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Eschines in Ctesiphontem.

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ÆSCHINES IN CTESIPHONTEM.

THE ORATION

OF

ÆSCHINES AGAINST CTESIPHON.

WITH SHORT ENGLISH NOTES

FOR THE USE OF SCHOOLS.

C OXFORD,

AND 377, STRAND, LONDON;

JAMES PARKER AND CO.

M DCCC LXIX.

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. Every 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. The attacks, however, Demosthenes found no difficulty in repelling. The matter assumed a more serious aspect when Aeschines, a rival and bitter enemy of his party, and the bitter and inveterate enemy of Demosthenes, appeared on the field as his assailant. The substance 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 confluent of both citizens and strangers. Hence the prosecutor's 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, and 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.

ESCHINES 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 *γραφάται παραδίδωται*.—(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
istracy at all; and therefore that Demost
countable—is untenable.—(13—16.)

nally untenable is the position that his c
menable 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 offic
the laws regard as accountable.—(16—32.)

ther 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.)

e 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
nesmothetæ. 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
fluence of Demosthenes, and gave him op
riching himself; lastly, it prevented the
aking peace with Philip, as the Bœotarch
do.—(106—159.)

As to the fourth period: after the battle
Demosthenes escaped from Athens on a pr
ition to collect contributions from the Gree
mediate danger was over, he returned to th
ll the death of Philip, he behaved with mar
dity. At the announcement of the death o
owever, he recovered his assurance; and p
ree to pay sacred honours to the murderer P
offer sacrifice in commemoration of the
t first he pretended to despise Alexander,
p to ridicule; but after a while he paid cou
eglected all opportunities of liberating the s

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 st
rast to their virtues.—(256—260.)

ΛΙΣΧΙΝΟΥ ΤΟΥ ΡΗΤΟΡΟΣ

Ο ΚΑΤΑ

ΚΤΗΣΙΦΩΝΤΟΣ

ΛΟΓΟΣ.

Τὴν μὲν παρασκευὴν ὁράτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ 1
παρατάξι, ὅση γεγένηται, καὶ τὰς κατὰ τὴν ἀγυ-
δεήσεις, αἷς κέχρηται τινες ὑπὲρ τοῦ τὰ μέτρια καὶ
συνήθη μὴ γίγνεσθαι ἐν τῇ πόλει· ἐγὼ δὲ πεπιστευκῶς
πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ τοῖς νόμοις καὶ
ἡγαῦμενος οὐδεμίαν παρασκευὴν μείζον ἰσχύειν παρ'
τῶν νόμων καὶ τῶν δικαίων. Ἐβουλόμην μὲν οὖν, ὧ 2
ἄνδρες Ἀθηναῖοι, καὶ τὴν βουλὴν τοὺς πεντακοσίους, καὶ
τὴν ἐκκλησίαν ὑπὸ τῶν ἐφεστηκότων ὀρθῶς διοικεῖσθαι,
καὶ τοὺς νόμους, οὓς ἐνομοθέτησεν ὁ Σόλων περὶ τῆς τῶν
πόλεως εὐκοσμίας ἰσχύειν, ἵνα ἐξῆ πρῶτον μὲν τῷ πρεσ-
τάτῳ τῶν πολιτῶν, ὡς περ οἱ νόμοι κελεύουσι, σωφρό- (54)
ς ἐπὶ τὸ βῆμα παρελθόντι, ἄνευ θορύβου καὶ ταραχῆς
ἐμπειρίας τὰ βέλτιστα τῇ πόλει συμβουλευεῖν· δι-
όν δ' ἤδη, καὶ τῶν ἄλλων πολιτῶν τὸν βουλόμενον
ὁ ἡλικίαν χωρὶς, καὶ ἐν μέρει περὶ ἐκάστου γνώμην
ἀφαινεσθαι. Οὕτω γὰρ ἂν μοι δοκεῖ ἢ τε πόλις ἄριστα
διοικεῖσθαι, οἷ τε κρίσεις ἐλάχισται γίνεσθαι. ἐπειδὴ δὲ 3
ἴσταντα τὰ πρῶτον ὠμολογημένα καλῶς ἔχειν νυνὶ κατα-
λείπεται, καὶ γράφουσι τινες ῥαδίως παρανόμους γνώμας,

παρασκευῆς καθεζόμενοι, ἂν δε 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 καταλελύκασι τὰς δὲ
μάτων μετ' ὀργῆς κρίνουσι, σείγιται
καὶ σωφρονέστατον κήρυγμα τῶν ἐν
" ἀγορεύειν βούλεται τῶν ὑπὲρ πενήκει
" των καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἄδ
τῶν ῥητόρων ἀκοσμίας οὐκ ἔτι κρατεῖν
νόμοι, οὐθ' οἱ πρυτάνεις, οὐθ' οἱ πρόεδ-
εδρεύουσα φυλῆ, τὸ δέκατον μέρος τῆς
δ' ἐχόντων οὕτως, καὶ τῶν καιρῶν ὄντι-
ούτων ὁποῖους αὐτοὺς ὑμεῖς ὑπολαμ-
ὑπολείπεται μέρος τῆς πολιτείας, εἰ
γινώσκων, αἱ τῶν παρανόμων γραφαί.
καταλύσετε, ἢ τοῖς καταλύουσιν ἐπι-

p. 64, 6.]

θέτης τούτου πρώτον ἔταξεν ἐν τῷ τῶν δικαστῶν ὄρκῳ,
 "Ψηφιοῦμαι κατὰ τοὺς νόμους," ἐκείνῳ γε εὖ εἰδὼς, ὅτι,
 ὅταν διατηρηθῶσιν οἱ νόμοι τῇ πόλει σώζεται καὶ ἡ
 δημοκρατία. Ἄ χρῆ διαμνημονεύοντας ὑμᾶς, μισεῖν τοὺς
 τὴ παράνομα γράφοντας, καὶ μηδὲν μικρὸν ἡγεῖσθαι εἶναι
 τῶν τοιούτων ἀδικημάτων, ἀλλ' ἕκαστον ὑπερμέγεθες,
 καὶ τοῦθ' ὑμῶν τὸ δίκαιον μηδένα εἶναι ἀνθρώπων ἐξαι-
 ρεῖσθαι, μήτε τὰς τῶν στρατηγῶν συνηγορίας, οἱ ἐπὶ
 πολὺν ἤδη χρόνον συνεργοῦντες τισὶ τῶν ῥητόρων, λυ-
 μαινόμενοι τὴν πολιτείαν, μήτε τὰς τῶν ξένων δεήσεις,
 οὓς ἀναβιβαζόμενοι τινὲς ἐκφεύγουσιν ἐκ τῶν δικα-
 στηρίων, παράνομον πολιτείαν πολιτευόμενοι· ἀλλ' ὥσπερ
 ἂν ὑμῶν ἕκαστος αἰσχυνθεῖη 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^δ τήνδε τὴν ἡμέραν. Καὶ ἐκεῖνο δὲ χρῆ δια-
 μνημονεύειν, ὅτι νῦν ἅπαντες οἱ πολῖται παρακαταθέμενοι 8
 τὴν πόλιν ὑμῖν, καὶ τὴν πολιτείαν διαπιστεύσαντες, οἱ
 μὲν πάρεσι, καὶ ἑπακούουσι τῆσδε τῆς κρίσεως, οἱ δὲ
 ἄπεισιν ἐπὶ τῶν ἰδίων ἔργων· οὓς αἰσχυρόμενοι, καὶ τῶν
 ὄρκων, οὓς ὠμόσατε, μεμνημένοι, καὶ τῶν νόμων, ἐν
 ἐλέγξωμεν Κτησιφῶντα, καὶ παράνομα γράψαντα, καὶ
 ψευδῆ, καὶ ἀσύμφορα τῇ πόλει, λύετε, ὦ Ἀθηναῖοι, τὰς
 παραινόμενους γνώμας, βεβαιοῦτε τῇ πόλει τὴν δημοκρα-
 τίαν, κολάζετε τοὺς ὑπεναντίως τῷ νόμῳ, καὶ τῇ πόλει,
 καὶ τῷ συμφέροντι τῷ ὑμετέρῳ πολιτευομένους. Κἂν
 ταῦτη ἔχοντες τὴν διάνοιαν, ἀκούητε τῶν μελλόντων
 μνησθεσθαι λόγων, εὖ οἶδ' ὅτι καὶ δίκαια, καὶ εὐορκα,
 καὶ συμφέροντα ὑμῖν αὐτοῖς ψηφίεσθε καὶ πάσῃ τῇ
 πόλει.

• ἐν omisit Bekker.

• εἰς omisit Bekker.

- 9 Περὶ μὲν οὖν τῆς ὅλης κατηγορίας μετρίως μοι ἐδ
 προειρησθαι· περὶ δὲ αὐτῶν τῶν νόμων, οἳ κείνται
 τῶν ὑπευθύνων, παρ' οὓς τὸ ψήφισμα τοῦτο τυγ
 γεγραφῶς Κτησιφῶν, διὰ βραχείων εἰπεῖν βούλομαι
 γὰρ τοῖς ἔμπροσθεν χρόνοις ἄρχοντες τινες τὰς μεγ
 ἄρχας, καὶ τὰς προσόδους διοικούντες, καὶ δωροδοκῶ
 περὶ ἕκαστα τούτων, προσλαμβάνοντες τοὺς τε ἐ
 βουλευτήριον ῥήτορας, καὶ τοὺς ἐκ τοῦ δήμου, πόρρ
 προκατελάμβανον τὰς εὐθύνας ἐπαίνοις καὶ κηρύγμ
 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, οἳ δικασταί, εἰ φανῆ
 ὁ αὐτὸς ἀνὴρ ἐν τῇ αὐτῇ πόλει, τυχὸν δὲ καὶ ἐν τῶ
 ἐνιαυτῷ, πρῶτῃ μὲν ποτε ἀναγορευόμενος ἐν τοῖς ἀγ
 ὅτι στεφανοῦται ἀρετῆς ἕνεκα καὶ δικαιοσύνης ὑπὲ
 δήμου χρυσῷ στεφάνῳ· ὁ δὲ αὐτὸς ἀνὴρ μικρὸν ἐπὶ
 ἔξεισιν ἐκ τοῦ δικαστηρίου κλοπῆς ἕνεκα τὰς εὐ
 ἀφληκῶς. Ὡστε ἠναγκάζοντο τὴν ψῆφον φέρειν
 κασταί, οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπὲ
- 11 αἰσχύνῃς τοῦ δήμου. Κατιδῶν δὲ τις ταῦτα νομοθ
 τίθησι νόμον καὶ μᾶλα καλῶς ἔχοντα, τὸν διαρ
 ἀπαγαρεύοντι τοὺς ὑπευθύνους μὴ στεφανοῦν. Καὶ
 οὕτως εὐ προκατελιηφότος τοῦ νομοθέτου, εὐρηναί
 κρείττους τῶν νόμων, οὓς εἰ μὴ τις ὑμῖν ἐρεῖ, λ
 ἐξαπατηθέντες. Τούτων γὰρ τινες τῶν τοὺς ὑπευθ
 στεφανοούντων παρὰ τοὺς νόμους, οἳ μὲν, φύσει μ
 εἰσιν· εἰ δὲ τις ἐστὶ μέτριος [ἐπὶ^c] τῶν τὰ παρ

^c ἐπὶ omisit Bekker.

p. 55.1

γραφόντων· ἀλλ' οὖν προβύλλονται γέ τι πρὸ τῆς αἰσχύνης· προσεγγράφουσι γὰρ πρὸς τὰ ψήφισματα, στεφανοῦν τὸν ὑπεύθυνον, ἐπειδὴν λόγον καὶ εὐθύνας τῆς ἀρχῆς ὄψῃ. 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 δέ, ὃ Ἀθηναῖοι, ὑπερπηδήσας τὸν νόμον τὸν περὶ τῶν ὑπευθύνων κείμενον, καὶ τὴν πρόφασιν, ἣν ἐγὼ ἀρτίως προεῖπον ὑμῖν, ἀνελὼν, 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 αἰριετὸς ὦν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλειά τις, καὶ διακοκία· ἀρχὰς δὲ φήσουσιν ἐκείνας εἶναι, ἃς οἱ θεσμοθέται ἀποκληροῦσιν ἐν τῷ Θητείῳ, κἀκείνας, ἃς ὁ δῆμος εἴωθε χειροτονεῖν ἐν ἀρχαιρεσίαις, 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 διαρρήθην γέγραπται, “τὰς χειροτονητάς” φησὶν “ἀρχὰς,” ἀπίστας ἐνὶ περιλαβῶν ὀνόματι ὁ νομοθέτης, καὶ⁴ προσειπῶν ἀρχὰς ἀπίστας εἶναι, ἃς ὁ δῆμος χειροτονεῖ, καὶ “τοὺς ἐπιστάτας” φησὶ “τῶν δημοσίων ἔργων.” (“Ἐστὶ δὲ ὁ Δημοσθένης τεichoποιὸς, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων”) καὶ “πάντας, ὅσοι διαχειρίζουσι τι τῶν τῆς πόλεως πλείον· ἢ τριάκονθ' ἡμέρας, καὶ ὅσοι λαμβάνουσι ἡγεμονίας

⁴ προσειπῶν, Bekker. Legebatur, proiespῶν.

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

NOMOL.

16 Ὅταν τοίνυν, ὦ Ἀθηναῖοι, ἃς ὁ νομοθέτης ἀρχὰ
 μάξει, οὗτοι προσαγορεύωσι πραγματείας, καὶ ἐπιμί
 ὑμέτερον ἔργον ἐστὶν ἀπομνημονεύειν καὶ ἀντιτάττε
 νόμον πρὸς τὴν τούτων ἀναλδειαν, καὶ ὑποβάλλειν ε
 ὅτι οὐ προσδέχεσθε κακοῦργον σοφιστήν, οἴομενον ἢ
 τοὺς νόμους ἀναιρήσειν, ἀλλ' ὄσῳ ἂν τις ἡμεῖνοι
 παράνομα γεγραφῶς, τοσοῦτῳ μείζονος ὄργης τεί
 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
 ψῆφον, οὐ τῇ τοῦ λέγοντος ἀναισχυντία.

17 Πρὸς δὲ δὴ τὸν ἄφικτον λόγον, ὃν φησι Δημοσ
 βραχεία βούλομαι προειπεῖν. Λέξει γὰρ οὗτος· "τειχ
 "εἰμι. Ὁμολογῶ. Ἄλλ' ἐπιδέδωκα τῇ πόλει μνάς ε
 "καὶ τὸ ἔργον μείζον ἐξείργασμαι. Τίνος οὖν εἰμι ὑ
 "νος, εἰ μὴ τις ἐστὶν εὐνοίας εὐθύνη;" πρὸς δὲ ἰ
 τὴν πρόφασιν ἀκούσατέ μου λέγοντος καὶ δίκαι
 ὑμῖν συμφέροντα. Ἐν γὰρ ταύτῃ τῇ πόλει οὕτως ἰ
 οῦση, καὶ τηλικαύτῃ τὸ μέγεθος, οὐδεὶς ἐστὶν ἀ
 θννος τῶν καὶ ὀπωσοῦν πρὸς τὰ κοινὰ προσεληλυ
 18 Διδάξω δ' ὑμᾶς πρῶτον ἐπὶ τῶν παραδόξων· οἷοι
 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- 18
θύνους εἶναι κελεύει ὁ νόμος, οὐ τὰ κοινὰ διαχειρίζαντας, οὐδ' ἀπὸ τῶν ὑμετέρων προσόδων πολλὰ μὲν ὑφαιρουμέ-
νους, βραχεία δὲ κατατιθέντας, ἐπιδιδόναι δὲ φάσκοντας, ἀποδιδόντας δὲ ὑμῖν τὰ ὑμέτερα, ἀλλ' ὁμολογουμένως τὰς πατρῷας οὐσίας εἰς τὴν πρὸς ὑμᾶς ἀνηλωκότας φι-
λοτιμίαν. Οὐ τοίνυν μόνοι οἱ τριηράρχοι, ἀλλὰ καὶ τὰ μέγιστα τῶν ἐν τῇ πόλει συνεδρίων ὑπὸ τὴν τῶν δικα-
στηρίων ἔρχεται ψῆφον. Πρῶτον μὲν γὰρ τὴν βουλὴν τὴν 20
ἐν Ἀρείῳ πάγῳ ἐγγράφειν πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει λόγον, καὶ εὐθύνας δίδοναι καὶ τὴν ἐκεῖ σκυθρω-
πὸν καὶ τῶν μεγίστων κυρίαν ἄγει ὑπὸ τὴν ὑμετέραν ψῆφον. οὐκ ἄρα στεφανωθήσεται ἡ βουλὴ ἢ ἐξ Ἀρείου πάγου; οὐδὲ γὰρ πάτριον αὐταῖς ἐστίν. Οὐκ ἄρα φιλο-
τιμοῦνται; πάνυ γε. Ἄλλ' οὐκ ἀγαπῶσιν, ἐάν τις παρ' αὐτοῖς μὴ ἀδικῇ, ἀλλ' ἐάν τις ἐξαμαρτάνῃ, κολάζουσιν· οἱ δὲ ὑμέτεροι ρήτορες τρυφῶσι. Πάλιν τὴν βουλὴν τοὺς πεντακοσίους ὑπεύθυνον πεποίηκεν ὁ νομοθέτης. Καὶ 21
οὕτως ἰσχυρῶς ἀπιστεῖ τοῖς ὑπεύθinois, ὥστ' εὐθέως ἀρχόμενος τῶν νόμων λέγει, “Ἀρχὴν ὑπεύθυνον” φησὶ·
“μὴ ἀποδημείν.” Ὡ Ἡράκλεις, ὑπολάβοι ἂν τις, ὅτι ἔρξα, μὴ ἀποδημήσω; ἵνα γε μὴ προλαβῶν χρήματα τῆς πόλεως ἢ πράξεις, δρασμῶ^ν χρῆση. Πάλιν ὑπεύ-
θυνον οὐκ εἶναι τὴν οὐσίαν καθιεροῦν, οὐδὲ ἀνάθημα ἀνα-
θεῖναι, οὐδὲ ἐκποίητον γενέσθαι, οὐδὲ διαθέσθαι τὰ ἑαυ-
τοῦ, οὐδὲ ἄλλα πολλά. Ἐνὶ δὲ λόγῳ ἐνεχυράζει τὰς

* κατὰ γένη. Βαλκεῖ τὰ γένη.

ΑΙΣΧΙΝΟΥ

[p. 4
νομοθέτης τὰς τῶν ὑπευθύνων, ἕως ἂν λόγῳ
τῇ πόλει. Naί, ἀλλ' ἔστι τις ἄνθρωπος, ὃς οὐ
οὐδὲν τῶν δημοσίων οὐτ' ἀνήλωκε, προσῆλ-
τι τῶν κοινῶν; καὶ τοῦτον ἀποφέρειν κελεύ-
ῃς τοὺς λογιστὰς. Καὶ πῶς ὃ γε μηδὲν λαβῶ-
σάσας, ἀποισει λόγον τῇ πόλει; αὐτὸς ὑποβί-
βιδάσκει ὁ νόμος, ἃ χρὴ γράφειν. κελεύει γὰρ
τα ἐγγράφειν, ὅτι "οὐτ' ἔλαβον οὐδὲν τῶν τῶν
οὐτ' ἀνήλωσα." ἀνεύθυνον δὲ, καὶ ἀζήτητον, καὶ
τον οὐδὲν ἔστι τῶν ἐν τῇ πόλει. Ὅτι δὲ ἀλη-
τῶν ἀκούσατε τῶν νόμων.

NOMOI.

τοίνυν μάλιστα θρασύνηται Δημοσθένης, λέγ-
την ἐπίδοσιν οὐκ ἔστιν ὑπεύθυνος, ἐκεῖνο ἀν-
ερε· "οὐκοῦν ἐρχῆν σε, ὦ Δημόσθενες, εἶσαι τῶν
λογιστῶν κήρυκα κηρῦξαι τὸ πάτριον καὶ ἔθνομ
α τοῦτο· "Τίς βούλεται κατηγορεῖν;" εἴσων ἂ
τῆσαί σοι τὸν βουλάμενον τῶν πολιτῶν, ὡς ο
ας, ἀλλ' ἀπὸ πολλῶν, ὧν ἔχεις εἰς τὴν τῶν τειχ
μίαν, μικρὰ κατέθηκας, δέκα τάλαντα εἰς ταῦτα
λεως εἰληφώς. Μὴ ἄρπαζε τὴν φιλοτιμίαν, μ
τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μ

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χροντος, και ποιου μηνος, και εν τινι ημερα, και εν ποια
 εκκλησια χειροτονηθη Δημοσθηνος την αρχην την επι
 των θεωρικῶν.

ΔΙΑΛΟΓΙΣΜΟΣ ΤΩΝ ΗΜΕΡΩΝ.

Ουκοῦν εἰ μηδὲν ἐτι περαιτέρω τούτου δείξαιμι, δικαίως 25
 ἢν ἀλισκοῖτο Κτησιφῶν. αἰρεῖ γὰρ αὐτὸν οὐχ ἡ κατηγορία
 ἢ ἐμὴ, ἀλλὰ τὰ δημόσια γράμματα. Πρώτερον μὲν τοίνυν,
 ὅ ἄνδρες Ἀθηναῖοι, ἀντιγραφεὺς ἦν χειροτονητὸς τῇ
 πόλει, ὃς καθ' ἐκάστην πρυτανεῖαν ἀπελογίζετο τὰς
 προσόδους τῶ δήμῳ, διὰ δὲ τὴν πρὸς Εὐβουλον γε-
 νομένην πίστιν ὑμῖν, οἱ ἐπὶ τὸ θεωρικὸν κεχειρωταὶ
 ἦσαν, ἤρχον μὲν πρὶν ἢ τὸν Ἡγήμονος νόμον γενέσθαι
 τὴν τοῦ ἀντιγραφείως ἀρχὴν, ἤρχον δὲ τὴν τῶν ἀπο-
 δεκτῶν καὶ¹ νεωρίων ἀρχὴν, καὶ σκευοθήκην ὑποκόμουν,
 ἦσαν δὲ καὶ ὀδοποιοὶ, καὶ σχεδὸν τὴν ὅλην διοίκησιν
 εἶχον τῆς πόλεως. Καὶ οὐ κατηγορῶν αὐτῶν, ἀδ' ἐπι- 26
 τιμῶν λέγων ἀλλ' ἐκεῖνο ὑμῖν ἐνδείξασθαι βούλομαι, ὅτι
 ὁ μὲν νομοθέτης, εἴαν τις μιᾶς ἀρχῆς τῆς ἐλαχίστης
 ὑπεύθυνος ᾖ, τούτου οὐκ εἶᾷ, πρὶν ἢ λόγους καὶ εὐθύνας
 ἔῳ, στεφανοῦν ὁ δὲ Κτησιφῶν Δημοσθέην τὸν συλ-
 λήβδην ἀπάσας τὰς Ἀθήνησιν ἀρχὰς ἄρχοντα, οὐκ ὤκνησε
 γράψαι στεφανῶσαι.

Ὅς τοίνυν καὶ τὴν τῶν τειχοποιῶν ἀρχὴν ἤρχεν, ὅθ'
 οὗτος τὸ ψήφισμα ἔγραψε, καὶ τὰ δημόσια χρήματα
 διαχειρίζε, καὶ ἐπιβολὰς ἐπέβαλλε, καθάπερ οἱ ἄλλοι
 ἄρχοντες, καὶ δικαστηρίων ἡγεμονίας ἐλάμβανε, τούτων
 ὑμῖν αὐτὸν Δημοσθέην καὶ Κτησιφῶντα μάρτυρας πα-
 ρέξομαι. Ἐπὶ γὰρ Καιρώνδου ἄρχοντος, Θαργηλιῶνος 27
 μηνος δευτέρου φθίνοντος, ἐκκλησίας οὔσης, ἔγραψε ψή-
 φισμα Δημοσθένης, ἀγορὰν ποιῆσαι τῶν φυλῶν, Σκιρο-

¹ νεωρῶν, Stephanus.

Καὶ μάλα ὀρθῶς, ἵν' ἡ πόλις ἔχοι ἴ-
δων ἔμελλε τῶν ἀνηλωμένων λόγῳ
μοι λέγε τὰ ψηφίσματα.

ΨΗΦΙΣΜΑΤΑ

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

ιασθέντας ἐν τῷ δικαστηρίῳ· ἡ δὲ Πανδιονὶς φυλὴ
 ἄλλα καὶ τειχοποιῶν ἀπέδειξε Δημοσθένην, ὅς ἐκ τῆς
 ἡσέως εἰς ταῦτα ἔχει μικροῦ δεῖν δέκα τάλαντα.
 ὁ δὲ ἀπαγορεύει νόμος, “ἀρχὴν ὑπεύθυνον μὴ
 κτανεῖν,” ἡμεῖς δὲ ὁμωμόκατε κατὰ τοὺς νόμους
 μείσθαι, ὁ δὲ ῥήτωρ γέγραφε, “τὸν ὑπεύθυνον στε-
 νοῦν,” μὴ προσθῆις, “ἐπειδὴν δὴ λόγον καὶ εὐθύνας.”
 ἡ δὲ ἐξελέγχω τὸ παράνομον, μάρτυρας ἅμα τοὺς
 ἄλλους, καὶ τὰ ψηφίσματα, καὶ τοὺς ἀντιδίκους παρε-
 ρεῖν. Πῶς οὖν ἂν τις περιφανέστερον ἐπιδείξειεν
 ἄλλοτε παράνομα γεγραφότα.

Ὁ δὲ τοῖσιν καὶ τὴν ἀνάρρησιν τοῦ στεφάνου παρανόμως 32
 τῷ ψηφίσματι κελεύει γίνεσθαι, καὶ τοῦθ' ἡμᾶς δι-
 κάζει. Ὁ γὰρ νόμος διαρρήδη κελεύει, ἴαν μὲν τινα
 βραβοῖ ἢ βουλή, ἐν τῷ βουλευτηρίῳ ἀνακηρύττεσθαι,
 καὶ ὁ δῆμος, ἐν τῇ ἐκκλησίᾳ, ἄλλοθι δὲ μηδαμοῦ.
 οἱ μὲν λέγε τὸν νόμον.

ΝΟΜΟΣ.

Ὁ νόμος, ὧ ἄνδρες Ἀθηναῖοι, καὶ μάλα καλῶς 33
 οὐ γὰρ, οἶμαι, ἀετιοδεῖν ὁ νομοθέτης τὸν ῥήτορα
 εὐνοεῖσθαι πρὸς τοὺς ἔξωθεν, ἀλλ' ἀγαπᾶν ἐν αὐτῇ τῇ
 πόλει τιμώμενον ὑπὸ τοῦ δήμου, καὶ μὴ ἐργολαβεῖν ἐν
 τῇ ἐκκλησίᾳ. Ὁ μὲν οὖν νομοθέτης οὕτως ὁ δὲ
 κτησιφῶν πῶς; ἀναγίνωσκε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

Ἄκουετε, ὧ ἄνδρες Ἀθηναῖοι, ὅτι ὁ μὲν νομοθέτης κε- 34
 λεύει ἐν τῷ δήμῳ ἐν Πρυκί τῇ ἐκκλησίᾳ ἀνακηρύττειν τὸν
 νόμον τοῦ δήμου στεφανούμενον, ἄλλοθι δὲ μηδαμοῦ. Κτη-
 σιφῶν δὲ ἐν τῷ θεάτρῳ, οὐ τοὺς νόμους μόνον ὑπερβᾶς,
 ἀλλὰ καὶ τὸν τόπον μετενεγκών, οὐδὲ ἐκκλησιαζόμενος
 ἐν αὐτῇ, ἀλλὰ τραγῳδῶν ἀγωνιζομένων καινῶν, οὐδὲ

μα γεγραφώς, παραταχθεὶς μετὰ Δημοσθένος
τὰς τέχνας τοῖς νόμοις, ὡς ἐγὼ δηλώσω, καὶ π
ἵνα μὴ λάθητε ἐξαπατηθέντες. Οὗτοι γὰρ,
ἀπαγορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου
ἔξω μὴ κηρύττειν ἔξω τῆς ἐκκλησίας, οὐχ
ὡς οἴσονται δὲ εἰς τὴν ἀπολογίαν τὸν Διονυσίου
καὶ χρήσονται τοῦ νόμου μέρει τινὶ, κλέψασθαι
ἐκράσιον ὑμῶν, καὶ παρέξονται νόμον οὐδὲν
ἢ τῆδε τῆ γραφῆ, καὶ λείξουσιν, ὥς εἰσι τῆ
νόμοι κείμενοι περὶ τῶν κηρυγμάτων, εἰς τὴν
ἐγὼ παρέχομαι, διαρρήδην ἀπαγορεύοντα τὸν
δῆμον στεφανοῦμενον μὴ κηρύττεσθαι ἔξω
ἐκκλησίας, ἕτερον δὲ εἶναι νόμον φήσουσιν ἐναντίον
ἡμῶν δεδωκότα ἐξουσίαν ποιεῖσθαι τὴν ἀνάρρηκτον
βάνου τραγωδοῖς ἐν τῷ θεάτρῳ, εἰάν ψηφίσωσι
ὡς. Κατὰ δὲ τοῦτον τὸν νόμον φήσουσι γὰρ
τὸν Κτησιφῶντα. Ἐγὼ δὲ πρὸς τὰς τοῦτο
ἵξομαι συνηγάρους τοὺς νόμους τοὺς ὑμῶν

89.]

ὁ δὲ δῆμος τοὺς νόμους, ἀκριβῶς ἐξετάσαντας, καὶ σκε-
 αμένους, εἴ τις ἀναγέγραπται νόμος ἐναντίος ἐτέρῳ
 νόμῳ, ἢ ἄκυρος ἐν τοῖς κυρίοις, ἢ εἴποι εἰσὶ νόμοι
 λείους ἐνός ἀναγεγραμμένοι περὶ ἐκάστης πράξεως.
 ἂν τι τοιοῦτον εὐρίσκωσιν, ἀναγεγραφτότας ἐν σανί- 39
 ῶν, ἐκτιθῆναι κελεύει πρόσθεν τῶν ἐπωνύμων, τοὺς δὲ
 πρυτάνεις ποιεῖν ἐκκλησίαν, ἐπιγράψαντας νομοθέτας,
 ἂν δ' ἐπιστάτην τῶν προέδρων διαχειροτονίῳ δίδοναι
 τῷ δῆμῳ, καὶ τοὺς μὲν ἀναιρεῖν τῶν νόμων, τοὺς δὲ
 καταλείπειν, ὅπως ἂν εἷς ἦ νόμος, καὶ μὴ πλείους, περὶ
 καύστης πράξεως. Καὶ μοι λέγε τοὺς νόμους.

NOMOI.

Εἰ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἀληθῆς ἦν ὁ παρὰ 40
 οὕτων 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 τῆν
 ἐξουσίαν δεδωκὼς ἀναιεῖν, ἢ ὁ ἀπαγορεύων. Ὅποτε
 ἢ μηδὲν τούτων γεγένηται, φανερῶς δήπου ἐξελέγ-
 ρονται οὐ μόνον ψευδῆ λέγοντες, ἀλλὰ καὶ παυτελῶς
 ἰδύνατα γενέσθαι. Ὅθεν δὲ δὴ τὸ ψευδὲς τοῦτο ἐπι-
 βήσαντες, ἐγὼ διδάξω ὑμᾶς. προειπῶν ὧν ἕνεκα οἱ νόμοι
 τεύθησαν οἱ περὶ τῶν ἐν τῷ θεύτρῳ κηρυγμάτων. Γίνο- 41
 μένων γὰρ τῶν ἐν ἡστέι τραγωδῶν ἀνεκέρυττον τινες,
 ἢ πείσαντες τὸν δῆμον, οἱ μὲν, ὅτι στεφανοῦνται ὑπὸ
 τῶν φιλετῶν, 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
 ἀρῆμνοι ἐν ταῖς ἔξω πόλεσι διεπράττοντο ἀπαγορεύ-
 οῦν, ὅτι στεφανοὶ αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι, ὅ

Ῥοδίων ἢ Χίων ἢ καὶ ἄλλης τινὸς πύλεως
καὶ ἀνδραγαθίας. Καὶ ταῦτα ἔπραττον,
οἱ ὑπὸ τῆς βουλῆς τῆς ὑμετέρας στεφανοῦ
τοῦ δήμου, πείσαντες ὑμᾶς καὶ μετὰ ψηφί
σιν ἄλλην χάριν καταθέμενοι, ἀλλ' αὐτοὶ προελόμ
ισματος ὑμετέρου. Ἐκ δὲ τούτου τοῦ τρόπου
καὶ τοὺς μὲν θεατὰς, καὶ τοὺς χορηγοὺς,
ἐπιεικῶς ἐνοχλεῖσθαι, τοὺς δὲ ἀνακηρυττο
μένους θεάτρῳ μειζόνως τιμᾶσθαι τῶν ὑπὸ τοῦ δή
μου κειμένων. Τοῖς μὲν γὰρ ἀποδείδεικτο τόπος
καὶ ἐν ᾧ χρῆν στεφανοῦσθαι, καὶ ἀπείρητε
δαμοῦ κηρύττεσθαι· οἱ δὲ ἀνηγορεύοντο ἐνώπι
ον τῶν Ἑλλήνων· κακείνοι μὲν μετὰ ψηφί
σαντες ὑμᾶς· οὗτοι δ', ἄνευ ψηφίσματος.
ἵνα τις ταῦτα νομοθέτης, τίθησι νόμον οὐδὲν
ἄλλο τῶν περὶ τῶν ὑπὸ τοῦ δήμου στεφανουμένων
τε λύσας ἐκείνων· οὐδὲ γὰρ ἡ ἐκκλησία ἤμ
ιστο· ἀλλὰ τὸ θέατρον· οὔτε ἐναντίον τοῖς πρότερον
αἰσιν τιθεῖς· (οὐ γὰρ ἔξεστιν) ἀλλὰ περὶ
ψηφίσματος ὑμετέρου στεφανουμένων ὑπὸ τῶ
ν καὶ δημοτῶν, καὶ περὶ τῶν τοὺς οἰκέτας

γματα, ψευδῆ φιλοτιμίαν κτᾶται, προσαπέιπη νόμῳ, “ μηδὲ ὑπὸ ἄλλου μηδενὸς” ἀνακηρύττουσας βουλῆς, καὶ δήμον, καὶ φυλετῶν, τῶν ὅταν δὴ τις ταῦτα ἀφέλη, τί τὸ κατακλινῆν ἐστὶ, πλὴν οἱ ξενικοὶ στέφανοι; ὅτι δὲ 46
 ἔγω, μέγα σημεῖον ὑμῖν τούτου ἐξ αὐτῶν τῶν ἰδεῖξω. Αὐτὸν γὰρ τὸν χρυσοῦν στέφανον, ὃς θεοῦ τῷ ἐν ἄστει ἀναρρήθῃ, ἱερὸν εἶναι τῆς ὁ νόμος κελεύει, ἀφελόμενος τὸν στεφανοῦ-αἰτοὶ τίς ἂν ὑμῶν τολμήσειε τοσαύτην ἀνελευταγῶναι τοῦ δήμου τοῦ Ἀθηναίων; μὴ γὰρ, ἀλλ’ οὐδ’ ἂν ἰδιώτης οὐδὲ εἰς οὕτως ἀγενῆς ὅστε ὃν αὐτὸς ἔδωκε στέφανον ἅμα ἀνακηρύτ-ἀφαιρῆσθαι, καὶ καθιεροῦν. Ἀλλ’, οἶμαι, διὰ ἔστιν εἶναι τὸν στέφανον καὶ ἡ καθιέρωσις γίνεται, καὶ ἀλλοτρίαν εὐνοίαν περὶ πλείονος ποιούμενος ἴσος, χείρων γένηται τὴν ψυχὴν. Ἀλλ’ οὐκ 47
 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 γίνωνται. Καὶ προσέθηκεν ὁ νομοθέτης, μὴ κηρύττεσθαι τὸν στέφανον ἐν τῷ θεάτρῳ, “ εἰ μὴ ψηφίσῃται” ἵν’ ἢ πάλιν ἡ βουλομένη τινα τῶν ὑμετέρων ἢ, πρίσβεις πέμψασα δεθῇ τοῦ δήμου, ἵνα εἴη μεῖζω χάρις εἰδῆ τῶν στεφανούντων ὑμῖν, ἔσται ἐπετρέψατε. Ὅτι δὲ ἀληθῆ λέγω, τῶν τῶν ἀκούσατε.

ΝΟΜΟΙ.

ἂν τοίνυν ἐξαπατῶντες ὑμᾶς λέγωσιν, ὡς προσ- 48
 ἐν τῷ νόμῳ, ἐξεῖναι στεφανοῦν, εἰ μὴ ψηφίσῃται

ται γάρ^h σοι ἔξω τῆς ἐκκλησίας μὴ κί
ρ., “ ἄλλοθι δὲ μηδαμοῦ,” ὅ, τι ἐστίν, ἰ
γε. Οὐ γὰρ ἀποδείξεις, ὡς ἔννομα γέ
“ Ἐστὶ δὲ ὑπόλοιπόν μοι μέρος τῆς κο
λιστα σπουδίξω. Τοῦτο δὲ ἐστὶν ἡ τ
τὸν ἀξιῶ στεφανοῦσθαι. Λέγει γὰρ
ηφίσματι, “ Καὶ τὸν κήρυκα ἀναγορεῖ
τρω πρὸς τοὺς Ἕλληνας ὅτι στεφανο
ὁ τῶν Ἀθηναίων ἀρετῆς ἕνεκα καὶ ἀνδρ
ῖστον “ ὅτι διατελεῖ λέγων καὶ πράττ
δήμῳ.” Ἀπλοῦς δὴ παντάσῃν ὁ μ
ῖγος γίνεται, καὶ ἡμῖν ἀκούσασι κρῖ
ἡρ δήπου τὸν μὲν κατηγοροῦντα ἐμέ
ικνύναι, ὡς εἰσιν οἱ κατὰ Δημοσθέν
ῖς, καὶ ὡς οὗτ’ ἤρξατο λέγειν τὰ βέ
ατελεῖ πράττων τὰ συμφέροντα τῶ
ριδείξω, δικαίως δήπου τὴν γραφὴν ἀ
ῶν. Ἄπαντες γὰρ ἀπαγορεύουσιν

ν, καὶ τὸν τῶν νεῶν ἔκπλουν τὸν εἰς Ἑλλά- (61)
 ὄτε εἰς ἂν τῶν τριηράρχων Δημοσθένης, καὶ 52
 τὸν στρατηγὸν ἐπὶ τῆς νεῶς, καὶ συσσιτῶν,
 ἰών, καὶ συσπένδων, καὶ τούτων ἀξιωθείς διὰ
 ὅς αὐτῷ φίλος εἶναι, οὐκ ὤκνησεν ἀπ' εἰσαγο-
 ροῦ κρινομένου περὶ θανάτου, κατήγορος γε-
 γνησέναι ταῦτα ἤδη τὰ περὶ Μειδίαν, καὶ τοὺς κοιν-
 οὺς ἔλαβεν ἐν τῇ ἀρχήστρᾳ χορηγὸς ὧν, καὶ ὡς
 ῥιάκοινα μῶν ἄμα τὴν τε εἰς αὐτὸν ὕβριν, καὶ
 ἡμῶν καταχειροτονίαν, ἣν ἐν Διονύσου κατεχει-
 ροῦσθαι Μειδίου; ταῦτα μὲν οὖν μοι δοκῶ καὶ τίλλα 53
 ε ὅμοια ὑπερβῆσθαι, οὐ προδιδοὺς ὑμᾶς,
 ἀγῶνα καταχαριζόμενος, ἀλλ' ἐκεῖνο φοβού-
 μοι παρ' ὑμῶν ἀπαντήσῃ, τὸ δοκεῖν μὲν ἀληθῆ
 ῥησεία δὲ καὶ λίαν ὁμολογούμενα. Καίτοι, ὡ
 ν, ὅτι τὰ μέγιστα τῶν αἰσχρῶν οὕτως ἐστὶ
 ἡ γνώριμα τοῖς ἀκούουσιν, ὥστε τὸν κατήγορον
 ψευδῆ λέγειν, ἀλλὰ παλαιὰ, καὶ λίαν προω-
 νη, πότερα αὐτὸν δεῖ χρυσοῦ στεφάνῳ στε-
 φάνῳ, ἢ ψεῖσθαι; καὶ σε τὸν ψευδῆ καὶ παρά-
 μῶντα γράφειν, πότερα χρὴ καταφρονεῖν τῶν
 ὧν, ἢ δίκην τῇ πόλει δοῦναι; Περὶ δὲ τῶν δη- 54
 ῥαμάτων πειράσομαι σαφέστερον εἰπεῖν. Καὶ
 ἴνομαι μέλλειν Δημοσθένην, ἐπειδὴν αὐτοῖς ὁ
 ὁδοθῆ, καταριθμῆσθαι πρὸς ὑμᾶς, ὡς ἄρι τῇ
 ἵσταρες ἤδη γεγένηται καιροί, ἐν οἷς αὐτοὺς
 ται. Ὡν ἓνα μὲν καὶ πάντων πρῶτον, ὡς
 οὖν, καταλογίζεται ἐκείνων τὸν χρόνον, ἐν ᾧ
 ἵππον ὑπὲρ Ἀμφιπόλεως ἐπολεμοῦμεν. Τοῦτου
 ἐται τὸν χρόνον τῇ γενομένῃ εἰρήνῃ καὶ συμ-
 φιλοκράτῃς ὁ Ἀγνούσιος ἔγραψε, καὶ αὐτὸς

ὅτι μέχρι τῆς ἡμέρας ἐκείνης, ἐν ἣ κατε-
χουσαν εἰρήνην τῇ πόλει ὁ αὐτὸς οὐδέ
τὸν πόλεμον. Τρίτον δὲ, ὃν ἐπολεμοῦν
τῆς ἀτυχίας τῆς ἐν Χαιρωνείᾳ, τέταρ-
τὸν παρόντα καιρὸν. Ταῦτα δὲ καταριθμησά-
μελλει με παρακαλεῖν, καὶ ἐπερωτῶν
τῶν τεττάρων αὐτοῦ καιρῶν κατηγορῶ
οὐ τὰ βέλτιστα φημι τῷ δήμῳ πεπολι-
θῆναι ἀποκρίνασθαι, ἀλλ' ἐγκαλύπτωμι
σκω, ἐκκαλύψει με φησι προσελθῶν.
56 βῆμα, καὶ ἀναγκάσειν ἀποκρίνασθαι.
αὐτὸς 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 πρόποτε μέμνηται πρὸς ἀγῶνα
57 νομένους·) ἀποκρίνομαι, ὅτι πάντων
ἐπιμελὲς γέγονεν τῆς κρίσεως. 1

ου, καὶ τρίτον περὶ τοῦ ἐφεξῆς, καὶ τέταρτον περὶ
 ὧν καθεστηκότων πραγμάτων. Καὶ δὴ ἐπανάγω-
 ὦν ἐπὶ τὴν εἰρήνην, ἣν σὺ καὶ Φιλοκράτης ἐγγρά-

ῶν γὰρ ἐξεγένετο ἂν, ὃ Ἀθηναῖοι, τὴν προτέ- 58
 κείνην εἰρήνην ποιήσασθαι μετὰ κοινού συνεδρίου
 Ἑλλήνων, εἴ τινες ὑμᾶς εἶσαν, περιμεῖναι^κ τὰς (62)
 κείνας, ἃς ἦτε ἐκπεπομφότες κατ' ἐκείνον τὸν καιρὸν
 ἐν Ἑλλάδα, παρακαλοῦντες ἐπὶ Φιλίππου μετα-
 Ἑλληνικοῦ συνεδρίου, καὶ προϊόντος τοῦ χρόνου
 ἐκόντων τῶν Ἑλλήνων ἀπολαβεῖν τὴν ἡγεμονίαν·
 οὕτως ἀπεστερήθητε διὰ Δημοσθένην καὶ Φιλο-
 κράτη καὶ τὰς τούτων δωροδοκίας, ἃς ἐδωροδόκησαν
 ἄλλοι ἐπὶ τὸ δημόσιον τὸ ὑμέτερον. Εἰ δέ τισιν 59
 ἐξαίφνης ἀκούσασι ἀπιστότερος προσπέπτωκεν
 οὗτος λόγος, ἐκείνως τὴν ὑπόλοιπον ποιήσασθε
 εἶναι, ὥσπερ ὅταν περὶ χρημάτων ἀνηλωμένων διὰ
 τὸν χρόνον καθεζόμεθα ἐπὶ τοὺς λογισμούς. Ἐρχό-
 μιντο ψευδεῖς οἰκοθεν ἐνίοτε δόξας ἔχοντες κατὰ
 τῶν λογισμῶν· ἀλλ' ὅμως ἐπειδὴν ὁ λογισμὸς συγκε-
 κριμένῃ, 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 ἀκράσιν ποιήσασθε. Εἴ τινες ὑμῶν ἐκ τῶν
 ἄλλων χρόνων ἤκουσιν οἰκοθεν τοιαύτην ἔχοντες
 ἔξαι, ὡς ἄρα ὁ Δημοσθένης οὐδὲν πώποτε εἰρηκεν
 Φιλίππου, συστάς μετὰ Φιλοκράτους, ὅστις οὕτω
 εἶπε, μήτε ἀπογνώτω μηδὲν, μήτε καταγνώτω, πρὶν
 εἶναι σὺ γὰρ δίκαιον· ἀλλ' εἰάν μοι διὰ βραχείων
 εἰπὴν ἐπομιμνήσκοντες τοὺς καιροὺς, καὶ τὸ ψή-

^κ περιμείνοντας Reiske.

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

² Ἐγραψε Φιλοκράτης ἐξεῖναι Φιλίππῳ δεῦ
πρέσβεις πέμπειν περὶ εἰρήνης καὶ συμμαχ
ψήφισμα ἐγράφη παρανόμων. ³ Ἦκον οἱ τῆς
νοι. Κατηγορεῖ μὲν Λυκίος 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 ἀπό^m τοῦ Φιλίππου, καὶ τοῖς πρέσβεσιν,
 ἴθα γράφων Φιλοκράτει. Ὁ μὲν γε τὴν ἐξουσίαν
 τοῦ δεῦρο κήρυκα καὶ πρέσβεις πέμπεσθαι ὁ δὲ
 εἰσβεία σπένδεται. Τὰ δὲ μετὰ ταῦτα ἦδη σφά- 64
 οι τὸν νοῦν προσέχετε. Ἐπράττετο γὰρ οὐ πρὸς
 ἄλλους πρέσβεις τοὺς πολλὰ συκοφαντηθείτας
 ὢν ἐκ μεταβολῆς ὑπὸ Δημοσθένους, ἀλλὰ πρὸς
 αὐτήν καὶ Δημοσθένην (εἰκότως, τοὺς ἅμα μὲν
 ἰούοντας, ἅμα δὲ τὰ ψηφίσματα γράφοντας) πρῶ-
 ἐν, ὅπως μὴ περιμείνητε τοὺς πρέσβεις, οὓς ἦτε
 ὁμοφύοτες, παρακαλοῦντες ἐπὶ Φίλιππον, ἵνα μὴ
 τῶν ἄλλων Ἑλλήνων, ἀλλ' ἰδία ποιήσησθε τὴν (63)
 ἡ. Δεύτερον δ', ὅπως μὴ μόνον τὴν εἰρήνην, ἀλλὰ ὅτι
 ὑμμαχίαν εἶναι ψηφιεῖσθε πρὸς Φίλιππον, ἵν' εἰ
 προσέχοιεν τῷ πλήθει τῷ ὑμετέρῳ, εἰς τὴν ἐσχά-
 λπείσοιεν ἀθηνίαν, ὁρῶντες ὑμᾶς αὐτοὺς μὲν παρι-
 ντας ἐπὶ τὸν πόλεμον, οἴκοι δὲ μὴ μόνον εἰρήνην,
 καὶ συμμαχίαν ἐψηφισμένους ποιῆσθαι. Τρίτον
 τως Κερσοβλέπτῃς ὁ Θράκη βασιλεὺς μὴ ἔσται
 ρε, μηδὲ μετέσται τῆς συμμαχίας καὶ τῆς εἰρήνης

Παρηγγέλλετο δὲ ἦδη ἐπ' αὐτὸν στρατεία. Καὶ 66
 ὁ μὲν ἐξωνύμενος οὐκ ἠδίκηε· πρὸ γὰρ τῶν ὄρκων
 ὧν συνθηκῶν ἀνεμέσητον ἦν αὐτῷ πράττειν τὰ
 ἔροντα· οἱ δὲ ἀποδόμενοι καὶ κατακοινώησαντες τὰ
 ὄλεως ἰσχυρὰ, μεγάλῃς ὕργῃς ἦσαν ἄξιοι. Ὁ γὰρ
 ἐξανδρὸς ἐνὶ φάσκων εἶναι καὶ τότε μισοφι-
 κῆ Δημοσθένει, ὁ τὴν ξενίαν ἐμοὶ προσφέρων τὴν
 ἰσχυροῦ, γράφει ψηφίσμα, τοὺς καιροὺς τῆς πό-
 λειταιροῦμενος, ἐκκλησίαν ποιῆσθαι τοὺς πρυτάνεις 67

πρωτοί μοι οὐκ εἰς μεμνημένους γέγονε
τοιησάμενος; ἴνα, φησὶν, εἴαν ἤδη παρῶσι
ἵππου πρέσβεις, βουλευσῆται ὁ δῆμος ὡ
περὶ τῶν πρὸς Φίλιππον τοῖς οὐπω παρε
βουσι προκαταλαμβάνων τὴν ἐκκλησίαν, καὶ
τοὺς ὑμῶν ὑποτεμνόμενος. καὶ τὸ πρᾶγμα κα
να μὴ μετὰ τῶν ἄλλων Ἑλλήνων, ἐπανέλ
ῖμετέρων πρέσβεων, ἀλλὰ μόνοι ποιήσῃθε
την. Μετὰ δὲ ταῦτα, ὧ Ἀθηναῖοι, ἤκου οἱ τοῖ
πρέσβεις. Οἱ δὲ ὑμέτεροι ἀπεδήμουν, παρ
τοὺς Ἑλληνας ἐπὶ Φίλιππον. Ἐνταῦθα ἕτεροι
νικᾷ Δημοσθένης, ἐν ᾧ γράφει, μὴ μόνον ὑπέ
ρης, ἀλλὰ καὶ συμμαχίας ὑμᾶς βουλευσασθα
μείναντας τοὺς πρέσβεις τοὺς ὑμέτερους,
μετὰ τὰ Διονύσια τὰ ἐν ἄστει τῇ ὀγδόῃ κα
δέκα. Ὅτι δὲ ἀληθῆ λέγω, ἀκούσατε τῶν ψ

ΨΗΦΙΣΜΑΤΑ.

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

64.]

στῆλην ἀναγεγράφθαι μετ' Ἀθηναίων, καὶ μετε-
 τῶν ὄρκων, καὶ τῶν συνθηκῶν, δύο μέγιστα προκα-
 μβάνοντες· πρῶτον μὲν τὸν χρόνον τὸν τῆς τριμή-
 ταις τῶν Ἑλλήνων πρεσβείαις ἰκανὸν γενέσθαι
 σκευάζοντες, ἔπειτα τὴν τῶν Ἑλλήνων εὐνοίαν τῇ
 εὐ μετὰ κοινοῦ συνεδρίου κτώμενοι, ἵν', εἰ παραβαί-
 το αἱ συνθήκαι, μὴ μόνοι μηδ' ἀπαρασκευοὶ πολε-
 μμεν· ἃ νῦν ὑμῖν παθεῖν συνέβη διὰ Δημοσθένην.
 δεῖ ἀληθῆ λέγω, ἐξ αὐτοῦ τοῦ δόγματος ἀκούσαντες
 πισθε.

ΔΟΓΜΑ ΣΥΜΜΑΧΩΝ.

οὕτω τῷ δόγματι συνειπεῖν ὁμολογῶ, καὶ πάντες οἱ ἐν 71
 προτέρᾳ τῶν ἐκκλησιῶν δημηγοροῦντες. Καὶ ὁ δῆμος
 λθε τοιαύτην τιὰ δόξαν εἰληφώς, ὡς ἔσται μὲν ἡ εἰ-
 ρη, περὶ δὲ συμμαχίας οὐκ ἄμεινον εἶη, διὰ τὴν τῶν
 ἡνῶν παράκλησιν, βουλευσασθαι ἔσται δὲ κοινῇ μετὰ
 Ἑλλήνων ἀπάντων. Νῦξ ἐν μέσῳ, καὶ παρῆμεν τῇ
 τῆρα εἰς τὴν ἐκκλησίαν. Ἐνταῦθα δὲ προκαταλαμ-
 νων Δημοσθένης τὸ βῆμα, οὐδενὶ τῶν ἄλλων παραλι-
 λόγον, οὐδὲν ἄφελος ἔφη τῶν χθῆς εἰρημένων εἶναι (64)
 ὄν. εἰ ταῦθ' οἱ Φιλίππου μὴ συμπεισθήσονται πρέσ-
 οῦδὲ γινώσκειν ἔφη τὴν εἰρήμην ἀπούσης συμμα- 72
 οῦ. Οὐ γὰρ ἔφη δεῖν (καὶ γὰρ τὸ ῥῆμα μέμνημαι ὡς
 διὰ τὴν ἀηδίαν τοῦ λέγοντος ἅμα καὶ τοῦ ὀνόμα-
) ἈΠΟΡΡΗΣΑΙ τῆς εἰρήνης τὴν συμμαχίαν, οὐδὲ
 ὦν Ἑλλήνων ἀναμένειν μελλήματα, ἀλλ' ἡ πολεμεῖν
 ἢς ἢ τὴν εἰρήμην ἰδίᾳ ποιεῖσθαι. Καὶ τελευτῶν
 τὸ βῆμα παρακαλέσας Ἀντίπατρον, ἐρώτημά τι
 τα, προειπῶν μὲν ἃ ἐρήσεται, προδιδάξας δὲ ἃ χρῆ
 τῆς πόλεως ἀπακρίνασθαι· καὶ τέλος ταῦτα ἐνίκα,
 μὲν λόγῳ προβιασαμένου τοῦ Δημοσθένους, τὸ δὲ

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

ΨΗΦΙΣΜΑ. ΠΡΟΕΔΡΟΣ.

5 Καλὸν, ᾧ Ἀθηναῖοι, καλὸν, ἢ τῶν δημοσίων

[6.]

τῇ ἡμέρᾳ ἤγειτο τοῖς πρέσβεσιν εἰς τὸ θέατρον, καὶ συρίττεσθαι διὰ τὴν ἀσχημοσύνην καὶ κολασίν. Καὶ ὅτε ἀπήσαν εἰς Θήβας, ἐμισθώσατο αὐτοῖς ζεύγη ὄρικᾶ, καὶ τοὺς πρέσβεις προὔπεμψεν εἰς Θάσας, καταγέλαστον τὴν πόλιν παιῶν. Ἴνα δ' ἐπὶ ὑποθήσεως μείνω, λάβε μοι τὸ ψήφισμα τὸ περὶ προεδρίας.

ΨΗΦΙΣΜΑ.

Οὗτος τοίνυν, ὦ Ἀθηναῖοι, ὁ τηλικούτος τὸ μέ- 77
ρος κίλαξ, πρῶτος διὰ τῶν κατασκόπων τῶν παρὰ
μὲν ἡμῶν πυθόμενος τὴν Φιλίππου τελευταίην, τῶν
θεῶν, συμπλάσας ἐαυτῷ ἐνύπνιον, κατεψεύσατο,
οὐ παρὰ Χαριδήμου τὸ πρᾶγμα πεπυσμένος, ἀλλὰ
ἂν τοῦ Διός, καὶ τῆς Ἀθηνᾶς, οὐς μεθ' ἡμέραν 78
ἡρκῶν νύκτωρ φησὶν ἐαυτῷ διαλέγεσθαι, καὶ τὰ
λοιπὰ ἔσεσθαι προλέγειν, ἐβδόμην δ' ἡμέραν τῆς
αὐτῷ τετελευτηκίας, πρὶν πενθῆσαι, καὶ
νομιζόμενα ποιῆσαι, στεφανωσάμενος, καὶ λευκὴν
ἦτα λαβὼν, ἐβουθύτει, καὶ παρηγόμε^ο, τὴν μό-
δον δειλαίως καὶ πρώτην αὐτὸν πατέρα προσειποι-
ῶν ἀπολείσας. Καὶ οὐ τὸ δυστύχημα ὀνειδίζω, ἀλλὰ
τὸν τρόπον ἐξετάζω. Ὁ γὰρ μισίτεκνος, καὶ πατὴρ
ἡρώδης, οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστός, οὐδέ
ἂν φιλτάτα καὶ οἰκειότατα σώματα μὴ στέργων, οὐ-
τε ὑμᾶς περὶ πλείονος ποιήσεται τοὺς ἀλλοτρίους,
ὅτι γε ὁ ἴδιος ποιηρὸς οὐκ ἂν ποτε γένοιτο δημοσί-
ατος. οὐδ' ὅστις ἐστὶν οἴκοι φαῦλος, οὐδέποτε ἦν (65)
Μακεδονία κατὰ τὴν πρεσβείαν καλὸς κἀγαθός. Οὐ
τὸν τρόπον, ἀλλὰ τὸν τόπον μόνον μετήλλαξε.

Ἰόθεν οὖν ἐπὶ τὴν μεταβολὴν ἦλθε τῶν πραγμάτων 79

^ο Bekker παρηγόμε.

ὁτος γάρ ἐστιν ὁ δεύτερος καιρὸς,) καὶ τί ποτ' ἐστὶ
 αἴτιον, ὅτι Φιλοκράτης μὲν ἀπὸ τῶν αὐτῶν πολι-
 υμάτων Δημοσθένης φυγὰς ἀπ' εἰσαγγελίας γεγένη-
 κεν, Δημοσθένης δὲ ἐπίστη τῶν ἄλλων κατήγορος,
 ἢ πόθεν ποθ' ἡμᾶς εἰς τὰς ἀτυχίας ὁ μαρὸς ἄ-
 νθρωπος ἐμβέβληκε, ταῦτ' ἤδη διαφερόντως ἄξιόν ἐστιν
 εἰσεῖναι. Ὡς γὰρ τάχιστα εἴσω Πυλῶν Φίλιππος πα-
 ῖλθε, καὶ τὰς τε ἐν Φωκεύσει πόλεις παραδόξως ἀνα-
 τήτους ἐποίησε, Θηβαίους δὲ, ὡς τόθ' ὑμῖν ἐδόκει,
 ἰσχυρῶς καιροῦ καὶ τοῦ ὑμετέρου συμφέροντος ἰσ-
 χυρὸς κατεσκευάσεν, ὑμεῖς δὲ ἐκ τῶν ἀγρῶν φηρη-
 ῖντες ἐσκευαγωγῆσατε^β, ἐν ταῖς μεγίσταις δ' ἦσαν
 ταῖς οἱ πρέσβεις οἱ περὶ τῆς εἰρήνης πρεσβεύσαντες.
 Ἐν δὲ τῶν ἄλλων διαφερόντως Φιλοκράτης καὶ Δη-
 μοσθένης, διὰ τὸ μὴ μόνον πρεσβεύειν, ἀλλὰ καὶ ψη-
 λίσματα γεγραφέναι, συνέβη δ' ἐν τοῖς αὐτοῖς χρόνοις
 ἀφαιρεσθῆναι τι [τὸν] Δημοσθένην καὶ Φιλοκράτην, σχε-
 ῖν ὑπὲρ τούτων, ὑπὲρ ὧν καὶ ὑμεῖς αὐτοὺς ὑπωπεύ-
 ητε διενεχθῆναι, τοιαύτης δὲ ἐμπιπτούσης ταραχῆς,
 ἐπὶ τῶν συμφύτων αὐτῶ νοσημάτων ἤδη τὰ μετὰ ταῦτα
 βουλευέτο, μετὰ δειλίας καὶ τῆς πρὸς Φιλοκράτην ὑπὲρ
 ἧς 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' εὐδαιμονήσειν,
 ἢ προδοτὴς ὢν τῶν φίλων καὶ ποιηρὸς, πιστὸς τῷ
 ἡμῶν φανήσεσθαι. Κατιδόντες δ' αὐτὸν οἱ τῆ τῆς πό-
 λεως προσπολεμούντες ἡσυχίᾳ, ἄσμενοι παρεκάλουν ἐπὶ
 τὸ βῆμα, τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει.
 Ὁ δὲ παριῶν ἀρχὰς αὐτοῖς ἐνεδίδου πολέμου καὶ τα-

τός ἐστιν, ὃ ἄνδρες Ἀθηναῖοι, ὁ πρῶτος ἴμιον τείχος, καὶ Δορίσκον, καὶ Ἐργίσκη, ἴκην, καὶ Γάνος, καὶ Γανίδα, χωρία, ἧν οὐδὲ ἤδειμεν πρότερον, καὶ ἐς τοῦτο φέρων πεπραγμένα, ὥστ', εἰ μὲν μὴ πέμπτοι Φλιππῆ, καταφρονεῖν αὐτὸν ἔφη τῆς πόλεως, εἰ δὲ 83 ἰσκόπους πέμπειν ἀλλ' 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 λαμβάσθωσι, ἀλλὰ μὴ ἀποδίδωσι, περὶ συλλαβῶν τ. Καὶ τὸ τελευταῖον στεφανώσας τοὺς ῥητόρου εἰς Θετταλίαν καὶ Μαγνησίαν παρὰ τῆς εἰρήνης συνθήκας ἐπιστρατεύσαντας, τὴν διέλυσε, τὴν δὲ συμφορὰν, καὶ τὸν πόλεμον

ἂ χαλκοῖς, καὶ ἀδαμαντίοις τείχεσιν, ὡς 84 τὴν χώραν ἡμῶν ἐτείχισε, τῇ τῶν Εὐθηβαίων συμμαχίᾳ. Ἄλλ', ὃ ἄνδρες Ἀθηναῖοι, 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 καὶ μεγάλα ἠδικημένοι ὑπὸ Μνησάρχου ὡς, τοῦ Καλλίου καὶ Ταυροσθένους πατρὸς, ἡμῖν μισθὸν λαβὼν Ἀθηναῖοις εἶναι τολμῆ πάλιν ὑπὸ Θεμισανος τοῦ Ἐρετριέως, ὅς οὐσης Ἄρωπὸν ἀφείλετο, τούτων ἐκόντες ἡμεῖς, ἐπειδὴ διέβησαν εἰς Εὐβοίαν Θηβαῖοι, ἵσθαι τὰς πόλεις πειρώμενοι, ἐν πέντε ἡμέρασι αὐτοῖς καὶ ναυσὶ καὶ πεζῇ δυνάμει,

καὶ πρὶν τριάκοντα ἡμέρας διελθεῖν, ὑποσπόνδους
 βαιούς ἀφήκατε, κύριοι τῆς Εὐβοίας γενόμενοι, κα-
 τε πόλεις αὐτὰς καὶ τὰς πολιτείας ἀπέδοτε ὀρθῶς
 (66) δικάως τοῖς παρακαταθεμένοις, οὐχ ἡγούμενοι δι-
 86 εἶναι τὴν ὀργὴν ἀπομνημονεύειν ἐν τῷ πιστευθῆναι.
 τηλικαῦθ' ὑφ' ὑμῶν εὐπεπονήτους οἱ Καλκιδεῖς, οὐ
 ὁμοίως ὑμῖν ἀπέδοσαν χάριτας. Ἄλλ' ἐπειδὴ τὰ
 δίδεχθε εἰς Εὐβοίαν Πλουτάρχῳ βοηθήσαντες, 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 λαβῶν ἐνεκωμίαζεν, ὄρων τὸ στρατόπεδον τὸ τῆ-
 λεως εἰς τινας δυσχωρίας κατακεκλεισμένον, ὅθεν
 νικῆσαι μάχην οὐκ ἦν ἀναχώρησις οὔτε βοηθείας
 οὔτ' ἐκ γῆς, οὔτε ἐκ θαλάσσης, συναγείρας ἐξ ἀ-
 τῆς Εὐβοίας στρατόπεδον, καὶ παρὰ Φιλίππου δι-
 προσμεταπεμφάμενος, ὃ τ' ἀδελφὸς αὐτοῦ Ταυροσ-
 ὁ νυνὶ πάντας δεξιούμενος καὶ προσγελῶν, τοὺς
 κικουὲς ξένους διαβιβάσας, ἦλθον ἐφ' ὑμᾶς ὡς ἀ-
 88 σοντες. Καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ
 τόπεδον, ἐπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ περὶ
 ἵππεῖς ἄνδρες ἀγαθοὶ ἐγένοντο, καὶ παρὰ τὸν ἵπποδ-
 τὸν ἐν Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες
 σάν ὑποσπόνδους τοὺς πολεμίους, ἐκινδύνευσεν ἀ-
 ἢ πάλιν αἰσχίστα παθεῖν. Οὐ γὰρ τὸ δυστυχῆσαι
 πόλεμον μέγιστόν ἐστι κακόν, ἀλλ' ὅταν τις πρὸς
 γωνιστὰς ἀναξίους ἑαυτοῦ διακινδυνεύων ἀπο-
 πλασίαν εἰκὸς εἶναι τὴν συμφορὰν. Ἄλλ' ὑμῶν
 τοιαῦτα πεπονθότες, πάλιν διελύσασθε πρόν-
 89 Τυχῶν δὲ συγγνώμης παρ' ὑμῶν Καλλίας ὁ

Λιπὼν χρόνον πάλιν ἤκε φερόμενος εἰς τὴν
 σιν, Εὐβοϊκὸν μὲν τῷ λόγῳ συνέδριον εἰς
 ὑνάγων, ἰσχυρὰν δὲ τὴν Εὐβοίαν ἐφ' ὑμᾶς
 σκευάζων, ἐξαίρετον δ' αὐτῷ τυραννίδα πε-
 ρεῖ καὶ ταύτης ἐλπίζων συναγωνιστὴν Φίλιπ-
 θαι ἀπῆλθεν εἰς Μακεδονίαν καὶ περιήκει μετὰ
 καὶ τῶν ἐταίρων εἰς ὠνομάζετο. Ἀδικήσας 90
 ἢ κρείθειν ἀποδρὰς ὑπέβαλεν ἑαυτὸν φέρον
 ἔγκαταλιπὼν δὲ κἀκείνους, καὶ πλείους τρα-
 νοπᾶς τοῦ Εὐρίπου παρ' ὃν ᾤκει, εἰς μέσον
 τε Θηβαίων ἔχθρας καὶ τῆς Φιλίππου. Ἀπο-
 ρι χρήσαιτο αὐτῷ, καὶ παραγγελλομένης ἐπ'
 στρατείας, μίαν ἐλπίδα λοιπὴν κατείδε σωτη-
 ῶν λαβεῖν τὸν Ἀθηναίων δῆμον, σύμμαχον
 α, βοηθήσειεν εἴ τις ἐπ' αὐτὸν ἴοι, ὃ πρόδηλον
 ν, εἰ μὴ ὑμεῖς κωλύσατε. Ταῦτα δὲ διανοη- 91
 ἔλλει δεῦρο πρέσβεις Γλαυκίτην καὶ Ἐμπέ-
 αδόωρον τὸν δολιχοδρομήσαντα, φέροντας τῷ
 ἐλπίδας κενὰς, Δημοσθένει δ' ἀργύριον καὶ
 ἰντὸν. Τρία δ' ἦν ἅ ἅμα ἐξωνεῖτο. Πρώτου
 σφαλῆναι τῆς πρὸς ὑμᾶς συμμαχίας· οὐδὲν
 μέσον, εἰ μνησθεῖς τῶν προτέρων ἀδικημάτων
 προσδέξαιτο τὴν συμμαχίαν, ἀλλ' ὑπῆρχεν
 ἔγχειν ἐκ Χαλκίδος, ἢ τεθνάναι ἔγκαταληφ-
 καίται δυνάμεις ἐπ' αὐτὸν ἐπεστράτεον, ἢ
 ἢ καὶ ἡ⁹ Θηβαίων. Δεύτερον δ', ἦκου οἱ
 γράψαι τὴν συμμαχίαν ὑπὲρ τοῦ μὴ συνε-
 ἡμῃσι Χαλκιδίας. Τρίτον δέ, ὥστε μὴ τελεῖν
 Καὶ τούτων τῶν προαιρέσεων οὐδεμιᾶς ἀπέ- 92
 ἰας. Ἄλλ' ὁ μισοτύραννος Δημοσθένης, ὡς

αυτος ...
λέγειν, ἀπέδοτό μιν ...
ἔγραψε δ' ἐν τῇ συμμαχίᾳ βοηθεῖν
ῥῆμα μόνον ἀντικαταλλάζαμενος, ἀν
(67) ἕνεκα προσηγάμενος Χαλκιδίας βοηθ
93 Ἀθηναίους. Τὰς δὲ συνεδρίας βοηθ
ὡν ἰσχύσειν ὁ πόλεμος ἔμελλεν, ἰ
λίστοις ὑνόμασιν αἰσχίστας πρά
λόγῳ προσβιβάζων ὑμᾶς, ὡς δεῖ
βοηθείας πρότερον ποιῆσθαι τὸ
Ἑλλήνων, τὰς δὲ συμμαχίας ὑδ
τὰς εὐεργεσίας. Ἴνα δ' εὖ εἰδ
λάβε μοι τὴν Καλλίου γραφὴν
ἀνάγνωθι τὸ ψήφισμα.

ΨΗΦΙΣΜΑ

94 Οὕτω τοίνυν τοῦτό ἐστι δεινός
λικούτοι καὶ συνεδρίαὶ καὶ συντ
δεινότερον ὑμῖν φανήσεται, ὃ μὲ
το προήχθη Καλλίας μὲν ὁ Χαλ
Δημοσθένους δέ, ὃν ἔπαιν
... πωτάξει

ἐπὶ Φίλιππον, καὶ διελογίζετο ὅσον ἐκάστους
 συντελεῖν Ἀχαιοὺς μὲν πάντας καὶ Μεγαρίας ἐξή-
 α τάλαντα, τὰς δ' ἐν Εὐβοίᾳ πόλεις ἀπίσας τε-
 κκοῖτα, ἐκ δὲ τούτων τῶν χρημάτων ὑπάρξειν καὶ 96
 κῆν καὶ πεζὴν δύναμιν· εἶναι δὲ πολλοὺς ἄλλους
 Ἑλλήνων οὐς βούλεσθαι κοινωνεῖν τῆς συντάξεως,
 εἴ οὔτε χρημάτων οὔτε στρατιωτῶν ἕσσεσθαι ἀπορίαν.
 ταῦτα μὲν τὰ φανερά· ἔφη δὲ καὶ πράξεις πράττειν
 ας δὲ ἀπορρήτων, καὶ τούτων εἶναι τινὰς μάρτυρας
 ἡμετέρων πολιτῶν, καὶ τελευτῶν ὀνομαστὴν παρε-
 Δημοσθέην, καὶ συνεπιεῖν ἠξίου. Ὁ δὲ, σεμνῶς 97
 παρελθὼν τὸν τε Καλλίαν ὑπερεπήνει, τό τε ἀπόρ-
 προσεποιήσατο εἰδέναι, τὴν δὲ ἐκ Πελοποννήσου
 βειαν, ἣν ἐπρέσβευσε, καὶ τὴν ἐξ Ἀκαρνανίας ἔφη
 εσθαι ὑμῶν ἀπαγγεῖλαι. Ἦν δὲ αὐτῶ κεφάλαιον
 λόγων, πάντας μὲν Πελοποννησίου ὑπάρχειν, πάν-
 δ' Ἀκαρνανίας συντεταγμένους ἐπὶ Φίλιππον ὑφ'
 οῦ· εἶναι δὲ τὸ σύνταγμα χρημάτων μὲν εἰς ἑκατὸν
 ταχυναντουσῶν πληρώματα, καὶ εἰς πεζοὺς στρα-
 ας μυρίους καὶ ἰππέας χιλίους· ὑπάρξειν δὲ πρὸς 98
 οὖς καὶ τὰς πολιτικὰς δυνάμεις, ἐκ Πελοποννήσου
 πλείονα ἢ διοχιλίους ὀπλίτας, ἐξ Ἀκαρνανίας δὲ
 οὖς τοσοῦτους· δεδύσθαι 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
 γγελθαι πάντας ἤκειν 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-
 τῶν ἔλεγχον· Δημοσθένης δ', ὅταν ἀλαζονεύηται,

λέγειν ἀπορῶν εἰς ὑποκρίσεις
ἑώρακε τοῦτων τὰ ὀνόματα λέγει, κλέπτου
σιν, καὶ μιμούμενος τοὺς τᾶληθῆ λέγον
μάλιστα ἄξιός ἐστι μισεῖσθαι, ὅτι ποιη
100 τῶν χρηστῶν σημεῖα διαφθεῖρει. Ταῦτα
δωσιν ἀναγνώσαι ψήφισμα τῷ γραμματ
μὴν τῆς Ἰλιάδος, κενώτερον δὲ τῶν λό
λέγειν, καὶ τοῦ βίου ὃν βεβίωκε, μεστ
οὐκ ἴσομένων, καὶ στρατοπέδων οὐδέποτε
(68) μένων. Ἀπαγαγὼν δ' ἡμᾶς ἄποθεν ἀπὸ τῆ
καὶ ἀνακρεμίσας ἀπὸ τῶν ἐλπίδων, ἐν
στρέψας γράφει κελεύων ἐλίσθαι πρέσβει
οἵτινες δεήσονται τῶν Ἐρετριῶν (πάν
θῆναι) μηκέτι διδόναι τὴν σύνταξιν
τάλαντα ἄλλὰ Καλλίᾳ, καὶ πάλιν ἑτέρου
᾽Ωρεὸν πρὸς τοὺς ᾽Ωρεῖτας πρέσβεις, οἳ
καὶ αὐτοῖς τὸν αὐτὸν Ἀθηναίους φίλον κ
ζειν [εἶναι.] Ἐπειτα ἀναφαίνεται περὶ
101 ψηφίσματι πρὸς τῷ κλέμματι γράφας

Ρ. 73, 74.]

ις Δα
 πρότερον
 τα οικεί
 στρατηγ
 ις πιστο
 υς, πρῶ
 χ ἤττω
 αι ἡδίας
 κατὸς εἰς
 Θηβαίου
 γλιότων
 [ρήτωρ]
 ὅ. Ἄλλ
 ἔψασθαι
 ν, λέγειν ὅ
 ἄλ' οἶμα
 Βεπταλοῖς
 ἐξήλοσεν ἄ
 τὸν αὐτὸν
 ις τὰς Θῆβ
 ἔχαρῆκασι
 ὃ δειδόν
 ὑμεῖς ἐξ
 οἰς διεσω
 περὶ συμμ
 ὃ δ' εἰς
 εἰς χρεῖαι
 ταῦτα
 ης εἰς
 αἰέν ὄν

πολεμοῦντος ὑμῖν, τῷ δ' ἔργῳ πολὺ μᾶλ
 Θηβαίους, ὡς αὐτὰ τὰ πράγματα δεδήλωκ
 πλείω λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τί
 κρύψατο, προσποιησάμενος δὲ μέλλειν
 γενήσεσθαι οὐ διὰ τοὺς καιροὺς ἀλλὰ
 πρῆσβείας, πρῶτον μὲν συνέπεισε τὸν δῆμ
 λεύεσθαι ἐπὶ τίσι θεῖ ποιήσασθαι τὴν σι
 ἀγαπᾶν μόνον εἰ γίνεται, τοῦτο δὲ προλ
 μὲν τὴν Βοιωτίαν ἅπασαν ἐποίησε Θηβαί
 τῷ ψηφίσματι, εἰάν τις ἀφιστήται πόλις
 βοηθεῖν Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θῆβ
 μασι κλέπτων καὶ μεταφύρων τὰ πράγματ
 Οἷον ὡς τοὺς Βοιωτοὺς ἔργῳ κακῶς πάσχ
 ἄνομάτων σύνθεσιν τῶν Δημοσθένους
 ἄλλ' οὐ μᾶλλον ἐφ' οἷς κακῶς πεπόνθει
 σιντας. Δεύτερον δὲ, τῶν εἰς τὸν πόλεμον
 τὰ μὲν δύο μέρη ὑμῖν ἀνέθηκεν, οἷς ἦσα
 κίνδυνοι, τὸ δὲ τρίτον μέρος Θηβαίους, δ
 ἑκάστοις τούτων, καὶ τὴν ἡγεμονίαν τὴν μέ
 σταν ἐποίησε κοινῆν, τὸ δ' ἀνάλωμα ἴδιον
 δὲ κατὰ γῆν, εἰ μὴ θεῖ ληρεῖν, ἀρδην φέρω
 Βαίους· ὥστε παρὰ τὸν γενόμενον πόλεμ
 γενέσθαι Στρατοκλία τὸν ἡμέτερον στρατ
 σασθαι περὶ τῆς τῶν στρατιωτῶν σωτηρί
 οὐκ ἐγὼ μὲν κατηγορῶ ἕτεροι δὲ παραλε
 ἀγῶ λέγω καὶ πάντες ἐπιτιμῶσι, καὶ ὑμε
 οὐκ ἄργίσεσθε. Ἐκεῖνο γὰρ πεπόνθατε πρὸ
 συνείθισθε ἤδη τὰδικήματα αὐτοῦ ἀκούειν,
 αἰσίζετε. θεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτ
 οῦσθαι, εἰ χρεῖ τὰ λοιπὰ τῇ πόλει καλῶς
 Δεύτερον δὲ καὶ πολὺ τούτου μείζον ἀδί

σθένης ἀπώλεσε τὰς τῶν
πράξεις, ἀσεβήσας μὲν εἰς τὸ ἴ
ἄδικον δὲ καὶ οὐδαμῶς ἴσῃν τὴν
μαχίαν γράψας. *Ἀρξομαι δὲ ἀπ
αὐτοῦ πλημμελημάτων λέγειν.

107 *Ἔστι γὰρ, ὦ ἄνδρες Ἀθηναῖοι,
μῆνον πεδίου καὶ λιμῆν ὃ νῦν ἐξ
ἠνομασμένος. Ταύτην ποτὲ τὴν
ραῖοι καὶ Ἀκραγαλλίδαί, 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 ἀνδρῶν
ἐπὶ τῇ Ἀπόλλωνι τῷ Πυθίῳ καὶ

ἢ ὑπαρχόντων ἀγαθῶν ἐν ἡμέρας σμικρῷ μέρει
 ἵται, καὶ διὰ ταῦτα βουλομένου ποιήσασθαι τὴν
 καὶ πρεσβείας ἀποστέλλειν μέλλοντος, καὶ τῶν
 ἐν τῶν ἐν Θήβαις φοβουμένων τὸν ἐπιόντα κιν-
 εϊκότως· οὐ γὰρ ῥήτωρ ἀστράτετος καὶ λιπῶν
 ἐν αὐτοὺς ἐνουθέτησεν, ἀλλ' ὁ Φωκικὸς πόλεμος
 (γεγονὸς ἀείμηστον παιδείαν αὐτοὺς ἐπαίδευσε·)
 δὲ ἐχόντων οὕτως, αἰσθόμενος Δημοσθένης καὶ 149
 ἰωτάρχας ὑποπτέυσας μέλλειν εἰρήνην ἰδίᾳ ποι-
 ἴσσιον ἄνευ αὐτοῦ παρὰ Φιλίππου λαβόντας,
 ἠγγισάμενος εἶναι εἴ τις ἀπολειφθήσεται δω-
 ἀναπηδήσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων
 οὔθ' ὡς δεῖ ποιείσθαι πρὸς Φίλιππον εἰρήνην,
 οὐ δεῖ, ἀλλ' ὡς ζέτο, τοῦτο κήρυγμά τι τοῖς
 χαις προκηρύττων ἀναφέρειν ἑαυτῷ τὰ μέρη τῶν
 ἐν, διώμνυτο τὴν Ἀθηνῶν (ἦν, ὡς ἔοικε, Φειδίας 150
 εἶναι ἐργάσατο καὶ ἐνεπιορκεῖν Δημοσθένει) ἢ (75)
 τις ἐρεῖ ὡς χρὴ πρὸς Φίλιππον εἰρήνην ποιή-
 ἀπάξειν εἰς τὸ δεσμοτήριον ἐπιλαβόμενος τῶν
 ἀπομιμούμενος τὴν Κλεοφῶντος πολιτείαν, ὅς
 πρὸς Λακεδαιμονίους πολέμου, ὡς λέγεται, τὴν
 ἔωλεσεν. Ὡς δ' οὐ προσεῖχον αὐτῷ οἱ ἄρχοντες
 ἐν Θήβαις, ἀλλὰ καὶ τοὺς στρατιώτας τοὺς ὑμε-
 διν ἀνίστρεψαν ἐξεληλυθότας, ἵνα βουλευθήσθε
 εἰρήνης, ἐνταῦθ' ἤδη παντάπασιν ἔκφρων ἐγένετο, 161
 λθῶν ἐπὶ τὸ βῆμα προδότης τῶν Ἑλλήνων τοὺς
 χας ἀπεκάλεσε, καὶ γράφειν ἔφη ψήφισμα, ὃ
 ἐμίσις οὐδέποτε ἀντιβλέψας, πέμπειν ὑμᾶς πρέσ-
 Θήβας, αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φίλιπ-
 περαισχυθέντες δὲ οἱ ἐν Θήβαις ἄρχοντες, μὴ
 ὡς ἀληθῶς εἶναι προδότης τῶν Ἑλλήνων, ἀπὸ

των ἀμφισσέων ὑπὲρ τοῦ μηδεμίαν μί-
ἐν τοῖς Ἀμφικτύοσι ποιήσασθαι. Διωμι-
καὶ εἰς τὸν λοιπὸν χρόνον ἀποσταλή-
τοῦ ἐνιαυτοῦ ἐκάστου μῶς εἴκοσι τῶν
ἐπαράτων χρημάτων, ἐφ' ᾧ τε βοηθή-
φισσεῦσιν Ἀθήγησι κατὰ πάντα τρόπον
μᾶλλον ἢ πρότερον συμβέβηκεν αὐτῷ,
ἀψηται ἀνδρὸς ἢ ιδιώτου ἢ δυνάστου ἢ
κρατουμένης, τούτων ἐκάστους ἀνάτοι-
15 βύλλειν. Σκέψασθε δὴ τὸν δαίμονα
ᾧσφ περιεγένετο τῆς τῶν Ἀμφισσέων
γὰρ Θεοφράστου ἀρχontos, ἱερομῆμον
γνήτου Ἀναφλυστίου, Πυλαγόρους ὑμεῖν
διὰν τε ἐκείνων τὸν Ἀναγυράσιον, ὅν-
πολλῶν ἔνεκε ζῆν, καὶ Θρασυκλία τῶν
τρίτων δὲ μετὰ τούτων ἐμέ. Συνέβη δὲ ἡ
εἰς Δελφοὺς ἀφίχθαι, παραχρῆμα δὲ τ
Διόγνητον πυρέτειν· τὸ δ' αὐτὸ τοῦτο σ
τῷ Μειδίᾳ. Οἱ δ' ἄλλοι συνεκάθητο

p. 75, 6.]

τησαν ἐν τῷ πολέμῳ ἄνδρες ἀγαθοὶ γενόμενοι, μέχρι μὲν
 ἤβης ὁ δῆμος ἔτρεφε, νυνὶ δὲ καθοπλίσας τῆδε τῇ παν-
 σπλία, ἀφήσιν ἀγαθῇ τύχῃ τρέπεσθαι ἐπὶ τὰ ἐαυτῶν,
 καὶ καλεῖ εἰς προεδρίαν; τότε μὲν ταυτ' ἐκήρυττεν, ἀλλ' 155
 οὐ νῦν, ἀλλὰ παρασησάμενος 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 αἰσχρὸν σιωπήσεται^c,
 ἀλλὰ τάναντίμ δύξει τῇ τοῦ κήρυκος φωνῇ φθέγγεσθαι
 ὅτι τόνδε τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἀνὴρ, στεφανοῖ ὁ
 δῆμος ὁ Ἀθηναίων, ἀρετῆς ἕνεκα τὸν κάκιστον, ἄνδρα-
 γαθίας ἕνεκα τὸν ἄνανδρον καὶ λειοπτότα τὴν τάξιν. μὴ 156
 πρὸς τοῦ Διὸς, καὶ τῶν ἄλλων θεῶν, ἱκετεύω ὑμᾶς, ὦ
 ἄνδρες Ἀθηναῖοι, μὴ τρόπαιον ἴστατε ἀφ' ὑμῶν αὐτῶν
 ἐν τῇ τοῦ Διουίσου ὑρχήστρα, μηδ' αἰρέετε παρανομίας
 ἐναντίον τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων, μηδ'
 ἵπομιμήσκετε τῶν ἰνιάτων καὶ ἀνηκέστων κακῶν τοῖς
 ταλαιπώροις Θηβαίοις, οὓς φυγόντας διὰ τοῦτον ὑπο-
 δεδεχθε τῇ πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ἀπό-
 λησεν ἡ Δημοικθένους δωροδοκία, καὶ τὸ βασιλικὸν
 χρυσίον. Ἄλλ' ἐπειδὴ τοῖς σώμασιν οὐ παρεγίεσθε, 157
 ἀλλὰ ταῖς γε διανοίαις ὀποβλέψατ' αὐτῶν εἰς τὰς συμ- (76
 φοράς, καὶ νομίσσατε ὅρῃν ἀλίσκομένην τὴν πόλιν, τειχῶν
 κατασκαφίς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας καὶ
 παῖδας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας
 γυναῖκας, ὅψ' ἐ μεταμωθάνοντας τὴν ἐλευθερίαν, κλαί-
 οντας, ἱκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρου-
 μένοις, ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκῆπτοντας μηδενὶ
 τρόπῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ
 τὸν δαίμονα καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ

^b Bekkot ἀνρεῖ.^c Bekkot σιωπήθησεται.

καὶ φωνῇ καὶ πᾶσιν οἷς δυνα-
“ ἡμετέραν τὰ πρὸς τοὺς θεοὺς
“ ἰμῶν αὐτῶν ἤδη βουλευέσθε.
“ παρέστηκε δὲ τοῖς βωμοῖς τὰ θ
121 “ τοὺς θεοὺς τὰγαθὰ καὶ κοινῇ
“ ποῖα φωνῇ, ποῖα ψυχῇ, ποῖα
“ κτησάμενοι τὰς ἱκεσίας ποιῆσθε
“ ἀτιμωρήτους τοὺς ἐναγεῖς καὶ
“ γὰρ δι’ αἰνυμάτων, ἀλλ’ ἐναργ
“ κατὰ τε τῶν ἀσεβησάντων, ἀ
“ κατὰ τῶν ἐπιτρεψάντων, καὶ τ
“ γραπται· μήθ’ ὀσείως θύσαιεν ο
“ τῷ Ἀπόλλωνι μήτε τῇ Ἀρτέμι
122 “ Ἀθηνᾶ Προναΐα, μηδὲ δέξαντι
αὐτὰ καὶ πρὸς τοῦτοισ ἕτερα ποι
ἐπειδὴ ποτε ἀπηλλάγην καὶ μετὲ
κραυγῇ πολλῇ καὶ θόρυβος ἦν
ὁ λόγος ἦν οὐκ ἔτι περὶ τῶν ἀσ
μεν, ἀλλ’ ἤδη περὶ τῆς τῶν
“ Ἦδη δὲ πόρρω τῆς ἡμέρας οὐσ
ἀνεῖπε, Δελφῶν ὅσοι ἐπὶ διετέ
ἐπὶ ἐλευθέρου ἔσαν ἄνευ πῶ δ

p. 71.]

τὸν λιμένα κατασκάψαντες καὶ τὰς οἰκίας ἐμπρήσαντες ἀνεχωροῦμεν. Ταῦτα δὲ ἡμῶν πραττόντων οἱ Λοκροὶ οἱ Ἀμφισσεῖς, ἐξήκοντα στάδια ἀποθεν οἰκοῦντες Δελφῶν, ἤκον ἐφ' ἡμᾶς μεθ' ὄπλων πανδημί, καὶ εἰ μὴ δρόμῳ μῶλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἂν ἀπολείσθαι. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ Κόττυφος ὁ τὰς γνώμας ἐπιψηφίζων ἐκκλησίαν ἐποίησεν τῶν Ἀμφικτυόνων ἐκκλησίαν γὰρ ὀνομάζουσιν, ὅταν τις μὴ μόνον τοὺς Πυλαγόρους καὶ τοὺς ἱερομνήμονας συγκαλέσῃ, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ. Ἐνταῦθ' ἦδη πολλὰ μὲν τῶν Ἀμφισσεῶν ἐγίνοντο κατηγορίαί, 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 ἧν εἰς τὸν θεὸν καὶ τὴν γῆν τὴν ἱερὰν καὶ τοὺς Ἀμφικτύοντας ἐξήμαρτον. Ὅτι δὲ ἀληθῆ λέγω, ἀντιγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ψήψισμα.

ΨΗΦΙΣΜΑ.

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

ΑΙΣΧΙΝΟΥ

ς καὶ ναυσὶ καὶ χρήμασι καὶ πεζῇ στί
 δ' ἂν ὑμᾶς εἰς τὴν κοινὴν συμμαχίαν :
 διὰ τοὺς ἐπιφερομένους αὐτῷ κινδύνους.
 αὐθα λόγον, Δημόσθενες, ἢ ἔγραψάς τι ψήφ
 σε θῶ φοβηθῆναι καὶ χρήσασθαι τῷ σ
 καίτοι ῥητορικὴν δειλίαν δημόσιος καιρὸ
 ε. Ἄλλ' ἐπειδὴ πάση τῇ δυνάμει Δαρείος
 , ὁ δ' Ἀλέξανδρος ἦν ἀπειλημένος ἐν Κ
 ἐνδεής, ὡς ἔφησθα σὺ, αὐτίκα δὲ μάλα ἤμ
 ὁ παρὰ σοῦ λόγος, συμπατηθῆσεσθαι ἰπ
 ῆς ἵππου, τὴν δὲ σὴν ἀηδίαν ἢ πόλις οὐκ ἐ
 ἐπιστολὰς ἄς ἐξηρητημένος ἐκ τῶν δακ
 , ἐπιδεικνύων τισὶ τὸ ἐμὸν πρόσωπον, ὡ
 μένου καὶ ἀθυμοῦντος, καὶ χρυσόκερων ἀποκ
 εστέφθαι φάσκων, εἴ τι πταίσμα συμβῆ
 ἴδρα, οὐδ' ἐνταῦθα ἔπραξας οὐδέν, ἀλλ' εἰ
 ἰνεβάλλου καλλίω. Ὑπερβὰς τοίνυν ἅπαντα
 ὦν νυνὶ καθεστηκότων λέξω. Λακεδαιμόνι
 ξενικὸν ἐπέτυχον μάχη καὶ διέφθειραν τοὺς
 ὦν στρατιώτας. Ἡλεῖοι δ' αὐτοῖς συμμα
 αὶ Ἀχαιοὶ πάντες πλὴν Πελληναίων καὶ Ἀρ

3. 72.1

ἔχρησαντο τοῖς Ἀμφισσεῦσιν. Ἀντὶ γὰρ τῶν μεγίστων αἰδικημάτων χρήμασιν αὐτοὺς ἐζημίωσαν, 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 παραδεικωκότων, τῆς δὲ Δημοσθένους δωροδοκίας ἐμποδῶν γενημένης.

Ἄλλ' οὐ προὔλεγον, οὐ προσήμαινον ἡμῖν οἱ θεοὶ φυλάξασθαι, μόνον γε οὐκ ἀνθρώπων φωνῆς προσακητάμενοι; οὐδεμίαν τοι πώποτε ἔγωγε μᾶλλον πόλιν ἰώρακα 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 πύπτειν εἰς Δελφοὺς ἐπερησομένους τὸν θεόν, ὃ τι χρὴ πράττειν· Δημοσθένης δὲ ἀντέλεγε Φιλιππίζειν τὴν Πυθίαν φάσκων, ἀπαιδεντος ὧν καὶ ἀπολαύων καὶ ἐμπλάμενος τῆς διδομένης ὑφ' ὑμῶν αὐτῷ ἐξουσίας; οὐ τὸ τελευταῖον ἀθύτων καὶ ἀκαλλιερήτων ὄντων τῶν ἱερῶν ἐξέπεμψε τοὺς στρατιώτας ἐπὶ τὸν πρόδηλον κίνδυνον; οἷοιτοι γε πρῶτην ἀπετόλμησε λέγειν, ὅτι παρὰ ταῦτο Φίλιππος οὐκ ἦλθεν ἡμῶν εἰς τὴν χώραν, ὅτι οἰκ 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 κραιτουμένων χώραν, ὅτι οὐκ ἦν αὐτῷ

ἔσεσθαι πρὶν κατακλυθῆναι
πότερον στεφανοῦσθαι σε δεῖ
ἀτυχίας 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 Ἑλληνας αἰτῶν,
λαῖς γράφειν, ὅτι δεσπότης
ἀφ' ἡλίου ἀνιόντος μέχρι δυ-
κύριος ἐτέρων εἶναι διαγωνίζε-
σώματος σωτηρίας; καὶ τοῦ
δόξης ταύτης, καὶ τῆς ἐπὶ τῶν

133 μένους, οἳ καὶ τὸ ἐν Δελφοῖς
δὲ, Θῆβαι, πόλις ἀστυγείτων,
τῆς Ἑλλάδος ἀνήρπασται, εἰ
οὐδὲν ὀρθῶς βουλευσάμενοι,
καὶ τὴν ἀφροσύνην οὐκ ἀν-
κτησάμενοι; Λακεδαιμόνιοι δ'
μενοι μόνον τούτων τῶν πρα-
τικῶν ἀποκατάληψιν, οἳ τῶν

P. 78.]

σθένης ὁ Παιανιεύς· ἐξ ἧς ἡμῖν ὁ περίεργος καὶ συκοφάντης γεγένηται Δημοσθένης· οὐκοῦν ἀπὸ μὲν τοῦ πάππου τοῦ πρὸς μητρὸς πολέμος ἂν εἶη τῷ δήμῳ (θάνατον γὰρ αὐτοῦ τῶν προγόνων κατέγνωτε) τὰ δ' ἀπὸ τῆς μητρὸς Σκύθης, βάρβαρος ἐλληνίζων τῇ φωνῇ· ὅθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. Περὶ δὲ 17: τὴν καθ' ἡμέραν διαίταν τίς ἐστίν; 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. Πλείστον δ' ἐκ τῆς¹ πόλεως εἰληφὸς ἀργύριον, ἐλάχιστα περιποιήσατο. Νῦν μέντοι τὸ βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ. "Ἔσται δ' οὐδὲ τοῦθ' ἱκανόν· οὐδεὶς γὰρ πάποτε πλοῦτος τρόπου πονηροῦ περιγένετο. 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 παιδοποιῶν, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν ἂ τοῦτω πέπρακται. "Ἦδη γάρ ποτε εἶδον μισηθέντας τοὺς τὰ τῶν πλησίων αἰσχυρὰ λίαν σαφῶς λέγοντας. "Ἐπειτα, τί συμβαίνει τῇ πόλει; οἱ μὲν λόγους καλοῖ, τὰ δ' ἔργα φαῦλα. Πρὸς δ' ἀνδρίαν βραχύς μοι 17: λείπεται λόγος. Εἰ μὲν γὰρ ἠρνήϊτο μὴ δειλὸς εἶναι ἢ ἡμεῖς μὴ συνῆδευε υἱῶν, διατριβὴν ὁ λόγος ἂν μοι παρεῖχεν· ἐπειδὴ δὲ καὶ αὐτὸς ὁμολογεῖ ἐν ταῖς ἐκκλησίαις, καὶ ἡμεῖς σύνιστε, λοιπὸν ὑπαμνησάτω τοὺς περὶ τοῦτου κειμένους νόμους. Ὁ γὰρ Σάλων ὁ παλαιὸς νομοθέτης ἐν ταῖς αὐτοῖς ἐπιτιμίαις ᾤετο δεῖν ἐνέχεσθαι καὶ τὸν ὑστράτεντον καὶ τὸν λελοιπότεν τὴν τάξιν καὶ τὸν δειλὸν

¹ πόλεως. Bekker πολείας.

ΑΙΣΧΙΝΟΥ

ἠμετέρων εἰς Δελφούς Πυλαγόρων ἐνίους ;
 φειραν, ὧν εἰς ἦν Δημοσθένης. Χειροτονηθ
 ἡμῶν Πυλαγόρας λαμβάνει χιλίας δραχμῶν
 Ἀμφισσέων ὑπὲρ τοῦ μηδεμίαν μνεῖαν περ
 εἰς Ἀμφικτύοσι ποιήσασθαι. Διωμολογήθη
 εἰς τὸν λοιπὸν χρόνον ἀποσταλήσεσθαι ἰ
 ἐνιαυτοῦ ἐκάστου μνῆς εἴκοσι τῶν ἐξαγισ
 ῖτων χρημάτων, ἐφ' ᾧ τε βοηθήσειν το
 εὔσειν Ἀθήησι κατὰ πάντα τρόπον. Ὅ
 αν ἢ πρότερον συμβέβηκεν αὐτῷ, ὅτου ἂν
 αι ἀνδρὸς ἢ ἰδιώτου ἢ δυνάστου ἢ πόλεω
 ἠμετέρας, τούτων ἐκάστους ἀνάτοις κακοῖ
 ειν. Σκέψασθε δὴ τὸν δαίμονα καὶ τὴν
 περιεγένετο τῆς τῶν Ἀμφισσέων ἀσεβείας
 θεοφράστου ἄρχοντος, ἱερομνήμονος ὄντο
 ου Ἀναβλυστίου, Πυλαγόρους ἡμεῖς εἴλεσθ
 τε ἐκεῖνον τὸν Ἀναγυράσιον, ὃν ἐβουλό
 ῶν ἔνεκα ζῆν, καὶ Θρασυκλία τὸν ἐξ Οἴ
 ο δὲ μετὰ τούτων ἐμέ. Συνέβη δὲ ἡμῖν ἄρτ
 ελφούς ἀφίχθαι, παραχρῆμα δὲ τὸν ἱερομ
 ητον πυρέττειν· τὸ δ' αὐτὸ τοῦτο συμπεπτά
 λειδία. Οἱ δ' ἄλλαι συνεκάθητο Ἀσθία

1.)
 οντος ὑμῖν, τῷ δ' ἔργῳ πολὺ μᾶλλον μισούτους
 τους, ὡς αὐτὰ τὰ πράγματα δεδήλωκε, καὶ τί δεῖ τὰ
 λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τὸ μέγεθος ἀπε-
 ρτο, 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 δεῖ ποιήσασθαι τὴν συμμαχίαν, ἀλλ'
 ἢ μόνον εἰ γίνεται, τοῦτο δὲ προλαβῶν, ἔκδοτος
 ἢ Βοιωτίαν ἀπασαν ἐποίησε Θηβαίοις, γράψας ἐν
 ἰσφίσματι, ἐάν τις ἀφιστῆται πόλις ἀπὸ Θηβαίων,
 ἢ Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θήβαις, τοῖς ἰσφί-
 ελέπτων καὶ μεταφίρων τὰ πράγματα, ὥσπερ εἴω-
 ρε τοὺς Βοιωτοὺς ἔργῳ κακῶς πάσχοντας, τὴν τῶν (74.
 τῶν σύνθεσιν τῶν Δημοσθένους ἀγαπήσοιτας,
 ἢ μᾶλλον ἐφ' οἷς κακῶς πεπόνθεισαν ἀγανακτή-
 ρι. Δεύτερον δὲ, τῶν εἰς τὸν πύλεμον ἀναλωμάτων 143
 ἢ δύο μέρη ὑμῖν ἀνέθηκεν, οἷς ἦσαν ἰσπυτέρω πῆ-
 ρι, τὸ δὲ τρίτον μέρος Θηβαίοις, δωροδοκῶν ἐφ'
 ἢ με τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲν κατὰ θάλασ-
 τήσασε κοινήν, τὸ δ' ἀνάλωμα ἴδιον ὑμέτερον, τὴν
 ἢ γῆν, εἰ μὴ δεῖ ληρεῖν, ἄρδην φέρων ἀνέθηκε Οη-
 ῶστε παρὰ τὸν γενόμενον πόλεμον μὴ κύριον
 ἢ Στρατοκλία τὸν ἡμέτερον στρατηγὸν βουλευ-
 ῖ περι τῆς τῶν στρατιωτῶν σωτηρίας. Καὶ ταῦτ' 144
 ἢ μὲν κατηγορῶ ἕτεροι δὲ παραλείπουσιν, ἀλλὰ
 ἢ λέγω καὶ πάντες ἐπιτιμῶσι, καὶ ὑμῖς σύνιστε καὶ
 ἢ γίνεσθε. Ἐκεῖνο γὰρ πεπόνθειτε πρὸς Δημοσθένην
 ἢ εἴθε ἢδη τὰδικήματα αὐτοῦ ἀκούειν, ὥστε οὐ θαν-
 ῖ. Δεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτεῖν καὶ τιμω-
 ῖ, εἰ χρὴ τὰ λοιπὰ τῇ πόλει καλῶς ἔχειν.
 ῖ τῶν δὲ καὶ πολὺ τούτου μείζον ἀδίκημα ἢδίκησεν, 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,
 146 σεν μὲν ἔφη ὅποι ἂν αὐτῷ δοκῇ, κὰν μὴ ὑμ
 πητε, εἰ δέ τις αὐτῷ τῶν στρατηγῶν ἀντείποι,
 λούμενος τοὺς ἄρχοντας καὶ συνεβίζων μηδὲν π
 λέγειν, διαδικασίαν ἔφη γράψειν τῷ βήματι
 στρατηγείον· πλείω γὰρ ὑμᾶς ἀγαθὰ ἰφ' εἰ
 ἀπὸ τοῦ βήματος πεπονθέναι, ἢ ὑπὸ τῶν στρα
 τοῦ στρατηγείου. Μισθοφορῶν δ' ἐν τῷ ξενι
 χώραις, καὶ τὰ στρατιωτικὰ χρήματα κλέπτων,
 μυρίους ξένους ἐκμισθῶσας Ἀμφισσεῦσι, πολλο
 τυρομένου καὶ σχετλιάζοντος ἐν ταῖς ἐκκλησί
 προσέμιξε φέρων ἀναρπασθέντων τῶν ξένων τ
 147 von ἀπαρασκευῇ τῇ πόλει. Τί γὰρ ἂν οἴσθῃ
 ἐν τοῖς τότε καιροῖς εὐξασθαι; οὐ χωρὶς μὲν
 πολιτικὴν δύναμιν, χωρὶς δ' ἐν Ἀμφίσσῃ π
 ξένους διαγωνίσασθαι, ἀθύρους δὲ τοὺς Ἑλλη
 τηλικαύτης πληγῆς γεγενημένης; καὶ τηλικούτι
 αἴτιος γεγενημένος Δημοσθένης, οὐκ ἀγαπᾷ, εἰ
 δίδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στι
 σεται, ἀγανακτεῖ· οὐδ' ἰκανόν ἐστιν αὐτῷ ἐναν
 κηρύττεσθαι, ἀλλ' εἰ μὴ τῶν Ἑλλήνων ἐναντί
 θῆσεται, τοῦτ' ἤδη ἀγανακτεῖ. Οὕτως, ὡς ξου
 φύσις μεγάλης ἐξουσίας ἐπιλαβομένη, δημο
 γάζεται συμφοράς.
- 148 Τρίτον δὲ καὶ τῶν προειρημένων μέγιστον
 μέλλω λέγειν. Φιλίππου γὰρ οὐ καταφρον
 Ἑλλήνων, οὐδ' ἀγνοῦντος (οὐ γὰρ ἦν ἀσ

ταρχόντων ἀγαθῶν ἐν ἡμέρας σμικρῷ μέρει
 , καὶ διὰ ταῦτα βουλομένου ποιήσασθαι τὴν
 πρεσβείας ἀποπέλλειν μέλλουτος, καὶ τῶν
 ὄν ἐν Θήβαις φοβουμένου τὸν ἐπίοντα κίν-
 τως· οὐ γὰρ ῥήτωρ ἀστράτευτος καὶ λιπῶν
 ὑτούς ἐνουθέτησεν, ἀλλ' ὁ Φωκικὸς πόλεμος
 οὐκ ἀείμηστον παιδείαν αὐτούς ἐπαίδευσε*)
 ἰχάντων οὕτως, αἰσθόμενος Δημοσθένης καὶ 149
 ρχος ὑποπεύσας μέλλειν εἰρήνην ἰδίᾳ ποι-
 ἰον ἀνευ αὐτοῦ παρὰ Φιλίππου λαβύοντας,
 ἰσάμενος εἶναι εἴ τινος ἀπολειφθήσεται δω-
 σπηδῆσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων
 ὅς ὡς δεῖ ποιείσθαι πρὸς Φιλίππον εἰρήνην,
 δεῖ, ἀλλ' ὡς ἔειπε, τοῦτο κήρυγμά τι τοῖς
 προκηρύττων ἀναφέρειν ἑαυτῷ τὰ μέρη τῶν
 μῶνντο τὴν Ἀθηῶν (ἦν, ὡς ἔοικε, Φειδίας 150
 ἐργάσατο καὶ ἐνεπιτορκεῖν Δημοσθένει) ἢ (75)
 ἐρεῖ ὡς χρή πρὸς Φιλίππον εἰρήνην ποιή-
 ξειν εἰς τὸ δεσμοτήριον ἐπιλαβόμενος τῶν
 μμούμενος τὴν Κλεοφῶντος πολιτείαν, ὅς
 Λακεδαιμονίους πολέμου, ὡς λέγεται, τὴν
 εσεν. Ὡς δ' οὐ προσείχον αὐτῷ οἱ ἄρχοντες
 ἤβαις, ἀλλὰ καὶ τοὺς στρατιώτας τοὺς ὑμε-
 ἀνίστρεψαν ἐξεληλυθότας, ἵνα βουλευθήσθε
 ἴνης, ἐνταῦθ' ἤδη παντάπασιν ἔκφρων ἐγένετο, 151
 ἐπὶ τὸ βῆμα προδότας τῶν Ἑλλήνων τοὺς
 ἀπεκύλεσε, καὶ γράψειν ἔφη ψήφισμα, ὃ
 οὐκ οὐδέποτε ἀντιβλέψας, πέμπειν ὑμᾶς πρέσ-
 βας, αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φιλίπ-
 πον ἀρχόντων δὲ οἱ ἐν Θήβαις ἄρχοντες, μὴ
 ἀληθῶς εἶναι προδότας τῶν Ἑλλήνων, ἀπὸ

μὲν τῆς εἰρήνης ἀπετράποντο, ἐπὶ δὲ τὴν παρά
μῃσαν.

- 152 Ἔνθα δὴ καὶ τῶν ἀνδρῶν τῶν ἀγαθῶν ἄξ
ἐπιμνησθῆναι, οὗς οὗτος ἀθύτων καὶ ἀκαλλιεργῆ
τῶν ἱερῶν ἐκέμψας ἐπὶ τὸν πρόδηλον κίνδυν
μῆσέ τοις δραπέταις ποσὶ καὶ λελοιπόσι τ
ἀναβύς ἐπὶ τὸν τάφον τὸν τῶν τελευτησάντ
μιΐζειν τὴν ἐκείνων ἀρετὴν. Ὡς πρὸς μὲν τὰ μ
σπουδαῖα ἀπάντων ἀνθρώπων ἀχρηστότατε, πρ
ἐν τοῖς λόγοις τύλμαν θαυμασιώτατε, ἐπιχειρή
λήσεις αὐτίκα μῦθα, βλέπων εἰς τὰ τούτων
λέγειν, ὡς δεῖ σε ἐπὶ ταῖς τῆς πόλεως συμφο
φανοῦσθαι; εἰ δ' οὗτος λέγῃ, ὑμεῖς ὑπομεί
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 ἠρωϊκῶ
τοῖς μετὰ ταῦτα ἐπεισιούσι, ἢ ἐπὶ τῇ τῆς πόλε
- 154 μούσῳ; τίς γὰρ οὐκ ἂν ἀλγήσειεν ἄνθρωπο
καὶ παιδευθεὶς ἐλευθέρως, ἀναμνησθεὶς ἐν τῷ
ἐκείνῳ γε, εἰ μηδὲν ἕτερον, ὅτι ταύτῃ ποτὲ
μελλόντων ὡσπερ νυνὶ τῶν τραγωδῶν γίνεσθα
νομείτο μᾶλλον ἢ πόλις, καὶ βελτίοσι πρ
ἐχρήτο, προελθὼν ὁ κήρυξ καὶ παρασησάμ
ὄρφανούς, ὧν οἱ πατέρες ἦσαν ἐν τῷ πολέμῳ
τηκότες, νεανίσκους πανοπλίᾳ κεκοσμημένους,
τὸ καλλίστου κήρυγμα καὶ προτρεπτικώτατον τ
τῆν ὅτι τούσδε τοὺς νεανίσκους, ὧν οἱ πατέρες

76, 0.]

στειν ἐν τῷ πολέμῳ ἄνδρες ἀγαθοὶ γενόμενοι, μέχρι μὲν
 θης ὁ δῆμος ἔτρεφε, νυνὶ δὲ καθοπλίσας τῆδε τῇ παν-
 ελίᾳ, ἀφήνουν ἀγαθῇ τύχῃ τρέπεσθαι ἐπὶ τὰ ἑαυτῶν,
 ἢ κυλεῖ εἰς προεδρίας; τότε μὲν ταῦτ' ἐκήρυττεν, ἀλλ' 155
 ὁ νῦν, ἀλλὰ παραστησάμενος τὸν τῆς ὀρφανίας τοῖς
 πισὶν αἴτιον, τί ποτ' ἂν ἐρεί ἢ τί φθέγγεται; καὶ γὰρ
 ἠν αὐτὰ διεξήκω τὰ ἐκ τοῦ ψηφίσματος προστάγματα,
 ἀλλ' οὐ τό γ' ἐκ τῆς ἀληθείας οἰσχροὺν σιωπήσεται^ε,
 ἀλλὰ πάναντία δόξει τῇ τοῦ κήρυκος φωνῇ φθέγγεσθαι·
 εἰ γὰρ τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἄνθρωπος, στεφανοῦ ὁ
 ἦμος ὁ Ἀθηναίων, ἀρετῆς ἕνεκα τὸν κάκιστον, ἀνδρι-
 αθίας ἕνεκα τὸν ἀνανδρον καὶ λελοπῶτα τὴν τάξιν, μὴ 156
 ῥὸς τοῦ Διός, καὶ τῶν ἄλλων θεῶν, ἱκετεύω ὑμᾶς, ὦ
 πατέρες Ἀθηναῖοι, μὴ τράπαιον ἴστατε ἀφ' ὑμῶν αὐτῶν
 τῇ τοῦ Διονύσου ὕρχήστρᾳ, μηδ' αἰρεῖτε παρανομίας
 οὐκ αἰσίου τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων, μηδ'
 πομπιμῆσθε τῶν ἀνιάτων καὶ ἀνηκίστων κακῶν τοὺς
 ἀλαμπύρους Θηβαίους, οὓς φυγόντας διὰ τοῦτον ὑπο-
 δεχθε τῇ πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ὑπώ-
 κτεν ἢ Δημοσθένους δωροδοκίᾳ, καὶ τὸ βασιλικὸν
 ἔργον. Ἄλλ' ἐπειδὴ τοῖς σώμασιν οὐ παρεγένεσθε, 157
 καὶ ταῖς γε διανοαῖς ἀποβλέψατ' αὐτῶν εἰς τὰς συμ- (76)
 μίας, καὶ νομίσατε ὄραν ἀλίσκομένην τὴν πόλιν, τειχῶν
 ἀσκαφίας, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναίκας καὶ
 ἄλλοις εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτας
 ἄλλοις, ὄψε μεταμνηθίνοντας τὴν ἐλευθερίαν, κλαί-
 οντας, ἱκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρου-
 μένοις, ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκῆπτουτας μηδενὶ
 τῶν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ
 τὴν ἀνομίαν καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ
 ἀδικῶντι ἀνθρώπῳ.

^ε Βόλκεται σιωπήσεται.

- 158 ἀνθρώπων φυλάσασθαι. Οὐτε γὰρ πόλις οὐτ' ἰδι-
 αὴρ οὐδείς πώποτε καλῶς ἀπήλλαξε Δημοσθένει
 βούλῃ χρησάμενος. Ὑμεῖς δ', ὦ ἄνδρες Ἀθηναῖοι
 αἰσχυροῦσθε εἰ ἐπὶ μὲν τοὺς πορθμίας τοὺς εἰς Σαλι-
 πορθμεύοντας νόμον ἔθεσθε, εἴαν τις αὐτῶν ἄκων ἐ-
 πόρῃ πλοῖον ἀνατρέψῃ, τοῦτ' μὴ ἐξεῖναι πάλιν πο-
 γενέσθαι, ἵνα μηδεὶς αὐτοσχεδιάσῃ εἰς τὰ τῶν Ἑλλ-
 σώματα· τὸν δὲ τὴν Ἑλλάδα καὶ τὴν πόλιν ἄρδην ἀ-
 τραφότα, τοῦτον εὔσιτε πάλιν ἀπευθύειν τὰ κοινὰ
- 159 Ἴνα δ' εἶπω καὶ περὶ τοῦ τετάρτου καιροῦ καὶ
 νυνὶ καθεστηκότων πραγμάτων, ἐκείνο ὑμᾶς ὑπομ-
 νοῦμαι, ὅτι Δημοσθένης οὐ τὴν ἀπὸ στρατοῦ
 μόνον τάξιν ἔλιπεν, ἀλλὰ καὶ τὴν ἐκ τῆς πόλεως τῆ
 προσλαβῶν ὑμῶν, καὶ τοὺς Ἑλληνας ἠγγυρολό-
 καταγαγούσης δ' αὐτὸν εἰς τὴν πόλιν τῆς ἀπροσδο-
 σωτηρίας, τοὺς μὲν πρώτους χρόνους ὑπότρομος ἦ
 θρωπος, καὶ παριῶν ἡμιθνής ἐπὶ τὸ βῆμα, εἰρηνοφί-
 ὑμᾶς ἐκέλευεν αὐτὸν χειροτονεῖν. Ὑμεῖς δὲ κατὰ
 τοὺς πρώτους χρόνους οὐδ' ἐπὶ τὰ ψηφίσματα εἰς
 Δημοσθένους ἐπιγράφειν ὄνομα, ἀλλὰ Ναυσικλεί-
 προσετάττετε· νυνὶ δ' ἤδη καὶ στεφανοῦσθαι
- 100 Ἐπειδὴ δ' ἐτελεύτησε Φίλιππος, Ἀλέξανδρος δ' εἰ-
 ἀρχὴν κατέστη, πάλιν αὐτὸν τερατευόμενος, ἱερά μὲν
 σιτο Πausανίου, εἰς αἰτίαν δὲ εὐαγγελίων θυσίας
 βουλὴν κατέστησε [ποιῆσαι^d] ἐπωνυμίαν δ' Ἀλεξάν-
 Μαργίτην ἐτίθετο, ἀπετόλμα δὲ λέγειν, ὡς οὐ κινήθη
 ἐκ Μακεδονίας· ἀγαπᾶν γὰρ αὐτὸν ἔφη ἐν Πέλλῃ
 πατοῦντα, καὶ τὰ σπλάγχνα φυλάττοντα. Καὶ
 λέγειν ἔφη οὐκ εἰκάζων, ἀλλ' ἀκριβῶς εἰδὼς ὅτι αἰ-
 ἴστιν ἢ ἀρετὴ ὠνία, αὐτὸς οὐκ ἔχων αἷμα καὶ θε-

^d ποιῆσαι, omitt Bekker.

30, 7.]

ἢ Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως, ἀλλ'
 ἐκ τῆς ἑαυτοῦ ἀναδρίας. Ἡδὴ δ' ἐψηφισμένων Θεττα- 161
 ῶν ἐπιστρατεύει ἐπὶ τὴν ὑμετέραν πόλιν, καὶ τοῦ
 νεανίσκου τὸ πρῶτον παραξυθέντος εἰκότως, ἐπειδὴ περὶ
 ἡβῆας ἦν τὸ στρατόπεδον, πρεσβευτῆς ὑφ' ἡμῶν χει-
 στονηθεὶς, ἀποδρᾶς ἐκ μέσου τοῦ Κιθαιρῶνος ἤκεν ὑπο-
 τρέψας, οὐτ' ἐν εἰρήνῃ οὐτ' ἐν πολέμῳ χρήσιμον ἑαυτὸν
 ἀρέχων. Καὶ τὸ πάντων δεινότατον, ὑμεῖς μὲν τοῦτου
 οὐ προῦδοτε, οὐδ' εἰλάσατε κριθῆναι ἐν τῷ τῶν Ἑλλήνων
 ἀνδρίῳ· οὗτος δ' ὑμᾶς νῦν προδίδωκεν, εἶπερ ἀληθῆ
 ἴσται, ἃ λέγεται· ὡς γὰρ φάσιν οἱ πάραλοι, καὶ οἱ 162
 πρεσβεύσαντες πρὸς Ἀλέξανδρον (καὶ τὸ πρᾶγμα εἰ-
 ῶτως πιστεύεται) ἔστι τις Ἀριστιῶν Πλαταϊκός, ὁ τοῦ
 Ἀριστοβούλου τοῦ φαρμακοπῶλου υἱός, εἰ τις ἄρα καὶ
 ἡμῶν γινώσκει. Οὗτός ποτε ὁ νεανίσκος, ἐτέρων τὴν
 ψῆφιν διαφέρων γενόμενος, ἔφησε πολὺν χρόνον ἐν τῇ
 Δημοσθένους οἰκίᾳ, ὃ τι δὲ πράττων ἢ πάσχων, ἀμφί-
 σκελος ἢ αἰτία καὶ τὸ πρᾶγμα οὐδαμῶς εὐσχημον ἔμοι-
 ζεν. Οὗτος, ὡς ἐγὼ ἀκούω, ἠγνοσημένος ὅστις ποτε
 ἔτι καὶ πῶς βεβιωκώς, τὸν Ἀλέξανδρον ὑποτρέχει καὶ
 ἠρσιάζει ἐκεῖνα. Διὰ τοῦτου γράμματα πέμψας^c Δη-
 μοσθένους ὡς Ἀλέξανδρον ἄδειάν τινα εὔρηται καὶ διαλ-
 ῶσται, καὶ πολλὴν κολακείαν πεποιήται. Ἐκεῖθεν δὲ 163
 ἠρήσατε ὡς ὁμοίον ἔστι τὸ πρᾶγμα τῇ αἰτίᾳ. Εἰ γὰρ
 οὗτων ἐφθρόνει Δημοσθένης καὶ πολεμικῶς εἶχεν,
 ἔτι καὶ φησί, πρὸς Ἀλέξανδρον, τρεῖς αὐτῷ καιροὶ (77)
 ἔσονται παραγεγῶνασιν, ὧν οὐδενὶ φαίνεται κεκρη-
 ῖται. Εἰς μὲν ὁ πρῶτος, ὅτ' εἰς τὴν ἀρχὴν οὐ πάλοι
 ἠττηκώς Ἀλέξανδρος ἀκατασκευῶν αὐτῷ τῶν ἰδίων
 εἰς τὴν Ἀσίαν διέβη, ἤκαμα δ' ὁ τῶν Περσῶν

^c Δημοσθένους οἰκίᾳ Bekker.

βασιλεὺς καὶ ναυσὶ καὶ χρήμασι καὶ περὶ
 ἄσμενος δ' ἂν ὑμᾶς εἰς τὴν κοινὴν συμμαχίαν
 εδέξατο 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
 βεβῆκει, ὃ δ' Ἀλέξανδρος ἦν ἀπειλημένος ἐν
 πάντων ἐνδεής, ὡς ἔφησθα σὺ, αὐτίκα δὲ μάλα
 ὡς ἦν ὁ παρὰ σοῦ λόγος, συμπατηθήσεσθαι
 Περσικῆς ἵππου, τὴν δὲ σὴν ἀηδῖαν ἢ πόλις οὐ
 καὶ τὰς ἐπιστολάς ἄς ἐξηρητημένος ἐκ τῶν ἐ
 περιήεις, ἐπιδεικνύων τισὶ τὸ ἐμὸν πρόσωπον
 πεπληγμένου καὶ ἀθυμοῦντος, καὶ χρυσόκερων αἰ
 καὶ κατεστέφθαι φάσκων, εἴ τι πταίσμα συ
 Ἀλεξάνδρῳ, οὐδ' ἐνταῦθα ἔπραξας οὐδέν, ἀλλ'
 165 καιρὸν ἀνεβάλλου καλλίω. Ὑπερβᾶς τοίνυν ἄπει
 ὑπὲρ τῶν νυνὶ καθεστηκότων λέξω. Λακεδαιμ
 καὶ τὸ ξενικὸν ἐπέτυχον μάχῃ καὶ διέφθειραν τ
 Κόρραγον στρατιώτας· Ἡλείοι δ' αὐτοῖς σύ
 λοντο καὶ Ἀχαιοὶ πάντες πλὴν Πελληναίων καὶ
 πᾶσα πλὴν Μεγίλης πόλεως, αὐτὴ δὲ ἐπολιορκ
 καθ' ἐκάστην ἡμέραν ἐπίδοξος ἦν ἀλῶναι· ὁ δ'
 ἀνδρὸς ἕξω τῆς ἄρκτου καὶ τῆς οἰκουμένης ὀλι
 πύσης μεθειστήκει· ὁ δὲ Ἀντίπατρος πολὺν
 συνήγε στρατόπεδον, τὸ δ' ἐσόμενον ἄδηλον τ
 ταῦθ' ἡμῖν ἀπόδειξιν ποιῆσαι, ὧ Δημόσθενης, τί
 ἂ ἔπραξας καὶ τί ποτ' ἦν ἂ ἔλεγες, καὶ, εἰ βούλη
 166 χωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς. Ἐπειδὴ δ'
 ὅτι μὲν ἄπορεῖς συγγνώμην ἔχω σοι· ἂ δὲ τότε
 ἐγὼ νῦν λέξω. Οὐ μέμνησθε αὐτοῦ τὰ μαρὰ

17. β.]

να ῥήματα, ἢ πῶς ποθ' ὑμεῖς, ὦ σιδήρειοι, ἰκαρτερεῖτε
 ροώμενοι, ὅτ' ἔφη παρελθῶν· "ἀμπελουργοῦσι τινες
 τὴν πόλιν, ἀνατεμήκασιν τινες τὰ κλήματα τοῦ δήμου,
 ἵποτέτμηται τὰ νεῦρα τῶν πραγμάτων, φορμοῖραφού-
 μεθα ἐπὶ τὰ στενὰ, τινὲς πρῶτον † ὡσπερ τὰς βελόνας διεί-
 οῦσι." Ταῦτα δὲ τί ἐστίν, ὦ κίναδος, ῥήματα ἢ θαύματα;
 ἢ πάλιν, ὅτε κύκλω περιδιῶν σεαυτὸν ἐπὶ τοῦ βήματος 167
 εγες ὡς ἀντιπράττων Ἀλεξάνδρῳ "ὁμολογῶ τὰ Λα-
 τωνικὰ συστήσαι, ὁμολογῶ Θετταλοὺς καὶ Περβραι-
 βοὺς ἀφιστάσαι." Σὺ γὰρ ἂν κόμην ἀποστήσῃς; σὺ
 ῥ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν
 οὐ κίνδυνος πρόσσεστιν; ἀλλ' εἰ μὲν που χρήματα
 αἰσίσκεται, προσκαθιζήσῃ, πρῶτον δὲ ἀνδρὸς οὐ πρῶ-
 τος· εἴαν δ' αὐτόματόν τι συμβῆ, προσποιήσῃ, καὶ
 ντὸν ἐπὶ τὸ γεγεννημένον ἐπιγράψῃς; ἂν δ' ἔλθῃ
 βλος τις, ἀποδράσῃ· εἴαν δὲ θαυρήσωμεν, δωρεὰς αἰτή-
 ς καὶ χρυσοῖς στεφάνοις στεφανοῦσθαι.

Ναὶ· ἀλλὰ δημοτικός ἐστίν. Ἐάν μὲν ταῖνυν πρὸς 168
 εὐφημίαν αὐτοῦ τῶν λόγων ἀποβλέπητε, ἐξαπατηθή-
 θε ὡσπερ καὶ πρότερον· εἴαν δ' εἰς τὴν φύσιν καὶ
 ἀλήθειαν, οὐκ ἐξαπατηθήσεσθε. Ἐκείνως δὲ ἀπο-
 τε παρ' αὐτοῦ τὸν λόγον. Ἐγὼ μὲν μεθ' ὑμῶν
 ὄμαι ἢ δεῖ ὑπάρξει ἐν τῇ φύσει τῶ δημοτικῶ ἀνδρὶ
 ὄφρονι, καὶ πάλιν ἀντιθήσω ποῖόν τινα εἰκὸς ἐστίν
 τὸν ὀλιγαρχικὸν ἀνθρωπον καὶ φαῦλον. Ὑμεῖς δ'
 ἄντες ἑκάτερα τούτων, θεωρήσατ' αὐτὸν, μὴ ὑπο-
 τοῦ λόγου ἀλλ' ὑποτίρου τοῦ βίου ἐστίν. Οἶμαι 169
 ἄπαντας ἂν ὑμᾶς ὁμολογήσαι τάδε δεῖν ὑπάρξει
 τικῶ, πρῶτον μὲν, ελεύθερον αὐτὸν εἶναι καὶ
 πρὸς καὶ πρὸς μητρός· ἵνα μὴ διὰ τὴν·περὶ τὸ
 τυχίαν δυσμενῆς ἢ τοῖς νόμοις οἱ σώζουσι τὴν (170)

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 αἰεὶ π
Πέμπτον, ἀνδρείον εἶναι τὴν ψυχὴν
δεινὰ καὶ τοὺς κινδύνους ἐγκαταλίπει
ὀλιγαρχικὸν πάντα δεῖ τάναντία το
δεῖ πάλιν διεξιέναι; σκέψασθε δὴ,
Δημοσθένει· ὁ δὲ λογισμὸς ἔστω ἐπ

171 Τούτῳ πατὴρ μὲν ἦν Δημοσθένη
ἐλεύθερος· οὐ γὰρ δεῖ ψεύδεσθαι·
καὶ τοῦ πάππου τοῦ πρὸς μητρὸς
φρίσω. Γύλων ἦν ἐκ Κεραμείων.
πολεμίοις Νύμφαιον τὸ ἐν Πόντῳ
ἐχούσης τὸ χωρίον τοῦτο, φυγὰς
τῆς πόλεως ἐγένετο, θανάτου κατ
τὴν κρίσιν οὐχ ὑπομείνας, καὶ ἀφικ
κακεῖ λαμβάνει δωρεὰν παρὰ τῶν
172 μασμένους Κήπους, καὶ γαμῆ γυναῖ

p. 78.]

σθένης ὁ Παιανιεύς· ἐξ ἧς ἡμῖν ὁ περιεργος 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 ἑλληρίζων τῇ φωνῇ· ἔθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. Περὶ δὲ 17 τὴν καθ' ἡμέραν διαίταν τίς ἐστιν; ἐκ τριηράρχου λογογράφου ἀνεφάνη, τὰ πατρῷα καταγελάστως προίμενος· ἄπιστος δὲ καὶ περὶ ταῦτα δόξας εἶναι, καὶ τοὺς λόγους ἐκφέρων τοῖς ἀντιδίκοις ἀνεπήδησεν ἐπὶ τὸ βῆμα. Πλειστότου δ' ἐκ τῆς¹ πόλεως εἰληφῶς ἀργύριον, ελάχιστα περιεποίησατο. Νῦν μέντοι τὸ βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ. Ἔσται δ' οὐδὲ τοῦθ' ἱκανῶν· οὐδεὶς γὰρ πώποτε πλοῦτος τρόπου πονηροῦ περιεγένετο. Καὶ, τὰ 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 ἰαντοῦ σώματι καὶ παιδοποιῆᾳ, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν ἂ τοῦτω πέπρακται. Ἦδη γὰρ ποτε εἶδον μισηθέντας τοὺς τὴν πλοῦσιον αἰσχρά λῖαν σαφῶς λέγοντας. Ἐπειτα, τί συμβαίνει τῇ πόλει; αἱ 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 συνήδατε αὐτῷ, διατριβὴν ὁ λόγος ἂν μοι παρήχεν· ἐπειδὴ δὲ καὶ αὐτὸς ὁμολογεῖ ἐν ταῖς ἐκκλησίαις, καὶ ἡμεῖς σίνιστε, λοιπὸν ὑπομῆσαι τοὺς περὶ τοῦτων κενόμεους νόμους. Ὁ γὰρ Σόλων ὁ παλαιὸς νομοθέτης ἐν ταῖς αὐτοῖς ἐπιτιμίαις ᾔετο δεῖν ἐνέχεσθαι καὶ τὸν ἀστράτευτον καὶ τὸν λελοιπότα τὴν τάξιν καὶ τὸν δειλότ

¹ πόλεως. Bekker πολυτελείας.

ὁμοίως· εἰσὶ γὰρ καὶ δειλίας γραφαί. Καίτοι θπ
 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 ἀγωνί
 (79) ὑπὲρ τῆς πατρίδος ὑπάρχη. Ὁ μὲν τοίνυν νομοθ
 176 τὸν ἀστράτευτον καὶ τὸν δειλὸν καὶ τὸν λιπόντα
 τάξιν ἔξω τῶν περιβόραντηρίων τῆς ἀγορᾶς ἐξείργει,
 οὐκ εἶστεφανοῦσθαι 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
 ἡκοντα εἰσκαλεῖς τοῖς τραγωδοῖς εἰς τὴν ὕρχήστ
 εἰς τὸ ἱερὸν τοῦ Διονύσου τὸν τὰ ἱερὰ διὰ δειλίαν
 δεδωκότα.

Ἴνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, ἐ
 μένησθε, 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, ἔω
 μένημαι, προλέγω ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, εἰ μὴ
 ταλύσετε τὰς ἀφθύνους ταύτας δωρεῶς καὶ τοὺς
 διδομένους στεφάνους, οὐθ' οἱ τιμώμενοι χάριν
 εἴσονται, οὔτε τὰ τῆς πόλεως πράγματα ἐπανορθ
 σεται. Τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε βελ
 ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθ
 ἐμβαλεῖτε. Ὅτι δ' ἀληθῆ λέγω, μεγάλα τούτων
 178 σημεῖα δείξειν ὑμῖν. Εἰ γάρ τις ὑμᾶς ἐρωτήσεται
 τερον ὑμῖν ἐνδοξότερα δοκεῖ ἢ πόλις εἶναι ἐπὶ τῶν
 καιρῶν ἢ ἐπὶ τῶν προγόνων, ἅπαντες ἂν ὁμολογή
 ὅτι ἐπὶ τῶν προγόνων. Ἄνδρες δὲ πότερον τότε ἀμεί
 ἦσαν, ἢ νυνί; τότε μὲν διαφέροντες, νυνὶ δὲ πολλῶ
 ταδέστεροι. Δωρεαὶ δὲ καὶ στέφανοι καὶ κηρύγ

79.]

αὐ 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 καταπέπλυνται τὸ πράγ-
 μα, καὶ τὸ στεφανοῦν ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας
 τοιαῦστε. Οὐκοῦν ἄτοπον οὕτωςι διαλογιζομένοις, τὰς 179
 ἐν δωρεῶς νῦν πλείους εἶναι, τὰ δὲ πράγματα τῆς πό-
 λεως τότε μᾶλλον ἰσχύειν, καὶ τοὺς ἄνδρας νῦν μὲν
 εἶραι εἶναι, τότε δ' ἀμείνους; ἐγὼ δὲ τοῦθ' ὑμᾶς
 πειρήσω ἰδίσκειν. Οἴεσθ' ἂν ποτε, ὦ ἄνδρες Ἀθη-
 ναῖοι, ἐθελῆσαι τινι ἐπασκεῖν εἰς τὰ Ὀλύμπια⁸ ἢ εἰς
 ἄλλον τινὰ τῶν στεφανιτῶν ἀγώνων παγκράτιον ἢ καὶ
 ἄλλο τι τῶν βαρυτέρων ἄθλων, εἰ ὁ στίφανος 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 ἀείμηστον ἐκ τῆς
 ἀρετῆς ἐθέλουσι τινες τὰ σώματα παρακαταβήμενοι καὶ
 τὰς μεγίστας ταλαιπωρίας ὑπομείναντες διακινδυνεύειν.
 Ὑπολάβετε τοίνυν ὑμᾶς αὐτοὺς εἶναι ἀγνωστίτας πο- 180
 λιτικῆς ἀρετῆς, κηκέειν ἐκλογίσασθε, ὅτι εἰν μὲν τὰς
 δωρεῶς ὀλίγοις καὶ ἀξίοις καὶ κατὰ τοὺς νόμους διδάτε,
 πολλοὺς ἀγωνιστὰς ἔχετε τῆς ἀρετῆς· εἰν δὲ τῷ βου-
 λομένῳ καὶ τοῖς διαπραξαμένοις χαρίζησθε, καὶ τὰς
 ἰπτικεῖς φύσεις διαφθερεῖτε. Ὅτι δὲ ὀρθῶς λέγω, ἔτι
 μικρῷ σφιθέστερον ὑμᾶς βούλομαι διδάξαι. Πότερον 181
 ἡμῖν ἀρείων ἀνὴρ εἶναι δοκεῖ Θεμιστοκλῆς ὁ στρατηγῆ-
 ραι ὅτ' ἐν τῇ περὶ Σαλαμίνα ναυμαχίᾳ τὸν Πέρσην
 ἵκαστε, ἢ Δημοσθένης ὁ τὴν τάξιν λιπῶν; Μιλτιάδης
 ἢ ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας,
 ἢ οὗτος; ἔτι δ' οἱ ὑπὸ Φυλῆς φεύγοντα τὸν δῆμον
 καταγαγόντες; Ἀριστείδης δ' ὁ δίκαιος ἐπικαλούμενος,

⁸ Ὀλύμπια Bekker. Editi Paradoxica.

182 ὁ τὴν ἀνόμοιον ἔχων ἐπωνυμίαν Δημοσθένε
 ἔγωγε, μὰ τοὺς θεοὺς τοὺς Ὀλυμπίους οὐκ
 αὐταῖς ἡμέραις ἀξιὸν ἡγοῦμαι μεμῆσθαι τὸ
 τούτου κἀκείνων τῶν ἀνδρῶν. Ἐπιδειξάτω
 Δημοσθένης ἐν τῷ αὐτοῦ λόγῳ εἴ που γέγραφε
 τούτων τῶν ἀνδρῶν στεφανῶσαι. Ἀχάριστος ἴ-
 μος; οὐκ, ἀλλὰ μεγαλόφρων, κἀκείνοί γε οἱ
 μέντοι τῆς πόλεως ἀξιοί· οὐ γὰρ ᾤοντο δεῖν ἐν
 μασί τιμᾶσθαι, ἀλλ' ἐν τῇ μνήμῃ τῶν εὐ πεπ-
 ᾶπ' ἐκείνου τοῦ χρόνου μέχρι τῆσδε τῆς ἡμέρας
 (80) οὕσα διαμένει. Δωρεὰς δὲ τίνας ἐλάμβανον^h,
 μνησθῆναι.

^h Ἦσαν τινὲς κατὰ τοὺς τότε καιροὺς, ᾧ αἰ-
 ναῖοι, οἱ πολὺν ὑπομείναντες πόνον καὶ μεγάλου
 ἐπὶ τῷ Στρυμόνι ποταμῷ ἐνίκων μαχόμενοι Μῆ-
 δεῦρο ἀφικόμενοι τὸν δῆμον ἤτησαν δωρεάν, καὶ
 αὐτοῖς ὁ δῆμος τιμὰς μεγάλας, ὡς τότε ἔδόκει,
 θίνους Ἐρμᾶς στῆσαι ἐν τῇ στοᾷ τῇ τῶν Ἐ-
 φτε μὴ ἐπιγράψαι τὰ δυνάματα τὰ ἑαυτῶν, τὰ
 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-

^h Ἦν ἕνα κἀκείνοι ταλακάρδιοι, οἳ ποτε Μηδῶν
 Παισῖν ἐπ' Ἠϊόνι Στρυμόνος ἀμφὶ βοᾶς,
 Λιμὴν τ' αἰθωνα κρατερόν τ' ἐπάγοντες Ἀρη-
 Πρῶτοι δυσμενέων εὐρον ἀμηχανίην.

185 ἐπὶ δὲ τῷ δευτέρῳ·

Ἠγεμόνεσσι δὲ μισθὸν Ἀθηναῖοι τάδ' ἔδωκαν
 Ἄντ' εὐεργεσίης καὶ μεγάλης ἀρετῆς.

^h Post ἐλάμβανον interrogandi signum posuit Bekker, ο

90.]

Μᾶλλον τις τὰδ' ἰδὼν καὶ ἐπεσσομένων ἐβελήσει
'Ἀμφὶ ξυνοῖσι πράγμασι μόχθων ἔχειν.

ὣ δὲ τῷ τρίτῳ ἐπιγέγραπται 'Ερμῆ'

186

'Ἐκ ποτε τῆσδε πόλης ἄμ' Ἀτρείδῃσι Μενεσθεὺς
'Ἦγείτο ζάθεον Τρωϊκὸν ἄμπεδιον,
Ὅν ποθ' Ὀμπρος ἔφη Δαναῶν πύκα χαλκοχιτώνων
Κοσμητήρα μάχης ἔξοχον ἄνδρα μολεῖν.
Ὅπως οὐδὲν ἀεικὲς Ἀθηναίοισι καλεῖσθαι
Κοσμητὰς πολέμου τ' ἀμφὶ καὶ ἡγορέης.

Ἔστι που τὸ τῶν στρατηγῶν ὄνομα; οὐδαμοῦ, ἀλλὰ τὸ
τῷ δήμῳ.

Προσέλθετε δὴ τῇ διανοίᾳ καὶ εἰς τὴν στοᾶν τὴν ποι- 187
ῶν ἀπάντων γὰρ ὑμῖν τῶν καλῶν ἔργων τὰ ὑπο-
νήματα ἐν τῇ ἀγορᾷ ἀνάκειται. Τί οὖν ἐστίν, ὦ Ἀθη-
ναῖοι, ὃ ἐγὼ λέγω; ἐνταῦθα ἢ ἐν Μαραθῶνι μάχη γέ-
γραπται. Τίς οὖν ἦν ὁ στρατηγός; οὕτως μὲν ἐρωτη-
θέντες ἀπαντες ἀποκρίναισθε ἂν ὅτι Μιλτιάδης. Ἐκεῖ
ἢ οὐκ ἐπιγέγραπται. Πῶς; οὐκ ἤτησε τὴν δωρεῖν
αὐτῆν; ἤτησεν, ἀλλ' ὁ δῆμος οὐκ ἔδωκεν, ἀλλ' ἀντὶ
τοῦ ἀνιάματος συνεχώρησεν αὐτῷ πρῶτον γραφῆναι παρα-
καλοῦντι τοὺς στρατιώτας. Ἐν τοίνυν τῷ Μητρώῳ 188
παρὰ τὸ βουλευτήριον ἦν ἔδοτε δωρεὰν τοῖς ἀπὸ Φυλῆς
φείγοντα τὸν δῆμον καταγαγοῦσιν, ἐστὶν ἰδεῖν. Ἦν
μὲν γὰρ ὁ τὸ ψήφισμα γράψας καὶ νικήσας Ἀρχίνος
ἢ 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

189 ἰσχυρῶν ἐπιόντων.
Ὅτι δ' ἀληθῆ λέγω, ἀναγρ

ΨΗΦΙΣΜΑ ΠΕΡΙ ΔΩΡΕΑ

Παρανίγνωθι 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 πυνθίνομαί γ' αὐτὸν
δίκαία ποιῶ παραβάλλων αὐτῷ
Οὐδὲ γὰρ Φιλάμμωνα φήσει τὸν
φανωθῆναι, κήσαντα Γλαῦκον τ
την, ἀλλὰ τοὺς καθ' ἑαυτὸν ἀ
ἄγνοοῦντας, ὅτι τοῖς μὲν πύκτα
ἀλλήλους, τοῖς δ' ἀξιοῦσι σκε
τὸν ἀρετῶν τ

ΕΠΙΓΡΑΜΜΑ.

Τούσδ' ἀρετῆς ἕνεκα στεφάνοις ἐγέραιρε παλαίχθων
 Δῆμος Ἀθηναίων, οἳ ποτε τοὺς ἀδίκους
 Θεσμοὺς ἄρξαντας πόλιος πῶτοι καταπαύειν
 Ἦρξαν, κίνδυνον σώμασιν ἀράμενοι.

Ὅτι τοὺς παρὰ τοὺς νόμους ἄρξαντας κατέλυσαν, διὰ 192
 ἑ αὐτοὺς φησιν ὁ ποιητὴς τιμηθῆναι. Ἐναυλον
 ἦν ἐτι τότε πῦσιν, ὅτι τηρικαῦτα ὁ δῆμος κατελύθη.
 Ἰδὴ τινες τὰς γραφαίς τῶν παρανόμων ἀνεύλον. Καί
 ται, ὡς ἐγὼ τοῦ πατρὸς τοῦ ἑμαυτοῦ ἐπυνθανόμεν,
 ἦν βιωὺς ἐνενήκοιτα καὶ πέντε ἐτελεύτησεν, ἀπάντων
 μαχῶν τῶν πόων τῇ πόλει, ὅς¹ πολλάκις πρὸς ἐμὲ
 ἔκει ἐπὶ σχολῆς. Ἐφη γάρ, ὅτε ἀρτίως κατεληλύθει
 ἡμῶς, εἴ τις εἰσίοι γραφὴν παρανόμων εἰς δικαστήριον,
 ἢ ὁμοιον τὸ ὄνομα καὶ τὸ ἔργον. Τί γάρ ἐστιν ἀνοσιώτε-
 ρόνδρος παράνομα λέγοντος καὶ πράττοντος; καὶ τὴν 193
 ὕσιν, ὡς ἐκεῖνος ἀπήγγελλεν, οὐ τὸν αὐτὸν τρόπον
 οἷοντο ὡσπερ νῦν γίνεται, ἀλλ' ἦσαν πολὺ χαλεπώ-
 ροι οἱ δικασταὶ τοῖς τὰ² παράνομα γράφουσιν αὐτοῦ
 κατηγοροῦν, καὶ πολλάκις ἀνεπόδιζον τὸν γραμματεῖα,
 ἐκέλευον πάλιν ἀναγιώσκειν τοὺς νόμους καὶ τὸ
 ἡσισμα, καὶ ἠλίσκοντο οἱ παράνομα γράφοντες, οὐκ εἰ
 τας παραπηθήσαιεν τοὺς νόμους, ἀλλ' εἰ μίαν μόνον
 λαβὴν παραλλάξαιεν. Τὸ δὲ νυνὶ γινόμενον πρᾶγμα
 καταγέλαστόν ἐστιν. Ὁ μὲν γὰρ γραμματεὺς ἀνα-
 γίσκει τὸ παράνομον, οἱ δὲ δικασταὶ ὡσπερ ἐπέφθην
 ἰλαστρίν τι πρῶγμα ἀκροώμενοι, πρὸς ἐτέρῳ τιῇ τὴν
 μὴν ἔχουσιν. Ἦδη δ' ἐκ τῶν τεχνῶν τῶν Δημο- 194

¹ ὡς Marklandus, Taylor ὡς.

² ἢ ὡς omisit Bekker.

κατηγορεῖ, οἱ δὲ δικασταὶ ἐνόησε
λανθάνονται, ὧν δὲ οὐκ εἰσι δικαστ
κάζονται τὴν ψῆφον φέρειν λέγει
ποθ' ἄψηται τοῦ πράγματος, οὐχ
ἀλλ' ὡς ἤδη ποτὲ καὶ πρότερον ἔ
195 ἀπέφυγεν. Ἐφ' ᾧ καὶ νυνὶ μέγισ
σιφῶντα. Ἐτόλμα δ' ἐν ὑμῖν ποι
τοφῶν ἐκεῖνος ὁ Ἀζηριεύς, λέγω
μων πέφυγεν ἑβδομήκοντα καὶ
Κίφαλος ὁ παλαιὸς ἐκεῖνος, ὁ δὲ
γονεῖναι, οὐχ οὕτως, ἀλλ' ἐπὶ τοῖς
λέγων ὅτι πλείστα πάντων γεγρα
μίαν πώποτε γραφῆν πέφυγε πα
σεμνυόμενος. Ἐγράφοντο γὰρ
αὐτὸν μόνον οἱ διαπολιτευόμενοι, ἀ
(82) φίλους, εἴ τι ἐξαμάρτοιεν εἰς τ
196 τοῦτο γνώσεσθε. Ἀρχίνος γὰρ
παρανόμων Θρασύβουλον τὸν
καὶ πάλαι πύσιον. [σπερματικῶν]

δημοκρατία τετιμημένος, ἐν ταιαύτῃ πολιτείᾳ ἦν οἱ
 οἱ νόμοι σώζουσι, τολμᾷ βοηθεῖν τοῖς παράνομοι
 σι, καταλύει τὴν πολιτείαν ὑφ' ἧς τετιμήται.
 ἀποδέδεικται λόγος ἀνδρὶ δικαίῳ συνηγόρῳ καὶ, 198
 οἱ; 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 αὐτὸ τὸ πρᾶγμα λέγουσιν·
 δὲ τῇ πρώτῃ ψῆφῳ μὴ λυθῆ τὸ παράνομον, ἥδη
 ὕδωρ ἐγχεῖται τῇ τιμήσει καὶ τῷ μεγέθει τῆς ἀρ-
 υμετέρας· ὅστις μὲν οὖν ἐν τῇ τιμήσει τὴν ψῆφον 199
 ἦν ἀργὴν τὴν ὑμετέραν παραιτεῖται· ὅστις δ' ἐν τῷ
 λόγῳ τὴν ψῆφον αἰτεῖ, ὅρκον αἰτεῖ, νόμον αἰτεῖ,
 τριαν αἰτεῖ, ὧν οὔτε αἰτῆσαι οὐδὲν ὅσιον οὐδενὶ οὐτ'
 τα ἐτέρῳ δοῦναι. Κελεύσατε οὖν αὐτοὺς, εἰσαν-
 εις τὴν πρώτην ψῆφον κατὰ τοὺς νόμους διενεγ-
 γαντῶν εἰς τὴν τιμῆσιν. Ὅλωσ δ' ἔγωγε, ὧ ἀν- 200
 θηναῖοι, ὀλίγου δέω εἰπεῖν, ὡς καὶ νόμον δεῖ τε-
 πὶ ταῖς γραφαῖς μόνον^κ ταῖς τῶν παρανόμων, μὴ
 μῆτε τῷ κατηγορῷ συνηγόρους παρέχεσθαι, μῆτε
 γραφὴν τῶν παρανόμων φεύγουσι· οὐ γὰρ ἀόρισ-
 το τὸ δίκαιον, ἀλλ' ὠρισμένον τοῖς νόμοις τοῖς
 αἰ. Ὅσπερ γὰρ ἐν τῇ τεκτονικῇ ἐταν εἰδέναι
 εἶθαι τὸ ὀρθὸν καὶ τὸ μὴ, τὸν κανόνα προσφέρον-
 νόσκειται, οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρανό- 201
 σκεῖται κανὼν τοῦ δικαίου· τούτῳ τὸ συνίδιον καὶ
 βίωμα, καὶ οἱ παραγεγραμμένοι νόμοι. Ταῦτα
 οὐδὲν ἄλλήλοισ ἐπιδείξας καταβάινει, καὶ τί δεῖ
 οὐσθέην παρακαλεῖν; ὅταν δὲ ὑπερηγήσας τῆς

^κ = τοῖς Bekker edidit e libro uno additum.

δικαίαν ἀπολογίαν παρακαλῆς κακοῦργον ἄνθρωπον
 τεχνίτην λόγων, κλέπτεις τὴν ἀκρόασις, βλάτ
 202 ποῖω, καταλύεις τὴν δημοκρατίαν. Τίς οὖν ἐστὶν
 τροπὴ τῶν τοιούτων λόγων; ἐγὼ ἐρῶ. Ἐπειδὴ
 εὐθὺς ἐπταυθοὶ Κτησιφῶν διεξέλεθ' εἰς τὴν πόλιν
 τὸ συντεταγμένον αὐτῷ προοίμιον, ἔπειτ' ἐνδύει
 μὴ ἀπολογῆται, ὑπομνήσας αὐτὸν ἄνευ θορυβῶν
 σαυτοῦ λαβεῖν, καὶ τοὺς νόμους τῷ ψηφίσμῳ
 ναγνῶναι· εἰ δὲ μὴ προσποιῆται ἡμῶν ἀκούει
 ἡμῖς ἐκεῖνου ἐθέλετε ἀκούειν. Οὐ γὰρ τῶν φησὶ
 τὰς οὐ δικαίας ἀπολογίας εἰσεδηλύθητε ἀκρόασις
 203 ἀλλὰ [τὰς¹] τῶν ἐθελόντων δικαίως ἀπολογεῖσθαι
 δὲ ὑπερπερὶ τὴν δικαίαν ἀπολογίαν Δημοσθένους
 ἀκαλῆς, μάλιστα μὲν μὴ προσδέχεσθε κακοῦργον
 ποιῶν, οἴομενον ῥήμασι τοὺς νόμους ἀναιρήσειν,
 ἀρετῆ τοῦθ' ἡμῶν μηδεὶς καταλογίζεσθω, ὅς ἂν
 μένου Κτησιφῶντος, εἰ καλέσῃ² Δημοσθένη, πρὸς
 βοήσῃ, “καλεῖ, καλεῖ.” Ἐπὶ σαυτὸν καλεῖς, ἐπὶ
 μου καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς. Ἄν δ'
 δόξῃ ἀκούειν, ἀξιώσατε τὸν Δημοσθένη τὸν αὐτὸν
 204 ἀπολογεῖσθαι ὄνπερ καγὼ κατηγορήκα. Ἐγὼ δὲ τὸν
 (83) γόρηκα; ἵνα καὶ ὑπομνήσω ὑμᾶς. Οὐτε τὸν
 τὸν Δημοσθένους πρότερον διεξήλθον οὔτε τῶν
 ἀδικημάτων οὐδενὸς πρότερον ἐμνήσθην, ἀφθοῖ
 καὶ πολλὰ ἔχων λέγειν, ἢ πάντων γ' ἂν εἶην ἀπὸ
 ἀλλὰ πρῶτον μὲν τοὺς νόμους ἐπέδειξα ἀπαγ
 μὴ στεφανοῦν τοὺς ὑπευθύνους, ἔπειτα τὸν ῥή
 λεγξα γράψαντα Δημοσθένην ὑπεύθυνον ὄντα αὐ
 οὐδὲν προβαλλόμενον, οὐδὲ προσεγγράψαντα, “ἐπὶ

¹ τὰς omisit Bekker.

² καλέσῃ Bekker Libki καλέσει, vel καλίσει, vel καλεῖται

θύνας,¹³ ἀλλὰ παντελῶς καὶ ὑμῶν καὶ τῶν νόμων
 εἰσφρονήκοτα. Καὶ τὰς ἐσομένας πρὸς ταῦτα προ-
 ς εἶπον, ἅς ἀξιῶ καὶ ὑμᾶς διαμνημονεύειν. Δεύτε- 205
 ὑμῖν διεξήλθον τοὺς περὶ τῶν κηρυγμάτων νόμους·
 διαρρήθην ἀπείρηται τὸν ὑπὸ τοῦ δήμου στεφα-
 ρων μὴ κηρύττεσθαι ἔξω τῆς ἐκκλησίας· ὁ δὲ ῥήτωρ
 τὴν γραφὴν οὐ τοὺς νόμους μόνον παραβίβη-
 λὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον,
 ὡς οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀναρ-
 ρήσεσθαι, οὐδὲ ἐκκλησιαζόντων Ἀθηναίων ἀλλὰ
 πάντων τραγωδῶν εἰσιέναι. Ταῦτα δ' εἰπὼν μικρά
 ἑπὶ τῶν ἰδίων εἶπον, τὰ δὲ πλείστα περὶ τῶν δη-
 ν ἀδικημάτων λέγω. Οὕτω δὴ καὶ τὸν Δημο- 206
 κρῆτος ἀξιῶσατε ἀπολογεῖσθαι· πρὸς τὸν τῶν ὑπευθύνων
 πρῶτον, καὶ τὸν περὶ τῶν κηρυγμάτων δεύτερον,
 καὶ τὸ μέγιστον λέγω, ὡς οὐδὲ ἀξιός ἐστι τῆς
 ἡμετέρας. Ἐάν τ' ὑμῶν δέηται συγχωρῆσαι αὐτῷ περὶ
 τῆς ἄξεως τοῦ λόγου, κατεπαγγελόμενος ὡς ἐπὶ τῇ
 ἡμετέρᾳ τῆς ἀπολογίας λύσει τὸ παράνομον, μὴ συγχω-
 ρηθ' ἀγνοεῖθ', ὅτι πάλαισμα τοῦτ' ἐστὶ δικαστη-
 ρίου. Οὐ γὰρ εἰσαυθίς ποτε βούλεται πρὸς τὸ παράνο-
 μολογεῖσθαι. Ἄλλ' οὐδὲν ἔχων δίκαιον εἰπεῖν
 παρεμβολῇ πραγμάτων εἰς λήθην ὑμᾶς βούλεται
 κατηγορίας ἐμβυλεῖν. Ὡσπερ οὖν ἐν τοῖς γυμνικοῖς 207
 ὁρᾶτε τοὺς πύκτας περὶ τῆς στάσεως πρὸς ἀλλή-
 λωγωνιζομένους, οὕτω καὶ ὑμεῖς ὄλην τὴν ἡμέραν
 τῆς πάλεως καὶ περὶ τῆς τάξεως αὐτῷ τοῦ λόγου
 θεῖτε, καὶ μὴ εἶατε αὐτὸν ἔξω τοῦ παρανόμου λόγου
 τασθαι, ἀλλ' ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ
 ἡμετέρᾳ εἰσελαύνετε αὐτὸν εἰς τοὺς τοῦ πράγματος λό-
 γους καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρεῖτε.

¹³ εἰς τοὺς ἔξω Bekker textd.

εἰπεῖν. Ἐπεισάξεν γὰρ
καὶ διατετημηκότα τὴν πολιτείαν. Οὗτος
ἢ ἄλλοι γελῶσιν, ἐπιορκεῖ δὲ πάντων π
θρώπων. Οὐκ ἂν θαυμάσαιμι δὲ, εἰ
τοῖς ἔξω περιστηκόσι λοιδορήσεται, φ
ὀλιγαρχικούς ὑπ' αὐτῆς τῆς ἀληθείας
ἤκειν πρὸς τὸ τοῦ κατηγοροῦ βῆμα, τὸ
209 πρὸς τὸ τοῦ φεύγοντος. Ὅταν δὲ
μὲν τοὺς στασιαστικούς λόγους ἐκείνο
ἔτι, "ὦ Δημόσθενες, εἰ σοὶ ἦσαν ὅμι
"φεύγοντα τὸν δῆμον καταγαγόντες, ο
"κρατία κατέστη. Νῦν δὲ ἐκείνοι μ
"συμβάντων ἔσωσαν τὴν πόλιν, τὸ κα
"ῥῆμα φθεγξάμενοι, "Μη μνησικακεῖ
"καὶ μᾶλλον σοὶ μέλει τῶν αὐθημερῶ
"ρίας τῆς πόλεως." Ὅταν δ' ἐπιορκ
ῶρκων πίστιν καταφυγάνη, ἐκείνο
τῷ, ὅτι τῷ πολλὰκίς μὲν ἐπιορκοῖ
αὐτοὺς μεθ' ὧρκων ἀξιούντι πιστεῖ
...λίτερόν ἐστι Δ

ἴδια δὲ πεπόρισαι τῇ σπαντοῦ ἀναδρῖά τὸ βασι-
 νοσίον, καὶ τὰ δημόσια δωροδοκῆματα. Ὅλως 211
 ἰδύκρια; τίς ἢ κραυγή; τίς ὁ τόπος τῆς φωνῆς;
 ἐν τῇ γραφῇ φεύγων ἐστὶ Κτησιφῶν, ὁ δὲ
 ἀτίμητος, σὺ δ' οὔτε περὶ τῆς οὐσίας οὔτε περὶ
 αὐτοῦ οὔτε περὶ τῆς ἐπιτιμίας ἀγωνίζῃ. Ἄλλὰ περὶ
 τὴν αὐτῷ ἢ σπουδῇ; περὶ χρυσῶν στεφάνων καὶ
 τῶν ἐν τῷ θεάτρῳ παρὰ τοὺς νόμους. Ὅν ἐχρῆν,
 οὐκ ὁ δῆμος, ἢ τῶν καθεστηκότων ἐπιλελησμέ- 212
 τοιαύτης ἀκαιρίας ἐβούλετο στεφανοῦν αὐτὸν,
 ὅσα εἰς τὴν ἐκκλησίαν εἰπεῖν. Ἄνδρες Ἀθηναῖοι,
 στεφάνον δέχομαι, τὸν δὲ καιρὸν ἀποδοκιμάζω
 κήρυγμα γίνεται. Οὐ γὰρ δεῖ ἐφ' οἷς ἢ πόλις
 καὶ ἐκείρατο, ἐπὶ ταῖτοις ἐμὲ στεφανοῦσθαι.
 ἔμα, ταῦτα μὲν ἂν εἴποι ἀνὴρ οὕτως βεβιωκῶς
 τῆς· ὁ δὲ σὺ λέξεις, εἴποι ἂν κάθαρμα ζηλοτυ- 213
 πῆν. Οὐ γὰρ δὴ, μὰ τὸν Ἡρακλῆα, τοῦτό γε
 οὐδεὶς φοβηθήσεται, μῆ ὁ Δημοσθένης, ἀνὴρ μεγα-
 καὶ τὰ πολεμικὰ διαφέρων, ἀποτυχῶν τῶν ἀριστ-
 δε ἐπανελθῶν ἑαυτὸν διαχρήσεται, ὡς τοσαυ-
 ἐλά τῆς πρὸς ὑμᾶς φιλοτιμίας, ὥστε τὴν μα-
 ἡμ ταύτην καὶ ὑπεύθυνον, ἣν οὗτος παρὰ πάν-
 ἰμοις γέγραφε στεφανῶσαι, μυριάκις κατατέ-
 πούτων μισθοὺς εἴληφε, τραύματος ἐκ προνοίας
 τήφόμενος, καὶ κατακεκονδύλισται, ὥστε αὐτὸν
 κονδύλων ἴχνη τῶν Μειδίου ἔχειν ἔτι φανερά.
 ἄσπερος οὐ κεφαλῆν, ἀλλὰ πρόσοδον κέκτηται.
 Κτησιφῶντος τοῦ γράψαντος τὴν γνώμην 214
 εἰπεῖν, τὰ δὲ πολλὰ ὑπερβήσομαι, ἵνα
 μῶν λάβω, εἰ δύνασθε τοὺς σφόδρα ποιη-
 τισ προεῖπρ, διαγινώσκειν· ὁ δ' ἐστὶ κοινὸν
 κατ' ἀμφοτέρων αὐτῶν ἀπαργεῖλαι πρὸς

τοῦ Δημοσθένους ἐν τῇ πολιτείᾳ
βεῖσθαι, καὶ τὴν ἐμπληξίαν καὶ δε
σθένος εἰς αὐτὸν μὲν ἀποβλέπων
τοῦ Κτησιφῶντος πονηρίαν καὶ π
δεδιῖναι. 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 εἴρη

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

αὐτῷ ἀρρήτους εἶναι^ο βουλοίμην, οὔτε τὰ αὐτὰ
 ἡγορήσας ἐδεξάμην ἂν ζῆν' τὴν δ' ἐμὴν σιω-
 μώσθετες, ἢ τοῦ βίου μετριάτης παρεσκεύασεν.
 ὁ μοι μικρὰ, καὶ μειζόνων αἰσχυρῶς οὐκ ἐπιθυ- 219
 τε καὶ σιγῶ καὶ λέγω βουλευσάμενος, ἀλλ'
 ἀξόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης· σὺ δ',
 ἴδων μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας, λέ-
 χ' ὅπόταν σοι δοκῇ οὐδ' ἂ βούλει, ἀλλ' ὅπόταν
 ὅται σοι προστάτῃωσιν· οὐκ αἰσχύνη δὲ ἀλα-
 ει, ἂ παραχρῆμα ἐξέλεγχῃ ψευδόμενος. Ἄπη- 220
 ῆ κατὰ τοῦδε τοῦ ψηφίσματος γραφή, ἣν οὐχ
 τολῶς ἀλλ' ὑπὲρ τῆς πρὸς Ἀλεξάνδρον ἐνδεί-
 φῆς ἀπειργακεῖν, ἔτι Φιλίππου ζῶντος, πρὶν
 οὐ εἰς τὴν ἀρχὴν καταστῆναι, οὔτω σοῦ τὸ
 ταύριαν ἐνύπνιον ἑωρακότος οὐδὲ πρὸς τὴν Ἀθη-
 ῆν Ἡραν νύκτωρ διειλεγμένου. Πῶς ἂν οὖν
 εἰδεικνύμην Ἀλεξάνδρῳ, εἴ γε μὴ ταυτὸ ἐνύπ-
 και Δημοσθένους εἶδομεν; Ἐπιτιμῶς δέ μοι, εἰ 221
 ἴς ἀλλὰ διαλείπων πρὸς τὸν δῆμον προσέρχο-
 ῖν ἀξίωσιν ταύτην οἷοι λανθάνειν ἡμᾶς μετα-
 εἶκ δημοκρατίας, ἀλλ' ἐξ ἐτέρας πολιτείας. Ἐν
 αἷς ὀλιγαρχίαις οὐχ ὁ βουλόμενος ἀλλ' ὁ δυ-
 κατογορεῖ· ἐν δὲ ταῖς δημοκρατίαις ὁ βουλό-
 ῖ ὅταν αὐτῷ δόξῃ. Καὶ τὸ μὲν διὰ χρόνου
 μείων 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' ἂν, ὅτε νομοῦ
τριακοσίων νεῶν, καὶ σαυτὸν πέισας Ἄ-
την τάξαι τοῦ ναυτικοῦ, ἐξηλέγχθης ἔτι
καὶ πέντε νεῶν ταχυναυτουσῶν τριηράρ-
πλείου τῆς πόλεως ὑμῶν ἀφανίζων ναυ-
ναῖοι 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 ἢ
δέ τινες ἐμποδίζουσι τοὺς τῆς πόλεως κί-
παρὸν λυμαινόμενος, τὸ δὲ μέλλον καὶ
Οὐ τὸ τελευταῖον εἰσαγγέλλεσθαι μέλλ-
'Αναξίνου σύλληψιν τοῦ Ὀρείτου κατα-
225 ἀγοράσματα Ὀλυμπιάδι ἀγοράζοντος, ἰ-
δρα διεστρεβλώσας τῇ σαυτοῦ χειρὶ γρ-
τα ζημιῶσαι, καὶ παρὰ τῷ αὐτῷ ἐν Ὀρεῶ
τῆς αὐτῆς τραπέζης ἔφαγες καὶ ἔπιες καὶ
δεξιᾶν ἐνέβιβες, ἄνδρα φίλον καὶ ξένον

p. 86.]

τίς ἂν εἴη τοιοῦτος ἰατρός, ὅστις τῷ νοσοῦντι μεταξὺ
 μὲν ἀσθενοῦντι μηδὲν συμβουλευοί, τελευτήσαντος δὲ
 αὐτοῦ ἐλθὼν εἰς τὰ ἔνατα διεξίει πρὸς τοὺς οἰκείους ἢ
 ἐπειθεύσας ὑγιῆς ἂν ἐγένετο· σπαντὸν δ' οὐχ ἄντερωτῆς 227
 τίς ἂν εἴη δημαγωγὸς τοιοῦτος ὅστις τὸν μὲν δῆμον θω-
 πεύσαι δύναιτο, τοὺς δὲ καιροὺς ἐν οἷς ἦν σώζεσθαι τὴν
 πόλιν ἀποδοίτο, τοὺς δ' εὖ φρονοῦντας κωλύει διαβάλ-
 λων συμβουλευεῖν, ἀποδράς δ' ἐκ τῶν κινδύνων καὶ τὴν
 πόλιν ἀνηκέστοις κακοῖς περιβαλὼν ἄξιοί στεφανοῦσθαι
 ἐπ' ἀρετῇ, ἀγαθὸν μὲν πεποιηκὸς μηδὲν, πάντων δὲ τῶν
 κακῶν αἰτιὸς γεγονώς, ἐπερωτῆῃ δὲ τοὺς συκκοφαντηθέν-
 τας ἐκ τῆς πολιτείας ἐπ' ἐκείνων τῶν καιρῶν ὅτε ἐνῆν
 σώζεσθαι, διὰ τί αὐτὸν οὐκ ἐκώλυσαν ἐξαμαρτάνειν ;
 ἀποκρύπτετο δὲ τὸ πάντων τελευταῖον, ὅτι τῆς μάχης 228
 ἐπιγενομένης οὐκ ἐσχολάζομεν περὶ τὴν σπὴν εἶναι τιμω-
 ρίαν, ἀλλ' ὑπὲρ τῆς σωτηρίας τῆς πόλεως ἐπρεσβεύο-
 μεν ; ἐπειδὴ δὲ οὐκ ἀπέχρη σοι δίκην μὴ δεδωκέναι,
 ἀλλὰ καὶ θωραεὺς αἰτεῖς, καταγέλαστον ἐν τοῖς Ἑλλησι
 τὴν πόλιν ποιῶν, ἐνταῦθ' ἐνέστην, καὶ τὴν γραφὴν ἀπή-
 νεγκα.

Καὶ, νῆ τοὺς θεοὺς τοὺς Ὀλυμπίους, ὧν ἐγὼ πυνθᾶ- 229
 νομαί Δημοσθένει λέξειν, ἐφ' ᾧ νυνὶ μέλλω λέγειν ἀγα-
 πακτῶ μάλιστα. Ἀφομοιοῖ γάρ μου τὴν φύσιν ταῖς
 Σειρήσιν, ὡς ἔοικε. Καὶ γὰρ ἵπ' ἐκείνων οὐ κηλεῖσθαι
 φησι τοὺς ἀκρωμένους, ἀλλ' ἀπόλλυσθαι, διόπερ οὐδ'
 ἰδοκίμειν τὴν τῶν Σειρήνων μουσικὴν· καὶ δὴ καὶ τὴν
 τῶν ἐμῶν λόγων ἐμπειρίαν καὶ τὴν φύσιν μου γεγενῆσ-
 θαι ἐπὶ βλάβῃ τῶν ἀκούοντων. Καίτοι τὸν λόγον τοῦτον
 ἄλλως μὲν ἔγωγε οὐδενὶ πρέπειν ἡγοῦμαι περὶ ἐμοῦ λέ-
 γειν. Τῆς γὰρ αἰτίας αἰσχρὸν τὸν αἰτιώμενον ἔστι τὸ
 ἔργον μὴ ἔχειν ἐπιδειξάι. Εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, 230
 ὁ Δημοσθένους ἦν ὁ λόγος, ἀλλ' ἀνδρὸς στρατηγικοῦ με-

ὄνομα ἐπιπέμπει μὲν οὖσαν ὡς διακεκρι-
φράσαι, τὸν δὲ κατηγοροῦν ὄρα δυνάμενον
πραγμένα ὑφ' αὐτοῦ παριστάσαι τοῖς ἀκο-
κηκεν. Ὅταν δ' ἐξ ὀνομάτων συγκείμηται
καὶ τούτων πικρῶν καὶ περιέργων, ἔπειτα
τητα καὶ τὰ ἔργα καταφεύγη, τίς ἂν ἀνά-
γλωσσαν, ὡσπερ τῶν αὐλῶν, εἴαν τις ἀφ'
οὐδέν ἐστι.

- 231 Θαυμάζω δ' ἔγωγε ὑμῶν, ὦ ἄνδρες Ἀθη-
τῶ, πρὸς τί ἂν ἀποβλέποντες ἀποψηφίσε-
φῆν. Πότερ' ὡς τὸ ψήφισμά ἐστιν
οὐδεμία πρόποτε γνώμη παρανομωτέρα γε-
ῶς ὃ τὸ ψήφισμα γράφας οὐκ ἐπιτήδει-
δοῦναι; οὐκ ἄρ' εἰσὶ παρ' ὑμῖν εὐθύνας
ἀφήσετε. Ἐκεῖνο δ' οὐ λυπηρὸν, εἰ πρὸς
πίμπλατο ἢ ὀρχήστρα χρυσῶν στεφάνου
ἐστεφανοῦτο ὑπὸ τῶν Ἑλλήνων, διὰ τὸ ἐ-
νοῖς ταύτην ἀποδεδοῦσθαι τὴν ἡμέραν ἐκ
σθένους πολιτευμάτων ὑμεῖς μὲν ἀστεφί-
232 ρυκτοὶ γίνεσθε, οὗτος δὲ κηρυχθήσεται ἐκ
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)

τύχης ἐγκαταλελειφθαι, ὑπὸ Δημοσθένους δὲ εὐ

τονθέναι, καὶ, τὸ πάντων ἀτοπώτατον, ἐν τοῖς αὐτοῖς

αστηρίοις, τοὺς μὲν τὰς τῶν δῶρων γραφὰς ἀλίσκο-

νους ἀτιμοῦτε, ὃν δ' αὐτοὶ μισθοῦ πολιτευόμενον σύν-

ε, στεφανώσετε; καὶ τοὺς μὲν κριτὰς τοὺς ἐκ Διο-

τίων, εἰὼν μὴ δικαίως τοὺς κυκλίους χοροὺς κρίνωσι,

μοῖτε· αὐτοὶ δὲ οὐ κυκλίων χορῶν κριταὶ καθεστηκό-

ἀλλὰ νόμων καὶ πολιτικῆς ἀρετῆς, τὰς δωρεὰς οὐ

ἀ τοὺς νόμους, οὐδ' ὀλίγοις καὶ τοῖς ἀξίοις ἀλλὰ τῷ

πραξαμένῳ δάσσετε; ἔπειτ' ἔξεισιν ἐκ τοῦ δικαστη- 234

ν ὁ τοιοῦτος κριτῆς, ἑαυτὸν μὲν ἄσθενῆ πεποιηκῶς,

τῶν δὲ τὸν ῥήτορα. Ἄνῆρ γὰρ ἰδιώτης ἐν πόλει

ἰσκρατουμένη νόμῳ καὶ ψήφῳ βασιλεύει· ἔταν δ'

ῥῶ ταῦτα παραδῶ, καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυ-

τείαν. Ἐπειθ' ὁ μὲν ὄρκος, ὃν ὁμομοκῶς δικάζει,

ἰπαρακολουθῶν αὐτὸν λυπεῖ· δι' αὐτὸν γὰρ, οἶμαι,

ὄνε τὸ ἀμάρτημα ἢ δὲ χάρις πρὸς ὃν ἐχαρίζετο ἄδη-

γεγένηται· ἢ γὰρ ψῆφος ἀφανῆς φέρεται.

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

ν καὶ παρακινδυνεύειν εἰς τὴν πολιτείαν οὐ σωφρο-

ντες. Ὅτι μὲν γὰρ ἐπὶ τῶν νῦν καιρῶν οἱ πολλοὶ

ὀλίγοις προΐεσθε τὰ τῆς δημοκρατίας ἰσχυρά, οὐκ

ἰνω· ὅτι δ' οὐ γεγένηται φορὰ καθ' ἡμᾶς ῥήτορων

ῥῶν ἅμα καὶ τολμηρῶν, εὐτυχοῦμεν. Πρῶτερον μὲν

ἰ τοιαύτας φύσεις ἦνεγκε τὸ δημόσιον, αἱ ῥαδίως οὕτως

ἰλυσαν τὸν δῆμον· ἔχαιρε γὰρ κολακευόμενος· ἔπειτ'

ἰν, οὐχ αὖτε ἐφοβείτο, ἀλλ' οἷς ἑαυτὸν ἐνεχειρίζε,

ἰλυσαν· εἶμοι δὲ καὶ αὐτοὶ τῶν τριάκοντα ἐγένοντο, 236

ἰλείους ἢ χιλίους καὶ πεντακοσίους τῶν πολιτῶν ἀκρί-

ἰπέκτειναν πρὶν τὰς αἰτίας ἀκοῦσαι ἐφ' αἷς ἔμελλον

πεινώσαντες ἀποπέμψετε τοὺς νῦν ἐπι-
νησθ', ὅτι οὐδεὶς πώποτε ἐπέθετο πρέ-
λύσει, πρὶν ἢ μείζον τῶν δικαστηρίων
237 Ἡδέως δ' ἂν ἔγωγε, ὦ Ἀθηναῖοι, ἰ-
λογοισαίμην πρὸς τὸν γράψαντα τὸ ψ
εὐεργεσίας ἀξιοῖ Δημοσθένην στεφανί-
λέγει, ὅθεν τὴν ἀρχὴν τοῦ ψηφίσμ-
τὰς τάφρους τὰς περὶ τὰ τείχη καλῶ
μάζω σου. Τοῦ γὰρ ταῦτα ἐξειργάσ-
γενῆσθαι τούτων αἴτιον, μείζω κατηγο-
περιχαρὰκώσαντα χρὴ τὰ τείχη, οὐδὲ
φὰς ἀνελόντα τὸν ὀρθῶς πεπολιτευμέ-
238 ἄλλ' ἀγαθοῦ τινος αἰτίων γεγεννημένον
ἤξει ἐπὶ τὸ δεύτερον μέρος τοῦ ψηφ-
τόλμηκας γράφειν, ὡς ἔστιν ἀνὴρ ἀγ-
λέγων καὶ πράττων τὰ ἄριστα τῷ δή-
ἀφελῶν τὴν ἀλαζουείαν καὶ τὸν κόμποι-
ἄψαι τῶν ἔργων, ἐπίδειξον ἡμῖν ὅ, τι
γὰρ περὶ τοὺς Ἀμφισσέας καὶ τοὺς Εἰ-
παραλείπω ὅταν δὲ τῆς πρὸς Θηβ-
τὰς αἰτίας ἀνατιθῆς Δημοσθένει, τοῦ

ἐπιστολὴν ἐν ἧ ταῖ τε δὴ ἄλλα καὶ μάλ' ἀπαι-
 λέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν ἐν τῇ ἐπι- (88)
 γῶν," φησὶν, "ὕμῖν χρυσίου οὐ δώσω· μὴ με 240
 ἂ 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-
 χρυσίου καιρὸς καὶ φέβος καὶ χρεῖα συμμα-
 χίας αὐτὸ τοῦτο καὶ τὴν Θηβαίων συμμαχίαν
 ἔσται. Σὺ δὲ τὸ μὲν τῶν Θηβαίων ὄνομα καὶ τὸ
 ἰστορίας συμμαχίας ἐνοχλεῖς αἰεὶ λέγων, τὰ δ'
 τα τάλαντα ὑποσιωπῆς, ἃ προλαβὼν τοῦ βασι-
 τοῦ ἀπεστέρησας. Οὐ δὲ ἔνδειαν μὲν χρημά- 241
 τῶν ταλάντων οἱ ξένοι τοῖς Θηβαίοις τὴν
 παρέδοσαν; διὰ δ' ἐνεία δὲ τάλαντα ἀργυρίου
 κἀδων ἐξεληλυθότων, καὶ τῶν ἡγεμόνων ἐτοι-
 βοηθεῖν ἢ πρᾶξις οὐ γεγένηται; σὺ δὲ πλου-
 τῆς ἡδοναῖς ταῖς σπαντοῦ χορηγεῖς. Καὶ τὸ κεφάλ-
 ῶν βασιλικὸν χρυσίου παρὰ τοῦτο, οἱ δὲ κίν-
 ὕμῖν.

Ἔστι καὶ τὴν ἀπαιδευσίαν αὐτῶν θεωρῆσαι. 242
 μήσει Κτησιφῶν μὲν Δημοσθένη παρακαλεῖν
 ὕμῃς, οὗτος δ' ἀναβὰς ἑαυτὸν ἐγκωμιάσει,
 τῶν ἔργων ὧν πεπόνθατε τὸ ἀκρόαμα γί-
 που γὰρ τοὺς μὲν οὕτως ἄνδρας ἀγαθοὺς,
 καὶ κατὰ σίνισμεν ἔργα, ἂν τοὺς κατ'
 ἴσους λέγωσιν, οὐ φέρομεν· ὅταν δὲ ἄθρο-
 η τῆς πόλεως γεγονὼς ἑαυτὸν ἐγκωμιάξῃ, τίς
 ἴτα καρτερήσειεν ἀκούων; Ἄπο μὲν οὖν τῆς 243
 ἢ πραγματείας, εἴαν σωφρονῆς, ἀποστήσῃ

Καὶ γὰρ ἂν ἄτοπόν σοι συμβαίνοι
ὑπέμεινας πρεσβευτῆς ὡς Κλεοπά
θυγατέρα χειροτονεῖσθαι συναχθεσθ
Μολοτῶν βασιλέως Ἀλεξάνδρου
φήσεις δύνασθαι λέγειν. Ἐπειτα γι
πενθοῦσαν δύνασαι παραμυθεῖσθαι,
244 ψήφισμα οὐκ ἀπολογήσῃ; ἢ τοιοῦ
φας στεφνοῦσθαι, οἷος μὴ γινώσκει
πυθῶν, ἂν μὴ τίς σοι συνείπη;
δικαστὰς εἰ ἐγίνωσκον Χαβρίαν, καὶ
μάθεον, καὶ πυθοῦ παρ' αὐτῶν, διὰ τ
ἔδοσαν, καὶ τὰς εἰκόνας ἔστησαν.
σοι ἀποκρινούνται, ὅτι Χαβρία μὲν
ναυμαχίαν, Ἰφικράτει δὲ ὅτι μόραν ἔ
τειε, Τιμοθέω δὲ διὰ τὸν περίπλου
καὶ ἄλλοις, ὧν ἐκάστῳ πολλὰ καὶ κ
245 μόν ἔργα πέπρακται. Δημοσθέει
διὰ τί οὐ δώσετε, φήσετε· ὅτι δω
ὅτι τὴν τάξιν ἔλιπε. Καὶ πότερον
ὑμᾶς αὐτοὺς ἀτιμώσετε, καὶ τοὺς ὑπέ
τελευτήσαντας; οὓς νομίσαθ' ὄραν σχ

ἴσσετε; οὐκοῦν ὑβρίζονται μὲν οἱ τελευτήσαντες,
 οὐ δὲ οἱ ζῶντες γίνονται, ὁρῶντες τῆς ἀρετῆς
 ἢ θάνατον κείμενον, τὴν δὲ μνήμην ἐπιλείπου-
 σιν; οὐ μέγιστον, ἂν ἐπερωτῶσιν ὑμᾶς οἱ νεώτε-
 ροὶον χρὴ παράδειγμα αὐτοῦς τὸν βίον ποιῆσαι· 247
 ἢ νεώτεροι; Ἐὐ γὰρ ἴσσετε, ὅτι οὐχ αἱ παλαιστραὶ
 διδασκαλεῖα, οὐδ' ἡ μουσικὴ μόνον παιδεύει
 γέροντας, ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύττει· (89
 κηρύττεται τις ἐν τῷ θεάτρῳ, ὅτι "στεφανοῦται
 ἕνεκα καὶ ἀνδραγαθίας καὶ εὐνοίας," ἄνθρωπος
 ὢν τῷ βίῳ καὶ βδελυρὸς; ὁ δὲ γε νεώτερος
 οὐκ ἐπιφθόνος. Δίκην τις δίδωκε πονηρὸς καὶ
 ἄδικος ὡς περ Κτησιφῶν; οἱ δὲ γε ἄλλοι πεπαί-
 ῳ τὰναντία τις ψηφισάμενος τῶν καλῶν καὶ
 πανελθῶν οἴκαδε παιδεύει τὸν υἱόν; ὁ δὲ γε
 οὐκ ἐπιφθόνος ἀλλὰ τὸ νουθετεῖν ἐνταῦθα ἐνοχ- 248
 ῳ δικάως ὀνομάζεται. Ὡς οὖν μὴ μόνον κρί-
 νεται καὶ θεωρούμενος, οὕτω τὴν ψῆφον φέρετε,
 ἢ ἰσχυρὸν τοῖς νῦν μὲν οὐ παροῦσι τῶν πολιτῶν,
 ἢ ἐνομοθετοῦσι ὑμᾶς τί ἐδικάζετε. Ἐὐ γὰρ ἴσσετε, ὡς
 Ἰσθμιαῖοι, ὅτι τοιαύτη δόξει ἢ πάλιν εἶναι,
 ἢ ἂν ἢ ὁ κηρυττόμενος. Ἔστι δὲ ὄνειδος μὴ
 γέροντας ὑμᾶς, ἀλλὰ τῆ τοῦ Δημοσθένους ἀναν-
 σεικασθῆναι. Πῶς οὖν ἂν τις τὴν τοιαύτην 249
 ἐκφύγοι; ἂν τοὺς προκαταλαμβάνοντας τὰ
 ἐπιφθόνους τῶν ἀνομάτων, ἀπίστους οἴτας
 ἢ, φυλάξησθε. Ἡ γὰρ εὐνοία καὶ τὸ τῆς
 ἰσθμιαίας ὄνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ'
 ἢ ἐπιφθόνους τῷ λόγῳ ὡς ἐπὶ πολὺ οἱ τοῖς ἔργοις
 ἀπέχοντες. Ὅταν οὖν λάβητε ῥήτορα ξενι- 250
 ἢ ἰσθμιαίας καὶ ἐπαινεῖται ἐν τοῖς ἔργοις ἐπιφθόνους

εις μίαν αξιοχρεών, και τροπον να
μη μαρτυρείται, μη βεβαιοῦτε αὐτά
251 τῆς δημοκρατίας ἐπιμελήθητε ἤδη
Ἡ οὐ δεῖν ὑμῖν δοκεῖ εἶναι, ὅτι
καὶ ὁ δῆμος παροράται, αἱ δ' ἐπιστο
ἀφικνοῦνται εἰς ἰδιωτικὰς οἰκίας, οὐ
ἀνθρώπων ἀλλὰ παρὰ τῶν πρωτε
καὶ ἐν τῇ Εὐρώπῃ; καὶ ἐφ' οἷς
ζημία θάνατος, ταῦτα τινὲς οὐκ
ἀλλ' ὁμολογοῦσιν ἐν τῷ δήμῳ, καὶ τ
λοις παραναγινώσκουσιν, καὶ παρακε
βλῆπειν εἰς τὰ ἑαυτῶν πρόσωπα ὡς
κρατίας, ἕτεροι δ' αἰτοῦσι δωρεῶ
252 πόλεως ὄντες· ὁ δὲ δῆμος ἐκ τῆς
βηκότων, ὡσπερ παραγεγηρακῶς ἢ
αὐτὸ μόνον τοῦνομα τῆς δημοκρατί
δ' ἔργων ἑτέροις παρακεχώρηκεν; ἐ
τῶν ἐκκλησιῶν οὐ βουλευσάμενοι,
ἐράνων, τὰ περιόντα νειμάμενοι.
253 ἐκείθεν τὸν λόγον θεωρήσατε. Ἐ
δὲ μεμνημένοι πολλάκις τὰς ἀτυχίας
ἀπὸ ἰδιώτης δε λελείν μόνου εἰς

p. 89.]

στεφανοῦσθαι ἀξιοῖ, καὶ κηρύττεσθαι οἴεται δεῖν. Οὐκ ἀποπέμψετε τὸν ἄνθρωπον ὡς κοινὴν τῶν Ἑλλήνων συμφορᾶν; ἢ συλλαβόντες, ὡς ληστήν τῶν πραγμάτων, ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλείοντα, τιμωρήσεσθε. 255
 Καὶ τὸν καιρὸν¹ μέμνησθε, ἐν ᾧ τὴν ψῆφον φέρετε; ἡμερῶν μὲν ὀλίγων μέλλει τὰ Πύθια γίνεσθαι, καὶ τὸ συνέδριον τὸ τῶν Ἑλλήνων συλλέγεσθαι. Διαβίβληται δ' ἢ ἡ πόλις ἐκ τῶν Δημοσθένους πολιτευμάτων περὶ τοὺς νῦν καιροῦς. Δύσετε δέ, ἰὰν μὲν τοῦτον στεφανώσητε, ἁμογνώμονες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν εἰρήνην⁽⁹⁰⁾ ἰὰν δὲ τοῦναντίον τούτου πράξητε, ἀπολύσετε τὸν δῆμον τῶν αἰτιῶν.

Μὴ οὖν ὡς ὑπὲρ ἄλλοτρίας, ἀλλ' ὡς ὑπὲρ οἰκείας τῆς 256
 πόλεως βουλευέσθε, καὶ τὰς φιλοτιμίας μὴ νίμετε ἀλλὰ κρίνετε, καὶ τὰς θωραεὺς εἰς βελτίω σώματα καὶ ἄνδρας ἀξιολογωτέρους ἀπόθεσθε· καὶ μὴ μόνον τοῖς ὡσὶν ἀλλὰ καὶ τοῖς ὄμμασι διαβλέψαντες εἰς ἡμᾶς αὐτοὺς βουλευέσασθε, τίνες ἡμῶν εἰσιν οἱ βοηθήσοντες Δημοσθένει. Πότερον οἱ συγκυνηγέται, ἢ οἱ συγγυμνασταὶ αὐτοῦ, ὅτ' ἦν ἡλικίᾳ; ἀλλὰ, μὰ τὸν Δία τὸν Ὀλύμπιον, οὐχ ὕς ἡγρίους κυνηγετῶν, οὐδὲ τῆς τοῦ σώματος εὐεξίας ἐπιμελομενος [διατετελεκεν,] ἀλλ' ἐπασκῶν τέχνας ἐπὶ τοῖς τῆς οὐσίας κεκτημένοις διαγεγένηται. Ἄλλ' εἰς 257
 τὴν ἀλαζονείαν ἀποβλέψαντες, ὅταν φῆ Βυζαντίους μὲν ἐκ τῶν χειρῶν πρεσβεύσας ἐξελεῖσθαι τῶν Φιλίππου, ἀποστῆσαι δὲ Ἀκαρνᾶνας, ἐκπλήξαι δὲ Θηβαίους δημογροῦσας· οἴεται γὰρ ἡμᾶς εἰς τοσοῦτον εὐθείας ἤδη προβεβηκέναι, ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι, ὡσπερ Πισθῶ τρέφοντας ἀλλ' οὐ συκοφάντην ἄνθρωπον ἐν τῇ πόλει. Ὅταν δ' ἐπὶ τελευτῆς ἤδη τοῦ λόγου συντηγέ- 258
 οὖσας τοῖς κοινωνοῦς τῶν δωροδοκημάτων αὐτῷ παρα-

¹ Bekker, μὴν μνήσθητε.

καλῆ, ὑπολαμβάνετε ὄρᾱν ἐπὶ τοῦ βήματος
 τῆκῶς ἐγὼ λέγω, ἀντιπαρεταγαμένους πρὸς
 ἀσέλγειαν τοὺς τῆς πόλεως εὐεργέτας· Σόλι
 καλλίστοις νόμοις κοσμήσαντα τὴν δημοκρ
 φιλόσοφον καὶ νομοθέτην ἀγαθόν, σωφρόνα
 ἦκεν αὐτῷ, δεόμενον ὑμῶν μηδενὶ τρόπῳ τοῖ
 νους λόγους περὶ πλείονος ποιήσασθαι τῶ
 259 τῶν νόμων· Ἀριστείδην δέ, τὸν τοὺς φόρι
 τοῖς Ἑλλησιν, οὐ τελευτήσαντος τὰς θυγ
 δωκεν ὁ δῆμος, σχετλιάζοντα ἐπὶ τῷ τῆς
 προπηλακισμῷ, καὶ ἐπερωτῶντα, εἰ οὐκ αἰο
 οἱ μὲν πατέρες ὑμῶν Ἀρθμιον τὸν Ζελείτην, κ
 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
 τοκλία δέ, καὶ τοὺς ἐν Πλαταιαῖς, καὶ ἄ
 τάφους τῶν προγόνων οὐκ ἔν οἴεσθε στεφ
 μετὰ τῶν βαρβάρων ὁμολογῶν τοῖς Ἑλλ
 πράττειν στεφανωθήσεται ;

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

NOTES
ON
THE ORATION
OF
CHINES AGAINST CTESIPHON.

ὑπαρασκευὴν, κ. τ. π., the preparation and the array
isans, 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,
reat 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.,

γίνηται. See J. G. G. 898, 2.

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

ἐν, in your court.

ἡμῶν. On the omission of *ἐν*, see J. G. G. 858, 3.

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

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

212, 4; καὶ ἄλλοι αὖτε ὁμοίως, 209, 4
here alluded to had become obsolete
Aristophanes: Aristoph. Acharn., 4
ἐξῆρ. 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 speaki
used by anticipation for γνῶμας. ἐπι
vote, i. e. in the Ecclesia. On the tw
the Proedri from the tribe which h
the Proedri non-contribules, see S
212.

οὐκ ἐκ τοῦ δικαιωτάτου.... As the Pr
lot, great scope for deception was gi
officer who managed the lottery.
mentioned, according to the opinio
commentators, were the Proedri non-
would be greater opportunity for a
where the individuals were chosen f

καταδουλούμενοι κ.τ.λ., *reducing private individuals into mediocrity, and compassing despotic authority for themselves.* The ἰδιῶται were those who took no part in the discussion, opposed to the βήτορες: see Smith's Dict. Antiq., 994, δ.

τὰς δ' ἐκ τῶν ψ.: such special cases as were not provided for by the laws, ἀγραφα 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, δ. 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.

δ — κήρυγμα. See Smith's Dict. Antiq., 442, α.

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

προεδρούουσα φυλή. See Smith's Dict. Antiq., 212, β.

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

ἢ τῶν παρανόμων γραφαί. See Smith's Dict. Antiq., 156, β.

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

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

ἢς παρρησίας, *liberty of speech.*

νομοθέτης, Solon.

φ τ. δ. ἄρκυ. 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 ἴαν, 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.

ἀναβιβάζομενοι, *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 Chaeronea.

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

οὐδὲ ἀισχυρόμενοι, *from regard, or in derision* Κτησιφῶντα. The attack, though aimed against Ctesiphon, was really aimed

δήμον 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.

1 O. ἐξελεγχόμενοι, *though clearly convicted.*

τυχόν. See J. G. G. 700, 2.

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

τὰς εὐθύνας 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.

1 1. διαῤῥήδην, *in express terms.*

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

τῶν τοὺς ὀ. 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 εὐθύνας τῆς ἀρχῆς δῶ—*is some kind of screen to the shamefulness of the action.* But even this Ctesiphon does not employ. ἀλλ' οὖν, *at certe; at any rate.* See J. G. G. 774, 1.

1 2. τὴν πρόφασιν, *the excuse or pretext,—τὸ πρόβαλημα,*

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
lic service. Demosthenes does not
this distinction between ordinary magis-
gistracies. See Böckh, *Publ. Econ.*
ἀποκληροῦσιν. See Smith's *Dict. Antiq.*
οἱ θεσμοθέται. It was one of the d
thetæ—the six inferior archons—to
temple of Theseus the lottery for th
trates. See Smith's *Dict. Antiq.* 123
χειροτονεῖν ε. α. See Smith's *Dict.*
στρατηγὸς καὶ ἱππάρχους. See S
1073, a; and 487, a.

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

προβάλλειν, to imitate.

intimate

φησι Δημοσθένης. This passage must either have been added after the delivery of the oration in court, or Demosthenes may have heard that Demosthenes had urged his plea among his friends. Demosthenes makes use of this 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 ὄψασθαι ..., 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.

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

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

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

οἱ τριηράρχους. See Smith's Dict. Antiq. 1158.

καὶ κοινά ..., 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 conceal the fact that they have expended their patrimonies for your glory. This is all intended as a hit at Demosthenes. μίν. 34. 34.

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 here
 duct of the members of the Areopagus, y
 insensible to ambition, are yet never crow
 is with them a cause for punishment, but
 offending is no claim for reward. The
 crowning members of the Areopagus ma
 members for life, there was no time wh
 an account to render. Some commentate
 they could be crowned; and they expl
 thus: "Shall then the council of the A
 crowned? No; not before passing the
 your orators give themselves airs, and wis
 before passing their εἶθεναί." On the
 οὐ before οὐδὲ γὰρ πάτριον, Bremi observ
 Marklandus et Reiskius negationem p
 ut respondeatur ad antecedentem interro
 non opus. Γὰρ enim causam continet
 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 ἐπειθύνον μὴ τὴν οὐσίαν μὴ καθιεροῦν, ἀνάστημα μὴ ἀναθεῖναι Smith's Dict. Antiq. 478.

ἦσω; *Must I not go abroad?* ἀποδημήσω is the act., not the fut. indic. See J. G. G. 741, c. προλαβάν ..., *No, lest having appropriated the duty, or negligently performed your duties, you take recourse to flight.* προλαβάν is taken by ἦν with χρήματα and πράξεις. “προλαμβάνειν est occupare pecuniam, non illi usui impendere, sed. Per zeugma relatam ad πράξεις, est opera et absoluta deserere, si sunt imperfecta nec Bremit.

καθιεροῦν, *to dedicate his property to the gods; or 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 could not be adopted into a family while ὑπεύθυνος was, if he were found guilty of malversation, he lost his citizenship.

τὰ αὐτοῦ, *to dispose of his property by will.* ἔχει, *holds in pledge.*

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

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

μηδ' εμπροσθεν ...; nor anticipate (or
but follow them in your political acts.

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

τὴν ἐπὶ τῷ θεωρικῷ ἀρχήν. See
1126.

ἐν ἀλίσκοιτο, would be convicted. αἰ

ἀντιγραφεὺς, checking-clerk. See

578, a; and Böckh, Publ. Econ., b

ἀπελογίετο, used to deliver a final

people.

Εἰβουλιαν: 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, which

after his death great honours were

was strongly suspected of being

and was actively instrumental to the

country. Böckh, Publ. Econ., pp. 1126.

Ἡγήμωνος: an illiterate orator, a

demian party and a hireling of the

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 Χαιρώνδου ἔρχοντος. 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 Chærondas: 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 Chærondas a mistake. As Chærondas 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. ταμίαι. See Smith's Dict. Antiq. 1096, b.

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

not elected by the demus, but by his replies, "Nevertheless, your office was entering which you had to pass a δοκιμή expiration of which you were subjected before the εθνοί.

πολὸν ποιήσονται λόγον. Demosthenes, nothing on the question.

29. ἔστι γάρ... Three classes of magistrates mentioned. The first class were those chosen by show of hands at the regular assembly of the people: οἱ κληρωτοὶ καὶ οἱ χειροτονητοὶ were the commissioners of public works, whose term of office exceeded thirty days. The second class includes all other magistrates who held office in the δικαστηρίου. The two last classes of magistrates, termed αἰρετοί, being chosen on an emergency by a special vote of the people assembled in the different tribes or demes in the k

30. αἱ τριττύες. The τριτύς was a third class. At the time of Solon there were three tribes, each with twelve τριττύες: when the number of tribes increased to ten, the number of τριττύες was similarly extended. See Dem. de Symm. Herm. Pol. Ant. Hermann says the τριτύς was a division for military purposes. Herm. Pol. Ant. says it was probably a division made for financial and administrative 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 law concerning the illegality of proposing to crown a man

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

σεμνύνεσθαι π. τ. ε., to make a display before foreigners, &c. 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. ἔργολαβεῖν, to trade on, or make a traffic of, proclamations.

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

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

ἢ 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. γινωμένων γὰρ τῶν ἐ. ἄ. τραγῳδῶν: an odd expression, equivalent to ἀγωνιζομένων — τραγῳδῶν. 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 τραγῳδοῖς, p. 45.

τῶν ἐν ἄσται τ. See Smith's Dict. Antiq. 412, b.

τοὺς ἀπῶν ο. a. See Smith's Dict. Antiq. 1036; 705, a. 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. Veri olim eam rem in magni beneficii loco numerantes, sententiam potius meam quam auctoris verba secutus. Sed nunc eam licentiam reprehendo et inuito morem." Taylor. "Postquam magnam a vobis iniverint gratiam: proclara 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, b.

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

44. ἄστας ἀκείνους, i. e. the law just mentioned concerning individuals crowned by the people.

ἠνωχλεῖτο. On this use of the augment before both the preposition and the verb, see J. G. G. 79, 1.

προσκειται ..., 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 exempto"
Reiske.

46. μη γὰρ ἔστι ..., *for I will not say no city, nor individual; no, not even one.* See J. G. G. sentence is elliptical: some such expression, *τις, μη ὑπολαμβάνετε* must be supplied; and would then run thus: *μη εἴποι τις ὅτι ἂν ἄλλ' οὐδ' ἂν ἰδιώτης κ.τ.λ.* See J. G. G. 76 *ἕμα 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 your 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 per 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 infixit." 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 πατρικὸς — εἶναι. See J. G. G. 672, 3.

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

ἤδη, *next, upon this.*

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

ἀπέδατο 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 none

He complains that Æschines had adduced
remote and wholly foreign to the question

(230). To the earlier periods of his life he
only alludes in order to answer the objections of his

adversary. It is to the third period of his life he is

divided, that he directs his chief attention.

ἐκείνον—ἐπολεμοῦμεν. From the capture of

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

See Grote, vol. xi. p. 330.

τῇ γενομένῃ εἰρήνῃ. See Grote, xi. pp. 535

55. δεύτερον. The peace continued nominally
340 B.C. See Grote, xi. pp. 601—634.

τρίτον δὲ.... From 340 B.C. to the battle of
338 B.C.

ἐγκαλύπτωμαι κ. α., hide my face from shame

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

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

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

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.*

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

περιμένειν, *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 ἄν: 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 περιμένειντας, and gives the following note: "Facillime potuit clausula vocabuli in concursu cum articulo τὰς intercidere. Alias pendebit μετασχεῖν. Illud autem quod suadeo, si adsciscas, cohærebit cum μετασχεῖν. Si qui vos sivissent expectando reditum legatorum participare concessum universæ Græciæ, h. e. e consiliis Græcarum civitatum fructum percipere." τὰς πρεσβείας. Æschines was himself sent on an embassy on this occa-

ees he visited Megalopolis
-510.

. G. 375, 4.

. This charge is also ad-
dines, 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
ient on mission; De Cor.
hing and decisive reply,
safe for Demosthenes to
e years after the event."

Charge utterly futile and
conduct of Demosthenes

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

ws.

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

oi κατὰ Δημοσθένους
er in which Demos-
n, see De Corona, 283,

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

60. ἐκ τῶν ἔμπροσθεν ..., *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 Ἀρχῆς εἰρήνης, *the original peace*. See J. G. G. 459, 4.

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

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

62. Ἐγραψε Φιλοκράτης: n.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 n.c. 347.

ὅτε λαχὼν ὅτε 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 βουλῆ, to elect substitutes to fill the places of those who might die or be rejected.

63. μικρὸν γὰρ ἕτερον ψ. See J.
p. 526. This was the first res-
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. 80i

65. ψηφιεῖσθε. See J. G. G. 81
προσέχουεν τ. π., *were dispo-*

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 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 &c." Grote, xi. 535.

—'Αλεξάνδρου. See De Corona, 63, (242).

ἡ ψήφισμα. See Grote, xi. p. 536.

ἰδιμενος, intercepting.

ἱερουργιών. The Æsculapia were so called, because of their victory to the Dionysia. "Proœmium intelligo æmulum, qui in honorem Bacchi posteris diebus erant attendi." Stock.

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

ἐπιτόμιμος τ. χ., curtailing the interval of time you have for action. Compare ἐπ. τὴν ἐλπίδα, Xen. Hell. ii.

ὅτι δὲ ταῦτα — ἤκον: not, however, in time for the festival on the 8th of Elaphebolion.

ἵππεροι ἀπεδήμουν. This Demosthenes denies, De Corona, 28, (233).

ἡ ψήφισμα. See Grote, xi. p. 537.

ἡ ἐπίσημος τ. ε. α. See Smith's Dict. Antiq. 412, b.

ἡ δὲ. "Compositum est ex ἐπει et δὴ. Quapropter compositum fere quoque valet, quod simplex ἐπει. Etenim compositum temporis continet et significat postquam, a quo"

no. 1. cap. 6, *his sic ερείση* occurs in
 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 t
 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 paren
τῆ ὁγδόρ ἐπὶ δέκα. These words ar
ἔγραψαν, i. e. *οὶ σύμμαχοι*.
καὶ τὴν εἰρήνην, even *the peace*. *ἀνα*
 see J. G. G. 782, f.
ἔπειτα. The *δέ* is omitted, becaus
 ficiently implies the opposition. See
ἀπήντησαν ἰασόμενοι, *interfered to t*

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.

v..., having told him before the questions he in-
quiring.

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

ῥθίναντος 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. ὦ. See Grote, xi. p. 550.

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

προεδρίαν 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

ὄγη ὄρικᾶ. There were three ambassadors,—
er, Parmenio, and Eurylochus.

γεθος, in extent.

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

σας ε. ε. Plutarch tells the same story, Phoc. 16,
month. 22.

μη δ' ἡμέραν. The mourning for the dead appears

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

παρηγόμει. See J. G. G. 179, θ.

τὴν μόνην ..., *having lost his only daughter call him father.* Plutarch excuses Demetrius' natural insensibility on this occasion; but the public welfare should be preferred to his passion. He however condemns him of insensibility. a conqueror who in his triumph had shown a generous moderation. Phocion objects to this demonstration of joy as dastardly. Plutarch, Phoc. 16. See Thirlwall, v. τὸν τρόπον—τὸν τρόπον. An instance

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

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

ἐσκεναγωγῆσατε, *removed into the city.*
ἐν ταῖς μ. ἡ. ἀ., *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).

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

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

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

Ἀλόνησον ἔδιδου. 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 Εὐβοίων. See Grote, xi. pp. 306—309, 473—481.

85. *Μησαρχον, 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 ἐγκρατὴς ἐγένετο τοῦ ἀργουρίου.

v. 6, p. 330.

δαίβητε 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' οὐδ', at least. See J. G. G. 771, obs. 1

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

δὲ νυνὶ πάντας δ. κ. π., who now has a hand a
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 Euboean 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
Euboea by the promise of a handsome gratuity
xi. p. 476, n. 1.

δὲ πανοράσασκε ἰν ἑσπυλῆσιν ἰν ἑσπυλῆσιν

λεν ..., *submitted himself at once to the Thebans.*
 ζπου. The ancients believed that the tide of the
 ebbed and flowed seven times a-day. Hence
 ἄνθρωπος was a proverbial expression for a
 g 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
 βιον.

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

ὲν συντάξει, *should not pay their quota to the con-*
fund.

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

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

των ..., *as a set-off to these things having added*
ake of euphony.

τοις ..., *describing most shameful actions under*
rious names, and persuading you by his fair words,
letter or proposal.

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

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

ην ἐπίσβευσέ, B.C. 344. See Grote,

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

εἰς μακρὰν. See J. G. G. 658, 1.
καὶ γὰρ ταῦτα ..., *for the fellow acts th
not common, principles*.

99. εἰς ὄπτε. 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
spring on its prey. Cf. Hom. II. μ. 4
i. 1; Plato, Republ. 336, B.; Demet
ὡσπερ τὰ θηρία συστρέψαντα ἑαυτὰ με
ἔν εἰη συστροφή 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 pay
the five talents also not to be*

This interpretation is, however, very unsatis-

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

τρία τέλαρα. 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.
Iona, 101, (252).

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

..., mortgaged to him the public revenue for a
and 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.

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

τῶν καιρῶν. Æschines now passes on to the
end of the public life of Demosthenes; the
tragedy, which commenced with the sacred war
of 431, and ended with the battle of Chæronea,

his—*πράξεις*, ruined the cause of the Greeks and

Θ. *συμμαχίας*. See J. G. G. 459, 1.

αἴων ὄ. π. See Grote, xi. p. 647.

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

cultivat

rote, iv.

racle at

ught. 7

hi.

erpetual

bour.

ra, i. e.

e curse o

en recei

c. 535 ;

loc orac

multa co

a." Tay

, xi. p. 4

91, (277

, 80, b.

sthenes g

9, (274),

would

at Athen

it has b

individu

o with, e

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

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

... Θεοφράστου ἄρχοντος. B.C. 339.

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

... ἐξ Οἴου: of the deme Οἴου.

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

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

... αἰσίδας "This must have been an ἀποκα-
 ... ταισι τῶν ἀναθημάτων, (compare Plutarch, Demetrius,
 ... 3,) requiring to be preceded by solemn ceremonies,
 ... sometimes 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.

... ἐξέλργασθαι, before the repairs of the chapel had been
 ... completed. Another reading is ἐξαρτάσθαι: before
 ... had dedicated the chapel with the customary prayers.

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

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

118. *ὁ Κρώβυλος.* A nickname given to Æschines; but for what reason is not stated. He was connected with the same political party as Demosthenes, who defeated 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's *de Officiis*, lib. i. c. 12. *ἀυτόθεν, from the very spot where I*

119. *κεραμεῖα ἐ. κ. α., buildings of pottery.* *διαριζόμεν, confidently set forth.*

120. *ἀφασιδῶ, I liberate our state from the middle voice signifies to act without the gods.* *ἐνῆρκται μὲν τὰ κανῶ, the basins were commenced.* See Smith's Dict. A. B. C. *Electr. 1142.*

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

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

τῆς π. Cf. sup. p. 50, 59.

ος 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.

ὄν = ὑπὲρ τούτων ἔ. See J. G. G. 822,

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

προβούλευμα, a preliminary decree. See Smith's Dict.
Eq., 210, δ.

πλαβών, having taken advantage of.

ἐπαναστάσης ..., after the rising of the Ecclesia.

εἰ Π., who from time to time held the office. Com-
δ' αἰ βασιλεύς.

ίδει The real secret of this change of policy is
lained in Grote, xi, p. 661.

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

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

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

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

ἢ τ. εἰπομι μῆτε — γένοιτο. See J. G. G. 741, δ.
πρατε οὐτ' ἢν δυναίμην μῆτε ἐπιστάμην λέγειν, Soph.
fig. 682.

ἀπίθαις — ἀπόρτος. The expedition to Scythia oc-

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

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

πολλῷ χρόνῳ ἕστερον. It was at the assembly
of the Amphictyons in the same year, and the
intervention of Philip was invoked. It is difficult
to appear that between the two attacks of Philip
seems there elapsed a long interval of time
before that his conduct on the prior occasion
to do with the intervention of Philip. *Bull.*
Corona, 194, (278,) sq.

130. μόνον γε οὐκ, *tantum non; almost.*
ἢ τῶν μυστῶν τελευτή, *the death of the non-*
σταί, οἱ μνηθρομένοι. Fortassis aliqui
mortui sunt." Wolf.

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

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

131. ἀθέτων καὶ ἀκαλλιστότων. *informal and*

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

ἰθὺ 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.

τοῦς, 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
sect 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
p. 361, 2. βουλευσάμενοι, sc. οἱ Θεβαῖοι. Θεοβλά-
nfatuation, judicial blindness.

λάμενοι, 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
l. They however took no part in the war that en-

See Grote, xi. pp. 341—347.

ἠρτέσουσιν..., 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 Alexander to send an embassy to Alexander to learn the result. This happened only one year before the oration. Thirlwall, vol. vi. p. 257.

135. πολλάκι δὴ... This passage from Hesiod, v. 245—250, is also quoted by Æschine in his De Fals. Leg., p. 44E 158.

136. περιελόντες, having stripped from arms and moved.

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

Εὐρύβατος: "An Ephesian whom Cyrus gave a large sum of money to the Peloponnesians for him in his war with Cyrus. He turned over to Cyrus and betrayed the whole Peloponnese. In consequence of this treachery, his name has become a proverb among the Greeks." See Plato, Phædrus, p. 264; Smith's Biograph. Dict., ii. p. 109.

Θηβαῖοι τὴν συμμαχίαν, η. π. See De Fals. Leg. (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. "Ἀημός ἐστι τῆς Λεοντίδος φυλῆς, ὡς φησι Διόδωρος ὁ περιηγητής." Bremi. Nothing is known of Archedeimus.

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 Plataeæ, 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 show 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, (281). 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. Νίσαυα: one of the towns most essential to the wa-

curity of the pass of Thermopylae. 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 considered it safer to consign the place to the Thessalians, thoroughly dependent on him. Grote, xi. p. 667. τὸν αὐτὸν πόλεμον. The war concluded in the present were both "sacred wars." The aid of Philip was called in by the Athenians to drive down the Phocians; in the latter, it was the invitation of the Amphictyons to punish the Amphisseans; in the former, the invitation was addressed in the name of Apollo, the god.

Ἐλατεῖαν καταλαβών. On the importance of Elateia, see Grote, xi. p. 668. The anxiety which its occupation caused at Athens is very fully and well described by Demosthenes, De Elateia (285,) sq. Elateia had been one of the strongholds in Phocis, but had been dismantled in 346 by Philip.

πρὶν περὶ συμμαχίας... This is not strictly correct. The Athenian army marched to Thebes before 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 Athenians, because from their alliance 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 Βουλευταρχαῖς. 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 pay for a larger number of mercenaries than he employed, and appropriated to himself the funds.

μυρίους 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—εἴξασθαι. See J. G. G. 458, obs. 2. εἰ μὴ τῶν Ἑλλήνων ἐναντίον. An allusion to the crown, not in the ecclesia,—

ἀσπράτευτος 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 Chæronea. "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.

παιδείαν α. ε. 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 Bæotarchs, 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 βουλευέσθητε. See J. G. G. 806.

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

τοῖς δραπεταῖς 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 y
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, 3.

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
ἀρεῖτε παραβολὰς, convict of infatuation. S

157. ἀλλὰ ταῖς γε διαβολαῖς, 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 *improvisu*. 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.

εἰρημοφύλακα 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.

τετρατεύμενος, indulging in the marvellous. Cf. sup. 77, 99. ἱερὰ ἱδρύσατο..., 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, πόλλ' ἠπίστατο ἔργα κακῶς δ' ἠπίστατο πάντα, Demosthenes seems to have applied to Alexander.

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

ἐν Πέλλῃ περιπατοῦντα, acting the pl
The word περιπατοῦντα contains no do
the early life of Alexander, which he
superintendence of his tutor Aristotle in
περίπατος, of Stagira. Plutarch, Alex. 5
τὰ σπλάγχνα φ., superstitiously inspecti
to see what he might undertake with su
αἵματός ἐστι..., valour is purchased 2
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 ναυσι. 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' ἐπειδή..., *before the battle of Issus, B.C. 333. See Thirlwall, c. xlix.*

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

ὡς ἐξηρημένους..., *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 icæ nivea cervice juvenæ. The same custom is alluded to in the oracle addressed to Alexander when he started for Asia: Ἰσπεπται μὲν δ ταῦρος, ἔχει τέλος, Ἰστω 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. Macedonian or an Arcadian leader. They ever, were afterwards vanquished by the chains of Grecian bondage were saved. Alexander contemptuously rebuffed the disturbances in Greece "the battle of the ...". See Thirlwall, vi. c. 51.

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

166. ἀμπελοργουῖσι... , *certain individuals like a vineyard: they have lopped the state; the very sinews of affairs have squeezed up as in a basket and straits were, running needles through us.* metaphor from ὑποτέμνειν νεῦρα, to I. Rep. 411, B. Cf. ἐκνευρίζω. Bremi τ. π. sunt χρήματα καὶ σύμμαχοι." C. 2, "Quid est aliud, omnia ad bellum largiri? primum nervos belli, pecuni the latter part of the passage Bremi note: "Hunc locum desperatissimu

fuert inclusus. πρώτον, *prius quam includunt*, ὡς περ τὰς βελόνας διεύρουσι. 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 Perrethali 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 δλιγαρχικός: *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.*

προαιεῖσθαι 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 δικαίσι, *on all just principles; on the principles of entire justice.*

171. τοῦτο. 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 *Lyaias, pro bonis* Aristoph. 14.

name I shall not mention, etc.

The individual was Demochares. De
He must not be confounded with the o
name, who was a nephew of Demosther
παριδῶν τοῖς νόμοις. "Quibus cautum
cum exera muliere matrimonium co
facientes millibus mulctabantur dra
Nearam, 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 Apollodo
mio and Stephanus, wrote a speech a
the same case. Plutarch, Dem. Cf. Ἐ
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 innumerabilem civium." See J. G. G. 606.

177. οὐ μὴ—ποχθετε, *you will never make better.* See J. G. G. 748.

178. σιτήσεις ἐν πανταίῳ. 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 lotionē 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 eamque 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 practise 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. 165. Pindar celebrates several victories in the pancratium in his Nero. and Isthm. Odes.
τῷ διαπραξαμένῳ, *the successful intriguer.*

181. οἱ ἀπὸ φυλῆς—καταγαγόντες: Thrasybulus and his companions.

182. ἐπὶ τῷ Στρομόνι. 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. Μενεσθεός. See Hom. Il. ii. 552 ;
ἀμφί. See J. G. G. 631, 2.

187. τὴν στοάν 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. τῆ Μητρώφ. See Smith's Dict. Antiq. 119, a.

Ἀρχίνοσ δ ἐκ Κοίλησ. See Smith's Biograph. Dict., i. 272.

189. Παρανέγνωθι, 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.

Παραϊκίωνοσ. Some individual whose villainy had become proverbial. "κλέπτησ καὶ τοιχωρυχόσ." Brodæus. ἐφικόμενοσ τ. ἅ, when you have attained excellence.

192. Ἐναυλοσ ..., 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. πάντων μετασχών. See, on the other hand, the account that Demosthenes gives of this man: De Corona, 164, (270,) sq.

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

ὁμοίωι τὸ ὄνομα ..., a verbal illegality (τὸ παράνομα λέγειω) and an actual illegality (τὸ παράνομα πράττειω) were the same.

193. ἀνεπέδιζω 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, γράψαντες
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 man
τὸ μὲν πρῶτον ἔδωκε. The first measure
κλειψύδρα. See Smith's Dict. Antig. 612.

... by the first vote the other

199. ὅστις 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—διευεγκέιν, *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' ἔγωγῃ... See Demosthenes' reply to this: De Corona, pp. 14—17, (229).

201. τοῦτ' 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 concessu, 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. ἐνταυθοῖ. 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 pauperissimus." Stock.
οὐδὲν προβαλλόμενον..., putting forth nothing
adding a clause.

206. λύσει τὸ παράνομον, will refute the
illegality.

207. περὶ τῆς στάσεως. "De loco, maxi-
mè 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
windings of his speech. If we adopt Bel-
toὺς ἔξω τ. π. λόγους, the passage must
not suffer him to turn aside into the dis-
cussions foreign to the question of illegality.
quam de ferâ, quæ in saltu aliquo a ve-
retibus undique cincta, conetur aliquo
pere victorius."

209. ἐπεισάξει..., after himself he will intro-

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

πειρογραφάτέ με ἔ. τ. π., *exclude me from civic privileges*. Reiske reads εἰ περιγράψετε. But says Bremi: "Potest ea constructio esse, quā 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.

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

211. οὐχ ὁ μὲν τὴν γραφὴν... *Is not the defendant Ctesiphon? [You yourself, therefore, have nothing to fear.] And is not the trial one in which the damages are not 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 ἀτιμητὸς, not not-to be fixed, is equivalent to τιμητὸς. The whole sentence is interrogative, and the οὐ before κτησιφῶν 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 αὐτοὺς—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 ἄ., on so unfitting an occasion
present period of misfortunes consequent
at Chæronea, and the result, Æschines
the policy of Demosthenes.

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

~~κόλασμα~~ κάθαρμα ζ. ἄ., a wretch who counterfeits
Corona, 163, (269), σοὶ δὲ ἀρετῆς, ὡ κάθαρ
ἀποτυχῶν τῶν ἀριστείων—διαχρήσηται.

ample of Ajax, when deprived of the arms

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

ἔστε—κατατέμῃκε. See J. G. G. 863.

πραύματος..., by bringing an action for a
sifted. Cf. p. 51.

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

instead of πρόσοδον, and refers to the sort
made: Δημᾶδος σκώπτων Δημοσθένην ὅ

γοντα εἰλήφθαι, ἀλλ' ἀργυράγχη. See
mosth. 25.

215. ἀποδοῦναι τὸν ἄνθρωπον... for he honore 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.

οἶκω 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.

ἐξήκοντα—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

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5, (273).

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, obs. 5.

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98.

is τύτων &
λέγειν, ἀγα
eality of the
yp of words,

like this of
λοῖς, ὧν εἶ
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 ποιοῦντες, *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 ποιοῦντες τοὺς καρποὺς κεκόμισθε.” Compare Aristoph. Plut. 804, καλῶς ποιωὺν ἀπόλλυται. “Mihi in quibusdam locis, ut hic, inesse videtur lenis ironia, quemadmodum in similibus forpnis, e. g. ἀγαθῇ τύχῃ, cum bonâ fortunâ.” Bremi.

τοὺς 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 χοροὺς. See Smith's Diet. 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* ἔπιθετο δ. κ., *set upon, or attacked* democracy.

237. εἴ—ἔθεν τὴν ἀρχήν. *If you which you formed the preamble formed the preamble of your decree τοῦ γὰρ ταῦτα...*, *for to have been necessary involves a culpability of having successfully completed τὰς δημοσίας τ. ἀ.* This had been built after the Persian war mistocles. See Grote, xi. p. 69.

238. ἄψαι τῶν ἔργων, *adhere to facts*

241. οὐ δὲ ἔνδειαν... ; *Was it not the want of only five talents—the refused to surrender the citadel (bans? See Thirlwall, v. c. 47, Ἄρκάδων...* These events are Deinarchus, Orat. c. Demost Alexander was occupied in others, took the opportunity 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 ἀπαίδευσιν, *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 μόρα 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 Chæronea.*

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.
εἰς ἀπολογισμόν, so as to acquit oneself

249. ἐὰν τοὺς προκαταλαμβάνοντας..., 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. S
obs. 4.

250. ἐπανάγειν αὐτὸν κελεύετε καὶ τὸν λόγ
fer his professions (as the law commands o
sale of property to be made), to a respecti
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: "af
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 præconiiis publicis obtinendis fieri solet, petatur ex monstrata vitæ morumque integritate." Stock. Reiske reads, "τῶν λόγων τὰς βεβαιώσεις, ὡς περὶ τῶν κηρυγμάτων ὁ νόμος κελεῖται ποιεῖσθαι: Jubete eum verborum quoque suorum evictiones referre ad vitam illa verborum magnificentia dignam, ut de præconiiis 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.

παρανότας ἑαλωκώς, convicted of folly; infatuated.

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

ὥσπερ ἐκ τῶν ἐράνων..., but as if from a picnic, having shared the fragments. "Ut ii qui reliquia conviviorum communium inter se partiuntur. τὰ περιόντα, ἅτε χρο-

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

255. ἀρστήν τ. π.... A political pirate, who took his course through the constitution by help of the people. Compare Soph. Antig. 190, τῆς πατρίδος) πλείοντες ἀρσῆς: cf. supra, τὰ 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, *pay, 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 βουλευσασθε from that sentence; or, as seems preferable, we may regard the clause from οἶται 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.

ἀποστήσει δὲ Ἀκαρῶνας.

ἐκπλήξαι 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.

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

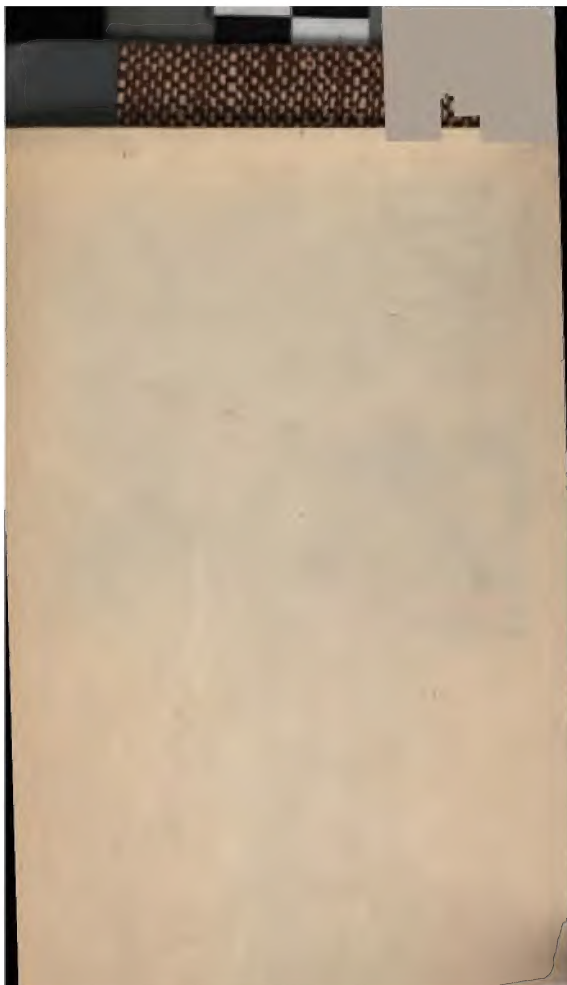
*Ἀρθμον τὸν Ζηλείτην. Arthmus of Zelea. See De Corona, c.

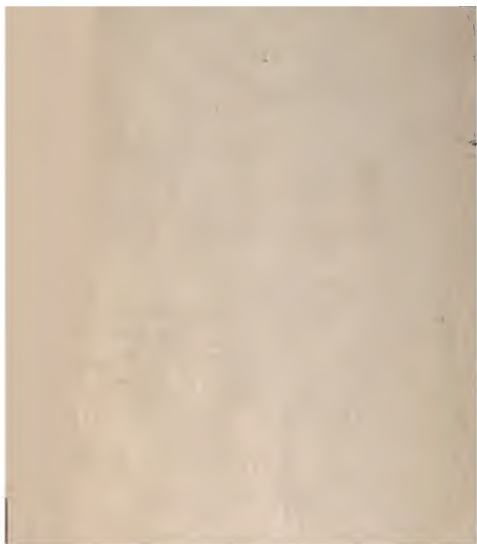
him; with difficulty refrained from killing
παρ' ἐν πάλαισμα ἔδραμε νικῶν Ὀλυμπε
33. παρ' ὀλίγον διέφευγον. Thuc. vii.
worth, G. G. 197.

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









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