτεροι μῦριοι κ.τ.λ. Callistratus was a frequent name amongst the Greeks: "The most celebrated of the persons of this name is Callistratus, the son of Callistrates of Aphidna, the near relation of Agyrrius a famous orator and general in the 100th and 101st Olympiads, censured for his private life by Theopompus, but praised for his zeal in the public service: he is said to have excited Demosthenes to the study of eloquence by the famous law suit concerning

Oropus, and having been at first acquitted was afterwards condemned to death, in Olymp. 104, 3." Boeckh *Publ. Oecon.* Book II. 14. Aristophon of Azania is constantly spoken of by Demosthenes as one of the foremost Orators. A namesake of his of the deme Colyttus is mentioned in a psephism de Coron. p. 250 § 93. Some have identified the latter with the former. But see Boeckh *Forschung.* p. 659—661. He advocated the law of Leptines, p. 501, 502 § 146 *fol.* Diophantus is mentioned in the same speech, p. 498 § 137. The name occurs twice in this Oration § 97, § 220, but in neither passage probably is the same person signified. —μέχρι τῆς τῆμερον ἡμέρας] So below § 376. The Latin *hodiernus dies* and the German *der heutige Tag* exactly correspond.

οἵπερ ἀεὶ σώζουσι τὴν πόλιν πολλῶ τῶν προεστηκό-
των μάλλον. Λέγε τὰς μαντείας.

MANTEIAI.

10 Ἄκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῶν θεῶν ἃ ὑμῖν 298
προλέγουσιν. εἰ μὲν τοίνυν πολεμούντων ὑμῶν ταύτ'
ἀνηρήκασι, τοὺς στρατηγούς λέγουσι φυλάττεσθαι·
πολέμου γάρ εἰσιν ἡγεμόνες οἱ στρατηγοί· εἰ δὲ πε-
ποιημένων εἰρήνην, τοὺς ἐπὶ τῆς πολιτείας ἐφεστη-
κότας· οὗτοι γὰρ ἡγούνται, τούτοις πείθεσθε ὑμεῖς
I | ὑπὸ τούτων δέος ἐστὶ μὴ παρακρουσθῆτε. καὶ τὴν 437
πόλιν συνέχειν φησὶν ἢ μαντεία, ὅπως ἂν μίαν γνώ-
μην ἔχωσιν ἅπαντες καὶ μὴ τοῖς ἐχθροῖς ἡδονὴν
ποιῶσιν. πότερον οὖν οἴεσθ' ἂν, ὦ ἄνδρες Ἀθηναῖοι, 299
τὸν τοσαῦτα κακὰ εἰργασμένον σωθέντα ἢ δίκην δόντα
ἡδονὴν Φιλίππῳ ποιῆσαι; ἐγὼ μὲν οἶμαι σωθέντα.

§ 340. ἃ (post τῶν θεῶν) F. S. Q. O. t. u. v. οἶα vulgo. ἡμῶν
S. Y. O. t. u. v. ἡμῶν F.—ἀνειρήκασιν S. v. ἂν εἰρήκασιν Y. Q.
t. u. v.—οἱ (ante στρατηγοί) om. pr. S. ED. TURIC. VOEM. Mox
καὶ τούτοις S. a m. antiqua.

§ 341. δεῖ συνέχειν F. Y. Q. O. r. t. u. v. δεῖν συνέχειν vulg.
ante BEKK. "Neque opus est addi (ait SCHAEFFER.) cum φησὶν
valeat i. q. κελεύει." Infra tamen § 342 additur. Mox pro ὅπως ἂν,
ὅπου ἂν "i. e. fere ὅταν" mavult DOBR.—ἐν τῇ μαντεία S. [marg.
antiq. γρ. ἡ μαντεία] Q. VOEM. φασὶν ἐν τῇ μαντεία DIND. φησὶν
[ἡ μαντεία] BEKK. st.—ἂν (post οἴεσθ') quod omnino necessarium
est praebent nonnisi S. Y. Q. post ἡδονὴν inserunt A, k, r. s. Mox
οἶμαι S. DIND. VOEM. BEKK. st.

§ 340. Ἄκούετε...τῶν θεῶν ἃ...
προλέγουσιν] See DOBR. on p.
432 § 326. "Aesch. Ctesiph.
p. 61, 37 [444 R. § 57], 72, 10
[520 R. § 130], ad Olynth. II.
init." DOBR.—οὗτοι γὰρ ἡ-
γούνται "For it is they that
take the lead." There is no
reason whatever for Markland's
suspicion that εἰρήνης or τότε is
wanting.

437. § 341. "And the oracle

bids you hold together the com-
monwealth," if we translate the
words with SCHAEFFER. φημί in
the sense of φημι δεῖν, as ἡγοῦμαι,
οἶμαι, are used (see Buttm.
Ind. Dial. Plat. or Excurs. V.
Mid.). The words certainly ad-
mit of another rendering: "And
the oracle tells you that (the
gods) hold together the state,"
which however is not to be pre-
ferred.

φησὶ δὲ γε ἡ μαντεία δεῖν ὅπως ἂν μὴ χαίρωσιν οἱ 341
 ἐχθροὶ ποιεῖν. ἅπασιν τοίνυν μιᾷ γνώμῃ παρακελεύε-
 ται κολάζειν τοὺς ὑπηρετηκότας τι τοῖς ἐχθροῖς ὁ
 Ζεὺς, ἡ Διώνη, πάντες οἱ θεοί. ἔξωθεν οἱ ἐπιβουλεύ-
 οντες, ἔνδοθεν οἱ συμπράττοντες. οὐκοῦν τῶν ἐπι-
 βουλεύοντων μὲν ἔργον δίδοναι, τῶν συμπραττόντων
 δὲ λαμβάνειν καὶ τοὺς εἰληφότας ἐκσώζειν.

300 Ἔτι τοίνυν κἂν ἀπ' ἀνθρωπίνου λογισμοῦ τοῦτ' 34
 ἴδοι τις, ὅτι πάντων ἐχθρότατον καὶ φοβερώτατον τὸ
 τὸν προεστηκότα ἔαν οἰκεῖον γίγνεσθαι τοῖς μὴ τῶν
 αὐτῶν ἐπιθυμοῦσι τῷ δήμῳ. τίσι γὰρ τῶν πραγμάτων
 ἐγκρατῆς γέγονε Φίλιππος ἀπάντων, καὶ τίσι τὰ μέ-
 γιστα κατείργασται τῶν πεπραγμένων, σκέψασθε. τῷ
 παρὰ τῶν πωλούντων τὰς πράξεις ὠνεῖσθαι, τῷ τοὺς
 προεστηκότας ἐν ταῖς πόλεσι διαφθείρειν καὶ ἐπαίρειν,
 301 τούτοις. ταῦτα τοίνυν ἐφ' ὑμῖν ἔστιν ἀμφότερα, ἔαν 34

§ 342. ἀεὶ ante δεῖν F. Y. O. t. u. v. vulg. ante BEKK. Primus REISK. intellexit AEI ante ΔΕΙ irrepsisse.—Δωδώνη e conject. Canteri TAYLOR. Sed recte SCHAEF. “Dione in oraculis Jovi jungitur etiam p. 531, 20, 1487, 2.” Vid. Buttm. ad Mid. Excurs. IV. οὐκοῦν S.

§ 343. ἐχθρότατον “superlativi forma parum probata Atticistis. V. Moeris p. 135.” SCHAEF. Cf. Oed. Tyr. 1346. ἐχθροτέρους Prooem. XL. p. 1448 et ibi SchaeF. ἐχθροτέρως de Pace p. 61 § 18. Damnat Th. Mag. p. 401 ἐχθιστος, οὐκ ἐχθρότατος.—ἐπαίρειν τούτους libri. τούτοις ex conj. REISK. BEKK. [et st.] ED. TURIC. DIND. VOEM. Defendi nequit vulg. nam τούτους ad Aeschinē et collegas h. l. aperte non spectat: nec potest ad τοὺς προεστηκότας referri: ita enim αὐτοὺς poni oportuit.

§ 342. φησὶ δὲ γε κ.τ.λ.] “And again the oracle bids you so to act that your enemies may not rejoice therein.” See on § 102.—Διώνη] See *Ann. Crit.*—ἔξωθεν οἱ...] “Without are foes, within traitors (*liter.* those who design against you, those who are their coadjutors). It is the duty then (is it not?) of foes to give, and of traitors to receive

(bribes) and rescue from courts of justice such as have received them.” Notice the *asyndeton*, which adds to the oratory.

§ 343. τὸν προεστηκότα] Still referring to Eubulus. Comp. Mid. p. 581 § 207 δύνασαι μὲν καὶ πολιτεύει.—τῷ παρὰ τῶν] See § 146.—τούτοις] “By these means, by such means as these.” See § 337.

βούλησθε, ἀχρεῖα ποιῆσαι τήμερον, ἐὰν τῶν μὲν μὴ
 ἐθέλητε ἀκούειν τῶν τοῖς τοιούτοις συνηγορούν-
 των, ἀλλ' ἐπιδείξητε ἀκύρους ὄντας ὑμῶν (νῦν γάρ
 φασιν εἶναι κύριοι), τὸν δὲ πεπρακόθ' ἑαυτὸν κολά-
 45 σητε, καὶ τοῦθ' ἅπαντες ἴδωσιν. παντὶ μὲν γὰρ εἰ- 302
 κότεως ἂν ὀργισθείητε, ὦ | ἄνδρες Ἀθηναῖοι, τοιαῦτα 438
 πεποιηκότι καὶ προδεδωκότι συμμάχους καὶ φίλους
 καὶ καιροῦς, μεθ' ὧν ἢ καλῶς ἢ κακῶς ἐκάστοις ἔχει
 τὰ πάντα, οὐ μὴν οὐδενὶ μᾶλλον οὐδὲ δικαιότερον
 ἢ τούτῳ. ὅς γὰρ ἑαυτὸν τάξας τῶν ἀπιστούντων εἶναι
 Φιλίππῳ, καὶ μόνος καὶ πρῶτος ἰδὼν ὅτι κοινὸς ἐχθρὸς
 ἐκεῖνός ἐστιν ἀπάντων τῶν Ἑλλήνων, ἠῦτομόλησε καὶ
 προὔδωκε καὶ γέγονεν ἐξαίφνης ὑπὲρ Φιλίππου, πῶς
 46 οὐ πολλάκις οὗτος ἀξίός ἐστ' ἀπολωλέναι; ἀλλὰ μὴν 303
 ὅτι ταῦθ' οὕτως ἔχει, αὐτὸς οὐχ οἶός τε ἀντειπεῖν
 ἔσται. τίς γὰρ ἐσθ' ὁ τὸν Ἰσχανδρον προσάγων ὑμῖν

§ 344. ἂν τῶν μὲν S. DIND. VOEM. BEKK. st. θέλητε de suo VOEM. Μοχ τῶν ante τοῖς τοιούτοις om. Editores sed hab. F. k. r. s. A¹. A² (ut videtur) et rec. S. et omnes Lutetiani. Credo alterum articulum librarios omissuros fuisse potius quam addituros. Cf. de Coron. p. 260 § 102 τοὺς μὲν τὰ δίκαια ποιεῖν ἠνάγκασα τοὺς πλουσίους, τοὺς δὲ πένητας κ.τ.λ. Hodie reposui.

§ 345. καὶ καιροῦς deleta vult DOBR.—οὐδὲ (post μᾶλλον) om. F. Q. t. v. B. Nempe ut μᾶλλον δικαιότερον jungantur. Vid. Matth. § 458. Sed vulg. praestat.

§ 346. Ἰσχανδρον S. Y. O. Μοχ Ἀγραύλου k. r. s. A¹. vulg. ante BEKK. "V. Anecd. Bekker. p. 326, 21 [Ἀγραυλος], 329,

§ 344. νῦν γὰρ φασιν εἶναι κύριοι] Demosthenes, Mid. p. 581, 582 § 209 foll., paints in strong colours the disadvantage to the body of the citizens, if these rich and foremost men should be permitted to become κύριοι τῆς πολιτείας.

438. § 345. μεθ' ὧν.....ἔχει] "On which it turns, with which it results, and without which it cannot be." Eubulid. p. 1299 § 1 τὴν αἰσχύνην μεθ' ἧς ὑπάρχει

τοῖς ἀλίσκομένοις ἀπολωλέναι.— ὅς γὰρ ἑαυτὸν τάξας κ.τ.λ.] Comp. § 9 foll.

§ 346. Ἰσχανδρον] I have on § 10 translated Ἰσχ. τὸν Νεοπτολέμου, "Ischander son of Neoptolemos." I am not yet persuaded that the translation, "Ischander of the company of Neoptolemus," is correct, nor that δευτεραγωνιστὴν is to be joined with τὸν Νεοπτολέμου. At the same time if Ischander

τὸ κατ' ἀρχάς, ὃν παρὰ τῶν ἐν Ἀρκαδίᾳ φίλων τῇ πόλει δευρ' ἦκειν ἔφη; τίς ὁ συσκευάζεσθαι τὴν Ἑλλάδα καὶ Πελοπόννησον Φίλιππον βοῶν, ὑμᾶς δὲ καθεύδειν; τίς ὁ τοὺς μακροὺς καὶ καλοὺς λόγους ἐκείνους δημηγορῶν, καὶ τὸ Μιλτιάδου καὶ Θεμιστοκλέους ψήφισμα ἀναγιγνώσκων καὶ τὸν ἐν τῷ τῆς Ἀγλαύρου τῶν

24 [Ἀγλαυρος],” SCHAEF. Ἀγραυλισμῶν editur in Eur. Ion. 23. —ἐν τῷ τῆς A. Vid. Lob. ad Phryn. p. 100.

were the son of Neoptolemus, the latter must have been beyond the prime of life when he performed at the games during which Philip was assassinated. Thirlw. (v. p. 425, 8vo ed.) after quoting (from the *bios Aischίνου*) Δημοχάρης δὲ ὁ ἀδελφιδοῦς Δημοσθένους, εἰ ἄρα πιστευτέον αὐτῷ λέγοντι περὶ Αἰσχίνου, φησὶν Ἰσχάνδρον τοῦ τραγωδοποιοῦ τριταγωνιστὴν γενέσθαι τὸν Αἰσχίνην, and discussing the difficulty of the passage, concludes; “I should rather say that *δευτεραγωνιστὴν* is referred to both Aeschines and to Neoptolemus, though in different senses.” — φίλων τῇ πόλει] “The party attached to our country.” — συσκευάζεσθαι] See § 61. — καθεύδειν] “That you were *asleep*.” So the word is literally to be rendered: comp. § 348 καὶ ἐγείρεται ἢ τῶν Ἀθηναίων πόλις (*is opening her eyes, is waking from her slumber*). — τὸ Μιλτιάδου καὶ Θεμιστοκλέους] ULPIAN: ἐπιόντων τῶν Μήδων, ἐξαρχῆς καὶ ὁ Μιλτιάδης δραμεῖν εὐθὺς ἐπὶ τὸν Μαραθῶνα ἐψηφίσατο καὶ μὴ ἀναμένειν ἕως συλλεγῶσιν οἱ συμμαχήσοντες· διὸ καὶ νενίκηκε μόνος. ὁ δὲ Θεμιστοκλῆς κατὰ γῆν ἄπορα βλέπων τὰ πράγματα, συνεβούλευσε μὲν ἀφεῖναι τὴν πόλιν, εἰς Σαλαμίνα δὲ μετοικισθῆναι. Aristot. III.

Rhet. 10, 7 παρακαλῶν ποτὲ τοὺς Ἀθηναίους εἰς Εὐβοίαν ἐπισιτισαμένους ἔφη δεῖν ἐξίεναί τὸ Μιλτιάδου ψήφισμα. — τὸν ... ὄρκον] Lysurg. c. Leocrat. § 76 p. 157 St. = 189 R. ὑμῖν γὰρ ἔστιν ὄρκος, ὃν ὀμνύουσι πάντες οἱ πολῖται, ἐπειδὴν εἰς τὸ ληξιαρχικὸν γραμματεῖον ἐγγραφῶσι καὶ ἔφηβοι γένωνται, μήτε τὰ ἱερὰ ὄπλα καταισχνεῖν μήτε τὴν τάξιν λείψειν, ἀμνεῖν δὲ τῇ πατρίδι καὶ ἀμείνω παραδώσειν. The oath is found in Pollux VII. 105, 106, Stobae. Floril. XLIII. 48. See Fynes-Clinton, *F. H.* Vol. II. p. 352. “As the military oath was taken in the sanctuary of Agraulus, so the occasion was, it may be presumed, no other than the festival of the Agraulia, which honoured the memory of the daughter of Cecrops. By a comparison of this festival with the Cyprian Agraulia, Corsini has shewn that it was most probably celebrated in Boedromion.” Thirlw. *Phil. Mus.* Vol. II. p. 403, who in a note says: “Boeckh adds ‘*ephebos sese patriae devovisse, quemadmodum sese Agraulus olim devoverat.*’ I have not been able to find the legend here alluded to, which is certainly not the common one. Was the author thinking of the daughter of Erectheus?” The legend is given in ULPIAN, who

- 347 ἐφήβων ὄρκον; οὐχ οὗτος; τίς ὁ πείσας ὑμᾶς μόνον 304
 οὐκ ἐπὶ τὴν ἐρυθρὰν θάλατταν πρεσβείας πέμπειν, ὡς
 ἐπιβουλευομένης μὲν ὑπὸ Φιλίππου τῆς Ἑλλάδος, ὑμῖν
 δὲ προσῆκον προορᾶν ταῦτα καὶ μὴ προῖεσθαι τὰ τῶν
 Ἑλλήνων; οὐχ ὁ μὲν γράφων τὸ ψήφισμα Εὐβουλος
 ἦν, ὁ δὲ πρεσβεύων εἰς Πελοπόννησον Αἰσχίνης οὐτοσί;
 ἐλθὼν δ' ἐκέισε ἅττα μὲν ποτε διελέχθη καὶ ἐδημηγό-
 ρησεν, αὐτὸς ἂν εἰδείη, ἂ δ' ἀπήγγειλε πρὸς ὑμᾶς, ὑμεῖς
 348 οἶδ' ὅτι μέμνησθε πάντες. βάρβαρόν τε γὰρ πολλακίς 305
 καὶ ἀλάστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει, καὶ
 τοὺς Ἀρκάδας ὑμῖν ἀπήγγελλεν ὡς ἔχαιρον, εἰ | προσέ- 439
 χει τοῖς πράγμασιν ἤδη καὶ ἐγείρεται ἢ τῶν Ἀθηναίων

§ 347. πρεσβείαν k. s. A¹.—προσῆκεν F. B. προσῆκεν S. et pr. t. “Defendi possit, ut ὡς...προσῆκεν constructione variata dictum sit.” VOEM. Ego προσῆκει aut προσῆκου requirem.

§ 348. ἀπήγγελλεν O. r. t. v. ἀπήγγειλεν vulg. ante BEKK. Frequens confusio in hoc vocab. inter ελ, ελλ, ειλ, ειλλ. Cf.

has probably confounded the two: “Αγραυλος καὶ Ἐρση, καὶ Πάνδροσος, θυγατέρες Κέκροπος, ὡς φησιν ὁ Φιλόχορος [see Eurip. Ion 265—274, Apollodor. ii. 14. 6, Pausan. i. 18. 2]. λέγουσι δὲ ὅτι πολέμου συμβάντος παρ' Ἀθηναίοις ὅτε Εὐμολπος ἐστράτευσε κατὰ Ἐρεχθέως, καὶ μηκνυομένου τούτου, ἔχρησεν ὁ Ἀπόλλων ἀπαλλαγῆσεσθαι, εἴαν τις ἀνέλῃ ἐαυτὸν ὑπὲρ τῆς πόλεως. ἢ τοίνυν Ἀγραυλος ἔκουσα αὐτὴν ἐξέδωκεν εἰς θάνατον. ἐρρίψε γὰρ ἐαυτὴν ἐκ τοῦ τείχους [Eur. Ion 277, 278, Apollod. ii. 15. 4]. εἶτα ἀπαλλαγέντες τοῦ πολέμου, ἰερὸν ὑπὲρ τούτου ἐστήσαντο αὐτῇ περὶ τὰ προπύλαια τῆς πόλεως, καὶ ἐκέισε ὦμνον [observe the construction met with in Classical Greek] οἱ ἔφηβοι μέλλοντες ἐξίεναι εἰς πόλεμον. Herodotus gives the site of the building VIII. 53 ἐμπροσθε ὧν πρὸ τῆς ἀκροπόλιος,

ἔπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλαττε, οὐτ' ἂν ἠλλοίσε μήκοτέ τις κατὰ ταῦτα ἀναβαίη ἀνθρώπων, ταῦτη ἀνέβησάντινες (i. e. the invading Persians) κατὰ τὸ ἱερὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίτοι περ ἀποκρήμου ἐόντος τοῦ χώρου. Pausan. i. 18. 2.

§ 347. τὴν ἐρυθρὰν θάλατταν] “Mare Rubrum,” “the Indian Ocean,” including the Sinus Arabicus (Red Sea) and Sinus Persicus. Plin. Hist. Nat. vi. 23 (28) § 107. See Baehr on Herod. i. 1.—The embassy of Aeschines is spoken of above § 10.

§ 348. “Contemptuously calling Philip a blood-stained barbarian” (as Thirlw. v. 328 so well renders the words).—For ἀποκαλῶν see § 274. Comp. § 351. That Philip was not a barbarian, or in other words was a Ἕλλην, is clear from

πόλις· ὁ δὲ πάντων μάλιστ' ἀγανακτῆσαι ἔφη· συν-
 τυχεῖν γὰρ ἀπιῶν Ἀτρεστίδα παρὰ Φιλίππου πορευ-
 ομένῳ, καὶ μετ' αὐτοῦ γυναῖα καὶ παιδάρια ὡς τριά-
 κοντα βαδίζειν, αὐτὸς δὲ θαυμάσας ἐρέσθαι τινὰ τῶν 349
 ὁδοιπόρων τίς ἄνθρωπός ἐστι καὶ τίς ὄχλος ὁ μετ'
 306 αὐτοῦ, ἐπειδὴ δὲ ἀκούσαι ὅτι Ἀτρεστίδας παρὰ Φιλίπ-
 που τῶν Ὀλυθίων αἰχμάλωτα δωρεὰν ταύτ' ἔχων
 ἀπέρχεται, δεινὸν αὐτῷ τι δόξαι καὶ δακρῦσαι καὶ
 ὑδύρασθαι τὴν Ἑλλάδα, ὡς κακῶς διάκειται, εἰ τοιαῦτα
 πάθη περιορᾶ γιγνόμενα. καὶ συνεβούλευεν ὑμῖν πέμ-
 πειν τινὰς εἰς Ἀρκαδίαν οἵτινες κατηγορήσουσι τῶν τὰ

§ 12 (ἀπαγγελόντων s.) § 21 (ἀπαγγελεῖν r.) § 22, § 41, § 42 (ἀπήγ-
 γαλλεν k. s.) § 60, § 65 (ἐπηγγείλλετο s.) § 66, § 67, § 70 (ἀπήγγειλλε
 O.) § 83, § 126, § 166, § 220, § 226, § 231, inf. § 372.—Infr.
 μετατοῦ pr. S. [antiq. add. v]. μετὰ τούτου k. s. A¹.

§ 349. ἄνθρωπος (sic) S. ὁ ὄχλος vulg. ante REISK. “Malim
 restitutum” SCHAEF. Sed neque est necessarius articulus, et e
 Bekkerianis habet solus r.—ἀκούσαι vulgo. Acc. carent S. A¹.
 ἀκούσαι F. Y. Q. O. k. r. s. t. v. Infinitivus longe praestat. Vid.
 supr. § 216. Restituit etiam Dobr. ad cujus not. Editor: “Vid.
 ipsum ad Plut. 1112” (Aristophanic. p. 141).—ἡ τοιαῦτα
 F. S. Y. Q. O. t. v. B. ED. TURIC. DIND. VOEM. BEKK. st. Ita
 vulg. ante REISK. Sane non displicet; ὅς enim perinde atque
 ὅς γε s. ὅστις idem valet aliquoties quod *quippe qui*. Sed et infr.
 § 353 ἐδάκρυσεν.....εἰ.....ὑβρίζονται· qui locus plane geminus
 est, nec dubitantur est, sed ut χαλεπαίνω εἰ, θαυμάζειν εἰ, similia,
 sexcenties dicuntur.—κατηγορήσωσι t. Sic § 180 σπείσεται O.
 Sed neutrobi stare potest *conjunctivus*. Nam in Thueyd. vii. 25

Herodot. v. 22. Demosthenes constantly gives him this name: but he “every where speaks, not of the man, but of the king, the chief of the nation, and attributes its character to him with perfect justice in respect of his subject.” Thirlw. v. 322, who in his note adds: “If in the reign of Peter the Great the power of Russia had been known to threaten the liberty of Europe, would an English orator have been guilty of falsehood or exaggeration who should have

spoken of the czar as the Muscovite, the barbarian?” The illustration is very apt, since the Czars of Russia trace descent from Ruric, a Scandinavian chief, and are therefore from remote times of “Teutonic blood.” See Gibbon, Chap. LV.

439. § 348. Ἀτρεστίδα] “A-trestidas Mantineus. Theophilus Athenaci x. 417 A.” Dobr.

§ 349. ἐπειδὴ δὲ ἀκούσαι] See *Ann. Crit.*—αἰχμάλωτα] See § 152.—ἐπιστροφὴν ... ποιήση-

Φιλίππου πραπτόντων ἀκούειν γὰρ ἔφη τῶν φίλων,
 ὡς ἐὰν ἐπιστροφὴν ἢ πόλις ποιήσεται καὶ πρέσβεις
 50 πέμψῃ, δίκην ἐκεῖνοι δώσουσιν. ταῦτα μὲν τοίνυν 307
 τότε καὶ μάλα, ὧ ἄνδρες Ἀθηναῖοι, καλὰ καὶ τῆς πό-
 λεως ἄξια ἐδημηγόρει. ἐπειδὴ δὲ ἀφίκετο εἰς Μακε-
 δονίαν καὶ τὸν ἐχθρὸν εἶδε τὸν αὐτοῦ καὶ τῶν Ἑλλήνων,
 τὸν Φίλιππον, ἄρα γε ὅμοια ἢ παραπλήσια τούτοις;
 πολλοῦ γε καὶ δεῖ, ἀλλὰ μῆτε τῶν προγόνων μεμνήσθαι
 351 μῆτε τρόπαια λέγειν μῆτε βοηθεῖν μηδενί, τῶν τε κε-
 λευόντων μετὰ τῶν Ἑλλήνων περὶ τῆς πρὸς Φίλιππον
 εἰρήνης βουλευέσθαι θαυμάζειν, εἰ περὶ τῶν ὑμετέρων
 ἰδίων ἄλλον τινα δεῖ πεισθῆναι· εἶναί τε τὸν Φίλιππον 308

οἷπερ.....φράσουσιν.....ἐποτρυνούσι reponi jubet DOBR. Adv. i. 121. Sed, cum *oītwes* vel *oī desideretur*, ὅπως (quod unus et alter codex praebet) rectius opinor recepit Herm. Opuse. T. iv. p. 130.—τῶν ὑπὲρ Φιλ. κ. γ. σ. εἴῃ. A¹. A². Utrumque probum. Infr. § 335 τοὺς ὑπὲρ Φ. πράττοντας.

§ 350. Ἴδε A¹. δ in rasura S. "Videtur λ fuisse, i. e. εἶλε"

Dind. Μοχ αὐτοῦ S.—πολλοῦ δεῖ O. Μοχ λέγει S. βοηθεῖ S. v a m. antiq. scripto.

§ 351. τῶν τελευτόντων (sic) A². "Videtur (ait Reisk.) dare voluisse τῶν τε λεγόντων." Potius, opinor, κε post τε excidit. Μοχ κοινῇ additum vult MARKE. "ut 441, 11 et alibi." Sed quid

ται] i. e. ἐπιστραφῆ (which word occurs Auct. iv. Philipp. p. 133 § 9, Aristocr. p. 665 § 136). See note on § 103. So [Philip.] Epist. p. 158 § 1 οὐδεμίαν ἐποιείσθε ἐπιστροφὴν. The word might be rendered in this passage "reaction" (i. e. ἐπιστρ. ποιείσθαι = ἐπιστρέφειν), as Thucyd. iii. 71, but προσέχει τοῖς πράγμασιν ἤδη proves the other translation.

§ 350. καὶ μάλα] See note on § 30. "Adverte καὶ μάλα (vel maxime) ab adjectivo suo se-junctum" SCHAEF. The ear may possibly have caused this separation: and such an expres-sion as ὧ ἄνδρες Ἀθηναῖοι might

separate nearly any words.—
 "ὅμοια ἢ παραπλήσια de Fals. Leg. 361, 7 [§ 70], 439, 20. ὁμοίως καὶ παραπλησίως Olynth. 36, 1" [§ 27, ubi 2 Codd. ἦ]. Pors. Adv. p. 60.—μῆτε τῶν προγόνων κ.τ.λ.] See on § 17.

§ 351. θαυμάζειν, εἰ κ.τ.λ.] "He was surprised, that it is necessary for any foreigner (so ἄλλος ἀνθρώπων § 308) to be reasoned with respecting your own individual interests."—
 ἐλληνικώτατον] "A most genu-ine Greek, of the true and purest blood." ULPIAN: καθαρώτατον, εἰλικρινέστατον, δεινιώτατον λέγειν. "Aeschin. 33, 33 [226 R. § 43], 34, 42 [231 R. § 51]." DOBR.

αὐτόν, Ἡράκλεις, ἑλληνικώτατον ἀνθρώπων, δεινότατον
λέγειν, φιλαθηναϊότατον· οὕτω δὲ ἀτόπους τινὰς ἐν τῇ
πόλει καὶ δυσχερεῖς ἀνθρώπους εἶναι, ὥστε οὐκ αἰσχύ-
440 νεσθαι λοιδορουμένους αὐτῷ καὶ | βάρβαρον αὐτὸν
ἀποκαλοῦντας. ἔστιν οὖν ὅπως ταῦτ' ἂν, ἐκεῖνα 352
προειρηκώς, ὁ αὐτὸς ἀνὴρ μὴ διαφθαρεῖς ἐτόλμησεν
309 εἰπεῖν; τί δέ; ἔστιν ὅστις ἂν τὸν Ἀτρεστίδαν τότε
μισήσας διὰ τοὺς τῶν Ὀλυνθίων παῖδας καὶ γυναῖα
ταῦτὰ Φιλοκράτει νῦν πράττειν ὑπέμεινεν, ὃς γυναῖκας
ἐλευθέρας τῶν Ὀλυνθίων ἤγαγε δεῦρο ἐφ' ὕβρει, καὶ
οὕτως ἐπὶ τῷ βδελυρῶς βεβιωκέναι γινώσκεται, ὥστε 353
μηδὲν ἐμὲ αἰσχρὸν εἰπεῖν νυνὶ περὶ αὐτοῦ δεῖν μηδὲ
δυσχερές, ἀλλὰ τοσοῦτον εἰπόντος μόνον, ὅτι Φιλο-
κράτης γυναῖκας ἤγαγε, πάντας ὑμᾶς εἰδέναι καὶ τοὺς
περιεστηκότας τὰ μετὰ ταῦτα, καὶ ἐλεεῖν εὖ οἶδ' ὅτι
τὰς ἀτυχεῖς καὶ ταλαιπώρους ἀνθρώπους, ἃς οὐκ ἠλέη-
σεν Αἰσχίνης, οὐδ' ἐδάκρυσεν ἐπὶ ταύταις τὴν Ἑλλάδα,
εἰ παρὰ τοῖς συμμαχοῖς ὑπὸ τῶν πρέσβειων ὑβρίζονται.
310 ἀλλ' ὑπὲρ αὐτοῦ κλαήσει τοῦ τὰ τοιαῦτα πεπρεσβεύ- 354

hoc est nisi cacoethes emendandi?—Pro φιλαθηναϊότατον, γρ. φιλονεϊκότ. ἄλλ. φιλελληνέστατον Ed. Lutet. Certe posterius vix locum habet post ἑλληνικώτατον.

§ 352. τί δ' ἔσθ' S. τί δέ; ἔσθ' DIND. BEKK. st. Mox τὰ γυναῖα k. r. s. A¹. et γρ. Q. vulg. ante BEKK. Mox Φ. συμπράττειν k. s. δ^m. A¹. νῦν aegre caremus propter praec. τότε.

§ 353. ἀπαντας k. s. A¹.—καὶ (post εἰδέναι) omissum malit SCHAEF. Sed ὑμᾶς ad τοὺς δικαστὰς pertinet.—τὰ (ante μετὰ ταῦτα) om. S. F. Y. Q. O. r. u. B. et pr. t. Sed recte vertit MARKL. consequentia.—ἐλπίδα k. s. A¹.

§ 354. κλαήσει S. κληήσει VOEM. κλαύσεται k. r. s. [κλαίσει

Cf. βαρβαρώτατος Arist. Av. 1573, Thucyd. viii. 98.—φιλαθηναϊότατον] It is possible that Demosthenes had in view Arist. Ach. 142 καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς κ.τ.λ.—ὥστε οὐκ αἰσχύνεσθαι] Comp. § 167, and see App. B.

440. § 352, ἐφ' ὕβρει] “To

gratify his lust.”—ἐπὶ τῷ βδ. βε. γινώσκεται] Elsewhere Demosthenes uses the *accusative*; iii. Aphob. p. 851 § 24 οὗτ' ἐπὶ τὰ χεῖρω γινωσκόμενοι.

§ 353, ὑμᾶς.....καὶ τοὺς περιεστηκότας] “Yourselves, and the by-standers,” who are frequently called *οἱ ἔξωθεν*.

κότος, καὶ τὰ παῖδια ἴσως παράξει καὶ ἀναβιβᾶται.
 ὑμεῖς δ' ἐνθυμείσθε, ὧ ἄνδρες δικασταί, πρὸς μὲν τὰ
 τούτου παῖδια, ὅτι πολλῶν συμμαχῶν ὑμετέρων καὶ
 φίλων παῖδες ἀλῶνται καὶ πτωχοὶ περιέρχονται δεινὰ
 πεπονθότες διὰ τοῦτον, οὓς ἐλεεῖν πολλῶ μᾶλλον ὑμῖν
 ἀξίον ἢ τοὺς τοῦ τοιαῦτα ἡδίκηκότος καὶ προδότου
 355 πατρός, καὶ ὅτι τοὺς ὑμετέρους παῖδας οὗτοι, καὶ τοῖς
 ἐγγόνοις προσγράψαντες εἰς τὴν εἰρήνην, καὶ τῶν
 ἐλπίδων ἀπεστερήκασιν, πρὸς δὲ τὰ αὐτοῦ τούτου δά-
 κρυα, ὅτι νῦν ἔχετε ἄνθρωπον, ὃς εἰς Ἀρκαδίαν ἐκέ-

a^m teste Lambino] ε^m. A¹. Sic Auct. Neaer. p. 1357 § 38 κλαύσοιτο.
 Sed alteram formam praefert Noster. κλαιήσει Mid. p. 546 § 99
 nulla Codd. discrepantia. Th. Magist. p. 536 Δημοσθένης ἐν τῷ
 περὶ παραπροσβείας· καὶ τὰ παῖδια κλαιήσεται. Memoriter fortasse.
 Potest etiam Midianum locum respexisse. Vid. Dobr. Adv. i. 541.
 — ἀναβιβάσεται voluit H. Wolf. Habet Marg. Lutet. Sed
 Schaefer. “Errasse Wolfium nunc vel tiro sciat. V. Moeris
 p. 124, quaeque ibi collegit Pierson.” — τοιαῦτα om. S. Ed.
 Turic. Bekk. st. τοιαῦτ' Voem. τοσοῦτα (sic et Bekk. et Dind.)
 Y. Q. O. t. u. v. B. Supr. τοῦ om. F. Y. O. t. u. v. B. Denique
 ἡδίκηκότας F. O. t. u. v. B. — ἢ τοὺς τοσαῦτα Dobr.

§ 355. καὶ ὅτι τοὺς ὑμετέρους om. et post παῖδας add. οὓς
 k. r. s. A¹. Mox τοῖς ἐγγόνοις omnes praeter u. qui ἐκείνοις praebet.
 Editores ἐγγόνοις. Vid. ad § 53. Mox τὴν εἰρήνην plerique omnes,

§ 354. παράξει] “Bring for-
 ward.” The more usual word
 is παραστήσεται. Mid. p. 546
 § 99. For the custom see
 Buttman’s note, and the most
 witty parody in Arist. Vesp.
 976 foll. Comp. also 568 foll.
 Aeschines had two sons and one
 daughter § 152 p. 48 St. =
 316 R. — ἀλῶνται καὶ πτωχοὶ
 περιέρχονται] A. Schaefer com-
 pares Soph. Oed. Col. 444 πτω-
 χὸς ἠλώμην ἐγώ, 1363 ἀλώμενος
 | ἄλλους ἐπαιτῶ τὸν καθ’ ἡμέραν
 βίον, Oed. Tyr. 1506 πτωχὰς
 ἀνάνδρους ἐγγενεῖς ἀλωμένας. —
 οὓς ἐλεεῖν..... ὑμῖν ἀξίον] “To
 bestow your pity on whom is
 far more worthy at your hands.”

The sentence might have been
 worded: οἱ ἐλέον..... ὑμῖν ἀξιοί,
 or οἱ... ἀξιοί ἐλεεῖν. For the con-
 struction of ἀξίος see Porson on
 Eur. Hec. 309, where Schaefer
 quotes a somewhat similar pas-
 sage from Orest. 1151 πάσαις
 γυναιξὶν ἀξία στυγεῖν ξφν. Comp.
 also Soph. Oed. Col. 1446 ἀνά-
 ξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν,
 where Brunck and Elmsley
 strangely misunderstood the
 dative. The sentence might
 have been worded ἀξίαι οὐδενί.

§ 355. ἄνθρωπον, ὃς] Precisely
 as we say “a man, who.” So
 § 356 κατ’ ἀνδρός, ὃς. See Plat.
 Phaed. 98 B, where consult Stall-
 baum’s note.

44^I λευεν ἐπὶ τοὺς ὑπὲρ Φιλίππου πράττοντας πέμπειν
 3^{II} τοὺς κατηγορήσοντας. ἡν τοίνυν ὑμᾶς οὐκ εἰς | Πελο- 356
 πόννησον δεῖ πρεσβείαν πέμπειν, οὐδ' ὁδὸν μακρὰν
 βαδίσαι, οὐδ' ἐφόδια ἀναλίσκειν, ἀλλ' ἄχρι τοῦ βήμα-
 τος ἐνταυθοῖ προσελθόντα ἕκαστον ὑμῶν τὴν ὁσίαν καὶ

ut in loco plane simili § 98. Utrobique post Ed. TURIC. DIND. eis addidi. τῇ εἰρήνῃ BEKK. τὴν εἰρήνην, sine eis, BEKK. st. VOEM. — ἐκέλευεν F. S. Y. Q. O. t. u. v. ἐκέλευσεν vulgo. κατηγορήσαντας k. r. A¹. Vid. ad § 91, § 127.

§ 356. ἐνταυθὶ S. Ed. TURIC. DIND. VOEM. BEKK. st. Vid. ad § 92. Lubet virorum doctorum sententias excutere. Elmsl. ad Ar. Acharn. 152 ἐνταυθοῖ formam Ionicam appellat, quod me perinde ac Schaeferum non intelligere fateor. Nisi forte voluit Homero soli hanc formam addicere. Il. XXI. 122, Od. XVIII. 104, xx. 262, Hymn. Apoll. 363, quos locos citavit jam Hermann. ad Arist. Num. 813. Sed quod ait “ἐνταυθὶ habet Rav. in Lys. 570 et fortasse alibi,” nusquam alibi, quod sciam, habet pro ἐνταυθοῖ. Bekkeriani Editio praebet ἐνταυθοῖ undecies: fortasse saepius, nam non vacabat rem diligentissime examinare. *Acharn. 152 (ubi Cod. Rav. ἐνταυθα). Lysistr. 568, 570 (Rav. ἐνταυθὶ). In ceteris locis nihil enotavit Bekk. *Nub. 804 (=814 Dind.), *833 (=843). *Vesp. 1442. *Thesm. 225. Lysistr. 4. Plut. 225, 608. *Ran. 273. Loci asterisco notati videntur sensum “hic” flagitare: itaque Herm. ad Nub. l. c. ἐνταυθὶ scribi jubet. Idem tamen ad Eur. Iph. T. 984 paullo cautior factus: “Significationis aliquod discrimen invenire mihi visus sum in iis quae ad Ar. Nub. dixiNec puto prorsus illam rationem falsam esse, sed usu, ut in πέδοι aliisque, factum esse ut ἐνταυθοῖ etiam sine motus significatione diceretur.” Notatu dignum est, in quatuor locis cum μένειν jungi, in Acharn. cum εἶπας, in Ran. cum ἦν. Quod ad μένειν attinet, vocabula motum significantia huic verbo conjuncta videntur a Graecitatis ingenio non prorsus abhorrere. Cf. Soph. Ajax. 80 ubi εἰς δόμους var. lect. Schol. et pauci libri. Arist. Lysistr. 526 ποῖ γὰρ καὶ χρῆν ἀναμείναι; Ran. 194 ποῖ δῆτ' ἀναμείνω; Cod. Ven. Nam quod ad εἶπας spectat εἰς s. πρὸς δχλον λέγειν non displicet; neque in τί δ' ἐστι τάνταυθοῖ alia ratio est

441. § 356. ἄχρι τοῦ βήματος] “Coming up hither as far as the platform.” Are we to infer from this that the ψῆφοι were given there? Anecd. Bekk. 219, 28 βῆμα: πλείονα σημαίνει κοινότερον. ἔστι δὲ οὕτω πως καὶ τὸ λογάειον [pulpitum in the Theatre], ὥσπερ καὶ τὸ ἐν τῇ ἐκκλησίᾳ καὶ τὸ ἐν δικαστηρίοις. The βῆμα in the δικαστήριον is mentioned

by Arist. Ecclesiaz. 677, where Schol. Rav. ὁ λίθος ἐν τῷ δικαστηρίῳ. Arist. Acharn. 683 τονθορύζοντες δὲ γῆρα τῷ λίθῳ προσέταμεν. [“βῆμα, the bar in a court of justice. Lys. Theomnest. p. 117, 28 et 118, 2.” Dobr. Adv. i. p. 533.]—τὴν ὁσίαν.....ψῆφον] Cp. Mid. extr. τὴν ὁσίαν καὶ δικαίαν θέμενοι ψῆφον (where some MSS. add

τὴν δικαίαν ψῆφον ὑπὲρ τῆς πατρίδος θέσθαι κατ' ἀνδρὸς ὅς, ᾧ γῆ καὶ θεοί, ἐκεῖνα ἂ διεξήλθον ἐν ἀρχῇ δεδημηγορηκῶς, τὸν Μαραθῶνα, τὴν Σαλαμίνα, τὰς μάχας, τὰ τρόπαια, ἐξαίφνης ὡς ἐπέβη Μακεδονίας, πάντα τὰναντία τούτοις ἔλεγε, μὴ προγόνων μεμνήσθαι, μὴ τρόπαια λέγειν, μὴ βοηθεῖν μηδενί, μὴ κοινῇ μετὰ τῶν Ἑλλήνων βουλευέσθαι, μόνον οὐ καθελεῖν τὰ τεί-
 357 χη. καίτοι τούτων αἰσχίους λόγοι οὐδένες πώποτ' ἐν 312
 τῷ παντὶ χρόνῳ γεγόνασι παρ' ἡμῖν. τίς γάρ ἐστιν Ἑλλήνων ἢ βαρβάρων οὕτω σκαιὸς καὶ ἀνήκοος καὶ

quam in τὰ δεῦρο, quod alibi dicitur. Apud Platonem semper *motum* significat ἐνταυθοί, praeter Phileb. 15 A, et vii. Legg. 822 C (nisi utrobique ἐνταῦθα reponendum), nam alios locos quos collegit Ast. Lexic. si vere dispicias significationem *motus* prae se ferre facile intelligas. Itaque credo in Eur. Iph. T. 984 (= 1010 Dind.) retinendum ἐνταυθοί, et vere tradidisse Eustath. ad Odys. xviii. 104 p. 1839, 60 σημειοῦνται δὲ οἱ παλαιοί, ὡς τὸ μὲν ἐνταυθοί τὴν ἐν τόπῳ [Leg. εἰς τόπον, uti suadet totius loci ratio quem citat Dind. Praef. Poet. Scen. p. xxx.] σημασίαν δηλοῖ, τὸ δὲ ἐνταῦθα καὶ τὴν ἐν τόπῳ καὶ τὴν εἰς τόπον. Quamquam aliter praecipit Ioann. Alex. p. 36, 2 ἐνταῦθοι τὴν αὐτὴν ἔχει σημασίαν τῷ ἐνταῦθα τῷ πρωτοτύπῳ quem itidem adduxit Dindorf. Sed breviter et obscure dixit Grammaticus: et videtur idem οὐδαμοί posse *quietem* significare dixisse: itaque corruptelae aliquid subesse puto.—τὴν (ante δικαίαν) eximi jubet Cobet. Var. Lect. p. 118. Vid. ad § 99. ταύτην ψῆφον F. Q. O. r. t. u. v. vulg. ante REISK.—ἔλεγε om. S. in γρ. habent F. Q. om. ED. TURIC. DIND. VOEM. BEKK. st. “Vide ne verbum debeat interpretanti.” SCHAEF. Non puto.—βούλεσθαι S.

§ 357. οὕτως καιρὸς s. u. σκαιὸς ἢ ἀνήκοος vulg. ante REISK. Probat SCHAEFER. Dedit VOEM. Sed nullus e Bekkerianis habet

τὴν before δικαίαν, as some omit it here).—ἐξαίφνης ὡς...] “As soon as he had trodden on Macedonian ground.” Dobr. compares Aeschin. § 152 p. 48 St. = 317 R. οὐ γὰρ ἡ Μακεδονία κακοὺς ἢ χρηστοὺς ποιεῖ, ἀλλ' ἡ φύσις' οὐδ' ἐσμέν ἕτεροί τινες ἦκοντες ἀπὸ τῆς πρεσβείας, ἀλλ' οἷος ἐξεπέψατε,—and § 23, 31 = 209 Ἀθήνησι μὲν ἡμεν ἄξιοι τῆς ἡμετέρας πίστεως ἐλθόντες δ' εἰς Μακεδονίαν ἐξαίφνης ἐγενό-

μεθα προδόται. Aeschines had also probably this charge in his view in the concluding sentence of that very *histrionic* piece of oratory, de Coron. § 78 p. 65 St. = 470 R. οὐδ' ὅστις ἐστὶν οἴκοι φαῦλος, οὐδέποτ' ἦν ἐν Μακεδονίᾳ κατὰ τὴν πρεσβείαν καλὸς κάγαθος' οὐ γὰρ τὸν τρόπον ἀλλὰ καὶ τὸν τόπον μόνον μετήλλαξεν.

§ 357. ἀνήκοος] “Unacquainted with traditional lore,” i. e., as we should say, so *unac-*

σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν, ὅστις, εἴ τις ἔροιτο, “εἰπέ μοι, τῆς νῦν οὔσης Ἑλλάδος ταυτησὶ καὶ οἰκουμένης ἔσθ’ ὅ τι ταύτην ἂν τὴν προσηγορίαν εἶχεν ἢ ᾠκέϊθ’ ὑπὸ τῶν νῦν ἐχόντων Ἑλλήνων, εἰ μὴ τὰς 358 ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι παρέσχοντο οἱ ἡμέτεροι πρόγονοι;”—οὐδ’ ἂν εἰς εὐ οἶδ’ ὅτι φήσειεν, ἀλλὰ πάντα ταῦθ’ ὑπὸ τῶν βαρβάρων 313 ἂν ἐάλωκένας. εἶθ’ οὐς μηδὲ τῶν ἐχθρῶν μηδεὶς ἂν τούτων τῶν ἐγκωμίων καὶ τῶν ἐπαίνων ἀποστερήσειε, τούτων Αἰσχίνης ὑμᾶς οὐκ ἔα μεμνήσθαι, τοὺς ἐξ ἐκείνων, ἴν’ αὐτὸς ἀργύριον λάβῃ; καὶ μὴν τῶν μὲν ἄλλων 359 ἀγαθῶν οὐ μέτεστι τοῖς τεθνεῶσιν, οἱ δ’ ἐπὶ τοῖς καλῶς πραχθεῖσιν ἔπαινοι τῶν οὔτω τετελευτηκότων ἴδιον κτῆμά εἰσιν· οὐδὲ γὰρ ὁ φθόνος αὐτοῖς ἔτι τηλικαῦτ’

ἦ: καὶ om. S. qui ab alia manu [“eadem ut nobis quidem videtur” Voem.] ἢ habet. Μοχ ἢ σφόδρα vulg. ante BEKK. Habent F. S. k. v. A¹. VOEM. BEKK. st.

§ 358. ἐν Μαραθῶνι t. Ed. Lutet. Sed “ante Μαραθῶνι et Σαλαμῖνι solet ἐν omitti” recte ait REISK. [Vid. Cobet. Var. Lect. p. 69, p. 201, Nov. Lect. p. 96.] Idem tamen perperam ol (post παρέσχοντο) cum A¹. A². B omisit. Μοχ ὑμέτεροι omnes Bekkeriani praeter k. r.—ἠλωκένας ut solet VOEM.—ὑμᾶς (post Αἰσχίνης) om. k. s. A¹. A².

§ 359. αὐτὸς O. Inter ἀποστερεῖσθαι et στερίσκεσθαι subtilem neque tamen veram distinctionem odoratur ULPIAN.: στερίσκειται τις ὧν ἔχει· ἀποστερεῖται δὲ τὰ ἀλλότρια. Nimirum homo justo

quainted with history. Plat. Phaedr. 259 B ἀνήκοος γὰρ ὡς ἕοικα τυγχάνω ὧν, 261 B τῶν δὲ Παλαμήδους ἀνήκοος γέγονας; Reiske ought not to have considered this word as a synonym of σκαίος (ἀπαιδευτος, or ἀμαθής, is so used, but not ἀνήκοος).

§ 358. “Had not the heroes at Marathon and Salamis, even our forefathers, displayed those well-known feats of valour on their behalf.” οἱ ἡμέτεροι πρόγονοι added with great emphasis to remind the audience that the

Athenians had fought at Marathon single-handed, at Salamis had done two-thirds of the work. See the boast of the Athenian ambassador, Thuc. i. 73, 74.—ἂν ἐάλωκένας] It is perhaps hardly necessary to repeat SCHAEFER’s note: “*futurem fuisse ut caperentur. Est infinitivus plusquam perfecti.*” οὐδ’ εἰς is a repetition of τίς ἐστιν ὅστις above.

§ 359. οὐδὲ γὰρ ὁ φθόνος...] Comp. de Coron. p. 330 § 315, and Thucyd. ii. 45 φθόνος γὰρ

| ἐναντιοῦνται. ὦν ἀποστερῶν ἐκείνους οὗτος αὐτὸς ἂν 442
 τῆς ἐπιτιμίας δικαίως νῦν στερηθεῖη, καὶ ταύτην ὑπὲρ
 360 τῶν προγόνων ὑμεῖς δίκην λάβοιτε παρ' αὐτοῦ. τοιού-
 τοις μέντοι λόγοις, ᾧ κακὴ κεφαλὴ, σὺ τὰ τῶν προγόν-
 ων ἔργα συλήσας καὶ διασύρας τῷ λόγῳ πάντα τὰ
 πράγματ' ἀπώλεσας. εἶτα γεωργεῖς ἐκ τούτων καὶ 314
 σεμνὸς γέγονας. καὶ γὰρ αὖ τοῦτο· πρὸ μὲν τοῦ πάντα
 κακὰ εἰργάσθαι τὴν πόλιν ὠμολόγει γεγραμματουκέναι
 καὶ χάριν ὑμῖν ἔχειν τοῦ χειροτονηθῆναι, καὶ μέτριον
 361 παρείχεν ἑαυτὸν· ἐπειδὴ δὲ μυρία εἰργασται κακὰ, τὰς
 ὀφρῦς ἀνέσπακε, καὶ “ὁ γεγραμματουκῶς Αἰσχίνης”
 εἶπη τις, ἐχθρὸς εὐθέως, καὶ κακῶς φησὶν ἀκηκοέναι,

sagacior oblitus fuerat ἀποστερεῖν χρέα s. παρακαταθήκην con-
 stanter dici. Thueyd. II. 44 καὶ λύπη οὐχ ὦν ἂν τις μὴ πειρασάμενος
 ἀγαθῶν στερίσκηται· ubi ad Grammatici normam ἀποστερηῆται
 scribi oportuit.

§ 360. Pro λόγοις, ἔργοις MARKL. τῷ λόγῳ infr. omissum
 vult TAYLOR. “Uterque fallitur: ut enim τοιοῦτοις λόγοις et τὰ τῶν
 προγόνων ἔργα, ita τῷ λόγῳ et πάντα τὰ πράγματα inter se oppo-
 nuntur.” SCHAEF. — Post καὶ γάρ, αὖ om. S. Y. k. s. A¹. ED.
 TURIC. DIND. VOEM. BEKK. st. Sed in Mid. p. 568 § 167 ex
 optimis Codd. eadem verba ediderunt omnes, et αὖ, si quid video,
 aegre abesse potest. — πρὸς μὲν τοῦ S. — εἶχεν (pro ἔχειν) frustra
 voluit DOBR.

§ 361, εἶποι vulg. ante BEKK. eujus e Codd. habent nonnisi

τοῖς ζῶσι πρὸς τὸ ἀντίπαλον· τὸ
 δὲ μὴ ἐμποδῶν ἀνανταγωνίστω
 εὐνοία τετίμηται.

442. § 359. τῆς ἐπιτιμίας] “His
 civic rights, his franchise”)(
 ἀτιμίας. — ταύτην δίκην] “This
 as a compensation.” So ταύτην
 φῆμην παρέδοσαν Plat. Phileb.
 16 C “They handed this down
 as a tradition.” In Thueyd. VI.
 54 τύραννοι οὗτοι is to be ren-
 dered “these for tyrants” (a
 sop to the Athenian hydra-
 headed Cerberus). So ἐπίγραμμα
 ἔχον τόδε.

§ 360. συλήσας καὶ διασύρας]
 Another instance of the explan-
 atory (or corrective) use of καί.
 See § 102. SCHAEF, “συλήσας

cum idem sit quod ἀποστερήσας
 τῶν ἐπαίνων, interpretandi ergo
 additum est διασύρας.” διασύρειν
 (traducere, to slur over) is a
 favourite word of Demosthenes,
 e.g. de Coron. p. 234 § 27. It
 is generally understood (as
 διαφέρειν, differre) “to tear in
 pieces:” but I think the trans-
 lation I have given suits all
 passages in which the word
 occurs, and is analogous to the
 use of ἐπισύρειν Leptin. p. 496
 § 131 (to glance over, to hurry
 over). See F. A. Wolf. For
 the next words, consult note on
 § 109.

§ 361. μυρία εἰργασται κακὰ]
 See on § 389. — ἄχρι τῶν σφυ-

καὶ διὰ τῆς ἀγορᾶς πορεύεται θοιμάτιον καθεὶς ἄχρι τῶν σφυρῶν, ἴσα βαίνων Πυθοκλεῖ, τὰς γνάθους φυσῶν, τῶν Φιλίππου ξένων καὶ φίλων εἰς οὗτος ὑμῖν ἤδη, τῶν ἀπαλλαγῆναι τοῦ δήμου βουλομένων καὶ κλύδωνα καὶ μανίαν τὰ καθεστηκότα πράγμαθ' ἡγουμένων, ὁ τέως προσκυνῶν τὴν θόλον.

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Βούλομαι τοίνυν ὑμῖν ἐπανελεθεῖν ἐπὶ κεφαλαίῳ, 362
ὄν τρόπον ὑμᾶς κατεπολιτεύσατο Φίλιππος προσλα-

r. s.—“θοιμάτιον cum coronide S. non θοιμάτιον, ut vulgo.” DIND.—τέως πρώην F. S. Y. Q. O. t. u. v. B. τέως ἐτι vulg. ante BEKK. πρώην ἐτι α^m. πρώην videtur fuisse glossa. Citat SCHAEF. Schol. Platon. ad Hipparch. 229 D τέως· δηλοῖ τὸ πρὸ τοῦ. Δημοσθένης, ὁ τέως προσκυνῶν τὴν θόλον. Post τὴν θόλον aliquid excidisse frustra putat DOBR.

§ 362. ἐπελεθεῖν vulg. ante REISK. Revocavit BEKK. et st. Ed. TURIC. DIND. VOEM. ἐπανελεθεῖν F. Q. k. r. s. A¹. B. Ego

ρῶν] See Valcken. Diatr. ad Eurip. p. 252, and Dobree. The sense is said to be (from comparison of Eupolis in Δήμοις ap. Valck. Fragm. XIII. Meinek. ἐν τοῖς σφυροῖς ἔλκοντα τὴν στρατηγίαν) “having his brains in his heels.” Meineke compares Auct. Halonnes. cited above on § 81. Why should it not simply refer to the fussy appearance of Aeschines dressed in his long flowing robe, and why should not the same interpretation be given to the words of Eupolis? Cp. Cicer. Cluent. 40, 111 Facite enim ut...vultum atque amictum atque illam usque ad talos demissam purpuram recorderimini.—[ἴσα βαίνων] See DOBR. “Keeping pace with, walking in step with,” to shew his consequence. Comp. i. Steph. p. 1120 § 63, where the same words are rather differently applied, truckling to, and adapting his pace to his companion's. One may conjecture from Athenae. v. 213 E that the words ἴσα

βαίνων Πυθοκλεῖ either were or became proverbial. Harpocrat. ἴσα βαίνων Πυθοκλεῖ: Δημοσθένης ἐν τῷ κατ' Αἰσχίνου, ἀντὶ τοῦ συνῶν αἰεὶ καὶ μηδὲ βραχὺ ἀφιστάμενος· καὶ ἐν τῷ κατὰ Στεφάνου πρώτῳ φησίν, Ἀριστολόχῳ τῷ τραπεζίτῃ ἴσα βαίνων ἐβάδιζε. Μένανδρος, παρ' αὐτὸν ἴσα βαίνουσ' ἑταίρα πολυτελής. [Fragm. Inc. ccxxviii. Meineke.] The wit of the passage is greatly increased if Aeschines was of *short stature*, as Ulpian says on de Coron. p. 270 § 129 [p. 160 § 234 Ed. Lutet.].—εἰς οὗτος ὑμῖν ἤδη] Observe the *emphatic* and utterly untranslatable collocation of the words. “τρίποδες οὗτοι πέντε σοι. Eubul. Athen. ii. p. 49 C. Aristoph. Ach. 788.” DOBR. See on § 21. — κλύδωνα..... καθεστηκότα] See § 149. — θόλον] See § 279.

§ 362. κατεπολιτεύσατο] Cherson. p. 102 § 52 δείξας ὃν τρόπον ὑμᾶς ἐνιοὶ καταπολιτεύονται. “Came the statesman over you” seems to suit this passage.—

βῶν τούτους τοὺς θεοὺς ἐχθροὺς. πάνυ δ' ἄξιον ἐξετάσαι καὶ θεάσασθαι τὴν ἀπάτην ὅλην. τὸ μὲν γὰρ ἀπ' ἀρχῆς τῆς εἰρήνης ἐπιθυμῶν, διαφορομένης αὐτοῦ τῆς χώρας ὑπὸ τῶν ληστῶν καὶ κεκλειμένων τῶν ἐμπορίων, ὥστ' ἀνόητον ἐκείνου ἀπάντων εἶναι τῶν ἀγαθῶν, τοὺς τὰ φιλάνθρωπα λέγοντας ἐκείνους ἀπέστειλεν ὑπὲρ αὐτοῦ, τὸν Νεοπτόλεμον, τὸν Ἀριστόδημον, τὸν Κτησιφῶντα· | ἐπειδὴ δὲ ἦλθομεν ὡς αὐτὸν ἡμεῖς οἱ πρέσβεις, ἐμισθώσατο μὲν τοῦτον εὐθέως, ὅπως συνερῆ καὶ συναγωνιῆται τῷ μιαρῷ Φιλοκράτει καὶ τῶν τὰ δίκαια βουλομένων ἡμῶν πράττειν περιέσται, συνέγραψε δ' ἐπιστολὴν ὡς ὑμᾶς, ἣ μάλιστ' ἂν ᾔετο τῆς εἰρήνης τυχεῖν. ἦν δ' οὐδὲν μᾶλλον μέγ' αὐτῷ καθ' ὑμῶν οὐδ' οὕτω πρᾶξαι, εἰ μὴ Φωκίας ἀπολεῖ.

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praetuli. Plat. Phaedr. 267 D τὸ δὲ δὴ τέλος τῶν λόγων κοινῇ πᾶσιν ἔοικε συνδεδογμένον εἶναι, ᾧ τινὲς μὲν ἐπάνοδον, ἄλλοι δὲ ἄλλο τίθενται ὄνομα. ΦΑΙΔ. τὸ ἐν κεφαλαίῳ ἕκαστα λέγεις ὑπομνήσαι ἐπὶ τελευτῆς τοὺς ἀκούοντας περὶ τῶν εἰρημένων. Vid. ad § 108.

—διαφθειρομένης β^m. η^m. A¹. Harl. διαφορομένης k. “V. Pors. ad Eur. Phoen. 884.” SCHAEF.—κεκλεισμένων vulg. ante BEKK. Vid. ipsum et Schaeef. ad II. Olynth. p. 22 § 16.

§ 363. καὶ συναγωνιῆται “interpolata sunt a Graeculis” Cobet. Nov. Lect. p. 779.

§ 364. Post καθ' ὑμῶν, οὐδὲν excidisse opinatur Dobr. Neque

διαφορομένης] “being plundered and ravaged.” I. Aphob. p. 822 § 29 ὡν κοινῇ διαπεφορημένων, and elsewhere. The word is used oddly by Thucyd. vi. 91.

—κεκλειμένων κ.τ.λ.] Cp. § 168 II. Olynth. p. 22 § 16 οὐθ' ὅσ' ἂν πορίσωσιν οὕτως ὅπως ἂν δύωνται, ταῦτ' ἔχοντες διαθῆσθαι κεκλειμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον, de Coron. p. 276 § 145 οὔτε γὰρ ἐξήγετο τῶν ἐκ τῆς χώρας γεγεννημένων οὐδὲν οὐτ' εἰσήγετο ὧν ἐδέετ' αὐτῷ. These passages throw light on Thuc. v. 83 κατέκλησαν Μακεδονίας (shut him

within Macedon, see Lob. on Soph. Aj. 1274) Ἀθηναῖοι Περδίκκαν.—τὸν Νεοπτόλεμον] Mentioned above § 10. Dobr. refers to de Pace, p. 58 § 6 foll.

443. § 363. ὡς ὑμᾶς] SCHAEFER directs attention to the construction συγγράφειν ἐπιστολὴν ὡς τινα. συγγράφειν has the pregnant sense of writing and dispatching a letter, and there is nothing more strange in the expression than in Thucyd. i. 137 ἐσπέμπει γράμματα ὡς βασιλέα.

§ 364. “But not a whit the more was it in his power to

τοῦτο δ' οὐκ ἦν εὐπορον· συνήκτο γὰρ αὐτῷ τὰ πράγματα, ὥσπερ ἐκ τύχης, εἰς καιρὸν τοιοῦτον, ὥστε ἡ μηδὲν ὦν ἐβούλετο εἶναι διαπράξασθαι, ἢ ἀνάγκη εἶναι ψεύσασθαι καὶ ἐπιορκῆσαι καὶ μάρτυρας τῆς αὐτοῦ κακίας πάντας Ἕλληνας καὶ βαρβάρους ποιή-
 318 σασθαι. εἰ μὲν γὰρ προσδέξαιτο Φωκίας συμμάχους καὶ μεθ' ὑμῶν τοὺς ὅρκους αὐτοῖς ἀποδοίη, τοὺς πρὸς Θετταλοὺς καὶ Θηβαίους ὅρκους παραβαίνειν εὐθὺς ἀναγκαῖον ἦν, ὦν τοῖς μὲν τὴν Βοιωτίαν συνεξαιρήσειν ὁμωμόκει, τοῖς δὲ τὴν Πυλαίαν συγκαταστήσειν· εἰ δὲ

si libri haberent eliminandum esset, neque tacentibus desideratur.

οὐδ' οὕτω καθυμῶν S.

§ 365. ὠμωμόκει F. Y. s. B. et corr. u. VOEM. Vid. ad § 66, § 295.

accomplish any thing of moment against you even then, unless he shall bring to pass the downfall of the Phocians." The words are simple, though they have given some trouble to critics. — πάντας Ἕλληνας κ.τ.λ.] The same words occur § 304, where some MSS. insert τε: causelessly, as this passage shews.

§ 365. προσδέξαιτο.....προσδέχοιτο.] Whether this change of tense is purely accidental or not, it is difficult to determine. We may translate: "In case he should receive the Phocians into alliance...but if he were loth to receive them," and thus mark the distinction. Comp. Leptin. p. 477 § 67 εἰ τοῦτο μόνον δόξαιμι...τῶν δὲ πολιτῶν μηδὲν ἄξιον δοκοίην ἔχειν δεῖξαι, p. 483 § 87 σκοπεῖτε δὴ καὶ λογισασθε, p. 494 § 123 μὴ...ἀφαιροῦ, δι' αὐτὸν δ'.....ἀφέλη (on both which passages Schaefer allows no difference of meaning). In Thucyd. vi. 23 ὅτι ἐλάχιστα

τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῆ δὲ ἀπὸ τῶν εἰκότων ἀσφαλῆς ἐκπλεῦσαι and viii. 46 οὐκ εἰκὸς εἶναι τοὺς Λακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλλήνων ἐλευθεροῦν νῦν τοὺς Ἕλληνας. ἀπὸ δ' ἐκείνων τῶν βαρβάρων...μὴ ἐλευθερῶσαι, I conceive the difference to be clear. In the latter passage transl. "to be constantly engaged in the liberation, and not to apply the principle in liberating; in the former, ἐκπλεῖν, signifies to commence the voyage: ἐκπλεῦσαι, to complete the voyage: the security could only be attested by the result. The last quoted passage from the Leptines will admit of the same explanation as the latter from Thucydides: the rest I leave to the reader: and add Eurip. Ion 1359, 60 αὐτὸν ἀκέλευστον μ' ἐβουλήθη λαβεῖν | σώσαι θ'. ἔτου δ' ἐβούλετ' οὐκ ἔχω λέγειν, where from collation of the various readings we may probably read ἔτου δ' ἀρ' οὐνεκ. [Mr Paley

μη προσδέχοιτο, ὡσπερ οὐ προσίετο, οὐκ εἴσειν ὑμᾶς
 παρελθεῖν αὐτὸν ἡγεῖτο ἀλλὰ βοηθήσειν εἰς Πύλας,
 ὅπερ εἰ μὴ παρεκρούσθητ' ἐποιήσατ' ἂν εἰ δὲ τοῦτο
 6 γένοιτο, οὐκ ἐνεῖναι παρελθεῖν ἐλογίζετο. καὶ τοῦτο 319
 οὐ παρ' ἄλλων αὐτὸν ἔδει πυθέσθαι, ἀλλ' αὐτὸς ὑπῆρ-
 χε μάρτυς ἑαυτῷ τοῦ πράγματος· ὅτε γὰρ Φωκέας
 ἐκράτησε τὸ πρῶτον καὶ διέφθειρε τοὺς ξένους αὐτῶν
 καὶ τὸν ἡγούμενον καὶ στρατηγούντα Ὀνόμαρχον, τότε
 τῶν ὄντων ἀνθρώπων ἀπάντων οὐδενός, οὔτε Ἑλληнос
 οὔτε βαρβάρου, Φωκεῦσι βοηθήσαντος πλὴν ὑμῶν, οὐχ
 ὅπως παρήλθεν ἢ | διεπράξαθ' ὧν ἐβουλήθη τι παρελ- 444
 7 θῶν, ἀλλ' οὐδὲ προσελθεῖν ἐγγὺς ἐδυνήθη. ἦδει δὲ 320

§ 366. καὶ ταῦτα vulg. Sed καὶ τοῦτο S. Y. O. k. r. s. A¹.
 ἐκτίσατο πρῶτον S. Y. O. Dind. Ven. Ital. Post τὸ πρῶτον, ὁ
 Φίλιππος vulgo. Sed ὁ Φ. om. S. Y. O. k. s. t. u. v. A¹. ἡγούμενον
 [καὶ στρατηγούντα] DOBR. Vid. not.

§ 367. δὲ k. r. v. vulg. ante BEKK. Vid. ad § 206. φερεοι S.

on this passage says my pro-
 posed ἄρα is "useless." But
 surely τίνος ἄρ' ἔνεκ' ἐβούλετο;
 is sufficiently common. Is ἄρα
 otiose in Plat. Phaedr. 228 D?
 δείξας γε πρῶτον, τί ἄρα ἐν τῇ
 ἀριστερᾷ ἔχεις, in Theaet. 181 B?
 ἀρχὴ τῆς σκέψεως, ποῖόν τί ποτε
 ἄρα λέγοντες φασὶ τὰ πάντα
 κινεῖσθαι. So in Latin *tandem*
 is found not only in *direct*
interrog., but also in *indirect*.
 Cic. Cat. M. 20, 72. Precisely
 as we not only say "What on
 earth do you mean?" but also
 "I cannot tell you what on
 earth he meant." οὐνεκ' is not
 without authority, as I learn
 from Kirchhoff, and grammar
 seems to require it.] — τὴν
 Πυλαίαν συγκ.] "Assist them
 in restoring their right as
 members of (or perhaps, as
 presidents over) the Amphic-
 tonic council." See *sec. Argum.*

Comp. de Pace p. 62 § 23 τῆς
 πυλαίας δ' ἐπεθύμουν καὶ τῶν ἐν
 Δελφοῖς, πλεονεκτημάτων δυοῖν
 [vid. *Ann. Crit.* § 329], κύριοι
 γενέσθαι. II. Philipp. p. 71
 § 22 τὸν τὴν πυλαίαν ἀποδόντα.
 See also Thirl. v. 372.

§ 366. τὸν ἡγούμενον καὶ στρα-
 τηγούντα] "Their chieftain and
 general." The former word (ac-
 cording to Reiske) refers to
civil command, the latter to
military. It is possible how-
 ever that καὶ στρ. are added to
 define the precise power with
 which Onomarchus was invest-
 ed, which seems to have been
 a *military despotism*. See Thirl.
 v. 276 *fol.* Aeschines speak-
 ing of his son, subsequent ruler
 in Phocis, says Φαλαίκου τοῦ
 Φωκέων τυράννου § 130, p. 45 St.
 = 299 R. — παρήλθεν...προσελ-
 θεῖν] "Marched through.....
 march up near the place."

σαφῶς οἶμαι τοῦθ', ὅτι νῦν, ἡνίκα ἐστασίαζε μὲν αὐτῶ τὰ Θετταλῶν, καὶ Φεραῖοι πρῶτον οὐ συνηκολούθουν, ἐκρατοῦντο δὲ Θηβαῖοι καὶ μάχην ἤττηντο καὶ τρόπαιον ἀπ' αὐτῶν εἰστήκει, οὐκ ἔνεστι παρελθεῖν, εἰ βοηθήσεθ' ὑμεῖς, οὐδ', ἂν ἐπιχειρήῃ, χαιρήσειν, εἰ μὴ τις τέχνη προσγενήσεται. πῶς οὖν μήτε ψεύσομαι 3 φανερώς, μὴτ' ἐπιорκεῖν δόξας πάνθ' ὅσα βούλομαι

—ἐκράτου Y. O. et pr. S.—ἐνεῖναι γρ. F. S. Q. B.— εἰ μὴ (ante βοηθ.) γρ. S. Q.—χαιρεῖν S. BEKK. [et st.] ED. TURIC. DIND. VOEM. χαιρήσειν r. s. A¹. et γρ. S. τοῖς ὅπλοις χαιρήσειν δυνήσεται k. A². [χ' αἰρήσειν enotavit Reisk.] τοῖς ὅπλοις δυνήσεται F. Q. O. t. u. v. et rec. Y. “ubi totum hoc (τοῖς ὅπλοις δυνήσεται εἰ μὴ τις) in litura.” χαιρήσειν SCHAEFERO perplacet. Recipi: nam et nititur satis justa Codd. auctoritate, et videtur Graeci aut οὐ χαιρῶν ποιήσεις, aut οὐ χαιρήσεις dixisse. Vid. not.

§ 368. ψεύσωμαι V. O. r. διαπράξωμαι r. Probant SCHAEFER. DOBR. edidit DIND. Sed vid. not.—πάνθ. ε̄ S. alii Editores παντ' ὅσα vulg. Habent F. Q. k. r. s. t. u. v. Itaque reposui.

444. § 367. Φεραῖοι πρῶτον] “The Pheraeans for instance.” So DOBR. See examples in his note. [Add Aristoph. Av. 468 ἐμοῦ πρῶτον.] πρῶτον “what presents itself first, αὐτίκα (or εὐθύς) “what occurs instantly.” Cp. the Latin *continuo*, and the common phrase ἀρξάμενος ἀπὸ σοῦ. This refusal of Pherae ended in Philip's shortly taking possession of their city and placing therein a Macedonian garrison. Auct. Halonnes. p. 84 § 32, III. Philipp. p. 113 § 12. Philip had first gained a footing in Thessaly upon the invitation of some of the old noble families whom he had aided in driving out the tyrants from Pherae. — οὐκ ἔνεστι παρελθεῖν...χαιρήσειν] “It is not in his power to accomplish the pass...nor if he attempts it will he do so with impunity.” I wish ἐνεῖναι rested on more authority (see *Ann. Crit.*) for, after the parenthesis, the par-

ticle ὅτι might have been forgotten (certainly as easily as in Thucyd. iv. 37 γνοῦς δέ...ὅτι... διαφθαρησομένου). As the sentence stands, there is a change from ὅτι with the finite verb to the infinitive mood. See *Ann. Crit.* ad § 213. For χαιρήσειν cp. Aristoph. *Equit.* 235 οὔτοι.....χαιρήσετον, *Vesp.* 186 οὐ τι χαιρήσων γε σύ, *Plut.* 64 οὔτοι.....χαιρήσεις ἔτι. So also κλαύσεσθαι (κλαίσειν), οἰμώξεσθαι, frequently.

§ 368. “How then (says he) shall I escape from telling an open falsehood?” How shall I prevent myself? I conceive *Plat. Gorg.* 510 D τίνα ἂν τρόπον ἐγὼ μέγα δυναίμην καὶ μηδεὶς με ἀδικοῦ; defends the future in this passage. Cp. *Thuc.* vi. 18 ὥστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκνοίμεν, ἢ πρὸς τοὺς ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοηθοίμεν; “what pretext should prevent us from giving our aid?” *Plat. Phileb.* 12 E πῶς γὰρ

διαπράξομαι; πῶς; οὕτως, ἂν Ἀθηναίων τινὰς εἶρω
 τοὺς Ἀθηναίους ἐξαπατήσοντας· ταύτης γὰρ οὐκέτ'
 ἐγὼ τῆς αἰσχύνης κληρονομῶ. ἐντεῦθεν οἱ μὲν παρ' 321
 ἐκείνου πρέσβεις προὔλεγον ὑμῖν ὅτι Φωκέας οὐ προσ-
 59 δέχεται Φίλιππος συμμάχους, οὗτοι δ' ἐκδεχόμενοι
 τοιαύτ' ἐδημηγόρου, ὡς φανερώς μὲν οὐχὶ καλῶς ἔχει
 τῷ Φιλίππῳ προσδέξασθαι τοὺς Φωκέας συμμάχους
 διὰ τοὺς Θεβαίους καὶ τοὺς Θετταλοὺς, εἰάν δὲ γένηται
 τῶν πραγμάτων κύριος καὶ τῆς εἰρήνης τύχη, ἄπερ ἂν
 30 συνθέσθαι νῦν ἀξιῶσθαιμεν αὐτόν, ταῦτα ποιήσει τότε.
 τὴν μὲν τοίνυν εἰρήνην ταύταις ταῖς ἐλπίσι καὶ ταῖς 322

§ 369. ἂν (pro εἰάν) S. ED. TURIC. DIND. VOEM. BEKK. st.

§ 370. Post ἐλπίσι, καὶ ταῖς παρασκευαῖς add. t. u. v. vulg.

ἡδονὴ γε ἡδονῇ μὴ οὐχ ὁμοίωτατον
 ἂν εἶη is nearly equivalent to
 οὐδεμία μηχανὴ μὴ οὐχ...εἶναι.
 [But Madvig's conjecture, "tol-
 lendum μη natum ex νη" (Adv.
 Crit. p. 390) is all but certain.
 Cp. πῶς ἂν τις ὁμοίως ἀλλήλαις
 εἶναι λέγων οὐκ ἀνήτος φαίνοιτ'
 ἐνδίκως, immediately preceding.]
 In Phaed. 106 D σχολῇ γὰρ
 ἂν τι ἄλλο φθορὰν μὴ δέχοιτο
 I would venture to translate
 "It would be a long time be-
 fore one could prevent anything
 else admitting decay." πῶς
 there I should not eschew. The
 question which Philip asks
 himself is obviously not πῶς οὐ
 ψεύσομαι; "how am I not going
 to tell a lie?" but "how can I
 avoid telling a lie?" There is
 no reason for doubt that the
 future is used after interroga-
 tives *deliberately*. Comp. Soph.
 Trach. 973 τί πάθω; τί δὲ μῆ-
 σομαι; ("what am I to con-
 trive?") with Aesch. Suppl. 777
 τί πεισόμεσθα; ποῖ φύγωμεν
 Ἀπίας κ.τ.λ. Compare also
 Eur. Ion 758 εἶπωμεν, ἢ σιγῶ-

μεν, ἢ τί δράσομεν; and Plato's
 dialogues *passim*.

§ 369. ἐκδεχόμενοι] "Taking
 it in succession," from Philip's
 envoys. See § 41.

§ 370. καὶ ταῖς ἐπαγωγαῖς]
 "Allurements, enticing prom-
 ises" (or *juggling spells*). See
 Plato below). The old reading
 ὑπαγωγαῖς makes very good
 sense: "underhand ways" (see
 § 292); but this usage of the
 word (though attested by all
 Grammarians) does not appear
 in Classical Greek. Thucyd.
 III. 97 διώξεις τε καὶ ὑπαγωγαί
 (*retreats*). Xen. de Venat. VI.
 12 uses the word as a term of
 the *chase*, ὑπαγωγή τοῦ κυνη-
 εῖσιον probably, "leading on
 the hounds." Whereas ἐπαγω-
 γαί occurs Plat. II. Rep. 364 C
 ἐπαγωγαῖς τισὶ καὶ καταδέσμοις,
 XI. Legg. 933 D (see Ruhnk.
 ad Timae. Lex. in ἐπαγωγαί),
 and the adjective ἐπαγωγός (*se-
 ductive, alluring*) is found
 Herod. III. 53, Thucyd. IV. 88,
 VI. 8, Auct. Neaer. p. 1368 § 70
 ἄλλους ἐπαγωγούς λόγους.—

ἐπαγωγαῖς εὔρετο παρ' ὑμῶν ἄνευ Φωκέων· τὴν δὲ
 βοήθειαν ἔδει μετὰ ταῦτα κωλύσαι τὴν εἰς τὰς Πύλας,
 ἐφ' ἣν αἱ πεντήκοντα τριήρεις ὅμως ἐφόρμουσι, ἵν', εἰ
 323 πορεύοιτο Φίλιππος, κωλύοιθ' ὑμεῖς. πῶς οὖν; τίς 371
 τέχνη πάλιν αὐτὴν γενήσεται περὶ ταύτης; τοῖς χρόνους
 445 ὑμῶν ἀφελέσθαι καὶ ἐπιστῆσαι τὰ πράγματα | ἀγα-
 γόντας ἄφνω, ἵνα μὴδ' ἂν βούλησθε δύνησθε ἐξελεθεῖν.
 οὐκοῦν τοῦθ' οὗτοι πράττοντες φαίνονται, ἐγὼ δ', ὥσπερ

ante BEKK.—ἐπαγωγαῖς vulg. ante BEKK. qui ἐπαγωγαῖς ex suis omnibus praeter k. r. s. Habent etiam B. Marg. Lutet. εὔροντο S. Y. Q. O. t. u. v. ED. TURIC. DIND. VOEM. BEKK. st. vulg. ante REISK. Sed procul dubio ad Philippum solum spectat.—μετὰ ταῦτα om. S. ED. TURIC. DIND. VOEM. BEKK. st. —Pro ἵν', ἦν S. ("ι superscriptum est antiq., etiam marg. antiq. exhibet ἵν." VOEM.)

§ 371. πάλιν om. pr. S. ED. TURIC. BEKK. st. πιστεῦσαι O.—Pro δύνησθε, δυνήσησθε vulg. ante BEKK. quod nihili est. δυνήσεσθε

εὔρετο (not εὔροντο) "Philip obtained from you to the exclusion of (ἀνευ) the Phocians."—ἔδει] "This was next wanted, that..." See § 47, § 372. The fifty triremes, according to Aeschines, had been voted indeed, but with no intention of dispatching them. ἡ μέγα φρονεῖς ἐπὶ ταῖς ἐψηφισμέναις μὲν πεντήκοντα ναυσίν, οὐδέποτε δὲ πληρωθησομέναις, 37 p. 33 St. = 221 R.

§ 371. "What artifice shall again be employed respecting this (intended succour to the Phocians, to contest with Philip the pass of Thermopylae)? that they (the Athenian envoys) should rob you of your times and opportunities of action, and all on a sudden bring affairs, and place Philip at their head," i. e. ἀγαγεῖν ἄφνω τὰ πράγματα καὶ ἐπιστῆσαι (Φίλιππον αὐτοῖς). The object of Philip was to become κύριος τῶν πραγμάτων (§ 369). Cp. (for ἀγαγόντας) III. Phil. p. 125 § 57 οἱ μὲν ἐφ' ὑμᾶς ἦγον τὰ πράγμα-

ματα, οἱ δ' ἐπὶ Φίλιππον, de Coron. p. 277 § 151 ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον οἱ κατεσκευασμένοι, and (for ἐπιστῆσαι) above § 38. ἦν γὰρ τοῦτο πρῶτον ἀπάντων τῶν ἀδικημάτων, τὸ τὸν Φίλιππον ἐπιστῆσαι τοῖς πράγμασι τοῦτοις. I retain the note of my 2nd Ed., not entirely persuaded that it is correct, but making the best I can of a perhaps mutilated passage. (In Ed. 1, I had conjectured ἐπιστῆσαι ἐπὶ τὰ πράγματα.) Schaefer's comment is: "Resolve ἀγαγεῖν ἄφνω τὰ πράγματα καὶ ἐπιστῆσαι. Manifesto errant qui aliter intelligunt." C. R. Kennedy agrees, rendering the words "and bring matters suddenly upon you."—ἄφνω, κ.τ.λ. is well illustrated by § 38 ἅμα ἀκούειν κάκεινον παρῆναι καὶ μὴδ' ὅτι χρῆ ποιεῖν ῥάδιον εἰπεῖν ἔτι. Cp. also § 197 τοῖς χρόνους κατατρίψαντα, ἵνα μὴδ' εἰ βούλοισθε δύναισθε ἐξελεθεῖν εἰς Φωκέας.

445. § 371. τοῦθ'.....πράττον-

ἀκηκόατ' ἤδη πολλάκις, οὐχὶ δυνηθεὶς προαπελθεῖν, ἀλλὰ καὶ μισθωσάμενος πλοῖον κατακωλυθεὶς ἐκπλευσαι.
 372 ἀλλὰ καὶ πιστεῦσαι Φωκέας ἔδει Φιλίππῳ καὶ ἐκόντας 324
 ἑαυτοὺς ἐνδοῦναι, ἵνα μηδεὶς χρόνος ἐγγένηται τοῖς
 πράγμασι μηδ' ἐναντίον ἔλθῃ ψήφισμα παρ' ὑμῶν
 μηδέν. οὐκοῦν ὡς μὲν οἱ Φωκεῖς σωθήσονται, παρὰ
 τῶν Ἀθηναίων πρέσβεων ἀπαγγελθήσεται, ὥστε καὶ
 εἴ τις ἐμοὶ διαπιστεῖ, τούτοις πιστεύσας αὐτὸν ἐγχει-
 ριεῖ. τοὺς δ' Ἀθηναίους αὐτοὺς μεταπεμψόμεθ' ἡμεῖς,
 ἵνα πάνθ', ὅσα ἂν βούλωνται, νομίσαντες ὑπάρχειν
 σφίσι μηδὲν ἐναντίον ψηφίσωνται· οὗτοι δὲ τοιαύτ'
 ἀπαγγελοῦσι παρ' ἡμῶν καὶ ὑποσχέσονται, ἐξ ὧν μηδ'
 373 ἂν ὅτιοῦν ἦ κινηθήσονται. τοῦτον τὸν τρόπον καὶ 325

F. S. Y. Q. O. B. A². δυνήσαισθε v. Μοχ τοῦθ' S. Y. O. ταῦθ' F. ταῦθ' vulgo. — πράξαντες k. r. s. vulg. ante BEKK. Praefert SCHAEF. Vid. not. — κατεκωλύθην F. Q. t. u. v. vulg. ante REISK. ἐκωλύθην r. A². κατεκωλύθην non displicet.

§ 372. ἑαυτοὺς om. S. ["a m. antiqua insertum in S." Dind.] Y. O. ED. TURIC. DIND. VOEM. BEKK. st. ἐκδοῦναι S. Y. O. t. u. v. vulg. ante REISK. — ἐλθεῖν pr. S. — ἀπαγγέλλονται S. VOEM. (qui "in marg. antiq. γρ. ἀπαγγελθήσεται.") — ὅσα βούλωνται k. ἂν om. s. A¹. "Conf. p. 357, 7." SCHAEF. Contr. cf. § 383. — ἀπαγγέλλουσι F. S. Y. Q. O. Vid. ad § 348.

τες] *Id agentes* (Cicer. i. de Orat. 30 (146); iv. de Finib. 20 (56), i. de Off. 13 (41), Liv. xxi. 22, Plaut. Mil. Glor. ii. 3, 81 = 352) "making this their business, bestowing all their pains upon this." Comp. Mid. p. 555 § 122, Timocr. p. 749 § 157, τοῦτ' αὐτὸ πράττοντες, Arist. Acharn. 755, Xen. iv. Hellen. 8, 22 αἰεὶ πρὸς ᾧ εἴη ἔργῳ τοῦτο ἐπραττεν, Plat. Crit. p. 47 B (see Buttm. Ind.), Menex. 244 D (see Stallb.), vi. Rep. 498 A τοῦτο πραττόντων) (πάρεργον. It is obvious, after citing these passages, why I do not agree with Schaefer in his wish to recal πράξαντες. — κατακωλυθεὶς] See p. 357 § 56.

§ 372. ἐναντίον.....ψήφισμα] See p. 357 § 57. — οὐκοῦν ὡς μὲν οἱ Φωκεῖς κ.τ.λ.] This is Philip's reasoning with himself: "That the Phocians then shall be protected, shall be reported (shall it not?) by the Athenian envoys, so that if I am utterly distrusted, through trust in them the Phocians will deliver themselves into my hands." See my note on § 70. — τοὺς δ' Ἀθ. αὐτοὺς] "Themselves," in opposition to their ambassadors. — ὑπάρχειν] "Is ready for them." See § 69. There is no reason whatever for the alteration of Markland, ὑπάρξειν.

§ 373. I have restored τού-

τοιαύταις τέχναις ὑπὸ τούτων τῶν κάκιστ' ἀπολουμένων ἀνθρώπων πάντα τὰ πράγματα ἀπόλετο. καὶ γὰρ τοι παραχρήμα ἀντὶ μὲν τοῦ Θεσπιάς καὶ Πλαταιᾶς ἰδεῖν οἰκίζομένας Ὀρχομενὸν καὶ Κορώνειαν ἠκούσατε ἠνδραποδισμένας, ἀντὶ δὲ τοῦ τὰς Θήβας ταπεινὰς γενέσθαι καὶ περιαιρεθῆναι τὴν ὕβριν καὶ τὸ φρόνημ' αὐτῶν τὰ τῶν συμμαχῶν τῶν ὑμετέρων Φωκέων τείχη κατεσκάπτετο. Θηβαῖοι δ' ἦσαν οἱ κατασκάπτοντες, 326 οἱ διοικισθέντες ὑπ' Αἰσχίνου τῷ λόγῳ. ἀντὶ δὲ τοῦ 374 τὴν Εὐβοίαν ἀντ' Ἀμφιπόλεως ὑμῖν παραδοθῆναι ὀρηγήρια ἐφ' ὑμᾶς ἐν Εὐβοίᾳ Φίλιππος προσκατα- 446 σκευάζεται καὶ Γεραιστῷ καὶ | Μεγάροις ἐπιβουλείων διατελεῖ. ἀντὶ δὲ τοῦ τὸν Ὀρωπὸν ὑμῖν ἀποδοθῆναι περὶ Δρύμου καὶ τῆς πρὸς Πανάκτῳ χώρας μεθ' ὕπλων ἐξερχόμεθα, ὅ, ἕως ἦσαν Φωκεῖς σῶοι, οὐδὲ πώποτ'

§ 373. ὑπὸ τούτων F. Q. O. ["non habet" Voem.] k. r. s. t. u. v. A¹. vulg. ante BEKK. qui τούτων omisit.—ἐξηνδραποδισμένας F. k. r. s. u. A¹. REISK. Μοχ καὶ (ante περιαιρεθῆναι) om. S. ["καὶ om. s." Voem. qui tacet de Σ. s. fortasse operis debetur.] —Pro διοικισθέντες, διαιρεθέντες ὥστε μὴ ὁμοῦ οἰκεῖν διοικισθέντες O. "interpretatione simul illata in textum. Cf. Harpocrat. p. 54 Ed. Lips." SCHAEF.

§ 374. Δρύμου BEKK. Δρυμοῦ Y. Q. O. r. t. u. v. ED. TURIC. DIND. VOEM. BEKK. st. Sed recte SCHAEF.—τέως libri, ut citat Schol. Platon., Hipp. 229 D (qui pro τὸν Ὀρωπὸν, Εὐβοίαν). ἕως DIND. q. hodie recepi, quanquam fortasse verum vidit Buttmanus Ind. Mid. p. 187 ubicunque τέως pro ἕως usurpetur, "veram

των, not only because of MS. authority, but for reasons intelligible to all who have read the note on § 70.—Θ. κ. Πλ.] See §§ 23, 47, 122, 154.—περιαιρεθῆναι] SCHAEFER: "Vox h. l. lectissima: quippe congener ejus est κατεσκάπτετο v. 25, οἰκίας κατεσκαμμένας, τείχη περιηρημένα p. 361, 21."—διοικισθέντες] See above § 92.

§ 374. ὀρηγήρια] "Places from which he can start," i. e. which will serve as the base of

his operations upon you. See p. 409 § 241. See Cherson. p. 106 § 66 κατασκευάζοντος ὑμῖν ἐπιτείχισμα τὴν Εὐβοίαν. ἀφορμὴ is so used, Mid. p. 546 § 98 compared with p. 559 § 137, 138.—προσκατασκευάζεται] "is on the contrary (as a step further. Latin *ultra*) preparing." So προσεξηνδραποδίσται § 122.

446. § 374. Δρύμου] Harpoc. Δρύμος [see Ann. Crit.] πόλις μεταξὺ Βοιωτίας καὶ τῆς Ἀττικῆς. Δημοσθένης ἐν τῷ περὶ τῆς παρα-

75 ἐποιήσαμεν. ἀντὶ δὲ τοῦ τὰ πάτρια ἐν τῷ ἱερῷ κατα- 327
 σταθῆναι καὶ τὰ χρήματα εἰσπραχθῆναι τῷ θεῷ οἱ μὲν
 ὄντες Ἀμφικτύονες φεύγουσι καὶ ἐξελήλανται, καὶ
 ἀνάστατος αὐτῶν ἡ χώρα γέγονεν, οἱ δ' οὐδὲ πώποτ'
 ἐν τῷ πρόσθεν χρόνῳ γενόμενοι, Μακεδόνες καὶ βάρ-
 βαροι, νῦν Ἀμφικτύονες εἶναι βιάζονται· ἐὰν δέ τις
 περὶ τῶν ἱερῶν χρημάτων μνησθῆ, κατακρημνίζεται,
 76 ἡ πόλις δὲ τὴν προμαντείαν ἀφήρηται. καὶ γέγονε τὰ 328
 πράγματα πάνθ' ὡσπερ αἰνιγμα τῇ πόλει. ὁ μὲν
 οὐδὲν ἔψευσται καὶ πάνθ' ὅσ' ἐβουλήθη διαπέπρακται,
 ὑμεῖς δ', ἄπερ εὐξαισθ' ἂν ἐλπίσαντες, τάναντία τού-
 των ἐωράκατε γιγνόμενα, καὶ δοκεῖτε μὲν εἰρήνην ἄγειν,
 πεπόνθατε δὲ δεινότερα ἢ πολεμοῦντες· οὗτοι δὲ χρή-
 ματ' ἔχουσιν ἐπὶ τούτοις καὶ μέχρι τῆς τήμερον ἡμέρας

esse scripturam *τέως, ἔως.*" Vid. SCHAEF. ad 24, 4. Dind. Praef. p. XIII. (*τέως* pro *ἔως* Herodot. semel iv. 165, quod non mirum ut in *Ionico* scriptore). Nec pro certo affirmaverim *τόθεν* pro *ἔθεν* dici in Aesch. Pers. 100: neque *τόθι* pro *ἔθι* in Pind. Nem. iv. 52. In Aeschyl. Suppl. 519 aliquot anni sunt quum veram lect. reposui: καὶ σὸν διδάξω πατέρα τοῦ ἄ χρη λέγειν. Nam Wellauer. qui "*τοῖα* pro *οἶα* positum puto, ut mox *τῶν* pro *ὧν*, *τὰ* pro *ἄ* et similia saepissime usurpantur" ipse fatetur *hujus quidem vocabuli* nullum se habere exemplum. Illud equidem persuasum habeo, si in *Epicis* aut *Lyriceis* aliqua *demonstrativi* forma pro *relativo* usurpata non legitur, ab ea *Atticos* vel *poetas* abhorruisse.

§ 375. οὐπώποτ' S. Y. O. t. u. v. DIND. VOEM. BEKK. st. οὐ πώποτ' ED. TURIC.

§ 376. πάνθ' om. k. s. t. A¹.—ἐωράκατε O. DIND. VOEM.

πρεσβείας. Respecting this expedition, see Thirlw. vi. p. 16n. 2.

§ 375. κατασταθῆναι] "Restored." So I believe *καταστάτην* is to be rendered "restorer," Soph. Electr. 72, and *κατάστασις* *χορῶν* (*restitution*) Aesch. Agam. 23.—*ἀνάστατος*] Cp. § 44, Aeschin. de Coron. p. 65 St. =471 R.—*βιάζονται*] "Are intruding themselves, forcing themselves, determining to be Amphictyons." [Or "are being

forced upon you." See on Thuc. i. 2, 1.] Cp. Mid. p. 580 § 205, and consult Butim. *Ind.*—*κατακρημνίζεται*] The force of this is: "the punishment due to sacrilege is awarded to those who are endeavouring to prevent and punish sacrilege."—*ἡ πόλις*] Athens. The right of first consulting the oracle was given to Philip.

§ 376. τῆς τήμερον ἡμέρας] See § 339.

- 329 δίκην οὐ δεδώκασιν. ὅτι γὰρ ταῦθ' ἀπλῶς δεδωροδό- 377
 κηνται καὶ τιμὴν ἔχουσιν ἀπάντων τούτων οὗτοι, πολ-
 λαχόθεν μὲν ἔγωγ' οἶμαι δῆλον ὑμῖν εἶναι πάλαι, καὶ
 δέδοικα μὴ τούναντίον οὐ βούλομαι ποιῶ, σφόδρα
 ἀκριβῶς δεικνύναι πειρώμενος, διοχλῶ πάλαι τούτ'
 αὐτοὺς ὑμᾶς εἰδότας· ὅμως δ' ἔτι καὶ τόδ' ἀκοίσατε.
 330 ἔστιν ὄντιν' ὑμεῖς, ὧ ἄνδρες δικασταί, τῶν πρέσβειων 378
 ὧν ἔπεμψε Φίλιππος χαλκοῦν στήσαιτ' ἂν ἐν ἀγορᾷ;
 τί δέ; δοίητ' ἂν ἐν πρυτανείῳ σίτησιν ἢ ἄλλην τινα
 447 δωρεάν, αἷς | τιμᾶτε τοὺς εὐεργέτας; ἐγὼ μὲν οὐκ
 οἶμαι. διὰ τί; οὔτε γὰρ ὑμεῖς γε ἀχάριστοί ἐστε οὔτ'
 ἄδικοι ἄνθρωποι οὔτε κακοί. ἀλλ' ὅτι πάνθ' ὑπὲρ
 Φιλίππου καὶ οὐδ' ὅτιοῦν ὑπὲρ ὑμῶν ἔπραξαν, εἴποιτ'
 331 ἂν, καὶ ἀληθῆ καὶ δίκαια. εἴτ' οἴεσθε ὑμεῖς μὲν οὕτω 379

§ 377. ὅτι δὲ vulg. ante BEKK. Sed γὰρ S. Q. k. s. A¹. A².

Marg. Lutet. γὰρ F. B.—Pro ἀπλῶς, οὕτως ἔχει καὶ γρ. S. Q. δεδωροδόκηται VOEM. secutus Cobetium Var. Lect. p. 349. Vide ne recte. Sed quod Cobet. δωροδοκοῦμαι pro δωροδοκῶ dictum niti hoc uno loco ait, parum caute loquitur. Facile rescribas in Cratini Νόμοις Fr. III. δωροδοκεῖ τι, in Aristoph. Ran. 361 καταδωροδοκεῖ τι quam medicinam Arist. Acharn. 842 attulerunt Viri Docti ubi vulg. πημανεῖται (Elmsl. πημανεῖ τις). Sed καταδωροδοκοῦμενοι καὶ καταχαριζόμενοι πολλά τῶν κοινῶν Arist. II. Politic. 6, 18=9, 26. Apud sequiores δωροδοκῶ=χρήμασι διαφθείρω (in Arist. Vesp. 675 δωροφοροῦσιν Ven. et hodie Edd.) unde δωροδοκοῦμαι iidem habent pro eo quod veteres dicunt δωροδοκῶ. Vid. etiam Cobet. Nov. Lect. p. 502.—τούναντίον ἢ k. s. A¹. A². Marg. Lutet.—ποιήσω k. s. vulg. ante BEKK. Mox ἐνοχλῶ k. s. A¹. A². διενοχλῶ vulg. ante BEKK.—τοὺς αὐτοὺς r. A¹. et γρ. S.—Pro εἰδότας, ἐπραξάτας καὶ εὐ εἰδότας γρ. S.—ὅμως δ' οὖν F. Q. t. u. v. vulg. ante BEKK. Non displicet.

§ 378. ὄντιν' ἂν F. k. s. A¹. A². REISK.—Post ὑμεῖς, γε om. k. r. s. A¹. A².—ἀλλ' (ante ὅτι πάνθ') om. S. k. s. A¹. ED. TURIC. DIND. VOEM. BEKK. st. probante SCHAEF. Sed ἀλλὰ spectat ad verba παρενθετικῶς inserta.

§ 377. ταῦθ'.....δεδωροδόκηται] “They have done this because they have been bribed.” Schneider on Xenoph. Anab. VII. 6, 17 (quoted with approbation by SCHAEFFER) draws a distinction

between δωροδοκεῖν τι (to receive a bribe) and δωροδοκεῖσθαι τι (to be bribed to do a thing). (But there the best MSS. give ἐδωροδοκουν. See Ann. Crit.)—δέδοικα μὴ...ποιῶ] See App. A.

γυγνώσκειν, τὸν δὲ Φίλιππον οὐχ οὕτως, ἀλλὰ τοῦτοις
 δίδοναι τηλικαύτας καὶ τοσαύτας δωρεάς, διότι ὑπὲρ
 ὑμῶν καλῶς καὶ δικαίως ἐπρέσβευσαν; οὐκ ἔστι ταῦτα.
 τὸν γὰρ Ἡγήσιππον ὁρᾶτε καὶ τοὺς μετ' αὐτοῦ πρέσ-
 380 βεις πῶς ἐδέξατο. τὰ μὲν ἄλλα σιωπῶ, ἀλλὰ Ξενο-
 κλείδην τουτουὶ τὸν ποιητὴν ἐξεκέρυξεν, ὅτι αὐτοὺς
 ὑπεδέξατο πολίτας ὄντας. τοῖς μὲν γὰρ ὑπὲρ ὑμῶν
 λέγουσι δικαίως ὅσ' ἂν φρονῶσι τοῦτον τὸν τρόπον
 προσφέρεται, τοῖς δὲ πεπρακόσιν αὐτοὺς ὡς τούτοις.
 ταῦτ' οὖν μαρτύρων, ταῦτ' ἐλέγχων τίνων ἔτι δεῖται
 μειζόνων; ταῦτ' ἀφαιρήσεται τίς ὑμῶν;

§ 379. τηλικαύτας καὶ τοσαύτας S. Y. O. τηλικαύτας καὶ
 τοιαύτας k. s. A¹. τοσαύτας καὶ τηλικαύτας vulgo.—ὅπως ἐδέξατο
 vulg. πῶς S. F. Q. k. s. A¹. B. Hodie cum Editt. recepi.

§ 380. σι^{νη}δι' S. ["super idi' antiq. scripsit νη" VOEM.]
 i. e. νῆ Δ', quod hic locum non habet.—Post ἐλέγχων, τινῶν
 om. F. A². REISK. Quod si quis τίνων.....τίς reposita voluerit,

447. § 379. τὸν γὰρ Ἡγήσιππον] This embassy of Hegesippus (the names of his colleagues are unknown) took place Olymp. 109, i. at the end of 344 B.C. or the beginning of 343, not long before this speech was delivered. The more violent of the anti-Macedonic party appear to have wished for a renewal of the war. The bone (or rather bones) of contention were Amphipolis and Halonnesus, which places, according to the terms of the Peace, based on the principle of *uti possidetis*, Philip retained. Hegesippus (probably a rude and illmannered specimen of the democrat genus) demanded that either party should *keep their own*, not *what they were in possession of*, i. e. to construe the words of the psephism *ἐκατέρους ἔχειν ἢ ἔχουσιν*, as though they were *ἐκατέρους ἔχειν τὰ ἑαυτῶν*, which he afterwards endeavour-

ed to substitute in an amended form of the Peace: de Halonn. p. 61 § 18. This "grossly sophistical construction of the article in the treaty," "this argument which would sound much more plausible in the Pnyx than in the audience-chamber at Pella," naturally excited Philip's indignant feelings: though it is to be regretted that so great and wise a prince should have given vent to his displeasure "in a manner remarkably opposite to his usual mildness and moderation," and banished the poet Xenoclidēs from his dominions. See Thirlw. vi. 20 *fol.* Xenoclidēs is mentioned by Auct. Nearer. p. 1353 §§ 26, 27, whence we learn that he had been convicted *ἀστρατείας*, and deprived of his franchise 371 B.C.

§ 380. τουτουὶ] See *Ann. Crit.* to § 213.—*ὑπεδέξατο*, sheltered, hospitably received.

332 Εἶπε τοίνυν μοί τις ἄρτι προσελθὼν πρὸ τοῦ δι- 381
 καστηρίου πρᾶγμα καινότατον πάντων, Χάρητος κατη-
 γορεῖν αὐτὸν παρεσκευάσθαι, καὶ διὰ τούτου τοῦ τρόπου
 καὶ τούτων τῶν λόγων ἐξαπατήσειν ὑμᾶς ἐλπίζειν. ἐγὼ
 δ' ὅτι μὲν πάντα τρόπον κρινόμενος Χάρης εὐρηται
 πιστῶς καὶ εὐνοϊκῶς, ὅσον ἦν ἐπ' ἐκείνῳ, πρᾶττων
 ὑπὲρ ὑμῶν, διὰ δὲ τοὺς ἐπὶ χρήμασι λυμαινομένους τοῖς
 πράγμασι πολλῶν ὑστερῶν, οὐ σφόδρα ἰσχυρίζομαι,
 ἀλλ' ὑπερβολὴν ποιήσομαι· ἔστω γὰρ πάντα τάληθῆ 382
 λέξειν περὶ αὐτοῦ τουτονί. καὶ οὕτω τοίνυν κομιδῆ

me quidem haud invito fecerit. In Plat. Theaet. 173 D ἢ τί
 τῷ κακὸν jure praetulit Heind. et in Pind. Pyth. ix. 116 malim
 ἀντίνα σχήσοι τις ἠρώων. Sic Arist. Vesp. 827 τί τις κακὸν δέδρακε
 τῶν ἐν οἰκίᾳ; Nost. de Coron. p. 249, § 73, τίς πίνος αἰτίος ἐστι
 γενήσεται φανερόν. Hodie reposui, nam quod ait VOEM. “ταῦτ’
 ter positum adversatur interrogationi duplici,” si ea ratio cuiquam
 probabitur, opus est iterato τινῶν.

§ 381. ἐλπίζειν r. (Vid. ad § 242.) Saltem ἐλπίζειν. Obiter
 moneo futurum hujus verbi adhuc me quidem latuisse, praeter-
 quam in Nov. Foed. e. g. D. Matth. xii. 21. Nam in Aesch.
 Choeph. 187 ἐλπίσω *subjunctivum* esse vix opus ut moneam.—
 εὔρεθήσεται vulg. ante BEKK. εὔρήσεται Y. O. t. u. v. B. DIND.
 (qui in annot. “εὐρηται minus convenit ei quod mox sequitur
 λέξειν,” quod parum perspicio). εὐρηται F. εὔρηται S. Q. BEKK.
 ED. TURIC. Recepi non propter auctoritatem optimi Codicis,
 sed quoniam Chares procul dubio saepe in iudicium vocatus erat.
 Vid. not.—καὶ (ante εὐνοϊκῶς) om. S. Y. O. ED. TURIC. VOEM.—
 ἐν ἐκεινῷ k. s. A¹. δ^m.—δυσχυρίζομαι, vulg. ante BEKK. e cujus
 Codd. servant F. O. k. u. v.

§ 382. πάντ' ἀληθῆ r. Cobet. Nov. Lect. p. 192.—λέγειν S. s.
 [“S” Dind. Bekker. tacet. “Non Σ.” VOEM.]

§ 381. κρινόμενος Χάρης εὐρη-
 ται] “Chares has been found
 whenever brought to trial.” See
 Aeschin. p. 37 St. = 247 R. foll.
 particularly § 71 καὶ ταῦτα ὑμῖν
 ἐν τοῖς ἀγῶσιν αἰε τοῖς Χάρητος οἱ
 κατήγοροι δεικνύασι, which con-
 firms the reading adopted by
 Bekker. Comp. also r. Philipp.
 p. 53 § 47 τῶν στρατηγῶν ἕκαστος
 δις καὶ τρίς κρινεται παρ' ὑμῖν περὶ
 θανάτου. For the character of
 this leader of mercenary troops,

which at this period were as
 necessary to Greece as in the
 Middle Ages, and even in later
 times, see Thirl. v. 213.

§ 382. ὑπερβολὴν ποιήσομαι]
 “I will go so far.” See § 103.
 Cp. de Coron. p. 291 § 190 ἐγὼ
 δὲ τοσαύτην ὑπερβολὴν ποιούμαι.
 Cicer. Caecin. 12 (35) plus tibi
 ego largiar. Demosthenes is
 here treading upon eggs, for
 Chares (though of his own party)
 was too worthless a person to

γέλωσ ἐστὶ κατηγορεῖν ἐκείνου τουτονί. ἐγὼ γὰρ Λίσ- 333
 χίην οὐδενὸς αἰτιῶμαι τῶν ἐν τῷ πολέμῳ πραχθέντων
 (τούτων γὰρ εἰσιν | οἱ στρατηγοὶ ὑπεύθυνοι) οὐδὲ τοῦ 448
 ποιήσασθαι τὴν πόλιν εἰρήνην, ἀλλ' ἄχρι τούτου πάντ'
 383 ἀφήμι. τί οὖν λέγω καὶ πόθεν ἄρχομαι κατηγορεῖν;
 τοῦ ποιουμένης τῆς πόλεως εἰρήνην Φιλοκράτει συνει-
 πείν, ἀλλὰ μὴ τοῖς τὰ βέλτιστα γράφουσι, καὶ τοῦ
 δῶρα εἰληφέναι, τοῦ μετὰ ταῦτα ἐπὶ τῆς ὑστέρας
 πρεσβείας τοὺς χρόνους κατατρίψαι καὶ μηδὲν ὧν
 προσετάξαθ' ὑμεῖς ποιῆσαι, τοῦ φενακίσαι τὴν πόλιν,
 καὶ παραστήσαντα ἐλπίδας, ὡς ὅσα βουλόμεθ' ἡμεῖς
 Φίλιππος πράξει, πάντ' ἀπολωλέκηναι, τοῦ μετὰ ταῦθ',
 384 ἐτέρων προλεγόντων φυλάττεσθαι τὸν τοσαῦτα ἡδίκη-
 κότα, τοῦτον ἐκείνῳ συνηγορεῖν. ταῦτα κατηγορῶ, 334
 ταῦτα μέμνησθε, ἐπεὶ δικαίαν εἰρήνην καὶ ἴσην καὶ

§ 383. Pro ὑστέρας, ὑμετέρας t. u. v. B. vett. Ed. An ἐτέρας
 voluerunt?—κατατρίψαι BEKK. "Rectius κατατρίψαι. V. Draco
 Stratonice. p. 87, 11. s." SCHAEF. κατατρίψαι Editores. [BEKK.
 st.] παραστήσαντας pr. S. παραστήσαντα τὰς Y. O. t. u. v. uti
 vulg. ante REISK. παραστήσαντας [fort. operarum culpa] τὰς
 VOEM.

§ 384. ἐπεὶ εἰ δικ. εἰρ. ἐώρων καὶ vulg. ante BEKK. Sed ei et
 ἐώρων om. omnes Bekkeriani (habet rec. k.) A¹. B. Mox ἴσην

speak of with any degree of com-
 mendation.—καὶ οὕτω.....του-
 τονί] "Even in that case then
 it is superlatively ridiculous that
 a charge should be brought a-
 gainst him by the defendant."
 Observe the admirable colloca-
 tion of the words.

448. § 383. τοῦ.....συνειπείν]
 Repeat from πόθεν (= ἀπὸ τίνος)
 ἀπό.—καὶ τοῦ δῶρα εἰληφέναι]
 καὶ which displeased Markl. and
 Schaefer seems to present no
 difficulty: τοῦ συνειπεῖν καὶ εἰ-
 ληφέναι (the voting for the mea-
 sure of Philocrates, and so doing
 because he had been bribed) cor-
 responds with τοῦ τοὺς χρόνους

κατατρίψαι καὶ μηδὲν ποιῆσαι,
 and τοῦ φενακίσαι καὶ παραστή-
 σαντα ἐλπίδας πάντ' ἀπολωλε-
 κέναι.

§ 384. ἐπεὶ δικαίαν κ. τ. λ.]
 "For a just and fair peace, and
 men who had not sold them-
 selves, nor subsequently told
 lies, I would even have been in-
 clined to vote thanks to, and
 bid you crown them." To crown
 a peace, or even to vote thanks
 to a peace (though Schaefer does
 not object to the latter: I do in
 this position of words) is not
 sense, but according to a natu-
 ral mode of expression the verbs
 are accommodated to the latter

μηδὲν πεπρακότας ἀνθρώπους μηδὲ ψευσαμένους ὕστερον κἂν ἐπήνουν καὶ στεφανοῦν ἐκέλευον. στρατηγὸς δ' εἴ τις ἠδίκηκεν ὑμᾶς, οὐχὶ κοινωνεῖ ταῖς νῦν εὐθύναις. ποῖος γὰρ στρατηγὸς ἄλλον τίς δὲ Φωκέας ἀπολώλεκεν; 385 τίς δὲ Δορίσκον; τίς δὲ Κερσοβλέπτην; τίς δὲ Ἱερὸν ὄρος; τίς δὲ Πύλας; τίς δὲ πεποίηκεν ἄχρι τῆς Ἀττικῆς ὁδὸν διὰ συμμάχων καὶ φίλων εἶναι Φιλίππῳ; τίς δὲ Κορώνειαν, τίς δ' Ὀρχομενόν, τίς δ' Εὐβοίαν 335 ἄλλοτρίαν; τίς Μέγαρα πρῶην ὀλίγου; τίς Θηβαίους 386 ἰσχυρούς; τούτων γὰρ οὐδὲν τοσοῦτων καὶ τηλικούτων ὄντων διὰ τοὺς στρατηγούς ἀπώλετο, οὐδ' ἐν τῇ εἰρήνῃ συγχωρηθὲν πεισθέντων ὑμῶν ἔχει Φίλιππος, ἀλλὰ διὰ τούτους ἀπόλωλε καὶ τὴν τούτων δωροδοκίαν. ἂν τοίνυν ταῦτα μὲν φεύγη, πλανᾷ δὲ καὶ πάντα μᾶλλον 449 λέγη, | ἐκείνως αὐτῆν δέχεσθε. “οὐ στρατηγῶ δικά-

πεποιημένους γρ. S. B. Debetur interpretantibus utraque lectionis varietas.—κἂν στεφανοῦν Q. quod conj. MARKL. Nihil opus.

§ 385. ἄλλον t. εἴ. et pr. F. ἄλλοι Y. O. B. ἄλλοι u. Vid. ad § 180.—δὲ (ante Δορίσκον) om. k. A¹., ante Πύλας et Ὀρχομενόν om. r., ante Εὐβοίαν om. F. S. Y. Q. O. t. u. v. ED. TURIC. DIND. VOEM.

§ 386. οὐδὲν τῇ εἰρ. F. Q. t. u. v. vulg. ante REISK.—στρατηγὸν r. Sed vulg. habet etiam Anecd. Bekk. p. 132, 20.

word ἀνθρώπους.—κοινωνεῖ ταῖς νῦν εὐθύναις] Comp. de Coron. p. 244 § 58 κοινωνεῖν μὲν ἡγοῦμαι καὶ τοῦτο τοῖς πεπολιτευμένοις (to have something in common with), Aesch. F. L. § 145. p. 47 St.= § 11 R φήμη μὲν γὰρ οὐ κοινωνεῖ διαβολῇ. Surely Poppo is wrong in supposing that these passages justify τῇ οἰκῆσει μετεῖχον (partook of) Thuc. ii. 16.

§ 385. πρῶην ὀλίγου] The reader will hardly thank me for telling him to supply to ὀλίγου, ἀλλότρια. “Who has the other day nearly alienated Megarā?” Comp. (after SCHAEFER) p. 445 § 374 καὶ Μεγάροις ἐπιβουλεύων

διατελεῖ. Yet some have joined πρῶην ὀλίγου.

§ 386. ἐν τῇ εἰρήνῃ] Here “in the peace.”—φεύγη] “Shirk, decline, avoid.”—πλανᾷ] “tries to lead you astray,” not to be confounded with πλανᾶσθαι. Comp. Soph. Oed. Col. 316.

449. § 386. οὐ στρατηγῶ δικάζομεν] “We are not acting as δικασταὶ for a general.” Arist. Vesp. 766 αὐτοῦ μὲνων δικάζε τοῖσιν οἰκέταις. Xenoph. Cyrop. i. 3, 17 ἐγὼ οὖν τούτοις δικάζων ἔγνω, Dem. Olymp. 1169, 8 αὐτὸς γὰρ ἐγὼ ἐδίκασα τούτῳ καὶ οὗτος ἐμοί, 1176 § 33 ἐγὼ καὶ οὗτος ἡμῖν αὐτοῖς δικάσαντες. See

87 ζομεν, οὐ περὶ τούτων κρίνει. μὴ λέγε εἴ τις αἰτιός 336
 ἔστι καὶ ἄλλος τοῦ Φωκέων ὀλέθρου, ἀλλ' ὡς οὐ σὺ
 αἴτιος δεῖξον. τί οὖν, εἴ τι Δημοσθένης ἠδίκηει, νῦν
 λέγεις, ἀλλ' οὐχ ὅτε τὰς εὐθύνας ἐδίδου κατηγορεῖς;
 δι' αὐτὸ γὰρ εἶ τοῦτο ἀπολωλέναι δίκαιος. μὴ λέγε ὡς
 καλὸν εἰρήνη, μηδ' ὡς συμφέρον· οὐδεὶς γὰρ αἰτιᾶται
 88 σε τοῦ ποιήσασθαι τὴν πόλιν εἰρήνην· ἀλλ' ὡς οὐκ
 αἰσχροὶ καὶ ἐπονείδιστος, καὶ πολλὰ ὕστερον ἐξηπατή-
 μεθα, καὶ πάντ' ἀπώλετο, ταῦτα λέγε. τούτων γὰρ
 ἀπάντων ἡμῖν αἴτιος σὺ δέδειξαι, καὶ τί δὴ μέχρι νυνὶ
 τὸν τὰ τριαῦτα πεποιηκότα ἐπαινεῖς;” ἂν οὕτω φυλάτ-
 τητε αὐτόν, οὐχ ἔξει τί λέγη, ἀλλὰ τὴν ἄλλως ἐνταῦθ'
 ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκῶς ἔσται.

89 Καίτοι καὶ περὶ τῆς φωνῆς ἴσως εἰπεῖν ἀνάγκη· 337
 πάνυ γὰρ μέγα καὶ ἐπὶ ταύτῃ φρονεῖν αὐτὸν ἀκούω, ὡς

§ 387. Pro μὴ λέγε, μηδεγε (sic) S.—σὺ αἴτιος εἶ vulg. ante
 BEKK. Servant Υ. Ο. Γ. συναίτιος εἶ F. Q. t. u. v.—ἠδίκηκε
 k. A¹. Marg. Lutet.—ἡ εἰρήνη k. r. s. A¹. vulg. ante BEKK.
 Μοχ ὡς om. k. s. A¹.—ποιῆσαι k. s. A¹.

§ 388. ἀπάντων ὧν Cobet. Nov. Lect. p. 690 sine causa.
 μέχρι νῦν k. s. vulg. ante BEKK.—τι λέγειν vulg. ante REISEK.
 Potuit stare τί λέγειν. Vid. ad § 256. λέγει r. t. u. v.

Pors. ad Toup. in Suid. Append.
 Tom. iv. p. 443.

§ 387. δι' αὐτὸ γὰρ τοῦτο κ.τ.λ.]
 i. e. for not at the time coming
 forward when Demosthenes was
 passing his εὐθύναι. Some diffi-
 culty has been raised about ἀπο-
 λωλέναι, which has been con-
 strued so as to imply that one
 who did not on such occasion
 accuse his colleague was guilty
 of a capital crime. But surely
 ἀπολωλέναι has not necessarily
 so forcible a meaning (see on
 § 118, § 300) any more than
 ἀναιρεῖν (see § 2).—ὡς καλὸν
 εἰρήνη] Cp. § 100. The article
 has been omitted on sufficient

authority of MSS., otherwise it
 is not objectionable: however,
 after τῇ εἰρήνῃ § 386, and from
 the following words ποιήσασθαι
 τὴν πόλιν εἰρήνην, it would have
 obscured the sense. Translate:
 “Tell us not how fine a thing
 peace is, nor how expedient:
 for no one blames you for the
 state's having made peace: but
 that it is not a disgraceful and
 censurable peace (that has been
 made)—this is what you are to
 tell us, for of all this you are
 proved to be the cause.”—Comp.
 §§ 106, 382, 383, 384.

§ 388. τὴν ἄλλως] “In an idle
 way.” See § 201.

καθυποκρινόμενον ὑμᾶς. ἔμοι δὲ δοκεῖτε ἀτοπώτατον
 ἀπάντων ἂν ποιῆσαι, εἰ ὅτε μὲν τὰ Θυέστου καὶ τῶν
 ἐπὶ Τροίᾳ κακὰ ἠγωνίζετο, ἐξεβάλλετε αὐτὸν καὶ ἐξε-
 συρίπτετε ἐκ τῶν θεάτρων καὶ μόνον οὐ κατελεύετε
 οὕτως, ὥστε τελευτῶντα τοῦ τριταγωνιστεῖν ἀποστήναι,
 ἐπειδὴ δὲ οὐκ ἐπὶ τῆς σκηνῆς ἀλλ' ἐν τοῖς κοινοῖς καὶ
 338 *τηνικαῦθ' ὡς καλὸν φθειγγομένῳ προσέχοιτε. μηδαμῶς* 390
 μηδὲν ὑμεῖς ἀβέλτερον πάθητε, ἀλλὰ λογίζεσθ' ὅτι δεῖ
 κήρυκα μὲν ἂν δοκιμάζητε, εὐφωνον σκοπεῖν, πρεσ-
 βευτὴν δὲ καὶ τῶν κοινῶν ἀξιούντά τι πράττειν δίκαιον

§ 389. καθυποκρινόμενον k. r. s. A¹. — ἐπεὶ (pro ἐπειδὴ)
 k. s. A¹.

§ 390. εἰ εὐφωνος vulg. ante BEKK. Sed εὐφωνον Y. O. k. s. A¹.
 Marg. Lutet. — εὐφώνους S. ED. TURIC. — μὲν (post ὑπὲρ) om.
 S. Y. O. r. — Post αἰχμαλώτους, θαυμάσας vulg. ante REISK.
 Voc. delet. vult ΜΑΡΚΛ. aut Ἀθηναίους repositum. BEKK. e paucis
 Codd. ἐθαύμασα. Fortasse omittendum ut pro Phorm. p. 951 § 22

§ 389. καθυποκρινόμενον] “In-
 tending to come the actor over
 you.” That Aeschines possessed
 a fine and sonorous voice is
 obvious from the concession of
 his rival here, and frequently
 elsewhere. — ἐξεβάλλετε] “Hiss-
 ed him off the stage.” As the
 exploded actor is said ἐκρίπτειν.
 See on § 320. Cons. Thirlw.
 v. 314, n. 2. — ἀτοπώτατον.....
 ποιῆσαι] Note the omission of
 τι. So above § 80. i. Steph.
 p. 1117 § 51. See Heind. on
 Plat. Gorg. p. 465 E. Stallb.
 on Symp. 175 B. — κατελεύετε]
 “Stoned him to death.” That
 certain actors received more of
 these honoraria than crowns is
 exemplified from Macho ap.
 Athenae. 245 D, E κακός τις, ὡς
 ἔοικε, κιθαρωδὸς σφόδρα | τὴν οἰ-
 κίαν μέλλων ποτ' οἰκοδοκεῖν φί-
 λον | αὐτοῦ λίθους ἤτησεν' ἀπο-
 δώσω δ' ἐγὼ | αὐτῶν πολὺ πλείους,
 φησιν, ἐκ τῆς δεξιῶς (after my

debut). — μυρὶ' εἵργασται κακὰ]
 These words found also above
 § 361 are, according to a happy
 conjecture of Dobree, Aristo-
 phanic. App. p. (107) quoted
 from a Tragedy which had been
 murdered in the recitation by
 Aeschines. For to Schaefer's
 remarks that πάντ' ἄ κακὰ εἵργά-
 σθαι, § 360, militates against
 Dobree's opinion, it may be
 answered, that from having
 used these words, Demosthenes
 was reminded of his adversary's
 ill-success in repeating similar
 words from the Tragedy. Cer-
 tainly μυρὶ' εἵργασται κακὰ have
 a decided Tragic cadence. —
 προσέχοιτε] After indicatives.
 See § 303.

§ 390. εὐφωνον σκοπεῖν] “Quae-
 rere vocalem, curare ut vocalis
 eligatur. De simili usu ver-
 borum ἰδεῖν et ὀρᾶν v. Addenda
 ad Soph. Ajac. 1165.” SCHAEF.
 — ἀξιούντά τι πράττειν] Comp.

καὶ φρόνημ' ἔχονθ' ὑπὲρ μὲν ὑμῶν μέγα, πρὸς δ' ὑμᾶς
 ἴσον, ὡςπερ ἐγὼ Φίλιππον μὲν | οὐκ ἐθαύμασα, τοὺς δ' 450
 αἰχμαλώτους ἐθαύμασα, ἔσωσα, οὐδὲν ὑπεστειλάμην.
 οὗτος δ' ἐκείνου μὲν προῦκυλινδεῖτο καὶ τοὺς παιᾶνας
 91 ἦδεν, ὑμῶν δ' ὑπερεώρα. ἔτι τοίνυν ὅταν μὲν ἴδητε 339
 δεινότητα ἢ εὐφωμίαν ἢ τι τῶν ἄλλων τῶν τοιούτων
 ἀγαθῶν ἐπὶ χρηστοῦ καὶ φιλοτίμου γεγενημένον ἀν-
 θρώπου, συγχαίρειν καὶ συνασκεῖν πάντας δεῖ· κοινὸν
 γὰρ ὑμῖν πᾶσι τοῖς ἄλλοις τοῦτ' ἀγαθὸν γίγνεται· ὅταν
 δ' ἐπὶ δωροδόκου καὶ πονηροῦ καὶ παντὸς ἥττονος
 λήμματος, ἀποκλείειν καὶ πικρῶς καὶ ἐναντίως ἀκούειν,
 ὡς πονηρία δυνάμεως δόξαν εὐρομένη παρ' ὑμῶν ἐπὶ τῇ

καίτοι οὐ δήπου τὸν μὲν παῖδα.....οὐκ ἂν ἠδίκηει, σέ δέ, ubi οὐ δήπου
 σέ μὲν ἂν ἠδίκηει, τὸν δὲ παῖδα οὐ expectabam.—οὐδὲν δὲ vulg.
 ante BEKK. Servant F. Q. r. t. u. v. καὶ οὐδὲν k. s. A¹.—καὶ
 (post προῦκ.) om. pr. S. VOEM. προῦκαλινδεῖτο si vera docet
 Cobet. Nov. Lect. p. 637—639. “Attici οὐτ καλίνδω et καλίνδομαι
 aut καλινδοῦμαι dixisse videntur.” Quaero hoc in loco, nolo
 enim dicere desidero, Viri Doctissimi arrogantiam. “προκυ-
 λινδομαι et προκαλινδομαι sic differunt, ut hoc adulantis sit et
 adorantis, illud supplicis” (p. 639). Eidem assentior pronuntians
 anti “formam κυλίω veteribus inauditam” (p. 637). παιᾶνας
 S. A¹. Μοχ ὑπεροραί (sic) S. sed vulg. a m. sec. ὑπερώραι
 Y. O. Itaque ὑπερορᾶ Ed. TURIC. VOEM. BEKK. st.

§ 391. εἰδῆτε k. s. ε^m. A¹. Vid. ad § 284.—πᾶσι S. Y. O.
 ἅπασι vulgo.—εὐραμένη k. r. s.

§ 114 ἀλλ' ἐπειδὴν τις ἐαυτὸν
 πείσας δύνασθαι προσέλθῃ.

450. § 390. ἐθαύμασα] See
 Buttm. Ind. Mid. —ὑπεστει-
 λάμην) “I furlled my sails,” i. e.
 I declined, I avoided, I shrunk
 back from. The word has oc-
 curred twice above: p. 390
 § 172, p. 415 § 262, “without
 any tergiversation, or dissem-
 bling,” as Plat. Apol. 24 A καὶ
 ὑμᾶς οὔτε μέγα οὔτε σμικρὸν
 ἀποκρυψάμενος ἐγὼ λέγω οὐδ'
 ὑποστειλάμενος. Mid. p. 537
 § 70 τῷ ὑποστειλαμένῳ πρὸς
 ὑβρίων (who sticks at nothing).

Pantaen. p. 980 § 48 καὶ τῷ
 μηδὲν ὑποστελλόμενον μηδ' αἰ-
 σχυνόμενον κλαιήσειν.

§ 391. συνασκεῖν] “Occasiones
 dando una curare ut exerceatur
 magisque et magis excolatur.
 Opponitur ἀποκλείειν exclu-
 dere occasionibus se exercendi.”
 SCHAEF. — δυνάμεως] “i. q.
 δεινότητος eloquentiae. V. not.
 ad Dion. Halicarn. de C. V. p.
 410.” Id. This is one of the
 senses: for that the word has a
 more pregnant meaning is ob-
 vious, if we compare § 392 al...
 ἄλλαι δυνάμεις.

340 πόλιν ἐστίν. ὁράτε δ', ἀφ' ὧν οὗτος εὐδοκιμεῖ, πηλίκα 392
 τῇ πόλει περιέστηκε πράγματα. αἱ μὲν τοίνυν ἄλλαι
 δυνάμεις ἐπιεικῶς εἰσὶν αὐτάρκεις, ἡ δὲ τοῦ λέγειν, ἂν
 τὰ παρ' ὑμῶν τῶν ἀκουόντων ἀντιστῆ, διακόπτεται.
 οὕτως οὖν ἀκούετε τούτου ὡς πονηροῦ καὶ δωροδίκου
 καὶ οὐδ' ὀτιοῦν ἐροῦντος ἀληθές.

341 "Ὅτι δ' οὐ μόνον κατὰ τᾶλλα, ἀλλὰ καὶ τὰ πρὸς 393
 αὐτὸν τὸν Φίλιππον πράγματα πανταχῶς συμφέρει
 τουτονὶ ἐαλωκένας, θεάσασθε. εἴτε γὰρ ἤξει ποτὲ εἰς
 ἀνάγκην τῶν δικαίων τι ποιεῖν τῇ πόλει, τὸν τρόπον
 μεταθήσεται· νῦν μὲν γὰρ ἤρηται τοὺς πολλοὺς ἐξα-
 πατῶν ὀλίγους θεραπεύειν, ἂν δὲ τούτους ἀπολωλότας
 πίθηται, ὑμῖν τοῖς πολλοῖς καὶ πάντων κυρίοις τὰ
 342 λοιπὰ ποιεῖν βουλήσεται· εἴτ' ἐπὶ τῆς αὐτῆς ἥσπερ νῦν 394
 ἐξουσίας καὶ ἀσελγείας μενεῖ, τοὺς ὀτιοῦν ἂν ἐκείνω
 ποιήσοντας ἀνηρηκότες ἐκ τῆς πόλεως ἔσεσθε, ἂν τού-
 τους ἀνέλητε· οἱ γὰρ οἴομενοι δίκην ὑφέξειν τοιαῦτ'

§ 392. ἡλίκα k. δ^m. A¹. A².

§ 393. πανταχῶς^{οῦ} F. B. πανταχῶς S. Y. O. t. u. v. πανταχοῦ
 vulgo.—τούτον S. Y. O. k. s. A¹. ἘD. TURIC. DIND. VOEM. BEKK.
 st.—Infr. ἤρηται S. k. r. s. A¹. προήρηται vulgo.

§ 394. ποιήσοντας k. r. s. A¹. Praefert SCHAEF. Vid. § 91.—
 Post ἀνέλητε, οἱ S. Y. O. et γρ. k. εἰ vulgo. Μοx ἂν S. ED. TURIC.
 DIND. VOEM. BEKK. st. ἐφεθῆ S. Y. O. et γρ. k. ἀφεθῆ ceteri.
 —ποιεῖν k. s. δ^m. A¹.

§ 392. ἐπιεικῶς.....αὐτάρκεις]
 "Pretty well, tolerably inde-
 pendent, complete within them-
 selves, not particularly depend-
 ent upon such external circum-
 stances as your favour." Comp.
 de Coron. p. 318 § 277. This
 use of ἐπιεικῶς is frequent in
 Plato, but rare in the Orators.
 Dionys. p. 1285 § 9 ἐπιεικῶς
 ἐντιμον κατέλιπον τὸν σίτον.—
 διακόπτεται] "You chop it to
 pieces, it comes to nothing."

§ 393. ἂν δὲ τούτους κ.τ.λ.]

For a similar line of argument,
 comp. §§ 150, 151.

§ 394. ἐξουσίας] § 310.—
 ἂν with ποιήσοντας (though rare)
 I dare not say is wrong: de
 Coron. p. 276 § 147 οὐδέν' ἂν
 ἠγέιτο προσέξειν αὐτῷ τὸν νοῦν
 (one or two MSS. προσέχειν).
 Leptin. p. 467 § 35 οἷς ἂν ὁ νόμος
 βλάψειν (οὐδ' ἂν...συμνευσόντων
 however de Coron. p. 284 § 168
 cannot be defended. The Greeks
 say συμνεύσομαι).—ἀνέλητε]
 See § 387, § 2.

ἔπραξαν, τούτους, ἐὰν τὰ παρ' ὑμῶν | αὐτοῖς ἐφεθῆ, τί 451
οἴεσθε ποιήσειν; ποῖον Εὐθυκράτη, ποῖον Λασθένη,
25 τιν' οὐχ ὑπερβαλεῖσθαι προδότην; τίνα δ' οὐ πάντων 343
τῶν ἄλλων χεῖρω πολίτην ὑπάρξειν, ὁρῶντα τοῖς μὲν
ἅπαντα πεπρακόσι χρήματα δόξαν ἀφορμὴν τὴν Φι-
λίππου ξενίαν περιούσαν, τοῖς δὲ δικαίους τε παρέ-
χουσιν ἑαυτοῖς καὶ προσανηλωκόσι χρήματα πράγ-
ματα ἀπεχθείας φθόνου περιόντα παρ' ἐνίων; μηδαμῶς
οὔτε γὰρ πρὸς δόξαν οὔτε πρὸς εὐσέβειαν οὔτε πρὸς
ἀσφάλειαν οὔτε πρὸς ἄλλο οὐδὲν ὑμῶν συμφέρει τοῦτον
ἀφεῖναι, ἀλλὰ τιμωρησαμένους παράδειγμα ποιῆσαι
πᾶσι, καὶ τοῖς πολίταις καὶ τοῖς ἄλλοις" Ἑλλησιν.

§ 395. τὴν (ante Φίλιππου) om. k. s. A¹. A².—Post Ἑλλησιν
S. addit *περὶ τῆς παραπροσβείας* X X X H H [Δ] Δ Δ Δ. [i. e. 3280
versus.] Vid. Praef. p. ix.

APPENDIX A.

VARIOUS constructions after words of *fearing* are examined by Hermann on Viger, n. 265, with his usual minuteness and refinement, though he has left some unnoticed. The mood ordinarily used, inasmuch as to *fear* properly implies a *future idea*, is the subjunctive. But, as in our own idiom "I fear you have mistaken the meaning," intends to convey no doubt or uncertainty as to the fact having occurred, but is merely expressive of courtesy on the part of the speaker, so in Greek also instances of an indicative are not unusual. We find therefore many constructions: (1) δέδοικα μὴ ποιῆς. (2) δ. μὴ ποιήσῃς. (3) δ. μὴ ποιείς. (4) δ. μὴ ἐποίεις. (5) δ. μὴ ἐποίησας. (6) δ. μὴ πεποίηκας, and even in relation to a *future action*, (7) δέδοικα μὴ ποιήσεις. 1 and 2 correspond respectively to *vereor ne facias*, and *vereor ne feceris*: for 3, 4, 5, and 6, the Latins have no distinctive mode of expression, since from other causes *their* subjunctive must necessarily be used: 7 may be translated *vereor ne factururus sis*. It is not very easy to explain the distinction in our own language: 1. "I fear that you are on the point of doing it," which is used to express an uncertainty whether the event is on the point of being done, but a probability that it is. 2. "I am afraid that you will do it." 3. "I am afraid that you are doing it:" to use a familiar illustration, if a person is transcribing any writing, and I look over his shoulder and see him mis-

write a word or letter. 4. "I fear you were doing it." 5. "I fear you did it." 6. "I fear you have done it." 7. "I fear you are going to do it:" i. e. I have no doubt you will do it. As an instance of the last-mentioned, which from obvious reasons occurs rarely, see Plat. v. *Repub.* 450 E 451 A. ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε καὶ φίλων τάληθῆ εἰδόγα λέγειν ἀσφαλὲς καὶ θαρραλέον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιέσθαι, ὃ δὴ ἐγὼ δρῶ, φοβερόν τε καὶ σφαλερόν οὐ τι γέλωτα ὀφλεῖν—παιδικὸν γὰρ τοῦτό γε—ἀλλὰ μὴ σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους ξυνεπισπασάμενος κείσομαι περὶ ἃ ἤκιστα δεῖ σφάλλεσθαι, which may be rendered: "For in the presence of men of sense and friends, on points most momentous, and touching our near interests, to speak when acquainted with the truth is unliable to stumbling, and may be done with confidence, but while one is in a state of incredulity and research to utter his opinions, which you observe I am now doing, is apt both to make one fearful and to cause one to stumble (likely to make one fearful), certainly not of incurring ridicule—for that at any rate is childish—but from the chance (the certainty) that if I stumble from the truth, not only shall I myself have a fall, but I shall draw my friends along with me, on points whereon I ought least of all to stumble." So *Phileb.* p. 13 A. φοβοῦμαι δὲ μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας. "I am afraid that we are sure to find." If I wish to express my fear that an archer will miss a mark, I should ordinarily convey my meaning by δέδοικα μὴ ἀμάρτης, but if I intended to insinuate there is no chance of his hitting it, I should say δέδοικα μὴ ἀμαρτήσει.

Of 3, 4, 5, and 6, examples will be easily found. *Matthiæ* § 520, 8 quotes *Homer, Od. v.* 300 δελῶ, μὴ δὴ πάντα θεὰ νημερτέα εἶπεν. (5) "that the goddess spoke." Of this fact there is no possible doubt. "I am inclined

to think she spoke all with truth." As instances of β , compare Eur. Ion 1523 ὄρα σὺ, μήτηρ, μὴ σφαλῆσ' ἂ παρθένοις | ἐγγίγνεται νοσήματ' ἐς κρυπτοὺς γάμους, | ἔπειτα τῷ θεῷ προστίθης τὴν αἰτίαν, | καὶ τοῖμόν αἰσχρὸν ἀποφυγεῖν πειρωμένη, | Φοίβῳ τεκεῖν με φῆς, τεκοῦσ' οὐκ ἐκ θεοῦ. (With Hermann's remarks on this passage I perfectly agree, that any tense of the subjunctive whatever has a future meaning. For Elmsley on Eur. Med. 310 strangely conceives the use of the indicative after μὴ is to be restricted *praeteritis*, and more strangely that the subjunctive present has not a future signification. See Hermann's *adnotat.* on that passage.) Cp. Plat. Phaed. 77 D δεδιέναι τὸ τῶν παιδῶν, μὴ ὡς ἀληθῶς ὁ ἄνεμος.....διαφυσᾶ καὶ διασκεδάννυσιν, 84 E φοβείσθε μὴ δυσκολώτερον διάκειμαι. Yet § 377 of this oration δέδοικα μὴ τοῦναντίον οὐ βούλομαι ποιῶ, σφόδρα ἀκριβῶς δεικνύναι πειρώμενος, διοχλῶ..... is certainly not so clear. The sense might very well be: "I fear lest I shall do," (*subjunctive*), or "I fear that I am doing," (*indicative*). If the former, compare de Coron. p. 269 § 125 ὄρα μὴ τούτων μὲν ἐχθρὸς ἦς, ἐμὸς δὲ προσποιῆ. "Lest you be found to be." See Herm. on Med. 310 p. 356 *Ed. Lips.* I rather am inclined to understand it as an *indicative*.

Respecting the use of the *perfect indicative* all critics agree. In § 3 of this speech *ἐμπεποιήκη*, the reading of some MSS. and most editions, is faulty. For I quite incline to Elmsley's opinion (*Mus. Crit.* i. p. 356): "We strongly suspect that if Demosthenes had employed the subjunctive in this passage, he would have said *ἐμπεποιήκως ἦ*. The Orators generally, if not always, express this subjunctive and its corresponding optative¹ by the auxiliary verb and the participle. Thus we find in the same

¹ There are instances in Thucydides of the optative not expressed by a periphrasis. ἐσβεβλήκοιεν II. 48, ἀφεστήκοιεν IV.

122. παραδεδώκοιεν VII. 83, πεποιήκοι VIII. 108. (The various reading πεποιήκει cannot, πεποίηκε might, stand.)

oration βεβοηθηκῶς ἦ p. 345, 29 (§ 17). συμβεβηκῶς εἶη p. 351, 9 (§ 36). πεποιηκότες εἶητε p. 363, 19 (§ 80). δεδωκότες εἶεν p. 382, 25 (§ 147). ἐνεωρακῶς εἶη p. 401, 18 (§ 213 but there εἶη has been properly omitted). ἀναπεπτωκότες ἦτε p. 411, 3 (§ 248).” [We find, however, ὠφλήκοι Lys. xxiii. § 3 p. 166 St. = 731 R. ἐστῶσι Lept. p. 476 § 64, ἐστήκη p. 482 § 83.] So Arist. Acharn. 343 ἀλλ’ ὅπως μὴ ᾿ν τοῖς τρίβωσιν ἐγκάθηνταί που λίθοι. I should like to meet an undoubted instance of the *perfect subjunctive* being so used. The sense would be, “lest I should find it has occurred so or so¹.”

APPENDIX B.

THAT ὥστε, when followed by the indicative, requires οὐ, when by the infinitive, μὴ, is a rule in strict analogy with the ordinary usage of the negative particles: in other words, οὕτως ἄφρων ἦν ὥστε οὐκ ἐβούλετο becomes οὕτως ἄφρων ἦν ὥστε μὴ βούλεσθαι, precisely as σοφὸς ἦν ὅτι οὐ ταῦτα ἐβούλετο becomes σοφὸς ἦν διὰ τὸ μὴ ταῦτα βούλεσθαι. I should have ventured to say of this rule, *Orinor omnibus et doctis notum et tironibus esse*, had it not been for a note of Schoemann’s on Isaeus (de Hagn. Heredit. § 40 p. 472, 473), who appears to treat the use of οὐ or μὴ after ὥστε without any reference to the difference of

¹ Voemel (on § 3) furnishes two examples. Soph. Trachin. 664 δέδοικα μὴ περαιτέρω | πεπραγμέν’ ἦ μοι πάνθ’ ὅσ’ ἀρτίως ἔδρων. Herodot. iii. 119 ἀρρωδήσας μὴ κοινῶ λόγῳ οἱ ἐξ ἑπεποιη-

κότες ἔωσι ταῦτα. By the bye what does Voemel mean by “*periphrastici perfecti exempla ipse auxit Shilleto*,” and by “*quamquam Elmsleio adstipulatur*”?

mood¹. The latter part² of the rule (*μη* following *ωστε* with the infinitive) appears occasionally to be violated. I will first however, in passing, speak of the difference between the two modes of expression.

Matthiae, Gr. Gr. § 629 n. c, remarks: "I have not yet been able to satisfy myself whether any and what difference exists between the construction of *ωστε* with an infinitive and indicative. Hermann, ad Viger., p. 852 n., 352 b, seems to suppose an anacoluthon when *ωστε* is joined with an indicative." Hermann's words are rather *tenebrosa*, and may possibly not be rightly understood: and I do not remember whether he has elsewhere explained himself more clearly. The difference seems simply to be this: *οὕτως ἄφρων ἦν ὥστε οὐκ ἐβούλετο* "he was so foolish that he did not wish," (expressive of the *real* result or consequence). *οὕτως ἄφρων ἦν ὥστε μὴ βούλεσθαι* "he was so foolish as not to wish," (expressive of the *natural* consequence). In Latin the distinction might be marked by translating the former, *ut noluerit*, the latter, *ut nollet*. Now it is obvious that an energetic speaker, wishing to express that the result (was not only of a nature to follow, but) actually did follow, would employ the *indicative*: whereas in ordinary and unimpassioned language the *infinitive* would imply all that was necessary, the *natural consequence* supposing the *real*. Accordingly in the Orators, much more frequently than in other writers, the construction *ωστε* or (*ωστε οὐ*) with the indicative occurs.

¹ He has at least expressed himself in very clumsy terms. Schoemann however is to be trusted far more in all other points of Philology than in grammatical accuracy.

² The former is violated in Soph. Trach. 576, but I cannot doubt that the passage is cor-

rupt. *οὐδὲ* (for *ωστε*) *μητιν' εἰσιδῶν | στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον* makes all smooth, but I would not say that it restores what the poet wrote. [Herm., who once gave the variant *στέρξει* to avoid the solecism, in Edit. 1848 retains *στέρξει*, adding no explanation.]

I come now to the passages where ὥστε οὐ with the infinitive is used. These may be divided into two classes: 1. where the negative belongs to a single word (as in Herod. i. 189 quoted on § 81), which it is unnecessary to dwell upon¹. 2. Such as in § 166, 167, and § 351, where it belongs to the sentence. On the former Schaefer remarks: “ὥστ’.] itaque non ut,” i. e. in our language “and so you would not neglect.” This explanation is not satisfactory, but more specious than that which he gives to the latter passage (on 376, 7 not. * * App. Crit. Vol. II. p. 531) “οὐκ αἰσχύνεσθαι est i. q. ἀναισχυντεῖν.” Surely this is too licentious, and might, if not duly guarded, allow the use of οὐ in any hypothetical or subordinate construction; or, to use Schaefer’s words on 379, 7 “nimirum nulla non enuntiatio aiens latentem in se negationem continet, si quidem contrarium rei enuntiatae tollit.” Accordingly some other interpretation must be found. I proceed to quote similar passages. Aeschin. Tim. § 173 foll. p. 24 St. = 169, 170 R. [which I transcribe at full length, as it illustrates our Orator] Δημοσθένης δ’ ὑμῖν ἐταίρους ἐξαιτήσεται ὁ τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς ἰσηγορίας; ᾧ παρακεκλημένοι τινὲς τῶν μαθητῶν ἤκουσιν ἐπὶ τὴν ἀκρόασιν· κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργολαβῶν ἐφ’ ὑμᾶς, ὡς ἐγὼ πυνθάνομαι, λήσειν μεταλλάξας τὸν ἀγῶνα καὶ τὴν ὑμετέραν ἀκρόασιν, καὶ περιστήσειν τῷ μὲν φεύγοντι θαρρῆν, ὅταν αὐτὸς δεῦρο παρέλθῃ, ἐκπεπληχθαι δὲ τῷ κατηγορῶ καὶ πεφοβῆσθαι περὶ αὐτοῦ, τοσοῦτους δὲ καὶ τηλικούτους ἐκκαλέσσεσθαι θορύβους παρεμβάλλων τὰς ἐμὰς δημηγορίας καὶ ψέγων τὴν εἰρήνην τὴν δι’ ἐμοῦ καὶ Φιλοκράτους γεγενημένην ὥστ’ οὐδὲ ἀπαντήσεσ-

¹ In this class I should place Eurip. Palamed. Fr. II. *Dind.* ὥστ’ οὐ παρόντα ποτιῖας ὑπὲρ πηλακὸς | τὰκέε κατ’ οἴκους πάντ’

ἐπίστασθαι καλῶς, “when absent beyond the seas.” Plat. Theaet. 187 D ὥστ’ ἐν ἀπορίᾳ.....γεγονέ-
ναι, οὐκ ἔχοντα εἰπεῖν.

θαί με ἐπὶ τὸ δικαστήριον ἀπολογησόμενον ὅταν τὰς τῆς πρεσβείας εὐθύνας διδῶ, ἀλλ' ἀγαπήσειν ἐὰν μετρίῳ τιμῆματι περιπέσω καὶ μὴ θανάτῳ ζημιῶμαι. Aristot. Politic. II. 9, 17 λέγουσι δέ, ὡς ἐπὶ μὲν τῶν πρότερον βασιλέων μετεδίδοσαν τῆς πολιτείας, ὥστ' οὐ γίνεσθαι τότε ὀλιγανθρωπίαν πολεμούντων πολλὸν χρόνον. Xenoph. Hellen. VI. 2, 6 ὥστ' ἐφάσαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν, ὥστ' οὐκ ἐθέλειν πίνειν, εἰ μὴ ἀνθοσμίας εἴη. Plat. Theaet. 157 A ὥστε ἐξ ἀπάντων τούτων, ὅπερ ἐξ ἀρχῆς ἐλέγομεν, οὐδὲν εἶναι αὐτὸ καθ' αὐτό. Herodot. III. 105 εἶναι δὲ (λέγεται ὑπὸ Περσέων) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοίον οὕτω ὥστε εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἴνδούς ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἄν σφεων ἀποσώζεσθαι.

It will be observed that all the passages are in the *orat. obliqua*: and in all if turned into the *orat. directa* the indicative would be used, e.g. in the passage cited from Aeschines, the (supposed) words of Demosthenes are λήσω μεταλλάξας...τὴν Ἀθηναίων ἀκρόασιν, καὶ περιστήσω...ὅταν ἐγὼ δεῦρο παρέλθω,...τοσοῦτους δὲ καὶ τ. ἐκκαλέσομαι...τὰς Αἰσχίνου δ...τὴν δι' Αἰσχίνου...ὥστ' οὐδὲ ἀπαντήσεται οὗτος...ἀπολογησόμενος ὅταν...διδῶ ἀλλ' ἀγαπήσει ἐὰν...περιπέση...ζημιῶται. And in Demosth. § 351 οὕτω δὲ ἀποποί τινες...καὶ δυσχερεῖς ἄνθρωποί εἰσιν, ὥστε οὐκ αἰσχύονται.

Similar is the usage of ὥστε οὐ with the infinitive after verbs of *thinking, hearing*. Dem. de Coron. p. 320 § 283 πότερ' οὐχ ἠγεί γινώσκειν αὐτοὺς ὅστις εἶ; ἢ τοσοῦτον ἔπνον καὶ λήθην ἅπαντας ἔχειν, ὥστ' οὐ μεμνηῆσθαι τοὺς λόγους οὐς ἐδημηγόρεις ἐν τῷ δήμῳ (where omit ἠγεί, and you will have ἅπαντες ἔχουσιν, ὥστ' οὐ μέμνηνται). Plat. Apolog. 26 D Ἀναξαγόρου οἶει κατηγορεῖν, ὦ φίλε Μέλητε· καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἶει αὐτοὺς ἀπίρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναί ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων (οὕτως ἄπειροί εἰσιν, ὥστε οὐκ ἴσασι). Thucyd. V. 40 τοὺς γὰρ

Βοιωτοὺς ᾤοντο πεπεῖσθαι...τούς τε Ἀθηναίους εἰδέναι ταῦτα, ὥστε οὐδὲ πρὸς Ἀθηναίους ἔτι σφίσιν εἶναι ξυμμαχίαν ποιήσασθαι¹. Dem. III. Philipp. p. 123 § 48 ἀκούω Λακεδαιμονίους...οὕτω δ' ἀρχαίως εἶχον...ὥστε οὐδὲ χρημάτων ὠνεῖσθαι παρ' οὐδενὸς οὐδέν. Lys. Theomn. § 15 p. 117 St. = 355 R. ὑμᾶς μὲν πάντας εἰδέναι ἠγοῦμαι ὅτι ἐγὼ μὲν ὀρθῶς λέγω, τοῦτον δὲ οὕτω σκαιὸν εἶναι ὥστε οὐ δύνασθαι μαθεῖν τὰ λεγόμενα². Isac. Pyrrhi Hered. § 39 p. 41 St. = 41 R. δοκεῖ ἂν οὕτως ὀλιγῶρως ἔχειν χρημάτων Νικόδημος, ὥστε, εἰ ἦν ἀληθὲς τὸ πρᾶγμα οὐκ ἂν σφόδρα διακριβώσασθαι περὶ τῶν ἑαυτῷ συμφερόντων; Dr Donaldson Gr. Gr. § 596 d. *Obs. and Journal of Philology* Vol. III. p. 206 concurs in the above explanation.

There are passages however which I cannot bring under this canon, and which I have no right to suppress. In Dem. de Coron. p. 267 § 120 Bekker has no doubt shewn his usual judgement in restoring ὥστ' οὐ δύνασαι (vulg. δύνασθαι, which grates upon the ear, and is not the reading of the best MSS.). But what shall we make of the following? Nicostrat. p. 1246 § 1 οὐδ' αὖ οὕτως ἄπορος ἦν οὐδ' ἄφιλος, ὥστ' οὐκ ἂν ἐξευρεῖν τὸν ἀπογράψοντα. Eurip. Phoen. 1357, 8 οὐ μακρὰν γὰρ τειχέων περιπτυχὰι | ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα. Helen. 107, 108 ΕΛ. ἤδη γὰρ ἦπται καὶ κατείργασται πυρί; | Τ. ὥστ' οὐδ' ἔχνοσ γε τειχέων εἶναι σαφές. (Possibly μέναι. μ might have fallen out after ωγ. Then ενει would naturally be changed into εἶναι). Soph. Electr. 780, 1 ὥστ' οὐτε νυκτὸς ὕπνον οὐτ' ἐξ ἡμέρας | ἐμὲ στεγάζειν ἠδύν. I leave these to the reader, hoping he will be able to find the key to the construction, or hit upon happier emendations than occur to

¹ In Thucyd. VIII. 76 ὥστε οὐδὲ τούτους...χείρους εἶναι the sentence is in a transition state from *oratio obliqua* to *oratio directa*.

² In both of these passages there is the same latitude of construction which we meet with elsewhere, e. g. Demosth. Nicostr. p. 1254 § 24.

me. In the passage cited from Sophocles¹ a bolder critic than I confess myself to be might cut the knot by reading: ὕπνος... ἔμ' ἐστέγαζεν ἠδύς (compare the following words, ἀλλ' ὁ προστατῶν | χρόνος διηγή μ'). If ἔμ' ἐστέγαζεν were once corrupted into ἐμὲ στεγάζεν, the alteration of the words into their present form would naturally follow. [Dr Donaldson proposes the same correction (*Journal* III. 206). In Phoen. he proposes ὡς μὴ οὐχ. Would not τὸ μὴ οὐχ ἄπαντά σ' (or ἄπαντας) be better? In Nicostr. (*Journal* III. 361) he proposes οὐκ ἂν ἐξέειπον.]

APPENDIX C.

THE particle *ναὶ* (answering to our *nay*, and the Latin *ne*) appears indeed to belong to the *affirmative*: yet upon due inquiry I am persuaded it will be acknowledged that it has a sort of *negative* meaning. The remarks of a writer in the *Philological Museum* (a book, the sale whereof, I am sorry to say, has not kept pace with its desert) Vol. II. p. 323 are worth quoting: “*ναὶ* is the Latin *nae*, and as Grimm² observes, seems, singularly enough, allied to the negative. He purposely avoids entering upon the subject of this connexion. May it not

¹ There is however no difference in the MSS., and Eustath. *Iliad* p. 632, 31 quotes from Soph., ὕπνον ἐμὲ στεγάζειν ἠδύν.

² *Deutsche Gramm.* Vol. III. p. 767 “Die scheinbar verneinende gestalt des bejahenden *ναὶ* (lat. *nae*!) ist beachtenswerth, man könnte zu *ναὶ* und *οὐ* das goth. *nē* und *jāi* halten, nur dass sich die bedeutung um-

kehrt. Jenes hess. *ä*=*nä*, schwäb. *et*=*net* [see p. 766 § 3] und die verschiedentlich hervorbrechende gleichgültigkeit des negativen und positiven ausdrucks hinzugenommen, scheint sich eine tiefer begründete identität der verneinenden und bejahenden partikel zu ergeben, die ich absichtlich nicht weiter ausführen will.”

have arisen from the use of the negative, like our 'nay,' *immo*, or *anzi* (ante) in Italian? which are negative inasmuch as they object to the preceding phrase as not being strong enough, whilst they agree with its general meaning, and enhance its force? Certainly in these cases the negative and affirmative senses often approach very near to one another, as, for instance, in the following passage of B. Jonson: 'A good man often profits by his endeavour, *yea*, when absent; *nay*, when dead, by his example and memory.'"

There appears to me to be great truth in this remark. However, I have at present nothing to do with the investigation of the Latin *ne*, or the English *nay*, but will endeavour, from the Greek authors, to ascertain the meaning of *ναί*. I have observed in the Orators the following passages. Dem. de Coron. p. 310 § 251 *ναί, φησίν· ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ μηδεμίαν γραφήν φυγεῖν*. Aristocr. p. 652 § 96 *ναί· πῶς; ἐγὼ διδάξω*. [Dem.] Aristog. p. 791 § 72 *ναί, φησίν· ἀδίκως γάρ μ' ἐγγέγραφεν*. Pantaenet. 977 § 36 *ναί, φησίν· ἀλλὰ κἄν ἄλλο τι ἀδικῆ τις περὶ τὰ μέταλλα, καὶ τούτων εἰσὶ δίκαι*. Aeschin. de Coron. § 28 p. 57 St. = 423 R. *ναί· ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθὺς ὡς οὐτ' ἔλαχε τειχοποιὸς οὐτ' ἐχειροτονήθη ὑπὸ τοῦ δήμου*. § 48 p. 60 = 437 *ναί· εἴ γέ σέ τις ἄλλη πόλις στεφανοῖ· εἰ δὲ ὁ δῆμος ὁ Ἀθηναίων*. § 84 p. 65 = 478 *ναί· ἀλλὰ χαλκοῖς καὶ ἀδαμαντίνοις τείχεσιν, ὡς αὐτός φησι, τὴν χώραν ἡμῶν ἐτείχισε*. Dinarch. c. Demosth. § 7 p. 91 St. = 6 R. *ναί· κατέψευσται γὰρ ἡ βουλή Δημοσθένους*. In all these passages I conceive it will be granted that *ναί* has at least a *quasi-negative* meaning, answering to our "nay;" and in fact *does not so much serve the purpose of affirming the preceding position, as of ushering in the subsequent objection*.

I now come to the use of the word in other writers. It occurs in Homer's Iliad seven times: i. 234 *ναὶ μὰ*

τόδε σκῆπτρον. I. 286 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, which line recurs with the necessary variation, VIII. 146, X. 169, XXIII. 626, XXIV. 379, and XVIII. 128 ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον, which is very similar. In the *Odyssey* we meet with it four times (in all a repetition of II. I. 286), IV. 266, XVIII. 170, XX. 37, XXII. 486. It appears in the *Hymn to Mercury* 460 ναὶ μὰ τόδε κρανείνον ἀκόντιον. Thus in the twelve passages from the writings ascribed to Homer, *twice* it is joined with μά, a particle used in swearing, “*Nay* by:” and *ten times* in answering, correcting, and paving the way for a coming objection.

In *Aeschylus* I have observed it only twice: Pers. 738 ναί· λόγος κρατεῖ σαφηνῆς τοῦτο κοῦκ ἔνι στάσις, and 1071 ἰὼ δῆτα ναὶ ναί. The latter passage may safely be left. In the former the particle is not a mere “*yes*.” but corresponds to our colloquial “*nay*, this is quite clear.”

In *Sophocles* the instances are either in the *affirmative* reply to a question, Oed. Col. 27, Electr. 845, (and ναὶχὶ Oed. T. 684,) or (as above) used in bringing forward an objection, Philoct. 372 (quoted on § 118), Trachin. 424 ναί· κλίειν γ’ ἔφασκον. ταῦτ’ οὐχὶ γίγνεται | δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.

In *Euripides* the examples are, as might be expected, more numerous. I shall refer to such as bear out the *negative* signification of the particle: Med. 1277 ναί, πρὸς θεῶν, ἀρήξαι· ἐν δέοντι γάρ. Hipp. 605 ναί, πρὸς σε τῆς σῆς δεξιᾶς εὐωλέιον. Alcest. 1119 ναί, σῶζε νῦν, καὶ τὸν Διὸς | φήσεις ποτ’ εἶναι παῖδα γενναῖον ξένον. Phoen. 1665 ναί, πρὸς σε τῆσδε μητρὸς Ἰοκάστης, Κρέον. Iph. Aul. 1247 ναί, πρὸς γενεῖον σ’ ἀντόμεοθα δύο φίλοι. Cyclops 147 ναὶ δις τόσον πῶμ’ ὅσον ἂν ἐξ ἀσκοῦ ῥνῆ¹. In all the above-

¹ Hermann reads from conjecture καὶ δις τόσον κ.τ.λ., without any conceivable reason. I

have not a doubt but that *ναὶ* expresses the same meaning much more forcibly.

cited passages I conceive the *original idea of a negative* is visible.

My examination of Plato also bears testimony to this opinion: but as I am unwilling to carry out this Appendix to further length, I will refer the reader to Ast's Index.

I infer, then, that *vai* is fundamentally connected with a negative idea: that its affirmative usage is purely accidental¹, and always, when so employed, serves to strengthen the words coming from the preceding speaker, by way of taking an objection to their sufficiency: that in a considerable number of instances the negative idea predominates: and that in the Orators, at any rate, it is never met with in a strictly affirmative signification. The last remark will of course be confirmed, or rectified, by examples which I shall feel thankful to be furnished with: for I hold myself a lover of truth and for truth's sake, and am wishful to adopt as my motto the words of Socrates with reference to this question or any opinion raised in this Volume: ἐγὼ δὲ τίνων εἰμί; τῶν ἠδέως μὲν ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἠδέως δ' ἂν ἐλεγχάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέστερον μὲντ' ἂν ἐλεγχθέντων ἢ ἐλεγχάντων· μείζον γὰρ αὐτὸ ἀγαθὸν ἠγοῦμαι, ὅσπερ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι. (Plat. Gorg. 458 A.)²

¹ Compare on the contrary the (apparently) *negative* senses of μὲν οὖν, μέντοι, μήν, *vero* in such passages as Cicer. i. de Orat. 57, 245 credo in illa militis causa...non.....contulisses. Tu *vero*...sic ageres (where *immo* would have been natural: comp. Caecin. 7, 18), and in others where *vero* may be rendered "but."

² Gentle Reader may be amused, perhaps instructed, by the citation of a passage from

our great lexicographer's Table-talk: he has not noticed such usage in his Dictionary. A learned friend pointed out the passage to me after the publication of my Second Edition. "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affect-

ing not to mind him. But the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back upon my chair, and fairly laugh it out. No, sir, he was irresistible." Boswell's Life, p. 515 Ed. 1860. Have *μὰ Δί' ἀλλά*, *οὐκ ἀλλά*, been fully investigated? I mean the colloquial use in Aristophanes and Plato. Arist. Pax 6, 7 A. *οὐ κατέφαγεν*; B. *μὰ τὸν Δί' ἀλλ' ἐξαπάσας* | ὄλην

ἐνέκαψε περικυλίσας τοῖν ποδοῖν. 848—850 OIK. *οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον* | *εἰ πορνοβοσκουσ' ὥσπερ ἡμεῖς οἱ βροτοί.* | TP. *οὐκ ἀλλὰ κακεῖ ζῶσιν ἀπὸ τούτων τινές.* Plat. Phaedr. 236 D ΣΩ. *μηδαμῶς τοίνυν εἰπήs.* ΦΑΙ. *οὐκ ἀλλὰ καὶ δὴ λέγω.* I have lived so long at Cambridge that I may have forgotten my native Doric; but I fancy that a Yorkshireman would in all these passages say "Nay but."

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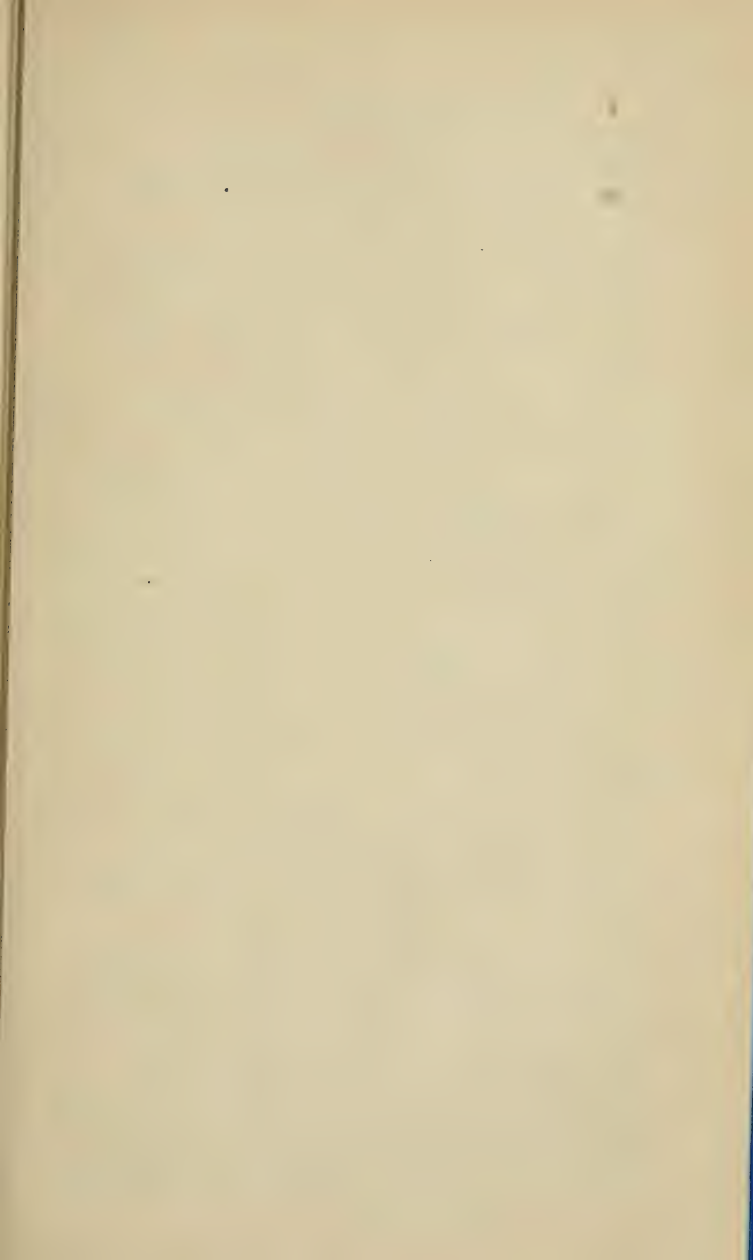
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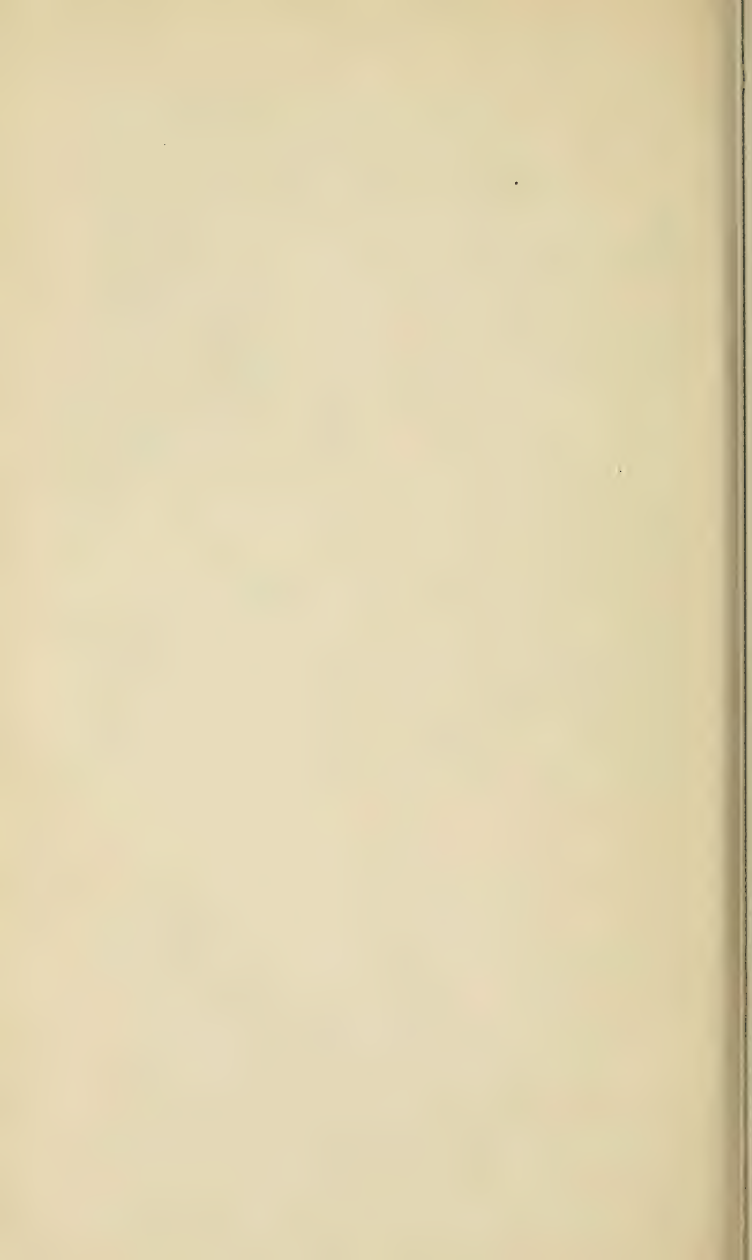
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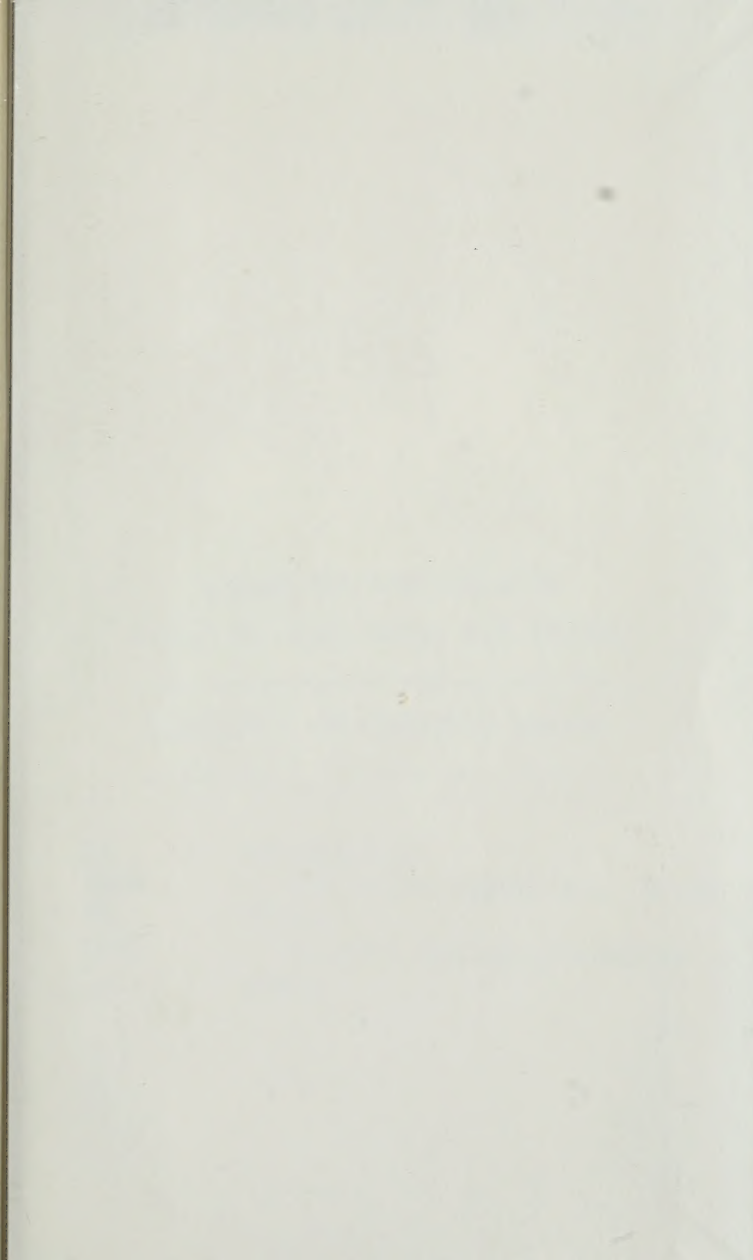
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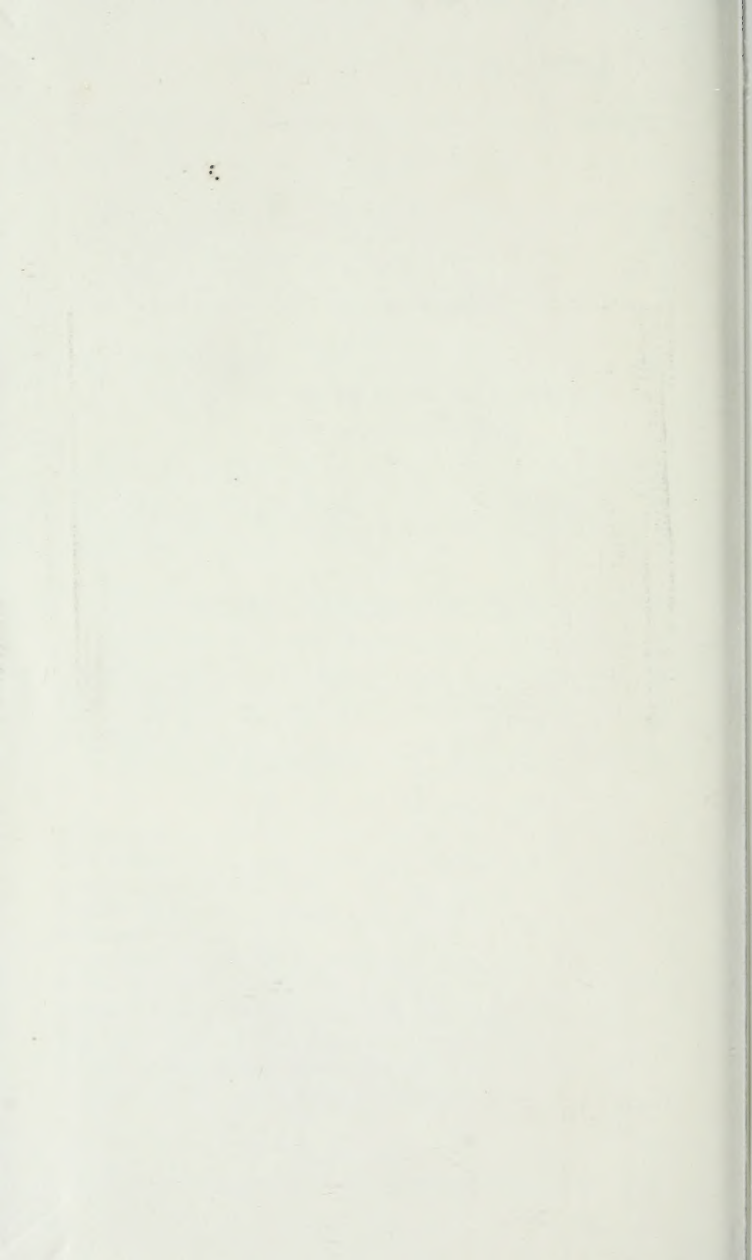
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