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ÆSCHINES IN CTESIPHONTEM.

THE ORATION

OF

ÆSCHINES AGAINST CTESIPHON.

WITH SHORT ENGLISH NOTES

FOR THE USE OF SCHOOLS.

OXFORD,

AND 377, STRAND, LONDON ;

JAMES PARKER AND CO.

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manuscript

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In preparing the subjoined notes, the
himself of the invaluable annotations of
of Taylor, Reiske, and other commentat
onsulted.

P R E F A C E.

THE text of this edition of *Æschines'* oration against Ctesiphon is that of Bekker, published at Oxford, 1822. The indices at the top of each page correspond with the chapters of H. Stephen's edition, published at Paris, 1575. The sections of Reiske's edition are marked on the margin of each page.

INTRODUCTORY REMARKS.

THE catastrophe of Chæroneæ, and the consequent loss of the liberties of Greece, held out a signal to the patriots of Demosthenes to unite their efforts against the tyrants. Day after day he was assailed by accusations: at first by the most notorious sycophants, Sosicles, Diondas, Mæstogeiton, and others, were employed by the Ministry to attack him. Dem. de Coron., p. 310. They, however, Demosthenes found no difficulty in repelling. Matters assumed a more serious aspect when Æschines, a leader of his party, and the bitter and inveterate enemy of Demosthenes, appeared on the field as his assailant. The nature of the attack was as follows. Ctesiphon

INTRODUCTION.

him should be proclaimed in the theatre at the great Dionysiac festival. "For this decree Æschines indicted Ctesiphon as having transgressed the law in three points: first, because it was illegal to crown a magistrate before he had rendered an account of his office; next, because it was forbidden to proclaim such an honour, when bestowed by the people, in any other place than the assembly-ground of the Pnyx, but particularly to proclaim it as Ctesiphon had proposed; and lastly, because the reason assigned in the decree, so far as related to the public conduct of Demosthenes, was false, inasmuch as he had not deserved any reward." It will be seen at once that the attack, though nominally directed against Ctesiphon, was really aimed at Demosthenes: the latter readily accepted the challenge, as it gave him an opportunity of justifying his whole political conduct before his countrymen. As to the charges themselves brought forward by Æschines, it may be remarked that the charge of illegality appears to have been well grounded. "Though the superintendence of the repairs was probably not a magistracy in the eye of the law, which indeed forbade any one to hold two at once, the treasurer-ship of the theoric fund certainly was one, and one to which the law which forbade the crowning of a magistrate still accountable, applied with peculiar force. As to the mode of proclamation, it seems doubtful whether the law on which the prosecution rested had not been modified by another, which declared that proclamation might be made, as Ctesiphon proposed, if the people should so decree; though Æschines speciously contended, that this exception was only meant to relate to crowns bestowed on citizens.

decree—was that on which, according to the sense of both the parties, of the court, and at the trial, the case really turned. The question was in substance, whether Demosthenes was a good or a bad citizen. It was on this account that the case was thronged by an extraordinary conflux of both citizens and strangers. Hence the prolixity of the short discussion of the dry legal argument on the main subject, into a full review of the public life of Demosthenes; and Demosthenes, who was to divert attention from the points of law, not his strong ground, can scarcely find room for his defence of his own policy and proceedings. His bitter attacks on his adversary, occupies a large part of his speech." It should be remarked, that the speech of Æschines against Ctesiphon, and the reply of Demosthenes in reply, were not delivered till eight days after the case was brought forward. The reasons for this delay are unknown. It was not, however, till 330 B.

SUMMARY.

ÆSCHINES begins his oration by expressing his hope that the factious proceedings of the supporters of Demosthenes may be frustrated; and that the laws of the state may be no longer hindered in their operation. The administration of justice and the execution of the laws are prevented by party influence. Illegal trials and unconstitutional measures are the characteristics of the times. One, and one only, remedy for these evils remains,—the *γραφάλα παρανόμων*.—(1—9.)

Ctesiphon, by proposing to crown Demosthenes before the accounts of his office have been scrutinized, has violated the laws; that law, namely, which forbids the crowning of a responsible magistrate,—a law of all others most essential to the welfare of the state. He has no excuse to plead for his violation of it; he has not even the plausible pretext under which the law has been violated on former occasions.—(9—13.)

traordinary appointment, and not, strictly
istry at all ; and therefore that Demost
countable—is untenable.—(13—16.)

ually untenable is the position that his c
nenable to scrutiny, inasmuch as the r
ded while in office was his own. All ma
ccountable. And Demosthenes, at the t
hon proposed to crown him, held two office
the laws regard as accountable.—(16—32.)

other law Ctesiphon has violated in his
mation. The law commands that crowns
ted either in the senate-house or in the
hon has proposed to confer it in the
35.)

plea of Ctesiphon, that there is another
crowns to be bestowed in the theatre, is ina
multaneous existence of two such contradic
cluded by the periodical revision of the la
resmothetæ. There is indeed a law authori

SUMMARY.

His political life is divided into four periods; each of which is reviewed in turn.—(54—58.)

As to the first period: his conduct is assailed on four grounds: first, for the prevention of the peace being concluded in conjunction with the common congress of the Greeks; secondly, for his connection with Philocrates; thirdly, for his flattery of Philip and his ambassadors; fourthly, for the sacrifice of Chersobleptes, the Athenian ally, to the interests of Philip.

As to the second period: he has shewn himself a coward and a renegade; for as soon as Philip had appeared on this side Thermopylæ, had dismantled the Phocian towns, and given his support to Thebes, he suddenly, through fear of the odium his peace-policy might bring upon him, deserted Philocrates and his former associates, denounced Philip, united himself with the war-party, made a most disadvantageous and disgraceful alliance with Eubœa, espousing the cause of unprincipled adventurers, and receiving bribes for his iniquitous transactions; and thus by the policy he adopted, prepared the way for rupture with Philip, and finally brought war upon Athens, with all its disastrous consequences.—(79—106.)

As to the third period: he has brought a curse upon Athens by upholding the Amphisseans in their act of sacrilege; and by the alliance which he made with Thebes, has sacrificed the vital interests of his country. This Theban alliance is reprehensible on various grounds: first,

secured to the former, while the expense
involved on the latter; thirdly, it secured
influence of Demosthenes, and gave him op-
portunity of enriching himself; lastly, it prevented the
making peace with Philip, as the Bœotarchs
do.—(106—159.)

As to the fourth period: after the battle
Demosthenes escaped from Athens on a pro-
cession to collect contributions from the Grecians.
When immediate danger was over, he returned to
Athens. At the death of Philip, he behaved with mar-
tial dignity. At the announcement of the death of
Philip, however, he recovered his assurance; and pro-
posed to pay sacred honours to the murderer of
Philip, and to offer sacrifice in commemoration of the
victory. At first he pretended to despise Alexander,
and to ridicule; but after a while he paid court,
and neglected all opportunities of liberating the state.

SUMMARY.

usage, frustrates the object for which the custom was introduced, and is incompatible with the true interests of the state. A general disregard for the laws has crept into the state; the forms of judicial administration, the ancient practices of the courts, are set at nought by such men as Ctesiphon and Demosthenes, who, by ignoring the proper position and functions of defendant and advocate, by the employment of ingenious subterfuges, by dilating on topics foreign to the subject in hand, and by appeals to the feelings of the judges, prevent the strict execution of justice.—(177—216.)

With reference to the charges which Demosthenes intends to bring against his accuser, for having stood aloof from public affairs, and allowed pernicious measures to be carried without opposition, Æschines answers: first, that his unassuming and retiring habits sufficiently account for his general silence; and secondly, that he did on certain special occasions protest against the measures of Demosthenes. And as to the charge that present proceedings were instituted, not from a regard to the welfare of the state, but for the gratification of Alexander, it is refuted by the fact that proceedings commenced during the lifetime of Philip, and before Alexander was known to the world.—(216—231.)

The illegality of the motion of Ctesiphon, the character of the man himself, and of the individual whom he proposed to crown, the calls of justice and duty, the salvation of the state, the judicial oath, all preclude the possibility of setting aside the indictment.—(231—237.)

se honour to a man whose life presents so
contrast to their virtues.—(256—260.)

ΛΙΣΧΙΝΟΥ ΤΟΥ ΡΗΤΟΡΟΣ

Ο ΚΑΤΑ

ΚΤΗΣΙΦΩΝΤΟΣ

ΛΟΓΟΣ.

τὴν μὲν παρασκευὴν ὁράτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἰ-
 παρατάξιζιν, ὅση γεγένηται, καὶ τὰς κατὰ τὴν ἀγο-
 δεήσεις, αἷς κέχρηται τινες ὑπὲρ τοῦ τὰ μέτρια καὶ
 συνήθη μὴ γίγνεσθαι ἐν τῇ πόλει· ἐγὼ δὲ πεπιστευκῶς
 ο, πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ τοῖς νόμοις καὶ
 ἔν, ἡγούμενος οὐδεμίαν παρασκευὴν μείζον ἰσχύειν παρ'
 ἢ τῶν νόμων καὶ τῶν δικαίων. Ἐβουλόμην μὲν οὖν, ὥ 2
 ἴδες Ἀθηναῖοι, καὶ τὴν βουλήν τοὺς πεντακοσίους, καὶ
 ἐκκλησίας ὑπὸ τῶν ἐφεστηκότων ὀρθῶς διοικεῖσθαι,
 τοὺς νόμους, οὓς ἐνομοθέτησεν ὁ Σόλων περὶ τῆς τῶν
 πόρων εὐκοσμίας ἰσχύειν, ἵνα ἐξῆ πρῶτον μὲν τῷ πρεσ-
 τάτῳ τῶν πολιτῶν, ὡσπερ οἱ νόμοι κελεύουσι, σωφρό- (54)
 ε ἐπὶ τὸ βῆμα παρελθόντι, ἄνευ θορύβου καὶ ταραχῆς
 ἐμπειρίας τὰ βέλτιστα τῇ πόλει συμβουλευεῖν· δεύ-
 ρον δ' ἤδη, καὶ τῶν ἄλλων πολιτῶν τὸν βουλόμενον
 ὅ' ἡλικίαν χωρὶς, καὶ ἐν μέρει περὶ ἐκάστου γνώμην
 σφαινεσθαι. Οὕτω γὰρ ἂν μοι δοκεῖ ἢ τε πόλις ἄριστα
 κειεσθαι, σὶ τε κρίσεις ἐλάχισται γίνεσθαι. ἐπειδὴ δὲ 3
 ἔντι τὰ πρότερον ὠμολογημένα καλῶς ἔχειν νυνὶ κατα-
 λυται, καὶ γράφουσι τινες ῥαδίως παρανόμους γνώμας,

παρασκευῆς καθεζόμενοι, ἵν' ὅτε τις τῶν
τῶν ὄντως λάχῃ κληρούμενος προεδρεύ-
τέρας χειροτονίας ὀρθῶς ἀναγορεύῃ, το-
λιτείαν οὐκέτι κοινήν, ἀλλ' ἰδίαν αὐτῶν
ἀπειλοῦσιν εἰσαγγελεῖν, καταδουλοῦμεν
καὶ δυναστείας ἑαυτοῖς περιποιῶντες,
μὲν ἐκ τῶν νόμων καταλελύκασιν τὰς δὲ
μάτων μετ' ὀργῆς κρίνουσι, σείσθηται
καὶ σωφρονέστατον κήρυγμα τῶν ἐν
“ ἀγορεύειν βούλεται τῶν ὑπὲρ πενήκον-
“ των καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἄδελ-
τῶν ῥητόρων ἀκοσμίας οὐκ ἔτι κρατεῖν
νόμοι, οὐθ' οἱ πρυτάνεις, οὐθ' οἱ πρόεδ-
5 εδρεύουσα φυλὴ, τὸ δέκατον μέρος τῆς
δ' ἐχόντων οὕτως, καὶ τῶν καιρῶν ὄντε-
ούτων ὁποῖους αὐτοὺς ὑμεῖς ὑπολαμ-
ὑπολείπεται μέρος τῆς πολιτείας, εἰ-
γνώσκων, αἱ τῶν παρανόμων γραφαί.
καταλύσετε, ἢ τοῖς καταλύουσιν ἐπι-

p. 54, 5.]

θέτης τούτο πρῶτον ἔταξεν ἐν τῷ τῶν δικαστῶν ὄρκῳ,
 "Ψηφιοῦμαι κατὰ τοὺς νόμους," ἐκείνῳ γε εὖ εἰδὼς, ὅτι,
 ὅταν διατηρηθῶσι οἱ νόμοι τῇ πόλει σώζεται καὶ ἡ
 δημοκρατία. Ὁ ἄχρη διαμνημονεύοντας ὑμᾶς, μισεῖν τοὺς
 τὰ παράνομα γράφοντας, καὶ μηδὲν μικρὸν ἡγεῖσθαι εἶναι
 τῶν τοιούτων ἀδικημάτων, ἀλλ' ἕκαστον ὑπερμέγεθες,
 καὶ τοῦθ' ὑμῶν τὸ δίκαιον μηδένα ἐᾶν^α ἀνθρώπων ἐξαι-
 ρεῖσθαι, μήτε τὰς τῶν στρατηγῶν συνηγορίας, οἳ ἐπὶ
 πολὺν ἤδη χρόνον συνεργοῦντες τισὶ τῶν ῥητόρων, λυ-
 μαίνονται τὴν πολιτείαν, μήτε τὰς τῶν ξένων δεήσεις,
 οὐδ' ἀναβιβαζόμενοι τινὲς ἐκφεύγουσιν ἐκ τῶν δικα-
 στηρίων, παράνομον πολιτείαν πολιτευόμενοι ἀλλ' ὥσπερ
 ἂν ὑμῶν ἕκαστος αἰσχυνηθεὶ τὴν τάξιν λιπεῖν ἢ ἂν
 ταχθῇ ἐν τῷ πολέμῳ, οὕτω καὶ νῦν αἰσχύνηθε ἐκλιπεῖν
 τὴν τάξιν ἢ τέταχθε ὑπὸ τῶν νόμων, φύλακες τῆς δη-
 μοκρατίας εἰς^β τήνδε τὴν ἡμέραν. Καὶ κεῖνο δὲ χρὴ δια-
 μνημονεύειν, ὅτι νῦν ἅπαντες οἱ πολῖται παρακαταθέμενοι
 τὴν πόλιν ὑμῖν, καὶ τὴν πολιτείαν διαπιστεύσαντες, οἳ
 μὲν πάρεσι, καὶ ἐπακούουσι τῆσδε τῆς κρίσεως, οἳ δὲ
 ὄψεισιν ἐπὶ τῶν ἰδίων ἔργων· οὐδ' αἰσχυρόμενοι, καὶ τῶν
 ὄρκων, οὐδ' ὠμόσατε, μεμνημένοι, καὶ τῶν νόμων, ἐὰν
 ἐλέγξωμεν Κτησιφῶντα, καὶ παράνομα γράψαντα, καὶ
 ψευδῆ, καὶ ἀσύμφορα τῇ πόλει, λύετε, ὡς Ἀθηναῖοι, τὰς
 παρανόμους γνώμας, βεβαιούτε τῇ πόλει τὴν δημοκρα-
 τίαν, κολάζετε τοὺς ὑπεναντίως τῷ νόμῳ, καὶ τῇ πόλει,
 καὶ τῷ συμφέροντι τῷ ὑμετέρῳ πολιτευομένους. Κἂν
 ταύτην ἔχοντες τὴν διάνοιαν, ἀκούητε τῶν μελλόντων
 ῥηθῆσεσθαι λόγων, εὖ οἶδ' ὅτι καὶ δίκαια, καὶ εὐθρακα,
 καὶ συμφέροντα ὑμῖν αὐτοῖς ψηφιεῖσθε καὶ πάσῃ τῇ
 πόλει.

* ἐᾶν omisit Bekker.

β εἰς omisit Bekker.

- 9 Περὶ μὲν οὖν τῆς ὅλης κατηγορίας μετρίως μοι ἐλ
 προειρησθαι· περὶ δὲ αὐτῶν τῶν νόμων, οἳ κεύνται
 τῶν ὑπευθύνων, παρ' οὓς τὸ ψήφισμα τοῦτο τυγ
 γεγραφῶς Κτησιφῶν, διὰ βραχέων εἰπεῖν βούλομαι
 γὰρ τοῖς ἔμπροσθεν χρόνοις ἄρχοντές τινες τὰς μεγ
 ἀρχάς, καὶ τὰς προσόδους διοικούντες, καὶ δωροδοκο
 περὶ ἕκαστα τούτων, προσλαμβάνοντες τοὺς τε ἐ
 βουλευτηρίου ῥήτορας, καὶ τοὺς ἐκ τοῦ δήμου, πόρρ
 προκατελάμβανον τὰς εὐθύναις ἐπαίνοις καὶ κηρύγμα
 ὥστε ἐν ταῖς εὐθύναις τῶν ἀρχόντων, εἰς τὴν μεγ
 μὲν ἀπορίαν ἀφικνεῖσθαι τοὺς κατηγορούς, πολὺ δ
- 10 μᾶλλον τοὺς δικαστάς. Πολλοὶ γὰρ πάνυ τῶν ὑπευθ
 ἐπαυτοφώρῳ κλέπται τῶν δημοσίων χρημάτων
 ἐξελεγχόμενοι, διεφύγγανον ἐκ τῶν δικαστηρίων.
 κότως, ἡσχύνοντο γὰρ, οἶμαι, οἱ δικασταί, εἰ φανή
 ὁ αὐτὸς ἀνὴρ ἐν τῇ αὐτῇ πόλει, τυχὸν δὲ καὶ ἐν τῷ
 ἐνιαυτῷ, πρῶτῃ μὲν ποτε ἀναγορευόμενος ἐν τοῖς ἀγ
 ὅτι στεφανοῦται ἀρετῆς ἕνεκα καὶ δικαιοσύνης ὑπὲρ
 δήμου χρυσῷ στεφάνῳ· ὁ δὲ αὐτὸς ἀνὴρ μικρὸν ἐπι
 ἕξεισιν ἐκ τοῦ δικαστηρίου κλοπῆς ἕνεκα τὰς εὐ
 ὠφληκῶς. Ὡστε ἠναγκάζοντο τὴν ψῆφον φέρειν
 κασταί, οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπὲρ
- 11 αἰσχύνῃς τοῦ δήμου. Κατιδῶν δὲ τις ταῦτα νομοθ
 τίθησι νόμον καὶ μάλα καλῶς ἔχοντα, τὸν διαρ
 ἀπαγορεύοντα τοὺς ὑπευθύνους μὴ στεφανοῦν. Καὶ
 οὕτως εὖ προκατελιηφότος τοῦ νομοθέτου, εὐρηγται
 κρείττους τῶν νόμων, οὓς εἰ μὴ τις ὑμῖν ἐρεῖ, λ
 ἔξαπατηθέντες. Τούτων γάρ τινες τῶν τοὺς ὑπευθ
 στεφανοούντων παρὰ τοὺς νόμους, οἱ μὲν, φύσει μ
 εἰσιν· εἰ δὲ τις ἐστὶ μέτριος [ἐπὶ^c] τῶν τὰ παρ

^c ἐπὶ omisit Bekker.

p. 55.]

γραφόντων· ἀλλ' οὖν προβάλλονται γέ τι πρὸ τῆς αἰσχύνης· προσεγγράφουσι γὰρ πρὸς τὰ ψήφισματα, στεφανοῦν τὸν ὑπεύθυνον, ἐπειδὴν λόγον καὶ εὐθύνas τῆς ἀρχῆς δῶ. Καὶ ἡ μὲν πόλις τὸ ἴσον ἀδίκημα ἀδικεῖται. Προκαταλαμβάνονται γὰρ ἐπαίνοις καὶ στεφάνοις αἱ εὐθύναι· ὁ δὲ τὸ ψήφισμα γράφων ἐνδείκνυται τοῖς ἀκούουσιν, ὅτι γέγραφε μὲν παράνομα, αἰσχύνεται δὲ ἐφ' οἷς ἡμάρτηκε. Κτησιφῶν δὲ, ὃ Ἀθηναῖοι, ὑπερπηδήσας τὸν νόμον τὸν περὶ τῶν ὑπευθύνων κείμενον, καὶ τὴν πρόφασιν, ἣν ἐγὼ ἀρτίως προείπον ὑμῖν, ἀελῶν, πρὶν λόγον, πρὶν εὐθύνas δοῦναι, γέγραφε μεταξὺ Δημοσθένη ἀρχοντα στεφανοῦν.

Λέξουσι δ', ὃ Ἀθηναῖοι, καὶ ἕτερον τινα λόγον ὑπεναντίον τῷ ἀρτίως εἰρημένῳ, ὡς ἄρα ὅσα τις αἰρετὸς ὧν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλειά τις, καὶ διακονία· ἀρχὰς δὲ φήσουσιν ἐκείνας εἶναι, ἃς οἱ θεσμοθέται ἀποκληροῦσιν ἐν τῷ Θησεῖῳ, κακείνας, ἃς ὁ δῆμος εἴωθε χειροτονεῖν ἐν ἀρχαιρεσιαις, στρατηγούς, καὶ ἱππάρχους, καὶ τὰς μετὰ τούτων ἀρχὰς, τὰ δ' ἄλλα πάντα πραγματείας προστεταγμένας κατὰ ψήφισμα. Ἐγὼ δὲ πρὸς τοὺς λόγους τοὺς τούτων νόμον ὑμέτερον παρέξομαι, ὃν ὑμεῖς ἐνομοθετήσατε λύσειν ἡγούμενοι τὰς τοιαύτας προφάσεις, ἐν ᾧ διαρρήδην γέγραπται, “τὰς χειροτονητάς” φησὶν “ἀρχὰς,” ἀπάσας ἐνὶ περιλαβῶν ὀνόματι ὁ νομοθέτης, καὶ⁴ προσειπῶν ἀρχὰς ἀπάσας εἶναι, ἃς ὁ δῆμος χειροτονεῖ, καὶ “τοὺς ἐπιστάτας” φησὶ “τῶν δημοσίων ἔργων.” (“Ἐστὶ δὲ ὁ Δημοσθένης τειχοποιὸς, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων”) καὶ “πάντας, ὅσοι διαχειρίζουσι τι τῶν τῆς πόλεως πλέον” ἢ τριάκονθ' ἡμέρας, καὶ ὅσοι λαμβάνουσιν ἡγεμονίας

⁴ προσειπῶν, Bekker. Legebatur, προειπῶν.

- (56) “δικαστηρίων” (οἱ δὲ τῶν ἔργων ἐπιστάται πάντε
 15 μονίᾳ χρῶνται δικαστηρίου) τί τούτους κελεύει π
 οὐ διακονεῖν, ἀλλ’ ἄρχειν δοκιμασθέντας ἐν τῷ
 στηρίῳ· ἐπειδὴ καὶ αἱ κληρωταὶ ἀρχαὶ οὐκ ἀδοκίμ
 ἀλλὰ δοκιμασθεῖσαι ἄρχουσι· καὶ λόγον καὶ εἰ
 ἐγγράφειν πρὸς τὸν γραμματεῖα καὶ τοὺς λογιστὰ
 θάπερ καὶ τὰς ἄλλας ἀρχὰς, κελεύει. “Ὅτι δὲ
 λέγω, τοὺς νόμους ὑμῖν αὐτοὺς ἀναγνώσεται.

NOMOL.

- 16 “Ὅταν τοίνυν, ὦ Ἀθηναῖοι, ἃς ὁ νομοθέτης ἀρχὰ
 μάζει, οὗτοι προσαγορεύωσι πραγματείας, καὶ ἐπιμε
 ὑμέτερον ἔργον ἐστὶν ἀπομνημονεύειν καὶ ἀντιτάττε
 νόμον πρὸς τὴν τούτων ἀναιδείαν, καὶ ὑποβάλλειν ε
 ὅτι οὐ προσδέχεσθε κακοῦργον σοφιστὴν, οἰόμενον μ
 τοὺς νόμους ἀναιρήσειν, ἀλλ’ ὅσῳ ἂν τις ἡμεῖνοι
 παράνομα γεγραφῶς, τοσούτῳ μείζονος ὀργῆς τε
 Χρῆ γὰρ, ὦ Ἀθηναῖοι, τὸ αὐτὸ φθέγγεσθαι τὸν ῥ
 καὶ τὸν νόμον· ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφήῃ ὁ
 ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρῆ διδύ
 ψήφον, οὐ τῇ τοῦ λέγοντος ἀναισχυντία.
- 17 Πρὸς δὲ διὴ τὸν ἄφικτον λόγον, ὃν φησι Δημοσ
 βραχέα βούλομαι προειπεῖν. Λέξει γὰρ οὗτος· “τεῖχ
 “εἰμι. Ὁμολογῶ. Ἄλλ’ ἐπιδέδωκα τῇ πόλει μνᾶς ε
 “καὶ τὸ ἔργον μείζον ἐξείργασμαι. Τίνος οὖν εἰμὶ ὑ
 “νος, εἰ μὴ τις ἐστὶν εὐνοίας εὐθύνη;” πρὸς διὴ
 τὴν πρόφασιν ἀκούσατέ μου λέγοντος καὶ δικαί
 ὑμῖν συμφέροντα. Ἐν γὰρ ταύτῃ τῇ πόλει οὕτως
 οὐση, καὶ τηλικαύτῃ τὸ μέγεθος, οὐδεὶς ἐστὶν ἀ
 θννος τῶν καὶ ὀπωσοῦν πρὸς τὰ κοινὰ προσεληλυ
 18 Διδάξω δ’ ὑμᾶς πρῶτον ἐπὶ τῶν παραδόξων· οἰο
 ἱερεῖς, καὶ τὰς ἱερείας, ὑπευθύνους εἶναι κελεύει ὁ

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καὶ συλλήβδην ἅπαντας, καὶ χωρὶς ἐκάστους κατὰ σῶμα, τοὺς τὰ γέρα μόνον λαμβάνοντας, καὶ τὰς εὐχὰς ὑπὲρ ἡμῶν πρὸς τοὺς θεοὺς εὐχομένους· καὶ οὐ μόνον ἰδίᾳ, ἀλλὰ καὶ κοινῇ^e κατὰ γένη, Εὐμολπίδας καὶ Κήρυκας, καὶ τοὺς ἄλλους ἅπαντας. Πάλιν τοὺς τριηράρχους ὑπευ- 19
θύνους εἶναι κελεύει ὁ νόμος, οὐ τὰ κοινὰ διαχειρίσαντας, οὐδ' ἀπὸ τῶν ὑμετέρων προσόδων πολλὰ μὲν ὑφαίρουμένους, βραχεὰ δὲ κατατιθέντας, ἐπιδιδόναι δὲ φάσκοντας, ἀποδιδόντας δὲ ἡμῖν τὰ ὑμέτερα, ἀλλ' ὁμολογουμένως τὰς πατρῶας οὐσίας εἰς τὴν πρὸς ὑμᾶς ἀνηλωκότας φιλοτιμίαν. Οὐ τοίνυν μόνοι οἱ τριηράρχοι, ἀλλὰ καὶ τὰ μέγιστα τῶν ἐν τῇ πόλει συνεδρίων ὑπὸ τὴν τῶν δικαστηρίων ἔρχεται ψῆφον. Πρῶτον μὲν γὰρ τὴν βουλήν τὴν 20
ἐν Ἀρείῳ πάγῳ ἐγγράφειν πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει λόγον, καὶ εὐθύνας διδόναι καὶ τὴν ἐκεῖ σκυθρωπὸν καὶ τῶν μεγίστων κυρίαν ἄγει ὑπὸ τὴν ὑμετέραν ψῆφον. οὐκ ἄρα στεφανωθήσεται ἡ βουλή ἢ ἐξ Ἀρείου πάγου; οὐδὲ γὰρ πάτριον αὐτοῖς ἐστίν. Οὐκ ἄρα φιλοτιμοῦνται; πάνυ γε. Ἄλλ' οὐκ ἀγαπῶσιν, ἐάν τις παρ' αὐτοῖς μὴ ἀδικῇ, ἀλλ' ἐάν τις ἐξαμαρτάνῃ, κολάζουσιν· οἱ δὲ ὑμέτεροι ῥήτορες τρυφῶσι. Πάλιν τὴν βουλήν τοὺς πεντακοσίους ὑπεύθυνον πεποίηκεν ὁ νομοθέτης. Καὶ 21
οὕτως ἰσχυρῶς ἀπιστεῖ τοῖς ὑπευθύνοις, ὥστ' εὐθέως ἀρχόμενος τῶν νόμων λέγει, “ Ἀρχὴν ὑπεύθυνον” φησὶ “ μὴ ἀποδημείν.” ²Ω Ἡράκλεις, ὑπολάβοι ἂν τις, ὅτι ἤρξα, μὴ ἀποδημήσω; ἵνα γε μὴ προλαβὼν χρήματα τῆς πόλεως ἢ πράξεις, δρασμῶ χρήσῃ. Πάλιν ὑπεύθυνον οὐκ εἶπὲν τὴν οὐσίαν καθιεροῦν, οὐδὲ ἀνάθημα ἀναθεῖναι, οὐδὲ ἐκποίητον γενέσθαι, οὐδὲ διαθέσθαι τὰ ἑαυτοῦ, οὐδὲ ἄλλα πολλά. Ἐνὶ δὲ λόγῳ ἐνεχυράζει τὰς

* κατὰ γένη. Βεβκεε τὰ γένη.

ΑΙΣΧΙΝΟΥ

[p. 5]
νομοθέτης τὰς τῶν ὑπευθύνων, ἕως ἂν λόγῳ
τῇ πόλει. Naί, ἀλλ' ἔστι τις ἄνθρωπος, ὃς οὐ
οὐδὲν τῶν δημοσίων οὐτ' ἀνήλωκε, προσήλι
τι τῶν κοινῶν; καὶ τοῦτον ἀποφέρειν κελεί
ὄς τοὺς λογιστὰς. Καὶ πῶς ὃ γε μηδὲν λαβὼ
λάσας, ἀποισει λόγον τῇ πόλει; αὐτὸς ὑποβά
διδάσκει ὁ νόμος, ἃ χρὴ γράφειν. κελεύει γι
το ἐγγράφειν, ὅτι "οὐτ' ἔλαβον οὐδὲν τῶν τ
, οὐτ' ἀνήλωσα." ἀνεύθυνον δὲ, καὶ ἀζήτητον, κ
τον οὐδὲν ἔστι τῶν ἐν τῇ πόλει. "Ὅτι δὲ ἀλη
τῶν ἀκούσατε τῶν νόμων.

ΝΟΜΟΙ.

τοίνυν μάλιστα θρασύνηται Δημοσθένης, λέγ
τὴν ἐπίδοσιν οὐκ ἔστιν ὑπεύθυνος, ἐκεῖνο αὐ
ετε. "οὐκοῦν ἐρχῆν σε, ὦ Δημόσθενες, εἶσαι τ
λογιστῶν κήρυκα κηρῦξαι τὸ πάτριον καὶ ἔννομ
α τοῦτο: "Τίς βούλεται κατηγορεῖν;" ἔειπον αἱ
τῆσαί σοι τὸν βουλόμενον τῶν πολιτῶν, ὡς ο
ας, ἀλλ' ἀπὸ πολλῶν, ὧν ἔχεις εἰς τὴν τῶν τειχ
μίαν, μικρὰ κατέθηκας, δέκα τάλαντα εἰς ταῦτα
λεως εἰληφώς. Μὴ ἄρπαξε τὴν φιλοτιμίαν, μ
ὐ τῶν δικαστῶν τὰς ψήφους ἐκ τῶν γειῶν, μ

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χοτος, καὶ ποίου μηνός, καὶ ἐν τίνι ἡμέρα, καὶ ἐν ποίᾳ ἐκκλησίᾳ ἐχειροτονήθη Δημοσθένης τὴν ἀρχὴν τὴν ἐπὶ τῶν θεωρικῶν.

ΔΙΑΛΟΓΙΣΜΟΣ ΤΩΝ ΗΜΕΡΩΝ.

Οὐκοῦν εἰ μηδὲν ἔτι περαιτέρω τούτου δείξαιμι, δικαίως 25
ὡν ἀλίσκοιτο Κτησιφῶν. αἰρεῖ γὰρ αὐτὸν οὐχ ἡ κατηγορία ἢ ἐμὴ, ἀλλὰ τὰ δημόσια γράμματα. Πρώτερον μὲν τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, ἀντιγραφεὺς ἦν χειροτονητὸς τῇ πόλει, ὡς καθ' ἐκάστην πρυτανείαν ἀπελογίζετο τὰς προσόδους τῷ δήμῳ, διὰ δὲ τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν, οἱ ἐπὶ τὸ θεωρικὸν κεχειροτονημένοι, ἤρχον μὲν πρὶν ἢ τὸν Ἡγήμονος νόμον γενέσθαι τὴν τοῦ ἀντιγραφείως ἀρχὴν, ἤρχον δὲ τὴν τῶν ἀποδεκτῶν καὶ[†] νεωρίων ἀρχὴν, καὶ σκευοθήκην ᾠκοδόμου, ἦσαν δὲ καὶ ὄδοποιοὶ, καὶ σχεδὸν τὴν ὅλην διοίκησιν εἶχον τῆς πόλεως. Καὶ οὐ κατηγορῶν αὐτῶν, οὐδ' ἐπι- 26
τιμῶν λέγω· ἀλλ' ἐκεῖνο ὑμῖν ἐνδείξασθαι βούλομαι, ὅτι ὁ μὲν νομοθέτης, εἴαν τις μιᾶς ἀρχῆς τῆς ἐλαχίστης ὑπεύθυνος ἦ, τούτου οὐκ εἶα, πρὶν ἂν λόγους καὶ εὐθύναις δῶ, στεφανοῦν· ὁ δὲ Κτησιφῶν Δημοσθένην τὸν συλλήβδην ἀπάσας τὰς Ἀθήνησιν ἀρχὰς ἄρχοντα, οὐκ ᾤκησε γράψαι στεφανῶσαι.

Ὡς τοίνυν καὶ τὴν τῶν τειχοποιῶν ἀρχὴν ἤρχεν, ὅθ' οἶτος τὸ ψήφισμα ἔγραψε, καὶ τὰ δημόσια χρήματα διαχειρίζε, καὶ ἐπιβολὰς ἐπέβαλλε, καθάπερ οἱ ἄλλοι ἄρχοντες, καὶ δικαστηρίων ἡγεμονίας ἐλάμβανε, τούτων ὑμῖν αὐτὸν Δημοσθένην καὶ Κτησιφῶντα μάρτυρας παρίξομαι. Ἐπὶ γὰρ Χαιρώνδου ἄρχοντος, Θαργηλιῶνος 27 μηνὸς δευτέρᾳ φθίνουτος, ἐκκλησίας οὔσης, ἔγραψε ψήφισμα Δημοσθένης, ἀγορὰν ποιῆσαι τῶν φυλῶν, Σκιρο-

[†] νεωρῶν, Stephanus.

Καὶ μάλα ὀρθῶς, ἵν' ἡ πόλις ἔχοι ἔ
δων ἔμελλε τῶν ἀνηλωμένων λόγον
μοι λέγε τὰ ψηφίσματα.

ΨΗΦΙΣΜΑΤΑ

- 28 Ναί· ἀλλ' ἀντιδιαπλέκει πρὸς τὸ
οὔτ' ἔλαχε τειχοποιῶς, οὔτ' ἔχειροτο
Καὶ περὶ τούτου Δημοσθένης μὲν
ποιήσονται λόγον· ὁ δέ γε νόμος
καὶ ταχὺ λύων τὰς τούτων τέχνας.
- (58) αὐτῶν πρῶτον προειπεῖν βούλομαι.
- 29 ναῖοι, τῶν περὶ τὰς ἀρχὰς εἶδη τρία,
φανερώτατον, οἱ κληρωτοὶ, καὶ οἱ χε
Δεύτερον δέ, ὅσοι τι διαχειρίζουσι τ
τριάκοντα ἡμέρας, καὶ οἱ τῶν δημοσ
Τρίτον δ' ἐν τῷ νόμῳ γέγραπται,
“αἵρετοὶ ἡγεμονίας δικαστηρίων λαμ
30 ἀρχεῖν δοκιμασθέντας.” Ἐπειδὴν δ
τοῦ δήμου κεχειροτονημένους, καὶ

1
 ιασθέντας ἐν τῷ δικαστηρίῳ· ἡ δὲ Πανδιονίς φυλή
 ντα καὶ τειχοποιὸν ἀπέδειξε Δημοσθέην, ὃς ἐκ τῆς
 ἡσέως εἰς ταῦτα ἔχει μικροῦ δεῖν δέκα τάλαντα.
 ρος δὲ ἀπαγορεύει νόμος, “ἀρχὴν ὑπεύθυνον μὴ
 εφανοῦν,” ἡμεῖς δὲ ὁμωμόκατε κατὰ τοὺς νόμους
 εῖσθαι· ὁ δὲ ῥήτωρ γέγραφε, “τὸν ὑπεύθυνον στε-
 νοῦν,” μὴ προσθῆις, “ἐπειδὴν δῶ λόγον καὶ εὐθύνας.”
 ἰ δὲ ἐξελέγχω τὸ παράνομον, μάρτυρας ἅμα τοὺς
 υς, καὶ τὰ ψηφίσματα, καὶ τοὺς ἀντιδίκους παρε-
 νος. Πῶς οὖν ἂν τις περιφανέστερον ἐπιδείξειεν
 ἰωπον παράνομα γεγραφότα.

2
 δε τοῖνον καὶ τὴν ἀνάρρησιν τοῦ στεφάνου παρανόμως 32
 ῶ ψηφίσματι κελεύει γίνεσθαι, καὶ τοῖθ' ἡμᾶς δι-
 ο. Ὁ γὰρ νόμος διαβρῆδην κελεύει, εἰ μὲν τινα
 βανοῖ ἢ βουλή, ἐν τῷ βουλευτηρίῳ ἀνακηρύττεσθαι,
 δὲ ὁ δῆμος, ἐν τῇ ἐκκλησίᾳ, ἄλλοθι δὲ μηδαμοῦ.
 μοι λέγε τὸν νόμον.

ΝΟΜΟΣ.

3
 ἦτος ὁ νόμος, ὃ ἄνδρες Ἀθηναῖοι, καὶ μάλα καλῶς 33
 . Οὐ γὰρ, οἶμαι, ᾤετο δεῖν ὁ νομοθέτης τὸν ῥήτορα
 νύνεσθαι πρὸς τοὺς ἔξωθεν, ἀλλ' ἀγαπᾶν ἐν αὐτῇ τῇ
 εἰ τιμώμενον ὑπὸ τοῦ δήμου, καὶ μὴ ἐργολαβεῖν ἐν
 κηρύγμασιν. Ὁ μὲν οὖν νομοθέτης οὕτως· ὁ δὲ
 σιφῶν πῶς; ἀναγίνωσκε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

4
 Ἀκούετε, ὃ ἄνδρες Ἀθηναῖοι, ὅτι ὁ μὲν νομοθέτης κε- 34
 εἰ ἐν τῷ δήμῳ ἐν Πρυκί τῇ ἐκκλησίᾳ ἀνακηρύττειν τὸν
 τοῦ δήμου στεφανούμενον, ἄλλοθι δὲ μηδαμοῦ. Κτη-
 ῶν δὲ ἐν τῷ θεάτρῳ, οὐ τοὺς νόμους μόνον ὑπερβᾶς,
 ἀ καὶ τὸν τόπον μετενεγκῶν, οὐδὲ ἐκκλησιαζόντων
 ἡναιῶν, ἀλλὰ τραγωδῶν ἀγωνιζομένων καινῶν, οὐδὲ

...ον, οὐκ ἀνομιτῶμεν.
...μα γεγραφῶς, παραταχθεῖς μετὰ Δημοσ
...ι τέχνας τοῖς νόμοις, ἃς ἐγὼ δηλώσω, καὶ π
...ίνα μὴ λάθῃτε ἐξαπατηθέντες. Οὗτοι γὰρ,
...παγορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου
...νον μὴ κηρύττειν ἕξω τῆς ἐκκλησίας, οὐχ
...ν οἴσονται δὲ εἰς τὴν ἀπολογίαν τὸν Διονυ
...ρ, καὶ χρήσονται τοῦ νόμου μέρει τινί, κλέπ
...κρόασιν ὑμῶν, καὶ παρέξονται νόμον οὐδὲν γ
...α τῆδε τῆ γραφῆ, καὶ λέξουσιν, ὥς εἰσι τῆ
...νόμοι κείμενοι περὶ τῶν κηρυγμάτων, εἰς μ
...ἐγὼ παρέχομαι, διαρρήδη ἀπαγορεύοντα τὸ
...δήμου στεφανούμενον μὴ κηρύττεσθαι ἕξω
...ίας, ἕτερον δὲ εἶναι νόμον φήσουςιν ἐναντίον
...δεδωκῶτα ἔξουσίαν ποιεῖσθαι τὴν ἀνάρρη
...άνου τραγωδοῖς ἐν τῷ θεάτρῳ, ἐὰν ψηφί
...ς. Κατὰ δὲ τοῦτον τὸν νόμον φήσουςι γ
...τὸν Κτησιφῶντα. Ἐγὼ δὲ πρὸς τὰς τούτω
...ίξομαι συνηγόρους τοὺς νόμους τοὺς ὑμ
...δὲ τοῦ παρὰ πάντων τὸν κατ

89.]

ὁ δὲ δῆμος τοὺς νόμους, ἀκριβῶς ἐξετάσοντας, καὶ σκε-
 αμένους, εἴ τις ἀναγέγραπται νόμος ἐναντίος ἐτέρῳ
 ἡμῶ, ἢ ἄκυρος ἐν τοῖς κυρίοις, ἢ εἴπου εἰσὶ νόμοι
 λειοῦς ἐνός ἀναγεγραμμένοι περὶ ἐκάστης πράξεως.
 ἄν τι τοιοῦτον εὐρίσκωσιν, ἀναγεγραφῶτα ἐν σανί- 39
 κῆ, ἐκτιθέναι κελεύει πρόσθεν τῶν ἐπωνύμων, τοὺς δὲ
 πρυτάνεις ποιεῖν ἐκκλησίαν, ἐπιγράψαντας νομοθέτας,
 ὧν δ' ἐπιστάτην τῶν προέδρων διαχειροτονίαν διδόναι
 ἡμῶ δῆμῳ, καὶ τοὺς μὲν ἀναιρεῖν τῶν νόμων, τοὺς δὲ
 ἀταλείπειν, ὅπως ἂν εἷς ἦ νόμος, καὶ μὴ πλείους, περὶ
 κάστης πράξεως. Καὶ μοι λέγε τοὺς νόμους.

NOMOI.

Εἰ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἀληθὴς ἦν ὁ παρὰ 40
 οὗτων λόγος, καὶ ἦσαν δύο κείμενοι νόμοι περὶ τῶν
 κηρυγμάτων, ἐξ ἀνάγκης, οἶμαι, τῶν μὲν θεσμοθε-
 τῶν ἐξευρόντων, τῶν δὲ πρυτάνεων ἀποδόντων τοῖς
 νομοθέταις, ἀνήρητ' ἂν ὁ ἕτερος τῶν νόμων, ἦτοι ὁ τὴν
 ἔξουσίαν δεδωκὼς ἀναιπεῖν, ἢ ὁ ἀπαγορεύων. Ὅποτε
 δὲ μηδὲν τούτων γένηται, φανερώς δήπου ἐξελέγ-
 χονται οὐ μόνον ψευδῆ λέγοντες, ἀλλὰ καὶ παντελῶς
 ἰδύνατα γενέσθαι. Ὅθεν δὲ δὴ τὸ ψευδὲς τοῦτο ἐπι-
 βέρουσιν, ἐγὼ διδάξω ὑμᾶς, προειπῶν ὧν ἕνεκα οἱ νόμοι
 ἐτέθησαν οἱ περὶ τῶν ἐν τῷ θεάτρῳ κηρυγμάτων. Γίνο- 41
 μένων γὰρ τῶν ἐν ἴσσει τραγῳδῶν ἀνεκέρυττον τινες,
 οὐ πείσαντες τὸν δῆμον, οἱ μὲν, ὅτι στεφανοῦνται ὑπὸ
 τῶν φυλετῶν, ἕτεροι δὲ ὑπὸ τῶν δημοτῶν, ἄλλοι δὲ
 τινες ὑποκηρυζάμενοι τοὺς αὐτῶν οἰκέτας ἀφίεσαν ἀπε-
 λευθέρους, μάρτυρας τῆς ἀπελευθερίας τοὺς Ἕλληνας
 ποιούμενοι. Ὁ δ' ἦν ἐπιφθονώτατος, προξενίας τινὲς
 ἐνρημένοι ἐν ταῖς ἔξω πόλεσι διεπράττοντο ἀπαγορεύ-
 σθαι, ὅτι στεφανοῖ αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι, ὅ

ἢ Ῥοδίων ἢ Χίων ἢ καὶ ἄλλης τινὸς πόλεως
καὶ ἀνδραγαθίας. Καὶ ταῦτα ἔπραττον,
οἱ ἰπὸ τῆς βουλῆς τῆς ὑμετέρας στεφανοῦ
τοῦ δήμου, πείσαντες ὑμᾶς καὶ μετὰ ψηφί-
σιν ἄλλην χάριν καταθέμενοι, ἀλλ' αὐτοὶ προελόμ-
ισματός ὑμετέρου. Ἐκ δὲ τούτου τοῦ τρόπου
ἐπιτιμῶν τοὺς μὲν θεατὰς, καὶ τοὺς χορηγούς,
ἐπιτιμῶν ἐνοχλεῖσθαι, τοὺς δὲ ἀνακηρυττοῦ
θεάτρῳ μειζόνως τιμᾶσθαι τῶν ἰπὸ τοῦ δή-
μου τιμῶν. Τοῖς μὲν γὰρ ἀποδεδείκτο τόπος
ἐπιτιμῶν, ἐν ᾧ χρῆν στεφανοῦσθαι, καὶ ἀπείρητο
τοῦ κηρύττεσθαι. οἱ δὲ ἀνηγορεύοντο ἐνώπι-
ον τῶν Ἑλλήνων κακῆνοι μὲν μετὰ ψηφί-
σιν ἴσαντες ὑμᾶς· οὗτοι δ', ἄνευ ψηφίσματος.
Τίς ταῦτα νομοθέτης, τίθησι νόμον οὐδὲν ἐπι-
τιμῶν ταῦτα περὶ τῶν ἰπὸ τοῦ δήμου στεφανουμένων
ἐπιτιμῶν λύσας ἐκείνων· οὐδὲ γὰρ ἡ ἐκκλησία ἤμεις
ἐπιτιμῶν τὸ θέατρον· οὔτε ἐναντίον τοῖς πρότερον
ἐπιτιμῶν τισί (οὐ γὰρ ἔξεστιν) ἀλλὰ περὶ
ψηφίσματος ὑμετέρου στεφανουμένων ἰπὸ τῶν
ἐπιτιμῶν καὶ δημοτῶν, καὶ περὶ τῶν τοὺς οἰκέτας

γμματα, ψευδῆ φιλοτιμίαν κτᾶται, προσαπέιπη νόμῳ, “μηδὲ ὑπὸ ἄλλου μηδενὸς” ἀνακηρύττουσας βουλῆς, καὶ δήμου, καὶ φυλετῶν, τῶν ὅταν δὴ τις ταῦτα ἀφέλη, τί τὸ κατα-
 ἴν ἐστι, πλὴν οἱ ξενικοὶ στέφανοι; ὅτι δὲ 46
 ἔγω, μέγα σημεῖον ὑμῖν τούτου ἐξ αὐτῶν τῶν
 ἰδεῖξω. Αὐτὸν γὰρ τὸν χρυσοῦν στέφανον, ὃς
 θεάτρῳ τῷ ἐν ἄστει ἀναρρήθῃ, ἱερὸν εἶναι τῆς
 ὁ νόμος κελεύει, ἀφελόμενος τὸν στεφανού-
 αῖτοί τις ἂν ὑμῶν τολμήσειε τοσαύτην ἀνελευ-
 ταγῶναι τοῦ δήμου τοῦ Ἀθηναίων; μὴ γὰρ
 ἀλλ’ οὐδ’ ἂν ἰδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς
 ὅστε ὃν αὐτὸς ἔδωκε στέφανον ἅμα ἀνακηρύτ-
 τᾶσαι, καὶ καθιεροῦν. Ἀλλ’, οἶμαι, διὰ
 ἵνα εἶναι τὸν στέφανον καὶ ἡ καθιέρωσις γίνεται,
 ἡ ἀλλοτρίαν εὐνοίαν περὶ πλείονος ποιούμενος
 ἴδος, χείρων γένηται τὴν ψυχὴν. Ἀλλ’ οὐκ 47
 ἵνα ἐν τῇ ἐκκλησίᾳ ἀναρρήθέντα στέφανον οὐδεὶς
 ἀλλ’ ἔξεστι κεκτῆσθαι, ἵνα μὴ μόνον αὐτὸς,
 οἱ ἐξ ἐκείνου ἔχοντες ἐν τῇ οἰκίᾳ τὸ ὑπόμνημα,
 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον γίνονται. Καὶ
 προσέθηκεν ὁ νομοθέτης, μὴ κηρύττεσθαι τὸν
 στέφανον ἐν τῷ θεάτρῳ, “ἐὰν μὴ ψηφίσῃται
 ἢ ἡ πόλις ἢ βουλομένη τινὰ τῶν ὑμετέρων
 ἢ, πρέσβεις πέμψασα δεθηθῆ τοῦ δήμου, ἵνα
 ἴσως μείζω χάρις εἰδῆ τῶν στεφανούντων ὑμῖν,
 ἵνα εἴη ἐπετρέψατε. Ὅτι δὲ ἀληθῆ λέγω, τῶν
 τῶν ἀκούσατε.

NOMOI.

ἵνα τοίνυν ἐξαπατώντες ὑμᾶς λέγωσιν, ὡς προσ- 48
 ἐν τῷ νόμῳ, ἐξεῖναι στεφανοῦν, ἐὰν ψηφίσῃται

ται γάρ^h σοι ἔξω τῆς ἐκκλησίας μὴ κ
ρ, “ ἄλλοθι δὲ μηδαμῶν,” ὅ, τι ἐστίν, ἰ
γε. Οὐ γὰρ ἀποδείξεις, ὡς ἔννομα γέ
“ Ἐστι δὲ ὑπόλοιπόν μοι μέρος τῆς κο
λιστα σπουδάζω. Τοῦτο δὲ ἐστίν ἡ τ
τὸν ἀξιοὶ στεφανοῦσθαι. Λέγει γὰρ
ηφίσματι, “ Καὶ τὸν κήρυκα ἀναγορεῖ
τρῶ πρὸς τοὺς Ἕλληνας ὅτι στεφανο
ὁ τῶν Ἀθηναίων ἀρετῆς ἕνεκα καὶ ἀνδρ
ῖστον “ ὅτι διατελεῖ λέγων καὶ πράττ
δήμῳ.” Ἀπλοῦς δὲ παντάπασι ὁ μ
ῖγος γίνεται, καὶ ὑμῖν ἀκούσασι κρῖ
ἰρ δήπου τὸν μὲν κατηγοροῦντα ἐμέ
ικνύναι, ὡς εἰσιν οἱ κατὰ Δημοσθέν
ῖς, καὶ ὡς οὗτ’ ἤρξατο λέγειν τὰ βέ
ατελεῖ πράττων τὰ συμφέροντα τῶ
τιδείξω, δικαίως δήπου τὴν γραφὴν ἀ
ῶν. Ἀπαντες γὰρ ἀπαγορεύουσιν ε

ν, καὶ τὸν τῶν νεῶν ἔκπλουν τὸν εἰς Ἑλλά- (61)
 ὅτε εἰς ὧν τῶν τριηράρχων Δημοσθένης, καὶ 52
 τὸν στρατηγὸν ἐπὶ τῆς νεῶς, καὶ συσσιτῶν,
 ἴων, καὶ συσπένδων, καὶ τούτων ἀξιωθείς διὰ
 ὃς αὐτῷ φίλος εἶναι, οὐκ ὤκνησεν ἀπ' εἰσαγο-
 τοῦ κρινομένου περὶ θανάτου, κατήγορος γε-
 αὶ ταῦτα ἤδη τὰ περὶ Μειδίαν, καὶ τοὺς κον-
 δς ἔλαβεν ἐν τῇ ὀρχήστρᾳ χορηγὸς ὧν, καὶ ὡς
 ριάκοιτα μῶν ἅμα τὴν τε εἰς αὐτὸν ὕβριν, καὶ
 ἡμοῦ καταχειροτονίαν, ἣν ἐν Διονύσου κατεχει-
 Μειδίου; ταῦτα μὲν οὖν μοι δοκῶ καὶ τᾶλλα 53
 ε ὅμοια ὑπερβήσεσθαι, οὐ προδιδοὺς ὑμᾶς,
 ἀγῶνα καταχαριζόμενος, ἀλλ' ἐκείνο φοβού-
 μοι παρ' ὑμῶν ἀπαντήσῃ, τὸ δοκεῖν μὲν ἀληθῆ
 ὀρχαῖα δὲ καὶ λίαν ὁμολογούμενα. Καίτοι, ὦ
 ρ, ὅτῳ τὰ μέγιστα τῶν αἰσχυρῶν οὕτως ἐστὶ
 ἰ γνῶριμα τοῖς ἀκούουσιν, ὥστε τὸν κατήγορον
 ψευδῆ λέγειν, ἀλλὰ παλαιὰ, καὶ λίαν προω-
 να, πότερα αὐτὸν δεῖ χρυσῷ στεφάνῳ στε-
 α, ἢ ψέγεσθαι; καὶ σε τὸν ψευδῆ καὶ παρά-
 μῶντα γράφειν, πότερα χρὴ καταφρονεῖν τῶν
 ὧν, ἢ δίκην τῇ πόλει δοῦναι; Περὶ δὲ τῶν δη- 54
 δικημάτων πειράσομαι σαφέστερον εἰπεῖν. Καὶ
 ἄνομαι μέλλειν Δημοσθένην, ἐπειδὴν αὐτοῖς ὁ
 οδοθῆ, καταριθμείσθαι πρὸς ὑμᾶς, ὡς ἄρι τῇ
 τταρες ἤδη γεγένηται καιροὶ, ἐν οἷς αὐτὸς
 ται. Ὡν ἓνα μὲν καὶ πάντων πρῶτον, ὡς
 οὔω, καταλογίζεται ἐκείνον τὸν χρόνον, ἐν ᾧ
 ππον ὑπὲρ Ἀμφιπόλεως ἐπολεμοῦμεν. Τοῦτον
 εται τὸν χρόνον τῇ γενομένῃ εἰρήνῃ καὶ συμ-
 Φιλοκράτης ὁ Ἀγνούσιος ἔγραψε, καὶ αὐτὸς

νότι μέχρι τῆς ἡμέρας ἐκείνης, ἐν ἣ κατε-
χουσαν εἰρήνην τῇ πόλει ὁ αὐτὸς οὐτε-
τὸν πόλεμον. Τρίτον δὲ, ὃν ἐπολεμοῦ-
τῆς ἀτυχίας τῆς ἐν Χαιρωνείᾳ, τέταρ-
παρόντα καιρὸν. Ταῦτα δὲ καταριθμησά-
μέλλει με παρακαλεῖν, καὶ ἐπερωτᾶν
τῶν τεττάρων αὐτοῦ καιρῶν κατηγορῶ-
οὐ τὰ βέλτιστα φημι τῷ δήμῳ πεπολι-
θέλω ἀποκρίνασθαι, ἀλλ' ἐγκαλύπτωμι
σκω, ἐκκαλύψει με φησι προσελθῶν,
56 βῆμα, καὶ ἀναγκάσει ἀποκρίνασθαι.
οὗτος ἰσχυρίζεται, ὑμεῖς τε προειδῆτε
νομαι ἐναντίον σοὶ τῶν δικαστῶν,
τῶν ἄλλων πολιτῶν, ὅσοι δὴ ἔξωθεν
τῶν Ἑλλήνων ὅσοις ἐπιμελὲς γέγονεν
τῆς κρίσεως· (ὁρῶ δὲ οὐκ ὀλίγους παρ-
οὐδεὶς πώποτε μέμνηται πρὸς ἀγῶνα
57 νομένους·) ἀποκρίνομαι, ὅτι ἀπάντων
αὐτῶν κατηγορῶ σοὶ, οἷος ἀπὸ διανοῆ.

ου, καὶ τρίτον περὶ τοῦ ἐφεξῆς, καὶ τέταρτον περὶ
 τῶν καθεστηκότων πραγμάτων. Καὶ δὴ ἐπανάγω-
 ὀν ἐπὶ τὴν εἰρήνην, ἣν σὺ καὶ Φιλοκράτης ἐγρύ-

αῖν γὰρ ἐξεγένετο ἂν, ὃ Ἀθηναῖοι, τὴν προτέ- 58
 κείνην εἰρήνην ποιήσασθαι μετὰ κοινου συνέδριου
 Ἑλλήνων, εἴ τινες ὑμᾶς εἶσαν, περιμείναι^κ τὰς (62)
 εἰρίας, ἃς ἦτε ἐκπεπομφότες κατ' ἐκείνον τὸν καιρὸν
 ἐν Ἑλλάδα, παρακαλοῦντες ἐπὶ Φίλιππου μετα-
 Ἑλληνικοῦ συνέδριου, καὶ προϊόντος τοῦ χρόνου
 ἐκόντων τῶν Ἑλλήνων ἀπολαβεῖν τὴν ἡγεμονίαν
 οὐτῶν ἀπεστερήθητε διὰ Δημοσθένην καὶ Φιλο-
 κράτην καὶ τὰς τούτων δωροδοκίας, ἃς ἐδωροδόκησαν
 ὑμεῖς ἐπὶ τὸ δημόσιον τὸ ὑμέτερον. Εἰ δέ τιςιν 59
 ἐξαίφνης ἀκούσασιν ἀπιστότερος προσπέπτωκεν
 οὗτος λόγος, ἐκείνως τὴν ὑπόλοιπον ποιήσασθε
 τιν, ὥσπερ ὅταν περὶ χρημάτων ἀνηλωμένων διὰ
 τὸν χρόνον καθεζώμεθα ἐπὶ τοὺς λογισμούς. Ἐρχό-
 μεθα ψευδεῖς οἰκοθεν ἐνίοτε δόξας ἔχοντες κατὰ
 τὸν λογισμῶν· ἀλλ' ὅμως ἐπειδὴν ὁ λογισμὸς συγκε-
 κωσθῆ, οὐδεὶς ἡμῶν ἐστὶν οὕτω δύσκολος τὴν φύσιν,
 οὐκ ἀπέρχεται τοῦθ' ὁμολογήσας, καὶ ἐπινεύσας
 εἶναι, ὃ, τι ἂν αὐτὸς ὁ λογισμὸς αἴρῃ. Οὕτω 60
 καὶ τὴν ἀκρόασιν ποιήσασθε. Εἴ τινες ὑμῶν ἐκ τῶν
 ἄλλων χρόνων ἤκουσιν οἰκοθεν τοιαύτην ἔχοντες
 ἔξασιν, ὡς ἄρα ὁ Δημοσθένης οὐδὲν πώποτε εἴρηκεν
 ἐπὶ Φιλίππου, συστάς μετὰ Φιλοκράτους, ὅστις οὕτω
 εἶπεν, μήτε ἀπογνώτω μηδὲν, μήτε καταγνώτω, πρὶν
 εἶναι οὐ γὰρ δίκαιον· ἀλλ' εἴαν ἐμοῦ διὰ βραχέων
 ἴτε ἵπομμνήσκοντος τοὺς καιροὺς, καὶ τὸ ψῆ-

^κ περιμείναςτας Reiske.

ματα [μετά¹] Φιλοκράτους περί τῆς ἐξ
καὶ συμμαχίας, καθ' ὑπερβολὴν δὲ αἰσχ
κευκότα Φίλιππον καὶ τοὺς παρ' ἐκείνου π
ἀναμείναντα,] αἴτιον δὲ γεγονότα τῷ δήμῳ
κοινοῦ συνεδρίου τῶν Ἑλλήνων ποιήσασθα
ἔκδοτον δὲ Φιλίππῳ πεποιηκότα Κερσοβλέπ
κης βασιλέα, ἄνδρα φίλον καὶ σύμμαχον
ταῦθ' ὑμῖν σαφῶς ἐπιδείξω, δεήσομαι
δέησιν, ἐπιεύσατέ μοι πρὸς θεῶν τὸν πρῶ
τάρων καιρῶν μὴ καλῶς αὐτὸν πεπολιτε
δὲ, ὅθεν μάλιστα παρακολουθήσετε.

Ἐγραψε Φιλοκράτης ἐξεῖναι Φιλίππῳ δεῦ
πρέσβεις πέμπειν περὶ εἰρήνης καὶ συμμαχ
ψήφισμα ἐγράφη παρανόμων. Ἦκον οἱ τῆς
νοι. Κατηγόρει μὲν Λυκίνος ὁ γραψάμενο
δὲ Φιλοκράτης, συναπελογεῖτο δὲ καὶ
ἀπέφυγε Φιλοκράτης. Μετὰ ταῦτα ἐπὶ
Θεμιστοκλῆς ἄρχων. Ἐνταῦθα εἰσέρχεται
εἰς τὸ βουλευτήριον Δημοσθένης, οὔτε λαχ

καὶ μόνος τῶν βουλευτῶν ἔγραψε σπείσασθαι
 ρυκι τῷ ἀπὸ^m τοῦ Φιλίππου, καὶ τοῖς πρέσβεσιν,
 ἴθα γράφων Φιλοκράτει. Ὁ μὲν γε τὴν ἐξουσίαν
 τοῦ δεῦρο κήρυκα καὶ πρέσβεις πέμπεσθαι· ὁ δὲ
 εσβεία σπένδεται. Τὰ δὲ μετὰ ταῦτα ἦδη σφό- 64
 οὶ τὸν νοῦν προσέχετε. Ἐπράττετο γὰρ οὐ πρὸς
 ἄλλους πρέσβεις τοὺς πολλὰ συκοφαντηθείτας
 οὐκ ἐκ μεταβολῆς ὑπὸ Δημοσθένους, ἀλλὰ πρὸς
 ράτην καὶ Δημοσθένην (εἰκότως, τοὺς ἅμα μὲν
 ἰούοντας, ἅμα δὲ τὰ ψηφίσματα γράφοντας) πρῶ-
 ἐν, ὅπως μὴ περιμείνητε τοὺς πρέσβεις, οὓς ἦτε
 ομφότες, παρακαλοῦντες ἐπὶ Φίλιππον, ἵνα μὴ
 τῶν ἄλλων Ἑλλήνων, ἀλλ' ἰδίᾳ ποιήσησθε τὴν (63)
 ἡν. Δεύτερον δ', ὅπως μὴ μόνον τὴν εἰρήνην, ἀλλὰ ὅτι
 ὑμμαχίαν εἶναι ψηφιεῖσθε πρὸς Φίλιππον, ἵν' εἴ
 προσέχοιεν τῷ πλήθει τῷ ὑμετέρῳ, εἰς τὴν ἐσχά-
 ἰπέσοιεν ἀθυμίαν, ὀρῶντες ὑμᾶς αὐτοὺς μὲν παρα-
 ντας ἐπὶ τὸν πόλεμον, οἴκοι δὲ μὴ μόνον εἰρήνην,
 καὶ συμμαχίαν ἐψηφισμένους ποιείσθαι. Τρίτον
 τως Κερσοβλέπτῃς ὁ Θράκης βασιλεὺς μὴ ἔσται
 ες, μηδὲ μετέσται τῆς συμμαχίας καὶ τῆς εἰρήνης
 Παρηγγέλλετο δὲ ἡδὴ ἐπ' αὐτὸν στρατεία. Καὶ 66
 ὁ μὲν ἐξωνύμενος οὐκ ἠδίκηκε· πρὸ γὰρ τῶν ὄρκων
 ὧν συνθηκῶν ἀνεμέσητον ἦν αὐτῷ πράττειν τὰ
 ἔροντα· οἱ δὲ ἀποδοτέοι καὶ κατακοινωνήσαντες τὰ
 ὄλεως ἰσχυρὰ, μεγάλης ὀργῆς ἦσαν ἄξιοι. Ὁ γὰρ
 ἔξανδρος ἰνὴν φάσκων εἶναι καὶ τότε μισοφι-
 ες Δημοσθένης, ὁ τὴν ξενίαν ἐμοὶ προσφέρων τὴν
 ἐνδρου, γράφει ψηφίσμα, τοὺς καιροὺς τῆς πό-
 ἰφαιρούμενος, ἐκκλησίαν ποιείσθαι τοὺς πρυτάνεις 67

^m ἀπὸ dedit Bekker, Libri ipso teste ὑπὸ.

πρωτοῦτος οὐκ εἰς μεμνηται γενομενος
τοισηάμενος; ἴνα, φησὶν, εἰαν ἤδη παρῶσι
Ἰππου πρέσβεις, βουλευσῆται ὁ δῆμος ὡ
τερὸ τῶν πρὸς Φίλιππον τοῖς οὐπω παρ
βεισι προκαταλαμβάνων τὴν ἐκκλησίαν, καὶ
τους ὑμῶν ὑποτεμνόμενος, καὶ τὸ πράγμα κα
να μὴ μετὰ τῶν ἄλλων Ἑλλήνων, ἐπανελέ
ὑμετέρων πρέσβεων, ἀλλὰ μόνοι ποιήσθη
ην. Μετὰ δὲ ταῦτα, ὧ Ἀθηναῖοι, ἤκον οἱ το
τρέσβεις. Οἱ δὲ ὑμέτεροι ἀπεδήμουν, παρ
τοὺς Ἑλληνας ἐπὶ Φίλιππον. Ἐνταῦθα ἔτεροι
νικῆ Δημοσθένης, ἐν ᾧ γράφει, μὴ μόνον ὑπέ
νης, ἀλλὰ καὶ συμμαχίας ὑμᾶς βουλευσασθα
μείναντας τοὺς πρέσβεις τοὺς ὑμετέρους,
μετὰ τὰ Διονύσια τὰ ἐν ἄστει τῇ ὀγδόῃ κα
δέκα. Ὅτι δὲ ἀληθῆ λέγω, ἀκούσατε τῶν ψη

ΨΗΦΙΣΜΑΤΑ.

Ἐπειδὴ τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, π
τὰ Διονύσια, ἐγένοντο¹¹ δὲ αἱ ἐκκλησίαι,

64.]

στῆλῃν ἀναγεγράφθαι μετ' Ἀθηναίων, καὶ μετε-
 τῶν ὄρκων, καὶ τῶν συνθηκῶν, δύο μέγιστα προκα-
 μβάνοντες· πρῶτον μὲν τὸν χρόνον τὸν τῆς τριμή-
 ταῖς τῶν Ἑλλήνων πρεσβείαις ἱκανὸν γενέσθαι
 ἰσχυράζοντες, ἔπειτα τὴν τῶν Ἑλλήνων εὐνοίαν τῇ
 εὐ μετὰ κοινοῦ συνεδρίου κτώμενοι, ἵν' εἰ παραβαί-
 ο αἱ συνθήκαι, μὴ μόνοι μηδ' ἀπαρασκευοὶ πολε-
 μιμεν· ἂ νῦν ὑμῖν παθεῖν συνέβη διὰ Δημοσθένην,
 δὲ ἀληθῆ λέγω, ἐξ αὐτοῦ τοῦ δόγματος ἀκούσαντες
 ἴσασθε.

ΔΟΓΜΑ ΣΥΜΜΑΧΩΝ.

οὕτω τῷ δόγματι συνειπεῖν ὁμολογῶ, καὶ πάντες οἱ ἐν 71
 προτέρᾳ τῶν ἐκκλησιῶν δημηγοροῦντες. Καὶ ὁ δῆμος
 λθε τοιαύτην τινὰ δόξαν εἰληφώς, ὡς ἔσται μὲν ἡ εἰ-
 ρη, περὶ δὲ συμμαχίας οὐκ ἄμεινον εἶη, διὰ τὴν τῶν
 ἑλλήνων παράκλησιν, βουλευσασθαι ἔσται δὲ κοινῇ μετὰ
 Ἑλλήνων ἀπάντων. Νῦξ ἐν μέσῳ, καὶ παρῆμεν τῇ
 τραίᾳ εἰς τὴν ἐκκλησίαν. Ἐνταῦθα δὲ προκαταλαμ-
 βόν Δημοσθένης τὸ βῆμα, οὐδενὶ τῶν ἄλλων παραλι-
 λόγον, οὐδὲν ἄφελος ἔφη τῶν χθῆς εἰρημένων εἶναι (64)
 ον, εἰ ταῦθ' οἱ Φιλίππου μὴ συμπεισθήσονται πρέσ-
 ο, αὐδὲ γινώσκειν ἔφη τὴν εἰρήνην ἀπούσης συμμα- 72
 ο. Οὐ γὰρ ἔφη δεῖν (καὶ γὰρ τὸ ῥῆμα μέμνημαι ὡς
 ο, διὰ τὴν ἀηδίαν τοῦ λέγοντος ἅμα καὶ τοῦ ὀνόμα-
 ο) ἌΠΟΡΡΗΣΑΙ τῆς εἰρήνης τὴν συμμαχίαν, οὐδὲ
 ὶων Ἑλλήνων ἀναμένειν μελλήματα, ἀλλ' ἡ πολεμεῖν
 ἴς ἢ τὴν εἰρήνην ἰδίᾳ ποιείσθαι. Καὶ τελευτῶν
 τὸ βῆμα παρακάλεσας Ἀντίπατρον, ἐρώτημά τι
 ο, προειπῶν μὲν ἂ ἐρήσεται, προδιδάξας δὲ ἂ χρῆ
 ο τῆς πόλεως ἀποκρίνασθαι· καὶ τέλος ταῦτα ἐνίκα,
 μὲν λόγῳ προβιασαμένου τοῦ Δημοσθένους, τὸ δὲ

Ἐλαφροβουλίου μηνός, πρὶν ἐπὶ τὴν ὑστέρι
πρεσβείαν, τὴν ἐπὶ τοὺς ὄρκους, Δημοσθένης
μισαλέξανδρος καὶ μισοφίλιππος ὑμῖν οὕτως
ἐπρέσβευσεν εἰς Μακεδονίαν, ἐξόν μηδὲ ἄν
κελεύων τῶν Μακεδόνων καταπτύειν. Εἰς δὲ
σίαν, τὴν τῇ ἕκτη λέγω, καθεζόμενος βουλε
παρασκευῆς, ἕκδοτον Κερσοβλέπτην μετὰ Φ
14 ἐποίησε. Λανθάνει γὰρ ὁ μὲν Φιλοκράτης ἐν
μετὰ τῶν ἄλλων γραμμάτων παρεγγράψας,
ψηφίσας, Δημοσθένους, ἐν ᾧ γέγραπται, “ἀπ
τοῦς ὄρκους τοῖς πρέσβεσι τοῖς παρὰ Φιλίππ
τῇ ἡμέρᾳ τοῦς συνέδρους τῶν συμμάχων.”
τοῦ Κερσοβλέπτου συνέδρου οὐκ ἐκάθητο. |
τοῦς συνεδρεύοντα ὁμύναι, τὸν Κερσοβλέπ
νεδρεύοντα ἐξέκλεισε τῶν ὄρκων. “Ὅτι δὲ ἀλ
ἀνάγνωθί μοι, τίς ἦν ὁ ταῦτα γράψας, καὶ τ
ἐπιψηφίσας πρόεδρος.

ΨΗΦΙΣΜΑ. ΠΡΟΕΔΡΟΣ.

5 Καλόν, ᾧ Ἀθηναῖοι, καλόν, ἢ τῶν δημοσίων

ι, 6.]

τῇ ἡμέρᾳ ἤγειτο τοῖς πρέσβεσιν εἰς τὸ θέατρον, καὶ συρίττεσθαι διὰ τὴν ἀσχημοσύνην καὶ κολασίν. Καὶ ὅτε ἀπῆσαν εἰς Θήβας, ἐμισθώσατο αὐτοῖς ἐξέγγη ὀρικὰ, καὶ τοὺς πρέσβεις προὔπεμψεν εἰς Θήβας, καταγέλαστον τὴν πόλιν ποιῶν. Ἵνα δ' ἐπὶ ὑποθέσεως μείνω, λάβε μοι τὸ ψήφισμα τὸ περὶ προεδρίας.

ΨΗΦΙΣΜΑ.

Οὗτος τοίνυν, ὦ Ἀθηναῖοι, ὁ τηλικούτος τὸ μέ- 77
 ος κύλαξ, πρῶτος διὰ τῶν κατασκόπων τῶν παρὰ
 μὲν ἡμῶν πυθόμενος τὴν Φιλίππου τελευταίαν, τῶν
 θεῶν, συμπλάσας ἑαυτῷ ἐνύπνιον, κατεψεύσατο,
 οὐ παρὰ Χαριδήμου τὸ πρᾶγμα πεπυσμένος, ἀλλὰ
 ἀπὸ τοῦ Διὸς, καὶ τῆς Ἀθηνᾶς, οὐς μεθ' ἡμέραν 78
 ἰσχυρῶν νύκτωρ φησὶν ἑαυτῷ διαλέγεσθαι, καὶ τὰ
 λοιπὰ ἔσεσθαι προλέγειν, ἐβδόμην δ' ἡμέραν τῆς
 αὐτῆς τετελευτηκυίας, πρὶν πενθῆσαι, καὶ
 νομιζόμενα ποιῆσαι, στεφανωσάμενος, καὶ λευκὴν
 ἡττα λαβὼν, ἐβουθύτει, καὶ παρηνόμει*, τὴν μό-
 ῃ δειλαίῳ καὶ πρώτῃν αὐτὸν πατέρα προσειποῦ-
 ἀπολέσας. Καὶ οὐ τὸ δυστύχημα ὀνειδίξω, ἀλλὰ
 τὸν τρόπον ἐξετάζω. Ὁ γὰρ μισύτεκνος, καὶ πατήρ
 ἠρώδης, οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστὸς, οὐδὲ
 ἀφιλτάτα καὶ οἰκειότατα σώματα μὴ στέργων, οὐ-
 πτε ὑμᾶς περὶ πλείονος ποιήσεται τοὺς ἀλλοτρίους,
 ἵνα γε ὁ ἴδιος ποιηρὸς οὐκ ἂν ποτε γένοιτο δημοσί-
 ατος, οὐδ' ὅστις ἐστὶν οἴκοι φαῦλος, οὐδέποτε ἦν (65)
 Μακεδονία κατὰ τὴν πρεσβείαν καλὸς καγαθός. Οὐ
 τὸν τρόπον, ἀλλὰ τὸν τόπον μόνον μετήλλαξε.

Ἰσθὲν οὖν ἐπὶ τὴν μεταβολὴν ἦλθε τῶν πραγμάτων 79

* Bekker παρενόμει.

ὁτος γάρ ἐστιν ὁ δεύτερος καιρὸς,) καὶ τί ποτ' ἐστὶ
 αἴτιον, ὅτι Φιλοκράτης μὲν ἀπὸ τῶν αὐτῶν πολι-
 νμάτων Δημοσθένης φυγὰς ἀπ' εἰσαγγελίας γεγένη-
 κεν, Δημοσθένης δὲ ἐπέστη τῶν ἄλλων κατήγορος,
 οὐκ ἴσθι ποθ' ἡμᾶς εἰς τὰς ἀτυχίας ὁ μαρὸς ἄ-
 νθρωπος ἐμβέβληκε, ταῦτ' ἤδη διαφερόντως ἄξιόν ἐστιν
 εἶναι. Ὡς γὰρ τάχιστα εἶσω Πυλῶν Φιλίππος πα-
 ρέβη, καὶ τὰς τε ἐν Φωκεῦσι πόλεις παραδόξως ἀνα-
 γράτους ἐποίησε, Θηβαίους δὲ, ὡς τότε ὑμῖν ἐδόκει,
 ἰσχυρῶς καιροῦ καὶ τοῦ ὑμετέρου συμφέροντος ἰσ-
 χυρὸς κατεσκευάσεν, ὑμεῖς δὲ ἐκ τῶν ἀγρῶν φοβη-
 ῖντες ἐσκευαγωγήσατε^ρ, ἐν ταῖς μεγίσταις δ' ἦσαν
 ταῖς οἱ πρέσβεις οἱ περὶ τῆς εἰρήνης πρεσβεύσαντες,
 οὐδὲ τῶν ἄλλων διαφερόντως Φιλοκράτης καὶ Δη-
 μοσθένης, διὰ τὸ μὴ μόνον πρεσβεύειν, ἀλλὰ καὶ ψη-
 φίσματα γεγραφέναι, συνέβη δ' ἐν τοῖς αὐτοῖς χρόνοις
 ἀφἑρεσθῆναι τι [τὸν] Δημοσθένην καὶ Φιλοκράτην, σχε-
 ῖν ὑπὲρ τούτων, ὑπὲρ ὧν καὶ ὑμεῖς αὐτοὺς ὑπωπεύ-
 ατε διενεχθῆναι, τοιαύτης δὲ ἐμπιπτούσης ταραχῆς,
 ἐπὶ τῶν συμφύτων αὐτῶ νοσημάτων ἤδη τὰ μετὰ ταῦτα
 βουλευέτο, μετὰ δειλίας καὶ τῆς πρὸς Φιλοκράτην ὑπὲρ
 τῆς δωροδοκίας ζηλοτυπίας, καὶ ἠγήσατο, εἰ τῶν συμ-
 πρεσβούντων, καὶ τοῦ Φιλίππου κατήγορος ἀναφανείη,
 ἢ μὲν Φιλοκράτην προδήλως ἀπολείσθαι, τοὺς δὲ ἄλ-
 λους συμπρέσβεις κινδυνεύσειν, αὐτὸς δ' εὐδοκμήσειν,
 οὐκ ἴσθι προδοτῆς ὧν τῶν φίλων καὶ ποιηρὸς, πιστὸς τῷ
 ἡμῶν φανήσεσθαι. Κατιδόντες δ' αὐτὸν οἱ τῆ τῆς πά-
 ρεως προσπολεμούντες ἡσυχία, ἄσμενοι παρεκάλουν ἐπὶ
 τῷ βῆμα, τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει.
 ὁ δὲ παριῶν ἀρχὰς αὐτοῖς ἐνεδίδου πολέμου καὶ τα-

τός ἐστίν, ὃ ἄνδρες Ἀθηναῖοι, ὁ πρῶτος ἴριον τείχος, καὶ Δορίσκον, καὶ Ἐργίσκην, κην, καὶ Γάνος, καὶ Γανίδα, χωρία, ὧν οὐδὲ ἥδειμεν πρότερον, καὶ ἐς τοῦτο φέρων πεπράγματα, ὥστ', εἰ μὲν μὴ πέμποι Φίλιππε, καταφρονεῖν αὐτὸν ἔφη τῆς πόλεως, εἰ δὲ 83 ασκόπους πέμπειν ἄλλ' οὐ πρέσβεις, εἰ δὲ ἰθέλοι πόλει τινὶ ἴση καὶ ὁμοία περὶ τῶν οὐκ εἶναι κριτὴν ἴσον ἡμῖν ἔφη καὶ Φιόνησον ἐδίδου· ὁ δ' ἀπηγόρευε μὴ λαμβάσθωσιν, ἀλλὰ μὴ ἀποδίδωσι, περὶ συλλαβῶν ε. Καὶ τὸ τελευταῖον στεφανώσας τοὺς ῥοδήμου εἰς Θετταλίαν καὶ Μαγνησίαν παρὰ τῆς εἰρήνης συνθήκας ἐπιστρατεύσαντας, τὴν διέλυσε, τὴν δὲ συμφορὰν, καὶ τὸν πόλεμον

ἀ χαλκοῖς, καὶ ἀδαμαντίνοις τείχεσιν, ὡς 84 τὴν χώραν ἡμῶν ἐτείχισε, τῇ τῶν Εὐθηβαίων συμμαχίᾳ. Ἄλλ', ὃ ἄνδρες Ἀθηναῖοι, τρία τὰ μέγιστα ἠδίκησθε, καὶ μάλιστα Σπεύδων δ' εἰπεῖν περὶ τῆς θαυμαστῆς συμπτῶν Θηβαίων, ἵνα ἐφεξῆς εἶπω, περὶ τῶν ὧτον μνησθήσομαι. Ὑμεῖς γὰρ, ὃ Ἀθη- 85 και μεγάλα ἠδικημένοι ὑπὸ Μνησάρχου ὡς, τοῦ Καλλίου καὶ Ταυροσθένους πατρὸς, ἐν μισθὸν λαβὼν Ἀθηναῖους εἶναι τολμᾷ πάλιν ὑπὸ Θεμίσωνος τοῦ Ἐρετριέως, ὁσ οὔσης Ὠρωπὸν ἀφείλετο, τούτων ἐκόντες ἵνοι, ἐπειδὴ διέβησαν εἰς Εὐβοίαν Θηβαῖοι, ἵσθαι τὰς πόλεις πειρώμενοι, ἐν πέντε ἡμέ- ρατε αὐτοῖς καὶ ναυσὶ καὶ πεζῇ δυνάμει

- καὶ πρὶν τριάκοντα ἡμέρας διελθεῖν, ὑποσπόνδους
 βαίους ἀφήκατε, κύριοι τῆς Εὐβοίας γενόμενοι, κα-
 τε πόλεις αὐτὰς καὶ τὰς πολιτείας ἀπέδοτε ὀρθῶς
 (66) δικαίως τοῖς παρακαταθεμένοις, οὐχ ἡγούμενοι δι-
 86 εἶναι τὴν ὀργὴν ἀπομνημονεῦν ἐν τῷ πιστευθῆναι.
 τηλικαῦθ' ὑφ' ὑμῶν εὐπεπονθότες οἱ Καλκιδεῖς, ο-
 ὁμοίως ὑμῖν ἀπέδοσαν χάριτας. Ἄλλ' ἐπειδὴ τὰ
 δειβήτε εἰς Εὐβοίαν Πλουτάρχῳ βοηθήσοντες, τοῖς
 πρώτους χρόνους ἀλλ' οὐδ' προσεποιούνηθ' ὑμῖν
 φίλοι, ἐπειδὴ δὲ τάχιστα εἰς Ταμύνας παρήλθομεν
 τὸ Κοτύλαιον ὀνομαζόμενον ὄρος ὑπερεβάλλομεν
 ταῦθα Καλλίας ὁ Καλκιδεὺς, ὃν Δημοσθένης μ-
 87 λωβῶν ἐνεκωμιάζεν, ὁρῶν τὸ στρατόπεδον τὸ τῆ-
 λεως εἰς τινὰς δυσχωρίας κατακεκλεισμένον, ὅθεν
 νικήσασι μάχην οὐκ ἦν ἀναχώρησις οὔτε βοηθείας
 οὔτ' ἐκ γῆς, οὔτε ἐκ θαλάσσης, συναγείρας ἐξ ἀπ-
 τῆς Εὐβοίας στρατόπεδον, καὶ παρὰ Φιλίππου δὴ
 προσμεταπεμφάμενος, ὃ τ' ἀδελφὸς αὐτοῦ Ταυροστό-
 ὁ νυνὶ πάντας δεξιούμενος καὶ προσγελῶν, τοὺς
 κικοὺς ξένους διαβιβάσας, ἤλθον ἐφ' ὑμᾶς ὡς ἀ-
 88 σοντες. Καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ
 τόπεδον, ἔπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ περὶ
 ἵππεῖς ἄνδρες ἀγαθοὶ ἐγένοντο, καὶ παρὰ τὸν ἵπποδ-
 τὸν ἐν Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες
 σαν ὑποσπόνδους τοὺς πολεμίους, ἐκινδύνευσεν ἀπὸ
 ἢ πόλις αἰσχίστα παθεῖν. Οὐ γὰρ τὸ δυστυχῆσαι
 πόλεμον μέγιστόν ἐστι κακόν, ἀλλ' ὅταν τις πρὸς
 γωνιστὰς ἀναξίους ἑαυτοῦ διακινδυνεύων ἀποστ-
 πλασίαν εἰκὸς εἶναι τὴν συμφορὰν. Ἄλλ' ὁμο-
 τοιαῦτα πεπονθότες, πάλιν διελύσασθε πρὸς
 89 Τυχῶν δὲ συγγνώμης παρ' ὑμῶν Καλλίας ὁ

λιπὼν χρόνον πάλιν ἦκε φερόμενος εἰς τὴν
 σιν, Εὐβοϊκὸν μὲν τῷ λόγῳ συνέδριον εἰς
 υνάγων, ἰσχυρὰν δὲ τὴν Εὐβοίαν ἐφ' ὑμᾶς
 σκευάζων, ἐξαίρετον δ' αὐτῷ τυραννίδα πε-
 ρσ' καὶ ταύτης ἐλπίζων συναγωνιστὴν Φίλιπ-
 θαι ἀπῆλθεν εἰς Μακεδονίαν καὶ περιήει μετὰ
 καὶ τῶν ἐταίρων εἰς ὠνομάζετο. Ἀδικήσας 90
 κἀκείθεν ἀποδρὰς ὑπέβαλεν ἑαυτὸν φέρον
 ἔγκαταλιπὼν δὲ κἀκείνους, καὶ πλείους τρα-
 οπὰς τοῦ Εὐρίπου παρ' ὃν ᾠκει, εἰς μέσον
 τε Θηβαίων ἔχθρας καὶ τῆς Φιλίππου. Ἀπο-
 τι χρῆσαιτο αὐτῷ, καὶ παραγγελλομένης ἐπ'
 στρατείας, μίαν ἐλπίδα λοιπὴν κατέειδε σωτη-
 ον λαβεῖν τὸν Ἀθηναίων δῆμον, σύμμαχον
 α, βοηθήσειεν εἴ τις ἐπ' αὐτὸν ἴοι, ὃ πρόδηλον
 ν, εἰ μὴ ὑμεῖς κωλύσαίτε. Ταῦτα δὲ διανοη- 91
 ἔλλει δεῦρο πρέσβεις Γλαυκίτην καὶ Ἐμπέ-
 οδώρον τὸν δολιχοδρομήσαντα, φέροντας τῷ
 ἐλπίδας κενὰς, Δημοσθένει δ' ἀργύριον καὶ
 ἰντόν. Τρία δ' ἦν ἅμα ἐξωνεῖτο. Πρώτον
 σφαλῆναι τῆς πρὸς ὑμᾶς συμμαχίας· οὐδὲν
 μέσον, εἰ μνησθεῖς τῶν προτέρων ἀδικημάτων
 προσδέξαιτο τὴν συμμαχίαν, ἀλλ' ὑπῆρχεν
 εὐγειν ἐκ Χαλκίδος, ἢ τεθνάναι ἔγκαταληφ-
 καῖται δυνάμεις ἐπ' αὐτὸν ἐπεστράτευσεν, ἢ
 ον καὶ ἡ⁹ Θηβαίων. Δεύτερον δ', ἦκου οἱ
 γράψαντι τὴν συμμαχίαν ὑπὲρ τοῦ μὴ συνε-
 ἦνσι Χαλκιδίας. Τρίτον δέ, ὥστε μὴ τελεῖν
 Καὶ τούτων τῶν προαιρέσεων οὐδεμιᾶς ἀπέ- 92
 ἰας. Ἄλλ' ὁ μισοτύραννος Δημοσθένης, ὡς

9 ἢ Stephanus. Omissit Bekker.

αυτος ...
λέγειν, ἀπέδοτο μὲν ...
ἔγραψε δ' ἐν τῇ συμμαχίᾳ βοηθεῖν
ῥῆμα μόνον ἀντικαταλλάξιμος, ἀν
(67) ἔνεκα προσγράψας Χαλκιδείας βοηθ
93 Ἀθηναίους. Τὰς δὲ συνεδρίας καὶ
ὧν ἰσχύσειν ὁ πόλεμος ἔμελλεν,
λίστοις ὀνόμασιν αἰσχίστας πρά
λόγῳ προσβιβάζων ὑμᾶς, ὡς δεῖ
βοηθείας πρότερον ποιῆσθαι τοῖς
Ἑλλήνων, τὰς δὲ συμμαχίας ὑπο
τὰς εὐεργεσίας. Ἴνα δ' εὖ εἰδ
λάβε μοι τὴν Καλλίου γραφὴν
ἀνάγνωθι τὸ ψήφισμα.

ΨΗΦΙΣΜΑ

94 Οὕτω τοίνυν τοῦτό ἐστι δεινὸν
λικούτοι καὶ συνεδρίαὶ καὶ συντ
δεινότερον ὑμῖν φανήσεται, ὃ μὲ
το προήχθη Καλλίας μὲν ὁ Χαλ
ἔτι Δημοσθένης δὲ, ὃν ἐπαίν
... πρῶτος

] ἐπὶ Φίλιππον, καὶ διελογίζετο ὅσον ἐκάστους
 συντελεῖν· Ἀχαιοὺς μὲν πάντας καὶ Μεγαρείας ἐξή-
 α τάλαντα, τὰς δ' ἐν Εὐβοίᾳ πόλεις ἀπύσας τετ-
 ίκοντα, ἐκ δὲ τούτων τῶν χρημάτων ὑπάρξειν καὶ 96
 κὴν καὶ πεζὴν δύναμιν· εἶναι δὲ πολλοὺς ἄλλους
 Ἑλλήνων οὓς βούλεσθαι κοινωνεῖν τῆς συντάξεως,
 οὔτε χρημάτων οὔτε στρατιωτῶν ἔσσεσθαι ἀπορίαν.
 ταῦτα μὲν τὰ φανερά· ἔφη δὲ καὶ πράξεις πράττειν
 αὐτοὺς δι' ἀπορρήτων, καὶ τούτων εἶναι τινὰς μάρτυρας
 ἡμετέρων πολιτῶν, καὶ τελευτῶν ὀνομαστί παρε-
 ῖ Δημοσθένην, καὶ συνειπεῖν ἤξιον. Ὁ δὲ, σεμνῶς 97
 παρελθὼν τὸν τε Καλλιαν ὑπερεπήνει, τό τε ἀπόρ-
 ρητον προσεποιήσατο εἰδέναι, τὴν δὲ ἐκ Πελοποννήσου
 βροχίαν, ἣν ἐπρέσβευσε, καὶ τὴν ἐξ Ἀκαρνανίας ἔφη
 εἶσθαι ὑμῶν ἀπαγγεῖλαι. Ἦν δὲ αὐτῷ κεφάλαιον
 λόγων, πάντας μὲν Πελοποννησίου ὑπάρχειν, πάν-
 δ' Ἀκαρνανίας συντεταγμένους ἐπὶ Φίλιππον ὑφ'
 οὔ· εἶναι δὲ τὸ σύνταγμα χρημάτων μὲν εἰς ἑκατὸν
 ταχυναυτουσῶν πληρώματα, καὶ εἰς πεζοὺς στρα-
 ας μυρίους καὶ ἵππείας χιλίους· ὑπάρξειν δὲ πρὸς 98
 οὺς καὶ τὰς πολιτικὰς δυνάμεις, ἐκ Πελοποννήσου
 πλείονας ἢ δισχιλίους ὀπλίτας, ἐξ Ἀκαρνανίας δὲ
 οὐς τοσοῦτους· δεδῶσθαι δὲ ἀπὸ πάντων τούτων
 ἡγεμονίαν ὑμῖν· πραχθήσεσθαι δὲ ταῦτα οὐκ εἰς
 ἄν ἄλλ' εἰς τὴν ἕκτην ἐπὶ δέκα τοῦ Ἀνθεστηριῶνος
 εἰρήσθαι γὰρ ἐν ταῖς πόλεσιν ὑφ' ἑαυτοῦ καὶ
 γγέλλθαι πάντας ἦκειν συνδρεύσοντας Ἀθήναζε εἰς
 τανσέληνον. Καὶ γὰρ τοῦτο ἄνθρωπος ἴδιον καὶ οὐ
 ν ποιεῖ. Οἱ μὲν γὰρ ἄλλοι ἀλαζόνες ὅταν τι ψεύ- 99
 αι, ἀόριστα καὶ ἀσαφῆ πειρῶνται λέγειν, φοβού-
 τὸν ἔλεγχον· Δημοσθένης δ', ὅταν ἀλαζονεύηται,

λέγειν ὑποκρίσιν εἰς ὑποκρίσιν
ἑώρακε τοῦτων τὰ ὀνόματα λέγει, κλέπτει
σιν, καὶ μιμούμενος τοὺς τᾶληθῆ λέγον
μάλιστα ἄξιός ἐστι μισεῖσθαι, ὅτι πονη
100 τῶν χρηστῶν σημεῖα διαφθείρει. Ταῦτα
δωσιν ἀναγνώσαι ψήφισμα τῷ γραμματ
μὲν τῆς Ἰλιάδος, κενώτερον δὲ τῶν λόγ
λέγειν, καὶ τοῦ βίου ὃν βιβίωκε, μεστι
οὐκ ἔσομένων, καὶ στρατοπέδων οὐδέποτ
(68) μένων. Ἀπαγαγὼν δ' ὑμᾶς ἄποθεν ἀπὸ τῶν
καὶ ἀνακρεμάσας ἀπὸ τῶν ἐλπίδων, ἐν
στρέψας γράφει κελεύων ἐλέσθαι πρέσβει
οἷτινες δεήσονται τῶν Ἐρετριέων (πάνυ
θῆναι) μηκέτι διδόναι τὴν σύνταξιν
τάλαντα ἀλλὰ Καλλίᾳ, καὶ πάλιν ἑτέρου
᾽Ωρεὸν πρὸς τοὺς ᾽Ωρείτας πρέσβεις, οἳ
καὶ αὐτοῖς τὸν αὐτὸν Ἀθηναίους φίλον κ
ζειν [εἶναι.] Ἐπειτα ἀναφαίνεται περὶ
101 ψηφίσματι πρὸς τῷ κλέμματα γράψας

P. 73, 74.]

πολεμοῦντος ὑμῶν, τῷ δ' ἔργῳ πολὺ μάλ
 Ἰθηβαίους, ὡς αὐτὰ τὰ πράγματα δεδήλωκ
 πλείω λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τι
 κρύψατο, προσποησάμενος δὲ μέλλειν
 γενήσεσθαι οὐ διὰ τοὺς καιροὺς ἀλλὰ
 πρεσβείας, πρῶτον μὲν συνέπεισε τὸν δῆμ
 λεύεσθαι ἐπὶ τίσι δεῖ ποιήσασθαι τὴν σι
 ἀγαπᾶν μόνον εἰ γίνεται, τοῦτο δὲ προλ
 μὲν τὴν Βοιωτίαν ἅπασαν ἐποίησε Ἰθηβαί
 τῷ ψηφίσματι, ἔάν τις ἀφιστῆται πόλις
 Βοηθεῖν Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θήμ
 μασι κλέπτων καὶ μεταφέρων τὰ πράγματ
 Οὐκ ὡς τοὺς Βοιωτοὺς ἔργῳ κακῶς πάσχ
 ὀνομάτων σύνθεσιν τῶν Δημοσθένους
 ἀλλ' οὐ μᾶλλον ἐφ' οἷς κακῶς πεπόνθει
 σοντας. Δεύτερον δὲ, τῶν εἰς τὸν πόλεμο
 τὰ μὲν δύο μέρη ὑμῶν ἀνέθηκεν, οἷς ἦσα
 κίνδυνοι, τὸ δὲ τρίτον μέρος Ἰθηβαίους, δ
 εἰκαστοῖς τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲ
 σταν ἐποίησε κοινήν, τὸ δ' ἀνύλωμα ἴδιον
 δὲ κατὰ γῆν, εἰ μὴ δεῖ ληρεῖν, ἄρδην φέρω
 Βαίους· ὥστε παρὰ τὸν γενόμενον πόλεμ
 γενέσθαι Στρατοκλέα τὸν ἡμέτερον στρατ
 σασθαι περὶ τῆς τῶν στρατιωτῶν σωτηρί
 οὐκ ἐγὼ μὲν κατηγορῶ ἕτεροι δὲ παραλε
 ἀγὼ λέγω καὶ πάντες ἐπιτιμῶσι, καὶ ὑμε
 οὐκ ὀργίζεσθε. Ἐκεῖνο γὰρ πεπόνθατε πρὸ
 συνείθισθε ἤδη τὰδικήματα αὐτοῦ ἀκούειν,
 μίσητε. Δεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτ
 εῖσθαι, εἰ χρεῖ τὰ λοιπὰ τῇ πόλει καλῶς εἶ
 Δεύτερον δὲ καὶ πολὺ τούτου μείζον ἀδί

σθένης ἀπώλεσε τὰς τῶν
πράξεις, ἀσεβήσας μὲν εἰς τὸ ἴ
ἄδικον δὲ καὶ οὐδαμῶς ἴσην τὴν
μαχίαν γράψας. Ἄρξομαι δὲ ἀπὸ
αὐτοῦ πλημμελημάτων λέγειν.

107 Ἔστι γὰρ, ὦ ἄνδρες Ἀθηναῖοι,
μείνον πεδίου καὶ λιμῆν ὃ νῦν ἐξ
ὠνομασμένος. Ταύτην ποτὲ τὴν
ραῖοι καὶ Ἀκραγαλλίδαι, γένη
τὸ ἱερὸν τὸ ἐν Δελφοῖς καὶ τὴν
ἐξημάρτανον δὲ καὶ εἰς τοὺς Ἀμ
σαντες δ' ἐπὶ τοῖς γινομένοις μά
οὶ πρόγονοι οἱ ὑμέτεροι, ἔπειτα
τύονες, μαντείαν ἐμαντεύσαντο

108 τιμωρίᾳ τοὺς ἀνθρώπους τούτου
ἀναιρεῖ ἢ Πυθία, πολεμῆν Κιρρῶν
πάντ' ἤματα καὶ πάσας νύκτας
ἐκπορθήσαντας, καὶ αὐτοὺς ἀνδ
εἰς τῶν Ἀπόλλωνι τῶ Πυθίῳ καὶ

ν ὑπαρχόντων ἀγαθῶν ἐν ἡμέρας σμικρῷ μέρει
 ἴται, καὶ διὰ ταῦτα βουλομένου ποιήσασθαι τὴν
 καὶ πρεσβείας ἀποστέλλειν μέλλοντος, καὶ τῶν
 ν τῶν ἐν Θήβαις φοβουμένων τὸν ἐπίοντα κιν-
 εϊκότως· οὐ γὰρ ῥήτωρ ἀστράτευτος καὶ λιπῶν
 ν αὐτοὺς ἐνουθέτησεν, ἀλλ' ὁ Φωκικὸς πόλεμος
 γεγυῶς ἀείμνηστον παιδείαν αὐτοὺς ἐπαίδευσεν·)
 δὲ ἐχόντων οὕτως, αἰσθόμενος Δημοσθένης καὶ 149
 ῶτάρχας ὑποπεύσας μέλλειν εἰρήνην ἰδίᾳ ποι-
 ρυσίον ἄνευ αὐτοῦ παρὰ Φιλίππου λαβόντας,
 ἡγησάμενος εἶναι εἴ τινος ἀπολειφθήσεται δω-
 , ἀναπηδήσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων
 : οὐθ' ὡς δεῖ ποιεῖσθαι πρὸς Φίλιππον εἰρήνην,
 οὐ δεῖ, ἀλλ' ὡς ἔετο, τοῦτο κήρυγμά τι τοῖς
 χαις προκηρύττων ἀναφέρειν ἑαυτῷ τὰ μέρη τῶν
 ν, διώμνυτο τὴν Ἀθηῶν (ἦν, ὡς ἔοικε, Φειδίας 150
 εἰβῆν εἰργάσατο καὶ ἐνεπιορκεῖν Δημοσθένει) ἢ (75)
 τις ἐρεῖ ὡς χρὴ πρὸς Φίλιππον εἰρήνην ποιῆ-
 ἀπάξειν εἰς τὸ δεσμοτήριον ἐπιλαβόμενος τῶν
 ἀπομιμούμενος τὴν Κλεοφῶντος πολιτείαν, ὅς
 πρὸς Λακεδαιμονίους πολέμου, ὡς λέγεται, τὴν
 ῶλεσεν. Ὡς δ' οὐ προσείχον αὐτῷ οἱ ἄρχοντες
 ε Θήβαις, ἀλλὰ καὶ τοὺς στρατιώτας τοὺς ὑμε-
 ἄλιν ἀνέστρεψαν ἐξεληλυθότας, ἵνα βουλεύσησθε
 εἰρήνης, ἐνταῦθ' ἤδη παντάπασιν ἔκφρων ἐγένετο, 151
 λθῶν ἐπὶ τὸ βῆμα προδότας τῶν Ἑλλήνων τοὺς
 χας ἀπεκάλεσε, καὶ γράφειν ἔφη ψήφισμα, ὃ
 ἐμίσις οὐδέποτ' ἀντιβλέψας, πέμπειν ὑμᾶς πρέσ-
 Θήβας, αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φίλιπ-
 περαισχυθέντες δὲ οἱ ἐν Θήβαις ἄρχοντες, μὴ
 ὡς ἀληθῶς εἶναι προδόται τῶν Ἑλλήνων, ἵπῶ

των ἀμφισσέων ὑπερ τοῦ μηδεμίαν μί-
ἐν τοῖς Ἀμφικτύοσι ποιήσασθαι. Διωμι
καὶ εἰς τὸν λοιπὸν χρόνον ἀποσταλή-
ταῦ ἐνιαυτοῦ ἐκάστου μῶς εἴκοσι τῶν
ἐπαράτων χρημάτων, ἐφ' ᾧ τε βοηθή-
φισσεῦσιν Ἀθήησι κατὰ πάντα τρόπον
μᾶλλον ἢ πρότερον συμβέβηκεν αὐτῶ,
ἀψηται ἀνδρὸς ἢ ἰδιώτου ἢ δυνάστου ἢ
κρατουμένης, τούτων ἐκάστους ἀνιάτοι
15 βῆλλον. Σκέψασθε δὴ τὸν δαίμονα
ᾧ περιεγένετο τῆς τῶν Ἀμφισσέων
γὰρ Θεοφράστου ἄρχοντος, ἱερομνήμον
γνήτου Ἀναφλυστίου, Πυλαγόρους ἡμεῖ
δῖαν τε ἐκείνων τὸν Ἀναγυράσιον, ὃν
πολλῶν ἔνεκα ζῆν, καὶ Θρασυκλῆα τὸν
τρίτον δὲ μετὰ τούτων ἐμέ. Συνέβη δὲ ἡ
εἰς Δελφοὺς ἀφίχθαι, παραχρῆμα δὲ τ
Διόγνητον πυρέττειν· τὸ δ' αὐτὸ τοῦτο σ
τῶ Μειδίᾳ. Οἱ δ' ἄλλοι συνεκάθηγον

p. 75, 6.]

τησαν ἐν τῷ πολέμῳ ἄνδρες ἀγαθοὶ γενόμενοι, μέχρι μὲν
 ἤβης ὁ δῆμος ἔτρεφε, νυνὶ δὲ καθοπλίσας τῆδε τῆ παν-
 ὀπλία, ἀφήσιν ἀγαθῇ τύχῃ τρέπεσθαι ἐπὶ τὰ ἑαυτῶν,
 καὶ κυλεῖ εἰς προεδρίαν; τότε μὲν ταῦτ' ἐκήρυττεν, ἀλλ' 155
 οὐ νῦν, ἀλλὰ παραστησάμενος τὸν τῆς ὄρφανίας τοῖς
 παισὶν αἴτιον, τί ποτ' ἂν ἐρεῖ ἢ τί φθέγγεται; καὶ γὰρ
 εἰν αὐτὰ διεξίη τὰ ἐκ τοῦ ψηφίσματος προστάγματα,
 ἀλλ' οὐ τό γ' ἐκ τῆς ἀληθείας αἰσχροὺς σιωπήσεται^c,
 ἀλλὰ τἀναντία δόξει τῆ τοῦ κήρυκος φωνῆ φθέγγεσθαι·
 ὅτι τόνδε τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἀνὴρ, στεφανοῖ ὁ
 δῆμος ὁ Ἀθηναίων, ἀρετῆς ἕνεκα τὸν κάκιστον, ἀνδρα-
 γαθίας ἕνεκα τὸν ἄνανδρον καὶ λελοιπότα τὴν τάξιν. μὴ 156
 πρὸς τοῦ Διὸς, καὶ τῶν ἄλλων θεῶν, ἰκετεύω ὑμᾶς, ὦ
 ἄνδρες Ἀθηναῖοι, μὴ τρόπαιον ἴστατε ἀφ' ὑμῶν αὐτῶν
 ἐν τῇ τοῦ Διονύσου ὕρχήστρα, μηδ' αἰρέετε παρανοίας
 ἐναντίον τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων, μηδ'
 ἵπομιμήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς
 ταλαιπώρους Θηβαίους, οὓς φνυγόντας διὰ τοῦτον ὑπο-
 δεδεχθε τῇ πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ἀπώ-
 λησεν ἡ Δημοσθένους δωροδοκία, καὶ τὸ βασιλικὸν
 χρυσίον. Ἄλλ' ἐπειδὴ τοῖς σώμασιν οὐ παρεγείνεσθε, 157
 ἀλλὰ ταῖς γε διανοαῖς ἀποβλέψατ' αὐτῶν εἰς τὰς συμ- (76
 φοράς, καὶ νομίσατε ὅρᾳν ἀλισκομένην τὴν πόλιν, τειχῶν
 κατασκαφάς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας καὶ
 παῖδας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας
 γυναῖκας, ὄψ' ἐ μεταμωθάνοντας τὴν ἐλευθερίαν, κλαί-
 οντας, ἰκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρου-
 μένοις, ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκῆπτοντας μηδενὶ
 τρόπῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ
 τὸν δαίμονι καὶ τὴν τύχῃ τὴν συμπαρακολουθοῦσαν τῷ

^b Bekker ἀνερεῖ.^c Bekker σιωπηθήσεται.

καὶ φωνῇ καὶ πασιν οἰς δυνα
“ ἡμετέραν τὰ πρὸς τοὺς θεοὺς
“ ἡμῶν αὐτῶν ἤδη βουλευέσθε.
“ παρέστηκε δὲ τοῖς βωμοῖς τὰ θ
121 “ τοὺς θεοὺς τὰγαθὰ καὶ κοινῇ
“ ποῖα φωνῇ, ποῖα ψυχῇ, ποῖο
“ κτησάμενοι τὰς ἱκεσίας ποιήσ
“ ἀτιμωρήτους τοὺς ἐναγεῖς καὶ
“ γὰρ δι’ αἰνιγμάτων, ἀλλ’ ἐναργ
“ κατὰ τε τῶν ἀσεβησάντων, ἀ
“ κατὰ τῶν ἐπιτρεψάντων, καὶ τ
“ γραπταὶ μὴθ’ ὀσίως θύσαιεν ο
“ τῷ Ἀπόλλωνι μὴτε τῇ Ἀρτέμ
122 “ Ἀθηνᾶ Προναΐα, μηδὲ δέξαιντε
αὐτὰ καὶ πρὸς τοῦτοις ἕτερα ποι
ἐπειδὴ ποτε ἀπηλλάγην καὶ μετέ
κραυγὴ πολλὴ καὶ θόρυβος ἦν
ὁ λόγος ἦν οὐκ ἔτι περὶ τῶν ἀσ
μεν, ἀλλ’ ἤδη περὶ τῆς τῶν
“ Ἦδη δὲ πόρρω τῆς ἡμέρας οὕσ
ἀνεῖπε, Δελφῶν ὅσοι ἐπὶ διετέ
καὶ ἐλευθέρων ἕκαστοι ἕκαστοι

P. 71.]

τὸν λιμένα κατασκάψαντες καὶ τὰς οἰκίας ἐμπρήσαντες ἀνεχωροῦμεν. Ταῦτα δὲ ἡμῶν πραττόντων οἱ Λοκροὶ οἱ Ἀμφισσεῖς, ἐξήκοντα στάδια ἄποθεν οἰκοῦντες Δελφῶν, ἤκου ἔφ' ἡμᾶς μεθ' ὄπλων πανδημί, καὶ εἰ μὴ δρόμῳ μολίς ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἂν ἀπολέσθαι. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ Κότιττος ὁ τὰς γνώμας ἐπιψηφίζων ἐκκλησίαν ἐποίει τῶν Ἀμφικτυόνων ἐκκλησίαν γὰρ ὀνομάζουσιν, ὅταν τις μὴ μόνον τοὺς Πυλαγόρους καὶ τοὺς ἱερομνήμονας συγκαλέσῃ, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ. Ἐνταῦθ' ἤδη πολλὰ μὲν τῶν Ἀμφισσέων ἐγίνοντο κατηγορίαι, πολὺς δ' ἔπαινος ἦν κατὰ τῆς ἡμετέρας πόλεως. Τέλος δὲ παντὸς τοῦ λόγου ψηφίζονται ἤκειν τοὺς ἱερομνήμονας πρὸ τῆς ἐπιούσης Πυλαίας ἐν ῥητῷ χρόνῳ εἰς Πύλας, ἔχοντας δόγμα καθότι δίκας δώσουσιν οἱ Ἀμφισσεῖς ὑπὲρ ὧν εἰς τὸν θεὸν καὶ τὴν γῆν τὴν ἱεράν καὶ τοὺς Ἀμφικτύονας ἐξήμαρτον. Ὅτι δὲ ἀληθὴ λέγω, ἀναγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ψήψισμα.

ΨΗΦΙΣΜΑ.

Τοῦ δόγματος οὖν τούτου ἀποδοθέντος ὑφ' ἡμῶν τῇ 1 Βουλῇ, καὶ πάλιν ἐν τῇ ἐκκλησίᾳ τῷ δήμῳ, καὶ τὰς πράξεις ἡμῶν ἀποδεξαμένου τοῦ δήμου, καὶ τῆς πόλεως πάσης προαιρουμένης εὐσεβεῖν, καὶ Δημοσθένους ὑπὲρ τοῦ μεσεγγυήματος τοῦ ἐξ Ἀμφίσσης ἀντιλέγοντος καὶ ἡμῶν φανερώς ἐναντίον ὑμῶν ἐξελέγχοντος, ἐπειδὴ ἐκ τοῦ φανεροῦ τὴν πόλιν ἄνθρωπος οὐκ ἠδύνατο σφῆλαι, εἰσελθὼν εἰς τὸ βουλευτήριον καὶ μεταστησάμενος τοὺς 1 ἰδιώτας ἐκφέρεται προβούλευμα εἰς τὴν ἐκκλησίαν, προσλαβὼν τὴν τοῦ γράψαντος ἀπειρίαν. Τὸ δ' αὐτὸ τοῦτο καὶ ἐν τῇ ἐκκλησίᾳ διεπράξατο ἐπιψηφισθῆναι, καὶ γενέσθαι δήμου ψήψισμα ἤδη ἐπαναστάσης τῆς ἐκκλη-

ΑΙΣΧΙΝΟΥ

...ς καὶ ναυσὶ καὶ χρήμασι καὶ πεζῇ στ
 ... δ' ἂν ὑμᾶς εἰς τὴν κοινὴν συμμαχίαν
 ... διὰ τοὺς ἐπιφερομένους αὐτῷ κινδύνους.
 ... αὐθα λόγον, Δημόσθενες, ἢ ἔγραψάς τι ψήφ
 ... σε θῶ φοβηθῆναι καὶ χρῆσασθαι τῷ σ
 ... καίτοι ῥητορικὴν δειλίαν δημόσιος καιρὸ
 ... ι. Ἄλλ' ἐπειδὴ πάσῃ τῇ δυνάμει Δαρείος
 ... , ὁ δ' Ἀλέξανδρος ἦν ἀπειλημένος ἐν Κ
 ... ἐνδεής, ὡς ἔφησθα σὺ, αὐτίκα δὲ μάλα ἤμ
 ... ὁ παρὰ σοῦ λόγος, συμπατηθήσεσθαι ὑπ
 ... ἡς ἵππου, τὴν δὲ σὴν ἀηδίαν ἢ πόλις οὐκ ἐ
 ... ἐπιστολὰς ἄς ἐξηρητημένους ἐκ τῶν δακ
 ... , ἐπιδεικνύων τισὶ τὸ ἔμὸν πρόσωπον, ὡ
 ... μένου καὶ ἀθυμοῦντος, καὶ χρυσόκερων ἀποκ
 ... εστέφθαι φάσκων, εἴ τι πταῖσμα συμβῆ
 ... ἴδρω, οὐδ' ἐνταῦθα ἔπραξας οὐδέν, ἀλλ' εἰ
 ... νεβιάλλου καλλίω. Ὑπερβὰς τοίνυν ἅπαντα
 ... ὦν νυνὶ καθεστηκότων λέξω. Λακεδαιμόνι
 ... ξενικὸν ἐπέτυχον μάχῃ καὶ διέφθειραν τοὺς
 ... ὀν στρατιώτας· Ἡλεῖοι δ' αὐτοῖς συμμα
 ... καὶ Ἀχαιοὶ πάντες πλὴν Πελληναίων καὶ Ἀρ

2. 72.]

ἔχρησαντο τοῖς Ἀμφισσεῦσιν. Ἀντὶ γὰρ τῶν μεγίστων (εἰδικημάτων χρήμασιν αὐτοὺς ἐξημίωσαν, καὶ ταῦτ' ἐν ῥητῷ χρόνῳ προεῖπον τῷ θεῷ καταθεῖναι· καὶ τοὺς μὲν ἐναγεῖς καὶ τῶν πεπραγμένων αἰτίους μετεστήσαντο, τοὺς δὲ δι' εὐσεβίαν φυγόντας κατήγαγον. Ἐπειδὴ δὲ οὔτε τὰ χρήματα ἐξέτινον τῷ θεῷ, τοὺς τ' ἐναγεῖς κατήγαγον, καὶ τοὺς εὐσεβεῖς κατελθόντας διὰ τῶν Ἀμφικτυόνων ἐξέβαλλον, οὕτως ἤδη τὴν δευτέραν ἐπὶ τοὺς Ἀμφισσέας στρατείαν ἐποίησαντο, πολλῷ χρόνῳ ὕστερον ἐπανεληλυθὸς Φιλίππου ἐκ τῆς ἐπὶ τοὺς Σκύθας στρατείας, τῶν μὲν θεῶν τὴν ἡγεμονίαν τῆς εὐσεβείας ἡμῖν παραδειδωκότων, τῆς δὲ Δημοσθένους δωροδοκίας ἐμποδῶν γεγενημένης.

Ἄλλ' οὐ προὔλεγον, οὐ προσήμαινον ἡμῖν οἱ θεοὶ φυλάξασθαι, μόνον γε οὐκ ἀνθρώπων φωνῆς προσκητάμενοι; οὐδεμίαν τοι πώποτε ἔγωγε μᾶλλον πόλιν ἐώρακα ὑπὸ μὲν τῶν θεῶν σωζομένην, ὑπὸ δὲ τῶν ῥητόρων ἐνίων ἀπολλυμένην. Οὐχ ἰκανὸν ἦν τὸ τοῖς μυστηρίοις φανέν σημεῖον φυλάξασθαι, ἢ τῶν μυστῶν τελευτή; οὐ περὶ τούτων Ἀμεινιάδης μὲν προὔλεγεν εὐλαβεῖσθαι καὶ πίμπειν εἰς Δελφοὺς ἐπερησομένους τὸν θεόν, ὃ τι χρὴ πράττειν. Δημοσθένης δὲ ἀντέλεγε Φιλιππίζειν τὴν Πυθίαν φάσκων, ἀπαίδευτος ὢν καὶ ἀπολαύων καὶ ἐμπλάμενος τῆς διδομένης ὑφ' ὑμῶν αὐτῷ ἐξουσίας; οὐ τὸ τελευταῖον ἀθύτων καὶ ἀκαλλιεργήτων ὄντων τῶν ἱερῶν ἐξέπεμψε τοὺς στρατιώτας ἐπὶ τὸν πρόδηλον κίνδυνον; οἷτοι γε πρόην ἀπετόλμησε λέγειν, ὅτι παρὰ τοῦτο Φίλιππος οὐκ ἦλθεν ἡμῶν εἰς τὴν χώραν, ὅτι οὐκ ἦν αὐτῷ κατὰ τὰ ἱερά. Τίνος οὖν εἰ σὺ ζημίας ἄξιος τυχεῖν, ὃ τῆς Ἑλλάδος ἀλιτήριε; εἰ γὰρ ὁ μὲν κρατῶν οὐκ ἦλθεν εἰς τὴν τῶν κρατουμένων χώραν, ὅτι οὐκ ἦν αὐτῷ

ἔσεσθαι πρὶν κακίω
πότερον στεφανοῦσθαι σε δεῖ
ἀτυχίαις ἢ ὑπερωρίσθαι;

- 132 Τοιγάρτοι τί τῶν ἀνεπίστων
ἡμῶν οὐ γέγονεν; οὐ γὰρ βί-
βεβιώκαμεν, ἀλλ' εἰς παραδο-
μεθ' ἡμᾶς ἔφυμεν. Οὐχ ὁ μὲν
τὸν Ἄθω διορύξας, ὁ τὸν Ἑλ-
καὶ ὕδωρ τοὺς Ἕλληνας αἰτῶν,
λαῖς γράφειν, ὅτι δεσπότης
ἀφ' ἡλίου ἀνιόντος μέχρι δυ-
κύριος ἐτέρων εἶναι διαγωνίζε-
σώματος σωτηρίας; καὶ τοῦ
δόξης ταύτης, καὶ τῆς ἐπὶ τοῖς
133 μένους, οἳ καὶ τὸ ἐν Δελφοῖς
δέ, Θῆβαι, πόλις ἀστυγείτων,
τῆς Ἑλλάδος ἀνῆρπασται, εἰ
οὐδὲν ὀρθῶς βουλευσάμενοι,
καὶ τὴν ἀφροσύνην οὐκ ἀν-
κτησάμενοι; Λακεδαιμόνιοι δ'
μενοι μόνον τούτων τῶν πρα-
... κατὰ πλην, οἳ τῶ

p. 78.]

σθένης ὁ Παιανιεύς· ἐξ ἧς ἡμῖν ὁ περίεργος καὶ συκοφάντης γεγένηται Δημοσθένης· οὐκοῦν ἀπὸ μὲν τοῦ πάππου τοῦ πρὸς μητρὸς πολέμιος ἂν εἴη τῷ δήμῳ (θάνατον γὰρ αὐτοῦ τῶν προγόνων κατέγνωτε) τὰ δ' ὑπὸ τῆς μητρὸς Σκύθης, βίρβαρος ἐλληνίζων τῇ φωνῇ· ὄθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. Περὶ δὲ 17· τὴν καθ' ἡμέραν διαίταν τίς ἐστιν; ἐκ τριηράρχου λογογράφου ἀνεφάνη, τὰ πατρῶα καταγελάστως προίμενος· ἄπιστος δὲ καὶ περὶ ταῦτα δόξας εἶναι, καὶ τοὺς λόγους ἐκφέρων τοῖς ἀντιδίκαις ἀνεπήδησεν ἐπὶ τὸ βῆμα. Πλεῖστον δ' ἐκ τῆς πόλεως εἰληφὼς ἀργύριον, ἐλάχιστα περιεποιήσατο. Νῦν μέντοι τὸ βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ. Ἔσται δ' οὐδὲ τοῦθ' ἱκανόν· οὐδεὶς γὰρ πώποτε πλουτοῦ τρόπου πονηροῦ περιεγένετο. Καὶ, τὸ κεφάλαιον, τὸν βίον οὐκ ἐκ τῶν ἰδίων προσόδων πορίζεται, ἀλλ' ἐκ τῶν ὑμετέρων κινδύνων. Περὶ δ' εὐγνωμοσύνην καὶ λόγου δύναμιν, πῶς πέφυκε; 17· δεινῶς λέγειν, κακῶς βιώναι. Οὕτω γὰρ κέχρηται καὶ τῷ ἑαυτοῦ σώματι καὶ παιδοποιῶ, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν ἂ τούτῳ πέπρακται. Ἦδη γάρ ποτε εἶδον μισηθέντας τοὺς τὰ τῶν πλησίον αἰσχυρά λίαν σαφῶς λέγοντας. Ἔπειτα, τί συμβαίνει τῇ πόλει; οἱ μὲν λόγοι καλοί, τὰ δ' ἔργα φαῦλα. Πρὸς δ' ἀνδρίαν βραχύς μοι 17· λείπεται λόγος. Εἰ μὲν γὰρ ἠρνεῖτο μὴ δειλὸς εἶναι ἢ ἡμεῖς μὴ συνήδευε αὐτῷ, διατριβὴν ὁ λόγος ἂν μοι παρείχεν· ἐπειδὴ δὲ καὶ αὐτὸς ὁμολογεῖ ἐν ταῖς ἐκκλησίαις, καὶ ἡμεῖς σύνιστε, λοιπὸν ὑπομῆσαι τοὺς περὶ τούτων κειμένους νόμους. Ὁ γὰρ Σόλων ὁ παλαιὸς νομοθέτης ἐν τοῖς αὐτοῖς ἐπιτιμίαις ᾤετο δεῖν ἐνέχεσθαι καὶ τὸν ἡστράτεντον καὶ τὸν λελοιπότεν τὴν τάξιν καὶ τὸν δειλόφ

¹ πόλεως. Bekker πολιτείας.

ΑΙΣΧΙΝΟΥ

νομένων εἰς Δελφούς Πυλαγόρων ἐνίους ;
 θειραν, ὧν εἰς ἦν Δημοσθένης. Χειροτονηθ
 ὄμων Πυλαγόρας λαμβάνει χιλίας δραχμῶν
 Ἀμφισσέων ὑπὲρ τοῦ μηδεμίαν μνείαν περ
 εἰς Ἀμφικτύοσι ποιήσασθαι. Διωμολογήθη
 εἰς τὸν λοιπὸν χρόνον ἀποσταλήσεσθαι ἰ
 ἐνιαυτοῦ ἐκάστου μῶς εἴκοσι τῶν ἐξαγισ
 ἰτων χρημάτων, ἐφ' ᾧ τε βοηθήσειν το
 εὔσιν Ἀθήνησι κατὰ πάντα τρόπον. Ὅ
 ον ἢ πρότερον συμβέβηκεν αὐτῷ, ὅτου ἂν
 αἰ ἀνδρὸς ἢ ἰδιώτου ἢ δυνάστου ἢ πόλεως
 ομένης, τούτων ἐκάστους ἀνιάτοις κακοῖς
 εἶν. Σκέψασθε δὴ τὸν δαίμονα καὶ τὴν
 περιεγένετο τῆς τῶν Ἀμφισσέων ἀσεβείας
 Θεοφράστου ἄρχοντος, ἱερομνήμονος ὄντο
 οῦ Ἀναφλυστίου, Πυλαγόρους ὑμεῖς εἴλεσθε
 τε ἐκεῖνον τὸν Ἀναγυράσιον, ὃν ἐβουλό
 ῶν ἔνεκα ζῆν, καὶ Θρασυκλία τὸν ἐξ Οἴ
 ον δὲ μετὰ τούτων ἐμέ. Συνέβη δὲ ἡμῖν ἄρτ
 ελφούς ἀφίχθαι, παραχρῆμα δὲ τὸν ἱερομ
 ἡτον πυρέττειν· τὸ δ' αὐτὸ τοῦτο συμπεπτᾶ
 Μειδία. Οἱ δ' ἄλλαι συνεκάθητο Ἀμφικ

4.]

οὐντος ὑμῖν, τῷ δ' ἔργῳ πολὺ μᾶλλον μισούντος
 οὓς, ὡς αὐτὰ τὰ πράγματα δεδήλωκε, καὶ τί δεῖ τὰ
 λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τὸ μέγεθος ἀπε-
 πτο, προσποιησάμενος δὲ μέλλειν τὴν συμμαχίαν
 εἶσθαι οὐ διὰ τοὺς καιροὺς ἀλλὰ διὰ τὰς αὐτοῦ
 λείας, πρῶτον μὲν συνέπεισε τὸν δῆμον μηκέτι βου- 142
 θαι ἐπὶ τίσι θεῖ ποιήσασθαι τὴν συμμαχίαν, ἀλλ'
 ἢ μόνον εἰ γίνεται, τοῦτο δὲ προλαβὼν, ἔκδοτον
 ἢ Βοιωτίαν ἅπασαν ἐποίησε Θηβαίοις, γράψας ἐν
 κτίσματι, ἐάν τις ἀφιστῆται πόλις ἀπὸ Θηβαίων,
 ἢ Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θήβαις, τοῖς ὀνό-
 κλέπτων καὶ μεταφέρων τὰ πράγματα, ὥσπερ εἴω-
 ρις τοὺς Βοιωτοὺς ἔργῳ κακῶς πάσχοντας, τὴν τῶν (74
 τῶν σύνθεσιν τῶν Δημοσθένους ἀγαπήσοντας,
 ἢ μᾶλλον ἐφ' οἷς κακῶς πεπόνθησαν ἀνανακτι-
 ρι. Δεύτερον δὲ, τῶν εἰς τὸν πόλεμον ἀναλωμάτων 143
 ἢ δύο μέρη ὑμῖν ἀνέθηκεν, οἷς ἦσαν ἀπωτέρω οἰ-
 οί, τὸ δὲ τρίτον μέρος Θηβαίοις, δωροδοκῶν ἐφ'
 ἢς τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲν κατὰ θάλασ-
 τοίησε κοινήν, τὸ δ' ἀνάλωμα ἴδιον ὑμέτερον, τὴν
 ἢ γῆν, εἰ μὴ δεῖ ληρεῖν, ἄρδην φέρων ἀνέθηκε Θη-
 ἢ ὥστε παρὰ τὸν γενόμενον πόλεμον μὴ κύριον
 ἢ Στρατοκλῆα τὸν ἡμέτερον στρατηγὸν βουλευ-
 ἢ ἐπερὶ τῆς τῶν στρατιωτῶν σωτηρίας. Καὶ ταῦτ' 144
 ἢ μὲν κατηγορῶ ἕτεροι δὲ παραλείπουσιν, ἀλλὰ
 ἢ λέγω καὶ πάντες ἐπιτιμῶσι, καὶ ὑμῖς σύνιστε καὶ
 ἢ γίξασθε. Ἐκεῖνο γὰρ πεπόνθατε πρὸς Δημοσθένην
 ἢ σθε ἤδη τὰδικήματα αὐτοῦ ἀκούειν, ὥστε οὐ θαν-
 ἢ. Δεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτεῖν καὶ τιμω-
 ἢ, εἰ χρὴ τὰ λοιπὰ τῇ πόλει καλῶς ἔχειν.
 ἢ ἔρον δὲ καὶ πολὺ τούτου μείζον ἀδίκημα ἠδίκησεν, 145

- ὅτι τὸ βουλευτήριον τὸ τῆς πόλεως καὶ τὴν δὴ ἄρδην ἔλαθεν ὑφελόμενος καὶ μετήνεγκεν εἰς τὴν Καδμείαν, τὴν κοινωσίαν τῶν πράξεων τοῖς χαις συνθέμενος. Καὶ τηλικαύτην αὐτὸς αὐτῷ δ κατεσκεύασεν, ὥστ' ἤδη παριῶν ἐπὶ τὸ βῆμα, σειν μὲν ἔφη ὅποι ἂν αὐτῷ δοκῆ, κἂν μὴ ὑμ
- 146 πητε, εἰ δέ τις αὐτῷ τῶν στρατηγῶν ἀντίποι, λούμενος τοὺς ἄρχοντας καὶ συνεβίζων μηδὲν α λέγειν, διαδικασίαν ἔφη γράψειν τῷ βήματι στρατηγεῖον· πλείω γὰρ ὑμᾶς ἀγαθὰ ἴφ' εἰ ἀπὸ τοῦ βήματος πεπονθέναι, ἢ ὑπὸ τῶν στρα τοῦ στρατηγεῖου. Μισθοφορῶν δ' ἐν τῷ ξενι χώραις, καὶ τὰ στρατιωτικὰ χρήματα κλέπτων, μυρίους ξένους ἐκμισθώσας Ἀμφισσεῦσι, πολλι τυρομένου καὶ σχετλιάζοντος ἐν ταῖς ἐκκλησίαι προσέμιξε φέρων ἀναρπασθέντων τῶν ξένων τ
- 147 νον ἀπαρασκευῆ τῇ πόλει. Τί γὰρ ἂν οἴεσθε ἐν τοῖς τότε καιροῖς εὐξασθαι; οὐ χωρὶς μὲν πολιτικὴν δύναμιν, χωρὶς δ' ἐν Ἀμφίσσῃ π ξένους διαγωνίσασθαι, ἀθύμους δὲ τοὺς Ἑλληνη τηλικαύτης πληγῆς γεγενημένης; καὶ τηλικούτ αιτίος γεγενημένος Δημοσθένης, οὐκ ἀγαπᾷ, εἰ δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στι σεται, ἀγανακτεῖ· οὐδ' ἰκανόν ἐστιν αὐτῷ ἐναντι κηρύττεσθαι, ἀλλ' εἰ μὴ τῶν Ἑλλήνων ἐναντιο θήσεται, τοῦτ' ἤδη ἀγανακτεῖ. Οὕτως, ὡς εἰσι φύσις μεγάλης ἐξουσίας ἐπιλαβομένη, δημοσ γάζεται συμφοράς.
- 148 Τρίτον δὲ καὶ τῶν προειρημένων μέγιστον μέλλω λέγειν. Φιλίππου γὰρ οὐ καταφρον Ἑλλήνων, οὐδ' ἀγνοοῦντος (οὐ γὰρ ἦν ἀσ

ταρχόντων ἀγαθῶν ἐν ἡμέρας σμικρῷ μέρει
 , καὶ διὰ ταῦτα βουλομένου ποιήσασθαι τὴν
 πρεσβείας ἀποπέλλειν μέλλουτος, καὶ τῶν
 ὄντων ἐν Θήβαις φοβουμένων τὸν ἐπίοντα κίν-
 τως· οὐ γὰρ ῥήτωρ ἀστράτευτος καὶ λιπῶν
 ὑτοὺς ἐνουθέτησεν, ἀλλ' ὁ Φωκικὸς πόλεμος
 ἰσχυρῶς ἀείμηστον παιδείαν αὐτοὺς ἐπαίδευσεν·
 ἰσχυρῶν οὕτως, αἰσθόμενος Δημοσθένης καὶ 149
 ἄρχας ὑποπτεύσας μέλλειν εἰρήνην ἰδίᾳ ποι-
 ῖον ἄνευ αὐτοῦ παρὰ Φιλίππου λαβόντας,
 σάμενος εἶναι εἴ τινας ἀπολειφθήσεται δω-
 απηδῆσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων
 ὅτι ὡς δεῖ ποιεῖσθαι πρὸς Φίλιππον εἰρήνην,
 δεῖ, ἀλλ' ὡς ζῆτο, τοῦτο κήρυγμά τι τοῖς
 προκηρύττων ἀναφέρειν ἑαυτῷ τὰ μέρη τῶν
 ἰσχυρῶν τὴν Ἀθηναίων (ἦν, ὡς εἶκοι, Φειδίας 150
 ἰσχυρῶν ἐργάσατο καὶ ἐνεπιτορκεῖν Δημοσθένει) ἢ (75)
 ἰσχυρῶν ὡς χρὴ πρὸς Φίλιππον εἰρήνην ποιή-
 ῖν εἰς τὸ δεσποτικὸν ἐπιλαβόμενος τῶν
 ἰσχυρῶν τὴν Κλεοφῶντος πολιτείαν, ὅτι
 ἐκ Λακεδαιμονίου πολέμου, ὡς λέγεται, τὴν
 ἰσχυρῶν εἶπεν. Ὡς δ' οὐ προσείχον αὐτῷ οἱ ἄρχοντες
 ἰσχυρῶν, ἀλλὰ καὶ τοὺς στρατιώτας τοὺς ἰσχυ-
 ῶν ἀνέστρεψαν ἐξεληλυθότας, ἵνα βουλευθήσθε
 ἰσχυρῶν, ἐνταῦθ' ἤδη παντάπασιν ἔκφρων ἐγένετο, 151
 ἰσχυρῶν ἐπὶ τὸ βῆμα προδότης τῶν Ἑλλήνων τοὺς
 ἀπεκάλεσε, καὶ γράψαι ἔφη ψήφισμα, ὃ
 ἰσχυρῶν οὐδέποτε ἀντιβλέψας, πέμπειν ὑμᾶς πρέσ-
 βας, αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φίλιπ-
 πῶν ἰσχυρῶν δὲ οἱ ἐν Θήβαις ἄρχοντες, μὴ
 ἀληθῶς εἶναι προδοταί τῶν Ἑλλήνων, ἀπὸ

μὲν τῆς εἰρήνης ἀπετράποντο, ἐπὶ δὲ τὴν παρά
μῃσαν.

- 152 "Εὐθα δὴ καὶ τῶν ἀνδρῶν τῶν ἀγαθῶν ἄξ
ἐπιμησθῆναι, οὓς οὗτος ἀθύτων καὶ ἀκαλλιερῆ
τῶν ἱερῶν ἐκέμψας ἐπὶ τὸν πρόδηλον κίνδυν
μῃσε τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τ
ἀναβῆς ἐπὶ τὸν τάφον τὸν τῶν τελευτησάντ
μιΐζειν τὴν ἐκείνων ἀρετὴν. Ὡ πρὸς μὲν τὰ μ
σπουδαῖα ἀπάντων ἀνθρώπων ἀχρηστότατε, πρ
ἐν τοῖς λόγοις τόλμαν θαυμασιώτατε, ἐπιχειρή
λήσεις αὐτίκα μᾶλα, βλέπων εἰς τὰ τούτων
λέγει, ὡς δεῖ σε ἐπὶ ταῖς τῆς πύλεως συμφ
φανοῦσθαι; εἰ δ' οὗτος λέγῃ, ὑμεῖς ὑπομει
συναποθανεῖται τοῖς τελευτήσασιν, ὡς ἔοικε, κ
- 153 τέρα μνήμη; γένεσθε δὴ μοι μικρὸν χρόνον τῆ
μὴ ἐν τῷ δικαστηρίῳ ἀλλ' ἐν τῷ θεάτρῳ, καὶ
ὄραν προΐοντα τὸν κήρυκα, καὶ τὴν ἐκ τοῦ ψῆ
ἀνάρρησιν μέλλουσαν γίνεσθαι, καὶ λογίσασθ
οἴεσθε τοὺς οἰκείους τῶν τελευτησάντων πλεί
ἀφήσειν ἐπὶ ταῖς τραγωδίαις καὶ τοῖς ἡρωϊκοῖ
τοῖς μετὰ ταῦτα ἐπεισιούσιν, ἢ ἐπὶ τῇ τῆς πόλε
- 154 μούσῃ; τίς γὰρ οὐκ ἂν ἀλγήσειεν ἀνθρωπο
καὶ παιδευθεὶς ἐλευθέρως, ἀναμνησθεὶς ἐν τῷ
ἐκείνῳ γε, εἰ μηδὲν ἕτερον, ὅτι ταύτῃ ποτὲ
μελλόντων ὥσπερ νυνὶ τῶν τραγῳδῶν γίνεσθα
νομεῖτο μᾶλλον ἢ πόλις, καὶ βελτίοσι πρ
ἐχρήτο, προελθὼν ὁ κήρυξ καὶ παρασησάμ
ὄρφανους, ὧν οἱ πατέρες ἦσαν ἐν τῷ πολέμῳ
τηκότες, νεανίσκους πανοπλία κεκοσμημένους,
τὸ κἄλλιστον κήρυγμα καὶ προτρεπτικώτατον τ
τῆν ὅτι τούσδε τοὺς νεανίσκους, ὧν οἱ πατέρες

Τ5, 6.]

ρισαν ἐν τῷ πολέμῳ ἄνδρες ἀγαθοὶ γενόμενοι, μέχρι μὲν
 θης ὁ δῆμος ἔτρεφε, νυνὶ δὲ καθοπλίσας τῆδε τῇ παν-
 γλίᾳ, ἀφήρισαν ἀγαθῇ τύχῃ τρέπεσθαι ἐπὶ τὰ ἑαυτῶν,
 καὶ καλεῖ εἰς προεδρίαν; τότε μὲν ταῦτ' ἐκήρυττεν, ἀλλ' 155
 ὁ νῦν, ἀλλὰ παραστησάμενος τὸν τῆς ὀρφανίας τοῖς
 αἰσὶν αἴτιον, τί ποτ' ἂν ἐρεί ἢ τί φθέγγεται; καὶ γὰρ
 ἐν αὐτὰ διεξήχθη τὰ ἐκ τοῦ ψηφίσματος προστάγματα,
 ἀλλ' οὐ τό γ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπήσεται^c,
 ἀλλὰ τὰναυτία δόξει τῇ τοῦ κήρυκος φωνῇ φθέγγεσθαι·
 τί τόνδε τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἀνὴρ, στεφανοῖ ὁ
 ἦμος ὁ Ἀθηναίων, ἀρετῆς ἕνεκα τὸν κάκιστον, ἀνδρα-
 αθίας ἕνεκα τὸν ἀνανδρον καὶ λελοιπότεν τὴν τάξιν. μὴ 156
 ρὸς τοῦ Διός, καὶ τῶν ἄλλων θεῶν, ἱκετεύω ὑμᾶς, ὦ
 ἄνδρες Ἀθηναῖοι, μὴ τρόπαιον ἴστατε ἀφ' ὑμῶν αὐτῶν
 ἐν τῇ τοῦ Διονύσου ὀρχήστρᾳ, μηδ' αἰρείτε παρανομίας
 οὐκ ἐπιτιμίου τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων, μηδ'
 πομπιμνήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς
 ἀλαμπύρους Θηβαίους, οὓς φυγόντας διὰ τοῦτον ὑπο-
 δεχθε τῇ πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ἀπό-
 σταν ἢ Δημοσθένους δωροδοκία, καὶ τὸ βασιλικὸν
 ὑπόσιον. Ἄλλ' ἐπειδὴ τοῖς σώμασιν οὐ παρεγένεσθε, 157
 ἀλλὰ ταῖς γε διανοαῖς ἀποβλέψατ' αὐτῶν εἰς τὰς συμ- (76)
 πλοκὰς, καὶ νομίσατε ὄραν ἀλισκομένην τὴν πόλιν, τειχῶν
 ἀσκαφάς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναίκας καὶ
 ἄλλας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας
 ἄλλοι, ὄψ' ἐ μεταμυθάνοντας τὴν ἐλευθερίαν, κλαί-
 οντες, ἱκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρου-
 μένοις, ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκῆπτοντας μηδενὶ
 ἄλλῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ
 τὴν ἀντινομίαν καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ
 ἄλλῳ ἀνερῷ.

^c Δεῖκετ σιωπήσεται.

- 158 ἀνθρώπων φυλάσασθαι. Οὕτε γὰρ πόλις οὐτ' ἰδι
 ἀήρ οὐδείς πώποτε καλῶς ἀπήλλαξε Δημοσθένει
 βούλῃ χρησάμενος. Ὑμεῖς δ', ὦ ἄνδρες Ἀθηναῖοι
 αἰσχυρέσθε εἰ ἐπὶ μὲν τοὺς πορθμέας τοὺς εἰς Σαλι
 πορθμεύοντας νόμον ἔθεσθε, εἴαν τις αὐτῶν ἄκων ἐ
 πόρῳ πλοῖον ἀνατρέψῃ, τούτῳ μὴ ἐξεῖναι πάλιν πο
 γενέσθαι, ἵνα μηδεὶς αὐτοσχεδιάσῃ εἰς τὰ τῶν Ἑλλ
 σώματα· τὸν δὲ τὴν Ἑλλάδα καὶ τὴν πόλιν ἄρδην ἀ
 τραφότα, τοῦτον εἴσατε πάλιν ἀπευθύειν τὰ κοινά
- 159 Ἴνα δ' εἶπω καὶ περὶ τοῦ τετάρτου καιροῦ καὶ
 νυνὶ καθεστηκότων πραγμάτων, ἐκείνο ὑμᾶς ὑπομ
 νοῦμαι, ὅτι Δημοσθένης οὐ τὴν ἀπὸ στρατο
 μόνου τάξιν ἔλιπεν, ἀλλὰ καὶ τὴν ἐκ τῆς πόλεως τῆ
 προσλαβῶν ὑμῶν, καὶ τοὺς Ἑλληνας ἠργυρολό
 Καταγαγούσης δ' αὐτὸν εἰς τὴν πόλιν τῆς ἀπροσδο
 σωτηρίας, τοὺς μὲν πρώτους χρόνους ὑπότρομος ἦ
 θρωπος, καὶ παριῶν ἡμιθνής ἐπὶ τὸ βῆμα, εἰρηνοφί
 ὑμῶν ἐκέλευεν αὐτὸν χειροτονεῖν. Ὑμεῖς δὲ κατὰ
 τοὺς πρώτους χρόνους οὐδ' ἐπὶ τὰ ψηφίσματα εἰᾶ
 Δημοσθένους ἐπιγράφειν ὄνομα, ἀλλὰ Ναυσικλεῖ
 προσετάττετε· νυνὶ δ' ἤδη καὶ στεφανοῦσθαι ε
- 160 Ἐπειδὴ δ' ἐτελεύτησε Φίλιππος, Ἀλέξανδρος δ' εἰ
 ἀρχὴν κατέστη, πάλιν αὐτὸν τερατευόμενος, ἱερά μὲν
 σατο Πausανίου, εἰς αἰτίαν δὲ εὐαγγελίων θυσίας
 βουλὴν κατέστησε [ποιῆσαι^d] ἐπωνυμίαν δ' Ἀλεξά
 Μαργίτην ἐτίθετο, ἀπετόλμα δὲ λέγειν, ὡς οὐ κινήθη
 ἐκ Μακεδονίας· ἀγαπᾶν γὰρ αὐτὸν ἔφη ἐν Πέλλῃ
 πατοῦντα, καὶ τὰ σπλάγχνα φυλάττοντα. Καὶ τ
 λέγειν ἔφη οὐκ εἰκάζων, ἀλλ' ἀκριβῶς εἰδὼς ὅτι αἴ
 ἐστιν ἡ ἀρετὴ ὀνία, αὐτὸς οὐκ ἔχων αἷμα καὶ θε

^d ποιῆσαι, omisit Bekker.

76, 7.]

ἢν Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως, ἀλλ'
 ἐκ τῆς ἑαυτοῦ ἀναδρίας. Ἡδὴ δ' ἐψηφισμένων Θεττα- 161
 ῶν ἐπιστρατεύειν ἐπὶ τὴν ὑμετέραν πόλιν, καὶ τοῦ
 νεανίσκου τὸ πρῶτον παροξυνθέντος εἰκότως, ἐπειδὴ περὶ
 ἡβῆς ἦν τὸ στρατόπεδον, πρεσβευτῆς ὑφ' ὑμῶν χει-
 οτονηθεὶς, ἀποδρὰς ἐκ μέσου τοῦ Κιθαιρῶνος ἤκεν ὑπο-
 τρέψας, οὐτ' ἐν εἰρήνῃ οὐτ' ἐν πολέμῳ χρήσιμον ἑαυτὸν
 ἀρέχων. Καὶ τὸ πάντων δεινότατον, ὑμεῖς μὲν τοῦτον
 ὑπευδρίω, οὐτος δ' ὑμᾶς νῦν προδίδωκεν, εἴπερ ἀληθῆ
 στί, ἃ λέγεται. ὡς γὰρ φάσιν οἱ πάραλοι, καὶ οἱ 162
 πρεσβεύσαντες πρὸς Ἀλέξανδρον (καὶ τὸ πρᾶγμα εἰ-
 ῶτως πιστεύεται) ἔστι τις Ἀριστίων Πλαταϊκός, ὁ τοῦ
 Ἀριστοβούλου τοῦ φαρμακοπόλου υἱὸς, εἴ τις ἄρα καὶ
 ἡμῶν γινώσκει. Οὗτός ποτε ὁ νεανίσκος, ἐτέρων τὴν
 ψῆφιν διαφέρων γενόμενος, ἔφησε πολὺν χρόνον ἐν τῇ
 Δημοσθένους οἰκίᾳ, ὅ τι δὲ πράττων ἢ πάσχων, ἀμφί-
 ολος ἢ αἰτία καὶ τὸ πρᾶγμα οὐδαμῶς εὐσχημον ἐμοὶ
 γένοι. Οὗτος, ὡς ἐγὼ ἀκούω, ἠγνοημένος ὅστις ποτε
 ἔτι καὶ πῶς βεβιωκώς, τὸν Ἀλέξανδρον ὑποτρέχει καὶ
 ἠσυχάζει ἐκείνῳ. Διὰ τοῦτου γράμματα πέμψας^c Δη-
 μοσθένους ὡς Ἀλέξανδρον ἄδειάν τινα εὖρηται καὶ διαλ-
 ῶν, καὶ πολλὴν κολακείαν πεποιήται. Ἐκείθεν δὲ 163
 ἀκούσατε ὡς ὁμοίον ἐστὶ τὸ πρᾶγμα τῇ αἰτίᾳ. Εἰ γὰρ
 τούτων ἐφρόνει Δημοσθένης καὶ πολεμικῶς εἶχεν,
 ἔπερ καὶ φησί, πρὸς Ἀλέξανδρον, τρεῖς αὐτῷ καιροὶ (77)
 ἵστατοι παραγεγόνασιν, ὧν οὐδενὶ φαίνεται κεχρη-
 σάσθαι. Εἰς μὲν ὁ πρῶτος, ὅτ' εἰς τὴν ἀρχὴν οὐ πάλα
 ἠσυχάζει, ἀκατασκευῶν αὐτῷ τῶν ἰδίων
 εἰς τὴν Ἀσίαν διέβη, ἤκμαζε δ' ὁ τῶν Περσῶν

^c Δημοσθένους ομίσαι Bekker.

βασιλεὺς καὶ ναυσὶ καὶ χρήμασι καὶ πεζῇ
 ἄσμενος δ' ἂν ὑμᾶς εἰς τὴν κοινὴν συμμαχίαν
 ἐδέξατο διὰ τοὺς ἐπιφερομένους αὐτῷ κινδύνου
 τινα ἐνταῦθα λόγον, Δημόσθενης, ἢ ἔγραψάς τι ψ
 βούλει σε θῶ φοβηθῆναι καὶ χρῆσασθαι τῷ
 164 τρόπῳ; καίτοι ῥητορικὴν δειλίαν δημόσιος κα
 ἀναμένει. Ἄλλ' ἐπειδὴ πάση τῇ δυνάμει Δαρεί
 βεβήκει, ὁ δ' Ἀλέξανδρος ἦν ἀπειλημένος ἐκ
 πάντων ἐνδεής, ὡς ἔφησθα σὺν, αὐτίκα δὲ μάλα
 ὡς ἦν ὁ παρὰ σοῦ λόγος, συμπατηθήσεσθαι
 Περσικῆς ἵππου, τὴν δὲ σὴν ἀγδίαν ἢ πόλιν οὐκ
 καὶ τὰς ἐπιστολὰς ἅς ἐξηρητημένος ἐκ τῶν ἐ
 περιήεις, ἐπιδεικνύων τισὶ τὸ ἐμὸν πρόσωπον
 πεπληγμένου καὶ ἀθυμοῦντος, καὶ χρυσοκέρων ἀ
 καὶ κατεστέφθαι φάσκων, εἴ τι πταῖσμα συ
 Ἄλεξάνδρῳ, οὐδ' ἐνταῦθα ἔπραξας οὐδέν, ἀλλ'
 165 καιρὸν ἀνεβάλλου καλλίω. Ὑπερβὰς τοίνυν ἄπει
 ὑπὲρ τῶν νυνὶ καθεστηκότων λέξω. Λακεδαιμ
 καὶ τὸ ξενικὸν ἐπέτυχον μάχῃ καὶ διέφθειραν τ
 Κόρραγον στρατιώτας· Ἡλεῖοι δ' αὐτοῖς συ
 λοντο καὶ Ἀχαιοὶ πάντες πλὴν Πελληναίων καὶ
 πᾶσα πλὴν Μεγάλης πόλεως, αὐτὴ δὲ ἐπολιορκ
 καθ' ἐκάστην ἡμέραν ἐπίδοξος ἦν ἀλῶναι· ὁ δὲ
 ἀνδρὸς ἔξω τῆς ἄρκτου καὶ τῆς οἰκουμένης ὀλί
 πάσης μεθειστήκει· ὁ δὲ Ἀντίπατρος πολὺν
 συνήγε στρατόπεδον, τὸ δ' ἐσόμενον ἄδηλον ἵ
 ταυθ' ἡμῖν ἀπόδειξιν ποιῆσαι, ὧ Δημόσθενης, τί
 ἂ ἔπραξας καὶ τί ποτ' ἦν ἂ ἔλεγες, καί, εἰ βούλι
 166 χωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς. Ἐπειδὴ δὲ
 ὅτι μὲν ἀπορεῖς συγγνώμην ἔχω σοι· ἂ δὲ τότε
 ἐγὼ νῦν λέξω. Οὐ μέμνησθε αὐτοῦ τὰ μαρὰ

17. 8.]

να ῥήματα, ἃ πῶς ποθ' ὑμεῖς, ὦ σιδήρειοι, ἐκαρτερεῖτε
 ροώμενοι, ὅτ' ἔφη παρελθῶν. "ἀμπελουργοῦσι τινες
 τὴν πόλιν, ἀνατεμήκασι τινες τὰ κλήματα τοῦ δήμου,
 ὑποτέμνεται τὰ νεῦρα τῶν πραγμάτων, φορμορῥαφού-
 ιεθα ἐπὶ τὰ στενὰ, τινὲς πρῶτον † ὡσπερ τὰς βελόνας διεί-
 ονσι." Ταῦτα δὲ τί ἐστίν, ὦ κίναδος, ῥήματα ἢ θαύματα;
 ἰ πάλιν, ὅτε κύκλω περιδιῶν σεαυτὸν ἐπὶ τοῦ βήματος 167
 εγες ὡς ἀντιπράττων Ἀλεξάνδρῳ "ὁμολογῶ τὰ Λα-
 κωνικὰ συστήσαι, ὁμολογῶ Θετταλοὺς καὶ Περῆραι-
 βούς ἀφίσταται." Σὺ γὰρ ἂν κόμην ἀποστήσῃς; σὺ
 ῥ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν
 οὐ κίνδυνος πρόσσεστιν; ἀλλ' εἰ μὲν που χρήματα
 ἀλίσκεται, προσκαθιζήσῃ, πρᾶξι δὲ ἀνδρὸς οὐ πρύ-
 ις· εἰ δ' αὐτόματόν τι συμβῆ, προσποιήσῃ, καὶ
 κτὼν ἐπὶ τὸ γεγενημένον ἐπιγράψῃς; ἂν δ' ἔλθῃ
 ἴβος τις, ἀποδράσῃ· εἰ δὲ θαυρήσωμεν, δωρεὰς αἰτή-
 ρες καὶ χρυσοῖς στεφάνοις στεφανοῦσθαι.

Ναί· ἀλλὰ δημοτικός ἐστίν. Ἐὰν μὲν τοίνυν πρὸς 168
 εὐφημίαν αὐτοῦ τῶν λόγων ἀποβλέπητε, ἐξαπατηθή-
 θε ὡσπερ καὶ πρότερον· εἰ δ' εἰς τὴν φύσιν καὶ
 ἀλήθειαν, οὐκ ἐξαπατηθήσεσθε. Ἐκείνως δὲ ἀπο-
 τε παρ' αὐτοῦ τὸν λόγον. Ἐγὼ μὲν μεθ' ὑμῶν
 οὔμαι ἃ δεῖ ὑπάρξει ἐν τῇ φύσει τῷ δημοτικῷ ἀνδρὶ
 ὠφροῖν, καὶ πάλιν ἀντιθήσω ποῖόν τινα εἰκὸς ἐστίν
 τὸν ὀλιγαρχικὸν ἀνθρώπον καὶ φαῦλον. Ὑμεῖς δ'
 οὐκ ἀγαπᾶτε ἑκάτερα τούτων, θεωρήσατ' αὐτὸν, μὴ ὑπο-
 τε τοῦ λόγου ἀλλ' ὁποτέρου τοῦ βίου ἐστίν. Οἶμαι 169
 ἅπαντας ἂν ὑμᾶς ὁμολογήσαι τάδε δεῖν ὑπάρξει
 δημοτικῷ, πρῶτον μὲν, ἐλεύθερον αὐτὸν εἶναι καὶ
 πρὸς καὶ πρὸς μητρός· ἵνα μὴ διὰ τὴν·περὶ τὸ
 τυχίαν δυσμενῆς ἢ τοῖς νόμοις οἱ σώζουσι τὴν (78)

τὴν καθ' ἡμέραν διαίταν ὅπως μὴ
τῆς δαπάνης δωροδοκῆ κατὰ τοῦ
γνώμονα καὶ δυνατὸν εἰπεῖν. Καλ-
νοίαν προαιρεῖσθαι τὰ βέλτιστα,
τοῦ ῥήτορος καὶ τὸν λόγον πείθει
δὲ μὴ, τὴν γ' εὐγνωμοσύνην ἀεὶ πρὸς
Πέμπτον, ἀνδρείον εἶναι τὴν ψυχὴν
δεινὰ καὶ τοὺς κινδύνους ἐγκαταλίπει
ὀλιγαρχικὸν πάντα δεῖ τάναντία τοῦ
δεῖ πάλιν διεξιέναι; σκέψασθε δὴ,
Δημοσθένει· ὁ δὲ λογισμὸς ἔστω ἐπὶ

- 171 Τούτῳ πατήρ μὲν ἦν Δημοσθένης
ἐλεύθερος· οὐ γὰρ δεῖ ψεύδεσθαι·
καὶ τοῦ πάππου τοῦ πρὸς μητρὸς
φράσω. Γύλων ἦν ἐκ Κεραμέων.
πολεμίοις Νύμφαιον τὸ ἐν Πόντῳ
ἐχούσης τὸ χωρίον τοῦτο, φυγὰς
τῆς πόλεως ἐγένετο, θανάτου κατὰ
τὴν κρίσιν οὐχ ὑπομείνας, καὶ ἀφικ-
172 κακεῖ λαμβάνει δωρεὰν παρὰ τῶν
μασμένους Κήπους, καὶ γαμεῖ γυναῖκα

p. 78.]

σθένης ὁ Παιανιεύς· ἐξ ἧς ἡμῖν ὁ περιέργος καὶ συκοφάντης γεγένηται Δημοσθένης· οὐκοῦν ἀπὸ μὲν τοῦ πάππου τοῦ πρὸς μητρὸς πολέμιος ἂν εἴη τῷ δήμῳ (θάνατον γὰρ αὐτοῦ τῶν προγόνων κατέγνωτε·) τὰ δ' ἀπὸ τῆς μητρὸς Σκύθης, βίρβαρος ἐλληρίζων τῇ φωνῇ· ἔθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. Περὶ δὲ 17 τὴν καθ' ἡμέραν διαίταν τίς ἐστιν; ἐκ τριηράρχου λογογράφου ἀνεφάνη, τὰ πατρῶα καταγελάστως προίμενος· ἄπιστος δὲ καὶ περὶ ταῦτα δόξας εἶναι, καὶ τοὺς λόγους ἐκφέρων τοῖς ἀντιδίκους ἀνεπήδησεν ἐπὶ τὸ βῆμα. Πλείστον δ' ἐκ τῆς¹ πόλεως εἰληφῶς ἀργύριον, ἐλάχιστα περιποιήσατο. Νῦν μέντοι τὸ βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ. Ἔσται δ' οὐδὲ τοῦθ' ἱκανόν· οὐδεὶς γὰρ πώποτε πλοῦτος τρόπου πονηροῦ περιεγένετο. Καὶ, τὸ κεφάλαιον, τὸν βίον οὐκ ἐκ τῶν ἰδίων προσόδων πορίζεται, ἀλλ' ἐκ τῶν ὑμετέρων κινδύνων. Περὶ δ' εὐγνωμοσύνην καὶ λόγου δύναμιν, πῶς πέφυκε; 17 δεινῶς λέγειν, κακῶς βιῶναι. Οὕτω γὰρ κέχρηται καὶ τῷ ἑαυτοῦ σώματι καὶ παιδοποιῆα, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν ἅ τούτῳ πέπρακται. Ἦδη γάρ ποτε εἶδον μισηθέντας τοὺς τὰ τῶν πλησίον αἰσχροῖα βίαν σαφῶς λέγοντας. Ἐπειτα, τί συμβαίνει τῇ πόλει; οἱ μὲν λόγοι καλοί, τὰ δ' ἔργα φαῦλα. Πρὸς δ' ἀνδρίαν βραχὺς μοι 17 λείπεται λόγος. Εἰ μὲν γὰρ ἠρνεῖτο μὴ δειλὸς εἶναι ἢ ὑμεῖς μὴ συνήδετε αὐτῷ, διατριβὴν ὁ λόγος ἂν μοι παρείχευ· ἐπειδὴ δὲ καὶ αὐτὸς ὁμολογεῖ ἐν ταῖς ἐκκλησίαις, καὶ ὑμεῖς σὺνιστε, λοιπὸν ὑπομῆσαι τοὺς περὶ τούτων κεκμημένους νόμους. Ὁ γὰρ Σόλων ὁ παλαιὸς νομοθέτης ἐν ταῖς αὐτοῖς ἐπιτιμίαις ᾔετο δεῖν ἐνέχεσθαι καὶ τὸν ἀστράτευτον καὶ τὸν λελοιπότεν τὴν τάξιν καὶ τὸν δειλόρ

¹ πόλεως. Bekker πολιτείας.

ὁμοίως· εἰσὶ γὰρ καὶ δειλίαι γραφαί. Καίτοι θα
 σειεν ἂν τις ὑμῶν, εἴ εἰσι φύσεως γραφαί. Εἰσὶ. Τ
 ἔνεκα; ἵνα ἕκαστος ἡμῶν τὰς ἐκ τῶν νόμων ζημίας
 βούμενος μᾶλλον ἢ τοὺς πολεμίους, ἀμείνων ἀγωνι
 (79) ὑπὲρ τῆς πατρίδος ὑπάρχη. Ὁ μὲν τοίνυν νομοθ
 176 τὸν ἀστράτευτον καὶ τὸν δειλὸν καὶ τὸν λιπότα
 τάξιν ἔξω τῶν περιβρᾶντηρίων τῆς ἀγορᾶς ἐξείργει,
 οὐκ ἔᾶ στεφανοῦσθαι οὐδὲ εἰσιέναι εἰς τὰ ἱερὰ τὰ δι
 τελῆ· σὺ δὲ τὸν ἀστεφάνωτον ἐκ τῶν νόμων κελ
 ἡμᾶς στεφανοῦν, καὶ τῷ σαυτοῦ ψηφίσματι τὸν οὐ π
 ἴκοντα εἰσκαλεῖς τοῖς τραγωδοῖς εἰς τὴν ὄρχηστ
 εἰς τὸ ἱερόν τοῦ Διονύσου τὸν τὰ ἱερὰ διὰ δειλίαν τ
 δεδωκότα.

Ἴνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, ἐκ
 μέμνησθε, ὅταν φῆ δημοτικὸς εἶναι. Θεωρεῖτ' αὐτοῖ
 τὸν λόγον ἀλλὰ τὸν βίον, καὶ σκοπεῖτε, μὴ τίς φ
 εἶναι ἀλλὰ τίς ἐστίν.

177 Ἐπεὶ δὲ στεφάνων ἀνεμνήσθην καὶ δωρεῶν, ἕως
 μέμνημαι, προλέγω ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, εἰ μὴ
 ταλύσετε τὰς ἀφθόνους ταύτας δωρεὰς καὶ τοὺς
 διδομένους στεφάνους, οὐθ' οἱ τιμώμενοι χάριν
 εἴσονται, οὔτε τὰ τῆς πόλεως πράγματα ἐπανορθο
 σεται. Τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε βελτ
 ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυ
 ἐμβαλεῖτε. Ὅτι δ' ἀληθῆ λέγω, μεγάλα τούτων ε
 178 σημεῖα δείξειν ὑμῖν. Εἰ γάρ τις ὑμᾶς ἐρωτήσῃ
 τερον ὑμῖν ἐνδοξότερα δοκεῖ ἢ πόλις εἶναι ἐπὶ τῶν
 καιρῶν ἢ ἐπὶ τῶν προγόνων, ἅπαντες ἂν ὁμολογήσ
 ὅτι ἐπὶ τῶν προγόνων. Ἄνδρες δὲ πότερον τότε ἀμεί
 ῆσαν, ἢ νυνί; τότε μὲν διαφέροντες, νυνὶ δὲ πολλῶ
 ταδεέστεροι. Δωρεαὶ δὲ καὶ στέφανοι καὶ κηρύγμ

. 79.]

αὶ σιτήσεις ἐν πρυτανείῳ πότερον τότε ἦσαν πλείους ἢ
 νῦν; τότε μὲν ἦν σπάνια τὰ καλὰ παρ' ἡμῖν καὶ τὸ τῆς
 ἀρετῆς ὄνομα τίμιον· νῦν δ' ἤδη καταπέπλυται τὸ πρᾶγ-
 μα, καὶ τὸ στεφανοῦν ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας
 τοιεῖσθε. Οὐκοῦν ἄτοπον οὕτωςι διαλογιζόμενοι, τὰς 179
 ἐν δωρεᾷ νῦν πλείους εἶναι, τὰ δὲ πράγματα τῆς πό-
 λεως τότε μᾶλλον ἰσχύειν, καὶ τοὺς ἄνδρας νῦν μὲν
 εἴρους εἶναι, τότε δ' ἀμείνους; ἐγὼ δὲ τοῦθ' ὑμᾶς
 πειρήσω ἰδᾶσκειν. Οἴεσθ' ἂν ποτε, ὦ ἄνδρες Ἀθη-
 αῖοι, ἐβελῆσαι γιναι ἐπασκεῖν εἰς τὰ Ὀλύμπια^β ἢ εἰς
 ἄλλον τινὰ τῶν στεφανιτῶν ἀγῶνων παγκράτιον ἢ καὶ
 ἄλλο τι τῶν βαρυτέρων ἄθλων, εἰ ὁ στέφανος ἐδίδοτο
 ἢ τῷ κρατίστῳ ἀλλὰ τῷ διαπραξαμένῳ; οὐδεὶς ἂν ποτ'
 βέλῃσεν ἐπασκεῖν. Νῦν δ' οἶμαι διὰ τὸ σπάνιον καὶ τὸ
 περιμάχητον καὶ τὸ καλὸν καὶ τὸ ἀείμνηστον ἐκ τῆς
 ἡμέρας ἐθέλουσι τινες τὰ σώματα παρακαταθέμενοι καὶ
 τὰς μεγίστας τλαιπωρίας ὑπομείναντες διακινδυνεύειν.
 Ὑπολάβετε τοίνυν ὑμᾶς αὐτοὺς εἶναι ἀγνωστίτας πο- 180
 λιτικῆς ἀρετῆς, κικέεινο ἐκλογίσασθε, ὅτι ἐὰν μὲν τὰς
 δωρεὰς ὀλίγοις καὶ ἀξίοις καὶ κατὰ τοὺς νόμους διδώτε,
 πολλοὺς ἀγωνιστὰς ἔξετε τῆς ἀρετῆς· ἐὰν δὲ τῷ βου-
 λομένῳ καὶ τοῖς διαπραξαμένοις χαρίζησθε, καὶ τὰς
 ἐπιεικεῖς φύσεις διαφθερεῖτε. Ὅτι δὲ ὀρθῶς λέγω, ἔτι
 μικρῷ σφαιρέστερον ὑμᾶς βούλομαι διδάξαι. Πότερον 181
 ἡμῖν ἀμείνων ἀνὴρ εἶναι δοκεῖ Θεμιστοκλῆς ὁ στρατηγῆ-
 σας ὅτ' ἐν τῇ περὶ Σαλαμίνα ναυμαχίᾳ τὸν Πέρσην
 ἐπέκατε, ἢ Δημοσθένης ὁ τὴν τάξιν λιπῶν; Μιλτιάδης
 οὐκ ἢ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας,
 ἢ αὐτός; ἔτι δ' οἱ ὑπὸ Φυλῆς φεύγοντα τὸν δῆμον
 καταγαγόντες; Ἀριστείδης δ' ὁ δίκαιος ἐπικαλούμενος,

ε Ὀλύμπια Bekker. Editi Παροθήναια.

182 ὁ τὴν ἀνόμοιον ἔχων ἐπωνυμίαν Δημοσθέει
 ἔγωγε, μὰ τοὺς θεοὺς τοὺς Ὀλυμπίους οὐκ
 αὐταῖς ἡμέραις ἄξιον ἡγοῦμαι μεμῆσθαι τ
 τούτου κακείνων τῶν ἀνδρῶν. Ἐπιδειξάτω
 μοσθένης ἐν τῷ αὐτοῦ λόγῳ εἴ που γέγρα
 τούτων τῶν ἀνδρῶν στεφανῶσαι. Ἀχάριστος δ
 μος; οὐκ, ἀλλὰ μεγαλόφρων, κακείνοί γε οἱ
 μένοι τῆς πόλεως ἄξιοι· οὐ γὰρ ᾤοντο δεῖν ἐν
 μασι τιμᾶσθαι, ἀλλ' ἐν τῇ μνήμῃ τῶν εὖ πεπ
 ἀπ' ἐκείνου τοῦ χρόνου μέχρι τῆσδε τῆς ἡμέρα
 (80) οὔσα διαμένει. Δωρεῖς δὲ τίνας ἐλάμβανον^h,
 μνησθῆναι.

² Ἦσαν τινὲς κατὰ τοὺς τότε καιροὺς, ὧ ἀν
 ναῖοι, οἱ πολὺν ὑπομείναντες πόνον καὶ μεγάλου
 ἐπὶ τῷ Στρυμόνι ποταμῷ ἐνίκων μαχόμενοι Μή
 δεῦρο ἀφικόμενοι τὸν δῆμον ἤτησαν δωρεάν, ἰ
 αὐτοῖς ὁ δῆμος τιμὰς μεγάλας, ὡς τότε ἔδόκει,
 θίνους Ἐρμᾶς στήσαι ἐν τῇ στοᾷ τῇ τῶν Ἐ
 ᾤτε μὴ ἐπιγράψαι τὰ ὀνόματα τὰ ἑαυτῶν, ἵ
 στρατηγῶν ἀλλὰ τοῦ δήμου δοκῆ εἶναι τὸ ἐ
 184 Ὅτι δ' ἀληθῆ λέγω, ἐξ αὐτῶν τῶν ποιημάτων
 Ἐπιγέγραπται γὰρ ἐπὶ μὲν τῷ πρώτῳ τῶν Ἐ

³ Ἦν ἄρα κακείνοι ταλακάρδιοι, οἳ ποτε Μηδῶν
 Παισὶν ἐπ' Ἠϊόνι Στρυμόνος ἀμφὶ βοᾶς,
 Λιμὸν τ' αἰθωνα κρατερόν τ' ἐπάγοντες Ἀρη
 Πρώτοι δυσμενέων εὐρον ἀμηχανίην.

185 ἐπὶ δὲ τῷ δευτέρῳ⁴

⁴ Ἦγεμόνεσσι δὲ μισθὸν Ἀθηναῖοι τὰδ' ἔδωκαν
 Ἄντ' εὐεργεσίης καὶ μεγάλης ἀρετῆς.

^h Post ἐλάμβανον interrogandi signum posuit Bekker, et

80.]

Μᾶλλον τις τὰδ' ἰδὼν καὶ ἐπεσσομένων ἐβελήσει
 Ἄμφι ξυνοῦσι πράγμασι μόχθον ἔχειν.

πὶ δὲ τῷ τρίτῳ ἐπιγέγραπται Ἑρμῆ·

186

Ἐκ ποτε τῆσδε πόλιος ἄμ' Ἀτρείδῃσι Μενεσθεὺς
 Ἦγειτο ζάθεον Τρωϊκὸν ἀμπεδίον,
 Ὀν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα χαλκοχιτώνων
 Κοσμητῆρα μάχης ἔξοχον ἄνδρα μολεῖν.
 Οὐτως οὐδὲν ἀεικὲς Ἀθηναίοισι καλεῖσθαι
 Κοσμητὰς πολέμου τ' ἀμφὶ καὶ ἡγορέης.

Ἔστι που τὸ τῶν στρατηγῶν ὄνομα; οὐδαμοῦ, ἀλλὰ τὸ
 τοῦ δήμου.

Προσελθετε δὴ τῇ διανοίᾳ καὶ εἰς τὴν στοὰν τὴν ποι- 187
 ἰλην· ἀπάντων γὰρ ὑμῖν τῶν καλῶν ἔργων τὰ ὑπο-
 κινήματα ἐν τῇ ἀγορᾷ ἀνάκειται. Τί οὖν ἐστίν, ὦ Ἀθη-
 ναῖοι, ὃ ἐγὼ λέγω; ἐνταῦθα ἢ ἐν Μαραθῶνι μάχῃ γέ-
 γραπται. Τίς οὖν ἦν ὁ στρατηγός; οὕτως μὲν ἐρωτη-
 νέντες ἀπαντες ἀποκρίνασθε ἂν ὅτι Μιλτιάδης. Ἐκεῖ
 ἔτι οὐκ ἐπιγέγραπται. Πῶς; οὐκ ἤτησε τὴν δωρεάν
 ταύτην; ἤτησεν, ἀλλ' ὁ δῆμος οὐκ ἔδωκεν, ἀλλ' ἀντὶ
 τοῦ ὀνόματος συνεχώρησεν αὐτῷ πρῶτῳ γραφῆναι παρα-
 καλοῦντι τοὺς στρατιώτας. Ἐν τοίνυν τῷ Μητρώῳ 188
 παρὰ τὸ βουλευτήριον ἦν ἔδοτε δωρεάν τοῖς ἀπὸ Φυλῆς
 φεύγοντα τὸν δῆμον καταγαγοῦσιν, ἐστὶν ἰδεῖν. Ἦν
 μὲν γὰρ ὁ τὸ ψήφισμα γράψας καὶ νικήσας Ἀρχίνος
 ὁ ἐκ Κοίλης, εἰς τῶν καταγαγόντων τὸν δῆμον. Ἐγραψε
 δὲ πρῶτον μὲν αὐτοῖς εἰς θυσίαν καὶ ἀναθήματα δοῦναι
 χιλίας δραχμὰς (καὶ τοῦτ' ἐστὶν ἑλαττον ἢ δέκα δραχ-
 μαὶ κατ' ἄνδρα ἕκαστον) ἔπειτα κελεύει στεφανοῦσθαι
 θαλλοῦ στεφάνῳ αὐτῶν ἕκαστον, ἀλλ' οὐ χρυσοῦ. Τό-
 τε μὲν γὰρ ἦν ὁ τοῦ θαλλοῦ στέφανος τίμιος· νυνὶ δὲ
 καὶ ὁ χρυσοῦς καταπεφρόνηται. Καὶ οὐδὲ τοῦτο εἰκῆ

κεμιων ἐπιόντων.
189 "Ὅτι δ' ἀληθῆ λέγω, ἀναγα

ΨΗΦΙΣΜΑ ΠΕΡΙ ΔΩΡΕΑ

Παρανάγνωθι καὶ ὁ γέγραφε
τῶν μεγίστων κακῶν αἰτίῳ.

ΨΗΦΙΣΜΑ

(81) Τούτῳ τῷ ψηφίσματι ἐξαλείψ
τὸν δῆμον δωρεά. Εἰ τοῦτ' ἔχε
Εἰ δ' ἐκείνοι κατ' ἀξίαν ἐτιμή
στεφανοῦται.

190 Καίτοι πυνθάνομαί γ' αὐτὸν
δίκαία ποιῶ παραβάλλων αὐτῷ
Οὐδὲ γὰρ Φιλάμμωνα φήσει τὸν
φανωθῆναι, νικήσαντα Γλαῦκον τ
την, ἀλλὰ τοὺς καθ' ἑαυτὸν ἀ
ἄγνοοῦντας, ὅτι τοῖς μὲν πύκτα
ἀλλήλους, τοῖς δ' ἀξιοῦσι στεφ
τὴν ἀρετῆν.

L.]

ΕΠΙΓΡΑΜΜΑ.

Τούσδ' ἀρετῆς ἕνεκα στεφάνοις ἐγέραيره παλαίχθων
 Δῆμος Ἀθηναίων, οἱ ποτε τοὺς ἀδίκους
 Θεσμοὶς ἄρξαντας πόλιος πρῶτοι καταπαύειν
 Ἦρξαν, κίνδυνον σώμασιν ἀράμενοι.

Ὅτι τοὺς παρὰ τοὺς νόμους ἄρξαντας κατέλυσαν, διὰ 192
 ἑ αὐτοὺς φησιν ὁ ποιητὴς τιμηθῆναι. Ἐνανθον
 ἦν ἐτι τότε πᾶσιν, ὅτι τμηκαῦτα ὁ δῆμος κατελύθη.
 Ἰδὴ τινες τὰς γραφάς τῶν παρανόμων ἀνεῖλον. Καὶ
 τοι, ὡς ἐγὼ τοῦ πατρὸς τοῦ ἐμαυτοῦ ἐπυνθανόμην,
 ἔτη βιοὺς ἐνενήκοντα καὶ πέντε ἐτελεύτησεν, ἀπάντων
 ἀσχῶν τῶν πόνων τῇ πόλει, ὡς¹ πολλάκις πρὸς ἐμὲ
 ἔκει ἐπὶ σχολῆς. Ἐφη γάρ, ὅτε ἀρτίως κατεληλύθει
 ἡμος, εἴ τις εἰσίοι γραφὴν παρανόμων εἰς δικαστήριον,
 καὶ ὁμοιον τὸ ὄνομα καὶ τὸ ἔργον. Τί γὰρ ἔστιν ἀνοσιώτε-
 ρόνδρὸς παράνομα λέγοντος καὶ πράττοντος; καὶ τὴν 193
 ὄρασιν, ὡς ἐκεῖνος ἀπήγγελλεν, οὐ τὸν αὐτὸν τρόπον
 ἰοῦντο ὥσπερ νῦν γίνεται, ἀλλ' ἦσαν πολὺ χαλεπώ-
 ροι οἱ δικασταὶ τοῖς τὰ² παράνομα γράφουσιν αὐτοῦ
 κατηγοροῦν, καὶ πολλάκις ἀνεπόδιζον τὸν γραμματέα,
 ἐκλενον πάλιν ἀναγιώσκειν τοὺς νόμους καὶ τὸ
 βίσημα, καὶ ἠλίσκοντο οἱ παράνομα γράφοντες, οὐκ εἰ-
 τας παραπηδήσαιεν τοὺς νόμους, ἀλλ' εἰ μίαν μόνον
 λαβὴν παραλλάξαιεν. Τὸ δὲ νυνὶ γινόμενον πρᾶγμα
 καταγέλαστόν ἐστιν. Ὁ μὲν γὰρ γραμματεὺς ἀνα-
 ἰσκει τὸ παράνομον, οἱ δὲ δικασταὶ ὥσπερ ἐπώδην
 ἡλότριόν τι πρᾶγμα ἀκροώμενοι, πρὸς ἑτέρῳ τινὶ τὴν
 μὴν ἔχουσιν. Ἦδη δ' ἐκ τῶν τεχνῶν τῶν Δημο- 194

¹ οὕτως Marklandus, Taylor ὡς.² ἢ ἀ omisit Bekker.

κατηγορεῖ, οἱ δὲ δικασταὶ ἐνόησαν α
λανθάνονται, ὧν δὲ οὐκ εἰσι δικαστ
κάζονται τὴν ψῆφον φέρειν· λέγει
ποθ' ἄψηται τοῦ πράγματος, οὐχ
ἀλλ' ὡς ἤδη ποτὲ καὶ πρότερον εἶ
195 ἀπέφυγεν. Ἐφ' ᾧ καὶ νυνὶ μέγε
σιφῶντα. Ἐτόλμα δ' ἐν ὑμῖν ποι
τοφῶν ἐκεῖνος ὁ Ἀζημιεύς, λέγω
μων πέφυγεν ἑβδομήκοντα καὶ
Κέφαλος ὁ παλαιὸς ἐκεῖνος, ὁ δοκ
γονεῖναι, οὐχ οὕτως, ἀλλ' ἐπὶ τοῖς
λέγων ὅτι πλεῖστα πάντων γεγρα
μίαν πώποτε γραφὴν πέφυγε πα
σεμνυόμενος. Ἐγράφοντο γὰρ
οὐ μόνον οἱ διαπολιτευόμενοι, ἀ
(82) φίλους, εἴ τι ἐξαμάρτοιεν εἰς τ
196 τοῦτο γνώσεσθε. Ἀρχῖνος γὰρ
παρανόμων Θρασύβουλον τὸν
καὶ πρὸς νόμους. [σπυριανῶν]

δημοκρατία τετιμημένος, ἐν τοιαύτῃ πολιτείᾳ ἦν οἱ
 οἱ νόμοι σώζουσι, τολμᾷ βοηθεῖν τοῖς παράνομο
 σι, καταλύει τὴν πολιτείαν ὑφ' ἧς τετιμήται.
 ἀποδεδεικται λόγος ἀνδρὶ δικαίῳ συνηγώρῳ καὶ, 198
 κ; ἐγὼ λέξω. Εἰς τρία μέρη διαιρεῖται ἡ ἡμέρα,
 σὴ γραφὴ παρανόμων εἰς τὸ δικαστήριον. Ἐγ-
 γὰρ τὸ μὲν πρῶτον ὕδωρ τῷ κατηγορῷ καὶ τοῖς
 καὶ τῇ δημοκρατίᾳ, τὸ δὲ δεύτερον ὕδωρ τῷ τὴν
 φεύγουσι, καὶ τοῖς εἰς αὐτὰ τὸ πρᾶγμα λέγουσιν·
 δὲ τῇ πρώτῃ ψῆφῳ μὴ λυθῆν τὸ παράνομον, ἥδη
 ὕδωρ ἐγχεῖται τῇ τιμήσει καὶ τῷ μεγέθει τῆς ὀρ-
 ὑμετέρας· ὅστις μὲν οὖν ἐν τῇ τιμήσει τὴν ψῆφον 199
 ἦν ὀργὴν τὴν ὑμετέραν παραιτεῖται· ὅστις δ' ἐν τῷ
 λόγῳ τὴν ψῆφον αἰτεῖ, ὄρκον αἰτεῖ, νόμον αἰτεῖ,
 πτίαν αἰτεῖ, ὧν οὔτε αἰτῆσαι οὐδὲν ὅσιον οὐδενὶ οὐτ'
 τα ἐτέρῳ δοῦναι. Κελεύσατε οὖν αὐτοὺς, εἴσαν-
 ἰς τὴν πρώτην ψῆφον κατὰ τοὺς νόμους διενεγ-
 ταντῶν εἰς τὴν τιμῆσιν. Ὅλωσ δ' ἔγωγε, ὧ ἄν- 200
 θηναῖοι, ὀλίγου δέω εἰπεῖν, ὡς καὶ νόμον δεῖ τε-
 πὶ ταῖς γραφαῖς μόνον^k ταῖς τῶν παρανόμων, μὴ
 μήτε τῷ κατηγορῷ συνηγόρους παρέχεσθαι, μήτε
 γραφὴν τῶν παρανόμων φεύγουσι· οὐ γὰρ ἀόρισ-
 τα τὸ δίκαιον, ἀλλ' ὠρισμένον τοῖς νόμοις τοῖς
 αἰ. Ὡσπερ γὰρ ἐν τῇ τεκτονικῇ ἔταν εἰδέναι
 εἶθαι τὸ ὀρθὸν καὶ τὸ μὴ, τὸν κανόνα προσφέρομεν
 νόσκειται, οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρανό- 201
 ράκεται κανὼν τοῦ δικαίου τουτὶ τὸ συνίδιον καὶ
 δισμα, καὶ οἱ παραγεγραμμένοι νόμοι. Ταῦτα
 οὐδὲν ἀλλήλοις ἐπιδείξας κατὰβαινε, καὶ τί δεῖ
 οσοθῆνη παρακαλεῖν; ὅταν δὲ ὑπερπηδήσας τὴν

^k = τοῖς Bekker edidit e libro uno additum.

δικαίαν ἀπολογίαν παρακαλῆς κακοῦργον ἄνθρωπον
 τεχνίτην λόγων, κλέπτεις τὴν ἀκρόασις, βλάτ
 202 πόλις, καταλύεις τὴν δημοκρατίαν. Τίς οὖν ἐστὶν ἡ
 τροπὴ τῶν τοιούτων λόγων; ἐγὼ ἐρῶ. Ἐπειδὴ
 εὐθὺς ἐνταυθοῖ Κησιφῶν διεξέλεθθαι πρὸς ὑμᾶς
 τὸ συντεταγμένον αὐτῷ προίμιον, ἔπειτα ἔνδρα
 μὴ ἀπολογῆται, ὑπομήσατο αὐτὸν ἄνευ θορ
 σανίδιον λαβεῖν, καὶ τοὺς νόμους τῷ ψηφίσμι
 ναγνῶναι· εἰ δὲ μὴ προσποιῆται ὑμῶν ἀκού
 ὑμῖς ἐκεῖνου ἐθέλετε ἀκούειν. Οὐ γὰρ τῶν φ
 τὰς οὐ δικαίας ἀπολογίας εἰσεληλύθατε ἀκρο
 203 ἀλλὰ [τὰς¹] τῶν ἐθελόντων δικαίως ἀπολογεῖσθαι
 δὲ ὑπερπηδήσας τὴν δικαίαν ἀπολογίαν Δημοσ
 ρακαλῆ, μάλιστα μὲν μὴ προσδέχεσθε κακοῦργο
 πον, οἴομενον ῥήμασι τοὺς νόμους ἀναιρήσειν,
 ἀρετῇ τοῦθ' ὑμῶν μηδεὶς καταλογιζέσθω, ὅς ἄν
 μένου Κησιφῶντος, εἰ καλέσῃ² Δημοσθένη, πρ
 βοήσῃ, “κίλει, κίλει.” Ἐπὶ σπαντὸν καλεῖς, ἐπ
 μους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς. * Ἄν δ'
 δόξῃ ἀκούειν, ἀξιώσατε τὸν Δημοσθένη τὸν αὐτὸ
 204 ἀπολογεῖσθαι ὄνπερ καὶ ἐγὼ κατηγορήκα. Ἐγὼ δὲ τ
 (83) γόρηκα; ἵνα καὶ ὑπομήσω ὑμᾶς. Οὔτε τὸν ἴ
 τὸν Δημοσθένους πρότερον διεξήλθον οὔτε τῶν
 ἀδικημάτων οὐδενὸς πρότερον ἐμνήσθην, ἄφθοι
 καὶ πολλὰ ἔχων λέγειν, ἢ πάντων γ' ἵνα εἴην ἀπ
 ἀλλὰ πρῶτον μὲν τοὺς νόμους ἐπέδειξα ἀπαγ
 μὴ στεφανοῦν τοὺς ὑπευθύνους, ἔπειτα τὸν ῥή
 λεγξα γράψαντα Δημοσθένην ὑπεύθυνον ὄντα σ
 οὔδεν προβαλόμενον, οὔδὲ προσεγγράψαντα, “ἐπ

¹ τὰς omisit Bekker.

² καλέσῃ Bekker Libpi καλέσει, vel καλέσειε, vel καλεσα

θύνας,¹¹ ἀλλὰ παντελῶς καὶ ὑμῶν καὶ τῶν νόμων
 εφρονηκότα. Καὶ τὰς ἐσομένας πρὸς ταῦτα προ-
 ς εἶπον, ἄς ἀξιῶ καὶ ὑμᾶς διαμνημονεύειν. Δεῦτε- 205
 ὑμῖν διεξήλθον τοὺς περὶ τῶν κηρυγμάτων νόμους·
 διαρρήδη ἀπείρηται τὸν ὑπὸ τοῦ δήμου στεφα-
 ρον μὴ κηρύττεσθαι ἔξω τῆς ἐκκλησίας· ὁ δὲ ῥήτωρ
 τὴν γραφὴν οὐ τοὺς νόμους μόνον παραβέβη-
 λὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον,
 οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀναρ-
 γίνεσθαι, οὐδὲ ἐκκλησιαζόντων Ἀθηναίων ἀλλὰ
 ντων τραγῳδῶν εἰσιέναι. Ταῦτα δ' εἰπὼν μικρά
 ἐρὶ τῶν ἰδίων εἶπον, τὰ δὲ πλείστα περὶ τῶν δη-
 ρ ἀδικημάτων λέγω. Οὕτω δὴ καὶ τὸν Δημο- 206
 ρ ἀξιῶσατε ἀπολογεῖσθαι· πρὸς τὸν τῶν ὑπευθύνων
 πρῶτον, καὶ τὸν περὶ τῶν κηρυγμάτων δεῦτερον,
 δὲ τὸ μέγιστον λέγω, ὡς οὐδὲ ἀξιός ἐστι τῆς
 ς. Ἐὰν δ' ὑμῶν δέηται συγχωρῆσαι αὐτῷ περὶ
 ἱξέως τοῦ λόγου, κατεπαγγελόμενος ὡς ἐπὶ τῇ
 ἡ τῆς ἀπολογίας λύσει τὸ παράνομον, μὴ συγχω-
 μηδ' ἀγνοεῖθ', ὅτι πάλαισμα τοῦτ' ἐστὶ δικαστη-
 Οὐ γὰρ εἰσαυθίς ποτε βούλεται πρὸς τὸ παράνο-
 πολογεῖσθαι. Ἄλλ' οὐδὲν ἔχων δίκαιον εἰπεῖν
 παρεμβολῇ πραγμάτων εἰς λήθην ὑμᾶς βούλεται
 ττηγορίας ἐμβαλεῖν. Ὡσπερ οὖν ἐν τοῖς γυμνικοῖς 207
 ὁρᾶτε τοὺς πύκτας περὶ τῆς στάσεως πρὸς ἀλλή-
 διαγωνιζομένους, οὕτω καὶ ὑμεῖς ὄλην τὴν ἡμέραν
 ἧς πόλεως καὶ περὶ τῆς τάξεως αὐτῷ τοῦ λόγου
 θε, καὶ μὴ ἔατε αὐτὸν¹² ἔξω τοῦ παρανόμου λόγου
 τασθαι, ἀλλ' ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ
 ρει εἰσελαίνετε αὐτὸν εἰς τοὺς τοῦ πράγματος λό-
 καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρεῖτε.

¹¹ εἰς τοὺς ἔξω Bekker rectd.

ειπεῖν. Ἐπεισάξει γὰρ
καὶ διατετημηκότα τὴν πολιτείαν. Οὗτος
ἢ ἄλλοι γελῶσιν, ἐπιορκεῖ δὲ πάντων π
θρώπων. Οὐκ ἂν θαυμάσαιμι δὲ, εἰ
τοῖς ἔξω περιεστηκόσι λοιδορήσεται, φ
ὀλιγαρχικούς ὑπ' αὐτῆς τῆς ἀληθείας
ἤκειν πρὸς τὸ τοῦ κατηγοροῦ βῆμα, το
209 πρὸς τὸ τοῦ φεύγοντος. "Ὅταν δὲ
μὲν τοὺς στασιαστικούς λόγους ἐκείνο
ὅτι, "ὦ Δημόσθενες, εἰ σοὶ ἦσαν ὅμο
"φεύγοντα τὸν δῆμον καταγαγόντες, ο
"κρατία κατέστη. Νῦν δὲ ἐκείνοι μ
"συμβάντων ἔσωσαν τὴν πόλιν, τὸ κά
"ρήμα φθεγξάμενοι, "Μη μνησικακεῖ
"καὶ μᾶλλον σοὶ μέλει τῶν αὐθημερῶ
"ρίας τῆς πόλεως." Ὅταν δ' ἐπιορκ
ὄρκων πίστιν καταφυγάνη, ἐκείνο
τῶ, ὅτι τῶ πολλὰκις μὲν ἐπιορκοῖ
αὐτοὺς μεθ' ὄρκων ἀξιοῦντι πιστεῖ
ἀξιοτέρων ἐστὶ Δ

ἴδια δὲ πεπόρισαι τῇ σαντοῦ ἀνανδρίᾳ τὸ βασι-
 νουσίον, καὶ τὰ δημόσια δωροδοκηματα. Ὅλως 211
 δάκρυα; τίς ἢ κραυγὴ; τίς ὁ τόνος τῆς φωνῆς;
 ἐν τὴν γραφὴν φεύγων ἐστὶ Κτησιφῶν, ὁ δὲ
 εἰ ἀτίμητος, σὺ δ' οὔτε περὶ τῆς οὐσίας οὔτε περὶ
 αὐτοῦ οὔτε περὶ τῆς ἐπιτιμίας ἀγωνίζῃ. Ἀλλὰ περὶ
 εἶν αὐτῷ ἢ σπουδῇ; περὶ χρυσῶν στεφάνων καὶ
 τῶν ἐν τῷ θεάτρῳ παρὰ τοὺς νόμους. Ὅν ἐχρῆν,
 οὐκ εἰς τὸν δῆμον, ἢ τῶν καθεστηκότων ἐπιλελησμέ- 212
 τοιαύτης ἀκαιρίας ἐβούλετο στεφανοῦν αὐτὸν,
 οὐκ εἰς τὴν ἐκκλησίαν εἰπεῖν ἄνδρες Ἀθηναῖοι,
 στέφανον δέχομαι, τὸν δὲ καιρὸν ἀποδοκιμάζω
 κήρυγμα γίνεται. Οὐ γὰρ δεῖ ἐφ' οἷς ἢ πόλις
 καὶ ἐκείρατο, ἐπὶ τοῖτοις ἐμὲ στεφανοῦσθαι.
 εἶμαι, ταῦτα μὲν ἂν εἴποι ἀνὴρ ὄντως βεβιωκὸς
 τῆς· ἂ δὲ σὺ λέξεις, εἴποι ἂν κάθαρμα ζηλοτυ- 213
 πῆν. Οὐ γὰρ δὴ, μὰ τὸν Ἡρακλέα, τοῦτό γε
 οὐδεὶς φοβηθήσεται, μὴ ὁ Δημοσθένης, ἀνὴρ μεγα-
 καὶ τὰ πολεμικὰ διαφέρων, ἀποτυχῶν τῶν ἀριστ-
 οτεροῦ ἐπανελθῶν ἑαυτὸν διαχρήσῃται, ὡς τοσοῦ-
 τῆς πρὸς ὑμᾶς φιλοτιμίας, ὥστε τὴν μα-
 τὴν ταύτην καὶ ὑπεύθυνον, ἣν οὗτος παρὰ πάν-
 τῶν νόμων γέγραφε στεφανῶσαι, μυριάκις κατατέ-
 τούτων μισθοὺς εἴληφε, τραύματος ἐκ προνοίας
 ἀφόμενος, καὶ κατακεκονδύλισται, ὥστε αὐτὸν
 κονδύλων ἔχην τῶν Μειδίου ἔχειν ἔτι φανερά.
 ἄλλο οὐ κεφαλὴν, ἀλλὰ πρόσοδον κέκτηται.
 Κτησιφῶντος τοῦ γράψαντος τὴν γνώμην 214
 εἶποι, τὰ δὲ πολλὰ ὑπερβήσομαι, ἵνα
 ὑμῶν λάβω, εἰ δύνασθε τοὺς σφόδρα πονη-
 τισ προεῖπη, διαγινώσκειν· ὁ δ' ἐστὶ κοινὸν
 κατ' ἀμφοτέρων αὐτῶν ἀπαργεῖλαι πρὸς

του Δημοσθένους ἐν τῇ πολιτείᾳ
βεῖσθαι, καὶ τὴν ἐμπληξίαν καὶ δε
σθένος εἰς αὐτὸν μὲν ἀποβλέπων
τοῦ Κτησιφῶντος ποιηρίαν καὶ πο
δεδιέναι. Τοὺς δὴ κατεγνωκότας
δαμῶς ὑμεῖς οἱ κοινοὶ κριταὶ τῶν ἐγ

216 Περὶ δὲ τῶν εἰς ἑμαυτὸν λοιδορο
προειπεῖν. Πυνθάνομαι γὰρ λέξε
πόλις ὑπ' αὐτοῦ μὲν ὠφέληται πολλ
βέβλαπται, καὶ τὸν Φίλιππον κα
καὶ τὰς ἀπὸ τούτων αἰτίας ἀνοίσ
γὰρ ἐστίν, ὡς ἔοικε, δεινὸς δημο
οὐκ ἀπόχρη αὐτῷ, εἴ τι πεπο
ἐγὼ, ἢ εἴ τινος δημηγορίας εἶρη

217 ρεῖν, ἀλλὰ καὶ τὴν ἡσυχίαν αὐτὴν
καὶ τῆς σιωπῆς μου κατηγορεῖ, ἵνα
ἀσυκοφάντητος παραλείπηται, καὶ τὸ
μετὰ τῶν νεωτέρων μου διατριβὰς
κατὰ τῆσδε τῆς κρίσεως εὐθύς ἀ
φέρει τινὰ αἰτίαν, λέγων ὡς ἐγὼ τ
τῆς πόλεως ἐγραψάμην, ἀλλ' ἐνδευ

αὐτῶ ἀρρήτους εἶναι^ο βουλοίμην, οὔτε τὰ αὐτὰ
 ηγορήσας ἐδεξάμην ἂν ζῆν· τὴν δ' ἐμὴν σιω-
 μόσθηνες, ἢ τοῦ βίου μετριότης παρεσκεύασεν.
 ο μοι μικρὰ, καὶ μειζόνων αἰσχρῶς οὐκ ἐπιθυ- 219
 τε καὶ σιγῶ καὶ λέγω βουλευσάμενος, ἀλλ'
 αζόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης· σὺ δ',
 ἰὼν μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας, λέ-
 χ ὑπόταν σοι δοκῆ οὐδ' ἂ βούλει, ἀλλ' ὑπόταν
 ἄται σοι προστάττωσιν· οὐκ αἰσχύνῃ δὲ ἀλα-
 ισ, ἂ παραχρῆμα ἐξελέγχῃ ψευδόμενος. Ἄπη- 220
 ἢ κατὰ τοῦδε τοῦ ψηφίσματος γραφῆ, ἦν οὐχ
 τολῶς ἀλλ' ὑπὲρ τῆς πρὸς Ἀλέξανδρον ἐνδει-
 φῆς ἀπενεγκεῖν, ἔτι Φιλίππου ζῶντος, πρὶν
 ον εἰς τὴν ἀρχὴν καταστῆναι, οὔπω σοῦ τὸ
 γαίαν ἐνύπνιον ἑωρακότος οὐδὲ πρὸς τὴν Ἀθη-
 ῆν Ἦραν νύκτωρ διειλεγμένου. Πῶς ἂν οὖν
 εδεικνύμην Ἀλεξάνδρῳ, εἴ γε μὴ ταυτὸ ἐνύπ-
 καὶ Δημοσθένης εἶδομεν; Ἐπιτιμῶς δέ μοι, εἰ 221
 ἰς ἀλλὰ διαλείπων πρὸς τὸν δῆμον προσέρχο-
 ῖν ἀξίωσιν ταύτην οἶει λανθάνειν ἡμᾶς μετα-
 ἐκ δημοκρατίας, ἀλλ' ἐξ ἐτέρας πολιτείας. Ἐν
 αἷς ὀλιγαρχίαις οὐχ ὁ βουλόμενος ἀλλ' ὁ δυ-
 κατηγορεῖ· ἐν δὲ ταῖς δημοκρατίαις ὁ βουλό-
 ἰ ὅταν αὐτῶ δόξῃ. Καὶ τὸ μὲν διὰ χρόνου
 μεῖον ἐστὶν ἐπὶ τῶν καιρῶν καὶ τοῦ συμφέρον-
 ε πολιτευομένου· τὸ δὲ μηδεμίαν παραλείπειν
 γαζομένου καὶ μισθαρνοῦντος. Ὑπὲρ δὲ τοῦ 222
 κρίσθαι ὑπ' ἐμοῦ μηδὲ τῶν ἀδικημάτων τιμω-
 χεῖν, ὅταν καταφεύγῃς ἐπὶ τοὺς τοιοῦτους λό-
 οὺς ἀκούοντας ἐπιλήσμονας ὑπολαμβάνεις, ἢ
 ραλογίζῃ. Τὰ μὲν γὰρ περὶ τοὺς Ἀμφισσείας

223 χου, ἴσως ἐλπίζεις τὸν δῆμον ἀμνημοί
τὰς τριήρεις καὶ τοὺς τριηράρχους ἀρ-
ἀποκρύψαι χρόνος δύναται ἕν, ὅτε νομοῦ
τριακοσίων νεῶν, καὶ σαυτὸν πείσας Ἄ-
την τάξει τοῦ ναυτικοῦ, ἐξηλέγχθης ἢ
καὶ πέντε νεῶν ταχυναυτουσῶν τριηράρ-
πλείον τῆς πόλεως ὑμῶν ἀφανίζων ναυ-
ναίοι τὴν ἐν Νάξῳ ναυμαχίαν Λακεδαιμο-
224 ἐνίκησαν; οὕτω δὲ ταῖς αἰτίαις ἐνέφ-
σαυτοῦ τιμωρίας, ὥστε τὸν κίνδυνον
ἀδικήσαντι ἀλλὰ τοῖς ἐπεξιούσι, πολὺν
δρον καὶ Φίλιππον ἐν ταῖς διαβολαῖς φ-
δὲ τινὰς ἐμποδίζειν τοὺς τῆς πόλεως κ-
παρὸν λυμαινόμενος, τὸ δὲ μέλλον κα-
Οὐ τὸ τελευταῖον εἰσαγγέλλεσθαι μέλλ-
'Αναξίνου σύλληψιν τοῦ Ὀρείτου κατα-
225 ἀγοράσματα Ὀλυμπιάδι ἀγοράζοντος, ἰ-
δρα διεστρεβλώσας τῇ σαυτοῦ χειρὶ γρ-
τῷ ζημιῶσαι, καὶ παρὰ τῷ αὐτῷ ἐν Ὀρεῖ
τῆς αὐτῆς τραπέζης ἔφαγες καὶ ἔπιες καὶ
δεξιὰν ἐνέβαλες, ἄνδρα φίλον καὶ ξένον

p. 86.]

τίς ἂν εἴη τοιοῦτος ἰατρός, ὅστις τῷ νοσοῦντι μεταξὺ μὲν ἀσθενοῦντι μὴδὲν συμβουλεύει, τελευταίως δὲ αὐτοῦ ἔλθων εἰς τὰ ἔνατα διεξίει πρὸς τοὺς οἰκείους ἃ ἐπιτηδεύσας ὑγιῆς ἂν ἐγένετο· σπαντὸν δ' οὐχ ἄντερωτῆς 227 τίς ἂν εἴη δημαγωγὸς τοιοῦτος ὅστις τὸν μὲν δῆμον θωπεύσαι δύναται, τοὺς δὲ καιροὺς ἐν οἷς ἦν σώζεσθαι τὴν πόλιν ἀποδοῖτο, τοὺς δ' εὖ φρονοῦντας κωλύει διαβάλλων συμβουλεύειν, ἀποδράς δ' ἐκ τῶν κινδύνων καὶ τὴν πόλιν ἀηκέστοις κακοῖς περιβαλὼν ἀξιοῖ στεφανοῦσθαι ἐπ' ἀρετῇ, ἀγαθὸν μὲν πεποιηκὸς μὴδὲν, πάντων δὲ τῶν κακῶν αἴτιος γεγονώς, ἐπερωτῆς δὲ τοὺς συκοφαντηθέντας ἐκ τῆς πολιτείας ἐπ' ἐκείνων τῶν καιρῶν ὅτε ἐνήν σωζεσθαι, διὰ τί αὐτὸν οὐκ ἐκώλυσαν ἐξαμαρτάνειν; ἀποκρύπτοιο δὲ τὸ πάντων τελευταῖον, ὅτι τῆς μάχης 228 ἐπιγενομένης οὐκ ἐσχολάζομεν περὶ τὴν σὴν εἶναι τιμωρίαν, ἀλλ' ὑπὲρ τῆς σωτηρίας τῆς πόλεως ἐπρεσβεύομεν; ἐπειδὴ δὲ οὐκ ἀπέχρη σοι δίκην μὴ δεδωκέναι, ἀλλὰ καὶ δωρεὰς αἰτεῖς, καταγέλαστον ἐν τοῖς Ἑλλησι τὴν πόλιν ποιῶν, ἐνταῦθ' ἐνέστην, καὶ τὴν γραφὴν ἀπήνεγκα.

Καὶ, νῆ τοὺς θεοὺς τοὺς Ὀλυμπίους, ὧν ἐγὼ πυνθᾶ- 229 νομαι Δημοσθένη λέξειν, ἐφ' ᾧ νυνὶ μέλλω λέγειν ἀγανακτῶ μάλιστα. Ἀφομοιοῖ γάρ μου τὴν φύσιν ταῖς Σειρήσιν, ὡς ἔοικε. Καὶ γὰρ ὑπ' ἐκείνων οὐ κηλεῖσθαι φησι τοὺς ἀκρωμένους, ἀλλ' ἀπόλλυσθαι, διόπερ οὐδ' εὐδοκίμειν τὴν τῶν Σειρήνων μουσικὴν· καὶ δὴ καὶ τὴν τῶν ἐμῶν λόγων ἐμπειρίαν καὶ τὴν φύσιν μου γεγενῆσθαι ἐπὶ βλάβῃ τῶν ἀκούοντων. Καίτοι τὸν λόγον τοῦτον ὅλως μὲν ἔγωγε οὐδενὶ πρέπειν ἡγοῦμαι περὶ ἐμοῦ λέγειν. Τῆς γὰρ αἰτίας αἰσχρὸν τὸν αἰτιώμενον ἔστι τὸ ἔργον μὴ ἔχειν ἐπιδείξαι. Εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, 23 ὁ Δημοσθένους ἦν ὁ λόγος, ἀλλ' ἀνδρὸς στρατηγικοῦ με-

ὁνομαζομένους αὐτῶν μὲν οὐκ ἔστιν ὡς διακεκρι-
φράσαι, τὸν δὲ κατήγορον ὄρα δυνάμενον
πραγμένα ὑφ' αὐτοῦ παριστάναι τοῖς ἀκο-
κηκεν. Ὅταν δ' ἐξ ὀνομάτων συγκείμ-
καὶ τούτων πικρῶν καὶ περιέργων, ἔπειτα
τητα καὶ τὰ ἔργα καταφεύγη, τίς ἂν ἀνά-
γλώσσαν, ὥσπερ τῶν αὐλῶν, εἴαν τις ἀφ'
οὐδέν ἐστι.

- 231 Θαυμάζω δ' ἔγωγε ὑμῶν, ὦ ἄνδρες Ἀ-
τῶ, πρὸς τί ἂν ἀποβλέποντες ἀποψηφίσε-
φήν. Πότερ' ὡς τὸ ψήφισμά ἐστιν
οὐδεμία πρόποτε γνώμη παρανομωτέρα γε-
ὡς ὁ τὸ ψήφισμα γράψας οὐκ ἐπιτήδει-
δοῦναι; οὐκ ἄρ' εἰσὶ παρ' ὑμῶν εὐθύνας
ἀφήσετε. Ἐκεῖνο δ' οὐ λυπηρὸν, εἰ πρ-
πίμπλατο ἢ ὀρχήστρα χρυσῶν στεφάνοι
ἔστεφανοῦτο ὑπὸ τῶν Ἑλλήνων, διὰ τὸ ξ-
νοῖς ταύτην ἀποδεδόσθαι τὴν ἡμέραν ἐκ-
σθένους πολιτευμάτων ὑμεῖς μὲν ἀστεφί-
232 ρυκτοὶ γίνεσθε, οὗτος δὲ κηρυχθήσεται;
τῶν τραγικῶν ποιητῶν τῶν μετὰ ταῦτα
ποιήσειεν ἐν τραγωδίᾳ τὸν Θεοσίτην ὑπὲρ

δ, 7.]

ε περιθεῖναι τῷ δήμῳ. Καὶ φατέ μὲν εὐτυχεῖς εἶναι, 233
καὶ ἐστὲ καλῶς ποιῶντες· ψηφιεῖσθε δὲ ὑπὸ μὲν (87)

τῆς τύχης ἐγκαταλελείφθαι, ὑπὸ Δημοσθένους δὲ εὐ-
τονθέναι, καὶ, τὸ πάντων ἀτοπώτατον, ἐν τοῖς αὐτοῖς
αστηρίοις, τοὺς μὲν τὰς τῶν δώρων γραφὰς ἀλίσκο-
υς ἀτιμοῦτε, ὃν δ' αὐτοὶ μισθοῦ πολιτευόμενον σύν-
ε, στεφανώσετε; καὶ τοὺς μὲν κριτὰς τοὺς ἐκ Διο-
ρίων, εἴαν μὴ δικαίως τοὺς κυκλίους χοροὺς κρίνωσι,
μοῦτε· αὐτοὶ δὲ οὐ κυκλίων χορῶν κριταὶ καθεστηκό-
ἀλλὰ νόμων καὶ πολιτικῆς ἀρετῆς, τὰς δωρεὰς οὐ
ἀ τὸς νόμους, οὐδ' ὀλίγοις καὶ τοῖς ἀξίοις ἀλλὰ τῷ

πραξαμένῳ δώσετε; ἔπειτ' ἔξεισιν ἐκ τοῦ δικαστη- 234
ν ὁ τοιοῦτος κριτῆς, ἑαυτὸν μὲν ἀσθενῆ πεποιηκῶς,
τυρὸν δὲ τὸν ῥήτορα. Ἄνῆρ γὰρ ἰδιώτης ἐν πόλει
ισκρατουμένη νόμῳ καὶ ψήφῳ βασιλεύει· ὅταν δ'
ρη ταῦτα παραδῶ, καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυ-
τειαν. Ἐπειθ' ὁ μὲν ὄρκος, ὃν ὁμομοκῶς δικάζει,
επαρακολουθῶν αὐτὸν λυπεῖ· δι' αὐτὸν γὰρ, οἶμαι,
ονε τὸ ἀμάρτημα· ἢ δὲ χάρις πρὸς ὃν ἐχαρίζετο ἄδη-
γεγένηται· ἢ γὰρ ψῆφος ἀφανῆς φέρεται.

δοκοῦμεν δ' ἔμοιγε, ὧ Ἀθηναῖοι, ἀμφότερα καὶ κατορ- 235

ῖν καὶ παρακινδυνεύειν εἰς τὴν πολιτείαν οὐ σωφρο-
ντες. Ὅτι μὲν γὰρ ἐπὶ τῶν νῦν καιρῶν οἱ πολλοὶ
ε ὀλίγοις προίεσθε τὰ τῆς δημοκρατίας ἰσχυρά, οὐκ
υνῶ· ὅτι δ' οὐ γεγένηται φορὰ καθ' ἡμᾶς ῥητόρων
ηρῶν ἅμα καὶ τολμηρῶν, εὐτυχοῦμεν. Πρότερον μὲν
ι τοιαύτας φύσεις ἤνεγκε τὸ δημόσιον, αἱ ῥαδίως οὕτω
ἔλυσαν τὸν δῆμον· ἔχαιρε γὰρ κολακευόμενος· ἔπειτ'
ὢν, οὐχ οὐς ἐφοβείτο, ἀλλ' οἷς ἑαυτὸν ἐνεχείριζε,
ἔλυσαν· ἐνιοὶ δὲ καὶ αὐτοὶ τῶν τριάκοντα ἐγένοντο, 236
λείους ἢ χιλίους καὶ πεντακοσίους τῶν πολιτῶν ἀκρί-
ἀπέκτειναν πρὶν τὰς αἰτίας ἀκοῦσαι ἐφ' αἷς ἐμελλον

πεινώσαντες αποπέμψετε τοὺς νῦν ἐπι-
νησθ', ὅτι οὐδεὶς πώποτε ἐπέθετο πρὸς
λύσει, πρὶν ἂν μείζον τῶν δικαστηρίων
237 Ἡδέως δ' ἂν ἔγωγε, ὦ Ἀθηναῖοι, ἰ-
λογοισαίμην πρὸς τὸν γράψαντα τὸ ψή-
φισμα εὐεργεσίας ἀξιοῖ Δημοσθένην στεφανώ-
λέγει, ὅθεν τὴν ἀρχὴν τοῦ ψηφίσματος
τὰς τάφρους τὰς περὶ τὰ τείχη καλῶ-
μίξω σου. Τοῦ γὰρ ταῦτα ἐξεργασ-
γενῆσθαι τούτων αἴτιον, μείξω κατηγο-
περιχαρὰκώσαντα χρὴ τὰ τείχη, οὐδὲ
φὰς ἀνελόντα τὸν ὀρθῶς πεπολιτευμένον
238 ἀλλ' ἀγαθοῦ τινος αἰτίων γεγενημένων
ἦξεῖς ἐπὶ τὸ δεύτερον μέρος τοῦ ψηφί-
σματος γράφειν, ὡς ἔστιν ἀνὴρ ἀγα-
λέγων καὶ πράττων τὰ ἄριστα τῶν δὴ
ἀφελῶν τὴν ἀλαζονείαν καὶ τὸν κόμπον
ἄψαι τῶν ἔργων, ἐπίδειξον ἡμῖν ὅ, τι
γὰρ περὶ τοὺς Ἀμφισσέας καὶ τοὺς Εἰ-
παραλείπω· ὅταν δὲ τῆς πρὸς Θεβ-
τὰς αἰτίας ἀνατιθῆς Δημοσθένει, τοῦ

ἐπιστολὴν· ἐν ἣ τὰ τε δὴ ἄλλα καὶ μάλ' ἀπαι-
 λέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν ἐν τῇ ἐπι- (88)
 γῶ," φησὶν, "ὕμῖν χρυσίον οὐ δώσω· μή με 240
 ὑ γὰρ λήψεσθε." Οὗτος μέντοι ὁ αὐτὸς ἐγκατα-
 τῶν νυνὶ παρόντων αὐτῶ κινδύνων, οὐκ αἰτούν-
 ῶν, αὐτὸς ἐκὼν κατέπεμψε τριακόσια τάλαντα
 ἰσωφρονῶν ὁ δῆμος οὐκ ἐδέξατο. Ὁ δὲ κομί-
 χρυσίον καιρὸς καὶ φόβος καὶ χρεῖα συμμά-
 δὲ αὐτὸ τοῦτο καὶ τὴν Θηβαίων συμμαχίαν
 ο. Σὺ δὲ τὸ μὲν τῶν Θηβαίων ὄνομα καὶ τὸ
 εστάτης συμμαχίας ἐνοχλεῖς αἰεὶ λέγων, τὰ δ'
 α τάλαντα ὑποσιωπῆς, ἃ προλαβὼν τοῦ βασι-
 οῦ ἀπεστέρησας. Οὐ δὲ ἔνδειαν μὲν χρημά- 241
 πέντε τάλαντων οἱ ξένοι τοῖς Θηβαίοις τὴν
 παρέδοσαν; διὰ ἔννέα δὲ τάλαντα ἀργυρίου
 κἀδὼν ἐξεληλυθότων, καὶ τῶν ἡγεμόνων ἐτοι-
 βοηθεῖν ἢ πρᾶξις οὐ γεγένηται; σὺ δὲ πλου-
 ῆθοναῖς ταῖς σπαντοῦ χορηγεῖς. Καὶ τὸ κεφάλ-
 ἐν βασιλικὸν χρυσίον παρὰ τούτῳ, οἱ δὲ κίν-
 ὑμῖν.

ἔστι καὶ τὴν ἀπαιδευσίαν αὐτῶν θεωρῆσαι. 242
 μήσει Κτησιφῶν μὲν Δημοσθένη παρακαλεῖν
 ὑμᾶς, οὗτος δ' ἀναβὰς ἑαυτὸν ἐγκωμάσει,
 τῶν ἔργων ὧν πεπόνθατε τὸ ἀκρόαμα γί-
 που γὰρ τοὺς μὲν ὄντως ἀνδρας ἀγαθοὺς,
 καὶ κατὰ σὺνίσμεν ἔργα, ἂν τοὺς κατ'
 ἴνους λέγωσιν, οὐ φέρομεν· ὅταν δὲ ἄνθρω-
 η τῆς πόλεως γεγονὼς ἑαυτὸν ἐγκωμιάξῃ, τίς
 τα καρτερήσειεν ἀκούων; Ἀπὸ μὲν οὖν τῆς 243
 οπραγματείας, εἰάν σωφρονῆς, ἀποστήσῃ

Καὶ γὰρ ἂν ἄτοπόν σοι συμβαίνοι
ὑπέμεινας πρεσβευτῆς ὡς Κλεοπά
θυγατέρα χειροτονεῖσθαι συναχθεσθ
Μολοττῶν βασιλέως Ἀλεξάνδρου
φήσεις δύνασθαι λέγειν. Ἐπειτα γι
πενθοῦσαν δύνασαι παραμυθεῖσθαι,
244 ψήφισμα οὐκ ἀπολογήση; ἢ τοιοῦτ
φας στεφανοῦσθαι, οἷος μὴ γινώσκεε
πονθόντων, ἂν μὴ τίς σοι συνείπη;
δικαστὰς εἰ ἐγίνωσκον Χαβρίαν, καὶ
μόθεον, καὶ πυθοῦ παρ' αὐτῶν, διὰ τ
ἔδοσαν, καὶ τὰς εἰκόνας ἔστησαν.
σοι ἀποκρinoῦνται, ὅτι Χαβρία μὲν
ναυμαχίαν, Ἰφικράτει δὲ ὅτι μόραν ἴ
τειε, Τιμοθέῳ δὲ διὰ τὸν περίπλον
καὶ ἄλλοις, ὧν ἐκάστῳ πολλὰ καὶ κ
245 μον ἔργα πέπρακται. Δημοσθένει
διὰ τί οὐ δώσετε, φήσετε ὅτι δω
ὅτι τὴν τάξιν ἔλιπε. Καὶ πότερον
ὑμᾶς αὐτοὺς ἀτιμώσετε, καὶ τοὺς ὑπέ
τελευτήσαντας; οὗς νομίσαθ' ὄραν σχ

ἴσσετε; οὐκοῦν ὑβρίζονται μὲν οἱ τελευτήσαντες,
 οἱ δὲ οἱ ζῶντες γίνονται, ὁρῶντες τῆς ἀρετῆς
 ἢ θάνατον κείμενον, τὴν δὲ μνήμην ἐπιλείπου-
 σιν δὲ μέγιστον, ἂν ἐπερωτῶσιν ὑμᾶς οἱ νεώτε-
 ροὶον χρῆ παράδειγμα αὐτοῦς τὸν βίον ποιείσ- 247
 ῶν; Εὐ γὰρ ἴστε, ὅτι οὐχ αἱ παλαιστραὶ
 διδασκαλεία, οὐδ' ἡ μουσικὴ μόνον παιδεύει
 τέρους, ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγ- (89
 ηρῦνται τις ἐν τῷ θεάτρῳ, ὅτι "στεφανοῦται
 ἕνεκα καὶ ἀνδραγαθίας καὶ εὐνοίας," ἄνθρωπος
 ὢν τῷ βίῳ καὶ βδελυρός; ὁ δὲ γε νεώτερος
 ὢν διεφθάρη. Δίκην τις δέδωκε πονηρός καὶ
 ἄδικος ὡσπερ Κτησιφῶν; οἱ δὲ γε ἄλλοι πεπαί-
 ῳ τὰναντία τις ψηφισάμενος τῶν καλῶν καὶ
 πανελθῶν οἴκαδε παιδεύει τὸν υἱόν; ὁ δὲ γε
 οὐκ οὐκ πείθεται· ἀλλὰ τὸ νοθετεῖν⁸ ἐνταῦθα ἐνοχ- 248
 δικαίως ὀνομάζεται. Ὡς οὖν μὴ μόνον κρί-
 νεται καὶ θεωρούμενοι, οὕτω τὴν ψῆφον φέρετε,
 ἵνα γινώσκοντες τοῖς νῦν μὲν οὐ παροῦσι τῶν πολιτῶν,
 ἑστένοι δὲ ὑμᾶς τί ἐδικάζετε. Εὐ γὰρ ἴστε, ὡ
 Ἀθηναῖοι, ὅτι τοιαύτη δόξει ἡ πόλις εἶναι,
 ἢ ἂν ἢ ὁ κηρυττόμενος. Ἔστι δὲ ὄνειδος μὴ
 γόνους ὑμᾶς, ἀλλὰ τῆ τοῦ Δημοσθένους ἀναν-
 σεικασθῆναι. Πῶς οὖν ἂν τις τὴν τοιαύτην 249
 ἐκφύγοι; ἂν τοὺς προκαταλαμβάνοντας τὰ
 ἐπιφιλάνθρωπα τῶν ὀνομάτων, ἀπίστους ὄντας
 ἐπιφύλαξθητε. Ἡ γὰρ εὐνοία καὶ τὸ τῆς
 εὐνοίας ὄνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ'
 ἀφηνύγοντες τῷ λόγῳ ὡς ἐπὶ πολὺ οἱ τοῖς ἔργοις
 ἀπέχοντες. Ὅταν οὖν λάβητε ῥήτορα ξενι- 250
 ῳ καὶ κρηνημίτῳ ἐν τοῖς Ἑλλήσιν ἐπιθυ-

εις μίαν αξιοχρεών, και τροπον σω
μη μαρτυρείται, μη βεβαιούτε αυτα
251 της δημοκρατίας επιμελήθητε ηδη
* Η ου δεινόν υμίν δοκει ειναι, οτι π
και ο δημος παροράται, αι δ' επιστο
αφικνουνται εις ιδιωτικας οικιας, ου
ανθρώπων αλλά παρὰ των πρωτε
και εν τη Ευρώπη; και εφ' οϊς
ζημία θάνατος, ταυτα τινες ουκ ε
άλλ' ομολογουσιν εν τῷ δήμῳ, και τ
λοις παραναγινώσκουσιν, και παρακε
βλέπειν εις τα εαυτων πρόσωπα ως
κρατίας, ετεροι δ' αιτουσι δωρεά
252 πόλεως οντες· ο δε δημος εκ της ε
βηκότων, ὡσπερ παραγεγηρακῶς ἤ
αυτὸ μόνον τοῦνομα τῆς δημοκρατί
δ' ἔργων ἐτέροις παρακεχώρηκεν; ε
των ἐκκλησιῶν οὐ βουλευσάμενοι,
ἐράνων, τὰ περιόντα νειμάμενοι.
253 ἐκείθεν τὸν λόγον θεωρήσατε. * Ε
δὲ μεμνημένος πολλάκις τὰς ἀτυχίας
αὐτῆς ιδιώτης ἢ ἐπὶ μόνου εἰς

p. 89.]

στεφανοῦσθαι ἀξιοῖ, καὶ κηρύττεσθαι οἴεται δεῖν. Οὐκ ἀποπέμψετε τὸν ἄνθρωπον ὡς κοινὴν τῶν Ἑλλήνων συμφορὰν; ἢ συλλαβόντες, ὡς ληστήν τῶν πραγμάτων, ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλείοντα, τιμωρήσεσθε. 255 Καὶ τὸν καιρὸν² μέμνησθε, ἐν ᾧ τὴν ψῆφον φέρετε; ἡμερῶν μὲν ὀλίγων μέλλει τὰ Πύθια γίνεσθαι, καὶ τὸ συνέδριον τὸ τῶν Ἑλλήνων συλλέγεσθαι. Διαβέβληται δ' ἢ ἡ πόλις ἐκ τῶν Δημοσθένους πολιτευμάτων περὶ τοὺς νῦν καιροῦς. Δόξετε δὲ, ἐὰν μὲν τοῦτον στεφανώσητε, ὁμογνώμονες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν εἰρήνην⁽⁹⁰⁾ ἐὰν δὲ τοῦναντίον τούτου πράξητε, ἀπολύσετε τὸν δῆμον τῶν αἰτιῶν.

Μὴ οὖν ὡς ὑπὲρ ἀλλοτρίας, ἀλλ' ὡς ὑπὲρ οἰκείας τῆς 256 πόλεως βουλευέσθε, καὶ τὰς δωρεὰς εἰς βελτίω σώματα καὶ ἄνδρας ἀξιολογωτέρους ἀπόθεσθε· καὶ μὴ μόνον τοῖς ὡσὶν ἀλλὰ καὶ τοῖς ὄμμασι διαβλέψαντες εἰς ὑμᾶς αὐτοὺς βουλευσασθε, τίνες ὑμῶν εἰσιν οἱ βοηθήσοντες Δημοσθένει. Πότερον οἱ συγκυνηγέται, ἢ οἱ συγγυμνασταὶ αὐτοῦ, ὅτ' ἦν ἡλικία; ἀλλὰ, μὰ τὸν Δία τὸν Ὀλύμπιον, οὐχ ἔς ἀγρίους κυνηγετῶν, οὐδὲ τῆς τοῦ σώματος εὐεξίας ἐπιμελομενος [διατετελεκεν,] ἀλλ' ἐπασκῶν τέχνης ἐπὶ τοῖς τὰς οὐσίας κεκτημένους διαγεγένηται. Ἄλλ' εἰς 257 τὴν ἀλαξοειάν ἀποβλέψαντες, ὅταν φῆ Βυζαντίους μὲν ἐκ τῶν χειρῶν πρεσβεύσας ἐξελέσθαι τῶν Φιλίππου, ἵπποστῆσαι δὲ Ἀκαρνᾶνας, ἐκπλήξαι δὲ Θηβαίους δημηγορήσας· οἴεται γὰρ ὑμᾶς εἰς τοσοῦτον εὐθείας ἤδη προβεβηκέναι, ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι, ὡσπερ Πειθὼ τρέφοντας ἀλλ' οὐ συκοφάντην ἄνθρωπον ἐν τῇ πόλει. Ὅταν δ' ἐπὶ τελευτῆς ἤδη τοῦ λόγου συνηγό- 258 ροις τοῖς κοινωνοῦς τῶν δωροδοκημάτων αὐτῷ παρα-

¹ Bekker, μὴν μνήσθητε.

καλῆ, ὑπολαμβάνετε ὄραν ἐπὶ τοῦ βήματος
 τηκῶς ἐγὼ λέγω, ἀντιπαρεταγαμένους πρὸς
 ἀσέλγειαν τοὺς τῆς πόλεως εὐεργέτας· Σόλε
 καλλίστοις νόμοις κοσμήσαντα τὴν δημοκρ
 φιλόσοφον καὶ νομοθέτην ἀγαθόν, σωφρόνω
 ἦκεν αὐτῷ, δεόμενον ὑμῶν μηδενὶ τρόπῳ τοί
 259 τῶν νόμων· Ἄριστείδην δὲ, τὸν τοὺς φόροι
 τοῖς Ἕλλησιν, οὐ τελευτήσαντος τὰς θυγ
 δωκεν ὁ δῆμος, σχετλιάζοντα ἐπὶ τῷ τῆς
 προπηλακισμῷ, καὶ ἐπερωτῶντα, εἰ οὐκ αἰο
 οἱ μὲν πατέρες ὑμῶν Ἄρθμιον τὸν Ζελεΐτην, κα
 τὴν Ἑλλάδα τὸ ἐκ Μήδων χρυσίον, ἐπιδημ
 τὴν πόλιν, πρόξενον ὄντα τοῦ δήμου τοῦ
 παρ' οὐδέν μὲν ἦλθον ἀποκτείναι, ἐξεκέρυξα
 πόλεως, καὶ ἐξ ἀπάσης ἧς Ἀθηναῖοι ἄρχουσι
 Δημοσθένην, οὐ κομίσαντα εἰς τὴν Ἑλλάδα τ
 χρυσίον, ἀλλὰ δωροδοκήσαντα καὶ ἔτι καὶ
 μένον, χρυσῷ στεφάνῳ μέλλετε στεφανοῖ
 τοκλέα δὲ, καὶ τοὺς ἐν Πλαταιαῖς, καὶ ο
 τάφους τῶν προγόνων οὐκ ἂν οἴεσθε στεν
 μετὰ τῶν βαρβάρων ὁμολογῶν τοῖς Ἕλλ
 πράττειν στεφανωθήσεται ;

260 Ἐγὼ μὲν οὖν, ὦ Γῆ, καὶ Ἥλιε, καὶ Ἄρετῆ
 σις, καὶ Παιδεία, ἧ διαγιγνώσκομεν τὰ καλὰ
 χρὰ, βεβοήθηκα, καὶ εἶρηκα. Καὶ εἰ μὲν καλῶ
 τοῦ ἀδικήματος κατηγορήκα, εἶπον ὡς ἐβουλι
 ἐνδεεστέρως, ὡς ἐδυνάμην, ὑμεῖς δὲ καὶ ἐκ τῶ
 λόγων καὶ ἐκ τῶν παραλελειμμένων, αὐτοῖ
 καὶ τὰ συμφέροντα ὑπὲρ τῆς πόλεως ψηφίσα

NOTES
ON
THE ORATION
OF
CHINES AGAINST CTESIPHON.

ἡ παρασκευὴν, κ. τ. π., the preparation and the array
izans, or muster of the supporters of Demosthenes.
eculiar constitution of the Athenian courts, the
r of the Dicasts, their popular extraction, and the
e of a professional element in their education,
great scope for the influence of faction in the
stration of justice at Athens. See Thirlwall, Gr.
vol. iv. c. 28. p. 36; Lysias pro Bonis Aristoph.,

γένηται. See J. G. G. 898, 2.

ἂ τ. α. δ. Cf. Livy, iii. 14; Dem. Fals. Leg. 1.
μα, κ. τ. σ., what is orderly and usual; the proper
e ordinary course of proceedings. See J. G. G.

ἴν, in your court.

ἴμην. On the omission of *ἄν*, see J. G. G. 858, 3.

ἴλην τ. π. See Smith's Dict. Antiq., p. 210.

ἑστηκότων, the presiding officers, i. e. the *προέδρα*
στάτης. See Smith's Dict. Antiq., 210, b.

112, α; cf. Dem. de Corona, 200, α
here alluded to had become obsolete
Aristophanes: Aristoph. Acharn., 4
ἐξῆ. See J. G. G. 806.
τὸν βουλόμενον. See J. G. G. 711.
ἐν μέρει, in turn.
ἂν μοι δοκεῖ — διοικεῖσθαι, i. e. δοκεῖ

3. ῥαδίως, at random; temere.
παρὰ νόμους. See Smith's Diet. Ant.
ἕτεροί τινες, i. e. πρόεδροι. The use
ματὰ in this place is, strictly speak-
used by anticipation for γνώμας. ἐπι-
vote, i. e. in the Ecclesia. On the two
the Proedri from the tribe which had
the Proedri non-contribules, see Smith
212.
οὐκ ἐκ τοῦ δικαιοτάτου.... As the Pro-
lot, great scope for deception was given
officer who managed the lottery.
mentioned, according to the opinion of
commentators, were the Proedri non-
would be greater opportunity for a
where the individuals were chosen
these cases there would be no chance of

αταδουλούμενοι κ.τ.λ., *reducing private individuals into subserviency, and compassing despotic authority for themselves.* The *ιδιώται* were those who took no part in the discussion, opposed to the *ρήτορες*: see Smith's Dict. Antiq., 994, *b*.

τὰς δ' ἐκ τῶν ψ.: such special cases as were not provided for by the laws, *ἄγραφα ἀδικήματα*, but required to be dealt with by a special decree of the people assembled in the Ecclesia. See Smith's Dict. Antiq., 447, and 105, *b*. Such special cases, being decided in the Ecclesia, were more likely to receive a passionate discussion, than those which were decided in the ordinary judicial courts.

ὁ — κήρυγμα. See Smith's Dict. Antiq., 442, *a*.

ἡ πρόεδροι: the Proedri non-contribules, for the Proedri of the tribe which had the prytany are included in the *πρυτάνεις* mentioned immediately before.

ἡ προεδρούουσα φυλή. See Smith's Dict. Antiq., 212, *b*.

ἐν μέρος τ. π., *one element of our constitution.*

ἡ τῶν παρανόμων γραφαί. See Smith's Dict. Antiq., 156, *b*.

ἤσετε κ.τ.λ., *you will imperceptibly, and little by little, abandon your constitution.*

τοῖς τρόποις τ. ε., *according to the caprices or dispositions of those in authority.*

ἡ παρρησίας, *liberty of speech.*

νομοθέτης, Solon.

ὁ τ. δ. ἕρκυς. See Smith's Dict. Antiq., 402.

καὶ τοῦθ' ὑμῶν — ἐξαιρεῖσθαι, *and not to allow any one to deprive you of this your just privilege.* If, with Bekker, we omit the word *ἐάν*, the word *ἐξαιρεῖσθαι* must be re-

τὰς τῶν στρατηγῶν συνηγορίας, *the advocacy*. We often find the orators at Athens Strategoi of countenancing the machinations at home, instead of waging war with the τῶν ξένων. Influential foreigners, who produced as witnesses in the Athenian evidence to the merits of some Athenian public character. Thus the tyrant Jason of Athens as a witness in defence of Timotheus Nepos, *Timoth. iv. 3. Bremi.*

ἀναβιβασζόμενοι, *bringing up* at the bar as witnesses. The word is used of a prisoner and his wife and children, to raise compassion, *18, D; Lysias, 161, 9.*

παρόνομον π. π., *adopting an illegal course* τὴν τάξιν λιπέειν. A hit at Demosthenes' post at Chæronea.

8. παρακαταθέμενοι, *having placed in your hands; having intrusted to you.*

οὐδ' αἰσχυρόμενοι, *from regard, or in defence* Κτησιφῶντα. The attack, though directed against Ctesiphon, was really aimed

δήμου καὶ οἱ ἐκ τοῦ βουλευτηρίου: the latter appear to have been senators themselves, whose services were engaged when the matter came before the senate; the former spoke in the Ecclesia.

προκατελάμβανον, *used to forestall the scrutiny of their accounts.*

κηρύγμασιν,—such as this proposal of Ctesiphon to crown Demosthenes.

10. ἐξελεγχόμενοι, *though clearly convicted.*

τυχόν. See J. G. G. 700, 2.

μικρὸν ἐπισχών, *having waited a short time; a short time afterwards.*

τὰς εὐθύνas ὠφληκώς, *having failed in the scrutiny; having been found guilty of malversation.* The expression is used in Lysias (183. 21.) as implying the obligation of submitting to a scrutiny.

11. διαρρήδην, *in express terms.*

ἀπαγορεύοντα μὴ σ. See J. G. G. 749, 1.

τῶν τοὺς ὑ. στεφανούντων, *of those who are for crowning; who attempt to crown.*

οἱ μὲν. The μὲν is answered by the δέ below; Κτησιφῶν δέ.

ἀλλ' οὖν προβάλλονται..., *at any rate, they place a kind of screen at least between themselves and the abuse.* The adoption of the qualifying clause—ἐπειδὴν λόγον καὶ εὐθύνas τῆς ἀρχῆς δῶ—*is some kind of screen to the shamefulfulness of the action.* But even this Ctesiphon does not employ. ἀλλ' οὖν, *at certe; at any rate.* See J. G. G. 774, 1.

12. τὴν πρόφασιν, *the excuse or pretext,—τὸ πρόβλημα,*

i. e. the clause mentioned above: ἐπειδὴν λόγον κ.τ.λ.

μεταξὺ ἄρχοντα. See J. G. G. 696, 5.

magistracies.

ἐπιμέλειά τις καὶ διακονία, a kind of public service. Demosthenes does not make this distinction between ordinary magistracies. See Böckh, *Publ. Econ.* ἀποκληροῦσιν. See Smith's *Dict. Ant.* οἱ θεσμοθέται. It was one of the duties of the six inferior archons—to draw at the temple of Theseus the lottery for the distribution of the cases. See Smith's *Dict. Antiq.* 123 χειροτονεῖν ε. α. See Smith's *Dict. Ant.* στρατηγὸς καὶ ἱππάρχους. See Smith's *Dict. Antiq.* 1073, a; and 487, a.

14. τοὺς ἐπιστάτας τ. δ. ε. See Smith's *Dict. Ant.* τειχοποιός. See Smith's *Dict. Ant.* *Publ. Econ.*, p. 203; Grote, *Hist. Gr.* Thirlwall, *Hist. Gr.* vii. c. 56, p. 136 ἡγεμονίας δικαστηρίων. The right of instituting preliminary judgments in such cases as came within their jurisdiction, by virtue of which right they were called ἐπιστάται. See Smith's *Dict. Antiq.*, p. 446, b.

ροβάλλειν, to imitate.

intimate

φησι Δημοσθένης. This passage must either have been added after the delivery of the oration in court, or Eschines may have heard that Demosthenes had urged a plea among his friends. Demosthenes makes use of the argument, pp. 142—154, (262—267).

ἑδωκα, gave as an ἐπίδοσις, or voluntary gift.

ἑκατόν. The gift was 180 minæ, or three talents. See de Corona, 152, (267). Æschines understates the value either purposely, or from confounding it with the gift Demosthenes gave as manager of the Theoricon.

καὶ ὅπως οὖν ..., of those who in any way whatever come forward to the management of public affairs.

ἐν τῶν παραδόξων, in cases where you would not expect the rule to hold; in extreme cases.

λήβδην ..., all collectively, and each separately and individually.

τέρα, the contributions: "Reditus et vectigalia et emolumenta ipsi vix sacerdotii, quo fungebantur, propria." See Ske.

ὀλπίδας καὶ Κήρυκας: two families of priests devoted to the service of Demeter. See Smith's Dict. Antiq., s. v. a; 452, b.

οὐκ ἐπιτρέφουσιν. See Smith's Dict. Antiq. 1158.

τὰ κοινὰ ..., though they neither meddle with the public revenues; nor pilfer largely from your revenues, while they restore but little; nor profess to be making presents, as they are but restoring to you your own; but candidly have expended their patrimonies for your glory. This is all intended as a hit at Demosthenes. μὲν. δέ. δέ.

See J. G. G. 770.

τὰ μέγιστα τῶν συνεδρίων, the Areopagus

20. καὶ τὴν ἐκεῖ σκυθρωπὸν καὶ τ. μ. κυρίαν...
*tribunal there, arbiter of the most impor-
 brings under your jurisdiction. Another
 τὸν ἐκεῖ σκυθρωπὸν καὶ τ. μ. κύριον, and
 most influential individual there. A third
 ἐκεῖ σκυθρωπῶν καὶ τ. μ. κυρίαν, and the
 the arbiter of those solemn and most impor-
 are decided there.*

οὐκ ἄρα στεφανωθήσεται...; *Shall, then, the
 Areopagus not be crowned? No; for it is
 Are they, then, not ambitious? Certainly,
 they are not content if one of their body
 wrong, while if he does wrong they punish
 your orators exceed all bounds in the pursuit
 conduct of the orators is contrasted her-
 duct of the members of the Areopagus, who
 insensible to ambition, are yet never crown-
 is with them a cause for punishment, but
 offending is no claim for reward. The
 crowning members of the Areopagus made
 members for life, there was no time when
 an account to render. Some commentators
 they could be crowned; and they explain
 thus: "Shall then the council of the Areopagus
 crowned? No; not before passing their
 your orators give themselves airs, and wish
 before passing their εἶθυναί." On the
 οὐ before οὐδὲ γὰρ πάτριον, Bremi observat
 Marklandus et Reiskius negationem pro-
 ut respondeatur ad antecedentem interro-
 non opus. Γὰρ enim causam continentem
 sionis, de qua supplenda nemo potest es-*

τῶν νόμων, in the preamble of the laws, i. e. on the point in question, or of the particular provisions, viz. ἀρχὴν ὑπεύθυνον μὴ τὴν οὐσίαν μὴ καθιεροῦν, ἀνάθημα μὴ ἀναθεῖναι Smith's Dict. Antiq. 478.

ἴσω; *Must I not go abroad?* ἀποδημήσω is the act., not the fut. indic. See J. G. G. 741, c.

προλαβῶν ..., *No, lest having appropriated the money, or negligently performed your duties, you have recourse to flight.* προλαβῶν is taken by analogy with χρήματα and πράξεις. "προλαμβάνειν est occupare pecuniam, non illi usui impendere, sed est. Per zeugma relatam ad πράξεις, est opera et absoluta deserere, si sunt imperfecta nec Bremit.

καθιεροῦν, *to dedicate his property to the gods; to devote to sacred purposes.*

γενέσθαι, *to be adopted; to pass by adoption from one family to another.* A person was said ἐκποιεῖσθαι in reference to the family he left, and εἰσποιεῖσθαι in reference to the family into which he was received. Dict. Antiq. 14, b. The reason why a man was not adopted into a family while ὑπεύθυνος was, was, if he were found guilty of malversation, he lost his citizenship.

τὰ ἑαυτοῦ, *to dispose of his property by will.* ἔχειν, *holds in pledge.*

ἐν. The euthyne was not confined to those cases where the office was connected with the administration of the treasury. See Smith's Dict. Antiq. 478, b.

λογιστῶν κ. See Smith's Dict. Antiq. 478, b. See J. G. G. 822.

μηδ' εμπροσθεν ..., nor anticipate (οι)
but follow them in your political acts.

24. οὔτοι: Ctesiphon and Demosthenes
μεχρι δευρο. See J. G. G. 644.

την ἐπὶ τῷ θεωρικῷ ἀρχήν. See
1126.

ἐν ἀλίσκοιτο, would be convicted. αἰ

ἀντιγραφεύς, checking-clerk. See

578, a; and Böckh, Publ. Econ., b

ἀπελογιζετο, used to deliver a final

people.

Εὔβουλον: an Athenian demagogue

popular by a lavish expenditure

He passed a law, that if any orator

theorica should be applied to the

be put to death. By his distribution

money he gained great favour

after his death great honours were

was strongly suspected of being

and was actively instrumental to

country. Böckh, Pub. Econ., pp.

Ἡγήμονος: an illiterate orator, a

demian party and a hireling of E

Ἐπιβολὰς ἐπέβαλλε, *imposed fines*. The ἐπιβολή was a fine imposed by a magistrate for a misdemeanour. See Smith's Dict. Antiq. 467, a.

27. ἐπὶ Χαϊρώνδου ἄρχοντος. There is evidently an error here in the name of the archon. The battle of Chæronea was fought in the month Metageitnion, or August, i. e. in the second month of the year of the archonship of Chæronidas: Ctesiphon brought forward his motion to crown Demosthenes in the October of the same year; cf. Dem. de Corona, p. 151, (296); and Æschines lodged his accusation against Ctesiphon in the following March; cf. De Corona, 66, (243). Now if Demosthenes did not move the decree here mentioned till Thargelion, the eleventh month of the same year, and the τειχοποιοὶ were not appointed till Scirophorion, the last month of the year, it follows that he was not τειχοποιός when Ctesiphon proposed to crown him. The simplest method of solving this difficulty is to suppose the name Chæronidas a mistake. As Chæronidas was archon eponymus in the ill-fated year of Chæronea, his name had no doubt become proverbial; and being constantly on the lips of the Athenians, Æschines inadvertently uses it instead of the name of his predecessor. Demosthenes accordingly was appointed τειχοποιός in the last month of the year 339 B.C., two months before the battle of Chæronea. His appointment to the office was antecedent to, not consequent on, the battle.

Θαργηλιῶνος μ. δ. φ., on the 29th day of Thargelion, the eleventh month of the Attic year; from the middle of May to the middle of June. See Smith's Dict. Antiq. 223.

ἀγορὰν π. τῶν φυλῶν. Smith's Dict. Antiq. 1155, b. ταμίαις. See Smith's Dict. Antiq. 1096, b.

28. ἀντιδιαπλεκει, *makes this tortuous reply*, viz. that he was

not elected by the demus, but by his t
replies, "Nevertheless, your office was
entering which you had to pass a *δοκιμ*
expiration of which you were subjecte
before the *εθθυοι*.

πολὺν ποιήσονται λόγον. Demosthenes,
nothing on the question.

29. *ἔστι γάρ...* Three classes of magi
mentioned. The first class were thos
and by show of hands at the regular a
people: *οἱ κληρωτοὶ καὶ οἱ χειροτονη*
were the commissioners of public works,
term of office exceeded thirty days.
includes all other magistrates who h
δικαστηρίου. The two last classes of,
termed *αἵρετοί*, being chosen on an eme
a special vote of the people assembled i
by the different tribes or demes in the l

30. *αἱ τριττύες.* The *τριττύς* was a thir
the time of Solon there were three tril
twelve *τριττύες*: when the number c
creased to ten, the number of *τριττύες* v
similarly extended. See Dem. de Symm
mann says the *τριττύς* was a division n
military purposes. Herm. Pol. Ant.
probably a division made for financial a
purposes generally.

31. *ὁ μὲν—δέ—δέ—δέ.* See J. G. G. 770
ἐκ τῆς διοικήσεως, from the exchequer
διοικήσεως, Dem. de Cor. 47, (238).
γεγραφότα. The first article in the in
illegality of proposing to crown a ma

had passed his euthyne, ends here. Æschines now enters on the second article in the indictment, viz. the illegal method of proclamation, or ἀνάρρησις, adopted by Ctesiphon.

σεμνύνεσθαι π. τ. ε., *to make a display before foreigners*, i. e. by having proclamation made in the theatre at the great Dionysiac festival, which was attended by strangers from all parts of Greece. See Smith's Dict. Antiq. 412. ἱργολαβεῖν, *to trade on, or make a traffic of, proclamations.*

ἐν Πνυκί. See Smith's Dict. Antiq. 440, b. The words ἐν δῆμῳ are opposed to ἐναντίον τῶν Ἑλλήνων, ἐν Πνυκί το ἐν τῷ θεάτρῳ, and τῇ ἐκκλησίᾳ το τραγῳδῶν ἀγωνιζομένων καινῶν. See Smith's Dict. Antiq. 412.

παραταχθεῖς ..., *having been in concert with Demosthenes, will assail the laws with artifices.*

αὐτὸν κηρύττειν. See J. G. G. 750, obs. 4.

τὸν Διονυσιακὸν νόμον. See Dem. de Cor. 154, (267). Æschines and Demosthenes differ in the interpretation of this law. The latter states that proclamation might be made in the theatre on special occasions, if the people should so decree: he even says that he had himself often been crowned there before; and that the theatre in such cases is selected more for the sake of the people who award the crown, than to enhance the honour of the individual who receives it. Æschines, on the other hand, contends that the exception was only meant to apply to crowns bestowed on citizens, not by the people, but by foreign states. As the law in question is lost, it is impossible for us to decide, and therefore futile to speculate, on the correctness of its interpretation. The frag-

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41. γινομένων γὰρ τῶν ἐ. ἀ. τραγφῶν: an odd expression, equivalent to ἀγωνιζομένων — τραγφῶν. It is used again in p. 154. Reiske calls it a solecism. Bremi has these remarks: "Loquendi quidem forma non accurata est et subtilis; sed non obliviscendum in rebus, quæ populi sermonem exercent, in scribendo quoque paulatim admitti, qua subtilior dicendi ratio rejiciat. Quare hæc, quanquam minime laudanda, toleranda tamen videtur locutio." Compare the expression τοῖς τραγφδοῖς, p. 45.

τῶν ἐν ἄστει τ. See Smith's Dict. Antiq. 412, δ.

τοῖς αὐτῶν ο. α. See Smith's Dict. Antiq. 1036; 705, α. προξενίας ε., having obtained the privileges of proxeni; πρόξενοι ὄντες.

42. πολλὴν χάριν καταθέμενοι, having laid up for themselves a large store of gratitude; having deserved well of you. See Herod. vi. 41, vii. 220; Thuc. i. 33. "Præclare meriti de Republica, multis officiis id consecuti. Verti olim eam rem in magni beneficii loco numerantes, sententiam potius meam quam auctoris verba secutus. Sed nunc eam licentiam reprehendo et muto morem." Taylor. "Postquam magnam a vobis iniverint gratiam: præclara in vos beneficia contulerint: non, eam rem in magni beneficii parte numerantes, quomodo multi (e. g. Reiske, Wolf,) interpretantur." Stock.

43. τοὺς χορηγούς. See Smith's Dict. Antiq. 276, δ.

μειζόνως. If the reading μείζοσι be retained, τιμαῖς must be understood.

44. λύσας ἐκεῖνον, i. e. the law just mentioned concerning individuals crowned by the people.

ἤνωχλεῖτο. On this use of the augment before both the preposition and the verb, see J. G. G. 79, λ.

προσπειρη ..., and *for* also in the law
by any other except the senate, the people, and
of a man's particular tribe or deme. "No
senatu, sed detracto, excluso, e numero exempt
Reiske.

46. μή γὰρ ὅτι ..., *for I will not say no city, but*
individual; no, not even one. See J. G. G.
sentence is elliptical: some such expression
τις, μή ὑπολαμβάνετε must be supplied; and
would then run thus: μή εἴποι τις ὅτι ἄν
ἄλλ' οὐδ' ἂν ιδιώτης κ.τ.λ. See J. G. G. 76
ἅμα ἀνακηρύττειν κ. α., *to proclaim, and at*
to take it away. See J. G. G. 752, 2.
τῆς πατρίδος, i. e. ἢ τὴν τῆς πατρίδος. See J

47. μείζω χ. ε., *may feel more gratitude to y*
donors of the crown. τῶν στεφανούντων =
φάνουσι. See J. G. G. 782, e.
τὸ γὰρ ἄλλοθι ..., *for argue all the day if*
that ἄλλοθι δὲ μηδαμοῦ, for you will never p
motion is legal. This is the conclusion
count in the indictment, viz. the illegality
mation in the theatre.

50. οἱ κατὰ Δ. ἔπαινοι. The preposition *κατὰ* is similarly used p. 59, and p. 242. Cf. Dem. de Cor. 273, (300); see J. G. G. 628, 2.

τὴν γραφὴν ἀλώσεται, *will be convicted on the indictment; will lose the cause.* The more common expression is ἀλῶναι γραφῆ, the crime or charge being in the genitive.

ἀπαγορεύουσι ..., *forbid any one to insert false documents among the public decrees.*

51. τὴν τ. τ. γραφὴν, *the indictment for assault.* Of this particular case nothing is known. See Smith's Dict. Antiq. 148, a.

τὴν τ. κ. ἐπιτομήν. "Cum ipsi sibi vulnus in capite inflixit." Brodæus. Cf. p. 213.

τὰ περὶ τὴν Κηφισοδότου σ. Cephisodotus was an Athenian general sent out about the year 359 B.C. with a squadron to the Hellespont, for the object of re-annexing the Chersonesus to the Athenian dominion. Being unable to cope with Charidemus, the Eubœan adventurer, who had turned his arms against the Athenians, he made terms with the enemy. But the terms were so disadvantageous, that he was recalled from his command and brought to trial for his life. Dem. c. Aristocr., pp. 670—676; see Smith's Biograph. Dict., vol. i. p. 669.

52. διὰ τὸ πατρικός — εἶναι. See J. G. G. 672, 3.

ἀπ' εἰσαγγελίας. See Smith's Dict. Antiq. 447.

ἦδη, *next, upon this.*

τὰ περὶ Μειδίαν. See Smith's Biograph. Dict., vol. i. pp. 982, 983.

ἀπέδοτο τ. μ., *sold, or compromised, for thirty minæ.* See Plutarch, Demosth. 12.

καταχειροτονίαν. See Smith's Dict. Antiq. 271, a. De-

53. οὐδὲ τὸν ἀγῶνα κ., *nor thereby giving up
deference to any one.*

ἀπαντήσῃ, *fall to my lot; be awarded to me*

54. αὐτοῖς ὁ λόγος ἄ., *when the opportunity
given them.*

τέτταρες καιροί. Demosthenes adopts n

He complains that Æschines had addu

remote and wholly foreign to the questio

(230). To the earlier periods of his j

only alludes in order to answer the ol

adversary. It is to the third period of l

divided, that he directs his chief attentio

ἐκείνον—ἐπολεμοῦμεν. From the capture

by Philip, 358 B.C., to the peace of Philo

See Grote, vol. xi. p. 330.

τῇ γενομένῃ εἰρήνῃ. See Grote, xi. pp. 54

55. δεύτερον. The peace continued nomi

340 B.C. See Grote, xi. pp. 601—634.

τρίτον δὲ.... From 340 B.C. to the battl

338 B.C.

ἐγκαλύπτωμαι κ. α., *hide my face from sha*

ἀπάντων ..., *I accuse you with reference to all the four periods.* See G. G. 501.

ἐξ ἴσου, *impartially.* ἃ σοι σύνοιδα, *which I know in common with you.*

καὶ τοὺς φιλανθρώπως ..., *and those who have adopted a liberal and temperate line of policy.*

ι. τὴν προτέραν ἐκείνην εἰρήνην: *the peace of Philocrates, B.C. 346, as opposed to the peace of later date made after the battle of Chæroneæ, B.C. 338.*

μετὰ κοινοῦ συνεδρίου τ. Ε.: *a general congress of the Greeks who had been invited to send representatives to Athens. A synod was at this moment sitting at Athens; but it consisted almost exclusively of the dependent allies of Athens; very few other Greeks were present. See Grote, xi. p. 538.*

εἴ τινες ν. ε., *i. e. Demosthenes and his party.* See Grote, xi. p. 544, note 2.

περιμέναι, *if certain individuals had allowed you to wait for the return of the envoys.* The clause beginning with μετασχεῖν must be regarded as an epexegetis of the first clause of the sentence, and μετασχεῖν itself as dependent on ἐξεγένετο ἂν: unless we prefer to follow Bremi, who removes the comma after Φίλιππον, and makes μετασχεῖν Ε. σ. dependent on παρακαλοῦντες: *urging them against Philip, so as to become parties in a Grecian congress.* Reiske reads περιμείναντας, and gives the following note: "Facillime potuit clausula vocabuli in concursu cum articulo τὰς intercedere. Alias pendebit μετασχεῖν. Illud autem quod suadeo, si adsciscas, cohærebit cum μετασχεῖν. Si quis vos sivissent expectando reditum legatorum participare consessum universæ Græciæ, h. e. e consiliis Græcarum civitatum fructum percipere." τὰς πρεσβείας. Æschines was himself sent on an embassy on this occa-

ces he visited Megalopolis
.510.

. G. 375, 4.

. This charge is also ad-
hines, De Fals. Leg., p. 36.
by the fact that delay was
ter and Parmenio, Philip's
ment present at Athens by
question; secondly, by the
procuring the co-operation
schines himself elsewhere
c. 25. Demosthenes in-
to the charge: he denies
sent on mission; De Cor.
hing and decisive reply,
safe for Demosthenes to
e years after the event."

charge utterly futile and
conduct of Demosthenes

ότερος π., struck you as
f these words shews the
prevailing opinion on the

ws.

after a long interval to
expenditure. See J. G. G.

οἱ κατὰ Δημοσθένους
er in which Demos-
n, see De Corona, 288,

οὕτω δύσκολος — ὅστις. See J. G. G. 836, 5, a.
αἰρῆ, *prove*. Compare λόγος αἰρεῖ.

60. ἐκ τῶν ἐμπροσθεν ..., *have come from your homes impressed with such a notion, derived from your knowledge of former times.*

συστὰς μετὰ Φιλοκράτους. Philocrates was now a disgraced man, and both Æschines and Demosthenes are eager in their endeavours to shift the shame of connection with him from themselves to their adversaries.

61. τῆς ἐξ ἄρχης εἰρήνης, *the original peace*. See J. G. G. 459, 4.

καθ' ὑπερβολήν ..., *to have flattered Philip with an extravagance of baseness*. See J. G. G. 629, 3.

Κερσοβλέπτην. See Smith's Biogr., Dict. i. p. 674; Grote, xi. p. 549, 569.

62. ἔγραψε Φιλοκράτης: B.C. 348. See Grote, xi. p. 514.

ἐγράφη παρανόμων: *this decree was accused of illegality*. Lycinus did not obtain a fifth part of the votes.

συναπελογεῖτο ... Philocrates being sick, and therefore unable to do justice to his own cause, Demosthenes stood forward as his supporter, and made a long speech in his defence. Æschin. Fals. Leg., p. 30, c. 7.

Θεμιστοκλῆς ἄρχων. In apposition to ὁ χρόνος. This Themistocles was archon B.C. 347.

οὔτε λαχὼν οὔτε ἐπιλαχὼν ..., *having taken his seat neither as principal nor substitute*, ("Neque sorte neque sub-sortito," Brodæus,) *but having purchased it by intrigue*. Compare ἐκ παρασκευῆς καθεζόμενοι, sup. 3. It appears that it was customary, in choosing members of the βουλή, to elect substitutes to fill the places of those who might die or be rejected.

63. νικᾷ γὰρ ἕτερον ψ. See J.
p. 526. This was the first reg-
tion of some tragic and comi-
sent to sound the intentions
official character.

τούτων εἰς ἣν Δημοσθένης. So
ταῦτά τοῖς ἄλλοις π. α. This
what Æschines says in his spe-
35.

σπείσασθαι τ. κ., *to give pledg-*
herald. See Grote, xi. p. 536.
ἀκόλουθα Φιλοκράτει. See J. C

64. τὰ δὲ μετὰ ταῦτα See J.
ἐπράττετο... ὅπως, *it was effect*
that ...

συκοφαντηθέντας υ. Δ., viz.
Legatione.

ἐκ μεταβολῆς, *on change of cir-*
περιμείνητε. See J. G. G. 80

65. ψηφιεῖσθε. See J. G. G. 81
προσέχοιεν τ. π., *were dispose*

Leg., p. 39, c. 26, and the account he here gives. The exclusion of Kersobleptes had been discussed in the assembly, and rejected. To this decision, however, the ambassadors paid no heed; doubtless because Philip's was peremptory on the subject. In fact, Philip was at the time on the point of leaving his capital on an expedition against Kersobleptes.

"At the moment when the envoys were quitting to return home, Philip was also leaving it at the head of an army on an expedition against Kersobleptes." Grote, xi. 535.

—*Ἀλεξάνδρου*. See De Corona, 63, (242).

ψήφισμα. See Grote, xi. p. 536.

ἰθιμενος, *intercepting*.

ἱεραγών. The *Æsculapia* were so called, because they were sacred to the Dionysia. "Proœmium intelligo, in quo in honorem Bacchi posteris diebus erant futuri." Stock.

προλαμβάνων τ. ε., *preoccupying*, or *appointing before* the meeting of the Ecclesia.

ἀνόμεινος τ. χ., *curtailing the interval of time you have for action*. Compare *ὑπ. τὴν ἐλπίδα*, Xen. Hell. ii.

οὐκ ἐν τῷ χρόνῳ δὲ ταῦτα — *ἤκρον*: not, however, in time for the meeting on the 8th of Elaphebolion.

ἀπεδέχθη. This Demosthenes denies, De Corona, c. 28, (233).

ψήφισμα. See Grote, xi. p. 537.

ἀνομία τ. ε. α. See Smith's Dict. Antiq. 412, *b*.

ἰθιμή. "Compositum est ex *ἐπέ* et *δή*. Quapropter *ἐπέ* fere quoque valet, quod simplex *ἐπέ*. Etenim *ἐπέ* in tempore continet et significat postquam, a quo

no. 1. cap. 6, bis sic *επειση* occurrit
Gr., p. 330. See G. G. 720, 839.
ἐγίνοντο. This sentence must be
lution, unless we make the clause
the apodosis. This use of *δέ* in the
Attic Greek: see J. G. G. 770.
regard the clause beginning with
p. 71, as the apodosis, and the
ἐγίνοντο δέ το μαθήσεσθε as a par
τῇ ὁγδοῦν ἐπὶ δέκα. These words are
ἔγραψαν, i. e. *οἱ σύμμαχοι*.
καὶ τὴν εἰρήνην, even the peace. ἀνα
see J. G. G. 782, f.
ἔπειτα. The *δέ* is omitted, because
sufficiently implies the opposition. See
ἀπήντησαν ἰασόμενοι, interfered to re

70. *τῆς τριμήνου*. Supply *περιόδου*.

71. *πάντες*. Supply *συνεῖπον*, from
πεῖν.

ὡς ἔσται — *εἴη*. See J. G. G. 886.
προκαταλαμβάνων Δ. τὸ βῆμα. This
what he says in his oration De Fals
he says it was impossible to speak

τρον, one of the ambassadors of Philip.

ν... , having told him before the questions he in-
taking.

Used adverbially. See J. G. G. 577, obs. 2.

ρθίνοντος τ. Ε., on the 24th day of Elaphebolion.
ith's Dict. Antiq. 223; Grote, xi. 548, n. 3.

, started; a term usually applied to fleets or

γράφας, having inserted a clause fraudulently, by
, as it were.

τε τ. ώ. See Grote, xi. p. 550.

δημοσίων γ. φ. The archives were kept in the
of the mother of the gods (τὸ μήτρων), and the
of it was intrusted to the president (ἐπιστάτης)
boule.

σοεδρίαν κ., invited to the front seats, or place of
in the theatre of Dionysius. This courtesy to
the envoys is admitted by Demosthenes himself;
it a circumstance to be ashamed of. See Dem.
Leg. 414; De Corona, 35, (234).

βάλαια ..., laid cushions and spread carpets for

όγη ὄρικα. There were three ambassadors,—
er, Parmenio, and Eurylochus.

γεθος, in extent.

ίου. He was envoy at the court of Macedonia at
e of Philip's murder, B.C. 336, and transmitted
osthenes the earliest intelligence of the event.

σας ἐ. ἐ. Plutarch tells the same story, Phoc. 16,
mosth. 22.

πν δ' ἡμέραν. The mourning for the dead appears

the relatives of the deceased to appear were also accustomed to wear a black.
Dict. Antiq. 557, b.

παρηνόμει. See J. G. G. 179, 6.

τὴν μόνην ..., *having lost his only daughter call him father.* Plutarch excuses Demetrius' natural insensibility on this occasion as being for the public welfare should be preferred. He however condemns him of insensibility in a conqueror who in his triumph had shown a dignified and moderate moderation. Phocion objected the demonstration of joy as dastardly and unworthy of a conqueror. Plutarch, Phoc. 16. See Thirlwall, v. 247.
τὸν τρόπον—τὸν τρόπον. An instance

79. τῶν αὐτῶν π. Δ. See J. G. G. 594, 1.
φυγὰς ἀπ' ε., *absconded on being impeached.*
Dict. Antiq. 447, a; Grote, xi. p. 598.
τὰς ἀτυχίας, *the misfortunes; the well*

80. ἔσω Πυλῶν. See Grote, xi. pp. 564, 5.
περαιτέρω ..., *more than the occasion required.*

ἐσκευαγωγῆσατε, *removed into the city.*
ἐν ταῖς μ. ἤ. α., *lay under the heaviest*

discover. See De Corona 34, (234). These places were fortresses on the coast of Thrace. Dem. Philipp. iii. 15, (114); De Cherson. 64, (105).

ἄν οὐδὲ τὰ ὀνόματα Some of them nevertheless were, from their very position, of no little importance.

μέρων, *by his impetuosity*. See J. G. G. 698, 1.

83. Ἰσὴ καὶ ὁμοίᾳ, *just and impartial*, i. e. as an arbiter.

Ἀλόνησον ἐβίδου. See Grote, xi. pp. 618, 619.

στεφανώσας τοὺς—ἐπιστρατεύσαντας. See Thirlwall, vol. vi. c. 45, p. 19.

τὴν συμφορὰν, the catastrophe at Chæroneæ.

84. ἀλλὰ χαλκοῖς κ.τ.λ. See De Corona, p. 117, (258), &c.

περὶ τῶν Εὐβοέων. See Grote, xi. pp. 306—309, 473—481.

85. Μησάρχου, tyrant of Chalcis in Eubœa. What injuries he had done to the Athenians is not known.

Καλλίου. See Smith's Biogr. Dict., vol. i. p. 567-568.

Θεμισωνος. See Smith's Biogr. Dict., vol. ii. p. 1023.

ἐν πέντε ἡμέραις. Demosthenes says *three days*: c. Androt., p. 597.

κόριοι τῆς Εὐβοίας γενόμενοι. After this expulsion of the Thebans from Eubœa, B.C. 358, the island remained for some time in undisturbed connection with Athens. Chalcis, Eretria, and Oreus, its three principal cities, sent each a member to the synod of allies assembled at Athens, and paid their annual quota to the confederate fund. This state of things changed shortly after Philip conquered Thessaly and made himself master of the Pægasæan gulf (B.C. 353-352), whence he extended his influence to Eubœa.

τοῖς παρακαταθεμένοις, *to those who had placed them as a deposit in your hands; had intrusted them to you.*

ταχίστα ἐγκράτης ἐγένετο τοῦ ἀργυρίου.

s. 6, p. 330.

διέβητε εἰς Εὐβοίαν. B.C. 349. See Grote
Demosthenes suspected Plutarchus to be a
afterwards proved himself to be, and therefor
compliance with his request for assistance
p. 58. See Grote, xi. p. 477.

ἀλλ' οὖν, at least. See J. G. G. 771, obs. 1

87. μὴ νικήσασι μάχην, unless they gained
J. G. G. 564.

ὁ νυνὶ πάντας δ. κ. π., who now has a hand at
every one.

τοὺς Φωκικοὺς ξένους δ., having brought on
mercenaries. "There is no ground for it
this passage that the Phocians themselves
Philip in organizing Eubœan parties against
The Phocians were then in alliance with
would not be likely to concur in a step which
and offensive to her, and of no good to her.
But some of the mercenaries on service in
easily be tempted to change their service
Eubœa by the promise of a handsome gratuity
xi. p. 476, n. 1.

ἐν παντάκτῳ ἐν ἑσπερίῳ μάχῃ: in a pitched

λεν ..., *submitted himself at once to the Thebans.*
 ἴπου. The ancients believed that the tide of the sea
 ebbed and flowed seven times a-day. Hence
 ἄνθρωπος was a proverbial expression for a
 glib and unstable character: cf. Aristot. Eth. N.

τε. See J. G. G. 855, b.

δρομήσαντα, *the man who ran in the δόλιχος, or
 race.* The δόλιχος was the long race, opp. to
 βίον.

συνεδρεύειν That they should not, like the
 Athenians, be bound to send representatives (σύεδροι)
 to the συνέδριον at Athens; but might have an independent
 assembly of their own. See Grote, xi. p. 626.

ὅτι συντάξεις, *should not pay their quota to the con-
 fund.*

ε. Demosthenes probably supported the views
 of the Athenians, because he thought that Eubœa, united under
 a single government, would present a strong barrier to the
 advancement of Philip. See Grote, xi. p. 626, n. 4.

α., *setting off as a balance a mere form of words.*

ῥῶν ..., *as a set-off to these things having added
 the sake of euphony.*

ῥῶν ..., *describing most shameful actions under
 various names, and persuading you by his fair words,
 in a letter or proposal.*

ῥῶν, *now this is not yet so bad; this now is not
 so bad,—that such opportunities, and conferences, and
 treaties were sold.*

δ. A city to the north of Eubœa, called also

ην ἐπρέσβευσε. v.c. 344. See Grote,

98. τὰς πολιτικὰς δυνάμεις, *forces from native troops*. Cf. inf. 147.

εἰς μακράν. See J. G. G. 558, 1.

καὶ γὰρ τοῦτο ..., *for the fellow acts the not common, principles*.

99. εἰς ὅποτε. See J. G. G. 644.

κλέπτων τὴν ἀκρόασιν. Cf. p. 35.

100. ἀπαγαγόν Lit., *having led you deception, and suspended you from his completely diverted your attention from it upon hopes*.

συστρέψας, *collectis viribus*; with all phor derived from the action of a l spring on its prey. Cf. Hom. II. μ. i

i. 1; Plato, Republ. 336, B.; Demet ὡσπερ τὰ θηρία συστρέψαντα ἑαυτὰ με ἂν εἶη συστροφὴ καὶ λόγου.

τὸν αὐτὸν Ἀθηναίους. See J. G. G. 59 ἔπειτα ἀναφαίνεται ..., *next he appears, tion concerning all the points in the decr that the envoys should demand the peoy the five talents also not to be*

This interpretation is, however, very unsatis-

ἱμματος ἄψαι, put your finger upon that fraud
hateful and impious man has practised upon

τρία τάλαντα. See Grote, xi. p. 626, n. 4.
recollect that these allegations of Æschines
eleven years after the events.

v. The successor of Plutarchus in Eretria.
rona, 101, (252).

χίστου ..., that he did not want their worthless
to exact the talent through Callias.

..., mortgaged to him the public revenue for a
l paid Demosthenes interest for the bribe,—a
very month for each mina,—until they paid up the

As a drachma was the hundredth part of a
would be twelve per cent. per annum.

ἔμικεν οὗτος ..., as Ctesiphon here has ventured
his decree; the decree, viz. awarding a crown
henes.

τῶν καιρῶν. Æschines now passes on to the
od of the public life of Demosthenes; the
mely, which commenced with the sacred war
s., and ended with the battle of Chæronea,

ἀσ—πράξεις, ruined the cause of the Greeks and

Θ. *συμμαχίαν*. See J. G. G. 459, 1.

αἶον ὦ. π. See Grote, xi. p. 647.

καὶ ἐπάρατος, devoted and accursed, i. e. it was

cultivat

rote, iv.

racle at

ught. 1

hi.

erpetual

bour.

rai, i. e.

e curse of

en recei

c. 535 ;

loc oract

multa ec

a." Tay

, xi. p. 6

91, (277

. 80, b.

sthenes g

9, (274),

would

at Athen

it has b

individu

o with, e

in he involves in irretrievable evils. By receiving this
 ey, he has partaken in the consequences of the act of
 ivilige, and has brought a curse upon every one with
 om he has had any dealings. For the answer of De-
 sthenes to this taunt, see De Corona, 255.

σκεψασθε δὴ ..., observe now how fate and fortune have
 come the impiety of the Amphisseans.

Θεοφράστου ἄρχοντος. B.C. 339.

μνήμονος. See Smith's Diet. Antiq., 80.

ἐξ Οἴου: of the deme Οἶον.

ὑποπεπτώκοτες τότε ..., who were then fawning upon
 Thebans; had with abject servility devoted themselves
 heir interests.

ἐφεροῦ δόγμα, were introducing, or intending to intro-
 e a decree. The fact is denied by Demosthenes, De
 ona, 192, (277); who affirms that the Locrians could
 bring any such accusation against Athens with-
 sending a formal summons, which they had never
 t.

σᾶς ἀσπίδας "This must have been an ἀποκα-
 τασίς τῶν ἀναθημάτων, (compare Plutarch, Demetrius,
 3,) requiring to be preceded by solemn ceremonies,
 etimes specially directed by the oracles." Grote, xi.
 51, n. i. These offerings had very likely been in-
 d by the Phocians in the late sacred war.

ἐξέλεργασθαι, before the repairs of the chapel had been
 y completed. Another reading is ἐξαράσασθαι: before
 y had dedicated the chapel with the customary prayers.

τῶν ἄλλων Π. μεθεστηκότων. The meaning of these
 ds is obscure. Wolf renders them, "cæteris nostris
 agoris absentibus." So too Stock: "collegis meis
 entibus." But μεθεστηκότων does not mean being

that this meeting, consisted merely of *ἱερομνήμονες*, and *ἄλλων μ. Π.* should be rendered, *except myself having retired.* ἀρχήν, *omnino*; at all.

118. ὁ Κράβυλος. A nickname given to Æschines; but for what reason is not known. He was of the same political party as Demosthenes, who rejected the Phocian alliance and resigned the Phocian alliance and resigned. See Smith's Biogr. Dict., vol. ii. p. 368. ἐπῆλθε. On the fatal results of this alliance, as here described by himself, see (Cicero) ἀπτόθεν, *from the very spot where I*

119. κεραμεῖα ἐ. κ. α., *buildings of the potters*.
διωριζόμεν, *confidently set forth.*

120. ἀφοσιῶ, *I liberate our state from the gods.*
The middle voice signifies to accede to the gods.

ἐνήρκται μὲν τὰ κανᾶ, *the basins have been commenced.* See Smith's Dict. A. E. Electr. 1142.

ται, fut. middle form with passive signification.
J. G. G. 364.

κκλησίαν. See Smith's Dict. Antiq., 181, a.

ἡ τῆς π. Cf. sup. p. 50, 59.

ὡς δὲ παντὸς ..., as a final result of the conference, they
; the final result of the conference is that they vote.
J. G. G. 577, obs. 2.

ὑπὲρ ὧν = ὑπὲρ τούτων ἄ. See J. G. G. 822.

ὑπὲρ τοῦ μεσεγγυήματος, in consequence of the pledge
accepted in his hands by *Amphisssa*; an allusion to the
fact that he is accused by Æschines of having accepted,
14.

προβούλευμα, a preliminary decree. See Smith's Dict.
Antiq., 210, b.

ἐπιλαβών, having taken advantage of.

ἐπινασάσης ..., after the rising of the Ecclesia.

ὁ ἀεὶ Π., who from time to time held the office. Com-
mentary δὲ ἀεὶ βασιλεύς.

ὁ ἀεὶ The real secret of this change of policy is
explained in Grote, xi. p. 661.

αὐτὴ μετέχειν τοῖς — λόγων. See J. G. G. 587, 3.

ὡς τ. π. δ., have brought the state to this condition.

πλὴν μιᾶς πόλεως. Thebes. The fact here mentioned
concerning Æschines is remarkable as evincing an incipient ten-
dency towards concurrence between Athens and Thebes,
which as had before never existed. Grote, xi. p. 663.

καταστροφή. Thebes was destroyed by Alexander, B.C.

ὡς τ. εἰποιμι μήτε — γένοιτο. See J. G. G. 741, b.

ὡς τ. εἰποιμι μήτε — γένοιτο. See J. G. G. 741, b.
ὡς τ. εἰποιμι μήτε — γένοιτο. See J. G. G. 741, b.
ὡς τ. εἰποιμι μήτε — γένοιτο. See J. G. G. 741, b.

ἐκείθαις — ἀπόντος. The expedition to Scythia oc-

αὐτίκα μάλα, or μάλ' αὐτίκα, as the word is found: *on the spot, immediately.*

129. τοὺς δὲ δι' εὐσέβειαν φ. κ., *but restored those who had fled for conscience sake, i. e. participation in the sacrilege.*

πολλῷ χρόνῳ ὕστερον. It was at the assembly of the Amphictyons in the same year, v. c. the intervention of Philip was invoked. Æschylus seems to appear that between the two attacks of the Persians there elapsed a long interval of time before that his conduct on the prior occasion was to do with the intervention of Philip. *Bullfinch's Fables*, Corona, 194, (278,) sq.

130. μόνον γε οὐκ, *tantum non; almost.*

ἢ τῶν μυστῶν τελευτή, *the death of the conspirators, οἱ μνηθῆσομένοι.* Fortassis aliqui eorum mortui sunt." Wolf.

φιλιππίζειν, *was under the influence, or influence of Philip.*

ἀπολαύων καὶ ἐμπιπλάμενος, *presuming upon the authority which you had given him.*

131. ἀθέτων καὶ ἀκαλλισήτων. *informal and*

ἀδοξολογίαν τ. ε., were born to be a tale of wonder
rity.

ἴθω διορύξας. Xerxes. The king of Persia is here
of as a *perpetua persona*.

αγωνίζεται. Darius Codomannus, who had been
red by Alexander at Granicus in 334, and at
in 331, B.C. This oration was delivered 330

ὁ κύριος ε. εἶναι. See J. G. G. 672.

ἱπποῦς, the Macedonians.

ἡμέραν μίαν, in the course of one day. So μετὰ
ἡμέραν, on the third day. μεθ' ἡμέραν, interdiu;
or on the day; between its beginning and end.

δικαίως..., what if justly punished, seeing that in
spect did they consult wisely for the vital interests of
; yet at least infatuated and blinded, not by human
but by the wrath of the gods. εἰ καί, if also. See
i. 361, 2. βουλευσάμενοι, sc. οἱ Θεβαῖοι. Θεοβλά-
nfatuation, judicial blindness.

ἴδμενοι, though they only meddled with these things
in the taking of the temple. The Spartans had
accused shortly after the battle of Leuctra by the
ns before the Amphictyonic council, for having
erously seized the Cadmeia or citadel of Thebes
peace, and were fined the sum of fifty talents.
Spartans did not submit to pay, but in 357 B.C.
y assisted the Phocians in seizing the temple at
i. They however took no part in the war that en-
See Grote, xi. pp. 341—347.

ἠρέσουσιν..., now about to become hostages and give
ce of their discomfiture, are on the point of being sent
ander. While Alexander was engaged in Persia
suit of Darius (B.C. 331). Sparta took the oppor-

and Sparta was ordered to place fifty
citizens as hostages in the hands of A
send an embassy to Alexander to lear
This happened only one year before the
oration. Thirlwall, vol. vi. p. 257.

135. πολλάκι δὴ... This passage from Hesi
v. 245—250, is also quoted by Æschine
De Fals. Leg., p. ~~45~~ 158.

136. περιελόντες, *having stripped from aro
moved.*

137. Φρυνώνδας, an Athenian proverbial
Dem. de Corona, 29, (233); Aristop
Plato, Protag., p. 327.

Εὐρύβατος: "An Ephesian whom Cræ
large sum of money to the Peloponnesu
naries for him in his war with Cyrus. H
over to Cyrus and betrayed the whole
In consequence of this treachery, his na
proverb among the Greeks." See Plato,
Smith's Biograph. Dict., ii. p. 109.

Θηβαῖοι τὴν συμμαχίαν, η. π. See De
(286,) sq.; Grote, xi. pp. 672—678.

Erechia (a deme of the tribe *Ægeis*) is mentioned in the oration of Dinarchus c. Demosth., p. 30. On the capture of Cadmeia by the Spartans, he advocated its restitution to the Thebans. Cf. supra, p. 133, notes.

Λεωδάμας. See Smith's Biograph. Dict., ii. p. 750. He is mentioned by Aristotle, Rhet. i. 7. 13, and ii. 23. 25. The embassy to Thebes is alluded to by Plutarch, Vit. x. Orat., p. 837.

139. ὁ Πήληξ. "Δῆμός ἐστι τῆς Λεοντίδος φυλῆς, ὡς φησι Διοδώρος ὁ περιηγητής." Bremi. Nothing is known of Archedemius.

Ἀριστοφῶν. See Smith's Biograph. Dict., i. p. 316.

διὰ τὰς ἀτυχίας αὐτῶν, of the Thebans. The cause was the antipathy that existed between the two states ever since the unpatriotic course adopted by Thebes in the Persian war, aggravated as that feeling was in the minds of the Athenians by the conduct of the Thebans in the beginning of the Peloponnesian war at Platæa, and by the ungenerous policy adopted by them in the period of their ascendancy consequent on the battle of Leuctra. It had been always the object of some Athenian politicians, e. g. of Eubulus and Aristophon, to soften the reciprocal dislike: *Æschin. Fals. Leg.* 46, 47; *Dem. de Corona*, 207, (281). An attempt at accommodation between the two cities seems to have been made in 347 B.C. by this Philo-Theban party (by Demosthenes, seemingly, among others); but the adverse sentiments in both cities, especially in Thebes, were found invincible: *De Corona*, 21—24, (231). If we may believe Demosthenes, this enmity had been aggravated during the last six months: *De Corona*, 206, sq. See Grote, xi. p. 521.

140. *Νίκαιαν*: one of the towns most essential to the re-

curity of the pass of Thermopylæ. It [was] in the hands of the Thebans since the conquest of Philip, in 346 B.C., though with a Macedonian sharing in the occupation: Demosth. ad. Phil. i. p. 153; cf. Philip. ii. p. 71. Not being the concurrence of the Thebans, Philip [was] it safer to consign the place to the Thessalians, thoroughly dependent on him. Grote, xi. τὸν αὐτὸν πόλεμον. The war concluded at the present were both "sacred wars." The aid of Philip was called in by the Thessalians to drive down the Phocians; in the latter, it was the Amphictyons to punish the Amphisseans; in the former the invitation was addressed in the name of Apollo, the god.

Ἐλάττειαν καταλαβών. On the importation, see Grote, xi. p. 668. The ancient city of Elateia, which its occupation caused at Athens: it is actually described by Demosthenes, De Elateia (285,) sq. Elateia had been one of the cities in Phocis, but had been dismantled in 346 B.C. by Philip.

πρὶν περὶ συμμαχίας... This is not strictly correct. The Athenian army marched to Thebes by the aid of the Thebans, not before alliance had been formed between the two cities, but immediately

141. ὡς αὐτὰ τ. π. δ.: viz. the severe treatment of the Thebans, as contrasted with the lenity shown to the Athenians. Philip was incensed with the Thebans rather than with the Athenians, because from the former he expected assistance, or at any rate neutrality; from the latter he only met with that opposition which he expected. His hatred to the Thebans was

their adoption of the Athenian cause, not antecedent to it, as implied by the words of Æschines.

ταῦτα τὰ τηλικαῦτα τ. μ. : sc. the feelings of Philip.

ἐπὶ τίσιν, *on what conditions*. The crisis was too imminent for haggling about conditions. Indeed, it was mainly owing to the generous offer of unconditional alliance that the triumph of Demosthenes at Thebes was achieved. See Grote, xi. p. 678.

142. τοῦτο δὲ προλαβών, *having before secured this point*, viz. that the alliance should be unconditional.

γράφας ἐν τῷ ψηφίσματι.... Nothing is said of this stipulation in the document given in Demosthenes, De Corona 232, (289). This perhaps is another argument in favour of the supposition of its unauthenticity.

τοῖς ὀνόμασι..., *transferring interests, and dealing deceitfully with them by the change of names*: an allusion to the use of the word Βοιωτοῖς instead of Θεβαλοῖς. It may be answered that it was not to secure Theban ascendancy, but to protect Bœotia, that the alliance was concluded.

ὡς τοὺς Βοιωτοὺς..., *as if the Bœotians, who were really aggrieved, would be content with the verbal combination adopted by Demosthenes, and would not rather feel indignation at their wrongs*.

143. εἰ μὴ δεῖ ληρεῖν, *if I must speak seriously*.

παρὰ τὸν γ. πόλεμον, *during the war that ensued*.

Στρατοκλῆ. Polycenus, the Macedonian author of τὰ στρατηγήματα, also mentions Stratocles as the Athenian general. At Chæronea, however, we know that Chares and Sysicles were the generals: possibly Stratocles may have been general at some of the former engagements with Philip. See Grote, xi. p. 691.

145. τὸ βουλευτήριον..., *he surreptitiously removed altogether*

Thebes being the basis of military operation convenient that councils should be held
Plutarch, Demosth., c. 18.

τοῖς Βουλευταῖσι. See Smith's Dict. Antiq.

146. διαδικασίαν ἔφη..., said he would try the precedence between the rostrum and the pratoris technically denotes the proceedings in a conference between two or more rival parties, in the case of several claiming to succeed to an estate. See Smith's Dict. Antiq., p. μισθοφορῶν..., receiving pay for blank placenary force. Æschines implies that Demosthenes paid for a larger number of mercenaries than he employed, and appropriated to himself the funds.

μυρίου ξένους..., having hired out the ten thousand mercenaries to the Amphisseans—he suddenly diminished the danger on the city by the removal of the mercenaries, this use of φέρων, see J. G. G. 458, obs. 2.

147. τί γὰρ ἂν οἴεσθε—εὔξασθαι. See J. G. G. 458, obs. 2. εἰ μὴ τῶν Ἑλλήνων ἐναντίον. An allusion to the crown, not in the ecclesia,—

ἀστράτευτος καὶ λιπὼν τ. τ. : a hit at Demosthenes, who was taunted with having left his post at the battle of Tamynæ, in Eubœa, (see Grote xi. p. 480,) and with having behaved with extreme cowardice at Chæroneæ. "But," says Mr. Grote, "we see plainly, from the continued confidence and respect shewn to him by the general body of his countrymen, that they cannot have credited the imputation." Vol. xi. p. 692.

παιδεῖαν α. ἐ. See J. G. G. 583, 125.

εἰ ἀπολειφθήσεται. See J. G. G. 406, 3.

δεκαετῆς γεγονώς. B.C. 357 to 347.

149. τοῦτο κήρυγμά τι..., by previously announcing this as a kind of proclamation to the Bœotarchs, he should recover for himself his portion of the gains.

ἦν Φειδίας, which Phœdrias, as it seems, made for Demosthenes to make gains and perjure himself by.

150. ἡ μὴν : the regular formula in taking an oath.

Κλεοφώντος : an Athenian demagogue of low origin, and a strong opponent of peace with Sparta in the Peloponnesian war. After the battle of Ægospotami, while resisting the demand of the enemy for the partial demolition of the city walls, he is said to have threatened death to any one who should make mention of peace. Smith's Biograph. Dict., i. 803.

ἵνα βουλευέσῃσθε. See J. G. G. 806.

152. τῶν ἀνδρῶν τ. α., the men who fell at Chæroneæ.

τοῖς δραπέταις κ. τ. λ. : an allusion to the charge of desertion. Cf. supra, p. 148.

ἐγκωμιάζειν. See De Corona, 352, (321).

153. τὴν διάνοιαν, in thought. See J. G. G. 579, 1.

ἀγνωμοσύνη, want of proper feeling ; ingratitude.

ἀφῆσι α. τ., dismisses with a blessing to p
selves, and invites them to a seat of honour

155. ἄν ἐρεῖ. Another reading is ἀνερεῖ. “

ἄν with the future is very rare, and th
places where it occurs the reading is bad
we can hardly deny the existence of th
altogether in Attic Greek.” See Eurip
Aristoph. Nub. 465; J. G. G. 424, δ.

καὶ γὰρ ἐάν ..., for even though he shoul
words prescribed by the decree, yet the bas
will not be silent, but will seem to give the
of the herald.

156. μὴ τρόπαιον..., do not raise a trophy
your own shame; to proclaim your own def
αἰρεῖτε παρανόλας, convict of infatuation. S

157. ἀλλὰ ταῖς γε διανόλαις, at any rate, in
least.

μεταμανθάνοντας, unlearning; learning to
pare the Latin *dedisco*, *dedoceo*.

τὸν δαίμονα κ. τ. τ. Cf. sup. 114.

πορθμεῖ. See J. G. G. 672, 3.

αὐτοσχεδιάζῃ, make experiments upon,
an *impromptu*. Arist. Poet. 4.

to procure aid from Greece was merely an excuse to escape from the city. See Grote, xi. p. 695, n. 6.

τῆς ἀπροσδοκῆτου σ. : the leniency shewn by Philip to Athens.

εἰρηνοφύλακα κ. τ. λ. Æschines seems to be describing his own conduct; for after the battle of Chæronea, though he had before disclaimed all connection with Philip, he now turned round, boasted of his intimacy with that prince, and offered to go as mediator to the Macedonian camp; whither indeed he seems to have been sent, with Demades and others. De Corona, 349, (320). οὐδ' ἐπὶ τὰ ψηφίσματα... If it be true, as Æschines and Plutarch relate, that Demosthenes so far distrusted the feelings of his countrymen towards him that he presented his decrees in the name of his friend Nausicles, his assurance must have been very soon restored, when, in spite of the impeachments that were brought against him, he was elected public orator to deliver the funeral discourse at the obsequies celebrated for the slain at Chæronea.

160. ἐπειδὴ δ' ἐτελεύτησε Φ. See Grote, xi. p. 713, sq.

τερατευόμενος, indulging in the marvellous. Cf. sup. 77, 99. ἱερὰ ἰδρύσατο..., he caused sacred statues of Pausanias to be erected. Plutarch tells us the Athenians decreed a crown to the dead murderer Pausanias. Demosth. 22; Thirlwall, vi. p. 102.

εἰς αἰτίαν..., involved the Boule in the offence of offering sacrifices in honour of the good news, i. e. of the death of Philip. Cf. εὐαγγέλια θύειν.

Μαργίτης: a hero of a mock-heroic poem of the same name, ascribed to Homer. See Arist. Poet. 4. 10. The well-known line, πῶλλ' ἠπίστατο ἔργα κακῶς δ' ἠπίστατο πάντα, Demosthenes seems to have applied to Alexander.

mosthenes, when he saw
unfavourable. Cf. Æschin. Timarch. 7.
interview, however, Alexander had disti
at Chæroneæ; of which fact Demosthen
have been ignorant. Alexander is sai
great admirer of Homer, and to have pro
Achilles as his exemplar.

ἐν Πέλλῃ περιπατοῦντα, *acting the ph*
The word περιπατοῦντα contains no dot
the early life of Alexander, which he
superintendence of his tutor Aristotle in
περίπατοι, of Stagira. Plutarch, Alex. 5
τὰ σπλάγχνα φ., *superstitiously inspectin*
to see what he might undertake with sa
αἵματός ἐστι..., *valour is purchased b*
price.

161. Ἦδη δ' ἐψηφισμένων. See Thirlwa
106.

τοῦ νεανίσκου. Alexander was now t
age.

ἀποδράς. Owing either to his own
danger of the mission, or to some hin
ceived of Alexander's intention respe

ἐτέρων τὴν ὄψιν..., *being distinguished above others in his personal appearance.*

τὸν Ἄ. ὑποτρέχει, *insinuates himself in the favour of Alexander.*

163. ὁμοῖον ἐστὶ τ. π., *the fact tallies with my allegation.*

εἰς τὴν Ἀσίαν δ., B.C. 334, two years after his accession. ἤκαψε νασι. Cf. Thuc. i. 1.

βούλει σε θῶ..., *would you have me suppose you were afraid, and indulged your natural impulses? i.e. your habit of cowardice.*

ῥητορικὴν δειλίαν, *cowardice in an orator.* "Non expectat dum oratoris ignavia in animositatem ascenderit." Bremi.

164. ἌΑΑ' ἐπειδὴ..., *before the battle of Issus, B.C. 333.* See Thirlwall, c. xlix.

τὴν δὲ σὴν ἀηδίαν..., *and the state could not brook your offensive behaviour.* χωρεῖν, *literally, to contain.*

ὡς ἐξηρητημένος..., *which you carried about with you suspended from your fingers.* Cf. "Suspensi loculos tabulamque lacerto," Horace. See J. G. G. 579.

χρυσόκερων..., *calling me a gill-horned victim, and saying that I had been decked for the sacrifice.* See Ovid, x. Met. 271, Et pandis inductæ cornibus aurum conciderant ictæ nivea cervice juvenæ. The same custom is alluded to in the oracle addressed to Alexander when he started for Asia: ἔσπεπται μὲν δ ταῦρος, ἔχει τέλος, ἔστιν δ θύσων. Compare Juv. Sat. xiii. 63; Virg. Æn. ii. 133.

165. Λακεδαιμόνιοι... While Alexander was engaged in the East, and dangers seemed to threaten the Macedonian empire from the Scythians and Thracians, the Spartans

by Corragus, of whom we do not know as a Macedonian or an Arcadian leader. They, however, were afterwards vanquished by Alexander, and their chains of Grecian bondage were severed. Alexander contemptuously rebuffed the disturbances in Greece "the battle of the Thermopylae." See Thirlwall, vi. c. 51.

τῆς ἕρκτου, *our hemisphere*. τῆς οἰκουμένης, *the world*: a common expression in the Greek. Cf. De Corona, 60, (242); Aristoph.

166. ἀμπελοφυγοῦσι... , *certain individuals like a vineyard: they have lopped the vines; the very sinews of affairs have been squeezed up as in a basket and straitened, running needles through us.* metaphor from ὑποτέμνειν νεῦρα, to lop sinews. Cf. Rep. 411, B. Cf. ἐκνευρίζω. Bremi note: τ. π. sunt χρήματα καὶ σύμμαχοι." Cf. Bremi note: "Quid est aliud, omnia ad bellum largiri? primum nervos belli, pecuniam largiri." the latter part of the passage Bremi note: "Hunc locum desperatissimum"

fuert inclusus. πρῶτον, prius quam includunt, ὡς περ τὰς βελόνας διείρουσι. Sensus est: non solum angustia loci premimur, verum etiam quasi acubus pungimur.
 ταῦτα δὲ τί ἐστι. See De Corona, 162, (269).

167. ὁμολογῶ... *I confess that I organized the Laconian conspiracy; I confess I induced the Thessali and Per-rhæli to revolt.* An allusion, it seems, to the conspiracy before mentioned, p. 165.

μὴ ὄτι. See J. G. G. 762.

ἐὰν δ' αὐτόματον..., *but if any good luck shall occur spontaneously, you will claim the merit of it and inscribe yourself to the event, i. e. inscribe your name as the author.*

168. δημοτικός, *popularis*; opp. to ὀλιγαρχικός: *a man of the people; a man of democratic views.*

εὐφημίαν, *plausibility.*

ἐκείνας, *on the latter principle.*

169. βοηθῶν..., *avenging the misfortunes of his ancestors.*

εὐγνωμόνα, *of sound mind. εὐγνωμοσύνη* is rendered by Taylor, *integritas et probitas.*

προαιρεῖσθαι τ. β., *to select the best line of policy.*

παρὰ τὰ δεινά, *during perils.* Compare παρ' ὄλον τὸν βίον. See Wordsworth's Gr. Gr. 197.

ἐπὶ πᾶσι δίκαιοις, *on all just principles; on the principles of entire justice.*

171. τοῦτω. See Plutarch, Demosth., c. 4; and c. Aphob. B., p. 235.

ἐκ Κεραμείων, *of the deme Kerameis.*

Νύμφαιον: in the Tauric Chersonese. See Grote, xi. p. 369, n. 2.

φυγὰς ἀπ' εἰσαγγελίας. Cf. sup. 79.

172. ἐπιφερομένην. A similar use of the word is found in *Lysias, pro bonis Aristoph.* 14.

name I shall not mention, see

The individual was Demochares. De
He must not be confounded with the o
name, who was a nephew of Demosther
παριδῶν τοῦς νόμους. " Quibus cautun
cum extera muliere matrimonium co
facientes millibus mulctabantur dra
Neæram, p. 1363." Stock.

προγόνων. It was only one ancestor, na
had been condemned.

173. λογογράφος, a paid writer of speech
Grote, xi. p. 380.

καὶ τοὺς λόγους ἐκφέρων, disclosing his
posing parties. Plutarch affirms that I
having composed a speech for Apollod
mio and Stephanus, wrote a speech a
the same case. Plutarch, Dem. Cf. *Æ*
τὸν βασιλικὸν χρ., the king's gold wipe
his expenses. It is acknowledged tha
ceived gold from Persia: this he em
sonal objects, but to promote opposi
ascendancy. Diodor., l. xlvii. c. 4.

15. 36, "Quid enim gladiatoribus clamores innumera-
bilibus civium." See J. G. G. 606.
177. οὐ μή—ποιήσετε, *you will never make better.* See J. G.
G. 748.
178. σιτήσεις ἐν ποντανείῳ. See Smith's Dict. Antiq.
970, a.
καταπέπλυται..., *the affair* (i. e. the proper use of rewards
of merit) *has been washed out; has been forgotten.* "Ut
vestis, quæ acu et arte pingitur, nimia lotionis nitorem
suum amittit et elegantiam, adeoque facta est obsoletior,
similiter de publicis præmiis statuendum est. Attingit
fere Cornelius Nepos in Miltiade versus finem ut populi
nostri honores quondam fuerunt rari et tenues, ob eam-
que causam gloriosi, nunc autem effusi atque obsoleti, dic
olim apud Athenienses." Taylor. Reiske explains the
term καταπέπλυται somewhat differently: "κ. non solum
res ablucenda, sic etiam id, quo ad ablucendum utimur.
Est itaque κ. effunditur, prodigitur."
179. οἴεσθ' ἄν..., *Do you think that any one would be willing
for the Olympic, or any other of the coronal games, to prac-
tise at the pancratium, or any other of the severer contests?*
The pancratium was an exercise which combined both
wrestling and boxing. See Arist. Rhet. i. 5. 14; and
Herod. ix. 105. Pindar celebrates several victories in
the pancratium in his Nem. and Isthm. Odes.
τῷ διαπραξαμένῳ, *the successful intriguer.*
181. οἱ ἀπὸ φυλῆς—καταγαγόντες: Thrasybulus and his
companions.
182. ἐπὶ τῷ Ξηρομόνι. An allusion to the expedition of
Cimon in Thrace, B.C. 476; and to the capture of the

ἐν τῇ στοᾷ τῇ Ἑρμῶν. "Porticus er-
cam, statuis Mercuriis plena." Sto
street lined with Mercuries in the A
nicated between the Stoa Basileios
Cramer's Ancient Greece, vol. ii. p.

184. ἦν ἄρα. See J. G. G. 386.

πρῶτοι δυσμενέων..., were first to pro
the foe. "Invenerunt rationem qu
inopiam et desperationem salutis adig

186. Μενεσθεύς. See Hom. Il. ii. 552 ;
ἀμφί. See J. G. G. 631, 2.

187. τὴν στοᾶν τὴν ποικίλην. "The
called from the celebrated painting
more ancient name is said however to
actius. The pictures were by Poly
Pamphilus, the most famous among
ers; and represented the battle of
Amazons, and that of Marathon an
ments of the Athenians. Here were
shields of the Scionæans of Thrac
Lacedæmonians, taken in the island of
Attic. 15). It was in this portico thi

συνεχώρησεν αὐτῷ..., allowed him the privilege of being painted in the foreground, urging on his men.

188. τῷ Μητρώφ. See Smith's Dict. Antiq. 119, a.
 Ἄρχινος δ' ἐκ Κόλης. See Smith's Biograph. Dict., i. 272.

188. Παρανάγνωθι, read out together with, or in juxtaposition to, the decree.

190. Φιλάμμωνα. See Dem. de Corona, 392. It has been suspected that this passage in this oration was added after the reply of Demosthenes had been delivered.
 Παρακίλωνος. Some individual whose villainy had become proverbial. "κλέπτης καὶ τοιχωρυχὸς." Brodæus.
 ἐφικόμενος τ. ἄ., when you have attained excellence.

192. ἔναυλον ..., for all had it still fresh in memory: it was still ringing in the ears of all, that the democracy was overthrown as soon as any party abolished the indictments for illegal motions. Compare φθόγγος ἔναυλος, a speech ringing in one's ears. Plat. Menex. 235, B. ἔναυλος φόβος, fresh fear. Id. Legg. 678, B. The γραφή παρανόμων was regarded as the mainstay of the laws and the safeguard of constitutional liberty. ἀπάντων μετασχών. See, on the other hand, the account that Demosthenes gives of this man: De Corona, 164, (270,) sq.

εἰσίοι γραφήν, enter on an action. So Dem. 840, 26. Another reading is γραφή.

ὁμοιον τὸ ὄνομα ..., a verbal illegality (τὸ παράνομα λέγειν) and an actual illegality (τὸ παράνομα πράττειν) were the same.

193. ἀνεπὸδιξον τ. γ., used to call back, or stop the clerk.

194. δ' δὲ φεύγων τ. γ., the defendant.

after the Peloponnesian war. See Smith's
316.

Κέφαλος: an eminent Athenian orator and
who flourished at and after the time of the
trants. See Smith's Biograph. Dict., i. 66
rona, 313, (311).

οἱ διαπολιτευόμενοι, those who took different
litics.

196. Ἀρχῖνος. Cf. supra, p. 188.

γράφαντα ... If the word στεφανοῦν be not
passage must be construed, who had proposed
contrary to the laws, one of those who had
him from Phyle. Cf. infra, 204, γράφαντα
στεφανοῦν.

καὶ εἶλε..., and convicted him, though his sentence
cent. αὐτῷ. See J. G. G. 611.

197. ἐξαιτοῦνται τ. γ., beg off impeachments
tions.

198. τίς οὖν ἀποδέδεικται..., what line of duty
appointed for a conscientious and discreet agent
τὸ μὲν πρῶτον ὕδωρ. The first measure was
κλεψύδρα. See Smith's Dict. Antiq. 610.

ἡ δὲ ἐκείνη ἡ πρώτη ἡ πρώτη ἡ πρώτη ἡ πρώτη

199. Ἰστis μὲν οὖν... *whoever, then, solicits your votes in awarding the penalty, only deprecates your wrath; but whoever in the first question solicits your votes, asks for a violation of your oath, asks for a neglect of the law, asks for the overthrow of the democracy.*

τὴν πρώτην—διενεγκεῖν, *to give your several votes on the first question.* “Διὰ in hac compositione significat τὸ viritim, ut unusquisque sigillatim suum suffragium in cistulam injiceret.” Reiske.

ἀπαντᾶν ε. τ. τ., *to proceed to the question of fixing the penalty.*

200. ἔλας δ' ἔγωγε... See Demosthenes' reply to this: De Corona, pp. 14—17, (229).

201. τὸν τὸ σκεῦος, *this little tablet.* On this tablet were inscribed the decree of Ctesiphon, and alongside with it the laws said to have been violated—τὸ ψήφισμα καὶ οἱ νόμοι. “Hæc verba sunt expositio vocabuli τὸ σκεῦος. Solebat enim in foro, coram judicium consessu, lignea suspendi tabula, cui inscripta essent hæc duo, primo, decretum, quod παρανόμων argueretur: secundo, leges, quæ illi decreto adversari viderentur quæ leges quod ad latus decreti scriberentur, ideo dicuntur νόμοι παραγεγραμμένοι.” Reiske.

κακούργον ἄ., i. e. Demosthenes.

202. ἐνταυθοῦ. See J. G. G. 606, obs. 5.

παρασπινῶναι. Cf. supra, 189.

μὴ προσποιῆται, *pretend not.* Compare οὐ φημι, *say not.* See J. G. G. 738, obs. 3.

203. μὴδ' ἐν ἀρετῇ... *nor let any of you consider it meritorious in the man, whoever, on the question being put by Ctesiphon to the court whether he shall call Demosthenes, shall be first to exclaim, “Call him, call him.”* εἰ καλέσῃ. *The reading is doubtful.* See J. G. G. 854, obs. 1.

204. ἢ πάντων ἢ ἕν..., or *I should be the most*
ἀπορώτατος, "*omnium stolidissimus, omnium*
et in dicendo pauperrimus." Stock.
οὐδὲν προβαλλόμενον..., *putting forth nothing*
adding a clause.

206. λύσει τὸ παράνομον, *will refute the illegality.*

207. περὶ τῆς στάσεως. "*De loco, maxime*
situs sit." Brodæus.

καὶ μὴ ἔατε αὐτόν..., *and do not suffer the*
subject of illegality to shirk the question,
and lying in wait while you hear him,
discussion of the real question, and look at the
windings of his speech. If we adopt Bel
τοὺς ἔξω τ. π. λόγους, *the passage must*
not suffer him to turn aside into the details
foreign to the question of illegality.
quam de ferâ, quæ in saltu aliquo a veteribus
retibus undique cincta, conetur aliquo die
pere victorius."

209. ἐπεισάξει..., *after himself he will introduce*

210. τοῦ τόνου... See De Corona, 345, (319).

πειριγραφαστέ με ἐ. τ. π., *exclude me from civic privileges*. Reiske reads εἰ περιγράψετε. But says Bremi: "Potest ea constructio esse, quâ imperativus non imperet, sed ponat aliquid fieri. Tum addit quid eventurum sit ipsi, quæ interpretatio optima est."

τί προβαλλόμενος, *throwing before it what shield of defence*.

ἐκλιπῶν τὸ ἄστυ. Cf. supra, 159.

ἐξορμεῖς, *you lie safe at anchor away from the city*. "Urbs quasi portus quidam fingitur, extra quam quæ navis ad anchoram stat, illa ἐξορμεῖν dicitur. Stas ad anchoram, quasi navis quædam extra portum, ad fugam parata." Reiske.

211. οὐχ ὁ μὲν τὴν γραφήν... *Is not the defendant Ctesiphon? [You yourself, therefore, have nothing to fear.] And is not the trial one in which the damages are not to be fixed by the judges? i. e. Are not the damages undefined by law, so that you will have an opportunity of moving the judges to pity? The ἀτιμητὸς ἀγών was one in which the penalty was not to be fixed by the judges, being already fixed by law. οὐκ ἀτιμητός, not not-to be fixed, is equivalent to τιμητός. The whole sentence is interrogative, and the οὐ before Κτησιφών must be taken with each clause. The explanation of the passage given by Reiske must be erroneous, as it is incompatible with the statement of Æschines himself in p. 199: κελεύσατε αὐτοῖς—ἀπαντᾶν εἰς τὴν τίμησιν. Reiske's words are: "Causa tua non est ex eo genere causarum, quibus quod pœna nulla a legibus dicta et definita est, accusatori sævo, aut iudicibus inflammatis liceat immanem pœnam pro arbitrato suo irrogare." An elaborate and ingenious interpretation, but irreconcilable with the previous state-*

τοί. See Smith's Dict. Antiq. 865, b.

212. ἐπὶ τοιαύτης ἅ., *on so unfitting an occasion* present period of misfortunes consequent at Chæronea, and the result, Æschines v the policy of Demosthenes.

ἐκέλευτο: literally, *cut off its hair* as a hence mourned.

κάθαμα ζ. ἅ., *a wretch who counterfeits* Corona, 163, (269), σοὶ δὲ ἀρετῆς, ὡ̄ καθαρά ἀποτυχῶν τῶν ἀριστείων—διαχρήσῃται.

ample of Ajax, when deprived of the arms

τῆς π. υ. φιλοτιμίας, *honour in your eyes;*

ὥστε—κατατέμῃκε. See J. G. G. 863.

τραύματος..., *by bringing an action for a* *flicted.* Cf. p. 51.

ὁ γὰρ ἄνθρωπος..., *for it is not a head the* *source of revenue.* Taylor proposes to

instead of πρόσδοον, and refers to the

made: Δημᾶδης σκώπτων Δημοσθένην

γοντα εἰλήφθαι, ἀλλ' ἀργυράγχη. See

mosth. 25.

215. ἀπὸ τῆς οὐδ' ἰδέσθαι ε. *for he hopes to*

to display oneself to any one; to recommend oneself. Cf. Dem. 375, 21.

μέλλει με ἀνερωτᾶν. See De Corona, 241 sq., and 299.

219. λαβῶν μὲν σεσίγηκας.... See De Corona, 102, (253).

220. ἀπηνέχθη.... B.C. 337, the year before the death of Philip. This oration, however, and the reply of Demosthenes, were not delivered till 330 B.C.

οὔπω σοῦ.... Cf. supra, p. 77.

221. τὴν ἀξίωσιν..., and taking the principle, not from a democracy, but a different form of government, you think to escape detection.

καὶ τὸ μὲν διὰ χρόνου λέγειν..., and occasionally to speak is the sign of a man who adopts a policy from a regard to the occasion and expediency

222. σαυτὸν π., you delude yourself.

Τὰ μὲν γὰρ περὶ τ. Ἄ. Cf. supra, p. 107, sq.

τὰ περὶ τὴν Εὐβοίαν. Cf. supra, p. 85, sq.

223. τὰ δὲ περὶ τὰς τριήρεις.... See Dem. de Corona, pp. 127—139, (200—263). Böekh, Publ. Econ. iv. c. xiv. pp. 570—576; Grote, xi. pp. 640—645.

ἑξήκοντα—ὑφηρημένος. See Grote, xi. p. 643, n. 1.

ὅτε Ἀθηναῖοι.... This was a victory gained at Naxos by the Athenians under Chabrias over the Spartans under Pollis, B.C. 376. "The Lacedæmonians had sent out Pollis with a fleet of sixty ships, to cut off from Athens her supplies of corn. Chabrias, being appointed to act against him with more than eighty triremes, proceeded to besiege Naxos, and, the Lacedæmonians coming up to relieve it, a battle ensued, (Sept. 9, B.C. 376,) in which the Athenians gained a decisive victory,—the first they had won with their own ships since the Peloponnesian

p. 676. See

*completely h
on punishme*

*the arrest of
for Olymp
maxinus pret
a spy of Oly
regent of th
5, (273).*

*l eundem d
midd. from*

*rona, 303, (3
een added a*

, obs. 5.

*the dead of
's Dict. Ant*

driven by ca

98.

*: τύτων ἄ
λέγειν, ἀγα
eality of the
p of words,*

*ake this of
λοῖς, ὧν εἴ
Bremi. Ch*

in one of his Homilies, uses the same comparison. Hom. 43, sub. fin.

231. ἀποψηφίσαισθε τ. γ., *dismiss the indictment*.
διὰ το—τὴν ἡμέραν, *because this day* (of the great Dionysia) *has been devoted to foreign crowns*.
232. τῶν ἐπεισαγόντων. Supply τὰ δράματα.
τον Θεοσιτην. Hom. II. ii. 212, sq.
ἀνετιθεσαν, *assigned, attributed to*.
233. καλῶς ποιῶντες, *and deservedly*. “*Et merito*. Ita Græci eleganter loqui solent, cum eventum alicujus rei comprobent, sive bonis bene cesserit, sive malis male. Sic Dem. 290, (305). ὑμεῖς καλῶς ποιῶντες τοὺς καρποὺς κεκόμισθε.” Compare Aristoph. Plut. 804, καλῶς ποιῶν ἀπόλλυται. “*Mihi in quibusdam locis, ut hic, inesse videtur lenis ironia, quemadmodum in similibus formis, e. g. ἀγαθῇ τύχῃ, cum bonâ fortunâ.*” Bremi.
τοῦς μὲν ἀλισκομένους, *those convicted in accusations of l. cry*. The accusative with ἀλίσκομαι is found in Antiph. 117, 18. The dative γραφῇ or δίκῃ is also found; as, ἀλῶναι γραφῇ ψευδομαρτυριῶν μισθοῦ, *genitive of price*.
τοὺς κυκλίους χοροῦς. See Smith's Dict. Antiq., 279, a.
234. τῷ διαπραξαμένῳ, *the successful intriguer*. Cf. supra, 179.
235. δοκοῦμεν δ' ἔμοιγε.... Literally, *We seem, to myself at least, O Athenians, both to enjoy success and to incur risks in our policy-lacking prudence, i. e. It seems to me that, with regard to our policy, both in our successes and in our dangers, we lack prudence*. The words οὐ σωφρονούντες are the emphatic words in the sentence, and are to be taken both with κατορθοῦν and παρακινδυνεύειν.

236. τῶν τριάκοντα, *the Thirty*
 ἐπέθετο δ. κ., *set upon, or atten-*
democracy.
237. εἴ—ἔθεν τὴν ἀρχήν. *If you*
which you formed the preamb
formed the preamble of your dec
 τοῦ γὰρ ταῦτα..., *for to have be*
being necessary involves a culpa
of having successfully completed
 τὰς δημοσίας τ. ἀ. *This had b*
were built after the Persian wa
mistocles. See Grote, xi. p. 69.
238. ἄψαι τῶν ἔργων, *adhere to fa*
241. οὐδ' ἐνδείαν...; *Was it not*
the want of only five talents—the
fused to surrender the citadel (
bars? See Thirlwall, v. c. 47,
 Ἀρκάδων.... *These events are*
 Deinarchus, *Orat. c. Demost*
 Alexander was occupied in *A*
 others, took the opportunity of *of*

party, by paying the demanded sum to the Arcadians, induced them to return home.

ταῖς ἡδοναῖς τ. σ. χ., *minister to your appetites.*

242. τὴν ἀπαιδεύσαν, *want of taste, or proper feeling.*

βαρύτερον..., *the pain of hearing is more grievous than the actual evils you have suffered.*

τοὺς καθ' ἑαυτῶν ἐ. Cf. supra, 50.

243. τῆς ἀναισχύντου π., *this shameless business, i. e. the calling upon Demosthenes to speak.*

ὑπέμεινας..., *allowed yourself to be chosen ambassador to Cleopatra, to express sympathy with her on the death of Alexander.* This Alexander, king of Epirus, was uncle and brother-in-law of Alexander the Great; he was killed in Italy, where he had gone with an army to assist the Tarentines against the Lucanians, by a Lucanian exile, while crossing the small river Acheron, B.C. 331. See Livy, viii. 24.

μισθοῦ, *for pay, i. e. from Demosthenes.*

244. Χαβρία. Cf. supra, 223, notes.

Ἰφικράτει—ἀπέκτεινε. This was in the year 392 B.C. See Xen. Hell. iv. c. v.; Smith's Biograph. Dict., ii. p. 617. The *μορά* was a division of the Lacedæmonian army, which originally contained six *μοραί*. See Smith's Dict. Antiq. 483; Thirlwall, i. append. 2; Müll. Dor. 3. 12. Τιμοθέω δέ—Κέρκυραν. This cruise round Greece and conquest of Corcyra by Timotheus happened in the year 375 B.C. See Xen. Hell. v. 4. 62—66; Smith's Biograph. Dict. 1145.

246. τὴν π. ἔξοδον..., *just before the battle of Chæronæa.*

ἡ μουσική. The three parts of an Athenian education were μουσική, γράμματα, and γυμναστική. The former in-

once be pronounced an annoyance, or intr
θεωρούμενοι, objects of public regard.
εις ἀπολογισμὸν, so as to acquit oneself

249. εἰς τὸν προκαταλαμβάνοντα..., if y
who arrogate to themselves all the appella
and philanthropy, while in their princi
worthy of trust. For the good-will and
cratic sentiments are proposed for competi
generally the first to have recourse to th
have least to do with them in reality. ὡ
ὡς ἐπὶ τὸ πολὺ, sæpissime. Bremi. Sc
obs. 4.

250. ἐπανάγειν αὐτὸν κελεύετε καὶ τὸν λόγ
fer his professions (as the law commands c
sale of property to be made), to a respecte
perate habits: but whoever has not th
praises given to that man refuse to co
care of the democracy already escaping }
Bremi has the following remarks: "ad
pignora quæ dari solebant in emendo et
tesima enim pretii pars deponebatur in
riritur inter emptorem et venditorem.
dicebatur ἀξιώσεως. Hinc iudicatur

him to refer for the confirmation of his professions, as the law commands confirmations in the case of public proclamations to be made, to a respectable life and sober habits. Before τῶν λόγων supply τὰς βεβαιώσεις from the following clause. "Orationis istius popularis confirmatio, quemadmodum et in præconiis publicis obtinendis fieri solet, petatur ex monstrata vitæ morumque integritate." Stock. Reiske reads, "τῶν λόγων τὰς βεβαιώσεις, ὡς περὶ τῶν κηρυγμάτων ὁ νόμος κελεύει ποιεῖσθαι: Jubete eum verborum quoque suorum evictiones referre ad vitam illa verborum magnificentia dignam, ut de præconiis fieri vult lex, h. e. Imperate ei, ut demonstret vitam a se actam respondere gravitati et splendori orationis suæ, vel jactantiæ potius, veraque illa omnia esse, quæ de se prædicet, quemadmodum si quis servum aut domum, villam, aliudve quid, per vocem præconis vendat, lex ei injungit, ut emptori veritatem eorum omnium quæ præco venditoris loco atque nomine prædicaverit atque sponderit, præstet atque evictam det; sin minus, emptio rescindatur." This custom is illustrated by the Roman usage in the sale of slaves. Cf. Hor. Sat. ii. 3. 286; Epist. ii. 2, sub init.

252. παραγεγηρακώς, being the worse for old age; having become childish or doting. "Præ senio ad delirium seu desipientiam delapsus. παρά in ejusmodi compositione discessum a natura et a recto significat." Reiske. One codex has καταγεγηρακώς.

παρανοίας ἐαλωκώς, convicted of folly; infatuated.

τῶν δ' ἔργων..., while the realities it has surrendered to others.

ὡσπερ ἐκ τῶν ἐράνων..., but as if from a picnic, having shared the fragments. "Ut ii qui reliquias conviviorum communium inter se partiuntur. τὰ περιόντα, εἴτε χρεῖ-

WOLL. See Smith's Dict. Antiq. 475.

253. ἐγένετο τις.... See Grote, xi. p. 696, ἕτερος δ' ιδιώτης.... This was Leocrates, who gave his wife and property to Rhodes, where he was taken. On this report that Athens was taken. On this the Rhodians sent out their triremes to seize the merchant-vessels they could find at sea. Leocrates was years afterwards brought to trial by Leocrates, and an oration which has come down to us, in which he pleaded treason in violating a decree which he had passed immediately after the battle of Cladeus, forbidding any one to leave the city, or to sell his wife or property. Though an interval of some time had elapsed between the flight of Leocrates and the trial at Athens, he only escaped by the votes for acquittal and acquittal being equal. See Grote, xi. p. 140.

255. ληστήν τ. π.... A political pirate, who took his course through the constitution by help of the people. Compare Soph. Antig. 190, τῆς πατρίδος) πλείοντες δρθῆς: cf. supra, ἡ δὲ Πύθια καὶ τὸ συνέδριον. The Pythic meeting of the Amphictyonic Council.

πότερον οἱ συγκυνηγέται . . . Demosthenes was from childhood of a weak and sickly constitution, and therefore took little part as a boy or youth in manly exercises. See Plutarch, Dem. c. 4; Æschin. c. Timarch. p. 17, 18; Grote, xi. p. 374.

ἐπασκῶν τέχνας . . . Æschines, in his oration against Timarchus, (pp. 16, 24,) accuses Demosthenes of insinuating himself into the society of wealthy families, (such as that of Pasion the banker,) and using his intimacy for the purpose of defrauding and ruining them. See Grote, xi. p. 381.

ἀλλ' εἰς—ἀποβλέψαντες, nay, turning your eyes to his arrogance. The sentence is an anacoluthon. Æschines, carried away by his emotion, omits to finish what he had intended to say. If we regard the sentence as responding to the one preceding, (διαβλέψαντες εἰς ὃ. &c.) we may supply βουλεύσασθε from that sentence; or, as seems preferable, we may regard the clause from οἶεται to πολεῖ as parenthetical, and make ὑπολαμβάνετε δρᾶν the apodosis to the whole passage.

57. Βυζαντίους—Φιλίππου. See De Corona, p. 110—117, (255—257); Grote, xi. 627, 636, 637.

ἀποστῆσαι δὲ Ἀκαρῶνας.

ἐκπλῆξαι δὲ Θηβαίους. Cf. supra, 137—147, Plutarch; Demosth., c. 18; De Corona, 288—304, (304—307); Grote, xi. 678.

Πειθῶ, the Goddess of Persuasion.

59. Ἀριστείδην. See Thuc. vi. 18, and i. 96; Dem. c. Aristocr., pp. 689-90.

τὰς θυγατέρας. See Plutarch, Aristid. 27; Dem. c. Lept. 491, 25.

*Ἀρθμον τὸν Ζηλείτην. Arthmus of Zelca. See Dem. de

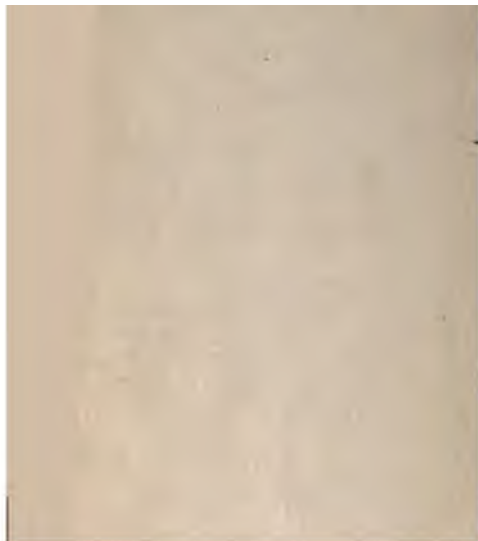
him; with difficulty refrained from killing
παρ' ἐν πάλαισμα ἔδραμε νικῆν Ὀλυμπ
33. παρ' ὀλίγον διέφευγον. Thuc. vii.
worth, G. G. 197.

260. Ὡς γῆ κ.τ.λ. This oratorical flight is
mosthenes, De Corona, p. 162, (269).









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